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INDIANA UNIVERSITY

***Journal of the Student Personnel Association
at Indiana University***
2018-2019 Edition

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The Journal of the Student Personnel Association at Indiana University is published annually by the Student Personnel Association at Indiana University with support from the Higher Education & Student Affairs (HESA) Program. The Journal is produced expressly to provide an opportunity for HESA master's students to publish articles pertinent to the field of student affairs. The primary sources of funding for the Journal are alumni donations and support from the students and the HESA department. The important role that each of these contributors has played in the production of this edition is gratefully acknowledged and appreciated.

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Letter from the Editors

Rebecca E. Kates, Autumn Kearney, & Vandana Pawa

We are excited to present the 2018-2019 Journal of the Student Personnel Association at Indiana University (SPA at IU Journal), a publication of original scholarly works related to higher education and student affairs. The SPA at IU Journal has a long tradition of providing an opportunity for Higher Education and Student Affairs (HESA) master's, doctoral, and alumni students to submit their scholarship for publication in the journal. First published in 1967, the Journal has featured numerous articles on a variety of topics, ranging from original research studies to literature reviews and educational policy analyses. In 2010, the Journal moved to an online format through the IUScholarWorks database, a service provided by the Indiana University Digital Libraries Program. This service has allowed us to reach a much wider audience of readers, and we are proud to make the entire digital archives, dating back to 1967, available online. We hope that you will not only enjoy but also be challenged by the scholarship in the 2018-2019 edition of the Journal in our IUScholarWorks digital archives. This edition of the Journal marks the second inclusion of the *Contemporary Issues and Opinions* section, where we feature editorial style writing.

The SPA at IU Journal is committed to exploring a variety of scholarship and functional areas of higher education and student affairs, and hopes to showcase some of these in this year's edition. This year's edition features a total of 12 articles on a wide array of topics, from a study on the Kelley School of Business FUTURES program to an exploration of linguistically affirming campus environments. There are two editorial pieces featured in the *Contemporary Issues and Opinions* section writing on the topics of providing housing for homeless students on campus and selling alcohol at campus athletic events. The *Campus Environments* section highlights how campus environments can be more inclusive to all students. There are several pieces that propose adjustments and updates to existing theories within the theoretical framework of student affairs in the *Theoretical Exploration* section. Finally, the *Research, Assessment, and Reviews* section showcases some of the original research studies HESA students have completed in the past year.

As the editors of this year's SPA at IU Journal, we would like to thank the authors who participated in the review and publishing process, the review board, the SPA webmaster, the online publishers, and our advisors, Drs. Lucy LePeau and Gary Pike, for their generous dedication to creating a publication that upholds HESA's legacy of scholarship. Several months of time and effort are required from all who contribute to the Journal's publication, and for this, we are very appreciative. The Journal would not be possible without the continued support of the Student Personnel Association at Indiana University, financial contributions from alumni, and additional resources from the HESA program. With this support, the Journal is able to provide a unique opportunity for master's, doctoral, and alumni HESA students to experience the publication process and showcase their scholarship.

We hope you are as excited to read the scholarship presented in this year's Journal as we are to deliver it to you. Please enjoy the 2018-2019 Journal of the Student Personnel Association at Indiana University!

Rebecca E. Kates is a 2019 M.S.Ed graduate of the Indiana University Higher Education and Student Affairs program. She received her B.A. in English from the University of Maryland, College Park, along

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Contemporary Issues and Opinions

When Housing Takes a Break: The Need for Homeless Student Housing Over

Campus Breaks

Rebecca E. Kates

On move in day, many students come to college excited to be leaving their parents for the school year after a summer at home. However, a select group of students move in and feel relieved to have a permanent bed for the next ten months. These are feelings had by students who are experiencing homelessness. Students who are homeless might have spent the summer sleeping on friends' couches or bouncing to and from relatives' houses due to the lack of a permanent place to stay during the summer months (Field, 2017). On some campuses, they might also worry about where to go during fall, winter, and spring breaks because their university closes all residence halls, or the break housing offered is not affordable and/or is not covered by their financial aid (Field, 2015). Keeping residence halls open over breaks is a financial burden for some campuses due to the increase in resources expended, but students who are homeless may have no other alternative place to go (Hallett, 2010). Financially, students experiencing homelessness "often struggle to get the full amount of financial aid needed to cover the entire postsecondary experience, such as textbooks and living expenses," making break housing an unwelcome burden on homeless students' already tight budgets (Klitzman, 2018). Affordable and available break housing is an issue in student affairs, particularly in residential life, due to the conflict between the financial burden placed on residence life departments and the need

for break housing for students experiencing homelessness.

Students who are homeless often have no other options to turn to during campus breaks, particularly summer (Mehrotra, 2014). Homeless students are an "invisible population on many campuses," and many suffer from "feelings of self-doubt and imposter-syndrome" during their time in college (Field, 2017, p.1). This can often cause their academic performance to suffer as a result of anxiety and lack of a permanent housing solution (Field, 2017). Having access to break housing will alleviate these feelings for many homeless students and give them the freedom to focus on other topics, such as their classwork and extracurricular activities (Mehrotra, 2014). For students who are dealing with homelessness, "it can be exceedingly difficult to stay in school and thus break the cycle of poverty," which could lead to a homeless student not living up to their academic potential in college or dropping out of school all together (Harris, 2017, p.1).

According to Maslow's Hierarchy of Needs, one of the most basic human needs for survival is shelter, with the need for safety coming soon afterwards (Maslow, 1943). In order to move up in Maslow's Hierarchy to higher stages that include needs like emotional support, friendship, and self-esteem, basic physiological needs like shelter and safety must be met first (Maslow, 1943). Housing is a necessity; students cannot take the time to worry about academics and their development in college

if their basic need for shelter is not being met, or if they have to constantly worry about where they will live during break periods (Field, 2017). The mental and emotional toll that housing insecurity takes on a student can detract from their educational experience during college, and can lead to lower grades, low self-esteem, and depression (Field, 2017). Residence life departments can combat the toll created by housing insecurity by providing affordable housing options to students in need over breaks.

While most residence life departments might like to provide break housing for students experiencing homelessness, it is not financially viable on many campuses (Hallett, 2010). Resources might already be limited and keeping residence halls open during breaks is an expensive endeavor; maintenance staff, resident assistants, and housing staff can be costly and add up quickly (Hallett, 2010). Additionally, many college administrators do not realize that homelessness is even an issue on campus (Field, 2015). Some students who are homeless may hide their status out of fear or shame due to the negative societal stigma surrounding homelessness, and unless students disclose their status as homeless to a campus professional there is no concrete way to find out how many homeless students exist on campuses (Field, 2015). There is a “lingering misinterpretation that a homeless person is someone who lives on the side of the road, not someone who ‘couch surfs’ during breaks” (Field, 2015, p.1). There is also a concern on the part of financial aid officials that students will try to “work the system” in order to gain more financial aid or access to certain amenities, such as break housing (Field, 2015, p.1). All of this can create doubt for university staff members that keeping residence halls open during

breaks is not worth the effort and cost it would take.

Several colleges and universities have transitioned into providing break housing for students with mixed results. In 2017, Indiana University-Bloomington decided to make a drastic change and provide free housing for all students currently living on campus over break periods in the academic year and absorbed the costs associated with this change (Isaacman, 2018). Other institutions, like Carleton College, try to offset the costs associated with break housing by charging students \$10 per day to continue to live in their designated room (“Spring break housing,” n.d.). Similarly, the University of Illinois charges \$40 for each day a student registers to stay at school over break (“Spring break housing information,” n.d.). While this solution may be better than completely evicting students, students experiencing homelessness may not have the funds to pay for multiple days and may end up in the same situation they would be in if paying to stay was not an option. An option that falls in between these two comes from Temple University, which lets students apply to stay in their rooms on campus during breaks and grants permission to stay for students with extenuating circumstances (“Spring break closing,” n.d.). Every university’s residence life department is structured differently, and internal funding to keep residence halls open may have to come from elsewhere on campus such as the Dean of Students or other student affairs departments on campus. This may require a significant change to a residence life department or university budget, and what works for one institution may not work for others.

While financial concerns from residential life departments on campus may inhibit some aspects of break housing, it is essential that institutions create affordable

break housing options for homeless students in order to meet their basic needs and allow them to focus on their education. The housing anxiety that homeless students experience is detrimental to their academic performance and mental health, and can

perpetuate the cycle of poverty (Harris, 2017; Mehrotra, 2014). This is ample cause to reevaluate budget decisions and prioritize the implementation of break housing.

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Selling Beer at College Athletic Events

Alfred Garcia

Alcohol is available for purchase at most professional sporting events and has recently been made available at various collegiate sporting events. About 25 percent of Division I football programs sell alcohol in their stadiums (Mitchell & Montgomery, 2015). Many supporters of selling alcohol at college games say that it will generate extra revenue while also decreasing alcohol-related issues like binge drinking (New, 2016). However, some argue that allowing alcohol sales will encourage alcohol use among college students and expose the college to various safety and legal issues (Mitchell & Montgomery, 2015). The author will examine the benefits and potential drawbacks of selling beer at college sporting events, and conclude with a recommendation for Division I programs to sell beer at sporting events for the sake of increased revenue and the promotion of responsible drinking behaviors.

Mitchell and Montgomery (2015) reported that in 2011 West Virginia University (WVU) began selling beer at its football games in an effort to increase revenue and decrease alcohol-related incidents at tailgates. The WVU Police Department reported a 35 percent decrease in alcohol-related incidents on game days since the introduction of alcohol sales and stadium guidelines for distribution (Mitchell & Montgomery, 2015). The Ohio State University (OSU) began selling alcohol at games during the 2016-2017 school year, and ejected two fans from the stadium in their home opener, which is lower than their average of 12 ejections per game (New, 2016). By having the option to purchase alcohol in the stadium, many fans have been drinking less before games, and the higher prices of beer at the stadium helps to reduce

the amount of alcohol fans consume during the game (Augustin, Traugutt, & Morse, 2018). The sale of alcohol in the stadium may also increase the institutions ability to control how much alcohol is being distributed, and to do so in a responsible manner.

This responsible distribution of beer also creates a new source of revenue for colleges. WVU has earned over \$3 million in revenue from beer sales and OSU plans to hire new police officers and fund research on alcohol consumption with a portion of its new revenue (New, 2016). These staffing additions and research opportunities are not something that would have been achieved so quickly without creating a new source of revenue. The beer sales at WVU and OSU had an immediate impact on their concession revenue that enabled them to invest in new opportunities. While the financial and personal conduct benefits experienced by WVU and OSU are clear, their experiences are not easily recreated at other Division I colleges.

Many colleges have attempted to use alcohol sales in their stadiums not only as a way to add a new revenue source, but to bolster falling ticket sales (Augustin et al., 2018; Chastin, Gohmann, & Stephenson, 2017). This idea does have the potential to work, as demonstrated by the University of Louisiana-Lafayette experiencing a 34 percent attendance increase in their first year of stadium beer sales (Augustin et al., 2018). After the University of Colorado-Boulder banned beer sales in 1996 they saw a 29 percent decrease in season ticket holders (Augustin et al., 2018). While Louisiana-Lafayette and Colorado-Boulder saw dramatic changes in their ticket sales, their experience is not universally applicable.

Many mid-major college football programs such as Bowling Green State University, Kent State University, and the University of Hawaii-Manoa, saw little significant increase in ticket sales after they elected to sell beer at their sporting events (Augustin et al., 2018; Chastin et al., 2017). Colleges should be looking at all of the potential variables, such as the home and away team winning percentages, conference vs. non-conference games, and the perceived significance the game has on a playoff appearance, that can cause fluctuations in attendance. By doing so, colleges can potentially identify which games may be perceived as popular and come up with an appropriate marketing strategy to attract more fans. It is a combination of factors that affects ticket sales, not just the decision on whether or not to sell beer.

Alcohol use also continues to be an issue for many colleges, most of it being out of their control (McMurtrie, 2016). Approximately 600,000 are injured while drunk, 100,000 are victims of alcohol-induced sexual assault, and 1,800 die every year due to alcohol (McMurtrie, 2016). As student personnel work to reduce these numbers, selling alcohol in stadiums can give the student body, which is mostly under the age of 21, the impression that the college is encouraging student alcohol consumption (Huang & Dixon, 2013; Mitchell & Montgomery, 2015). By selling alcohol,

vendors place themselves in legal risk with dram shop laws. If someone were to be injured by an intoxicated fan at an event, the injured can file suit against the supplier of alcohol (Mitchell & Montgomery, 2015). Should intoxicated fans turn violent or severely ill, not only would the safety of others be at risk, but there is also the potential cost of litigation to protect the college from lawsuits. If colleges chose to sell beer at their games, they must also ensure that they are promoting responsible drinking behaviors during sporting events and on-campus in general.

Based on evidence gathered through a variety of studies, adding beer sales to Division I sporting events can cause most programs to see an increase in their revenue in terms of concessions (Augustin et al., 2018; Chastin et al., 2017; Huang & Dixon, 2013). There is little evidence to suggest that beer sales significantly affect attendance, with the exception of a few outliers mentioned earlier. Since the increase in concessions revenue is noticeable when beer is sold in college stadiums, alcohol sales should be standard in college athletics. While concessions are just one small part of the athletics revenue stream, every little bit can help. However, colleges still need to be aware of the potential risks of allowing alcohol into their stadiums and not be proactive with educating their students on responsible alcohol use.

Alfred Garcia is from Bridgeport, CT and a graduate of the 2019 IU HESA master's program. He earned his B.S. in Finance from the University of Connecticut in 2014. During the program, Alfred has worked with Butler University Residence Life and with the Association of College Unions International.

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Campus Environments

Organizational Identity, Outcomes, and Culture at Hispanic-Serving Institutions

Alejandro G. Rios

This paper addresses the ever-changing student populations in higher education and examines the ways that Hispanic-Serving Institutions (HSIs) support their Latinx students through academic success, cultural validation, institutional mission, self-awareness, and an institution's organizational identity. By understanding the unique challenges that Latinx students face, promoting a culturally validating environment, and prioritizing positive organizational outcomes, HSIs can move towards a Latinx-Serving Institutional Typology.

Institutions of higher education are committed to supporting all of their students from the moment of enrollment up until graduation. These institutions take pride in their enrollment numbers, retention rates, graduate employment rates, and overall academic reputation which they seek to improve each year. However, when we see how entrenched colleges and universities are in their efforts to solely provide students support for their own professional and academic advancement, institutions fail to meet the growing needs of their ever-changing student populations. Trends now show the increasing diversity of students entering college; Latinx students are the largest minority group at four-year colleges and universities (Fry, 2011), yet they are said to have fewer college degrees and postsecondary participation rates compared to all other racial and ethnic groups (Martinez & Cervera, 2012). Inversely, institutions that solely focus on providing an inclusive, affirming, and cultural environment leave Latinx students with less support in relation to their vocational aspirations. To allow for optimal student growth, institutions must focus on providing a healthy balance between academic support and identity development.

Today, colleges and universities are called to reevaluate how they are supporting their

students of color—specifically Latinx students—from enrollment to graduation to allow for increased representation and equitable educational opportunities for a population so vast yet underserved. To argue this point further, Pascarella (2006) states, “institutional policies designed to promote racial/ethnic diversity in an undergraduate student body are not simply the projection of a “correct” political or ideological agenda, they have solid empirical support” (Pascarella, 2006, p. 511). It is evident that college environments thrive with a diverse population of students, however, why are Latinx students consistently the population that have difficulty navigating institutions of higher education? Researchers will argue that without the economic and social resources that their white classmates come with, Latinx students are ill-equipped and often left to their own devices in their postsecondary, educational journey (Schneider, Martinez, & Owens, 2006). This is yet another example of how Latinx students are institutionally ignored, underserved, and inequitably regarded. To holistically understand the challenges that Latinx students face in regard to matriculation, retention, and graduation from institutions of higher education, we are to critically examine where institutions are falling short. This starts with understanding

and acknowledging the needs of Latinx students. What makes the Latinx student experience distinct and what are institutions doing to serve their Latinx population? This paper will take a closer look at the challenges Latinx students face, bring awareness to their needs, address the importance of identity and culture to ultimately maximize their college experiences specifically at Hispanic-Serving Institutions (HSIs). For Latinx students to succeed, institutions must take it upon themselves to prioritize and produce 1) equitable, academic outcomes that match an institution's organizational identity, and 2) a culture that enhances racial and ethnic identity development. Together, these two priorities will allow Latinx students to grow both intellectually and personally, while creating the conditions for a Latinx-Serving institutional typology.

Latinx Students

Throughout society, government documents, and institutions of higher education, there are a multitude of identifiers that are used to describe this population of students. As mentioned earlier, these terms are important to distinguish because of their historical, and cultural underpinnings. Moreover, it is important to consider how individuals choose to refer to themselves, as it also gives us an indication of their own understanding of their identity and developmental journey. This process which we call social identity development plays a significant role on students' college experiences, considering it involves a great deal of self-reflection, deliberation, and acceptance. At its core, social identity development is the process of how people come to understand their own social identities, and how these identities may influence their life experiences (Patton, Renn, Guido, & Quaye, 2016). Social

identity development, specifically regarding ethnic identity, will remain a vital aspect to consider with Latinx students. This section will outline the meaning and history behind certain ethnic identifiers, why Latinx students find their identity salient in their college experiences, and how their ethnic identity development might influence their perception of their own academic capabilities.

Defining Hispanic and Latinx

The term Hispanic was officially created by the United States Bureau of the Census. This term includes people of Spanish origin with cultural ties to Spain. Explained further, Hispanic identity "reflects the long colonial history of Latin America, during which racial mixing between white Europeans, indigenous Americans, and slaves from Africa and Asia occurred" (López & Gonzalez-Barrera, 2016). Hispanic also connotes a shared culture and experience with the Spanish language—this excludes people from Brazil whom vastly speak Portuguese.

The term Latino and Latina are used to refer to people originating from or having heritage related to Latin America. This includes Central America, South America, and the Spanish-speaking Caribbean. The term Latino/a also removes the imposed connection to Spain. By utilizing the term Latino/a, Latinos are thus rejecting colonization, challenging identity imperialism, and allows Latinx people to reclaim their identity in a way that feels more authentic (Comas-Díaz, 2001). For some Latinx students, they will grapple with differentiating race and ethnicity as a result from the historical conquest, genocide, and racial blending of Spanish and Indigenous people. Furthermore, Garcia (2018a) asserts that it is paramount to recognize the effects of imperialism and coloniality of power that has subjugated Latinx students within

education. For these reasons, I decide to use the term Latinx to sever European ties and reaffirm native identity.

As it continues to increase in popularity, the term Latinx serves as a derivative of the term Latino/a and can be used as a gender-inclusive term that disrupts the gender binary and acknowledges the intersectionality of LGBTQ+ Latinxs (Patterson, 2017). With the variety of terms and historical underpinnings, it is evident that Latinx students place considerable value in their identity development. As a result, Latinx students will self-identify with a term that culturally affirms their upbringing and experiences which continues to evolve over time. HSIs should be cognizant of the identity development process and empower their Latinx students to choose their identifiers heuristically.

Identity Salience

Starting college is a pivotal milestone for many students. It symbolizes new beginnings, the precursors of a successful career, maturation, and self-discovery (Patton et al., 2016). Students do not expect or understand the growth they will experience until they actually get to college. In fact, students often overlook the exploration and meaning-making process they undergo in relation to their own social identities. Depending if their school environment largely reflects their home environments, students can even be unaware of their development (Garcia & Dwyer, 2018). Consequently, transitioning to college may be a seamless process for students entering comparable environments, whereas students who have contrasting home and school environments may experience a level of dissonance and challenge. As it relates to social identity, students increasingly recognize the level of importance an identity has on their self-concept. This is a concept that researchers

refer to as salience (Garcia, Patrón, Ramirez, & Hudson, 2018).

For Latinx students, ethnicity, language, family, and culture are central to their understanding of social identity (Bordas, 2013); Latinx students seek a level of support that specifically addresses each area (Flink, 2011). Consequently, attending a Predominately White Institution (PWI) can present a cultural challenge for Latinx students when they may come from diverse neighborhoods and communities, making their ethnic identity increasingly salient in white spaces. In a college or university context, Latinx students may experience these pressures, discrimination, and hyper-awareness when interacting with their peers. Assimilation and acculturation may seem to be the only survival mechanisms that these students resort to. In addition, the competitive environments that colleges and universities give rise to particularly make negative stereotypes about Latinx students more difficult to evade. As a result, Latinx students internalize these stereotypes and grow to believe them (Garcia et al., 2018). Yet again, Latinx students are left to fend for themselves and endeavor to defeat these negative stereotypes. This specific challenge that Latinx students face seem to suggest the dissonance and conflict between ethnic identity and academic identity, making Latinx identity development increasingly salient for students. Latinx students are looking for institutions that are conducive for both their personal and professional growth.

Academic Self-Concept

To complicate matters further, Latinx students develop their own academic self-concept simultaneously with their social identity development. Academic self-concept is closely coupled with psychosocial factors regarding academic achievement and how a student perceives their own scholarly

capabilities (Cuellar, 2014). With the challenges, pressures, and negative stereotypes that Latinx students face, as mentioned previously, there are stark differences between self-reported academic self-concept between first-year Latinx students and their non-Latinx peers ranging across multiple academic disciplines—most notably science and math (Cuellar, 2014). Although research shows that a student's self-reported academic self-concept is predicted to increase from their first-year to graduation, Cuellar (2014) points out that Latinx students are still especially vulnerable to report lower levels of academic self-concepts for reasons such as cultural disconnect, lack of representation, and the lower racial/ethnic status Latinx people experience within the United States. Other factors such as self-doubt, isolation, exposure to negative racial and ethnic stereotypes, discrimination, and lack of mentoring all present particular difficulties for Latinx students (Núñez, 2009). It is imperative to ensure Latinx students are fortifying their academic self-concept because it can have a detrimental effect on their likelihood to persist to graduation. Another critical area mentioned that can strengthen Latinx students' academic self-concept is the availability of faculty support. Faculty members can indirectly have an effect on a student's self-confidence—this happens when faculty pay particular attention and engage with their Latinx students to ensure their academic adjustment and academic success (Cuellar, 2014). Faculty relationships inherently build a student's network and social capital, which is known to be an institutionalized status that serves as a power resource to access higher positionality and otherwise privileged spaces (Lamont & Lareau, 1988). When Latinx students feel supported by their faculty, self-confidence, in turn, will rise. The social capital that Latinx students seek,

including relationships with friends, professionals, faculty, administrators, or other Latinx mentors are all examples of the community that these students are hoping to gain. Research shows that out of all non-academic factors, academic self-confidence is the strongest predictor of college retention (Lotkowski, Robbins, & Noeth, 2004). It is clear that self-confidence is closely connected with the idea of academic self-concept. Together, healthy levels of academic self-concept and identity salience allow for Latinx students to maximize their college outcomes and performance. These two aspects are also what make institutions what we consider to be Latinx-Serving.

Understanding Hispanic-Serving Institutions (HSIs)

Given that HSIs were first federally recognized in 1992, there is a lack of history that HSIs can rely on when constructing a mission and organizational identity while keeping in mind the Latinx students that attend their institution (Garcia, 2018b). HSIs are not established for the sole intention of primarily serving Latinx students—at least not in beginning. All HSIs are developed over time, based on the changing student demographics. Consequently, HSIs are called to establish a clear organizational identity reflective of the institution's mission, while addressing the unique needs of Latinx students regarding their academic success and cultural validating environments. This section will focus on what HSIs are, what their purpose is, and how their organizational outcomes and organizational culture are equally important in fulfilling a Latinx-Serving typology.

Hispanic-Serving Institutions Defined

According to the Hispanic Association of Colleges & Universities (HACU), a Hispanic-Serving Institution is defined as “a

nonprofit, accredited college, university, or system/district in the U.S. or Puerto Rico, where total Hispanic enrollment constitutes a minimum of 25% of the total enrollment at the undergraduate or graduate level” (Hispanic Association of Colleges and Universities, 2017a). In order for an institution to officially receive federal support and institutional benefits, they must apply for HACU membership to become a fully recognized HSI; membership is renewed annually. With over 470 institutions recognized as HSIs, combined, both HSIs and emerging HSIs (eHSIs), what we consider to be postsecondary institutions enrolling 15%-24% Latinx students, outnumber all Minority-Serving Institutions (MSIs), including Historically Black Colleges & Universities (HBCUs) (Garcia & Dwyer, 2018). Looking at HACU’s mission “To Champion Hispanic Success in Higher Education”, HSIs are committed to foster an educational, identity-conscious, environment through the improvement of quality and access of postsecondary educational opportunities (Hispanic Association of Colleges and Universities, 2017b).

With Latinx students as the focus of HSIs, these institutions are tasked with providing the professional, social, and academic support for their Latinx students. Moreover, when an institution voluntarily adopts the HSI designation and applies for financial support, institutions thereby suggest a level of commitment to their Latinx students (Garcia & Dwyer, 2018). This level of commitment can look different depending on an institution’s location, institution type, organizational identity, and student perception. With an HSI defined as an institution with a minimum of 25% enrolled Latinx students, HSIs also have the possibility to be considered a Predominately White Institution (PWI). For this reason, an institution’s location will be largely impacted by the demographics of the

surrounding neighborhood. Researchers argue that an institution’s geographic location is largely related to the level of student acculturation to white culture (Garcia et al., 2018). A common concern that arises from this is if Latinx students are outnumbered by their white peers at an HSI, how can institutions ensure that Latinx students are receiving the support that HSIs commit to? In addition, Pascarella (2006) asserts in his ten directions for future research on college impact that researchers must extend and expand their inquiry to students, and institutions that have historically been ignored. With support from HACU, HSIs are called to meet the needs of their Latinx students who have historically and institutionally been underserved. These institutions hold the potential to imbue academic success within their Latinx students, focus on producing strong educational outcomes for their Latinx students, and creating a culture that promotes their racial and ethnic identity development. This is the mission that HACU sets forth.

Organizational Identity

Institutions also grapple with the lack of familiarity and promotion of HSIs—students do not know what an HSI is, increasing the likelihood for students to overlook opportunities for growth. Researchers argue that organizational identity is “closeted, political, and idealistic, but rarely embraced or advertised” (Garcia & Dwyer, 2018, p.192). Consequently, an institution’s organizational identity is essential in the development of institutional purpose. An HSI’s purpose commonly follows as a response to the question “who are we as an organization?”. It is difficult for institutions to answer this question especially since most HSIs were not originally founded for the main purpose of serving Latinx students (MacDonald, Botti, & Clark, 2007). HSIs, as

a result, must develop a revamped organizational identity to center and prioritize their Latinx students. In their research, Garcia and Dwyer (2018) show how organizational identity can increase individual outcomes, which include students' sense of belonging, satisfaction, and performance. Organizational identity is significantly contingent on student perception. In other words, while institutions can market and promote their institutional mission as they want, its true effect comes directly from how students perceive their organizational identity. As a response, students have reported both positive and negative sentiments regarding HSIs. One student stated that classifying an institution as an HSI was exclusionary because it implied that their institution only focused on their Latinx students and disregarded students who identified as Black, Asian, Native-American, and white. This student concluded that HSIs are inherently diminishing, dismissing, and underserving other racial and ethnic student populations. Another student reported that attending an HSI is derogatory, saying that minority-serving institutions are inferior because institutions are perpetuating racial/ethnic segregation. Despite these two dissenting opinions, HSIs are largely found to be positive (Garcia & Dwyer, 2018). Although HSI are intentionally designed to support Latinx students, HSIs are not meant to be exclusionary spaces. Garcia asserts that, "...[students] should be from various racial, ethnic, cultural, national, and religious backgrounds and united by their desire to disrupt dominant structures such as white supremacy, patriarchy, heteronormativity, Christian dominance, and racist nativism" (Garcia, 2018a, p. 137). Understood as such, HSIs should be inclusive in nature because they are bound together by students to develop a collective conscious and passion to build a more just world.

Organizational Outcomes

In her research, Garcia (2017) constructed an ideal Latinx-Serving organizational identity based on the organizational outcomes that stemmed from institutionalized ways of knowing. Exactly 47 administrators, faculty, and student affairs staff were interviewed, along with 41 undergraduate students. These interviews touched on six indicators, three of which were ideal organizational outcomes, and three of which related to an ideal organizational culture. The three indicators that reflected organizational outcomes included graduation, graduate school enrollment, and employment (Garcia, 2017). Inevitably, out of the six indicators, graduation was the most emphasized. Graduation and graduation rates, unanimously understood as the ultimate goal for all students, staff and faculty, has shown to be the most coveted aspect for HSIs. Because graduation has become a legitimized outcome for institutions (Garcia, 2017), especially considering the population that HSIs are serving, many administrators, faculty, and staff rely on these numbers to accurately assess the institution's success. Next, participants also suggested that graduate school enrollment should be considered as an institutional component to become Latinx-Serving. In the eyes of faculty and staff, continuing an education past a baccalaureate level is a true marker of success. However, participants would be remiss to not acknowledge the social, financial, and privileged statuses needed to enter academic spaces such as graduate school. Finally, with employment being the third and last indicator in relation to ideal organizational outcomes, landing a job, internship, and professional experiences are each significant strides for Latinx students. Many of them understand college education as a pathway that leads towards a promising

career. Administrators, faculty, staff, and students all addressed and confirmed the importance of post-graduate employment. With an emphasis placed on legitimized, organizational outcomes that institutions of higher education should be producing, an HSI's organizational identity may fall short in regard to providing a conducive environment for Latinx racial, ethnic, and cultural identity development. Institutions may continue to grapple with the meaning of having an organizational identity for serving Latinx students, however, HSIs must also be concerned with the resonance of HSI identity with students (Garcia & Dwyer, 2018). Because an HSI's organizational identity is connected with Latinx identity, campus support systems should reflect the needs of the student population and not simply focus on their professional, and educational advancement. Outcomes and culture both compliment students' experiences. Without the inclusion of both, Latinx students do not receive as much of a holistic college experience that HSIs intend to produce.

Organizational Culture

As alluded to earlier, the remaining three indicators correspond to the organizational culture of the institution—otherwise known as the environment that enhances the racial and ethnic identity development of students. These three indicators include community engagement, positive campus climate, and support programs (Garcia, 2017). Fourteen participants brought up community engagement in their interviews and highlighted the importance of giving back to the nearby schools in the community. Participants stated that if nearby high schools, middle schools, and elementary schools are not performing well, then it will add yet another barrier for Latinx students to matriculate into institutions of higher education. In her book, *The Power of Latino*

Leadership, Bordas (2013) accents the collectivist culture that Latinx families are brought up to be. True Latinx leaders are ready to serve and contribute to their communities. Leadership is understood as one among equals. She states: “In We cultures, leaders function as stewards of their communities. Latinos are therefore expanding the focus and scope of servant leadership to community stewardship...which involves may people, develops their capacities, and uses power for the public good” (Bordas, 2013, p. 137). Community engagement hits Bordas' sixth principle of Latino leadership, *Juntos* (or collective community stewardship), in its absolute sense. This indicator is a prime example to show how community engagement can transcend its sole function. Latinx students are strategically taught to infuse their ethnicity and identity into their leadership.

As for positive campus climate, participants brought up how creating a “consciousness of being an HSI” will give Latinx students an atmosphere that they can thrive in. An additional piece to campus climate is the manner in which HSIs are creating what Museus (2014) calls culturally engaging campus environments. Both directly and positively correlated with a student's individual influences (including sense of belonging, academic dispositions, and academic performance), the Culturally Engaging Campus Environments (CECE) Model was designed to measure characteristics that are optimal for creating inclusive and equitable campus environments (Museus, 2014). Consequently, HSIs will want to focus on the methods that their campus environments are culturally relevant for their enrolled student population. In fact, many of the CECE indicators reflect a majority of the six indicators that Garcia (2017) found. CECE indicators such as culturally relevant

knowledge, cultural community service, meaningful cross-cultural engagement, cultural validation, humanized educational environments, and holistic support, all align with the six indicators of an ideal Latinx-Serving organizational identity.

Moreover, research shows that HSI environments can provide spaces for Latinx students to explore their intersectional identities, take pride in their racial/ethnic backgrounds, and enhance students' overall interactions with other Latinx identified peers and faculty who speak Spanish and have knowledge about Latinx culture (Garcia et al., 2018). Because of this, researchers also found that Latinx students who attend HSIs and eHSIs gain access to spaces, both curricular and co-curricular, that offer them opportunities to explore their identities within supportive contexts. Campus climate is arguably one of the most impactful Latinx-Serving indicators for Latinx students and their own identity development.

The last indicator Garcia (2017) found in her research was support programs for Latinx students. These support programs included co-curricular activities, student organizations, cultural awareness, campus initiatives, and mentorship and alliance programs to name a few. At its core, these are programs that retain and build community within the Latinx student population. For HSIs, retention is critical and paralleled to their responsibility and commitment to champion the success of Latinx students. These support programs serve as supplemental, yet equally educational, activities outside of their structured academic work. With the infusion of both organizational outcomes and organizational culture, Latinx students at HSIs will receive an academically promising, culturally validating, and purposeful college experience. This is what

constitutes an HSI to be truly Latinx-Serving.

Latinx-Serving Typology

Aside from the federal support and benefits that HSIs receive, our main concern is how HSIs utilize and maximize their educational, professional, and social opportunities for Latinx students to grow and succeed in a supportive, affirming environment. Rooted in institutional and cultural theories, Garcia's (2017) Typology of HSI Organizational Identities proposes four types of HSIs based on the extent that the institution produces desirable organizational outcomes for Latinx students, and the extent that it enacts a culture that enhances the Latinx student experience (see Figure 1) (Garcia, 2018b). Similar to the ideal Latinx-Serving organizational identity indicators described earlier, these desirable organizational outcomes include graduation, post graduate job placement, and post-baccalaureate degree attainment. As for organizational culture, some examples include a positive campus climate, support services, and community engagement.

HIGH	Latinx-Producing	Latinx-Serving
	Latinx-Enrolling	Latinx-Enhancing
LOW		HIGH

Figure 1. Typology of HSI organizational identities (Garcia, 2018b)

Garcia states, “the typology incorporates both outcomes and culture, complicating the ways in which an organization may serve Latinx students” (Garcia, 2018b, p.114). As illustrated in the chart above, Garcia takes into consideration how organizational members construct an “ideal” HSI identity and how these indicators show up in practice. For an HSI to be classified as “Latinx-Serving”, the HSI must produce an equitable number of organizational outcomes and enacting a culture that enhances the educational and racial/ethnic experience of Latinx students (Garcia, 2018b). Simply put, HSIs should produce Latinx degree completers that reflect their Latinx enrollers and enhance Latinx students’ racial/ethnic identity development. Despite “Latinx-Serving” being the ideal typology for HSIs to employ, four out of the six midwestern HSIs that Garcia studied fit in both typologies that have a combination of one high and one low aspect of organization identity—these typologies include “Latinx-Producing” and “Latinx-Enhancing”. This significant finding corroborates the argument that most HSIs focus solely on one aspect of organizational identity and fail to infuse both to considered and classified as a “Latinx-Serving” institution. With only one out of six institutions that were studied and deemed as “Latinx-Serving”, HSIs must reevaluate how they are working to create inclusive and conducive environments that both advance their educational outcomes and culturally enrich the experience for all their Latinx students.

Conclusion

It is known that HSIs can provide Latinx students opportunities for curricular and co-curricular experiences, while also providing them a sense of belonging and pride to engage with their ethnic identity in a meaningful way (Garcia et al., 2018). Focusing on the power and influence that identity salience and academic self-concept have on Latinx students, HSIs can continue to craft and improve their organizational identity, thus increasing student engagement and satisfaction (Garcia & Dwyer, 2018). Together, both academic self-concept and identity salience can be positively influenced by an institution’s organizational identity and its ability to center their support towards Latinx students. Although there is no guarantee that creating a culture that embraces Latinidad directly increases the graduation and completion rates of Latinx students at HSIs (Garcia, 2018b), these conditions ultimately have an effect on students’ persistence. Consequently, HSIs should be cognizant of the multiple aspects, indicators, and support networks that can guide institutions to effectively serve their Latinx students in congruence with a Latinx-Serving typology. It is a shared responsibility between administrators, faculty, staff, and the institution itself to zealously champion a promising, equitable, and transformative educational experience for their Latinx students.

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Transforming Higher Education: Creating Linguistically Affirming Campus Environments

Simone A. Francis

Campus environments today are an amalgamation of students from various linguistic and cultural backgrounds. As the number of linguistically diverse students in post-secondary education continues to rise, higher education institutions in the United States are challenged with, and responsible for, supporting their needs. However, linguistically diverse students, particularly students of color, learn early on that their academic environments are rooted in standard language ideology and that their variety of English and/or primary language is deemed inadequate and invaluable. This paper presents culturally relevant pedagogies and curriculum as opportunities for campus environments to enact change surrounding institutional culture and create spaces that validate and affirm students and their linguistic varieties.

Keywords: linguistic diversity, cultural relevance, standard language ideology

In 2016, the population of U.S. natives speaking a language other than English at home was approximately 21%, equating to more than 1 in 5 residents (ACS, 2017; Batalova & Zong, 2016). Today, the fastest growing subgroup of the overall student population are either born abroad or in the U.S. and speak a language other than English at home (de Kleine & Lawton, 2015). Unsurprisingly, the majority of these students are students of color who face challenges with both language and identity in campus environments. As the number of these students in postsecondary education continues to rise, U.S. higher education institutions are challenged with, and responsible for, supporting their needs.

Rather than taking an approach that highlights solely language itself, this paper focuses on recognizing the problematic nature of institutional culture surrounding language ideologies and examines how language and dialect intersect with minoritized racial identities. A focus is placed on the creation of culturally relevant environments and usage of culturally relevant pedagogy to increase sense of belonging for students of color and students

of diverse linguistic backgrounds on campus. Woven through the text are reflections by the author that reflect their own personal background and encounters with linguistically diverse issues from different time periods in their life. The paper concludes with a call to action for faculty, administrators, and students in transforming their spaces and behaviors to be more linguistically inclusive in ways that affirm students of color, and in effect, positively impact all students.

Linguistic Diversity

Language is: the words, their pronunciation, and the methods of combining them used and understood by a population of people; a form or manner of verbal expression (Language, n.d.). Language reflects shared histories, cultures, and the lived realities of people and their communities. On the other hand, dialect refers to a regional variety of language distinguished by features of vocabulary, grammar, and pronunciation from other regional varieties, constituting together a single language (Dialect, n.d.). In this text,

both language and dialect are considered in the discussion of linguistic backgrounds.

Reflection One

Every time I hear someone speaking in Jamaican Patois

I am immediately filled with internal joy.

No matter where in the world you go, you can likely find a Jamaican.

“Whaa gwaan? Mi de yah.”

...

I heard Kendrick Lamar’s Pride bumpin from my classroom... and I thought, “whoo! class finna be lit today”.

...

I walked into my interview with freshly straightened hair and a mastered smile from years of experience and said... “Hey, how are you doing this morning? It’s great to meet you.”, in an octave higher than I entered the building with.

...

My three varieties of English are worth celebration.

They are extremely valuable.

They are who I am and part of my history.

They

are

me.

In the U.S. higher education context, linguistically diverse students vary in language and dialect backgrounds. Linguistically diverse students not only speak languages other than English at home, but are also students that speak U.S. based and overseas varieties of English. Utilizing de Kleine and Lawton’s (2015) categorizations as described in Table 1, this paper acknowledges and accounts for students with: English as a second language (ESL) background; an international and immigrant background; World English speaking background; and a non-mainstream English variety background. It is important to note the artificial nature of categorizing students, as each group can overlap with another and every student unable to fit neatly into one box.

Table 1

Types of Linguistically Diverse Students

Types of Linguistically Diverse Students	Description of Students
English as a Second Language (ESL) Students	Students whose home language is not English and are in the process of developing English language proficiency
International and Immigrant Students	International students have finished secondary school in their home countries and are pursuing postsecondary education in the U.S. Immigrant students typically complete a portion of their K-12 education in the U.S. and reside here permanently
World English Speaking Students	Students that speak an overseas variety of

	English that is different from mainstream American English (includes restructured or creolized varieties of English, i.e. students from India, Pakistan, Jamaica, Nigeria)
U.S. Born Students of Non-mainstream Varieties	Students born in the U.S. that speak varieties of non-standard English (i.e. African-American/Black English, Appalachian English)

Note. Adapted from “Meeting the Needs of Linguistically Diverse Students at the College Level” by C. de Kleine & R. Lawton. 2015.

It is useful to identify the different types of students being considered to problematize the image of what linguistic diversity typically looks like (de Kleine & Lawton, 2015). The description of students in Table 1 helps to illustrate some of the unique ways students from linguistically diverse backgrounds are connected to English. The needs of these students are different in their learning and mastery of standard English, but together they bring linguistic assets to the campus environment as a part of their cultural backgrounds. Linguistic diversity and the ways in which students experience language and communicate with others is inherently unique, but this does not negate the need for inclusion.

If we are to examine campus communities across the nation, we find the linguistic diversity checkbox marked complete with the portrayal of large enrollment numbers of international students, office swag with the word ‘hello’ printed in various languages, and requirements for foreign language courses to complete a degree. Institutions have begun to take into account numerous demographics when considering factors that influence college students’ experiences, but language is rarely explicitly cited as one of them (Dunstan & Jaeger, 2015). Instead, linguistic diversity is implied when culture is

discussed, creating a dynamic that leaves language out of the conversation as efforts to increase sense of belonging among diverse student populations push forward. Sense of belonging, as explained by Museus, Yi, and Saelua (2017), refers to various elements of a campus environment, such as campus climate and culture, that are associated with the extent to which students feel like they belong to their campus community. If students perceive campus culture surrounding language to value standard English as the most valued and valid form of communication, their cultural and linguistic backgrounds are effectively silenced. The lack of recognition and affirmation for their linguistic assets contributes to an unreasonable expectation that students sever ties with their cultural communities in their college environment in order to successfully “fit in”, a factor that has been shown to diminish sense of belonging (Museus et al., 2017).

It is important to understand the ways in which language intersects with ethnic/racial identity. This critical piece gives room to acknowledge how institutional norms surrounding language are problematic and illustrates how students of color are negatively impacted in their need to assimilate as racial others and linguistic outsiders carrying non-dominant English varieties or undervalued mother tongues. A

shift in the way educators understand linguistic diversity can assist in transforming attitudes about languages and communication outside of standard English in academic spaces and begin decentering dominant culture values. As we begin to understand how language and identity are intertwined, educators must recognize how language plays a role in fostering a sense of belonging amongst students of diverse backgrounds on campus.

Reflection Two

I guess my three language varieties fall into the world English and non-mainstream varieties of English categories... It's interesting growing up speaking a language tied to an exotified culture where all my life, being Jamaican is cool and sexy, but the language itself is broken and improper. I was always taught to speak "proper" English outside the house -- proper equating to how white people spoke. This was one of the essential things that I needed to excel in school and succeed in life.

The Campus Community Today

While campus educators attempt to recognize and increase awareness about the diversity of race, gender, religion, and other social identities in educational spaces, the diversity of language, if acknowledged, is often considered an issue that requires standardization and homogenization (Dunstan & Jaeger, 2015). In most U.S. colleges and universities today, students and faculty members of the dominant culture (i.e. White, middle- and upper-class communities) bring a form of privilege to campus: the standard language ideology, an ideology based upon a belief that there is a single, correct form of English that is spoken by educated individuals (Dunstan & Jaeger, 2015). Today this ideology has transformed into a culture that is ingrained into academia

and is likely an unconscious condition the majority of members within the campus community fail to recognize.

Standard language ideology is widely accepted in the U.S. and the idea of having more than one acceptable variety of English is widely met with resistance. This culture is commonly reproduced on campus and in classrooms as preferred styles of communication align with specific members of the community. Lippi-Green (1997) described linguistic ideology as "a bias toward an abstracted, idealized, homogenous spoken language which is imposed and maintained by dominant institutions and which names as its model the written language, but which is drawn primarily from the spoken language of the upper middle class" (as cited in Dunstan & Jaeger, 2015, p. 782). Although not inherently discriminatory, the ways in which standard English is used to separate people and communities is inequitable.

bell hooks (1994) wrote, "I know it is not the English language that hurts me, but what the oppressors do with it, how they shape it to become a territory that limits and defines, how they make it a weapon that can shame, humiliate, colonize" (p. 168). Certain communities learn from everyday interactions that their variety of speech is less valuable and/or incorrect, resulting in the need to either adapt or face the possibility of being taken less seriously and considered less intelligent (Dunstan & Jaeger, 2015). Lamsal and Paudel (2012) argue that institutional culture forces non-traditional students to erase their language differences and learn the dominant variety of English as the way to pursue equal opportunities for success. It is convenient that this "equal opportunity" relies on centering white cultural values while devaluing and excluding those of minorities. Lamsal (2013) examined how complicit mainstream writing practices design

programs and policies that require assimilation rather than transformation by failing to recognize students' marginalized experiences. Although referring most directly to English composition practices, Lamsal's examination applies to institutional culture as a whole.

The Conference on College Composition and Communication Committee (1974) passed a resolution in 1974 that addressed issues associating language with power, stating that "the language used by those in power in the community has an inherent advantage over other dialects as a means of expressing thought or emotion, conveying information, or analyzing concepts" (p. 2). The resolution read:

We affirm the students' right to their own patterns and varieties of language, the dialects of their nurture or whatever dialects in which they find their own identity and style. Language scholars long ago denied that the myth of a standard American dialect has any validity. The claim that any one dialect is unacceptable amounts to an attempt of one social group to exert its dominance over another. Such a claim leads to false advice for speakers and writers, and immoral advice for humans. A nation proud of its diverse heritage and its cultural and racial variety will preserve its heritage of dialects. We affirm strongly that teachers must have the experiences and training that will enable them to respect diversity and uphold the right of students to their own language. (p. 3)

Despite this resolution passing over 30 years ago and being reaffirmed in 2003, practices have not consistently aligned. Research suggests that educators may not have sufficient knowledge of language variation and its' impacts on learning or simply may not value language varieties for educational purposes (de Kleine & Lawton, 2015).

Reflection Three

When I heard Kendrick -- wow, it was lit. The majority of people in my class didn't resonate the way I did, but that was okay. I appreciated my professor celebrating Kendrick, because the Black community had been doing the same. Since he racked up a Pulitzer Prize for his album DAMN, we were all here for it. The album examined social issues, Black pride, and the Black experience in the U.S. today. It was iconic, authentic, and a beautiful entryway into hip-hop for many. However, I knew that for the majority of professionals in academia the examination and usage of his poetic method of communication rooted in Black vernacular would be confined to ethnic, cultural, and hip-hop pedagogical studies. It was dope that my professor threw that perception away and felt liberated enough to play Kendrick's music in class, using it to introduce the topic for the day -- counseling African-Americans.

Frameworks for Change

Existing dominant theoretical perspectives about college success are limiting to efforts in expanding linguistic diversity on campus. Many frameworks do not adequately account for the cultural realities of students of color and contribute to inaccurate beliefs that cultural bias has no impact on their experiences. In result, critical educators and scholars are now calling for new theoretical frameworks and assessment instruments that can better

reflect the experiences of these students (Museus, 2014). Jill Dolan (2001) acknowledges the possibilities for such new perspectives by quoting Margaret Wilkerson in an article stressing the changing demography of American theatre, very much reflective of the changing demography of education. Wilkerson had suggested scholars rethink the Eurocentric history of their theory and practice if they wanted their programs to succeed in the twenty-first century (Dolan, 2011). These types of new frameworks, applicable to a variety of fields, allow scholars and students alike to look “elsewhere than the Eurocentric canon for knowledge” (Dolan, 2001, p. 71).

The CECE Model and Culturally Relevant Knowledge

One such framework is the Culturally Engaging Campus Environments (CECE) model (Museus, 2014). This model focuses on the degree to which a culturally engaging campus environment exists at an institution can be associated with success amongst racially diverse students. It posits that undergraduates attending institutions where they encounter culturally engaging campus environments are more likely to exhibit a greater sense of belonging, perform better, and persist to graduation. The model hypothesizes nine indicators of such environments that engage students of color, reflect their diverse needs, and facilitate their success (Museus, 2014).

Of these nine indicators, “Culturally Relevant Knowledge” is a key aspect to addressing both the success of students of color and linguistic inclusivity on campus. The culturally relevant knowledge indicator emphasizes that “the extent to which students have opportunities to create, maintain, and strengthen epistemological connections to their home communities through spaces that allow them to acquire knowledge about their communities of

origin is associated with increased likelihood of success” (Museus, 2014, p. 210). Museus (2014) uses White, low-income students as an example, where receiving opportunities to learn about class inequalities and oppression might assist them in the development of epistemological cultural connections. For students of color, these connections typically occur with involvement in ethnic studies courses, on-campus cultural centers, and student organizations (Museus, 2014).

With these examples in mind, a few questions arise: Why should these spaces be the only vehicles to foster such epistemological connection for students of color? What role do faculty and classroom spaces play? Considering many students of color on campuses identify with language or dialect backgrounds distinct from standard English, the classroom space should be an accessible vehicle since it is the most utilized space for intentional learning. Frameworks such as CECE push for classrooms and social justice education to be a site for social change, and they are not only useful to reframe student success amongst students of color but to also create an avenue to consider how linguistic diversity contributes to their experiences.

CECE also supports the creation of culturally relevant environments outside of traditional classroom spaces. Student affairs practitioners co-construct learning with students, and opportunities to create, maintain, and sustain epistemological connections to home communities can extend beyond the physical classroom environments. In that sense, the question becomes what roles do administrators also hold in mobilizing culturally relevant knowledge? Research suggests that students of color who have opportunities to learn and share knowledge about the needs of and issues within their own communities of origin are more likely to have stronger

connections to their respective institutions (Museus, 2014). Considering the ways in which language directly associates with culture and is closely tied with racialized experiences for students of color, it is our responsibility as institutional bodies to also create environments outside of the classroom that validate linguistically diverse backgrounds.

Culturally Relevant Pedagogy

The CECE Model is intentionally connected here with the Ladson-Billings (1994) framework for culturally relevant pedagogy that, “empowers students intellectually, socially, emotionally, and politically using cultural referents to impart knowledge, skills, and attitudes” (as cited in Arosen & Laughter, 2016, p. 165). Cultural competence as a component of this pedagogy focuses on helping students recognize and honor their own cultural beliefs and practices, while acquiring the skills and knowledge to also navigate the dominant culture and succeed in a school that oppresses them (Arosen & Laughter, 2016). Importantly, both frameworks emphasize the need for students to learn, understand, and utilize knowledge about the dominant culture, but they also consider it equally as important for students to have supplementary classroom experiences that validate their cultural histories and backgrounds.

The same can be said for creating linguistically diverse campus environments. There is no argument to support abandoning standard English or placing less emphasis on its importance in the academy. Higher education is a microcosm of the society at large and English *is* global. There is also no denying the importance of a common language amongst a group of people – particularly English, which is not only global but also uniquely valuable in professional environments, commerce, and

education. However, does this mean there is no space to value, uplift, and celebrate the myriad of other languages and dialects that campus community members bring with them as part of their personal and cultural identities? Educators committed to fostering inclusive communities on campus would certainly agree that there is plenty of room.

Reflection Four

The way I exude professionalism is not only reliant on language; it is intertwined with my identity. When I change the octave of my voice, it is to appear less angry or frustrated with the world - cause that's what Black women are, right? This is similar to when I straighten my hair or determine that I should not wear a headwrap on a particular day. It is because I perceive an organization, community, or person to be less open about Blackness and the significance behind the ways I present myself.

I will never reveal being Jamaican in a formal environment because my answer to say something in “Jamaican” will always be no. Don't get me wrong, I value my education and the opportunities it has afforded me, especially in being able to navigate the world in the way that it exists. Such navigation puts me into the educated Black woman category, also known as, 'the exception.' But I also wish my classroom environments from K-12 and as an undergrad student were less stifling. There was so much potential for learning while incorporating my cultural background and dialects. I remember translating a poem I wrote about Alan Paton's Cry the Beloved Country into Italian for an oral presentation -- and that was extremely rewarding. Who would've thought using a text about South Africa, apartheid, and racism would help me learn Italian?

Changing the Culture

Language and identity are inextricably tied, and to reject a person's language is to reject that person and their culture (Dunstan & Jaeger, 2015). If the campus environment is not actively promoting and celebrating community languages and dialects outside of foreign language courses and designated "culture days," it is being complicit in allowing standard language ideology to shape the culture of the institution and effectively silencing and devaluing students of color. Culturally relevant knowledge and culturally relevant pedagogy are transformative ideologies that can assist campus community members in reshaping the way linguistic diversity is celebrated, contributing to an expansion of how students of color are included in the environment. It is the author's hope that the personal reflections shared in this paper help to demonstrate the ways in which such culture can be harmful, and to illustrate the benefits of feeling welcome in learning environments in ways that are linguistically inclusive. The following suggestions outline possibilities for campus community members as a whole, and faculty, administrators, and students as distinct bodies, to begin a process of transforming their campus culture through dialogue, representation, and affirmation.

All Campus Community Members

1. Consider how you connected with the author's reflections. What questions do you have about the author because of the reflections? What assumptions have you made? Have you thought about your linguistic background in relation to the varieties of language you use, the way you interact with language in learning environments, and how language is tied to who you are?
2. Reflect on your personal linguistic background, how this impacts your

identity, and what biases you may hold towards other linguistic varieties than your own. Consider how this may impact other campus community members from diverse backgrounds.

3. Consider the expectations you hold for others in relation to their speech. Have you ever contributed to creating an environment that may feel exclusive?
4. Encourage colleagues to talk about linguistic diversity—it all starts with a conversation.
5. Challenge campus community members that display problematic behaviors and attitudes towards different language/dialect backgrounds.

Faculty

1. Consider how your linguistic background may connect, or disconnect, with the students you teach who hold minoritized identities. What are ways you can create a classroom experience that validates different languages and dialects?
2. Include conversations on diverse linguistic backgrounds in classes and question what expectations exist in the space about language. For example, what is a good presentation? What does it mean to be clear/understood? If you utilize social justice paradigms to initiate community building, how can this incorporate language? Do safe or brave spaces include an openness to various styles of communication?
3. Transform curricula and program agendas to include media and texts from diverse and multilingual contributors (i.e. Gloria Anzaldúa's (1987) *Borderlands/La Frontera*).

Don't shy away from using media in other languages—subtitles exist for a reason, and they do not need to be an exception.

4. Acknowledge the histories of words sometimes... this does not have to be all the time, but this can help students understand the context and history of certain words and phrases. Comprehension is not lost by doing this.
5. Incorporate low-stakes assignments in classes that allow students to communicate concepts in the communicative style they see fit. Use these low-stakes assignments to help students transform their research/projects into meaningful work that reflects who they are, their backgrounds, and their communities.
6. Make projects and services relevant—construct assignments in a way that can be utilized outside of academic boundaries. For example, how can you assist students to think about how their project could be transferrable to their home community?

Administrators

1. Consider how your linguistic background may connect, or disconnect, with the students you interact with and serve who hold minoritized identities. What are ways you can create a programming experience that validates different languages and dialects?
2. If you incorporate social justice frameworks into programming, include conversations on diverse linguistic backgrounds and question what expectations exist in the space about language. When setting group norms or guidelines, is language considered? Do safe and/or brave

spaces include an openness to various styles of communication?

3. How are the engagement opportunities offered by your office inclusive of diverse linguistic backgrounds? What media, arts, and cultural artifacts are used to expand the narrative surrounding language? Use subtitles, translations, and discussions to prompt exploration.
4. If you are responsible for policy and conduct related issues on campus, how can you make documents and expectations more accessible? Many policies are written in a way that is not easily understood by administrators themselves, but students are still expected to adhere to them. Are there possibilities for more effective communication methods that will resonate with students?
5. Promote the value of linguistic diversity. Many people will say that speaking a variety of languages is beneficial for global interconnectedness and career prospects. What does this mean in practice? How are students learning what multilingual success looks like?
6. Be innovative! An international student services office can facilitate opportunities for students to translate their experiences on campus/in the classroom into their native languages to bridge community gaps. Why not use what students are already creating?

Students

1. Reflect on your personal linguistic background, how this impacts your identity, and what biases you may hold towards other linguistic varieties. Consider how this may impact your peers and fellow

students, and the ways in which they feel comfortable sharing and communicating with others.

2. Bring your cultural histories into the classroom and check your fear at the door. It may take some time for people to appreciate your perspectives, but this leaves space for you to feel validated and may validate others as well. Your background, presence, and experiences make the environment much more interesting—own it.
3. Read texts from your cultural background and connect them to what you are learning. International and immigrant students—bring in ways of learning and knowing that you are familiar with. U.S. students—your community may not have access to this elite space, but that does not make them void of knowledge. All linguistically diverse students should learn about academic scholarship and projects that help to incorporate home community's lived experiences and communication styles, even if classes have not prompted doing so.
4. Master standard English. There is no argument against its importance and usage to create opportunities for success. However, also take the time to value, uplift, and celebrate your own language, dialect, and culture.
5. As you enter the professional workforce, you will play a role in shaping the culture. Understanding why linguistic diversity is valuable to all spaces and how it contributes to equitable practices will help you

transform your work environments in the future.

Concluding Remarks

These suggestions are not a finite list, and the information presented here is by no means all-encompassing. It is clear that a critical lens used in the promotion and celebration of linguistic diversity in higher education has not been at the forefront of social justice issues, therefore the lack of information, research, and data is limiting. However, the lack of focus on this issue does not erase the reality that there is much work to be done. The author has used review of literature, select theoretical frameworks, and personal reflections to present an argument that supports the need for language consideration as an important part of creating more inclusive campus environments. The personal reflections present an opportunity for readers to consider how their own linguistic backgrounds reflect their personal comfort with varieties of language, the ways in which they interact with language in learning environments, and the ways language has been tied to their identities and who they are. Linguistic diversity is integral to advancing diversity initiatives dedicated to increasing sense of belonging among students of color in a more holistic way that validates and affirms cultural background. Campus community members must begin transforming campus environments to reflect the changing demographics in postsecondary education institutions and move beyond the surface-level promotion of language to create change.

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Theoretical Exploration

Rural Transition Theory:

A Theory for Rural Midwestern Students Moving to College

Autumn Kearney

Students from the rural Midwest who are preparing to enter college do so with a unique combination of challenges stemming from the fact that many rural students are first-generation and low-income with little exposure to diverse populations (Howley, 2006). To best explain and explore their transition to America's college campuses, Schlossberg's transition theory, Bourdieu's theory of social reproduction, and Rowe, Bennett, and Atkinson's White Racial Consciousness Model are used as a framework to propose the rural transition theory. This theory provides student affairs practitioners with a deep understanding of the population so that rural students can be best supported.

Each day in the United States, elementary school children are taught that America is a land of prosperous progress. Textbooks illustrate and reinforce this idea of progress by using examples that demonstrate how American society has evolved from a nation of rural farming communities, to a nation of urban manufacturing communities (Theobald & Wood, 2010). While urban and suburban students may feel empowered to be on the progressive side of these illustrations, rural students reading the same textbooks are made to feel less than (Theobald & Wood, 2010). Additionally, standardized K-12 curriculum in the United States has provided an identity development narrative for rural students around the ideas that “big cities are better than small towns” and “students from big schools are better than students from small schools” (Theobald & Wood, 2010, p. 28). Although this subliminal messaging may not seem important, studies have shown that incoming college students from rural areas believe that they are less confident and less academically prepared for the rigors of college than students from other areas (Higher Education Research Institute, 2002;

Schaft & Youngblood-Jackson, 2010). Coupling this lack of confidence with the socially ingrained idea that being from a rural area makes rural students less than their urban counterparts, it is apparent that rural students face a difficult transition into the collegiate environment.

For the purposes of this discussion, rural students will be defined as those growing up in an education desert, meaning they live more than 25 miles from a college or university (Rosenboom & Blagg, 2018). Although living in an education desert provides criteria for what makes someone a rural student, all education deserts look different. Because of the potential variance between rural students from across the United States, this paper is focused on rural students from the Midwest. The Midwest can be difficult to define geographically, but for this discussion the states of Ohio, Michigan, Indiana, Wisconsin, Illinois, Minnesota, Iowa, Missouri, North and South Dakota, Nebraska, and Kansas are considered the Midwest (Anderson, 2014).

In general, rural students may begin college with a lack of confidence in their academic abilities and, in addition, are often

the first in their family to attend college (Howley, 2006). Looking at rural communities in the Midwest specifically, many are also from low-income communities with mostly White residents (Howley, 2006). Out of all the rural areas in the United States, four-fifths of people residing there are White (Drum, 2017). This implies that once rural students arrive on campus, they face an additional challenge in assimilating as only 29% of traditional-aged students from rural areas attend college (Pappano, 2017). When this number is compared to the college enrollment rates of urban and suburban students—47.7% and 42.3% respectively (NCES, 2015)—it becomes clear that rural students may struggle when transitioning to a college environment where they are a geographic minority. These factors indicate that students from the rural Midwest may struggle to transition to the collegiate environment and demonstrate that there is a need for a theory that explains the tumultuous transition period that rural students face.

One factor that influences many rural students' transition to college is being first-generation, meaning that neither parent has completed a bachelor's degree (First Generation, n.d.). First-generation students are often considered an at-risk population with regard to student persistence and retention because they complete college at lower rates than their peers (Hand & Miller Payne, 2008). Specifically, only 56% of first-generation students earn a bachelor's degree or are still enrolled in college within six years (Forrest Cataldi, Bennett, & Xianglei Chen, 2018). Comparatively, the college completion rate for continuing generation students is 74% (Forrest Cataldi, Bennett, & Xianglei Chen, 2018). The low college completion rates for rural students indicate a need for better support at the collegiate level. The rural transition theory aims to educate practitioners on common

experiences of rural students so they can best support their students from such backgrounds.

Since each of the experiences described above—being first-generation, low-income, and coming from a predominantly White community—have different developmental implications, Schlossberg's transition theory (2006), Bourdieu's theory of social reproduction (2002), and Rowe, Bennett, and Atkinsons's White Racial Consciousness Model (1994) will be used to provide a comprehensive look at the experiences of rural students as they transition from rural areas to college campuses. These theories will serve as a framework for the rural transition theory as they each explain an aspect of the transition faced by rural students, but none alone truly explain the experience of rural students. Put together, however, these theories begin to describe potential deficits that rural students overcome as they transition to life on campus. By organizing aspects of these three theories, the rural transition theory provides a framework for student affairs practitioners to better understand and support rural students.

Although literature on each of these theories has been tied to the transition of diverse student populations (Griffin & Gilbert, 2016; Tzanakis, 2011; Wolff, 2009), the tie to the experiences of rural students is heavily under researched (Byun, Meece, & Irvin, 2012). In an effort towards filling this gap, this paper reviews literature related to the rural experience and college student development to propose the rural transition theory. The theory proposed analyzes how rural students transition to life on campus in order to provide student affairs practitioners with the knowledge needed to best support rural students.

Literature Review

In developing a transition theory for rural college students, existing literature was reviewed to provide a base understanding of the population and theories utilized. First, rural culture and K-12 educational experiences of rural students in the Midwest are summarized. This is followed by a discussion of college student development theories relevant to rural student's transition to life on campus.

Rural Culture: United States Midwest

In 1947, Eugene Griffin of the *Chicago Tribune* (as cited in Anderson, 2014) stated that "The American middle west produces more benefits for humanity today than any region on earth" (p. 3). Although this statement refers to both the urban and rural areas of the Midwest, the article as a whole placed emphasis on the farming contributions of rural Midwestern states, citing that 50% of the nation's dairy supply, and 80% of the total corn crop were produced in the Midwest at the time (Anderson, 2014). Additionally, more students graduated from high school in the Midwest than in any other region, and the Midwest produced the highest voter turnout in the country. Despite the well-documented history of a flourishing society, the "dominant narrative of the post [World War II] and contemporary rural Midwest...is one of decline rather than leadership, essentialness, and vitality" (Anderson, 2014, p. 4). It is widely debated when the contributions of rural farmers became less valued within society, but a combination of factors such as the industrial revolution and an increasing body of literature painting those from rural areas as "hillbillies" certainly contributed to the view that those from rural areas are less than (Theobald & Wood, 2010, p. 24). The effects of the industrial revolution and negative stereotypes in the rural Midwest continue to be relevant, most recently revealing itself in

the 2016 presidential election when Donald Trump's promises of increasing job opportunities, changes to trade agreements, and tighter United States borders won over rural voters who were tired of competing for few jobs (Balz, 2018).

Young students in rural areas are not immune to the literary and media messages portrayed before, during, and after the 2016 election that glorify the process of leaving a small, rural town for the big city and paint their communities as uneducated. When students work towards a college degree, such messages are reinforced within a system that maintains them resulting in "sever[ed] attachment to place," or a lower desire to return home after degree completion (Schaft & Youngblood-Jackson, 2010, p. 2). Since these ideas are often communicated to students beginning in elementary school, it is necessary to discuss the K-12 educational experiences of rural students.

K-12 Educational experiences

Rural students are conditioned to believe that they are less than their nonrural counterparts through textbook messaging, and even self-reported that they would be behind academically when beginning college (Theobald & Wood, 2010). In addition to feeling underprepared and less than, a 2012 study by Byun, Meece, and Irvin reported ways that pre-collegiate factors impact the postsecondary educational outcomes of rural youth. These factors included coming from an area with a high poverty rate, having parents that did not attend college, having parents that held students to a lower academic standard, and limited access to career counseling and college preparatory programs at the high school level. (Byun et al., 2012). Said study investigated this topic further to determine which of these factors had the biggest impact on college enrollment. It was found

that rural students were less likely to even enroll in college due to their lower socioeconomic background than nonrural students.

Another factor that often impacts students who attend secondary school in a rural area is school district consolidation. School district consolidation occurs when many small schools are combined into one larger, centrally located school in order to standardize education and ameliorate tension between local and state government (Butler-Flora & Flora, 2013). In the process of school district consolidation, small schools are branded as inefficient, as most of the schools closed during consolidation are those in rural areas (Butler-Flora & Flora, 2013). This process has perpetuated the idea that schools, educators, and students in rural areas are less than their nonrural counterparts.

Schlossberg's Transition Theory

Schlossberg's transition theory defines a transition as any occurrence, no matter how relevant, that changes a person's "relationships, routines, assumptions, and roles" (Goodman, Schlossberg, & Anderson, 2006, p. 33). According to those criteria, students moving from rural areas to college campuses are facing a significant transition as their relationships with family and friends, daily routines, assumptions about others, and roles within their community are subject to change. Once it is determined that a transition is taking place, the type, context, and impact of the transition become important to understand. As transitions can take significant amounts of time to conclude, Goodman, Schlossberg, and Anderson (2006) use the phrases "moving in," "moving through," and "moving out" to organize the experiences and feelings one has while enduring a transition. Finally, Schlossberg's theory details factors on how individuals cope with transition. These

factors are termed the 4 S's of transition and include situation, self, support, and strategies (Goodman et al., 2006).

According to Schlossberg, the success of a transition depends upon the amount of resources students have in each of these four areas.

An example of the resources students use to facilitate a successful transition to college lies within the "self" category of resources that Schlossberg outlines. Within the "self" category are two types of resources; personal characteristics and psychological resources (Goodman et al., 2006). Rural students may lack the personal characteristics and psychological resources needed to successfully transition to college because of the fact that their parents may have held them to a lower academic standard, and they may have had limited access to career counseling and college preparatory programs in high school (Byun et al., 2012). These factors indicate a lack of opportunity to develop the personal characteristics needed for collegiate success, as well as a lack of access to psychological resources. Noting these potential deficits, Schlossberg's transition theory is used to frame the ways in which rural students may struggle to adjust to the collegiate environment.

Bourdieu's Theory of Social Reproduction

Another aspect of development for rural students transitioning to the campus environment has to do with their introduction to an educational environment that "creates, maintains, and reproduces inequality" (Patton et al., 2016, p. 250). This concept can cause dissonance for students from rural areas as they may begin to understand the systemic reasoning as to why their rural community is considered inefficient (Schaft & Youngblood-Jackson, 2010). In general, dissonance occurs for

students when they experience a situation that involves differences in attitudes, beliefs, or behaviors. Such dissonance can cause a feeling of discomfort that leads to a change in the attitudes, beliefs or behaviors in the hopes of reducing the discomfort experienced (McLeod, 2018). When rural students begin to interact with students, professors, and ideas that are different from their upbringing, it can cause dissonance during the transition to college.

The dissonance students experience can be analyzed through the concepts of field, habitus, and capital discussed in Bourdieu's theory of social reproduction (2002). The term field is used to describe the different aspects of a person's social life where people from both dominant and nondominant groups compete for power. Related to field is habitus, which is a person's understanding and articulation of the social norms used within each field. Within each field, people use capital to get ahead (Bourdieu, 2002). Capital can be economic, cultural, and social where each type can be used to increase "status, wealth, and power in a world of competition over scarce resources" (Patton et al., 2016, p. 250).

When exploring the necessity of Bourdieu's theory of social reproduction within the context of rural students, it is important to consider the concept of habitus. Habitus can be viewed as a form of "cultural inheritance" that "reflects class or position...in a variety of fields" (Tzanakis, 2011, p. 77). It has been established that rural Midwest students often enter college from a background where they are painted as less than their nonrural peers and may not be privy to the type of cultural inheritance that sets others up for collegiate success. As the theory of social reproduction serves to explore environmental and social inequality, it is necessary for the framing of the rural transition theory.

Rowe, Bennett, and Atkinson's White Racial Consciousness Model

According to Rowe, Bennett, and Atkinson, White racial consciousness is "one's awareness of being White and what that implies in relation to those who do not share White group membership" (1994, pp. 133-134). This model goes on to describe that people's response to dissonance is what causes the condition for change in racial attitudes. For students from the rural communities outlined above where four-fifths of the population is White (Drum, 2017), spending time on a college campus—even within a primarily White institution—can cause racial dissonance. Examining how rural students in particular respond to said dissonance is an important piece in understanding their transition and is why this model is an integral part of the framework surrounding the rural transition theory.

Once White people from rural areas experience dissonance, they may exhibit a variety of attitudes that are organized into two categories: unachieved White racial consciousness and achieved White racial consciousness (Rowe et al., 1994). Attitudes within each category are not linear and people can move through a variety of attitudes based on the situation with which they are faced. Movement between categories results from dissonance, meaning that rural students have the potential to move within these categories frequently throughout their transition to college. Unachieved White racial consciousness is comprised by avoidant, dependent, and dissonant attitudes, whereas achieved White racial consciousness includes attitudes that are dominative, conflictive, and reactive (Rowe et al., 1994). The final attitude is termed integrative and does not fit inside of the two categories. Integration occurs when people who are White exhibit an

understanding of what it means to be White and make a commitment to social change in response (Rowe et al., 1994).

Rural Students and Their Transition to College

In order to propose the rural transition theory, research on existing student development theories are used within the context of rural communities and the rural K-12 experience. In doing this, student affairs practitioners will gain a greater understanding of how to best support rural students as they transition to college. As Schlossberg's theory suggests, any student, regardless of rural or nonrural status, faces a period of transition when beginning college. The pieces of this theory that look different for rural students are the degree to which they experience transition, as well as the ways in which the 4 S's are utilized. The application of Schlossberg's theory provides insight into the transition of rural students, but because of the complexity of the transition rural students face, the rural transition theory integrates Schlossberg's theory with Bourdieu's theory of social reproduction and Rowe, Bennett, and Atkinsons's White Racial Consciousness Model.

Schlossberg provides four criteria—relationships, routines, assumptions, and roles—that help people determine whether or not a transition is taking place (Goodman et al., 2006). Any student moving to a college environment is bound to face transition in at least one of the above criteria, but for rural students who often are first-generation college students with little guidance on what to expect from college (Byun et al., 2012), change is experienced in all four areas. For example, student's relationships with their families may change as they become the most formally educated person in their family. Additionally,

student's schedules are likely to change from their rigid high school schedule, their assumptions about others will be challenged as they move to an environment that is more diverse than their predominantly White hometown, and the role they play in their community is likely to change now that they are no longer full-time residents.

To assist in coping with the level of change they are experiencing, rural students utilize their assets within the 4 S's, as discussed above, to best navigate change (Goodman et al., 2006). While all students will utilize such strategies to facilitate a successful transition to collegiate life, the way such strategies are used looks different for rural students. One type of support includes support from a family unit. As many rural college students are first-generation, they will not always be able to rely on their family unit for the same level of support and guidance as their nonrural peers.

In regard to Bourdieu's theory of social reproduction, the fact that both rural and nonrural students enter the same colleges means that they have reached the same field. Within this field, however, dominant and nondominant groups compete for power. In many instances, White, rural students from the Midwest will find spaces in which they are the dominant group, but in other ways rural students may find themselves members of a nondominant group of first-generation, or low-income students. Because rural students can often be first-generation and low-income, they enter the field of college with lower habitus, or understanding of the social norms used on a college campus. Economic, cultural, and social capital are other factors students can use to get ahead within the collegiate environment. As it is likely that rural students come from school districts that have been consolidated with other schools in the area, such schools may have had less

economic capital per pupil than large urban or suburban schools (Butler-Flora & Flora, 2013). This lack of capital can translate into less access to college counseling and career preparation programs, contributing to the self-reported attitude of rural students stating that they will be academically behind in college compared to their nonrural peers (Byun et al., 2012; Theobald & Wood, 2010).

Although rural students may experience being a minoritized group in some ways, it is likely that rural students from the Midwest will find themselves in a racial majority on the primarily White college campus. Despite this, rural students from majority White Midwest towns may experience dissonance within an environment that is slightly more diverse and will move frequently through the types of attitudes outlined in Rowe, Bennett, and Atkinsons's White Racial Consciousness Model (1994). The major difference between rural and nonrural students here is the attitude with which they start college. Nonrural White students, especially those in urban areas, have had many opportunities to experience and react to dissonance as "Whites have become a minority population in most urban counties since 2000" (Mitchell, 2018). Because nonrural students have had greater exposure to people who are not White, they are more likely to possess an attitude within the category of achieved or integrated White racial consciousness and

will experience less racial dissonance when they get to campus. For rural students from areas that are nearly 90 percent White (Mitchell, 2018), they may start college possessing an attitude within the category of unachieved White racial consciousness and experience dissonance as they begin to navigate the same environment as others who do not look like them. Such dissonance can be mentally exhausting, causing students to move in and out of achieved and unachieved White racial consciousness, inhibiting growth in other areas.

Figure 1 below organizes and summarizes the three theories that provide the conceptual framework for the rural transition theory alongside the ways in which components of each theory look different for rural students. Although the three aforementioned theories—Schlossberg's transition theory, Bourdieu's theory of social reproduction, and Rowe, Bennett, and Atkinson's White Racial Consciousness Model—provide insight into an aspect of the transition that rural students face when living on campus, none alone provide a complete picture of the phenomena observed when rural students make the transition to attending college. In layering these three theories, the rural transition theory emerges to best explain the holistic experiences of rural students in a way that student affairs practitioners can apply to best meet the needs of their rural students.

Theory	Proposed Difference 1	Proposed Difference 2
Schlossberg's Transition Theory	Degree to which the 4 S's are utilized	How the 4 S's are utilized
	Rural students experience changes to all four criteria used to define transition	First-generation status means that students will be less likely to depend on their family unit for guidance, and must use other assets to cope with transition

Bourdieu's Theory of Social Reproduction	Habitus	Capital
	Rural students possess less habitus than their nonrural peers as they will likely have a lower understanding of the social norms used on the college campus	Lack of economic capital within rural K-12 school districts results in less college preparation in high school, leading to less social capital at the collegiate level
Rowe, Bennett, and Atkinsons's White Racial Consciousness Model	Attitudes with which students start college	Degree to which dissonance is experienced
	Due to low exposure to racial differences, rural students are more likely than their nonrural peers to enter college with an attitude of unachieved White racial consciousness	Rural students experience increased dissonance when moving from rural towns that are almost 90% White, to more diverse college campuses

Figure 1. Rural Transition Theoretical Variance

Implications

When professionals in the fields of higher education and student affairs familiarize themselves with the rural transition theory, they will learn the ways that the transition to college may look different for rural students. In addition, understanding that many Midwest rural students are first-generation, low-income, and from mostly White communities will allow professionals to best design programs and establish cultures that will facilitate growth for rural students. As stated, rural students may also enter college with low confidence in their ability to achieve academically. Student affairs professionals working in any department can help build the confidence of rural students by validating their experiences and supporting them through college completion.

Another functional area where this research can be useful is residence life. Student affairs professionals working in residence life environments face the challenge of creating an environment where students from all backgrounds can learn and live. An understanding of rural student

development can help professionals predict conflicts that might arise and provide context as to why students from rural areas may possess the beliefs or attitudes that they do. Additionally, a basic understanding of the societal and educational factors that contribute to the upbringing of rural students is important and encourages student affairs professionals in all areas to check their biases in regard to rural students and communities.

From a research standpoint, it is clear that further investigation on the experiences of rural students is necessary (Byun et al., 2012). In order to validate the rural transition theory, a longitudinal study of rural students should be conducted beginning with ethnographic interviews of students in secondary school, with interviews repeated throughout their collegiate experiences. Such a study could help to validate the rural transition theory and provide general information on the experiences of rural students who are pursuing a college education that could be used to inform a broader and more inclusive theory on rurality in college.

Further research should also be conducted on the experiences of rural students of color transitioning to college. Since the rural transition theory focuses on the experiences of rural students in the Midwest with majority white residents (Howley, 2006), its' direct application is limited to that population. Additional research on rural students of color transitioning to college campuses would bring beneficial knowledge to practitioners, especially in rural areas in the Western United States with high populations of Hispanic students (Pohl, 2017).

Conclusion

As students from rural areas continue to pursue four-year degrees as a way to find the progressive and prosperous America written in their childhood textbooks, it is

necessary for student affairs practitioners to familiarize themselves with the experiences of rural students and understand how those differ from nonrural students. By examining Schlossberg's transition theory, Bourdieu's theory of social reproduction, and Rowe, Bennett, and Atkinson's White Racial Consciousness Model coupled with the cultural context of rural communities, the rural transition theory has been developed. Moving forward, the transition rural students face when starting college is an area that requires further research. The adjustments suggested to each of the foundational theories in the creation of the rural transition theory demonstrate that rural students experience increased dissonance in the collegiate environment, and that supportive, informed professionals can support students as they overcome barriers, grow, and complete their degree.

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Spiritual but Not Religious Student Development Model at Religiously Affiliated Institutions

Camber Sollberger

This paper will focus on the development of students who enter religiously-affiliated universities with a personal religion but then transition to being spiritual but not religious. To do this, a theory is created that closes the gap of developmental theory for spiritual but not religious students at religiously-affiliated institutions. Religiously-affiliated institutions have the resources to support all students but often focus mainly on those who identify with the dominant religion. The decline in religious affiliation while attending college is not holistically represented in current student developmental theory. The Spiritual but Not Religious Identity Development Model is constructed from Smith's (2011) Model of Atheist Identity Development and Bryant and Astin's (2008) concept of spiritual struggle to create a model for students who do not reject theism, but organized religion.

A religiously-affiliated institution (RAI) is a college or university founded on a religion that is incorporated into their culture (Tiwari, 2019). An RAI's mission and vision highlights the importance of spiritual development for students and establishes the campus culture around spiritual exploration (Feldner, 2006). Such an institution is structured around the spirituality and religion of its foundational religion and the students who belong to that religion (Feldner, 2006). Often, RAI's lack external formulas for students to explore spirituality outside the dominant religion.

Spiritual but not religious people are those with spiritual beliefs, but do not practice a religion. Spiritual but not religious students are losing out on necessary developmental support because they lack a community and support. The lack of research and support for non-religious students at RAIs is detrimental to their development. This gap in support calls for future studies in the field. Creating a theory that applies to spiritual but not religious students and applying it to student affairs practices in RAIs provides the support and community needed for spiritual development. This paper will focus on the

development of students who enter a religiously-affiliated university with a personal religion, but then transition to being spiritual but not religious by creating a theory that closes the gap of developmental theory for spiritual but not religious students in religiously affiliated institutions.

Definition of Terms

Religion consists of the beliefs and practices of a group of people (Fowler, 1981). It is often filled with traditions, rituals, and symbols that are supposed to connect its followers to a higher being or truth (Fowler, 1981). *Christian privilege* is the concept of those belonging to the Christian religion having an advantage of systematic power – this can be seen in the United States through holidays, school breaks, popular media, paid time off, and other integrated parts of a person's life in the U.S (Bowman & Smedley, 2013). "Students from marginalized religions and those who do not identify with any organized religion can face significant challenges on university campuses and throughout society" (Bowman & Smedley, 2013 p. 745). This paper will focus on religious minorities within the U.S.

majority, therefore, schools mentioned in this paper will mostly be Christian (Protestant or Catholic) affiliated. While people of different religions may have differing traditions and rituals, they may share similar beliefs.

Spirituality is a sense of who a person is and where they come from, as well as beliefs about why humans are here on earth (Fowler, 1981). An institution's mission statement drives its educational learning (Kuh, 2013). An RAI's mission is designed to develop students spiritually from a learning perspective (Feldner, 2006). In the U.S., religiously affiliated universities often have religious centers or ministries that are a part of the student affairs system and are an integral part of student development (Stafford, 2017). Individuals who identify with a religion are part of a religious group, while a spiritual identity is a personal identity that is unique rather than shared (Fowler, 1981). All students develop spiritually, not just those who practice a religion. Further, if a person is not religious, it does not mean they cannot be spiritual or have beliefs.

Beliefs are defined as a "conscious intellectual agreement with particular Doctrines or ideologies" (Fowler, 1981, as cited in Patton, 2014 p. 196). Beliefs can change and morph based on current or past circumstances and major life-changing incidents. While not all people go through this development in college, it is a common starting point because of the numerous opportunities to explore different ways of thinking and living that can often cause a *spiritual struggle* (Bryant & Astin, 2008). It can be easy to focus on those who practice religion, but it must also be applied to those who do not consider themselves religious.

Faith can be found in religion, but also within secular worldviews. This is because faith is universal where each person's faith expressions are unique

(Fowler, 1981). Faith gives people a way to find meaning in the forces that make up our lives: God, the universe, chance, etc. (Fowler, 1981). 'Nones,' expanded upon below, may be non-religious, but that does not mean a 'none' must reject spirituality or faith (Ho & Ho, 2007).

A '*none*' is an umbrella term for atheist, agnostic, spiritual but not religious, or some other identity that is without a particular religion (Lipka, 2015). The number of 'nones' are on the rise in the U.S., making up 23 percent of the U.S. population which is a sharp increase from the 17 percent found in 2007 (Lipka, 2015). There is an even greater difference found by generation; 35 percent of Millennials and only 17 percent of Baby Boomers identify within the definition of 'none' (Lipka, 2015). Since the percentage of 'nones' increase with each new generation, colleges should be prepared to support incoming classes where 'nones' inch closer to becoming the majority. Forty-seven percent of millennials have a college degree, more than any other generation (The Council of Economic Advisers, 2014). Since more students are attending college and becoming 'nones,' more focus is needed for that population (The Council of Economic Advisers, 2014). 'None' development is not studied because most 'none' students attend secular institutions that do not focus on the development of their religious students (Stafford, 2017). The Spiritual but Not Religious Development Model provides a foundation for student affairs professionals to build an understanding of spiritual but not religious students that is missing from current literature.

Literature Review

The foundation of the Spiritual but Not Religious Student Development Model is based on the Atheist Development Model

(Smith, 2011) and Astin and Bryant's *spiritual struggle* structures (2008). In order to build a model describing the differences found in the development of student who are spiritual but not religious, the Atheist Development Model (Smith, 2011), the *spiritual struggle* (Bryant & Astin, 2008), statistics on the decline in religious affiliation (Downey, 2017), and Christian privilege (Bowman & Smedley, 2013) will be used as foundational research. Finally, the formation of programs to use within RAIs to best support this population of students will be discussed as a starting point in support for the growing spiritual but not religious student population.

Atheist Development Model

Jesse Smith (2011) proposed an identity development model for atheists that describes a fluid process of self-identifying as an atheist in the modern U.S. The first stage is *the starting point: the ubiquity of theism*. Most individuals start their lives with a religion that is taught from their family, and they are certain in their theism. Theism is the belief in the existence of a God or gods. At this stage, there is little room for exploration or individuality in faith (Smith, 2011).

The second component is *questioning theism*. This occurs after interacting with new settings and contexts as well as new people with differing viewpoints and backgrounds. This questioning leads to a gradual unlearning of religious instruction by educating oneself on different ways of living and believing. Most start having these doubts about God's existence after leaving for college and coming out from their parent's shadow (Smith, 2011).

The third component is called *Rejecting theism: "Not theist", or atheism as a rejection identity*. The transition from exploration and questioning leads to straight

rejection of God and religion. People in this stage admit there is no evidence for God, but also no true certainty that one does not exist (Smith, 2001).

The fourth component of the development theory is *"coming out" atheist*. This is the full acceptance of one's atheist identity and the ability to internally and externally express what that identity means. All four stages are fluid and dynamic and can cause stress to those who go through them, but eventually individuals come to resolve feelings of stress and instead feel affirmed and liberated (Smith, 2011).

The Atheist Identity Model is important to include because of the similarities in the experiences of atheist and spiritual but not religious students. Both types of students go through similar steps, but with slightly different belief aspects that conclude in completely different ways of thinking. This original model lacks the option for students to reject religion, but not God or another higher being.

Spiritual Struggle

The *spiritual struggle* depicts the main difference found between the Atheist Development Model and the Spiritual but Not Religious Student Development Model. Bryant and Astin (2008) wrote about a spiritual struggle of college students brought about by concern of faith, purpose, and meaning of life. There can be problems of spiritual and religious nature when it comes to questioning faith, spiritual, religious values. The causes of these struggles are most often connected to difficult life circumstances, including "confusion about beliefs and values, loss of a relationship, sexual assault, homesickness, and suicidal thoughts and feelings" (Bryant & Astin, 2008, p. 2). This causes growing concern regarding individuals suffering psychologically from religious or spiritual problems. The *spiritual struggle* scale is

made up of five items: questioning one's religious/spiritual beliefs; feeling unsettled about spiritual and religious matters; struggling to understand evil, suffering, and death; feeling angry at God; and feeling disillusioned with one's religious upbringing (Bryant & Astin, 2008). Struggle is often found when a myriad of correlates come together in one person's life; however, if the right group of correlates occur, spiritual struggle can also decrease (Bryant & Astin, 2008).

Bryant and Astin (2008) found through their survey that those who had no religious preference, attended a religiously-affiliated institution, demonstrated high levels of spiritual practice, and had faculty who provided encouragement to discuss religious and spiritual matters had minimal spiritual struggle. In the absence of meaningful connections to spirituality and religion, students would likely experience religious and spiritual decline as a result of their struggling (Bryant & Astin, 2008).

Students often go through this struggle and then can move away from religion, but not always entirely away from a higher being. The struggles mentioned above are very difficult to go through, especially if one is without the support of the community that is often found in organized religion. RAIs can provide that support if they are more aware of this populations struggles and growth through the Spiritual but Not Religious Student Development Model.

Decline of Religion Affiliation

Attending a college or university brings about an opportunity for students to explore their faith, beliefs, spirituality and religion. During the last thirty years, the religious beliefs of college students have changed drastically. Catholicism "dropped from 32 percent to 23 percent, and mainstream Protestant denominations

including Baptists (17 percent to 7 percent), and Methodists (9 percent to 3 percent) lowered as well" (Downey, 2017, p. 4).

The number of students with no religious affiliation has increased dramatically over the last 30 years, but less so in colleges, which are much more likely to be religiously affiliated, than universities (Downey, 2017). A student can receive a bachelor's degree at both a college and university, but a university also offers graduate degrees and are often larger (Study USA, 2016). This difference in affiliation and size affects a students' experience and shows that students who attend religious colleges are often more religious, both when they enter and when they leave (Downey, 2017). However, there is a lack of spiritual development at secular universities (Stafford, 2017). Those who go through any religious or spiritual journey are often left to find their own resources or go about their journey all on their own (Stafford, 2017). Private colleges have more resources to develop students spiritually but often do not. Public schools serve over 6 million students yearly, much more than colleges, but do not have the resources nor ability to support students through their spiritual journey (Stafford, 2017).

For those who enter college without an affiliated religion, they can be stigmatized and marginalized because they do not share traditional values of faith (Goodman and Mueller, 2009). The 21 percent of entering college students who do not believe in God and identify as atheist are often described by other students as "bitter," "mean-spirited," "Satanic," "immoral," "empty," or "ignorant" (Nash, 2013, p. 6). The Spiritual but Not Religious Student Development Model will help prepare staff to work with 'none' students and educate their peers on the concepts that are often judged.

Christian Privilege

In the U.S., there is Christian privilege. Non-majority religions are often considered a “forgotten minority” because they experience discrimination, marginalization and are often overlooked (Bowman & Smedley, 2013, p. 745). There is a large amount of support in all institution types for those of the majority religion, but it is missing for those who do not identify with the religion affiliated with the university (Bowman & Smedley, 2013). Students who do not identify with any religious group have the lowest satisfaction, while Protestant students have the highest (Bowman & Smedley, 2013).

Similar to the growing population of ‘nones’ in the U.S., those who are part of the subcategory called ‘spiritual but not religious’ has grown from 9 to 14 percent as of 2013 (Ammerman, 2013). As defined in the introduction, spirituality and religiousness are not one and the same, but instead independent aspects of a person’s life. Ammerman (2013) defines spiritual but not religious as a separate moral category of those who think of organized religion as hypocritical, empty, and implausible. Those who do not want to practice an organized religion but still need a spiritual connection to a higher power are not offered the same support as those who are religiously affiliated, even though support is needed in order to grow and develop (Ammerman, 2013).

Religion is often considered an invisible minority. Invisible minorities are generally able to hide their identity, thereby avoiding marginalization, discrimination, and negativity; however, the act of concealing their identity can have adverse consequences where the more salient the identity, the more harm is caused. This is because the more important an identity is to a student, the more it hurts to shut that aspect of themselves away based on fear of

marginalization (Goodman & Mueller, 2009).

These statistics are important to consider when using the Spiritual but Not Religious Student Development Model because these students become a religious minority because of their lack of religious affiliation. If they attend an RAI, they become even more of a minority because of the focus on religion in the school’s educational mission. Storytelling and formation programs can be used by schools to give a support system to this population.

Storytelling

The Interfaith Youth Core was found by Eboo Patel - a man who believes that religion should be a “bridge of cooperation rather than a barrier of division” (Interfaith Youth Core, 2018, p. 1). The foundation is based on bringing about interfaith discussion. Interfaith means all faiths and non-faiths, so that includes all religions but also secular or spiritual ways of living (Interfaith Youth Core, 2018).

Storytelling is part of the foundation for Patel’s interfaith discussion model (Interfaith Youth Core, 2018). Interfaith dialogue is about identity, both individual and communal. Identity constructs itself through stories and storytelling. Three reasons a group would use storytelling are to create space to voice religious or nonreligious values, experiences, and identities; to strengthen the sense of community among membership; and to practice your stories in a safe space (Patel, Kunze, & Silverman, 2008). RAIs and the field of higher education can use this practice as a means to provide external formulas for students going through the steps of the Spiritual but Not Religious Model.

Formation Programs

Melanie-Prejean Sullivan was on an international committee with the goal of shifting a new member education program for the Alpha Delta Pi sorority. This program was created to abridge the old educational time-table, and create a “Total Member Education” (TME) program. It was designed to eliminate the “second-class citizenship” that pledging had created and aimed to eliminate hazing. This committee created a formation program for the “social integration of new members - their education in the history and traditions... as well as academic enhancement programs to build college-level study habits, research and writing skills, and knowledge of resources on campus.”

Prejean-Sullivan was also the Director of the Campus Ministry of an Independent Catholic University for 19 years. She emphasizes that “the task of chaplains towards unaffiliated students is as important as towards affiliated ones, when it comes to building spiritually resilient students.” The model that Greek organizations use may have originated within a Christian privileged perspective, but they are all looking toward inclusion. “This spiritual resilience in the face of tragedies is a critical concern of both student affairs professionals and campus ministers.”

Formation programs are used in religious communities in order to give new members a time for inquiry and decision making before committing to a church for life. This is commonly used for adults wanting to join the Catholic Church as well as a more strenuous process for those wanting to become a monk, nun, priest, or other position of lifelong commitment.

A similar model is used in student affairs through sororities and fraternities. The candidacy period is the formation program used by Greek life. It is a time for new members to get to know the chapter, ask questions, bond with members, and

decide on whether they want to be a member for life. These students also receive similar benefits to those going into the church: a strong, supportive community for life.” A similar program format can be used by RAIs to create community and structure for student who lose their community and structure they once found in organized religion.

Spiritual but Not Religious Student Development Model

Operating on the belief that ‘nones’ are often spiritual and may identify as ‘spiritual but not religious,’ it becomes clear that when such students enter an RAI they may need spiritual support. Additionally, this model assumes that support could be lost due to social marginalization and personal spiritual struggle. Smith’s (2011) Model of Atheist Identity Development and Bryant and Astin’s (2008) concept of *spiritual struggle* are used as a framework to create a Spiritual but Not Religious Identity Development Model for students who do not reject theism but do reject organized religion. A visual representation of the model is below.

1. The Starting Point: The Ubiquity of Religion Certain in their affiliated religion



2. Questioning Religion Enters the Spiritual Struggle (Bryant and Astin, 2008)



3. Rejecting Religion Leaves their affiliated religion; continues relationship with God



4. Coming out Spiritual but Not Religious Comfortably open about their non-religious affiliation

Figure 1. Spiritual but not religious identity development model

The first stage of the Spiritual but Not Religious Identity Development Model is similar to the beginning of Smith's (2008) Model of Atheist Identity Development, *The starting point: the ubiquity of religion*. For students who are spiritual but not religious, they come from a religious background and grew up with certainty in God's existence and their affiliated religion. They have been raised in this religion and feel as though these ideas have been imposed on them.

This leads to the second stage, *questioning religion*. After having interactions with different people and new ways of life, students enter a spiritual struggle. This includes the five elements from Bryant and Astin (2008): questioning one's religious/spiritual beliefs; feeling unsettled about spiritual and religious matters; struggling to understand evil, suffering, and death; feeling angry at God; and feeling disillusioned with one's religious upbringing. The spiritual struggle during the college years is intensified for those who come into a religiously-affiliated institution with their personal religion who then want a spiritual relationship without the organized religion (Bryant and Astin, 2008).

The third stage is *rejecting religion*. After questioning and not receiving adequate answers, students leave the church and religion. These students realize they have a connection with God, but not with religion. Still believing in a God, but not the one that their church has depicted, this is where students need support spirituality and may lack a community. A community that was originally found in a church now needs to be found in like-minded peers. Institutions can help students create these communities by using formation programs similar to the ones used in sororities, fraternities, and with religious groups like nuns, monks, etc.

RAIs have the resources to create and support such communities. Christians receive the greatest spiritual gains at any institution type, while non-religious students received no spiritual gains at all (Patton et al., 2014). Student affairs professionals can use foundational theories in tandem with the Spiritual but Not Religious Identity Development Model to provide a space for exploration. "To be a global citizen, one has to understand the values and views of other people" and if RAIs are not supporting spiritual growth and exploration, those students are being deprived of an opportunity to become a global citizen (Stafford, 2017, p. 8).

The final stage is termed, *coming out spiritual but not religious*. Because of the Christian privilege and religious background of the U.S and the families these students come from, students need support in order to come out comfortably. Similar to atheists and the Atheist Identity Development Model, students need to be able to enter conversations and deal with the negative societal stigma that comes with not being religiously affiliated. If schools provide structure and support for those going through this process, then it will be easier for students to come out to friends and loved ones (Bryant & Astin, 2008). It will be similar to the atheist process, difficult and uncomfortable, but affirming and liberating after the process is over (Smith, 2011). The amount students who are spiritual but not religious is growing rapidly, and schools and the student affairs profession need to keep up with the students in order to provide the best college experience.

Similar to the fact that the Atheist Identity Model is for those who are raised believing in a god, this model is specific for those who are raised in an organized religion. It is a linear process, starting in stage one and progressing through the stages one-by-one. Each student needs to fully

process through the latter stage in order to move on to the next, but does not have to go all the way through, especially not all during college. People can continue to progress after college, while some may never get to the final stage. Those who are raised without religion do not go through this process but still face discriminatory actions. They are in need of similar support from higher education, but they do not go through this process.

Recommendations for Practitioners

Because of the increasing number of students who identify as ‘nones’ and the hardship found in the *spiritual struggle* offered by Bryant and Astin (2008), further research should investigate the stories of students who have already gone through this process in order to best provide for future students. Using Interfaith Youth Core (IFYC) storytelling, surveys, and formation programs, higher education practitioners can construct a process for students using resources already available at RAIs to create a field of understanding and support for this growing population of spiritual but not religious students.

Storytelling through Surveys

Surveys could be created for all college types to create storytelling. The survey would be qualitative and ask questions about the process of moving from religious to spiritual but not religious. The point of the survey would be to create a life story for each student. Questions would include: When did you start asking questions about your religion? What kind of questions did you ask? What kind of answers did you receive? Is there a specific life event that cause this questioning? When did you come out to religious friends and family as spiritual but not religious? How did they react/how did it affect your relationship?

What support have you had through the process of becoming spiritual but not religious? The end of the survey would include demographic questions.

Formation Programs

Formation programs for students who are spiritual but not religious could also be created within Campus Ministry Offices within RAIs using resources that are already available. Learning about a community before becoming a member and then providing support, like a fraternity or sorority, is also readily used throughout student affairs. Formation programs could be extended to religious group as the population continues to grow and would allow for the inclusion and resilience found in students who partake in similar programs.

Further Research and Concluding Thoughts

Researchers in the field of student affairs could investigate many of these topics, as well as assess the validity of the Spiritual but Not Religious Identity Development Model by performing qualitative analysis using the proposed survey. Through the emphasis and exploration of the differences in development of atheist students and spiritual but not religious students, institutions can provide better support for the different populations. As the number of students in these populations continue to grow, universities will see more and more of them walking through the doors (Downey, 2017). By blending the *spiritual struggle* (Bryant & Astin, 2008) and the Atheist Identity Development Model (Smith, 2011), schools can offer learning conditions that support students while staying true to their religiously affiliated mission. Learning outcomes and student experience would improve by taking steps toward their mission through providing spiritual

development (Kuh, 2013). It is a university's duty to provide necessary support for all of

its students, and the spiritual but not religious students cannot be forgotten.

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Student Development of Campus Place Attachment

Shelby C. Allen

This article will examine the psychological process of place attachment as it applies to relationships students develop with college and university spaces. Manzo and Wright (2014) define place attachment as the bond that forms between a person and their physical surroundings. These connections inform an individual's sense of identity, create meaning, and influence action. During their collegiate experience, many undergraduate students develop positive emotional ties to their campus, specifically those spaces in which they feel a sense of belonging. In contrast, some undergraduate students may never form an emotional bond with their campus, which can lead to feelings of loneliness or homesickness (Scopelliti & Tiberio, 2010). The article will explore the construction of a theory that discusses the developmental process by which students form these meaningful person-place bonds in the collegiate environment.

On any given college or university campus, students interact with numerous physical spaces that provide abundant resources committed to facilitating academic, professional, and social growth. Such spaces may include classrooms, residence halls, fitness centers, student unions, cultural centers, and athletic stadiums. As students come to know and interact with these environments, they may develop a cognitive-emotional bond to the space, a phenomenon in environmental psychology known as “place attachment” (Low & Altman, 1992). Undifferentiated space can evolve into “place” as humans come to know it better and endow it with value (Manzo, 2003). Individuals who are able to form these positive place attachments may experience numerous psychological benefits from the attachment, including a sense of belonging as well as relief from stress or anxiety (Scannell & Gifford, 2015). In particular, students in their first year may have difficulty forming attachments as they navigate the process of seeking out spaces in which to belong. As documented by Sun, Hagedorn and Zhang (2016), first year college students may experience a sense of displacement owing to the abrupt shift from their previous familiar environments. This

shift, coupled with increased social and academic demands, can lead students to experience increased stress and anxiety. Developing positive affective bonds with campus space may assist these students in finding relief.

To date, there is very little literature on the developmental process by which individuals form attachments to place. Morgan (2010) theorized that person-to-place bonding develops in a similar manner as person-to-person bonding, but more research is needed to support this idea. Further, the existing literature on place attachment has not extended to include campus and university spaces. Throughout the literature, place attachment most often pertain to residential places, such as childhood homes (Manzo, 2003).

To address this gap in the literature, this report proposes the construction of a new theory, entitled Development of Campus Place Attachment, that adapts the theory of place attachment as it applies to college and university spaces. Then, the theory of place attachment is integrated with Marcia's existing psychosocial theory of ego identity statuses to understand how students resolve crisis through attachment to campus space (Marcia, 1966). The proposed theory

is constructed within the context of Bronfenbrenner's (1981) ecological model as it is adapted for the post-secondary environment (Renn & Arnold, 2003).

Literature Review

It is important to emphasize that within higher education and student affairs literature, there is minimal research that exists to describe the relationships students form with physical spaces. Although place attachment has been applied to study in a variety of disciplines such as urban planning, resource management, and social housing policy, the theory has not yet made its way into student development scholarship (Manzo & Wright, 2014). The following section will review select studies on place attachment, including Seamon's (2014) six-place process, Morgan's (2010) developmental theory, and Scannell and Gifford's (2017) research on benefits of place attachment as well as Bronfenbrenner's (1981) ecological model and Marcia's (1966) ego identity statuses.

Place Attachment and Identity

Relationships between person and place are an ever-changing, dynamic phenomenon. An individual's relationship to place can encompass a broad range of physical settings and emotions, are both unconscious and conscious, and exist within a larger socio-political milieu. (Manzo, 2003). Place attachments are dynamic and fluid rather than static, as they can shift and evolve over a lifespan. Further, attachment to place is sustained by regular environmental actions and routines which, when maintained, strengthen the attachment (Seamon, 2014).

Seamon (2014) contributes to the literature by presenting a phenomenological framework of six interconnected processes that contribute to the emotional bonds with

place. In this model, the first four processes describe what places are and how they work. *Place interaction* refers to the typical happenings in a place over time while *place identity* relates to the process by which people take up a place as a significant part of their world. *Place release* includes unexpected events that happen in a place, such as seeing an old friend, which allow an individual to release more deeply into themselves. *Place realization* is the palpable presence of a place, including its unique built and human elements. The remaining two processes explore how human effort can come to improve place. In *place creation*, human beings become active in relation to a place, advocating for creative shifts in planning, design, or policy to improve the space. Finally, *place intensification* accounts for the ways in which policy or design can strengthen place by making it better or more durable in some way. Seamon (2014) explains that in well-used and well-liked places, all six processes are typically present. A dynamic, shifting interplay of these six processes result in a robust environmental synergy. Therefore, experiencing place can result in a wide range of emotions from appreciation to deep love of place. These six place processes serve as the foundational model for the proposed theory as it relates to college and university spaces.

Scholars have also attempted to compare place attachment to the processes of interpersonal attachment, or person-to-person bonds. Morgan's (2010) research toward a developmental model of place attachment presents the most comprehensive knowledge on this subject, although more research is warranted to confirm these findings. The work of John Bowlby (as cited in Morgan, 2010) explains person-to-person bonds as a basic part of human nature. Feelings of distress experienced by young children who are separated from parental

caregivers trigger attachment behaviors. Morgan (2010) uses this information to propose a model that explains how place attachment may develop in young children. In the model, as children are exposed to their physical environment, fascination or excitement is aroused, which leads them to distance themselves from their attachment figure. Through interacting with their surroundings, the child experiences pleasure as well as a sense of mastery and adventure. However, once the environment elicits anxiety or pain, the child seeks to return and be near the attachment figure. As this pattern

repeats over time, it creates internal working models, or unconscious psychological structures (Morgan, 2010). Sroufe (1990) explains that these structures manifest subjectively as the long-lasting emotional bond known as love.

Benefits of Place Attachment Bonds

The development of a positive place attachment can lead to numerous psychological benefits for the individual. In a study by Scannell and Gifford (2017), participants expressed thirteen themes of psychological benefits of place attachment. These include:

Memories	Freedom
Belonging	Entertainment
Relaxation	Practical Benefits
Positive Emotions	Privacy
Activity Support	Aesthetics
Comfort and Security	Connection to Nature
Personal Growth	

The most commonly experienced benefit of place attachment, mentioned by 69% of the participants, is that attachment supports nostalgia memories. The second most commonly mentioned benefit was belonging, which was evident in 54% of responses. This benefit included feelings of “at homeness”, feeling loved, having roots in a place, as well as connecting with others. The third most commonly mentioned benefit of place attachment was stress relief, mentioned by 49% of participants. Relaxation included feelings of restoration from stress and negative affect.

Place attachment can result in individuals coming to experience an additional phenomenon known as place

identity (Manzo, 2003). In place identity, individuals come to feel they are a part of the place, and the place is a part of them (Seamon, 2014). A number of studies emphasize the dynamic nature of relationships to places as part of identity development. For example, Erikson (as cited in Manzo, 2003) describes identity as a dynamic process that balances rootedness and up rootedness. Proshansky, Fabian, & Kaminoff (1983) explain that place identity varies with the sex, age, social class, personality, and other social descriptors of the individual. Race, class, gender and sexual orientation affect an individual’s interactions with the world and can

sometimes limit those places with which individuals can connect.

Finally, it is important to acknowledge that although place attachment is most often explored in positive affective terms; negative aspects of place attachment also exist. Relph (as cited in Manzo, 2003) points out that relationship to places may not always be positive, as sometimes affection or tophophilia for particular places are paralleled by an aversion, or topophobia for other places that feel oppressive. This ideal is integrated into the proposed theory through the inclusion of a detachment stage, at which point individuals break their bonds with a campus or university space.

Bronfenbrenner's Ecological Model

Urie Bronfenbrenner's (1981) ecological research explains the process by which human development occurs. Bronfenbrenner proposed a four-part theory comprising process, person, context, and time (Figure 1). The first component *process* represents particular forms of interaction between organism and environment that should be increasingly complex as the individual progresses. Next, the *person* component encompasses instigative behaviors and characteristics of an individual's personality that influence how a person will respond to the environment. The *context* component represents nested system of levels where the work of development occurs. These levels include a person's microsystem, mesosystem, exosystem and macrosystem. The last component, *time*, includes three levels including *microtime* (minutes), *mestotime* (days/weeks) and *macrotime* (lifespan). As these four components interact, they manifest a developmental environment for the individual.

Renn and Arnold (2003) created a model of Bronfenbrenner's ecological model as it applies to students in postsecondary

environments. This model shows the various components that exert influence on a student's development, such as their peer group, their roommate, institutional policy, or their cultural values (Figure 1, Renn & Arnold, 2003).

Marcia's Ego Identity Statuses

Marcia's (1966) ego identity statuses present the psychosocial process by which young adults experience and resolve crisis through exploration and commitment. *Exploration* occurs when young adults question formerly held values or goals defined by authority figures by exploring alternatives. This can be an exciting process, but if anxiety occurs, adults look for resolution. *Commitment* occurs when the individual makes a choice to move in a direction different from the authority figure or revert to the former pattern. Marcia (1966) describes this process as occurring in four states, which are not permanent.

In the first status, *foreclosure*, individuals experience few crises and authorities direct their path. Individuals are hesitant to go in a direction different from the authorities in their lives. In the second status, *moratorium*, individuals start the exploration process by beginning to question existing authorities and grapple between resistance and conforming. During the status of *identity achievement*, typically following an extensive period of crisis, individuals consider alternatives and make choices that lead to strong commitments. Finally, *diffusion* occurs when individuals refuse or are unable to commit, or have not experienced significant crisis. If individuals experience diffusion, they will continue to submit to external authority. These developmental stages provide the theoretical foundation for student's interactions between existing place attachments and the development of attachments to college and university space.

Development of Campus Place Attachment

An adaptation of place attachment can be useful to address how college students create emotional bonds to specific spaces on their campus. As Manzo (2003) points out, we do not yet know how other places can inform one's sense of self, as the current place *attachment* literature traditionally examines individual's relationship to their neighborhood or the space they consider to be home. The proposed theory, Development of Campus Place Attachment, combines the elements of Seamon's (2014) six-place process model and Morgan's (2010) developmental model with Marcia's ego identity statuses (1966). Seamon's (2014) model is used as a framework to understand how a student's relationship with campus place changes as their development occurs, while Marcia's statuses are incorporated to show how students resolve crisis in the new environment by way of exploration and commitment. The theory is situated in the context of Renn and Arnold's (2003) adaptation of Bronfenbrenner's (1981) ecological model for postsecondary environments, as campus place attachments can develop as a result of a variety of environmental influences, such as a student's peer group, parents, or religious affiliation. Campus attachments can also vary on the geographical scale, such as attachment to an individual classroom, a student union, or a large outdoor space.

Proposed Statuses

The theory proposes how students upon entering the college or university environment, release existing place and authority attachments to allow new attachments to form. While presented in a distinct order towards the development of

campus place attachment, the statuses of the proposed theory may operate simultaneously for multiple places and are flexible to allow for variance in individual student experience. Additionally, while the status labeled as *departure, or non-attachment* to place, is presented at the end of the model, it is important to note this can occur at several points along the student's developmental process as they interact with the environment.

In the first status, known as *unattached*, students operate under and depend upon existing attachments to places that hold an affective significance in their lives, such as their country of origin, former residence, or high school. The student is unaware of the campus space and operates in a routine absent from it. The student experiences little to no crisis that would push them towards developing a new attachment. Students who never develop affective attachment bonds to their campus remain in this status for the duration of their time at the college or university.

A student moves into the second status, *place exposure*, as they become cognitively aware of the campus space through a variety of means. This can happen through processes such as the reading of reference or online materials, verbal descriptions and storytelling from others, or by way of intentional or spontaneous physical interaction with the campus space. It is important to note that this status can be experienced prior to or after the student's arrival to the college or university setting. It is unlikely that a student would not be cognitively exposed to at least some campus spaces, such the town in which the campus is located prior to their arrival, but these may not yet serve as places of attachment. The student may have an inclination towards interest or disinterest towards the space, but a bond is not present.

During the third status, *place exploration*, the student has sensory rich experiences within the space and comes to understand its distinct features. The student also begins to understand the norms and behaviors associated with the space, as well as any other individuals who may have a relationship to the space. A student experiences fascination or excitement in this status, and may seek to gain mastery of a space, similar to Morgan's (2010) model. This also mirrors the moratorium status in Marcia's (1966) model, as students start to question their former attachments. While emotions towards the place may be present in this status, an attachment bond has not yet formed.

The next step toward developing an attachment bond is *routinization*. During this status, the student makes conscious decisions over time to revisit the space, either at their leisure or by way of necessity to complete a goal or objective, such as attendance in a classroom space. The student develops expectations about the space and their understanding becomes detailed and nuanced. The student evaluates their relationships within the environment for personal benefit or value. The space is integrated into the student's routine. Students strengthen their internal working models with each repeated visit to the space (Morgan, 2010).

Place intensification occurs when various experiences over time, whether positive or negative, lead the student to experience and understand the place's effect on their emotions. The student weighs the value and benefit of the campus space against other held place attachments. A student may also have a significant emotional experience in the space, which can accelerate them towards attachment or departure. In this status, students may identify the place as a means to resolve

crisis, such as loneliness, anxiety or homesickness.

In the final status, *campus place attachment*, the student forms or refuses a committed, affective towards the space. Strong positive emotions lead the student shift their view of space to one of "place." The student will also likely experience a range of psychological benefits from attachment to the place such as a sense of belonging (Scannell & Gifford, 2017). The student may begin to converse about the space or desire to share it with others. Students may also develop place identity during attachment – seeing the space as part of them, and themselves as part of the space (Seamon, 2014). In *departure*, students do not form a commitment to attachment to campus space and instead rely on previous place attachments to bring comfort, security, or freedom. This mirrors the foreclosure identity status. Figure 2 depicts the statuses in their sequential order.

Implications for Student Affairs Practice

Considering the theory of place attachment is absent in the higher education and student affairs literature, further scholarly research should be conducted to evaluate if the phenomenon applies to students and campus spaces. This research could include the variety of ways in which students explore their campus spaces, as well as methods to map and assess campus spaces for their value in student's daily routines. Professionally, this type of research could bolster the evidence for the value the work student affairs professionals do in creating and sustaining environments that help students develop a sense of belonging, especially in the functional area of housing and residence life. Other functional areas that could benefit from this research include student unions, outdoor and recreational programs, campus facilities and

events, as well as campus administration. There is a clear need to understand if and how campus place attachment affects student success and retention within resident, commuter and international populations.

Practically, student affairs professionals should possess a baseline understanding of campus place attachment to assist students, especially incoming students, with the navigation of a new physical environment. This will assist professionals in understanding student attitudes and behaviors as they relate to place attachment, such as a student who consistently returns to their hometown on the weekend. For many students, especially those of traditional age and status, college is the first time in which they are in a completely new and often unfamiliar environment. This process of adjustment can lead to stress, anxiety, or homesickness unless the student is able to find a safe haven or other method of emotional relief. Professionals should encourage students who are experiencing a difficult transition or are in crisis to find spaces on campus to help alleviate this stress. Encouraging repetitive engagement with campus spaces can benefit the growth and development of students. Fried (as cited in Manzo, 2003) notes that safe havens can be particularly important for marginalized groups and individuals who cope with numerous stressors. Further, Oldenburg (1999) describes the significance of informal meeting places, such as cafes and pubs in people's lives. Therefore, it is important for professionals to recognize the importance of non-university affiliated spaces that spur attachment through alleviating stress such as local parks, restaurants, or bars and nightlife near campus. Additionally, student affairs professionals should work to create physical spaces that are inviting, safe, and appealing for students, as spaces where student affairs

professionals' work can serve as attachment sites. Student affairs professionals can also advocate for campus renovations to redesign spaces that students neglect. In redesigning these spaces, a practical solution is to allow student groups to contribute to the built environment in some way such as custom artworks, engraved stones, or other personalized touches. Control is a key determinant of environmental satisfaction that relates to a variety of important personal outcomes including productivity, health and well-being (Scannell & Gifford, 2017).

A final implication for the work of student affairs as it relates to campus place attachment is the consideration of campus space as "home" for students. Colleges and universities often use language related to "home" in describing campus spaces to market their services and experiences. For example, on the landing page of the Indiana University Purdue University - Indianapolis campus center website is the tagline: *"Consider this your home base while at IUPUI"* (Indiana University, 2018). Manzo (2003) notes, "When we use the term 'home' to capture the essence of an experience in places, we are using a metaphor that views the residence as the archetypal landscape to which other landscapes are compared." (p. 49). Using the term "home" in the campus environment may prompt students to distance themselves from former notions of "home" to which they are attached, and instead attach to the campus space as their new "home." Seamon (1979) defines "at-homeness" as "the usually unnoticed, taken-for-granted situation of being comfortable in, and familiar with, the everyday world in which one lives, and outside of which one is visiting" (p. 70). However, it is important for campuses to consider the connotations "home" may have for some students. Marcus (1995) developed twin themes of "home as haven" and "home as trap" to

capture how some relationships to the residence involved painful memories and the replaying of unpleasant dynamics. Student affairs professionals should consider this when actively promoting the campus as a student's home.

In summary, all of the above academic as well as practical implications are important to consider in the context of this article as well as the future work of student affairs professionals. As professionals come to understand the

relationships students are forming, or not forming with their campus environments, they gain a deeper understanding of the values and behaviors of the student. By encouraging positive person-place bonds with campus environments, student affairs professionals can assist students in their search for meaning and belonging, as well as inspire a deep love of place for their college or university.

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Appendix

Figure 1. Bronfenbrenner's Ecological Model

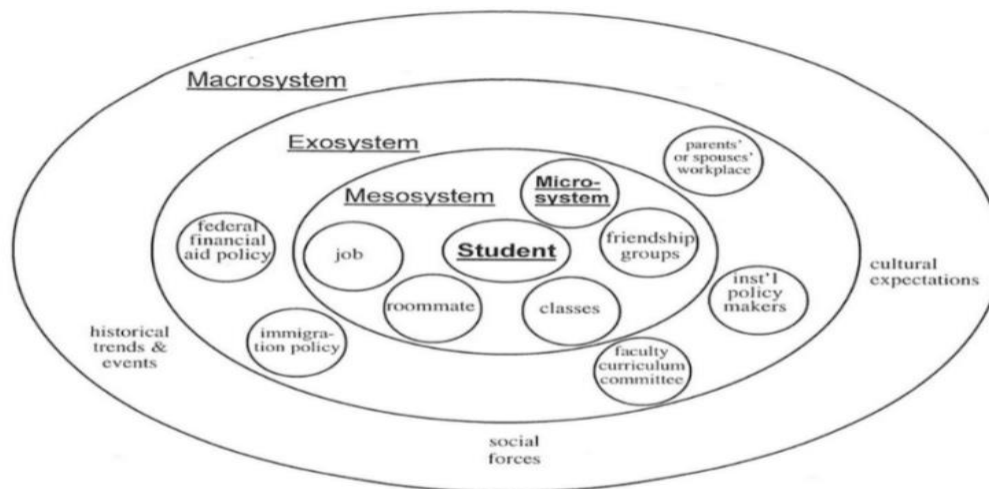
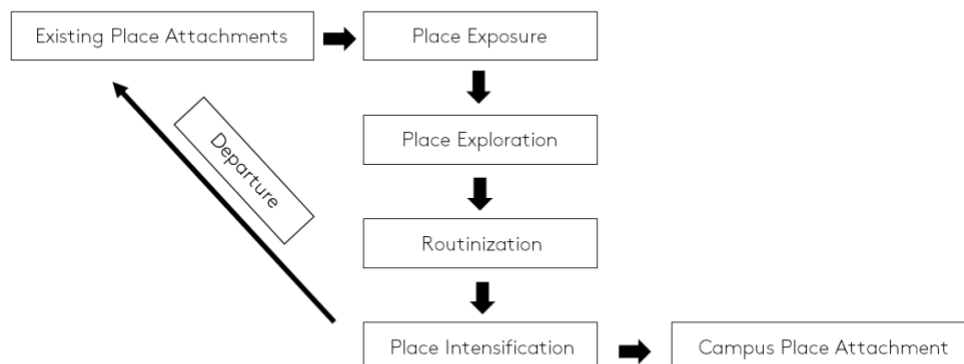


FIG. 1. Bronfenbrenner's Model as Applied to a Postsecondary Environment

Figure 2. Development of Campus Place Attachment Model



Research, Assessment, and Reviews

The Invisible Intersections of Afro-Latinx Identity: A Look Within

Indiana University's African American and African Diaspora Studies Department and Latino Studies Program Curricula

Simone A. Francis, Alejandro, G. Rios, Ivette Olave, & Raniesha Wassman

Afro-Latinx is a complex identity with layered components of racial and ethnic significance. This paper focuses on the impact Indiana University's Latino Studies program and African American and African Diaspora Studies department introductory course curricula has on student awareness and understanding about Afro-, Latinx, and the intersectionality of these racial and ethnic identities. We present recommendations for utilizing culturally relevant pedagogies and integrating Afro-Latinx identity into curriculum.

As a microcosm of society at large, higher education spaces tend to mimic the climate of the nation. In the U.S. today, race relations remain an unsolved problem as marginalized racial and ethnic groups continue to struggle for an equitable society ("Race and Ethnicity", n.d.). A significant factor that contributes to this struggle is the rigidity of racial descriptors and labels, and how they are used to produce narrow one-size-fits-all understandings of our growing, diverse population. As such, particular groups with marginalized identities that do not fit neatly into these narrow descriptors are left invisible with unique struggles of their own (Jameson, 2007).

This research project is approached through a critical lens with racial binaries and its rigidity in mind, specifically in relation to Afro-Latinx populations. The term "Afro-Latinx" socializes one to think of 'Afro' and 'Latinx' as distinct entities and mutually exclusive to one another; one is either Black or Latinx, not able to sit comfortably in both categories (Latorre, 2012). Utilizing a working knowledge of the ways in which Afro-Latinx populations are

forgotten and/or silenced societally, we examine how the invisibility of this population on a national scale is reproduced in a local higher education environment. Our study is designed to explore Indiana University's African-American and African Diaspora Studies (AAADS) department and Latino Studies program to better understand the ways that Afro-Latinx identities are represented and incorporated into these programs' ethnic studies curricula. Our hope as researchers is to: (1) understand how the local curricular contexts of Indiana University's AAADS and Latino Studies programs approach the incorporation of Afro-Latinx identities into curriculum; (2) highlight findings that support, and add to, existing scholarship that reinforces the need for more inclusive and intersectional curricula surrounding Black and Latinx identities; and (3) bring Afro-Latinx voices to the forefront as a primary method for increasing visibility in higher education spaces and society at large, using counter-storytelling and collaborations as practical tools for change.

Our research team uses qualitative methodological approaches to capture student experiences and teaching personnel perspectives in reflections of curricular settings. *Critical Race Theory*, created by Derrick Bell in the 1970s, and *Intersectionality*, coined by Kimberle Crenshaw in 1989, are presented as foundational theoretical frameworks that ground this research and expose the

complexities of addressing Black, Latinx, and Afro-Latinx identities. These theoretical models are paired with Samuel Museus' (2014) Culturally Engaging Campus Environments model as a comparative framework to drive our inquiry and support the need for Afro-Latinx narratives in AAADS and Latino Studies curriculum.

Terminology

Blackness/Black	Refers to the African Diaspora
Latinidad/Latinx	Refers to Latinx Diaspora
Afro-Latinx	Refers to the intersection of Black & Latinx identities
Intersectionality	Refers to the overlapping of oppressed social identities in juxtaposition to systems of power
Critical Race Theory	Refers to the centering of race and racial oppression that is embedded in society
Culturally Engaging Campus Environments	Refers to the theoretical framework connecting positive environmental factors to student success for diverse populations

Literature Review

In this review of literature, we begin by first dissecting the layered components of Blackness, Latinidad, and Afro-Latinx identities. Both Black and Latinx identities play important roles in understanding the racial, ethnic, and cultural implications of Afro-Latinx identity. Afro-Latinx, as an inclusive term and identity, aims to bridge a gap that has long existed between the two racialized groups. We then explore the significance of Afro-Latinx identities in a higher education context in relation to the foci of AAADS and Latino Studies curricula.

Globalization and transnationalism have contributed to a demographic shift in

the U.S. that has increased racial and ethnic diversity societally, but also within communities of color. However, communities have historically been structurally racialized, which has resulted in the creation of monolithic narratives surrounding what race and ethnicity mean—in this case, Black and Latinx (Román & Flores, 2010). In general, there are a variety of identifiers that individuals and communities elect to use that describe their ethnic makeup and background. The process of searching for a name to elucidate one's ethnic origin continues to evolve overtime; it is developmental and seeks to affirm cultural upbringing and experiences (Comas-Díaz, 2001).

Latinx Identity

The term *Hispanic* was officially created by the United States Bureau of the Census to designate people of Spanish origin with cultural ties to Spain (Lopez & Gonzalez-Barrera, 2016). The multiple dimensions of Hispanic identity reflect the long colonial history of Latin America, during which racial mixing between white Europeans, indigenous Americans, and slaves from Africa and Asia occurred (Lopez & Gonzalez-Barrera, 2016). Today, many communities have preferred to remove the European connotation and affirm their native identity by using the term *Latinx*, which includes people with heritage connected to Latin America. Additional terms Latinx communities from distinct geographical regions utilize as personal identifiers include *Boricua*, *Chicano/a*, *Caribeño/a*, and *LatiNegro/a* (Comas-Díaz, 2001).

The ways Latinx and Hispanic individuals perceive and utilize terminology to describe their identity is rooted in their common experiences in relation to other groups of people and racial histories of the U.S. Commonly, Latinx communities are considered to exist as a homogenous group, which unfortunately does not represent their unique ethnic experiences (Comas-Díaz, 2001). Ultimately, terms such as Latinx, Chicano/a, Boricua, and Caribeño/a are used to revitalize identities and empower communities to create, change, and choose identifiers that affirm their cultural and ethnic backgrounds based on country of origin. The power to name identity for one's self gives ownership back to the individual community, rejects colonial history, and challenges identity imperialism (Comas-Díaz, 2001). This history is important to acknowledge in order to understand Afro-Latinx as an ethno-racial identity that transgresses boundaries placed upon social identity markers.

Black Identity

It is difficult to formulate an unproblematic transnational configuration of Blackness (Román & Flores, 2010). The modern African diaspora consists of millions of people of African descent across the world who are, as described by Palmer (1998):

united by a past based significantly, but not exclusively upon racial oppression and the struggles against it and who, despite the cultural variations and political and other divisions among them, share an emotional bond with one another and with their ancestral continent; and who also, regardless of their location, face broadly similar problems in constructing and realizing themselves (para. 11).

This conceptualization recognizes people who left Africa and their ethnic group, coerced or otherwise, bringing their cultures, ideas, and worldviews with them. In this regard, the experiences of diverse peoples of the modern diaspora are not homogenous, and these communities exist as simultaneously similar and different (Palmer, 1998). Issues in understanding the diaspora must be realized as complex as experiences differ across societies based on context of majority or minority status, alongside other factors. In the U.S., the growing presence of populations from the African-diaspora reminds us of the diversity within the Black community and ways that a diverse Black experience exists (Pierre, 2002).

Afro-Latinx Identity

With this brief overview of how Black and Latinx identities are conceptualized, we approach the concept of Afro-Latinx as an intersectional term and identity that more accurately represents the multifaceted experiences of many

communities within the Black and Latinx diasporas. Afro- describes someone from the African Diaspora and refers to the transnational history that slavery produced (Latorre, 2012). We use the term here to assist in examining the diversity that exists amongst Black populations. Latinx, as mentioned prior, is a gender-neutral term that affirms native identity and includes people with Latin-American heritage (Patterson, 2017). Afro-Latinx, the intersection of the two, describes people within and outside of the U.S. with African descent originating from Mexico, Central America, South America, and the Spanish-speaking Caribbean (Lopez & Gonzalez-Barrera, 2016).

Afro-Latinx identity is constantly in question by non-Black Latinx folks who share linguistic familiarities but still regard Black Latinos as ethnic outsiders, largely due to differential phenotype and “Black appearance” (Rodriguez, 2014). Within Black, Latinx, and white communities, there is a common prejudicial cycle that perpetuates unfounded assumptions about Afro-Latinx individuals and their livelihoods, contributing to an othering of their racialized experiences in both Black and Latinx community contexts (Hernández, 2003). As a result, many individuals who identify as Afro-Latinx struggle to exist within this Afro- and Latinx binary and they are unable to belong or identify wholly with either identity without needing to abandon or compromise the hybridity that they characterize (Rodriguez, 2014).

Afro-Latinx Narratives in Academic Spaces

The cyclical othering of Afro-Latinx populations in society is inevitably reproduced in academic environments. However, diverse populations of Afro-descendent students have begun to

complicate discourse and bring forth questions about Black identity, what it means, and who gets encompassed in the term (Garcia, 2015). In the context of institutional environments that hold themselves responsible for educating students about Black and Latinx histories and experiences, the incorporation of an intersectional approach is critical to framing holistic narratives in learning. Curricular representation and diversity can create counter-stories that play a significant role in transforming the narrative surrounding Black and Latinx identities. Stark and Lattuca (1997) conclude that within its very definition, an institution’s curriculum functions to communicate a college’s or program’s mission, or collective expression of what is important for students to learn (as cited in Mayhew, Grunwald, & Dey, 2005). One measurement of an institution’s commitment to diversity is measured by its willingness to integrate diverse racial and ethnic perspectives into curriculum (Mayhew et al., 2005).

At IU, AAADS describes their community as “a vibrant community of scholars and students who examine the historical and contemporary experiences of people of African descent in the U.S. and throughout the world. Our interdisciplinary degree programs allow you to study a breadth of topics through the lens of Black experience and race” (“Department”, n.d.). Similarly, Latino Studies describes their mission as, “[empowering] individuals with skills and concepts to better understand Latino communities; to advance innovative research and scholarship on Latino cultures, histories, and social conditions...” (“Latino Studies”, n.d.). Both are tasked with driving intellectual discourse surrounding minoritized racial and ethnic groups, specifically those of Black and Latinx backgrounds.

These academic spaces play a large role in framing student development and understanding of social identities. A University of Arizona study found that students who participated in ethnic studies courses in high school had a ten percent higher chance of graduating (Anderson, 2015). Although referencing public high schools, it is logical that this information be relevant to college coursework as well. Ebony Elizabeth Thomas from the University of Pennsylvania states, “Ethnic studies is essential because it provides young people access to the full spectrum of human knowledge, not just parts of it” (Anderson, 2015). Inherently, programs such as AAADS and Latino Studies engage students in curricular diversity that deviate from the mainstream university curriculum. However, they should also be challenged to address the diversity that exists within the minoritized communities being studied. In Garcia-Louis’ (2017) article, one student shared that they enrolled in a course through the Latin American, Latino, and Puerto Rican Studies department at a small, urban, commuter campus in the northeastern United States in efforts to learn about their Afro-Latinidad identity. They were shocked to discover they only covered Afro-Latinx people in a half page, which seemed incongruent for the student considering the department’s specialization on Latino communities and identities (Garcia-Louis, 2017).

This is an example of how inclusion of diverse narratives within Black or Latinx curriculum can be overshadowed. Departments such as these, intentionally focusing on Black and/or Latinx identities, should increase intersectional approaches to raise awareness and representation of not only Afro- or Latinx as distinct and separate identities, but also of Afro-Latinx identities. Such incorporation is integral to conceptualizing how Black and Latinx

communities and histories are intertwined in the U.S. and across the world, and how monolithic narratives erase an abundant population of people with similar racialized experiences. The voices and narratives of Afro-Latinx communities illuminate the ways in which they exist at the margins—negotiating, redefining, and questioning fixed socially constructed racial norms (Latorre, 2012).

Theoretical Frameworks

While studying and researching Afro-Latinx identity in this context, we would be remiss not to consider the roles that power, race, and racism play in devaluing Afro-Latinx narratives in scholarship. We look to Critical Race Theory (CRT), Intersectionality, and the Culturally Engaging Campus Environments (CECE) model as grounding theoretical frameworks that begin to address such issues. Our main goal in the usage of CRT and Intersectionality is to identify some of the consequences of intersectional erasure of Afro-Latinx identification along with the simultaneous misunderstanding of indigeneity as it relates to Blackness, and Blackness as it relates to Latinx. We use CRT to focus on the distinction between race and ethnicity in order to highlight the complexities of Afro-Latinx identity tied to these aforementioned erasures (Soto Vega and Chávez, 2018). Higher education spaces can play a role in validating and supporting Afro-Latinx narratives by recognizing the intersectional racialized experiences of Afro-Latinx communities as they relate to systems of power and oppression. The CECE model is highlighted as a tool for transforming educational environments.

Critical Race Theory

Critical Race Theory as a theoretical framework is centered around the idea that

racism is “normal, not aberrant, in American society” because it is so enmeshed in the fabric of our social order; it appears both normal and natural to people in this culture (Delgado, 1995, p. xiv, Ladson-Billings, 2010). Central to the underpinnings of this framework is the understanding that racism is embedded in social, political, legal systems, and institutions around which peoples’ lives are shaped (Patton & Haynes, 2014). Even in spaces or discourse that challenge the Black and white racial binary, racism is often normalized by silencing particular communities.

Originating from the legal field, Critical Race Theory suggests that racial inequality is not only the result of the legal mistreatment of non-white people, but also a product of the intentional use of the legal system to benefit and privilege white people while simultaneously disempowering people of color (Haywood, 2017). Within education, it is situated as a framework that aims to identify, analyze, and alter oppressive facets of education that sustain the status quo in all educational contexts (Matsuda, Lawrence, Delgado, & Crenshaw, 1993). The status quo that we challenge in this research is the monolithic narrative commonly presented in curriculum surrounding Black and Latinx identities.

Intersectionality

Intersectionality, a term coined by Kimberle Crenshaw (1989), builds upon our usage of CRT. Intersectionality describes the interlocking oppressions that marginalized people experience juxtaposed with those holding privileged identities or those in power. Since identity, oppression, and privilege are not isolated concepts, intersectionality is used to describe the real, complex, and often disputed meanings in people's lives (Crenshaw, 1989). Hulko (2009) frames intersectionality as research and writings about interlocking oppressions,

which often require a blurring of any remaining lines of distinction between the personal and the professional because identity, oppression, and privilege are not sole abstract concepts.

As a continually evolving theory, intersectionality has been mobilized to engage a widening range of experiences and structures of power, therefore becoming accessible to different educational contexts (Carbado, Crenshaw, Mays, & Tomlinson, 2013). Knowledge about the ways that multiple social identities intersect with one another in relation to power and privilege serve to create a more comprehensive understanding of how they may be experienced by Afro-Latinx communities. In spaces designed for Black and Latinx discourse, intersectionality creates a medium to examine intersectional racialized experiences and consequences in their erasure. Both Black and Latinx discourse can benefit from incorporating holistic representations that recognize Afro-Latinx communities, normalize their existence, and consider their narratives to be meaningful contributions to Black and Latinx history and epistemology. Without the inclusion of Afro-Latinx narratives these identities are erased, contributing to a narrowly presented discourse that does not account for vast native, cultural, and linguistic differences.

Culturally Engaging Campus Environments (CECE) Model

We utilize Museus’ (2014) Culturally Engaging Campus Environments (CECE) model as a foundation for applying Intersectionality and CRT in practice as well as to develop critical questions that frame our methodological approach. CECE posits that a variety of external influences shape student success and suggests that the degree to which culturally engaging campus environments exist, are fostered, and maintained is positively associated with

individual student success, sense of belonging, and persistence to graduation (Museus, 2014). The model identifies nine indicators that engage students' racially or diverse cultural backgrounds and identities, reflect their diverse needs, and facilitate their success. Of these nine, we identified three indicators that directly relate to our research inquiry: *proactive philosophies*, *humanized educational environments*, and *opportunities for cross-cultural engagement* (Museus, 2014). These indicators framed our approach to identify the ways Afro-Latinx identity is incorporated into AAADS and Latino Studies introductory course curricula and guided the development of a survey of student experiences [Appendix A], interview questions [Appendix B], and analysis of introductory course syllabi.

Proactive Philosophies.

The CECE model suggests that the existence of *proactive philosophies* in campus environments are associated with the likelihood of success (Museus, 2014). This indicator is understood to reflect the behavior of institutional agents who, “go above and beyond making information, opportunities, and support available to ensuring that students have knowledge and take advantage of that information, opportunities, and support” (Museus, Yi, & Saelua, 2017, p. 193). Rather than placing emphasis on the importance for Afro-Latinx narratives if Afro-Latinx students are physically present in the classroom, this indicator presents an opportunity to consider how educational spaces can be proactive. We question how Afro-Latinx identities are proactively incorporated into AAADS and Latino Studies course curricula and consider this indicator a key strategy in creating an environment to examining and studying Black and Latinx identities from an intersectional and holistic lens.

Humanized Educational Environments.

Humanized educational environments refers to spaces in which institutional agents (e.g. faculty and staff) are committed to, care about, and develop meaningful relationships with students (Museus et al., 2017). The culture of such environments are characterized by the belief in “humanizing the educational experience”, where educational aspects of the curriculum go beyond what is taught in class and intentional interactions add a humanized environment to the classroom where students can feel included, be heard, and are understood (Museus, 2014).

In relation to our focus of inquiry, we shift the significance of this indicator to consider how humanized educational environments are created through curriculum choices. If Afro-Latinx identities are not incorporated into curriculum that studies Black and Latinx identities, these identities are then presented as monolithic narratives—diminishing and erasing the existence of large populations who, as mentioned prior, are racialized in unique and intersectional ways. If presented as distinct identities that do not coexist, this discourse perpetuates the Black and white racial binary and misrepresents the realities of many Black and Latinx communities. The question that arises from this indicator then becomes: How are AAADS and Latino Studies teaching personnel diversifying and humanizing the narrative surrounding Black and Latinx identities? And are they using Afro-Latinx narratives to do so?

Opportunities for Cross-cultural Engagement.

Opportunities for cross-cultural engagement suggests that opportunities for students to engage in positive and purposeful interactions with peers from diverse backgrounds can have a positive impact on college experiences and success (Museus, 2014). Such experiences include programs and practices that facilitate

educationally meaningful cross-cultural interactions. We approach this indicator with the intent to challenge the dominant perspective that cross-cultural interactions can only exist amongst people of different cultural backgrounds (e.g. nationalities and racial groups). Instead, we question how cross-cultural engagement can manifest within a specified racial or ethnic group and center the importance of cross-cultural engagement within similarly identifying populations.

CRT, Intersectionality, and CECE, create a frame of reference to address the complexity of Afro-Latinx identities and uncover how power and privilege in society influences our understanding—or lack thereof—of Afro-Latinx identity. Using these critical theories and scholarship alongside findings from our research, we call for more inclusive and intersectional curricula that incorporates Afro-Latinx identities in the study of Black and Latinx populations. In our local environment, we consider AAADS and Latino Studies as sites for this change.

Research Methods

The following section will explore the research methods utilized in this study.

Positionality

As a collective, we personally connect with the racial and ethnic social identities centered in this project. As people of color, we hold Mexican-American, Peruvian, Jamaican, and Black and White Biracial identities, identifying as a group of two Latinx individuals and two Black individuals, respectively. Our perspectives align with the need for higher education spaces to include highly marginalized and invisible populations, and we seek to explore the ways Afro-Latinx identities are represented and portrayed beyond student

numbers and physical presence in the classroom. We question who should take on the responsibility of incorporating racialized intersectionality in curriculum, while doing so in transformative and inclusive ways that acknowledge the nuances of the Black, Latinx, and Afro-Latinx identities.

Data Collection

Our research utilizes qualitative research methods to interrogate and determine the ways Afro-Latinx intersectional experiences are incorporated within AAADS and Latino Studies curricula at IU. Qualitative research, a common research method, is concerned with naturalistic, context-specific inquiry, requiring interpretations and meaning to emerge from the field, as opposed to the researchers' own prior understandings (Bogdan & Biklen, 2006; Merriam, 2002). The term *qualitative* refers to qualities and meanings of a person, process, or setting that are not easily measured (Schuh, Biddix, Dean, & Kinzie, 2016). Merriam (2002) references qualitative research as a tool for uncovering nuanced experiences and focusing on how individuals construct meaning. In this study, qualitative methods compel us as researchers to assess phenomena from the perspective of those who experience it (e.g. students in the classroom and teaching personnel). Our sample included teaching personnel in AAADS and the Latino Studies program, and students who have taken introductory courses in AAADS or Latino Studies.

Our research methods employ critical social theory, a framework with the implicit goal of advancing the emancipatory function of knowledge, to critique and change institutional and intellectual norms, rather than just observing, understanding or explaining it (Leonardo, 2004). Our study utilized two primary research methods: surveys and interviews. The instruments

used were intentionally constructed with the CECE indicators identified previously in mind — *proactive philosophies, humanized educational environments, and opportunities for meaningful cross-cultural engagement*. We also collected all of the identified course syllabi to analyze the themes and materials planned and used in the curriculum. We sought to create an opportunity for exchange between AAADS and the Latino Studies program that can inspire transformative practices and further evaluation for curricular approaches.

Survey instrument.

An online survey, shown in Appendix A, was distributed through a

listserv to undergraduate students by the Directors of AAADS and Latino Studies. The survey was promoted in undergraduate social media groups by the researchers themselves. The online survey aimed to collect student experiences associated with their coursework that related to the inclusion of Afro-Latinx identities in curriculum and classroom dialogues. To participate in the survey, the first question asked that students confirm that they have previously taken an introductory AAADS or Latino Studies course(s) identified in our study. These courses are summarized in Table 1 below.

Table 1

Introductory Syllabi from African American and African Diaspora Studies and Latino Studies

AAADS Courses
A150: Survey of Culture of Black Americans
A154: History of Race in the Americas
A156: Black Liberation Struggles Against Jim Crow and South African Apartheid
Latino Studies Courses
L101: Introduction to Latino Studies
L102: Introduction to Latino/a History
L103: Introduction to Latino Cultures
L220: Introduction to Latina/o Literature and Culture
L396: Blacks, Latinos, and Afro-Latinos: Constructing Difference and Identity

Respondents were then asked to identify specifically which course(s) they took and answer questions in relation to their experience in that class. The information collected consisted of two open-ended questions and three likert scale

questions. In our survey, respondents were asked to respond to three prompts with answers on the scale of: ‘Strongly Agree, Agree, Neutral, Disagree or Strongly Disagree’. These three prompts shown in Table 2 below.

Table 2

Survey Prompts

AAADS Courses
The classes I selected above helped me learn about Blackness/Black identities.
The classes I selected above helped me learn about intersectionality.
The classes I selected above helped me learn about Afro-Latino / Afro-Latinx / Afro-Latinidad identities.
Latino Studies Courses
The classes I selected above helped me learn about Latino/Latinx identities.
The classes I selected above helped me learn about intersectionality.
The classes I selected above helped me learn about Afro-Latino / Afro-Latinx / Afro-Latinidad identities.

Open-ended questions followed the likert scale section, asking respondents to share their primary takeaways from the course(s) they selected, and if applicable, to share examples of how the course(s) helped them learn about Afro-Latinx identity specifically. The statements sought to gauge student perception on the impact of these courses in increasing their understanding of three general concepts: Intersectionality, Blackness/Latinidad, and Afro-Latinx identity.

In the final section of the survey, respondents were asked to share some demographic information including classification, major, race, and ethnicity. After submission, respondents were given the contact information of the researchers to designate, if desired, their interest in participating in an in-person, one-on-one interview. Providing respondents with the research team's contact information and requesting their follow-up ensured the anonymity of survey responses. The in-person interview with students was intended to provide the opportunity to retrieve a more

personalized account of the students' experience in the classroom, however no student interviews were conducted during this study.

Interview instrument.

Interviews were conducted with teaching personnel as a qualitative technique to gain a deeper understanding of the meaning that they make of their unique lived experiences. In an open-ended format, these interviews gave space for narratives, personal reflections, and suggestions for the future. According to Gall, Gall, and Borg (2003), open-ended questions during an interview "reduce biases within a study, particularly when the interviewing process involves many participants, since researchers have to reflect and code the information that is shared by interviewees" (as cited in Turner III, 2010, p. 222). As researchers, we determined that it was important to give space for interviewees to contribute as much detailed information as they desire, and to allow us as researchers to ask probing questions as a means of follow-up (Turner III, 2010).

Our constructed interview questions, shown in Appendix B, consisted of open-ended questions that collected information about the interviewee's position, teaching background, opinions on Afro-Latinx identity, and reflections on the incorporation of Afro-Latinx identities in curriculum. The sample included AAADS and Latino Studies teaching personnel (faculty and graduate students) who have taught the introductory courses mentioned prior. These interviews were designed for 30-minute intervals and conducted over the phone or in person on campus.

from one of the sources (teaching personnel), rather than solely relying on what was presented in course syllabi and our interpretation of what was presented in the classroom. Overall, our data collection consisted of 19 undergraduate survey responses, four interviews with teaching personnel in AAADS and Latino Studies, and an analysis of seven course syllabi. The results generated from our inquiry are presented in charts and divided into four main themes.

On the online survey, respondents could optionally self-identify their race and ethnicity. As shown in Figure 1, the majority of respondents racially identified as Black and ethnically identified as African American. However, respondents also self-identified as white, multiracial, Latinx, Caribbean, and other.

Results

We chose first-order interpretation strategies to retrieve information directly

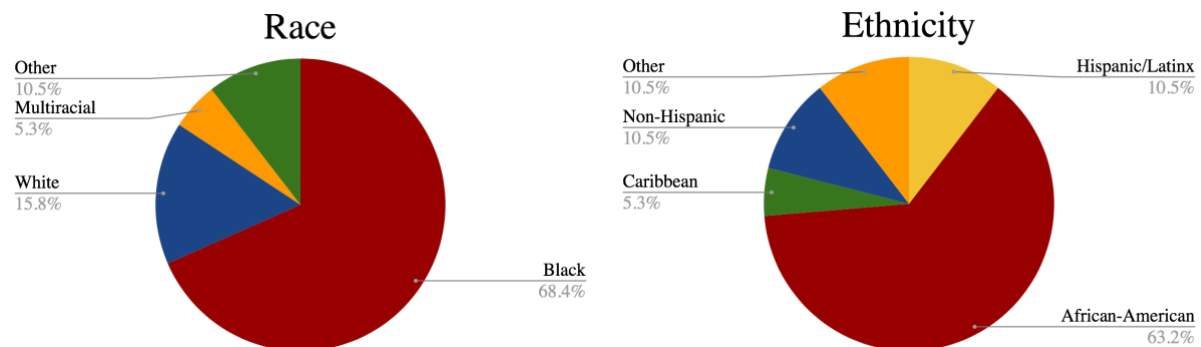


Figure 1: *Self-identification of race and ethnicity in survey*

As shown in Figure 2, in response to the likert survey question asking whether respondents learned about specific identities, 83.3% of respondents strongly agreed that they learned about Blackness or Latinidad within AAADS and Latino Studies courses. 8.3% of respondents agreed with the

statement and 8.3% strongly disagreed. In response to the likert survey question asking whether respondents learned about intersectionality, 50% of respondents selected neutral, 33.3% strongly agreed, and 16.7% agreed.

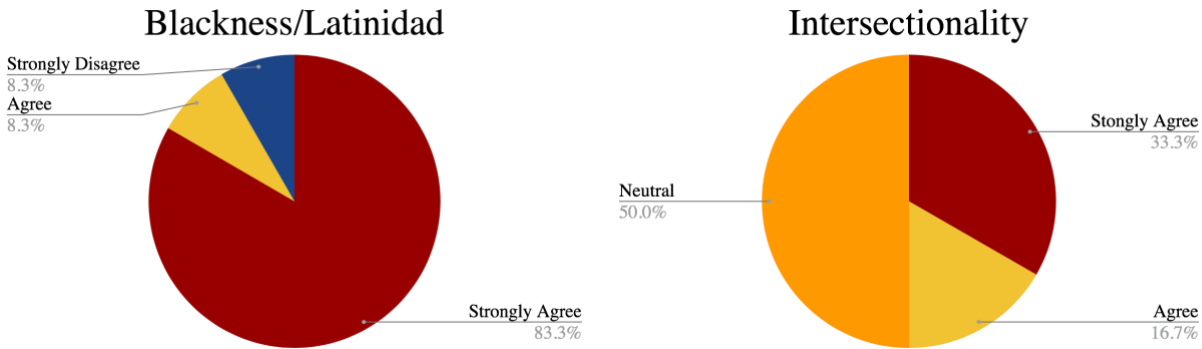


Figure 2: *Likert scale responses for learning about specific identities*

As shown in Figure 3, the final likert scale question asked respondents to identify how much they learned about Afro-Latinx identity specifically. 50% of respondents strongly disagreed, 16.7% disagreed, and

33% selected neutral. In total, approximately 66% of students disagreed that they learned about Afro-Latinx identities in their introductory AAADS and Latino Studies courses.

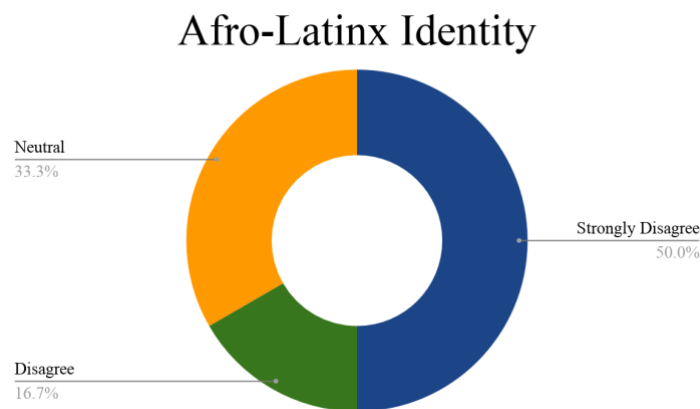


Figure 3: *Likert scale response for learning about Afro-Latinx identity*

In response to the open-ended question requesting examples of Afro-Latinx identity incorporation into curriculum, one respondent answered, “Although it was covered some, it was not expressed explicitly or strongly that I remember. I learned more about Afro-Latinx identity in the Chicano and Puerto Rican literature course taken through the Spanish & Portuguese department.” Another respondent shared, “We talked a little about

Brazil and Jamaica and made some comparisons to the U.S.”.

Teaching personnel interview results and course syllabi.

Interviews conducted with teaching personnel ranged from 25 - 60 minutes and were transcribed using identifiers ‘Interviewee A-D’. All interviewees were teaching personnel in AAADS or the Latino Studies program and identified as either Black or Latinx. Most interviewees shared introductory course syllabi with us for their

courses they had taught semesters prior, and we used information from seven syllabi in addition to interview data.

The syllabi provided an overview of the topics covered in class, literature used, and overlapping themes. Between the interviews and course syllabi, explicit themes identified from the AAADS courses were: African-American history and culture, construction of Black identity, the African diaspora, critical race theory, the racial binary, slavery, education, gender, class, justice, spirituality, social movements, #BlackLivesMatter, privilege, mestizaje, and Afro-Latinx populations in Brazil. Through a critical lens, teaching personnel focused on providing students the tools to understand how racialized identities are congruent with the ways power and privilege manifest in society.

In the Latino Studies program, between the interviews and course syllabi, the explicit themes identified were: Latino cultural studies, Latinidad, ethnicity, language, nationality, citizenship, gender, class, negotiations of identity, sexuality, violence, sports, music, politics, colonialism, mestizaje, and Afro-Latinos in Cuba, Haiti, the Dominican Republic, Brazil, and the U.S. Teaching personnel for these courses focused on defining labels within Latinx culture and conceptualizing diversity within the Latinx community. Instructors utilized film, literature, art, and folklore to help students learn about Latinx culture, while centering the historical context of Latinx communities in the United States.

Both AAADS and Latino Studies shed light on and addressed Blackness and Latinidad in diverse ways, through the primary lens of history and culture. There were multiple overlapping topic areas and vast coverage of these identities in relation to the United States and other countries. The student survey responses reflected these

topics and themes found in the syllabi, and the interviews connected personal narratives to these curricular approaches.

Themes Generated from Data

The implications from this project result from data collected from survey responses, interviews, syllabi analyses, and the literature review, which were then divided into four main themes. The themes are labeled: *complexity of labels and visibility, language and culture, intersectionality, and responsibility*. As researchers, we observed these themes to be present in interviews through the ways teaching personnel conceptualized Afro-Latinx identity and made space for discourse. The survey responses also supported these themes and affirmed the complex, yet necessary task of centering Afro-Latinx identity in curriculum.

Complexity of labels and visibility.

Throughout the interviews conducted, the question of how these interviewees conceptualized Afro-Latinx identity was intentionally included to ensure our team gained full comprehension of their own understandings and descriptions of the identity. This gave us a sense of how they might approach educating their students around the topic. What we found was a recurring sentiment amongst all—Afro-Latinx identity is complicated.

Within a U.S. context, Afro-Latinx identity tends to be seen solely as a combination of a racial and ethnic identity—a combination that constricts the population to the confines of their phenotypical Blackness due to societal constructions of race. Despite the labeling of Afro-Latinx as an identity, many are still visualized as solely Black—a racial label that has been negatively socialized. One interviewee asked, “...why would you identify with your African [Black] component? There are ways that history, culture, how Blackness has

been talked about, or perceived or understood...even in Latinx communities, that also makes Blackness not necessarily something to be visible about.”

Interviewees raised the concern that a surface-level perception of racial identity tied to the Western construction and manifestation of race in the U.S. creates a scenario where Blackness, and all racially and ethnically associated identities, is understood largely by its visibility. One interviewee highlighted this in their statement, “...the thing with race is that so much of it is based on sight and aesthetic”—an unfortunate reality that positions Afro-Latinx identities as ‘other’ when faced with the racial binary, which in turn creates erasure and misunderstanding of Afro-Latinx lived experiences. Another interviewee stated, “You cannot ignore two parts of your identity that are equally important.” These quotes speak to the importance and impacts of the ways in which Afro-Latinx populations are seen visually. Yet, they remain invisible in a Black-white racial binary that leaves no room to exist as both Black and Latinx—a direct relation to the implications of CRT and the power tied to identity labels.

Interviewees also shared their concerns surrounding students, who commonly perceive this intersecting identity as two separate and mutually exclusive pieces [Black or Latinx]. In efforts to reframe student perceptions, some interviewees acknowledged incorporating both Black and Latinx identities into their syllabi and assigning readings to account for a more representative and holistic narrative. One faculty member in AAADS stated, “You cannot properly attend to the concept of the African diaspora if you're not including Latinx spaces, particularly those that have populations of Afro-Latinx folks.” This perspective is important for those in teaching roles who can work to dismantle

the misconstrued understanding of Afro-Latinx identities by parsing through these terminologies, discussing the impacts of labels, acknowledging the complexity behind Afro-Latinx identity, and encouraging students to understand the history and diversity that exists within the population through an intersectional lens.

Language and culture.

Two key concepts tied to Afro-Latinx identity were mentioned in each interview with teaching personnel — language and culture. One interviewee commented, “Language is extremely important in Latinx communities. Whether that’s Spanish, Portuguese, or something else... it’s what binds a community together.” Here, language is perceived as an important aspect of Latinx identity, which in turn can be applied to the values Latinx students bring with them to academic spaces. The importance is not necessarily based on students’ ability to speak the language, but rather a shared history that is commonly brought through the language and culture associated with Latinidad. Language itself varies across the Latinx community, but the essence of it still contributes to a cohesive community environment. Consequently, language is a substantial binding component that brings Latinx communities together, validating the experiences that Latinx individuals have—and this is just as relevant to the Afro-Latinx community. In respect to culture, interviewees mentioned an all-encompassing definition including language, but also “religion, food, social practices, family practices, family and kin linkage or connections...music, dance” and beliefs, traditions, and other lived experiences unique to the population. Culture seemed to transcend beyond race and play a significant role in the understanding of identity, particularly in the case of Afro-Latinx populations.

Interviewees in both AAADS and Latino Studies seemed to grapple with different aspects of Black and Latinx identity in small ways but acknowledged the incompleteness of the approaches that have been taken. All interviewees identified that curricular inclusion could be better with the incorporation of Afro-Latinx identities, not only in AAADS and Latino Studies, but everywhere. In multiple interviews, interviewees shared that a few of their materials incorporated Afro-Latinx identities, however, it was more likely to arise in discussion when particular students thought it was relevant. One interviewee revealed that there is a current search for an Afro-Latinx scholar to be appointed in a joint position with AAADS and Latino Studies, the search stemming from an acknowledgement that, “we do not have someone doing issues on Afro-Latinx identity.” They identified a faculty member in American Studies and Latino Studies doing comparative work across Latinos and Blacks, but stated, “that’s not the same, so we recognize our weakness is that intersection.” Overall, there seemed to be an agreement that more needs to be done.

Intersectionality.

When exploring the intersection of Afro-Latinx identity, most understood it as intrinsically complex and a unique blend. One interviewee described the Afro-Latinx identity as “complex like everything else that is Black.” The ways in which racial binaries exist in the United States leaves little room for intersectional understanding in relation to culture and difference within racial groups. One interviewee suggested that the invisibility of Afro-Latinx identities in the United States is due to the erasure of Black histories across the world, as well as a lack of understanding of national history in relation to minoritized populations. With a lack of knowledge and recognition pertaining to the transnational experiences

of Afro-Latinx populations, it is unlikely that many will understand the intersectional possibilities of being *both* Afro- and Latinx.

Collectively, both AAADS and Latino Studies voiced that intersectionality is a foundational theoretical framework that should be included in their respective curricula, particularly in introductory classes, in order to introduce students to the term and the ways in which it manifests in different contexts. This seemed to be closely tied to the interviewee’s research interest or salient identities. Some examples of how interviewees introduced intersectionality in their own courses were through the intersections of race, ethnicity, class, and gender, but the way intersectionality was taught and incorporated depended on the context of the course.

In AAADS courses addressing African-American history, race, or culture, the African diaspora was minimally covered and Afro-Latinx populations and communities were included in very few ways. In Latino Studies courses, intersectionality was discussed, but gender seemed to be the primary avenue in which intersectionality was explicitly brought to the forefront. Overall, Afro-Latinx inclusion was more prevalent in the Latino Studies curricula, which may represent an environment where bringing this population to the forefront seemed to be more normalized. One interviewee, who intentionally crafts curriculum surrounding Afro-Latinx identities shared, “...what I try to show is a lot of the overlap of the experiences of Blacks and Latinos historically, even at a time when there was no such term as Afro-Latinx...and I try to show that there has been a very long history.” The introduction of intersectionality as a concept in this case was primarily done through literature, with some media and arts sources such as documentary and poetry.

The advantages of incorporating intersectionality through literature include the ease of adapting an already established curriculum, but the research team posits that it must be simultaneously introduced alongside other components, such as cultural artifacts or pop culture, to connect with students' lived experiences and "the real world". Incorporating intersectionality in other ways besides literature, including classroom activities and discussions, may provide useful contexts and better opportunities to connect with the materials for students who may have a hard time grappling with its complex nature. If we begin to understand intersectionality as a concept that is complex, but not complicated, we can undo the workings of over-complicating the intersection of race and ethnicity. Students can learn about Afro-identities and Latinx identities while simultaneously learning about how they coexist. By problematizing the current narrative surrounding race and ethnicity, the nuanced experiences of the African and Latinx diasporas can begin to be acknowledged. There must be an emphasis on considering the "both-and" of Black and Latinx identities, and for it to be a responsibility of AAADS, Latino Studies, and other disciplines in higher education.

Responsibility.

In interviews, our research team questioned, "Who is responsible for the inclusion of Afro-Latinx identity in curriculum?" Interviewees from both AAADS and Latino Studies mutually agreed that at the very minimum they should be, and are responsible for, incorporating the intersectional narratives of Afro-Latinx populations in curriculum. One interviewee from AAADS, however, felt that Afro-Latinx identity should be included everywhere, stating, "It's like where do we include anything right? Where do we find places to diversify the curriculum is a

question that we often talk about as colleagues when we're co-teaching something or doing something else together." If each department considers it their responsibility to incorporate Afro-Latinx identities in both Black and Latinx scholarship, materials, and discussion, the erasure of this population on both sides is reduced. Students can then gain a wider appreciation for the diaspora and begin to also recognize the shared histories that both AAADS and Latino Studies have, creating more cross-cultural understandings within Black and Latino studies.

Interviewees also identified other partners on campus that should be responsible and involved in this work, such as Latin American Studies and the Center for Latin and Caribbean Studies (CLACS). However, one interviewee acknowledged that this is complicated by the fact that there is no one consensus of how Latinx is defined. The interviewee shared that in a recent application reviewal process for the new dual-hire, some committee members highlighted Afro-Brazilian scholars for selection, but to the interviewee:

...that's not Latino studies. If they're doing field work in Brazil, studying Afro-Brazilian communities, that's CLACS, or Latin American studies. Now, if they note in their scholarship that they're also interested in the transnational networks in the U.S., then to me—that would focus on the U.S. experience—but if a scholar doesn't note and they're simply engaged with Afro-Brazilian populations for example, then to me, that is Latin American studies, not Latino studies.

This quote elucidates the complex nature of assigning "responsibility" to specific programs and departments. The question that persists becomes, "Do we want our own discipline or do we want to be

infused in all of them because these students are everywhere?” (Interviewee B, personal communication, November 14, 2018). Our research team stands with the opinion that regardless of where students are, the responsibility should be shared. It is difficult to deconstruct dominant narratives surrounding racial and ethnic identities if it is only ascribed to be the responsibility of one specific entity.

Discussion

At the culmination of the data collected, literature reviewed, and themes identified, the research team determined practical recommendations for transforming curriculum in the AAADS department and Latino Studies program to better incorporate Afro-Latinx identities in meaningful ways. Our primary recommendation centers on counter-storytelling, an effective and meaningful method of creating a positive culture surrounding silenced histories (Solórzano & Yosso, 2002). Counter-storytelling is a tool for exposing, analyzing, and challenging the majoritarian stories of racial privilege, and can be utilized in curricular contexts to shape opportunities that are proactive, humanized, and cross-cultural (Solórzano & Yosso, 2002). Additionally, we highlight how examples in pop culture and media can serve as counter-storytelling methods, providing relational and engaging avenues to help students to understand Afro-Latinx identities through non-dominant narratives about race and ethnicity. Lastly, we call upon both the AAADS department and the Latino Studies program to facilitate opportunities for cross-collaboration between the disciplines to better incorporate Afro-Latinx identities within their discourse and curricula.

Why Counter-storytelling?

Counter-storytelling is supported by CRT as it departs from mainstream scholarship to “analyze the myths, presuppositions, and received wisdoms that make up the common culture about race” (Delgado, 1995, p. xiv). According to Barnes (1990), critical race theorists integrate their experiential knowledge, drawn from a shared history being labeled as ‘other’, with their ongoing struggles in efforts to transform a world deteriorating under racial hegemony. It is crucial for our research team to recommend a framework that counteracts normative methods that dismiss or decenter racism, and those whose lives are daily affected by it (Martinez, 2014). We choose to call for a mobilization of counter-storytelling that moves beyond Black *or* Latinx to consider Black *and* Latinx. We challenge spaces that focus on Black/Latinx narratives to be more inclusive, holistic, and representative, and to create opportunities for counter-stories that frame Blackness and Latinidad not as separate entities, but as identities with shared histories that live and coincide with one another.

At IU, AAADS and Latino Studies are both tasked with driving intellectual discourse surrounding minoritized racial and ethnic groups, but this does not reduce the need for counter-storytelling within those environments as well. In spaces such as these, Afro-Latinx narratives become counter-stories in and of themselves. In practice, intentional inclusion can exist in a multitude of implicit and explicit ways including literature, media, current events, the arts, and personal narratives, generating curriculum that is more adaptable, collaborative, and continuously evolving. As referenced in the analysis of syllabi and from interviewee quotes, this is being done in minute ways but could be more intentional. The example described below provides a simple yet meaningful

engagement opportunity surrounding Afro-Latinx identities and could be applicable to both AAADS and Latino Studies introductory courses.

Pop culture and media.

Students can actively make meaning of the popular culture they view, listen to, read about, and experience (Huddleston, 2003). By proactively using what students are already engaging in beyond academia, the classroom environment becomes more relatable. One interviewee identified using popular culture in their classroom space and chooses to do so “just to get students to realize that the whole world around them has these Afro-Latinx individuals, we just don’t know that they are [Afro-Latinx].” In the discourse surrounding Blackness, a great example of pop culture incorporation is through the controversy surrounding Zoe Saldana’s role as Nina Simone in Simone’s 2016 biopic. Much of the controversy stemmed from anger towards Zoe Saldana as a light-skinned, Afro-Latina portraying a dark-skinned African-American historical figure, needing physical alterations to her skin color and nose to do so for the film.

This sort of popular culture reference would allow for students to engage in their own inquiry and discussion surrounding issues that arose from the controversy, including but not limited to the conversation surrounding who is considered to be Black. This sort of reference is relevant to both AAADS and Latino Studies and provides room for not only relatable content, but also realistic application of issues surrounding race and Afro-Latinx identities. One of our interviewees mentioned using this particular example in the beginning of their course to get students to start thinking about questions such as: “Who do we think is Latino? Who do we think is Black? Could she [Zoe Saldana] be considered to represent a Black person? Why? Why not?” Engaging in conversations such as these creates

opportunities to leave room for exploration and counter what we know, or think we know, in a myriad of formats.

Cross-collaborations

Although counter-storytelling through various mediums provides the foundation upon which we build our recommendations, our research team also recommends increased cross-collaborative opportunities to engage with Afro-Latinx narratives. AAADS and Latino Studies would benefit from creating more cross-collaborative engagement opportunities for students that expand how they perceive Black and Latinx in relation to one another. The lack of cross-collaborative curriculum development perpetuates the existence of a boundary between Black and Latinx identities. Afro-Latinx narratives are a prime example of a unifying theme that is significant to both the study of Black and Latinx identities. Instead of understanding AAADS and Latino Studies as a single map, it is more beneficial for students to see both as a “portfolio of maps” that break down barriers existing between disciplines, and instead encourage exploration of unifying themes (Klein, 1999).

Limitations

As a research team, we acknowledge the limitations of this study from a variety of lenses. In data collection, a more elaborate and lengthy study would have collected more survey and interview material, generated larger numbers of participants, and provided more substantial data to analyze. The limited period of time also resulted in a low number of student interviews conducted. Additionally, we acknowledge that there was a lack of educational scholars at IU focusing on Afro-Latinx identities and scholarship, which reduced our in-person resources and resulted

in heavy reliance on online sources that were not specific to our local environment. Our recommendation is that this study be used as a foundational resource to research, collect data, and transform AAADS and Latino Studies at IU, but to also be a resource for other academic programs focused on racial and ethnic groups.

Conclusion

With these recommendations and limitations in mind, our research team acknowledges the need for more research and commitment in understanding how curriculum can be more inclusive of Afro-Latinx identities in practice. Using CRT, Intersectionality, and the CECE model as foundational theoretical frameworks to guide our research, we aimed to center the role of race, racism, and power in relation to Afro-Latinx identities and its incorporation into higher education curriculum. Our team asserts that higher education institutions, and

specific disciplines within them, have a shared responsibility to include Afro-Latinx populations and counter dominant narratives surrounding Black and Latinx populations. To do this, we have promoted the integration of counter-storytelling in curriculum and emphasized the importance of cross-collaborative academic projects. In this paper, we accomplished the goals set out in the introduction: (1) to understand how the local curricular contexts of Indiana University's AAADS and Latino Studies approach the incorporation of Afro-Latinx identities into curriculum; (2) to highlight findings that support, and add to, existing scholarship that reinforces the need for more inclusive and intersectional curricula surrounding Black and Latinx identities; and (3) to bring Afro-Latinx voices to the forefront as a primary method for increasing visibility in higher education spaces and society at large, using counter-storytelling and collaborations as practical tools for change.

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Appendix A

Student Online Survey

The Invisible Intersections of Afro--Latinx Identity: A look within Indiana University's African American and African Diaspora and Latino Studies Department Curricula

You are invited to participate in a research study exploring how Afro--Latinx identity is represented and incorporated into the introductory curriculum of the African American and African Diaspora Studies and Latino Studies departments at IUB, specifically within undergraduate coursework. Eligible students are undergraduate students who have previously taken AAADS or Latino students introductory courses in a semester prior to Fall 2018.

****Indicates a required field for the survey***

These courses include:

History of Race in Americas (AAAD--A 154)

Survey of the Culture of Black Americans (AAAD--A 150)

Introduction to African American and African Diaspora Studies (AAAD--A 201)

Intro to Latino Studies (LATS--L101)

Intro to Latino History (LATS--L102)

Intro to Latino Literature (LATS--L220)

Taking part in this study is voluntary. You may choose not to take part or may leave the study at any time. The risks of participating in this research is the possibility of sharing personal thoughts about your educational environment. Leaving the study will not result in any penalty or loss of benefits to which you are entitled. Your decision whether or not to participate in this study will not affect your current or future relations with Indiana University Bloomington. This survey is anonymous and does not collect information to be linked to you personally.

For questions about the study, you may contact researcher(s):

Simone Francis - simoneaf@iu.edu

Raniesha Wassman - rwassman@iu.edu

Alejandro Rios - alegrios@iu.edu

Ivette Olave - iolave@iu.edu

We ask that you indicate you have read this information and ask any questions you may have before submitting your responses.

* Required

1. By checking this box, you acknowledge your voluntary participation in this survey and consent to the usage of your survey responses for this study. *

Check all that apply.

Yes

SECTION 1: AAADS

The Courses!

This section of the survey collects information about your AAADS and Latino Studies course experience. The section afterwards simply asks for demographic based information.

2. Have you taken introductory courses in the African American and African Diaspora Studies (AAADS) Department? *

History of Race in Americas (AAAD-A 154); Survey of the Culture of Black Americans (AAAD-A 150); Introduction to African American and African Diaspora Studies (AAAD-A 201)

Mark only one oval.

- ☐ Yes
- ☐ No Skip to question 9.

African American and African Diaspora Studies

3. Which classes have you taken in the AAADS department? *

Check all that apply.

- ☐ History of Race in Americas (AAAD-A 154)
- ☐ Survey of the Culture of Black Americans (AAAD-A 150)
- ☐ Introduction to African American and African Diaspora Studies (AAAD-A 201)

4. What was your greatest takeaway from the classes you selected above? *

Please describe takeaways for each class you selected.

5. The classes I selected above helped me become learn about Blackness/Black identities. *

Mark only one oval.

1
2
3
4
5

☐
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6. The classes I selected above helped me learn about intersectionality. *

Mark only one oval.

1
2
3
4
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7. The classes I selected above helped me learn about Afro-Latino / Afro-Latinx / Afro-Latinidad identities. *

Mark only one oval.

1
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4
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☐
☐
☐
☐

8. If you agreed to the last statement above, please provide examples of the ways this identity was introduced or covered in your coursework and/or classroom activities.

SECTION II: LATINO STUDIES PROGRAM

The Courses!

This section of the survey collects information about your AAADS and Latino Studies course experience.

The section afterwards simply asks for demographic based information.

9. Have you taken introductory courses in the Latino Studies department? *

Intro to Latino Studies (LATS--L101)

Intro to Latino History (LATS--L102)

Intro to Latino Literature (LATS--L220)

Mark only one oval.

- ☐ Yes
- ☐ No Skip to question 16.

Latino Studies

10. Which classes have you taken in the Latino Studies Department? *

Check all that apply.

- ☐ Intro to Latino Studies (LATS--L101)
- ☐ Intro to Latino History (LATS--L102)
- ☐ Intro to Latino Literature (LATS--L220)

11. What was your greatest takeaway from the classes you selected above? *

Please describe takeaways for each class you selected.

12. The classes I selected above helped me learn about Latino/Latinx identities. *

Mark only one oval.

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13. The classes I selected above helped me learn about intersectionality. *

Mark only one oval.

1 2 3 4 5

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
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14. The classes I selected above helped me learn about Afro-Latino/Afro-Latinx/Afro-Latinidad identities. *

Mark only one oval.

1 2 3 4 5

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
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15. If you agreed to the last statement above, please provide examples of the ways this identity was introduced or covered in your coursework and/or classroom activities.

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SECTION III: DEMOGRAPHICS

16. Year (Classification): *

Mark only one oval.

- ☐ First- year
- ☐ Second- year
- ☐ Third- year
- ☐ Fourth- year
- ☐ Other:

17. Major: *

18. Race:

19. Ethnicity:

Appendix B

Teaching Personnel Interview

Interview questions

1. Name:
2. Educational Background:
3. Department:
4. Title:
5. Years at IU:
6. Years within Department:
7. Why did you become faculty in this department?
8. Based on your observations, who takes your classes? (Demographics - M/W,NB; Race/Ethnicity, etc.)
9. What intersectionalities do you address in class or curriculum? How? (*Proactive Philosophies*)
10. How do you conceptualize Afro-Latinx identity?
11. Based on the work that you do now, is this population represented in academia? If so, how? (*Meaningful Cross-Cultural Engagement*)
12. In your opinion, which department(s) should be educating students about Afro-Latinx identities? (*Humanized Educational Environments*)
13. Do you incorporate Afro-Latinx identities in your curricula, and if so, in what ways? (*Proactive Philosophies*)
14. Do you observe Afro-Latinx identity within pop-culture? How might that influence your mode of teaching in the classroom? (*Humanized Educational Environments*)

Are there other staff/faculty in the department you recommend to interview

An Examination of Asian International Students Sense of Belonging

Oyindamola Bamgbola, Jonathan Cisneros, Anesat León Guerrero,
Christopher N. Nguyen, & Vandana Pawa

International students comprise a significant portion of the student population at institutions of higher education within the United States, with a number of these students being from countries on the Asian continent. Past research surrounding this population has shown that international students face a unique set of challenges, especially in their transitional phase, in comparison to their domestic peers. This paper focuses on the ways in which Asian international students develop and experience a sense of belonging at Indiana University Bloomington, and provides recommendations for future practice to better foster a sense of belonging and create a culturally relevant environment for this population.

Every year, thousands of international students come to the United States to study at universities. In fact, the United States had more than one million international students studying at colleges and universities during the 2016-2017 school year (Institute of International Education [IIE], 2017). Most of these international students came from the continent of Asia, followed by students from Europe, Latin America, the Middle East, Africa, and North America (IIE, 2017). These students come to study in the United States from all over the world, and the adjustment to American colleges and culture can often become a difficult process and transition for these students (Baba & Hosada, 2014; Mori, 2000).

Current studies of international college students have primarily centered on examining their transition and potential challenges faced due to their backgrounds and other factors (Lee, 2010; Mesidor & Sly, 2016; Mori, 2000; Olivas & Li, 2006). Research findings indicate the challenges faced by international students during their studies in the U.S. include language difficulties, academic adjustment, financial concerns, lack of social support, and racial discrimination (Alharbi & Smith, 2018; Andrade, 2008; Wu, Garza, & Guzman, 2015). On the other hand, research has

found that international students coming from backgrounds that are similar to westernized or American culture and are native English speakers have a better time adjusting and face fewer challenges (Akanwa, 2015; Spencer-Rodgers, 2001).

In addition, extant literature on college student experiences has suggested the importance of understanding their experiences from aspects other than challenges, such as sense of belonging (Phillips, 2015; Yao, 2015). Understanding sense of belonging can lead to universities figuring out how to care for and retain these students. Sense of belonging is defined as a student's perception of their own affiliation and identification with the greater university community, which consequently results in a higher level of persistence, academic success, and retention (Strayhorn, 2012). This highlights the importance of understanding sense of belonging due to its impact on one's experiences, learning outcomes, and intent to persist. Despite the need to understand one's experiences through studying their sense of belonging, there is limited research that aims to understand international students' sense of belonging and its association with their experiences during their study in the U.S.

Thus, this study centers on exploring the ways in which international students

experience sense of belonging at Indiana University Bloomington (IUB). Specifically, the study focuses on Asian, undergraduate, international students, as they are more vulnerable to facing discrimination, psychological distress, acculturation, and language difficulties than their domestic counterparts (Lee & Rice, 2007; Toyokawa & Toyokawa, 2002; Wei, Ku, Russell, Mallinckrodt, & Liao, 2008). Sense of belonging is especially important for international students because, “limited opportunities of contact with local society are significantly associated with international students’ negative psychological emotions, such as homesickness, loneliness, anxiety, and depression” (Yue & Le, 2012, p. 127). Therefore, it becomes important to understand the ways in which international students experience sense of belonging to examine further what could be done to better foster and develop those feelings in a positive way.

For the purpose of this study, the research team defined Asian, undergraduate, international students as those coming from Asian countries to complete their undergraduate studies here in the United States. The research question was as follows:

1. How do Asian, undergraduate, international students experience a sense of belonging on the IUB campus and what are the factors that cultivate these students’ sense of belonging?

Theoretical Framework

This study was rooted in two theoretical frameworks that focus on sense of belonging and inclusive campus spaces: Strayhorn’s Theory of Sense of Belonging (2012) and the Culturally Engaging Campus Environments (CECE) Model (Museus,

2014). The intersection of these two frameworks gave insight into how sense of belonging relates to the ways in which students navigate and feel validated in their campus environments.

Sense of Belonging Theory

Strayhorn defined sense of belonging as a basic human need, a feeling that influences behavior (2012). Sense of belonging, when applied to the collegiate setting, is students’ perception of their own affiliation and identification with the greater university community (Hausmann, Ye, Schofield, & Woods, 2009). The degree to which a student feels accepted, respected, valued, and included in an environment influences their feelings of belonging (Strayhorn, 2012). Several studies have indicated that sense of belonging is linked to a high degree of success, and a motivation to persist in higher education (Hausmann, Schofield, Woods, 2007; O’Keefe, 2013; Morrow & Ackermann, 2012). Students’ social and academic involvement often affects their sense of belonging and vice versa (Meeuwisse, Severiens, & Born, 2010; Strayhorn, 2012). When students interact with others on campus in a productive and positive way, they develop meaningful relationships with others that they can use as a system of support to deal with the challenges of college life (Poyrazli & Lopez, 2007; Rayle & Chung, 2007). An absence of sense of belonging results in alienation, decreased interest in activities, and poor performance in academics (Freeman, Anderman, & Jensen, 2007).

Although all students are expected to feel accepted in universities, “historically, ethnic minorities have been marginalized from mainstream society, which may impede their sense of connectedness to mainstream society” (Yoon, Jung, & Lee, 2012, p. 64). Due to the hostile campus environments for students of color, it can be

difficult for them to feel like they matter and are included in the campus community (Harwood, Hunt, Mendenhall, Lewis, 2012; Lee, 2010). Sense of belonging can then be understood as “a critical aspect in retaining all students and particularly students of color” (Maestas, Vaquera, & Zehr, 2007, p. 238). Sense of belonging relates to normative congruence, which suggests that students seek environments that align with their own values, expectations, and attitudes. If campus environments are broad and diverse in their norms and values, it can help to facilitate students’ sense of belonging in that environment (Strayhorn, 2012).

Culturally Engaging Campus Environments

Much of the research on college success focuses on White students’ experiences, not taking into account the needs of diverse populations. According to Museus (2014), prior models of student success have not adequately addressed the role of race and cultural background in the realm of educational success. To address these concerns, Museus (2014) reviewed decades of research regarding student engagement, sense of belonging, persistence, and degree completion to develop a model that addresses some of the limitations of previous research and serves as a guide for colleges to promote an inclusive learning environment for all students.

Within the CECE model are nine indicators that promote, “a greater sense of belonging, more positive academic dispositions, and higher levels of academic performance” - factors that contribute to persistence and success for students, particularly students of color (Museus, 2014, p. 210). Although all nine indicators are positively correlated to sense of belonging, some indicators had stronger influences on sense of belonging than other indicators

(Museus, Yi & Saleua, 2017). While recent studies have primarily focused on utilizing the CECE indicators to promote inclusive campus environments for racial/ethnic minorities, (Kiyama, Museus, & Vega, 2015; Museus, Yi, & Saleua, 2017), this study investigated how two of the CECE indicators (proactive philosophies and cultural familiarity) that were strongly correlated to belonging affected Asian international students’ sense of belonging.

The first indicator, *cultural familiarity*, involves the opportunity for students to engage with faculty, peers, and staff who share similar racial/ethnic backgrounds as well as individuals from different racial/ethnic backgrounds who understand students’ backgrounds, experiences and cultures (Museus, 2014). *Proactive philosophies* happen when faculty and staff make the extra effort to provide resources and information to students rather than merely doing the bare minimum (Museus, 2014). Understanding how the CECE indicators can help foster Asian international students’ sense of belonging is instrumental in helping student affairs professionals in developing and/or improving programs and services.

A review of Strayhorn’s (2012) Theory of Sense of Belonging showed that engagement, social support, and academics were all components to students’ feelings of belonging. With this in mind, the research team looked for these components in the responses of their participants with the mediation of cultural familiarity and proactive philosophies.

Literature Review

Literature that is relevant to this study discusses the different challenges that international students face when studying at institutions of higher education in the United States. Particularly, literature surrounding

sense of belonging for international students emphasize their social barriers, engagement with the institution, and their academics.

Social Barriers

According to Strayhorn (2012), social support is one of the primary tenets that influences sense of belonging of students in the higher education environment. However, this social support may be easier to find for domestic students than for international students. Generally, international students could be lonely in their new environment due to the loss of shared identity that comes from being with family and friends and from familiar cultural or linguistic environments (Rienties, Beausaert, Grohnert, Niemantsverdriet, & Kommers, 2012; Sherry, Thomas, & Wing Hong, 2010). Likewise, Asian international students experience the same obstacles (Lin & Yi, 1997). The lack of social support, coupled with adjusting to a new environment, could lead to an increase in stress and, if left untreated, possibly depression (Mori, 2000). One's home culture can be a major factor in how people perceive the importance of social support and the level of ease in adjusting to new environments.

International students often report receiving less social support from American students than from other international students. A study by Sherry et al. (2010) found that 50% of international students who made friends at their institution developed friendships with international students, whereas only 35% indicated that they were friends with American students. Furthermore, students reported their relationships with American friends were superficial, and they were less likely to go to them for social support. Over time, international students' disappointment with superficial relationships may deter them from developing meaningful relationships

with Americans (Mori, 2000). Though relationships with domestic students are a better predictor of cultural adjustment, Asian international students tend to remain in smaller groups with same-ethnic peers due to an increased difficulty of building relationships with domestic students caused by sociocultural barriers (Constantine et al., 2004).

Based on this evidence, it can be assumed that international students experience a harder time developing a social support due to the loss of their home culture, family, and friends in their new environment. Furthermore, Asian international students are less likely to seek out social support on their own. As a result, it can be inferred that Asian international students are not receiving the social support and interaction that is necessary for developing a sense of belonging. Therefore, it is essential to seek out ways in which this specific population is currently receiving some degree of social support to figure out ways of expanding that reach and exposure.

Engagement and Sense of Belonging

A robust body of research revealed the importance of student engagement regarding civic responsibility and leadership (Berger & Milem, 2002; Kimbrough & Hutcheson, 1998), critical thinking and clarified values (Flowers, 2004; Strayhorn, 2008), and multicultural competence and cultural expression (Harper & Quayle, 2007; Taylor & Howard-Hamilton, 1995). Strayhorn (2012) added that college student engagement is related to sense of belonging because it includes the time and energy that students devote to purposeful activities that lead to student success. Other definitions of engagement have been formed based on other factors; however, empirical evidence supports the conclusion that engagement promotes college student learning (Carini, Kuh, & Klein, 2005). It is assumed that

interacting with domestic and other international students through extracurricular activities, international students obtain social support, enhance language proficiency, and become familiar with the host society's customs and values (Moore & Popadiuk, 2011).

A study conducted in 2017 examined how Chinese, Japanese, and Korean international students participated in on-campus leisure activities to balance their academic life (Lee, Sung, Zhou, & Lee, 2017). This study provided three meaningful findings relating to how engagement fosters a sense of belonging for this population. First, engaging in leisure (non-academic) activities can be a powerful way to obtain social support for international students. Second, this study reinforced that engagement is a strong contributor to adaptation because students develop social networks that have positive association to their social adjustment. Third, this study demonstrates that through engagement, Asian international students are more likely to adapt well to the university environment (Lee, Sung, Zhou, & Lee, 2017). Students create community and social networks that empower each other as they adjust to a new educational system, and the challenges of studying in a second language (Moore & Popadiuk, 2011).

Academics and Sense of Belonging

A major reason why international students come to universities in the United States is for the perceived prestige of American higher education. Academic problems are the biggest concern when it comes to international students (Lee & Ciftci, 2014). It is important to note that academic performance does not affect sense of belonging; however, without a sense of belonging, the process of learning and succeeding academically is challenged (Strayhorn, 2012). It is also important to

understand the difference between academic performance and academic adjustment. The former is the process and outcome of academics while the latter is the ability to comprehend and adapt to the academic environment.

Previous studies have indicated that Asian and non-Asian international students are hesitant to share their opinions in class either in a large setting or small collaborative teams (Glass & Westmont, 2014; Kim, 2012; Heggins & Jackson, 2003; Lee & Ciftci, 2014). Kim (2012), also noted that students from collectivist cultures, like most Asian countries, are less likely to speak up compared to those from more individualistic cultures. Students with no sense of belonging are likely to become disengaged, and in turn, struggle academically or even drop out (Lee, 2014). With classrooms becoming increasingly intercultural, the importance of nurturing international students' sense of belonging is sacrosanct (Kim, 2012). Perceptions of hostile university environments make it difficult for students to adjust academically (Fourie, 2017). According to the study conducted by Fourie (2017), there are many factors, both academic and non-academic, when it comes to sense of belonging and academic performance, and they all affect each other in one way or another. Such examples include motivation, ability, diversity, and friends. For international students, the successful process of adjusting academically has a direct positive effect on their sense of belonging (Singh, 2018).

Methods

Sense of belonging impacts students in all aspects of their higher education experience, and there is no single environment that encapsulates or fully determines a student's sense of belonging. Furthermore, Strayhorn's (2012) Theory of

Sense of Belonging, premised on social support and engagement with the institution, does not come about as a result of a student's experiences in one specific environment, but rather through their overall involvement in various contexts on campus. Based on this premise, the scope of this research does not focus on a particular environment to examine sense of belonging. Instead, the research team was interested in understanding how Asian, international students experienced a sense of belonging in the broader campus context as a whole. By broadening the scope, this research study was able to better comprehend the different environmental contexts that influenced sense of belonging for this particular population.

Researcher Positionality

All five researchers identify as persons of color, two of which were born outside of the United States. The following ethnicities are represented in the makeup of the researchers: Xicana, African, South Asian, Vietnamese, and Hispanic. Although none of the researchers identify as international students, the research team was interested in studying this student population due to the difficulties surrounding studying in a foreign country as demonstrated in the literature review. The hope was that this research study would shed some light on how IUB can better provide spaces and programs that contribute to the development of belonging for international students.

Data Procedures

For this study, the researchers employed a qualitative stance, and collected data through personal interviews with volunteer participants. The researchers recruited participants through communications that were sent to several departments across campus, alongside a flyer that was distributed to residence halls and to student organizations that were

known to have many Asian international members, as well as to popular large-scale campus events.

In regard to sampling, the researchers chose criterion sampling for data collection. In this case, the criterion was set as undergraduate, international students at IUB that come from Asian countries. Before the interview, to protect the identity of the participants, the researchers asked each interviewee to choose a pseudonym that would be used in the research report. All members collaborated in collecting data, and a maximum of two interviewers were present per interview. Interviews were voice recorded, and anonymity was preserved when presenting data, in order to comply with protecting participants' privacy. Interviewee pseudonym and demographic information can be found in table 1 below.

Table 1
Participant Demographic Information

Participant Demographic Information				
Pseudonym	Age	Gender	Classification	Country of Origin
Fiona	18	Female	Freshman	China
Tyler	18	Male	Freshman	Indonesia
Jack	20	Male	Sophomore	China
Bert	21	Male	Junior	China
John	21	Male	Junior	India
Bruce	21	Male	Senior	India

Data Analysis

Upon completing interviews, all five members of the research team reviewed the audio and transcriptions from every interview conducted and found themes among the narratives of all the participants, observing specifically if the relationships between participant experiences correlated

with concepts related to Strayhorn's (2012) notions on sense of belonging and the selected CECE indicators. Additionally, the research team utilized a phenomenological approach to analyze the data and ensure congruence by making sure the claims made about the data align with the interpretation and findings.

Results

Themes identified through participant interviews are expanded upon below and include: transition and assimilation; language difficulties and perceptions; campus inclusion; financial barriers to sense of belonging; social life engagement; and academic experiences.

Transition and Assimilation

Participants mentioned that their transition and adjustment came in both the form of studying at a university as well as adjusting to the culture of the United States. The participants had varying levels of adjustment, as some of them were from places that resembled a small town like Bloomington, while others grew up in a big city. Additionally, some participants had been exposed to Western culture before whereas others came from traditional backgrounds.

For example, Fiona, a first-year student, said, "I enjoy the small town feel of Bloomington because it reminds me of home... it's easy for me to relate to American students because I watch the same TV shows, and I am familiar with American culture through media." Fiona's knowledge of American culture made it easier for her to connect with American students. On the other hand, Tyler, an Indonesia student, mentioned that he struggled adjusting to Bloomington because he comes from a big city, stating, "it's weird adjusting to life in a small town because there is not a lot of

things here. I have to figure out why Target is so far away." Bert stated, "I am from a modernized city, so many of my experiences are modernized."

Assimilation to American culture was a theme in several of the participants' responses. Tyler felt the need to assimilate to American culture to conform to the way people perceived him. He mentioned, "I was going through this phase of trying to dress like an American... then I realized that it was not me." Because Tyler was perceived by others as American, he wanted to dress the part to fit into this "image" that people had assigned to him; whereas Bruce and Bert wanted to assimilate to the culture to get ahead for personal and academic reasons. Bruce said that he challenged himself to be on the same level as his American counterparts, so that he could be a role model for other Asian international students by being the first Asian in a leadership position or winning an award. Bert felt that assimilating to American culture would improve the likelihood of obtaining job positions for the future and networking with others.

Language difficulties and perceptions

The command and ease of speaking the English language was also an element that was reflected in participant's experiences and contributed to their sense of belonging. Fiona reported that her English limited her interaction with American students because she did not feel confident in speaking. She mentioned, "I am afraid of making mistakes and saying something wrong." As a result of this, she has trouble connecting with others that do not speak her native tongue. John also felt uncomfortable about his abilities to speak English and reproached himself several times during the interview when he did not use proper grammar to describe a concept or situation.

On the other hand, Tyler's proficiency in English led to misconceptions about his status as an international student. Tyler stated, "People assume that I am American because I don't have an accent. They assume that I'm supposed to know everything about American culture." This assumption led to an incident in class where there was a conversation surrounding rape culture in America, and Tyler asked a question about the topic. A student in class turned around and was outraged that Tyler was unaware of sexual assault incidents that had occurred recently, citing the Brock Turner case. Tyler reflected that this situation made him feel uncomfortable because he was not from here, so he should not have been expected to know about the current events happening in America. Instances such as this made Tyler hesitant to engage with domestic peers due to a fear of being misunderstood or saying the wrong thing.

Campus Inclusion

When asked about times participants felt welcomed or accepted on campus, participants cited going to events or joining clubs or organizations. Bert remarked that joining the American Marketing Association and interacting with people that had the same interest in marketing is one of the ways he felt included on campus. Fiona said that she has had a warm reception from people when she has gone to events on campus. She stated, "People are kind and warm-hearted... they reached out to me and I participated in the events." Bruce and John cited becoming an RA as a moment they felt accepted on campus because they felt supported by their fellow staff members and supervisors. However, when it came to engaging with groups on campus that had common interests with him, Tyler mentioned that he wasn't quite sure where to find these groups, especially if they were not

represented at the annual student organization involvement fair.

Financial Barriers to Sense of Belonging

John was the only participant to mention how finances impact his feelings of belonging. In previous years, IUB allowed all students to set up a monthly payment plan to pay for their tuition, but this year, they discontinued this option for international students. This resulted in international students having to pay their tuition all at once or risk paying their tuition monthly with a high interest rate. John tried to talk to the staff at Student Central and the Office of International Services, but they both informed John that nothing could be done about the situation. John also tried sending an email to the president to which he received no response. John mentioned that he thinks that people have a perception that international students are rich because they can afford to study in a different country, when that is not the case at all. He felt that because the university took this privilege from international students and not from domestic students, this showed that the university did not value his presence.

Social Life and Engagement

In general, students reported that they leaned towards their international peers for social and emotional support, but engaged with domestic students while pursuing academic support and professional development opportunities. Students expressed that it was important to develop a community in order for them to feel a sense of belonging. Throughout the study, students used terms such as "support," "care," and "acceptance" in place of sense of belonging. They each discussed a psychological satisfaction in the form of a subjective feeling of integration on campus. One student, Fiona, stated that becoming involved in affinity-based organizations with

a high concentration of Chinese students gave her a sense of affirmation. Jack referenced his experience as an international student in the orientation team as both challenging and rewarding when it came to building confidence and improving his social skills. He stated that there was value in having a cultural exchange with incoming freshman during his time on the team.

However, while some students spoke about their support systems, it was not uncommon for participants to deny the need for social support at all. When asked about who they would go to if they needed help on campus, one student in particular, Jack, stated that he wouldn't ask anyone for help, especially not his friends. Another student, Bruce, mentioned that he would rather go to Google for help than ask another person. Additionally, Bert expressed that his priority was socializing with domestic students specifically for the purpose of social networking in relation to his professional pursuits.

The social circles in which students interacted were different for each participant. Tyler and Fiona were more comfortable when primarily interacting with other international students, whereas Bruce and Bert had more social interaction with domestic students. However, Bruce's circle of friends was mostly international peers with a few domestic students, whereas Bert's circle was exclusively domestic peers. Regardless of the identities among their social circles, one trait that was consistent was their peers' demonstration of inclusivity and willingness to learn about their international experience at IU. This is an example of their peers exhibiting cultural familiarity because participants' peers either had shared experiences, or had some knowledge to what it might feel like to be an international student in the Midwest.

Bruce mentioned that while there were times where his domestic friends and

international friends would hang out together, more often than not, he would spend time with each group separately. Bert specifically mentioned intentionally seeking opportunities for socialization more with domestic students stating, "I don't need any more international [friends]. I have a lot of them back home. I want to be able to network and connect with more domestic students." Bert was planning on staying in the United States upon graduating from the university, citing this as the reason why he wanted to connect with more domestic students.

Several of the students mentioned that they felt excluded from college social life because of its emphasis on drinking and partying. Some participants also mentioned that they rarely went to events alone. For instance, Fiona said that she usually asks her friends to come along to social events. Jack said, "these parties are not for us. Our culture is different from theirs." Tyler, however, was comfortable going to events like off-campus parties. He would usually go to these parties with his roommate and friends from his residence hall, who were all domestic students. Bruce praised 'Camp Kelley' for its influence on helping him get connected to other students and the IU community.

Academic Experiences

Overall, the students interviewed perceived themselves to be generally academically successful. When asked about ways that they have struggled in the classroom, most participants were unable to recall specific instances in which they may have struggled, but some participants noted that their English classes were challenging. Additionally, there was an understanding that if they were to struggle, their professor would be willing to help them overcome that struggle. This understanding came from a general positive perception of professors as

the person responsible for a students' learning, and the professor's demonstration of willingness to work with students outside of the classroom setting, mainly through being available for office hours. Although this has the potential to develop into a proactive philosophy if the professors provided information and support services rather than waiting for students to seek them out on their own, the research team did not actually interpret there to be proactive philosophies currently present in the way professors interact with students.

The most common academic resource identified by students was their professors' office hours. Some stated that they sought help from the professor rather than peers because the professor is the expert on the topic. Additionally, tutoring and writing help was utilized by a few students. Bert, however, served as a tutor for other students but had never taken advantage of tutoring himself. Students who had leadership positions on campus that required them to serve as a resource for others, such as a resident assistant or orientation leader, had a strong awareness of the academic resources available to them on campus.

English classes were mentioned by multiple students, and for Fiona, language was said to be the biggest barrier to her success. For Tyler, there was a frustrating situation in an English class that stemmed from miscommunication. Tyler explained that he was struggling with writing a paper that focused on Native American history. This paper was especially difficult for him because, being from Indonesia, he had never taken an American history class before and did not have much background surrounding Native American history. After scoring well, Tyler's professor decided to move him to the "multilingual" section of the course, which he explained was for international students who scored less than 550 on the English portion of the SAT. He expressed

his frustration with the way this decision was handled because his English is strong, but he was being treated as if he struggled with the language simply because he was an international student from Asia.

In regard to their experience within the physical classroom space, most students explained that they were more comfortable interacting with both their peers and their professors in smaller classroom settings. Bert mentioned that for smaller classes, he usually goes to class an extra five minutes early each day to speak to the professor before class. Additionally, Bruce explained that if he was in a larger lecture style class, he was far less likely to raise his hand and would go to office hours if he had a question. Many students mentioned that they commonly had small group assignments and projects in their classes, and these were the situations in which they interact most with peers in the classroom.

All students interviewed were highly academically motivated, and many mentioned that their main priority while at Indiana University was their academics. When discussing his time spent on campus so far, Jack mentioned that, "I have pretty high expectations of myself in terms of academics." Because of the high expectations that Jack set for himself, he expressed that he felt unsuccessful in his academics, which led him to quit the basketball club. Tyler said, "I'm here to study, not to get a vacation." John expressed that he was never a studious person, but when he received a letter that said he was on the dean's list, he felt proud and wanted to push himself to continue to succeed academically.

Discussion

Based on the findings, the experiences that Asian International students had with their peers, staff, and faculty

shaped the ways in which they felt accepted in the community. Students who were able to establish community within a student organization or student employment reported having a greater sense of belonging at IUB than those who had not found an affinity group or some form of community on campus. For example, Tyler reported that he did not know where to find relevant student organizations on campus and said that he did not quite feel a sense of belonging at IU. This supports Strayhorn's (2012) claim that students who find community opportunities for engagement on campus are more likely to develop a sense of belonging on campus.

Additionally, the findings from this study show that sense of belonging can take a while to develop, as several of the participants who were upperclassmen mentioned that they did not feel like they belonged during their first year in college. Wu et al. (2015) stated that international students face additional challenges compared to domestic students, such as adjusting to a new place and culture, language difficulties, and misunderstanding in communication, which impacts the development of belonging. Navigating these challenges can make it even more difficult for Asian international students to feel connected to a university. The difficulty in adjustment to a new culture as mentioned by Wu et al. (2015) was referenced by multiple students. For example, Tyler referred to his "Asian mannerisms" that were out of place in Indiana, and Jack spoke about his discomfort with the fact that American college fraternity culture was not for him.

Strayhorn (2012) mentioned that sense of belonging continually changes and is dependent on the experience's students have in their environment. The participants in this study encountered experiences that resulted in either an increase or decrease in their sense of belonging. The culmination of

the situations that participants dealt with contributed to their feelings of belonging, suggesting that there is not a single factor that impacts sense of belonging, but rather a multitude of factors. This study shows that students experience sense of belonging in different ways, as some indicated that they felt a sense of belonging through their social groups, whereas other participants felt that they belonged because of an environment that stimulated their academic pursuits. John's experience with the university policy regarding finances made him question his sense of belonging here because of the increasing difficulty in paying for tuition. This indicates that university policies that negatively impact international students can make students question whether the university values their presence on campus.

Strayhorn's (2012) Sense of Belonging Theory indicated that social support and engagement directly influence sense of belonging for students, but that sense of belonging influences the academic success of a student rather than the other way around. However, the data from this study showed that participants' academic experiences actually contributed to their development of a sense of belonging on campus. Multiple students stated that they felt highly stimulated by their academic environment, and their academic successes fostered a sense of pride that made them feel like IU was home. Additionally, since academics was the highest priority for all students interviewed, their focus while in college was not on the two concepts (social support and engagement) that Strayhorn (2012) identified. Because of this strong connection to academics for the international students interviewed in this study, academics was directly connected to their sense of belonging.

Museus's (2014) idea of *cultural familiarity* was referenced clearly in Fiona's experiences with the Chinese Calligraphy

Club, in which she was able to engage with other Chinese students as well as American students while focusing on an aspect of her culture that was familiar and enjoyable for her. Fiona discussed her positive experiences with the Chinese Calligraphy Club multiple times throughout her interview. This indicator also mediated John's sense of belonging because he lived in a residence hall that had a high population of international students that were able to understand his experiences and also had a supervisor that was an Asian international student. This finding corroborates with Museus's (2014) assertion that cultural familiarity can be a mediator for sense of belonging. The description of these students' experiences further highlights how cultural familiarity as a cultural relevance indicator helps to create environments on campus that are relevant to diverse students' backgrounds.

Although the *proactive philosophies* indicator from Museus's (2014) CECE Model was a key point in the theoretical framework of this study, there were few examples of these philosophies found directly in the interview data. Proactive philosophies are listed as a responsiveness indicator, which involves understanding the ways in which support systems on campus take into account and respond to the norms and needs of diverse students. Students interviewed felt generally supported by faculty and staff on campus; however, most students had trouble recalling any specific instances in which a professor or campus staff member made the effort of directly reaching out to them. This was illustrated by interviewee Tyler explaining that he wanted to join student organizations, but was unsure of where to find ones that would be relevant to his interests. In situations like these, Tyler's engagement on campus (a key factor in sense of belonging) could have been improved if a staff member had practiced a

proactive philosophy and presented Tyler with resources for student involvement.

Limitations

Although this study was able to gain insight into the factors that contribute to sense of belonging, there were several limitations that hinder the study's ability to fully capture how Asian international students experienced a sense of belonging at IUB. First, the results of this data cannot be generalized to other Asian international students on this campus because of the small sample size. Furthermore, the home countries of participants that were interviewed were not representative of the Asian international student population as a whole. Within the sample, there was an apparent gender disparity, since five participants identified as male and one identified as female. Because student experiences in a college setting can often be gendered, this disparity in representation would limit the generalizability to the larger international student population. Moreover, a majority of participants in the study were students in the Kelley School of Business. The experiences of students from one school to another at Indiana University can differ greatly, and this lack of representation from other majors and colleges also limits the generalizability of the findings. This may be due to the fact that 52% of this population is studying in the field of business on this campus (Office of International Services, 2018).

Implications for Practice

This study offers implications for practitioners and scholars, which should be considered within the context of the limitations in the study. First, when enacting policy changes, universities should consider the repercussions that the changes may have on international students, not just domestic

students. Due to recent policy changes in the United States government, international student enrollment is declining for many universities, and in order for universities to retain these students, they need to be intentional about providing support and care for international students (Johnson, 2018). Additionally, policy makers must begin to view international students as more than just a way to increase revenue for the university. Universities that increase fees on international students without transparency on why the increase is being made run the risk of alienating their international students and disrupting the affinity those students may feel.

As examined by Museus (2014) within the CECE Model and exhibited in the findings of the study, cultural familiarity in campus environments is positively associated with sense of belonging. For Asian international students, this cultural familiarity can be manifested through opportunities for students to share interculturally with those who come from similar backgrounds and from different backgrounds. This can be done on a campus-wide scale through large events and programming, or on a smaller scale through casual events such as conversation tables, not only at IU, but also throughout campuses in the U.S. looking to be more inclusive of this population. Increasing the frequency of these events creates a campus environment that is culturally aware.

While such programming may already exist in some form on IU Bloomington's campus, the findings of this study show that it is not uncommon for the messaging surrounding these events to not be relatable to Asian international students. Since campus events were described by Asian international students as being something that was not meant for them, it is important for offices on campus to make their advertising inclusive of those who are

not domestic students. Departments should consider the images as well as the text they put on their flyers, handouts, and posters. Having images that international students can easily recognize and relate to is one step towards inclusive marketing. References to American pop culture are also something that should be taken into consideration when attempting to convey important messages, since Asian international students may not have the prior exposure to understand them. Another method of becoming inclusive is by making translated materials of the same quality available for international students.

Moreover, marketing and outreach regarding both cultural events and resources on campus that foster student involvement that is directed specifically towards international students would allow for better awareness of opportunities for engagement. For example, promotion of the online system called that provides an organization and event directory that is meant to help students find involvement opportunities across campus specifically towards international students could be beneficial in allowing them to find their community here at IUB.

As previously discussed, there is a positive correlation between the time an individual has spent at university and the level of sense of belonging they experience. With many of the older participants citing a lower feeling of belongingness in their first years at university and younger participants mirroring this feeling, the research team recommends that greater first-year programming and outreach needs to be focused on the support of international students. Currently the Office of First Year Experience Programs (FYE) participates in events like the IU World's Fare, a program hosted by the Office of International Services to celebrate and appreciate international cultures from around the world. Additionally, more events like "Camp

Kelley” that focus on providing an additional resource of support for first-year students need to be prioritized. Events like these are favorable environments to include domestic students and faculty members and offer them a chance to learn and engage in dialogue; increasing cultural competencies for all parties.

Finally, there is opportunity for the university to create a course with the specific intention of helping international students establish meaningful relationships and connections with the campus environment and their domestic peers. Indiana University already provides alternative courses for international students, but these courses are exclusively for international students. These existing courses also focus on the same curriculum as their counterpart with less emphasis on U.S. culture. Providing a classroom space

for domestic and international students to share their intercultural experiences allows them to increase their cultural familiarity. As a General Education credit, the course would be more likely to garner interest from both international and domestic students. Designating this course as a General Education credit also shows international students that their presence and knowledge are important to the university and that the university is proactive in addressing the needs of those students.

Taking into consideration the challenges faced by Asian international students while studying in the United States, and specifically at Indiana University Bloomington, the research team hopes that this study can help increase awareness of the experience of these students, while also helping to mitigate these challenges through the suggestions for practice.

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Peers Mentoring the Future:

An Assessment of the Kelley FUTURES Program

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This study reviews the satisfaction and the confidence in persisting of underrepresented students in a peer mentoring program in the Indiana University Kelley School of Business. The research team reached out to the Kelley Office of Diversity Initiatives to get in contact with mentees in the office's peer mentoring program known as the Fostering Underrepresented Talent Using Resources, Educators, and Scholars program, or the Kelley FUTURES Program. Utilizing Museus' Culturally Engaging Campus Environments (CECE) model, current literature on the effectiveness of mentorship, and interviews with the participants, the research team evaluated how the FUTURES Program was being utilized by students and their perceived benefits from their participation. This information helped the research team give recommendations on how the program can be improved so that it can more effectively support the underrepresented students in the program.

Keywords: mentorship, underrepresented students, persistence

Indiana University-Bloomington is acknowledged for housing more than 550 academic programs and aims to provide the platform for students to fulfill their promises and become the best version of themselves (Indiana University, 2018a). Among its programs include the Kelley School of Business, one of the more well-known programs to the student body. Known for its academic rigor, Kelley's programs pride themselves on the development of strong business acumen and marketable career placement for graduates, resulting in its place as one of the most highly sought-after degree paths for Indiana University students. Carried with these outcomes is an inquiry into the experiences of its students: particularly those of underrepresented minority status in a predominantly white environment¹. The Kelley School of Business defines underrepresented minority

students as those who identify as African American, Hispanic/Latino, American Indian, Native American, Pacific Islander & Native Hawaiian, or holding two or more races (Diversity Initiatives, 2018). Reported for Fall 2018, the underrepresented minority student representations comprise just over 15% of the total undergraduate population of the Bloomington campus (Indiana University, 2018b). This percentage amounts to 11% specifically for the Kelley School of Business (Class Profiles, 2018). This prompts the authors to inquire what steps the Kelley School of Business is carrying out to make meaning for these students and their experiences as a minoritized student population.

One measure in place to assist with diversity-related initiatives for the business program is the Kelley Office of Diversity Initiatives (KODI). KODI strives to

¹ We defined a predominantly white environment or institution as one in which White is the racial majority of those within the context.

“provide programs and a community for students to come together and feel supported, welcomed, and affirmed” (Diversity Initiatives, 2018). The Kelley Fostering Underrepresenting Talent Using Resources Educators & Scholars (FUTURES) program is among several initiatives in place to achieve KODI’s mission. The newly re-branded FUTURES program was reshaped to better capture the engagement of underrepresented minority students through the entirety of the academic year. Its target is to instill mentorship as a cultural phenomenon manifested by undergraduate juniors, seniors, and graduate students for first-year business students seeking guidance and support. The program prides itself on participant engagement in networking fairs, professional development workshops, and peer mentorship opportunities for pre-business and directly admitted first-year students. (Diversity Initiatives, 2018). The purpose of this research study is to assess the satisfaction of past participants in Kelley FUTURES, as well as their confidence to persist through the Kelley School of Business from their participation in the program. An analysis on the value participants gain from Kelley FUTURES was used to evaluate whether the intended outcomes of the program match those that mentees expected to learn from their experience. Moreover, we measured the attainment of these outcomes through assessment of how Kelley FUTURES supports mentees through facets of mentorship and other professional development opportunities that are tailored to fulfill professional and personal goals.

The value this research holds is to inform KODI on how to align Kelley FUTURES to complement campus-wide practices geared toward underrepresented minority students. The implications formed from this research offer considerations for the role Kelley FUTURES holds with this

student population. Additionally, this study demonstrates to Kelley faculty and staff the importance of creating spaces for underrepresented students to have their identities validated, as that is posed as a challenge for these students within the Kelley School of Business. Within the predominantly white environment of the Kelley School of Business, Kelley FUTURES contributes to the development of strong relationships among the underrepresented minority community. It does this by supporting the mission of collaboration and provides opportunities for students to collectively come together to disrupt the dominant narrative of the Kelley student experience.

Literature Review

Since the Kelley FUTURES program focuses on the peer mentorship of underrepresented students, we felt it was important to look at literature that highlighted the importance of mentoring and, more specifically, the mentoring of underrepresented college students. According to the literature, almost 40 percent of all college students who enter a postsecondary institution do not complete a bachelor’s degree within six years of being at an institution (National Center for Education Statistics [NCES], 2018). Low rates of degree attainment are common for college students in general, but even more so for students of color (Baum, Ma, & Payea, 2010). Many students of color have trouble finding holistic support on college campuses that can help lead to their success (Museus, 2014). With this review, we gained insight into the characteristics of what factors make a strong mentoring relationship for underrepresented students.

Importance of Mentorship

Mentorship can be one of the most valuable ways in which a pair of individuals grow in their personal and professional lives. In a mentoring relationship, the mentee primarily receives objective and subjective career and emotional benefits (Allen, Eby, Poteet, Lentz, & Lima, 2004). There are several characteristics that can describe what a mentoring relationship looks like. First, mentoring must always involve and be centered on the dynamic relationship between two people that is mutually beneficial (Gentry, 2015; Kram, 1985). Additionally, the relationship must involve an increase in knowledge for both parties (Gentry, 2015; Ramaswami & Dreher, 2007). Finally, the mentoring process is one where the mentor provides emotional, personal, and career related support to the mentee (Gentry, 2015; Kram 1985). The benefits of this type of relationship have the potential to make a significant impact on the experiences of college students while they are enrolled, and has the potential to influence future career goals. Since the Kelley FUTURES program focuses on preparing underrepresented students for their classes and eventual careers, we believe that the points identified above have helped us identify the characteristics present in the mentoring relationships we studied.

When looking at the effectiveness of a mentoring relationship, the most important result is the growth of the mentee. The relationship is especially successful if the mentee feels they have received not only career-related support, but also emotional and psychosocial support (Ramaswami & Dreher, 2007). When a person receives mentoring they can encounter both objective and subjective benefits that will support them in their personal life and career (Allen et al., 2004). Since the mentee is the most important person in the relationship, it is necessary that they can articulate the objective and subjective benefits they

received. In creating interview questions designed to gain an understanding of the benefits our participants experienced, we were able to gain an understanding of how the students were interpreting the learning opportunities provided by FUTURES.

Since the Kelley FUTURES program is a structured peer mentoring program, we needed to define what that type of relationship meant. Peer mentoring is a type of mentorship where both individuals are at a similar level within their organization (Gentry, 2015). For the purposes of our research, we will consider peer mentoring to be a mentoring relationship between two Indiana University students, where the mentor is an upperclassman or graduate student and the mentee is a first-year student or upperclassmen, respectively. Peer mentoring between students can aid in the socialization process of new students when mentors share information with mentees that is based on personal experience (Bryant, 2005; Gentry, 2015; Kram; 1985). In peer mentoring, we usually see the absence of a hierarchy between the mentor and mentee which places the mentor in a position where they can more freely communicate about certain topics and provide support in a more effective manner (Gentry, 2015; Kram & Isabella, 1985). Peer mentoring provides first-year students with the ability to make connections and gain knowledge of spaces with which they may be unfamiliar, or that they might not know how to navigate.

Mentoring Relationships for Underrepresented Students

In addition to the benefits of mentorship programs and peer mentoring, significant scholarship is dedicated to the impact of mentorship for various underrepresented students. Redmond (1990) speaks to two different types of mentoring, natural and planned, that take place between underrepresented students and faculty.

Natural mentoring is when individuals grow to know and build a genuine connection with each other. For underrepresented students, this often takes shape by identifying individuals with whom they feel most comfortable. Often times, these natural mentors share culturally similar identities to the students seeking mentorship. Speaking on why mentees seek natural mentorship, Hurd, Tan, and Loeb (2016) stated, “given that underrepresented students’ natural mentors are likely to have personal experiences with adversity and marginalization, they may be better able to provide sympathy and advice regarding how to cope with discrimination and other marginalizing experiences” (p. 331-332).

Unfortunately, many underrepresented students at predominantly white institutions do not have access to natural mentorship in their academic departments because individuals who share their similar cultural identities do not make up the majority of people in those spaces (Redmond, 1990). For instance, Hurtado et al. (2011) stated that students who are culturally different from their predominantly white male faculty are less likely to enter into mentorship with their faculty than their white peers. To counter this, Blake-Beard, Bayne, Crosby, and Muller (2011) proposed the intentional creation of mentoring programs that target underrepresented students and foster mentoring relationships that match those students with mentors of the same, or similar, races and or genders. Although much of this literature is in the context of faculty-student relationships, we can assess peer mentoring programs for underrepresented students through the lens of natural and planned mentoring. Given that Indiana University is a predominantly white institution, programs like Kelley FUTURES need to be intentional about creating culturally validating and culturally

responsive educational environments in order to properly support their students.

Conceptual Framework

The theoretical framework guiding our assessment and research questions is the Culturally Engaging Campus Environments (CECE) Model. The purpose of the CECE model is to serve as a foundation to ensure that diverse student populations at colleges and universities have the support they need to be successful while focusing on future research that can be done to continuously support these students (Museus, 2014). The model consists of nine indicators, each having a different focus on how to best support and ensure the success of diverse college students on their respective campuses. The nine indicators are cultural familiarity, culturally relevant knowledge, cultural community service, opportunities for meaningful cross-cultural engagement, collectivist cultural orientation, culturally validating environments, humanized educational environments, proactive philosophies, and availability of holistic support. The CECE indicators as theorized by Museus (2014) provide specific behaviors that support and validate diverse students’ perspectives, lived experiences, knowledge, and cultural backgrounds that institutions and educators can incorporate into their own practice. Furthermore, this model challenges other traditional perspectives on student success that did not take into account the experiences and needs of racially diverse students, such as Tinto’s Theory of College Student Success (Museus, 2014).

As one of the programs under KODI, the Kelley FUTURES program can be assessed through the lens of the CECE Model to explore how well it supports students through mentorship. In the past, the CECE Model has been used to assess the

cultural relevance and responsiveness of campus environments, where each of the nine CECE indicators falls into either of these two categories. By identifying CECE indicators present in the mentorship program, we will be assessing whether or not the Kelley FUTURES program creates a culturally relevant environment for its student population as well as how well the program responds to the needs of their students. As our theoretical framework, the CECE Model lays the groundwork for how we examine and collect data on Kelley FUTURES.

In line with other scholars like Yosso (2005) who challenge the deficit discourse² surrounding communities of color, we are applying the CECE Model to reject deficit assumptions about diverse student populations. In our application of the CECE Model, we intentionally ask questions and collect data in a way that centers underrepresented student voices in the Kelley FUTURES Program. As Chicano feminist scholar Anzaldúa says, “Because we are not allowed to enter discourse...it is vital that we occupy theorizing space, that we not allow white men and women solely to occupy it. By bringing in our own approaches and methodologies, we transform that theorizing space” (Anzaldúa, 1990, p. xxv). Thus, our research and theoretical framework act as a call to action for institutions and educators to critically examine what meaningful support looks like for racially diverse students on college campuses. The CECE Model has been used to highlight the importance of celebrating racially diverse students and putting the responsibility of creating inclusive environments on the institution. Similarly, in our assessment of the Kelley FUTURES program, we will be focusing on the actions of the institution and its role in promoting an

environment of academic and holistic support for underrepresented students.

In conjunction with the CECE model’s intentions for higher education administrators to effectively support diverse student populations, the Assistant Director of Diversity Initiatives in KODI described the goals of the Kelley FUTURES program to the researchers. In summary, he stated, “Kelley FUTURES will create a community where underrepresented minority students, both those who are directly admitted and as well as pre-business freshmen, are supported, encouraged, and mentored by Kelley undergraduate upperclassmen and graduate students as they achieve academically in pursuit of a business career” (C. White, personal communication, September 21, 2018). Kelley FUTURES staff hope that the mentoring relationships and personal invitations to attend events, like speaking events, present opportunities for FUTURES participants to matriculate into Kelley, build self-confidence, learn respect and inclusion, expand support networks, and gain awareness of professional opportunities (C. White, personal communication, September 21, 2018). The CECE model posits similar goals such as creating a greater sense of belonging, positive academic dispositions, and persistence toward graduation as forms of support for minoritized students, allowing for this research to compare the aligned goals of both the CECE Model and Kelley FUTURES (Museus, 2014).

Methodology

The present assessment studied a socially constructed environment in order to understand how mentors and mentees in the Kelley FUTURES program experience their environment and its impacts on their

perspective of what those populations lack in comparison to overrepresented populations.

² We defined deficit discourse as discourse that approaches underrepresented populations from a

experiences as underrepresented students in the Kelley School of Business (Strange & Banning, 2015). The CECE model is applied in analysis in order to understand the present environment of Kelley FUTURES in relation to its goals of success for the diverse student population involved in Kelley FUTURES (Museus, 2014).

Two research questions guide this research:

1. Are the intended outcomes of the Kelley FUTURES program matching the perceived outcomes of the participants and mentors?
2. How does the Kelley FUTURES program support its participants and mentors personally and professionally?

Participants and Recruitment

The population for this study is comprised of students affiliated with the Indiana University Kelley School of Business who are currently participating in or have completed the yearlong Kelley FUTURES program through the KODI as either a mentee or a mentor. While the mentees in the Kelley FUTURES program are the targeted population receiving support and encouragement from peers to increase persistence and matriculation (Kelley FUTURES, 2018; Museus, 2014), mentoring relationships are viewed as mutually beneficial. Additionally, “mentors co-learning with novices and using mentoring as a site for professional learning for themselves, constitute intertwined aspects of enacting a collaborative inquiry approach in mentoring” (Ginkel, Verloop, & Dennessen, 2013, p. 2). Encountering culturally engaging campus environments involves students and educators, which in this case are both mentors and mentees (Gentry, 2015; Museus, 2014). For these reasons, we chose to look at both mentees and mentors in our study as they are each

the primary benefactors of the mentoring relationship.

In order to access the appropriate population, the researchers of this study built upon the relationship with stakeholders to create a collaborative partnership with the staff at KODI. In particular, one member of the research team is a Kelley School of Business graduate. This member's connections with Kelley staff were helpful in creating partnership, gaining access to potential participants, and providing general knowledge regarding Kelley and KODI. When establishing a relationship with KODI, access to the population on which the research was focused became possible through gaining email address of students who are currently participating in Kelley FUTURES, or have participated in Kelley FUTURES and completed the program as either a mentee and/or a mentor. In addition to sending out an email, recruitment occurred in the Kelley School of Business classrooms as one of our research team members had relationships with Kelley faculty members. A PowerPoint slide was created with information regarding our study that was used by Kelley faculty when sharing announcements at the beginning of class.

Finally, researchers on our team spent a few hours inside the Kelley School of Business talking to students as they walked by informing them of our study and asking if they wished to participate once they identified if they had been involved in Kelley FUTURES. We also included incentives in our recruitment process by advertising that those who participated in a focus group would receive free food and drink purchased through funding from KODI.

Through the recruitment efforts, the research sample consisted of four Kelley FUTURES mentee participants who showed up and got back to the research team to

schedule an interview. Of the four, all were current mentees in the program and their chosen pseudonyms along with other demographics were recorded. One student identified as male and three identified as female. There were two participants who self-identified as Hispanic/Latinx, one as African American, and one as Asian American. For more information on the participants, please refer to Table 1.

Table 1 <i>Interview Participants Demographic Information</i>					
Pseudonym	Gender	Race	FUTURES Mentor or Mentee	Kelley Admittance Status	Introduction to FUTURES
Jack	Man	Asian American	Mentee	Standard admit	Mentor in residence hall
Rosa	Woman	Hispanic / Latinx	Mentee	Standard admit	Kelley Prep Academy
Daniela	Woman	Hispanic / Latinx	Mentee	Standard admit	KODI email
Molly	Woman	Black or African American	Mentee	Direct admit	Scholarship Program
<i>Note:</i> The demographic information was gathered before each interview using self-identifying questions. The participants “introduction to FUTURES” was determined in each interview through the question “How did you hear about the Kelley FUTURES program?” (see Appendix B).					

Assessment Design

As Kelley FUTURES is a newly rebranded program designed for underrepresented minority students, it is important to gather information and attempt to understand the program from the participant's perspective (Merriam, 2002). In order to aim our research toward discovering the espoused versus enacted goals, as well as the support the Kelley FUTURES program provides, we sought to hold focus groups as well as interviews to gather data. We aimed to gain an understanding of Kelley FUTURES through the lens of student narratives, taking into account the nuances between student experiences, rather than relying on numerical indicators of the program's success. Not only would focus groups provide an audience for the participants that "encourages a greater variety of communication" and mutual support in expressed feelings, but focus groups and interviews could also facilitate the expression of ideas and experiences that might be underdeveloped in other methods of data collection (Kitzinger, 1994, p. 116).

This study focused on depth rather than breadth, considering the smaller sample size and time constraints, which allowed the research team to examine more experiences from this population through advertising and conducting focus groups and individual interviews (Schuh, Biddix, Dean, & Kinzie, 2016). Due to time constraints and research availability, six focus groups total were advertised to students via an anonymous online platform. Three focus groups were open for mentee participants and three were open for mentor participants. This approach allowed for equal opportunity of participation for both mentors and mentees and allowed for the complementary focus group questions (see Appendix B), since mentors and mentees' roles in the program are different. Each focus group was

advertised for no longer than 90 minutes and each focus group had a maximum of five open participant spots.

Due to conflicts in participant schedules, none of the participants were able to meet during the advertised times or at the same time, which led the researcher design to only include interviews and not focus groups. For the participants who signed up for a focus group and attended when they signed up, the researchers still went ahead and completed the interview with them at that time. For the participants who either did not show up to their interview or contacted the research team to reschedule, the research team communicated back to schedule the 30-minute interviews with them based on researcher and participant availability.

Even though focus groups did not occur, the interview design still allowed for the researchers to engage in exploratory questions for this program to discover what emerged from the participants. These questions were created to gather general data about experiences from the participants. In a semi-structured interview setting, we hoped participants would expand our understanding of the program from their perspectives, as well as explore possible responses we may not have considered (Suskie, 2009).

Data Collection

In this study, the researchers interviewed four current mentees of the Kelley FUTURES program to understand the effectiveness of the mentoring program. By asking them questions about their experiences in the program, we were able to gain an understanding of the benefits students gained through their participation in the Kelley FUTURES programs and the relationships with their mentors. The researchers drew conclusions, implications, and recommendations for

practice for the stakeholders within KODI based on a predetermined set of questions for mentors and mentees (Appendix B). The interview questions were formed based on the indicators presented in the CECE Model as well as using the intended outcomes of the FUTURES program (Museus, 2014). While the questions do not use the exact language present in the indicators, the open-ended nature of the questions allowed us to identify indicators without guiding the participants to identify with one or more indicators.

The data from these questions were collected from two-on-one interviews consisting of two interviewers and one participant, totaling four interviews. Interviews were conducted in a private space on the Indiana University campus between the interviewers and participants. Interviews were conducted to provide a larger understanding of the participants and their experiences from their direct perspectives (Schuh et al., 2016). The interviews were recorded electronically in order to revisit the interview sessions during our analysis.

The selection of two-on-one interviews was made to increase the trustworthiness of our data collection and its findings (Cooper & Shelley, 2009). We aimed to reduce our biases by diversifying the interviewer perspectives to limit subjectivity. This was accomplished by two interviewers conducting the interview in a semi-structured format of data collection, allowing for follow-up to participant responses from predetermined interview questions. It also allowed the initial interview teams to give objective recommendations to the subsequent interview teams on data collection strategies.

The researchers collected demographic information before the interviews to measure correlations between held identities and participant experiences. The information collected included: their

role in Kelley FUTURES as a mentor or mentee, their Kelley enrollment status during and after the program, race, ethnicity, gender, socioeconomic background, and parent/guardian education level. We believed it was important to look at this information as the FUTURES program is intended for the benefit of pre-business and directly admitted underrepresented students pursuing a business degree. With this information, we expected to find parallels between interview participants and the target population for the FUTURES program. The researchers used pseudonyms to maintain participant anonymity to KODI stakeholders when discussing findings.

Data Analysis

Our team used interviews with Kelley FUTURES mentees in order to gain qualitative data on the experiences of the underrepresented students who have participated in the program. For the qualitative data collected, designated researchers on the team read and identified salient themes from interview responses and used them to formulate the results section of this report. Any conflicting themes to include were subsequently evaluated by other research team members with the consideration on its relevance to literature and alignment with aforementioned research questions. The transcription and coding processes were conducted to make comparisons from themes found in the open-ended responses. In order to maintain the validity and reliability of the data, our team followed the coding procedures outlined by Schuh et al. (2016). With this data, we examined the perceived benefits of the Kelley FUTURES program from the mentors and mentees. Then, we compared their experiences to the mission and intended learning outcomes of the program—as stated by KODI—to assess

similarities and gaps that emerge. While reviewing the responses, consideration for response alignment with the CECE Model was studied to provide implications for practice (Museus, 2014). While the interview questions do not contain questions directly from the CECE survey, the researchers were able to find connections to the CECE indicators within the interview responses.

Researcher Positionalities

We recognize the identities, experiences, and subjectivity we hold in conjunction with this research study and assessment. While the members of the research team understand their positionalities in relation to this research study, it is worth noting the influence our positionalities hold in relation to the analysis and implications revealed in this study. Among the six research team members, one identifies as a South-Asian woman, one as a White woman, one as a Black-Muslim woman, one as a White non-binary trans person, one as a Latino man, and one as a Black man. Additionally, one researcher is a Kelley School of Business alumnus who attended the institution examined before this research study was conducted. The research team used their identities to construct their interpretation of the data presented. These collective identities helped us through the data analysis, as some of our experiences relate to experiences surfaced in our findings, which influenced us to highlight these through the Higher Education and Student Affairs Group Assessment Symposium at Indiana University, and in our implications. Given the various marginalized identities held across the research team relative to Indiana University, the researchers sought to bring out the experiences of underrepresented students in this study to better understand their

narratives within the context of the Kelley School of Business.

Results

In this section, we provide five emergent themes. These themes are finding community, academic disposition, program structure, individualized experiences, and underrepresented, diversity, and inclusion. Then, we turn to the ways in which our findings connect with specific indicators of the CECE model. In these results and throughout our research, “Kelley” is used to refer to the business school at large, and “FUTURES” or “Kelley FUTURES” is used to refer to the specific program.

Finding Community

Community was expressed by the participants in a variety of ways. Participants mentioned KODI staff, mentors, speakers, and other mentees in their conversations with our research team. Interest in participating in Kelley FUTURES was expressed by “hoping to meet other people who have the same goals,” meeting “people who come in to talk could be helpful for job searches,” “thought it would be beneficial to hear others perspectives in their careers,” and doing events with other students could help you “feel less stress knowing that you have a group who are in a similar situation.” Seeing other students succeeding is “good to look up to as a first-year,” stated Rosa. Additionally, by being exposed to information, events, and people they would not have known before had they not participated is an indication of expansion of community. Community, both personal and professional, was seen across participant answers in what they hoped for and received, and in turn aligned with aspects of both cultural familiarity and culturally validating environments.

Academic Disposition

Academic dispositions are individual influences that can result from experiencing CECE indicators (Museus, 2014). When asked, “From your experience in Kelley FUTURES, do you feel prepared to continue on your degree path in the Kelley School of Business? Why or why not?” all participants expressed that they did feel prepared. One participant used the word “confident” in their answer. Another participant expressed their mentality of working hard and making the most of your experiences, no matter where you come from. Seeing mentors who are “well-accomplished” also impacted the dispositions of the mentees. Finally, Molly stated, “I know I can reach out to people who can help me (in her degree path)” as a piece of her academic disposition. Aside from FUTURES, Molly also shared that she also looks up to and is inspired by seeing the success of other upper-class students in Kelley. This collectivism and validation were important for these students in a school such as the Kelley School of Business.

Program Structure

Two findings emerged based on program structure. The first was based on mentor and mentee pairing. Comments were made by participants along the lines of wishing to connect more frequently with their mentor. Jack even expressed he wished he was “paired with a mentor sooner” noting that if someone was struggling early on, they may receive their mentor too late to help. Rosa noted how she enjoyed time with her mentor, however, they have not been able to connect since the beginning of the semester. “The KODI office has been late (in pairing mentors),” exclaimed Molly, while Daniela expressed that she is studying abroad next semester and “would have liked to have more face-to-face time,” which she believes is needed in developing relationships.

The second aspect of program structure was the desire for more events. These events could be opportunities to meet others in the program, or professional connections either with faculty, staff, or persons outside of the university. Additionally, when events are only once or twice a month, Jack expressed how many people may not be free to attend at that time due to a class or test. Although students have expressed expanded networks and knowledge of opportunities, there was a desire for more opportunities. Two participants did express enjoying the social event with food at the beginning of the semester and stated that KODI should continue with these events. It was recognized that cultural familiarity, collectivist cultural orientations, and culturally validating environments were felt by students, however, the participants were still hoping for more based from their suggestions in the interviews.

Individualized Experiences

The program structure of FUTURES currently creates individualized experiences for participants that rely on their level of engagement. One finding that has emerged is that while FUTURES is proactive about getting information and events coordinated for and out to students, the level of engagement varies. Rosa shared that she does not link up with her mentor on a continual basis and needs to reach out again, Jack stated that he could not name anyone else in FUTURES, and Daniela spoke of meeting other mentees at the social event and still keeps in touch with some of them. Also, Molly shared about a handful of events, talked of other students by name and what she reached out to them for, and meeting with recruiters that ultimately led to an internship. Aside from her participation in FUTURES, Molly also shared that she goes out of her way to plan ahead, seek out

resources, and regularly meet with an advisor. She mentioned that since all students may not be as proactive, KODI Office should make sure “students are thriving” and “foster community” for students who may not be seeing the information KODI sends for one reason or the other. Additionally, the infrequency of FUTURES events, creates a culture in which participants in FUTURES are in the program without having to actively engage with their mentoring group. Also, participants are introduced to FUTURES in a multitude of ways as none of our participants were introduced to FUTURES in the same way. Rosa was introduced to FUTURES through her involvement with the Kelley Prep-Academy, another KODI initiative, and after our interview she shared that she sometimes mixed up the events and activities she did with FUTURES and the Prep-Academy together. Overall, participants end up gaining individualized experiences in the FUTURES program depending on their own personal needs, class schedule, and personal commitment to being actively engaged and seek out their own mentor, and other participants in the program.

Underrepresented, Diversity and Inclusion

As a KODI initiative, FUTURES seeks to foster mentoring relationships amongst underrepresented students. One finding that emerged is the way underrepresented is framed in the FUTURES program and influences participants' experiences. Participants did not heavily link their participation in the FUTURES program as a diversity and inclusion initiative for underrepresented students. Molly and Daniela only really focused on how FUTURES was “good for” and “helped” underrepresented minorities in Kelley to gather together. Jack even stated, “FUTURES could benefit anyone if they

participated” when asked specifically about how FUTURES influenced his experiences as an underrepresented student in Kelley. While Rosa, asked to skip the question entirely after struggling to form an answer. Each participant shared specific features of the FUTURES program that have positively influenced their experiences and connected them to individuals and a community of people who share similar backgrounds. However, the students did not explicitly mention anything that spoke to their experiences as underrepresented students in Kelley, or intentional programming around diversity and inclusion as a result of what was offered by the FUTURES program. If students were better able to “cultivate, sustain, and increase knowledge of their cultures and communities” through FUTURES programming, there would then be more chance to enact culturally relevant knowledge (Museus, 2014, p. 210).

Connection to Conceptual Framework

The results from this study have found five CECE indicators of a culturally engaging campus environment. These indicators are seen in the forms of support and expansion of support networks for Kelley FUTURES participants personally and professionally, both of which were outlined in our research questions. Specifically, one was a culturally relevant indicator and four were culturally responsive indicators (Museus, 2014). The following CECE indicators were present in participant responses.

Cultural familiarity

Participants shared how opportunities to connect at events with other participants who have shared experiences, particularly in racial diversity and being a standard admit to Kelley, positively impacted them. Rosa shared that they “did

not hear many other perspectives during outreach,” referring to her general campus visit and the focus on direct admits as well as “not having a tour group as diverse as she would have liked.” However, Rosa now feels “less worried” as she has been able to see a group of people that are underrepresented in Kelley and how it is “refreshing.” Molly also shared similar sentiments and stated that it “was really good to see other underrepresented minorities.” Additionally, another participant, Jack, shared how he and his mentor spend a lot of time together and have formed a friendship. His mentor has also assisted him with soliciting advice for classes to take as a standard admit. Each participant said something along the lines of being able to meet other underrepresented students through FUTURES and sharing or connecting with either their mentor or another mentee in the program.

Collectivist cultural orientations

Mentees discussed how having mentors who are relatable in combination with the opportunity to share their backgrounds and experiences, contributes to a collectivist culture that helps them feel supported. Rosa shared how everything her mentor shared with her was relatable, and that it was helpful to learn about her mentor’s experience with deciding a major within Kelley. Jack even identified his mentor as his friend and expressed how they naturally have one-on-ones together. Daniela provided another perspective by commenting on how she talked to other students at the social at the beginning of the school year. “It was beneficial for them to hear what I went through, and this even reassured my decisions,” such as “other people thought this and so did I.” Daniela also mentioned that she has remained connected with some of the people she met and has helped them with scheduling. In this

situation, FUTURES provided Daniela with the opportunity to benefit from being both the mentor and mentee.

Culturally validating environments

Rosa shared that being a part of FUTURES gave her a community of people who have gone through similar experiences. She specifically highlights how FUTURES helped her to embrace her Hispanic culture and heritage in a way she was not able to do in high school. Rosa shared that compared to her high school experience, being in Kelley and FUTURES allowed her to meet a diverse range of people. In high school “anytime someone would see my last name, people would assume I was Hispanic (she is Hispanic and White), but I have not felt that in Kelley. Everyone is so diverse.” When meeting other underrepresented and standard admit students at the social event (which was an introduction to the program where people could meet others in FUTURES and enjoy food) Daniela claimed, “we relate on things going through Kelley.” This also relates to her comments made above about helping others while also being validated in her personal decisions.

Each participant also described their FUTURES experience as a positively affirming space that encourages their academic success through international events and speakers that are culturally familiar to the participants.

Humanized educational environments

Participants identified the Kelley FUTURES staff and KODI in general as individuals who contribute to students’ support. Jack states, “KODI talks to mentees all the time through email (about events) and at events they will stay after to answer questions. To me, this is showing that they care.” Daniela also felt care and commitment from the KODI office describing the office as “really beneficial

because they did not push me away and still gave me the opportunity were open to me being a mentee as a junior.” FUTURES is typically a program for first year students, however, KODI still allowed Daniela to participate, which she appreciated in terms of her professional development.

Proactive philosophies

Each participant shared how attending events hosted by Kelley FUTURES helped them in some way professionally or personally. Jack specifically resonated with the speaker who is a professor for the Kelley Compass course, which is a course that helps students learn about themselves. He took a test through this Kelley FUTURES event and was able to learn from the speaker “where to look and how to know what is good for you” in regard to finding future internships. Rosa shared, “Whenever I go to the events, I know I have these people that have gone through experiences that I’m going through,” this has helped students make connections with others across Kelley as well as work together to plan ahead. Another one of our participants, Molly, was able to share how FUTURES specifically helped her land a summer internship. By attending one of the FUTURES sponsored dinner events, Molly was able to sit at a table with a recruiter from a large consulting firm where she was able to get information on the company and application process. Molly shared that having face time with the recruiter at the FUTURES event helped her land the internship.

Limitations

Despite the rich qualitative data collected, we encountered quite a few limitations in our study. One such limitation was the difficulty we experienced recruiting students for focus group interviews to

collect data. As a group, we promoted the opportunity to take part in our research study to students who were identified as Kelley FUTURES mentors and mentees through emails, flyers, and postings that professors would put up on slideshows during the beginning of their classes. Throughout the study, we found that many students were either unresponsive to the emails and flyers that were sent to them or were not showing up to the focus group interviews for which they scheduled. Receiving few student responses limited our research in terms of collecting data with focus groups. In shifting to individual interviews, more students signed up, but the number was still limited. There were many instances where students either did not show up to the time they had originally scheduled and had to reschedule, and four students stopped responding to our communications without rescheduling. Additionally, all participants we conducted individual interviews with fell into the mentee category, thus not allowing us to capture the mentor experience as we had originally planned. A larger limitation within that could have been that students did not feel connected enough to the program to make a time commitment and interview. For the interviews that we did conduct, there were instances where we had to pose multiple follow-up questions in order to fully understand the students’ experiences with the Kelley FUTURES mentoring program.

On an organizational level, the stakeholders we worked with throughout this assessment project had a small staff and went through drastic staffing changes throughout the months of our assessment. This impacted our study because our stakeholders had a small office staff to begin with, so certain staff members took on more responsibilities as people transitioned out of the office. If we had worked with stakeholders who had a larger office, the

responsiveness and student involvement may have been greater which could have strengthened our findings.

Discussion

Participant responses revealed that mentees benefitted from the career and social opportunities Kelley FUTURES provided, including opportunities to interact with other Kelley students who held underrepresented identities. These findings reflected the elements of strong peer mentoring programs found in the literature. It connects to the notion of a mutually beneficial relationship that is carried out between mentors and mentees—as seen with other underrepresented students who have peer avenues for support. Unfortunately, we were not able to draw conclusions on benefits of the program for mentors because we only interviewed mentees. As stated previously, students mentioned elements of the program that reflected culturally validating environments, collectivist cultural orientation, proactive philosophies, and cultural familiarity. Elements of culturally validating environments appear in the opportunities Kelley FUTURES provides for mentees to meet other students with similar goals and to see upperclassmen students succeeding in their field of study. Collectivist cultural orientation and proactive philosophies show up in the increased confidence students mentioned as a result of being able to connect with people who shared similar experiences. Both of these indicators also appeared in students' feelings of preparedness to continue in the Kelley School of Business. Lastly, the program's exemplification of cultural familiarity was apparent in the representation of underrepresented students that mentees found within Kelley FUTURES.

In accordance with the information gleaned from interviews, we found that the program has room to improve its program structure and create more intentional programming around diversity and inclusion. Even though cultural familiarity was present in Kelley FUTURES to a certain degree, we concluded that it could be reiterated in other events because the intent behind programming intended to be directly related to diversity and inclusion was sometimes vague. This connects to literature that supports the need for underrepresented students to have facets of peer mentorship that discuss marginalization. Programming that intentionally speaks to the existence of oppressive forces against underrepresented students provides opportunities for these students to better connect with learning outcomes because of its relatability. Additionally, greater outreach and recruitment efforts, earlier mentee-mentor pairing, and increased frequency of events would satisfy the improvement needs some students mentioned with regards to program structure.

Aside from implementing some of the changes participants suggested during interviews, Kelley FUTURES might consider further assessing the program to see whether student opinions shift, and how they might continuously improve to meet the ever-evolving needs of students. Even though our group experienced difficulty recruiting participants for interviews, we were able to learn a substantial amount of information about the FUTURES program by inviting student narratives in response to our questions, rather than relying on standardized survey responses. Interviews also allowed us to probe deeper into students' responses and take into account body language and voice inflections. Therefore, we suggest that Kelley FUTURES utilize interviews or focus groups to consistently gain insight into the

student ideas about the program. We did not learn why students were hesitant to participate in our study but attributed the hesitancy to our status as “outsiders” of the FUTURES program, and to a possible lack of student commitment to the program. We would be interested to see if students respond differently to interview outreach coming directly from Kelley FUTURES program staff or mentors.

In sum, the four Kelley FUTURES mentees we interviewed reported feeling supported—at least in some capacity—by the Kelley FUTURES program. They appreciated the opportunities the program provided for them to connect with other underrepresented students in the Kelley School of Business, and to observe the success of their mentors as indicative of their ability to succeed in Kelley and beyond. Simultaneously, mentees mentioned that the FUTURES program could improve its outreach efforts, mentee-mentor pairing timeline, and frequency of FUTURES-sponsored diversity and inclusion events. Our research team suggests that, in addition to implementing the aforementioned changes, Kelley FUTURES continue to assess student experiences within the program via interviews or focus groups, and gauge further changes to the program accordingly.

Implications

Despite the aforementioned limitations, our research revealed several implications that have the potential to inform the future practice of KODI staff, or staff overseeing similar programs. Along with explanations of the implications, our team provides suggestions for how KODI might hone the FUTURES program’s current strengths and address areas for growth. This section of our report touches on program notoriety, meetings and events,

communication with current and potential members, and utilizing the mentor-mentee relationship to further program success.

Throughout our data collection, participants shared their insights on FUTURES. These insights included two of our interviewees mentioning that Kelley FUTURES was not well-known within Kelley. In particular, Rosa stated that she had to explain Kelley FUTURES to peers when mentioning it in conversation because her peers had not heard of the program before. At one point, members of our research team tried to recruit participants by approaching students at the Kelley School of Business to ask if they were involved in FUTURES and would like to participate in an interview. No students agreed to interview when approached in person and, according to our research team members, most stated that they had never heard of Kelley FUTURES. Both Rosa’s comment and the feedback our research team received when recruiting in-person raise concerns about KODI’s promotion of the FUTURES program. Jack stated that he was introduced to Kelley FUTURES by someone he met in his residence hall, rather than by a KODI staff member or advertisement. While word-of-mouth could be a promising practice for gaining interest in the program, we suggest that other types of outreach and promotion should be used moving forward. Suggestions for outreach include emailing all new/incoming Kelley students at the start of the academic year, asking faculty to share information about Kelley FUTURES during class, and promoting the FUTURES program and events in ways that make them more visible to students throughout Kelley. This information drove us to the conclusion that earlier and more widespread communication about the program could increase Proactive Philosophies by allowing students to become acquainted with the program and their mentors closer to the start

of the semester. Additionally, early communication would provide an opportunity for students to benefit from the program's elements of collectivist cultural orientation and cultural familiarity earlier in their Kelley experience (Museus, 2014).

During interviews, Jack expressed a desire to see Kelley FUTURES host more events for its members, while Rosa hoped for more opportunities to meet and interact with other students in the program. Jack stated that FUTURES programming typically generates low attendance, due in part to conflicts in student schedules that prevent them from attending. Jack hypothesized that hosting more events might increase attendance and encourage students to be more involved in Kelley FUTURES. While Molly said she didn't have many recommendations for program improvement, she stated that she appreciated the events Kelley FUTURES hosted at the start of the year and that she hoped the program would continue to host those events moving forward. Kelley FUTURES could address the concerns revealed in our interviews by hosting more FUTURES-specific events, co-hosting events with other student groups, and integrating formal, casual, meet-and-greet, or social activities into the program. Since FUTURES wants to "expand support networks and gain awareness of professional opportunities," as described by the assistant director, more events and partnerships could assist with these goals.

In regard to relationships with mentors, Rosa and Jack experienced different relationships and insights. Jack developed a friendship with his mentor, while Rosa commented on not having seen hers for quite a while. Despite Jack's close relationship with his mentor, he felt students could benefit from being paired earlier in the academic year. Daniela echoed similar sentiments to Rosa and Jack, saying she would have liked to connect with her mentor

sooner, adding that she did not meet with her mentor until after Thanksgiving Break. Thus, earlier mentor-mentee pairing has the potential to increase the effectiveness of the program's mentorship component. Earlier mentor-mentee pairings coupled with increased activities/programming led by FUTURES would create more structured opportunities for FUTURES students to connect and interact. Providing base requirements for mentors and mentees to spend time together might also be an effective way to increase mentor/mentee interaction. Based on the data we collected and the feedback we received, our suggestions of focusing on program notoriety, meetings and events, communication with current and potential members, and utilizing the mentor-mentee relationship would enhance the Kelley FUTURES program.

Conclusion

The presence of peer mentoring programs for students have clearly been effective in providing benefits to those who participate. In particular, creating planned mentorship relationships for underrepresented students in spaces where natural mentorship may not be prevalent is something that our team hopes KODI continues to implement. The value this research holds is to inform KODI how Kelley FUTURES has been benefitting their participants, but also recognizing for growth as described by students. We believe incorporating more environmental aspects and identity validating strategies founded in the CECE model can further shape the experiences and outcomes of diverse student populations in the Kelley FUTURES program in a positive way.

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Appendices

Appendix A

Part 1

Chosen Pseudonym: _____

Are you completing this focus group as a previous Kelley FUTURES mentor or mentee?

- Mentor
- Mentee

(Mentees Only) If completing this focus group as a previous mentee, what was your status at the time of your participation in Kelley FUTURES?

- Pre-Business Student
- Direct Admit to Kelley
- Other: _____

(Mentees Only) At this current time you are:

- Pre-Business Student
- Kelley Business Student
- Other Program: _____

What race do you identify with? (select all that apply)

- Alaska Native, American Indian, or Native American
- Asian or Asian American
- Black or African American
- Latina/Latino/Latinx
- Middle Eastern or Northern African
- Pacific Islander
- White
- Multiracial
- I prefer to self-describe: _____
- I prefer not to respond

What is your ethnicity? _____

What is your gender identity? (select all that apply)

- Agender
- Androgyne
- Demigender
- Genderqueer or gender fluid
- Man
- Questioning or unsure
- Trans man
- Trans woman
- Woman
- I prefer to self-describe: _____
- I prefer not to respond

What describes your class background growing up?

- Working class
- Middle class
- Upper class (Rich)

What is the highest level of education completed by any of your parents/guardians who raised you?

- Did not finish high school
- High school diploma or GED
- Some college, but did not complete a college certificate or degree
- College certificate
- Associate's Degree (AA) or equivalent
- Bachelor's Degree (BA, BS) or equivalent
- Master's Degree (MA, MBA, MEd, MFA) or equivalent
- Doctoral or Professional Degree (EdD, JD, MD, PhD) or equivalent
- I don't know
- Not applicable

Appendix B

Script (Given to all **mentee** participants before focus group)

Thank you for your participation in this focus group. During this focus group, a series of questions will be asked by a facilitator about your experiences in Kelley FUTURES. Your responses will be recorded by another member of the research team and transcribed for research purposes only.

Questions asked in this focus group are pre-existing questions. The facilitator may ask follow-up questions during the course of the focus group if applicable to the research team.

You are welcome to leave this focus group at any time without any subject to penalty. Withdrawing your participation in this focus group will not affect your standing at the Kelley School of Business or Indiana University.

The focus group is expected to last between 60-90 minutes.

Focus Group Questions

- Why did you choose to pursue a degree in the Kelley School of Business? What factors were relevant to you in your decision-making process?
- Thus far, how would you say your experience has been taking courses in the Kelley School of Business?
- How did you hear about the Kelley FUTURES program?

- Why were you interested in participating as a mentee in the Kelley FUTURES program? What were you hoping to learn or gain from the program?
- Specifically, has Kelley FUTURES influenced your experience as an underrepresented student in the Kelley School Business? If yes, how so? Provide examples. If no, why not? Provide examples.
- Who, if anyone, has influenced your professional development in Kelley FUTURES (for example: mentors, faculty/staff, other students, professionals in the area)? How did you meet/how were you introduced to this person(s)? How have they influenced you?
- As an underrepresented student, do you feel the initiatives in KODI and Kelley FUTURES effectively support your success (i.e. personal, academic, and professional)? Explain.
- From your experience in Kelley FUTURES, do you feel prepared to continue on your degree path in the Kelley School of Business? Why or why not?
- Are you a current mentor for Kelley FUTURES or would you want to be a mentor in the future? Why or why not?
- If any, what recommendations do you have for Kelley FUTURES for its future development?
- Are there any responses from this focus group that you want to elaborate further?

Script (Given to all participants after focus group)

If there were responses not shared during the focus group that you wish to share privately with the research team, please see the facilitator following the conclusion of the focus group.

The research team asks that you not share your responses or the responses of others outside of this focus group.

This concludes the focus group portion of this research. The research team would like to thank you for your participation. You are welcome to leave at this point.

Sophomore Internships: Critiquing Recruitment Strategies for 21st Century Scholars

Andrea D. Jarquin, Jorge L. Lopez, Alexandria Miskus, Anna C. Priore, & Sophie C. Stewart

The Sophomore Internship Program (SIP) at IUPUI offers paid internships for 21st Century Scholars, but has experienced low student engagement. The researchers completed interviews with sophomore 21st Century Scholars to explore the factors that influence their decision to participate in internships. Themes that emerged through transcription and coding include: communication, relationships, barriers, and attractive factors. The interviews and themes allowed the SIP coordinator to adjust recruitment strategies for future semesters in order to increase applicants.

The conception of the word diversity as it relates to higher education is deeply rooted in terms of race and ethnicity (Arminio, Torres, & Pope, 2012). However, the language around diversity has evolved to act as a response to the concerns of the quality of students' experiences on college campuses (Arminio et al., 2012). This can refer to a student service, the university's demographics, or the university's commitment to diversity issues (Ahmed, 2012). The Sophomore Internship Program (SIP) at Indiana University-Purdue University Indianapolis (IUPUI) serves as a function of all the factors listed. Operated through Campus Career and Advising Services, the SIP serves sophomore 21st Century Scholars at IUPUI by providing them with internship opportunities in the greater Indianapolis area.

Defining "underrepresented student" is essential in this study because 21st Century Scholars often hold multiple intersecting identities. According to the Institutional Research and Decision Support report on 21st Century Scholars, as of 2015, 42 percent of 21st Century Scholars identified as Black/African American, Asian, Hispanic/Latino, or two or more races (Hansen, n.d.). While the researchers recognize that many 21st Century Scholars hold multiple minoritized identities such as first-generation college students and racial

minorities, among others, this paper will use the term "underrepresented" to refer to the student population of low-income students as socioeconomic status is the main qualifier for participation in 21st Century Scholars.

Institutional Context

IUPUI is a large, public research institution that was the result of a collaboration between two state universities. Indiana University and Purdue University combined based on their commitment to provide downtown Indianapolis with a prestigious higher education experience. Internship opportunities are one component of the transformative higher education experience IUPUI aims to present. IUPUI serves an increasingly diverse population: according to the 2016 IUPUI Diversity Report, the percentage of 21stst Century Scholars has doubled over the last five years (Dace, Mitchell, Janik, & Hamilton, 2016).

21st Century Scholars Program

The 21st Century Scholarship is an Indiana-statewide initiative that provides in-state students with up to four years of undergraduate tuition (21st Century Scholars, n.d.). In addition to financial support, the 21st Century Scholars Program at IUPUI provides students with an environment that fosters academic, social, and personal support (IUPUI, 2018a). There

are academic requirements to maintaining one's scholarship that include achieving a 2.5 GPA in high school and staying in good academic standing in college.

Sophomore Internship Program

Campus Career and Advising Services' intentional choice of focusing on sophomore 21st Century Scholars is guided and supported by literature. According to Vuong, Brown-Welty, and Tracz (2010), the sophomore slump is a phenomenon that is prompted by the underlying assumption that college students do not need further support beyond their first year. However, issues such as "achieving competence, desiring autonomy, establishing identity, and developing purpose" are critical during a student's second year in college (Vuong et al., 2010, p. 51). Furthermore, low-income students, which is the population the 21st Century Scholars program focuses on, are among the least likely to be retained through degree completion (Thayer, 2000).

Campus Career and Advising Services created the SIP in an effort to provide financial, professional, and social support to students whose identities as sophomores and as 21st Century Scholars intersect. In addition to the internship opportunities, students who participate in the SIP are guaranteed pay of \$15 an hour and are part of an internship cohort that engages in reflection together. However, with over 500 sophomore level 21st Century Scholars at IUPUI and only 4 SIP participants, this resource is dramatically underutilized by students. The purpose of this study is to understand the SIP's recruitment efforts and to gain insight into the factors influencing sophomore 21st Century Scholars' participation in internship experiences.

Literature Review

The field of higher education generally presents student engagement and high-impact practices as ways to increase students' learning experiences while in college. According to Kilgo, Ezell Sheets, and Pascarella (2014), internships are one of the ten high-impact practices endorsed by the Association of American Colleges and Universities (AAC&U). A study by Kilgo et al. (2014) found that internships were a "positive predictor" for several learning outcomes, including "inclination to inquire, lifelong learning... and socially responsible leadership" (p. 13). Although internships and other high-impact practices have positive effects on student learning, internships can only have that positive effect if students are engaging in those experiences.

The identities 21st century scholars hold as low-income—an identity that is likely accompanied with other marginalized identities—have implications that affect their willingness to engage with the campus community. Kinzie, Gonyea, Shoup, and Kuh (2008) discuss the relationship between underrepresented students' level of campus engagement and persistence in college. Students' marginalized identities can lead to poor social and cultural capital in both their experience on campus and in their pursuit of pre-professional development experiences. The authors note that, "historically underrepresented students are not able to take full advantage of learning opportunities, especially at predominantly white institutions" (Kinzie et al., 2008, p. 23). Kinzie et al. (2008) also recommend that "efforts to create more hospitable campus environments for underrepresented students must be culturally sensitive and strive to employ engaging educational practices that make a difference to student success" (p. 34). This establishes an important context for the discussion of the SIP, a program that is specifically meant to

engage underrepresented students in a setting that supports them both on-campus, and places them in an off-campus internship.

21st Century Scholars Program

The SIP's target population is sophomore students in the 21st Century Scholars program. The 21st Century Scholars program was created in 1989 as a way to assist low-income students in Indiana with the cost of obtaining college degrees as well as for students who meet income eligibility (Toutkoushian, Hossler, DesJardins, McCall, and Gonzalez Canche, 2015). Students may enroll in the program as early as 7th grade and matriculate through to college (Indiana Commission for Higher Education, 2018).

Successful matriculation to the 21st century scholars program awards students up to four years of undergraduate tuition at any public university or college in the State of Indiana (Indiana Commission for Higher Education, 2018). Students may also choose to enroll in a private institution within the state and be awarded the equivalent tuition amount of a public university. The program is a last dollar program, meaning after all federal and institutional financial aid is considered, the state will award 100 percent of tuition and fees to attend a public state school for up to four years (Toutkoushian et al., 2015). When considering the obstacles that prevent students from entering college, such as financial constraints and anticipated loan debt, the 21st Century Scholars program eliminates many of these barriers for students who may not have had the opportunity to attend any institution of higher education without financial assistance (Toutkoushian et al., 2015). Since these students have an economic disadvantage before coming to college, their participation in internship programs and other high-impact practices is necessary for their needs to be met in college. This research informs

the already adverse conditions a 21st Century Scholars participant may be facing as they enter college, thus providing contextual evidence for the importance of participation in internship programs.

Sophomore Students

Considering the SIP is a sophomore-exclusive program, it is important to establish a context for the unique struggles and goals of sophomore students. Schaller (2010) discusses the impact of the second year of college on students, which is a “unique and important developmental period when students are examining their life purpose” (p. 13). While some specific sophomore support programs do exist at institutions across the United States, sophomores remain an under-researched population (Schaller, 2010). The intense focus researchers and administrators place on the first-year student experience and retention leads to a lack of support for sophomore students who are assumed to already be adjusted to college (Schaller, 2010). Thus, sophomore students end up with a unique set of unmet needs. Issues sophomore students face include major choice and self-efficacy in their academics, career development, contact with faculty and staff, motivation and values, social integration, and financial issues (Schaller, 2010).

Examining the issues sophomore students face is especially interesting when also considering socioeconomic class, which is the primary identity marker that indicates if students qualify for 21st Century Scholars. Schaller (2010) notes that, “academic and social integration... may be a particular challenge for lower SES [socioeconomic status] students. In the sophomore year, when institutions provide fewer support programs, this is of particular concern” (p. 26). This is similar to Kinzie et al.'s (2008) assertion that underrepresented students are

less likely to take advantage of engagement opportunities. The 21st Century Scholars program is one support program that addresses these intersecting issues – having access to more resources and support during the sophomore year could help increase the academic and social integration and lead to higher retention and graduation rates for these students (Schaller, 2010).

Career development is one specific sophomore struggle that is particularly relevant to this research. The SIP aims to provide a means of career exploration and development to its' participants by including opportunities for students of all majors to participate and reflect on their internship experience in relation to their career goals (M. Rust, personal communication, September 27, 2018). This aligns with Gore and Hunter's (2010) assertion that students are making important career decisions during their sophomore year. According to Gore and Hunter (2010), "campus-sanctioned internships, externships, and cooperative programs are excellent ways to promote student socialization into specific disciplines" (p. 110). This means that involvement in the SIP would not only give students another means of social and monetary support, but could also help them make major and career decisions during a critical time in their college careers.

Culturally Engaging Campus Environments

Museus's (2014) Culturally Engaging Campus Environments (CECE) model is the theoretical foundation for this research. After recognizing the limited nature of the existing theoretical frameworks for minoritized college student success, Museus (2014) identified nine CECE indicators to evaluate supportive environments for college students. The nine indicators encompass elements of campus environments that promote success among

racially diverse populations and provide a tool used to address potentially negative environments. The model "posits that undergraduates who encounter more culturally engaging campus environments are more likely to (1) exhibit a greater sense of belonging and (2) be more likely to persist to graduation" (Museus, 2014, p. 210). When looking at the population of students the researchers addressed, three CECE indicators are especially relevant to influencing the student experience: proactive philosophies, availability of holistic support, and humanized educational environments (Museus, 2014). The CECE model presents ideas that are congruent with the findings of Kinzie et al. (2008) and Kilgo et al. (2014), while also tailoring its' theory to underrepresented students. The researchers examined how the CECE indicators could be applied to the SIP environment to better recruit and support the target underrepresented student population.

Research Questions

Although the SIP addresses many of the barriers both sophomores and 21st Century Scholars face, engagement numbers for this program are very low. Why, then, do sophomore 21st Century Scholars students choose not to participate in the SIP? What are their opinions on internships in general? How could the SIP adjust its recruitment tactics to show this population that this is a good opportunity for them? Reflecting on these issues led the researchers to the following research questions to be addressed in this study:

1. What factors influence sophomore 21st Century Scholars students' participation in the Sophomore Internship Program (SIP)?
2. What are strategies that can be employed to increase participation among sophomore 21st Century Scholars students?

Methods

The methods in assessing the SIP were sensitive to the stakeholders involved in the research; thus, intentionally including them in the assessment process to promote positive change or to reaffirm practices was important. Since the SIP includes vulnerable populations, the researchers were intentional about avoiding misinterpretation and objectification of the participants' voices and experiences. The methods were structured to ensure that participants' voices came through as the most pertinent part of this research.

Recruiting Students and Sampling Strategies

Due to the nature of this qualitative study, the researchers employed a sampling strategy that aligned with the purpose, available resources, research questions, and any constraints (Schuh, Biddix, Dean, & Kinzie, 2016). Considering the students interviewed had to be sophomores and 21st Century Scholars, the researchers employed criterion sampling (Schuh et al., 2016). In the Student Success Collaborative (SSC) Campus online system, the researchers utilized the texting and email features to personalize forms of communication for each student.

Additionally, intensity sampling was employed as students were identified that would give thoughtful insight (Schuh et al., 2016). This helped the researchers better understand the phenomenon of why these students were not applying to internships as often as their non-21stst Century Scholars peers on campus (IUPUI, 2018b). After obtaining permission from Senior Executive Director of Campus Career and Advising Services, Matthew Rust, to ensure access to the target population, the researchers collaborated with other stakeholders in order to communicate with students (Creswell,

2005). Additionally, collaboration with the 21st Century Scholars Director, Phyllis Washington, and the Student Success Coach, Emily Hunnicutt, was established to send the initial email contact to sophomore 21st Century Scholars. By asking these two professionals who have a closer connection to the students, the researchers were able to recruit students through people they already knew and trusted, serving as a way of trustingly *handing students off* (Patton, 2006).

Framework: Narrative Design

This research is grounded in Narrative Design. The researchers utilized the participants' lived stories to gain a certain level of trust and respect while, at the same time, enriching the assessment of the SIP. According to Connelly and Clandinin (1990), narrative research designs "describe the lives of individuals, collect and tell stories about people's lives, and write narratives of individual experiences" (as cited in Creswell, 2005, p. 474). By discussing the meaning of those lived experiences with the individuals interviewed, the researchers avoided misinterpretation and objectification of their voices and experiences. The narrative design took the form of individual interviews, the content of which was then examined through the theoretical lens of the CECE model. The CECE model falls in line with the SIP's mission statement of "inspiring IUPUI undergraduate student success through high-quality, structured internship experiences that encourage career exploration, skills development, and professional growth" (M. Rust, personal communication, September 27, 2018).

Data Collection

Data was collected through a series of in-person interviews with participants which covered a designated list of questions

(Appendix B). The interviews were conducted with a semi-standardized questionnaire in order to bring “consistency and credibility to an external audience” (Schuh et al., 2016, p. 151). Dependent upon the participant’s answers, the interviewers asked additional questions to gain further perspective from the participant. As Schuh et al. (2016) states, the advantage of interviewing participants lies in “build[ing] a rich understanding of a person, setting, or situation through the perspective of those experiencing it” (p. 117). The semi-structured questionnaire format allowed the researchers to hone in on specific topics intended to answer the research questions while also bringing student voices to the forefront of the study. The aim was to “understand the lived experience of other people and the meaning they make of that experience” (Siedman, 2006, as cited in Schuh et al., 2016, p. 116). Through a series of interview questions designed to garner the participant’s understanding of what an internship entails, what their perception is of recruitment strategies, their specific student experience, and what factors affect their decision to/to not participate in internship programs, the researchers were able to draw conclusions regarding recruitment efforts for this program, which are discussed in-depth in future sections of this report.

Interview Protocol

The interviews were conducted in the University Library at IUPUI to allow a familiar, accessible, and neutral meeting place for both researchers and participants. Acknowledging that an inherent power dynamic exists between researchers and participants, two researchers were present at each interview with one individual student in order to build rapport and avoid intimidating students. Interviews were approximately 30 minutes each.

The themes that emerged after conducting in-person, semi-structured interviews with six sophomore 21st Century Scholars are detailed below. While each participant had both sophomore standing and a 21st Century Scholar designation, each differed in terms of major, experience with internships, and future aspirations. Out of the six participants, each one has had experience with internships, two participants are in the SIP currently, two participants have specifically applied to the SIP, and two participants have no affiliation with the SIP. Interviewing a variety of individuals with differing perceptions and experiences with internships allowed for different insights and perspectives to emerge that were pertinent to the SIP at IUPUI. Detailed in Appendix D are participants’ area of study, career intention, their chosen pseudonym, and affiliation with the SIP. The researchers specifically chose not to identify demographic factors, such as race, ethnicity, or gender, in order to avoid misrepresentation of a group due to the low number of students interviewed.

The interview questions were designed to elicit general feelings, perceptions, and processes behind internship experience both generally and at IUPUI. Thirteen total questions were asked of each participant and were broken down into four subject areas: *communication, work experience, internship familiarity, and influential factors*. Regardless of a participant’s affiliation with the SIP, the questions elicited key information regarding internship programs’ recruitment methods of sophomore 21st Century Scholars. After reviewing the transcriptions and emerging themes of all six interviews, more specific response categories were identified in line with the participants’ responses. These included: *communication, relationships, barriers, and attractive factors*. *Communication* detailed how students

received information and how they preferred to receive information about opportunities at IUPUI. *Relationships* provided insight into the relationships that helped to guide the participants to internships. *Barriers* pertained to the tangible items that prevented participants from pursuing or taking internships. Finally, *attractive factors* were the pieces of an internship that enticed the participant to apply and sustain the role.

Data Analysis

All interviews were recorded with an audio recording device for transcribing and coding purposes. According to Schuh et al., “coding refers to the process of grouping data according to a typology or category system” (2016, p. 120). Furthermore, the objective of the coding process is “to make sense out of text data, divide it into text or image segments, label the segments with codes, examine codes for overlap and redundancy, and collapse these codes into broad themes” (Creswell, 2015, p. 243). Random member checks were conducted in order to ensure interpretations were consistent with students’ experiences. After the interviews were transcribed and coded, two participants were randomly selected to review their interview transcriptions and summaries of dominant themes that emerged; feedback was encouraged on behalf of participants but not required (Museus, Shiroma, & Dizon, 2016).

According to Schuh et al. (2016, p.55), confidentiality is a foundational element of the “respect for persons” principle. All participants were provided a study information sheet that explained the researchers’ efforts at keeping all personal information confidential. In order to maintain confidentiality, participants were asked to choose their own pseudonyms that the researchers used throughout transcriptions and all other documents referencing the participants. A key was used

to indicate which pseudonyms denoted which participants as well as demographic data that was voluntarily provided by participants. All interview transcripts and recordings were also kept in a secure server separate from the pseudonym key. All materials were promptly destroyed upon completion of the study.

Findings

Four themes were consistent throughout the six participant interviews: *communication*, *relationships*, *internship barriers*, and *attractive factors*. The students’ responses provided important insight into internship attributes that influenced student participation.

Communication

Participants were asked how they typically hear about programs at IUPUI, then secondly how they preferred to hear about programs. While the responses were specifically related to their favored method of communication, certain commonalities were identified when examining all six responses. Five participants indicated that email was the most commonly used form of communication on campus and therefore was their preferred method. Additionally, Kristen noted “there was one [email] that was sent out a while ago, and I kinda disregarded that one, but there was [another email] that came a couple weeks ago I believe. That one I took and I applied.” Kristen felt that it was consecutive emails that reminded and convinced her to complete the application.

A vast majority of participants also referenced word of mouth as being effective in circulating information. Half of the participants noted this in response to one of the questions in the communication section. The source of the information varied among participants such as: professors, peers, and a

21st Century Scholar Success coach. Some participants furthered their claims by noting that information through word of mouth felt more personal and provided an opportunity for clarifying questions.

Relationships

When describing their involvement with an internship or other work-related experience, a theme emerged wherein participants talked about a mentor, faculty member, or professional staff member that either encouraged them to participate or supported them through the process. Specifically, when asked if the participant considered internships to be important for their major or career path, participants indicated that mentors who emphasized the importance of an internship were influential in their decision to participate. Selena stated, “so, the fact that my scholar success coach reached out to me specifically and other 21st Century Scholar students who kind of felt like, you know, this is something that makes me feel a little bit more important than the other people on campus.” Many participants drew a connection between the trust and responsibility that existed in their mentoring relationship and the direct introduction of an internship opportunity.

The response from participants was overwhelmingly positive regarding being encouraged to participate in internships by their mentors, professors, and other campus stakeholders. It was evident in the participants’ responses that the opinions of university constituents were influential in students’ perceptions of internships. Kristen stated, “I think mostly it’s my advisors that pushed me to take internships. They said wherever you can just to get experience because it looks good on a resume. That is a really important thing.” This reinforces the impact higher education professionals have upon students’ choice to pursue different experiential learning opportunities.

Barriers

When asked to identify any factors that may or may not have prevented them from pursuing an internship, about half of the participants referenced feeling underqualified, that they have the perception that the word “internship” means they need certain qualifications. Three participants specifically expressed that some internships look for candidates with experience in the field. Bobby felt “really new to internships” and Kristen said, “a lot of internships look for a year of experience in a specific thing.” The participants’ perception that they are underqualified for internships was a clear barrier to their decision to apply to internships, highlighting the impact that the overall perception of internships can have on a student’s decision to pursue these experiences.

Additionally, five participants struggled to balance the busy schedules of a sophomore student workload and lack of reliable transportation to and from an internship off-campus. Some participants said that many of their peers do not have cars and it is an immediate concern when thinking about fitting an internship into their schedule. Jessica specifically talked about the necessity for internships on-campus noting, “Not everybody has transportation, especially sophomores, that is still pretty early on. I know sophomores that live on campus and don’t have vehicles so finding companies that are close by [is important].” Jessica points to the wide disparity of access to transportation that is necessary to consider when offering internship opportunities. Tina referenced the difficulty of scheduling an internship as a college student, noting, “internships, sites, companies have hours between Monday through Friday eight to five, and as college students it is hard to schedule a whole chunk of your time even though it is only 10 hours

per week because your classes are sometimes spaced out..." Here, both transportation and scheduling were highlighted as barriers to their participation in an internship.

Lastly, two participants felt that there was a lack of diverse topic areas offered as SIP internships. When asked if they had any other pertinent information or recommendations regarding internships, Jessica stated, "I would maybe attempt to expand the amount of majors covered [in the positions offered]." Another participant reflected that many of the internships offered by the SIP were more relevant to liberal arts majors than other major areas offered on campus.

Attractive Factors

When asked what factors would influence their decision to participate and what program resources might attract them to positions, all participants referenced transferable skills and learning about different career opportunities. Jocylen described that an internship can "help benefit you in the future" and "give you experiences that you wouldn't really get in a classroom setting." Participants also disclosed that their motivation when doing an internship is to network, gain hands-on experience, and learn expectations of professional settings. More specifically, Tina said "all of the stuff that I am learning right now and the stuff I learned in my past internship are very important skills for me to carry through if I want to create my own practice" in reference to her future career goals.

Five participants also expressed that their interest in internships comes from a motivation to widen their breadth of options for careers. Some participants wanted an internship to closely align with their major, whereas others wanted internships that were entirely different experiences, and one even

desired positions outside of the IUPUI network. Kristen said she was "very indecisive so [she didn't] know exactly what path [she] want[ed] to go to so [she] like[d] trying out different things..." She also noted, "I think I just want to try a couple of different things before I settle on one specific thing that I want to do for the rest of my life." For all participants, internships were an opportunity to try something, learn, and apply that experience in their future endeavors. Tina furthered Kristen's notion by stating, "My mindset was that during my junior and senior year I would like to go into more internships that I know I am interested in. I think these earlier years are better for me to explore more." This describes Tina's perception that internships can provide further clarification on students' career interests.

Three of the participants discussed the importance of having a paid position while participating in an internship. Jocylen stated that she would not be interested in participating in an unpaid internship. The hourly wage was what originally drew Jessica into applying, referencing the compensation for the SIP, saying, "... first thing I saw was the \$15 an hour because I had a job last semester and it paid \$10.15 ..." The participants who discussed funding unanimously mentioned that getting paid for their internship experience was an extremely attractive and almost essential factor to participate.

Discussion

The results show that centering these students' unique experiences and opinions regarding internships provides insight into why sophomore 21st Century Scholars students choose to apply or not apply for internships. These results point to what the SIP is currently doing well to recruit these students to their program, as well as how

they could enhance their recruitment in the future to provide an internship experience designed around these students' unique needs. Connecting back to the theoretical frameworks for this study, namely Museus' (2014) CECE Model, gives way to the researchers' recommendations for the SIP's future recruitment strategies.

The results of this research are consistent with the literature reviewed in a variety of facets. Kinzie et al. (2008) asserts that underrepresented students are unable to take advantage of many learning opportunities at the collegiate level; this assertion is reflected in the participants' responses. The participants consistently cited finances and transportation as barriers to why they might not apply to an internship. They also perceived themselves as underqualified for these positions, perhaps due to a lack of resources in understanding what an internship entails (Kinzie et al., 2008). Kinzie et al. (2008) also mention that "culturally sensitive" methods to recruitment and retention of these students must be employed in order to ensure their success; the SIP's revisions to recruitment strategies will help make the program more culturally sensitive, especially to the needs of 21st Century Scholars' students.

Just as Kinzie et al. (2008) discuss culturally sensitive methods for recruitment, Museus' (2014) theoretical perspective also pushes educators to create campus environments that assist the unique needs of underrepresented students. According to Museus' (2014) critique of Tinto's integration theory, "the ways that institutions structure campus environments and college educators approach their work can and do, in fact, play a role in shaping the failure or success of their undergraduates" (p. 197). This is especially pertinent to traditionally underrepresented students because they are less likely to possess the

support and capital needed for progressive educational outcomes (Museus, 2014). The SIP serves as a means of fostering success for traditionally underrepresented students by integrating a humanized environment into participants' internship experiences, offering participants holistic support, and promoting proactive philosophies in their approach to serving 21st Century Scholars (Museus, 2014).

Participants shared the importance of having mentors and success coaches mention internship opportunities to them. This is consistent with the need for institutional agents who are committed to developing meaningful relationships with students in order to create culturally engaging environments (Museus, 2014). Museus (2014) also characterized "caring, commitment, and relationships" as essential to the success of undergraduate students (p. 213). The demonstration of care was a positive result of students' interactions with mentors and success coaches. A prominent theme amongst participants was the idea of those institutional agents knowing which internships are relevant to them. Participants cited relationships, particularly relationships with mentors and success coaches, as being influential in their decision to participate in internships. The SIP is currently strategically leveraging relationships at IUPUI by encouraging the 21st Century Scholars office to promote the opportunity to their students, which can help make use of previously established relationships to assist with SIP recruitment.

Attainment and persistence increase for underserved students when faculty and staff make proactive attempts at bringing support and information to them (Museus, 2014). Regarding communication of internship opportunities, there was an overwhelmingly positive attitude towards hearing about internships through "word of mouth." When mentors bring up experiences

that are relevant to students, it prevents students from having to “always...go to somebody else or look online [them]self,” which, according to Bobby, had a negative impact on his experience. Participants also mentioned multiple communication strategies, such as several emails, were helpful in their consideration of pursuing internships opportunities. Based on Museum’s model, faculty and staff should provide that support and information for students by using multiple forms of outreach and tailoring their communication to students who qualify for the SIP.

When students feel like someone from the university community “think[s] of [them] first,” this increases their chances of educational success. In conjunction with proactive philosophies, availability of holistic support posits that when students have access to one or more institutional agents that connect them with broader support networks, they are more likely to succeed (Museum, 2014). Mentors and success coaches are crucial components of that support network and contribute to increasing their capital. The SIP’s collaboration with the 21st Century Scholars program also contributes to holistic support by ensuring that students have multiple contacts with whom to discuss internship interest.

Toutkoushian et al.’s (2015) article highlights the host of obstacles that face 21st Century Scholars students before and when they enter college; these obstacles are the ones that the SIP attempts to tackle in order to provide holistic support to underrepresented students. One of the main obstacles Toutkoushian et al. (2015) discuss are financial constraints, including potential loan debt, that prevents students from entering or continuing in college. Many of the participants talked about the importance of money to them and how finances are a significant factor in their decision to

participate in internships. The SIP guarantees students \$15 per hour for the 10-15 hours they work per week, but most participants did not express knowledge of this fact (M. Rust, personal communication, November 7, 2018). Participants also indicated that they understood that some internships pay well and some do not, so one area where the SIP may need to improve their communication to students is in their discussion of the financial benefits of participating in the program. This will be discussed in the future recommendations below.

Schaller (2010) discusses how sophomore students are often not provided resources to succeed in academics and extracurriculars because student affairs educators assume that they have gained that knowledge as first-year students and are now fully adjusted to college. Schaller (2010) also indicates that sophomore students need more opportunities for development during this crucial time in their college careers. The participants’ responses indicated that they perceive internships as not being meant for them or as something for which they are not yet ready. In combination with Schaller’s (2010) ideas about sophomore student development, these results could lead to their lack of application and participation in the SIP. These developmental opportunities are being provided, but if students are not given the resources to understand their relevance and availability to them as sophomores, they will not be motivated to apply.

Finally, Gore and Hunter (2010) focus on the importance of career development during a student’s sophomore year of college. They assert that sophomores need to have various extracurricular experiences to further their major and career development during this critical time. Participants in this study indicated that transferable skills and professional

development were extremely important to them when deciding whether or not to apply for an internship. They cared about being able to gain experience both inside and outside of their current major field in order to explore many areas for potential career development. Participants' interests in internships both inside and outside the field of their chosen major indicate that they expect internships to provide a complex level of career development. This aligns with Gore and Hunter's (2010) idea that internships, co-ops, and other extracurricular involvement can help students socialize into specific disciplines while gaining first-hand experience.

Future Recommendations

Based on these findings, the researchers offer several recommendations for the SIP administrative team to build upon its work and enhance its recruitment strategies to better connect with sophomore 21st Century Scholars. This research emphasizes the importance that students place on their relationships with professionals on campus. Many students alluded to relationships with faculty, staff, and student mentors as transformative in their internship experience. The researchers recommend that the SIP administrators continue to leverage personal relationships with their student-facing colleagues so they can help recruit students. By informing students individually of the SIP, professional staff can help students feel connected and supported while they are going through the application process and, ultimately, participating in the SIP.

Another communication recommendation comes from students' assertions that multiple communications were helpful to catch their attention about an opportunity. While recruiting students for this study, the research team utilized a web-

based tool at IUPUI called SSC Campus, which allows for personalized text messages to be sent to each student that fit certain criteria. This is not a tool the SIP team currently uses for recruitment, but should be considered because of how easy the system makes it for students to respond and because the majority of students have quick access to their smartphones. This recommendation stemmed from the successful response rate using the SSC texting feature when recruiting students for this study. Many students initially responded to the text messages about more information on participating in the study; therefore, the researchers anticipate that using the texting feature could contribute to increased interest and access to the SIP.

In regards to the barriers students face, the research team recommends that the SIP, along with internship providers, be more explicit in addressing students' misconceptions about internships. This can include being intentional about stating expectations of an internship and how the SIP supports each student through the process in recruitment materials. In addition to addressing the misconceptions of internships, the research team recommends highlighting the hourly wage of \$15 per hour in their messaging to directly address student concerns regarding pay. Additionally, participants mentioned having busy academic schedules and struggling with reliable transportation to a position off-campus. The researchers recommend placing the travel time to each internship site from IUPUI in the recruitment materials, as well as which sites are located within walking distance, to give applicants an idea of what they should expect in terms of travel.

Finally, one thing that should remain in the internship recruitment materials is the emphasis on professional development. This study illuminates the importance students

place on transferable skills and professional development received from participating in an internship. The SIP provides resume critiques, interviewing workshops, and continuous support throughout the experience, and continuing to inform students of these opportunities may make them more likely to participate in the experience. Additionally, emphasizing the variety of employers seeking various types of majors would help motivate students who want to develop their interest in different areas through experiential learning. Since the study focuses on recruitment methods for the SIP, further research should examine how this recommended targeted messaging addresses perceived barriers, and whether this leads to more sophomore 21st Century Scholar student engagement with the SIP.

Limitations

The criterion sampling employed resulted in a sample size that may not be proportional to all 21st Century Scholars students at IUPUI in terms of gender, ethnicity, and undergraduate degree being pursued. The small sample size ($n = 6$) accounted for about 1% of the sophomore 21st Century Scholar population ($n = 580$) and may not be representative of all student experiences. Since the SIP was in its first year at the time of the study, and the study was conducted over a limited time period, the researchers were not able to investigate longitudinal effects. Students' perception of internships could change over time and the breadth and depth of the study could change if the study were more longitudinal.

While the researchers explicitly stated in their recruitment messaging that this study was separate from the SIP's recruitment of interns for the Spring semester, some participants misinterpreted the purpose of the interview. As a result, some students believed this interview would

result in an actual interview for an internship and curtailed answers to sound more positive about internships rather than giving their objective points of view. Most of the participants were very familiar with internships and may have been more willing to reach out to us for an interview. Therefore, students who are not familiar with internships may not have felt qualified to participate in an interview, even though the recruitment communications specifically stated they did not need to have prior internship experience.

Conclusion

The interviews with participants helped answer the research questions and provided insight into future changes that could be made to the SIP to improve student engagement with their program. This research primarily focused on identifying factors that were influencing sophomore 21st Century Scholars students' decisions to apply to and participate in internship programs. The student participants provided perspective into some main factors that influence their decision to participate in internships while in college, including communication, relationships, barriers, and attractive factors to internships. The responses ranged from hearing about programs from mentors to ensuring one's financial stability while participating in an internship, and all of the responses revealed what affected a student's decision to apply or not apply to the SIP. The responses helped the researchers offer recommendations as to how the SIP should move forward in their successful recruitment of sophomore 21st Century Scholars at IUPUI.

As a result of this research and the research team's recommendations, the SIP experienced a 258% increase in applications from sophomore 21st Century Scholars from

the fall 2018 semester to the spring 2019 semester, further emphasizing the need for high-impact internship experiences for this student population. It is particularly important for high-impact practices to provide experiences that serve the intersecting identities and varying personal and social circumstances students face. Likewise, more research is needed that

addresses how a single high-impact practice can mediate several student issues. The SIP is a unique program that focuses on the success of sophomore 21st Century Scholars that is influencing and empowering IUPUI students to develop skills and secure financial assistance, all while realizing their academic and personal objectives.

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Jorge L. Lopez (Hammond, IN) helped design and launch the Sophomore Internship Program as its Coordinator at IUPUI. He also held an internship with Indiana LSAMP and a practicum at Ivy Tech Community College. Outside of school and work, Jorge enjoys spending quality time with his growing family and being active outdoors.

Alexandria Miskus is a native of Dyer, Indiana and graduated from Indiana University Bloomington in 2017 with a degree in journalism. During her time in the IU HESA program, Alex worked at the Academic & Career Development Center at IUPUI as a Student Success Advisor.

Anna C. Priore is originally from Cleveland, Ohio, and graduated from Bowling Green State University with a BA in English in 2017. During her time at IU, Anna worked as a Student Success Advisor in University College at IUPUI.

Sophie C. Stewart is originally from Northern Ireland, but grew up in Indianapolis, IN. She is a 2016 graduate of Xavier University with degrees in Psychology and Spanish. While in HESA, Sophie held her assistantship at Butler University with the Office of Residence Life as an Assistant Community Director.

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Appendix A

COMMUNICATION WITH PARTICIPANTS

Initial Contact:

SUBJECT: SOPHOMORES! Cookies and Internships

Have you thought about your future career?

Because of your status as a sophomore 21st Century Scholar, we would love to hear about your pre-professional experience. The purpose of this study is to examine your experience with internships (i.e. Sophomore Internship Program) at IUPUI. All are welcome to participate, regardless of previous internship experience. These will be 30-minute long interviews and all your responses will be kept confidential. Your responses will create an instant impact on this campus!

If you are interested in participating, please respond to Andrea Jarquin at ajarquin@iu.edu for further details.

Cookies will be provided for all interviewees.

Warmly,

Andrea Jarquin, Jorge Lopez, Alex Miskus, Anna Priore, and Sophie Stewart

If you no longer wish to receive communication regarding this opportunity, please respond to this email.

Reminder Message:

Hello!

As a friendly reminder, you've been identified to participate in a 30-minute interview because of your status as a sophomore 21st Century Scholar. We would love to hear about your pre-professional experience. The purpose of this study is to examine your experience with internships (i.e. Sophomore Internship Program) at IUPUI. All are welcome to participate, regardless of previous internship experience. Your responses will create an instant impact on this campus!

If you are interested in participating, please respond to this email for further details.

Cookies will be provided for all interviewees.

Warmly,

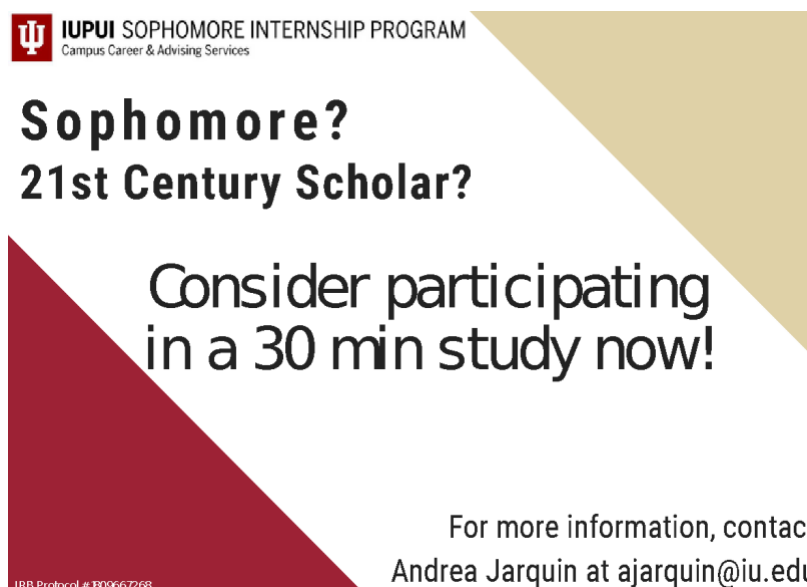
Andrea Jarquin, Jorge Lopez, Alex Miskus, Anna Priore, and Sophie Stewart

If you no longer wish to receive communication regarding this opportunity, please respond to this email.

Text Message:

Hey 21st Century Scholar! Researchers at IUPUI want to chat with you about internships, even if you've never had one. Your response matters! Text back for info!

Campus Advertisements:



Appendix B

Interview Questions

Communication

1. Have you heard of the Sophomore Internship Program at IUPUI? If you have, how did you hear about it?
2. How do you typically hear about programs and events that interest you at IUPUI?
3. As a student, how do you prefer to hear about new opportunities at IUPUI?

Work Experience

4. Have you worked before in college?
5. How do you think that's affected your career development?

Internship Familiarity

6. In your own words, define what a college internship is and what it means to you.
7. Have you had an internship before and, if so, can you describe what it was like?
8. Do you consider internships to be important for your major and career path?
9. Do you view working on or off campus differently than an internship?

Influential Factors

10. What factors would influence your decision to participate in an internship?
11. What program resources would attract you to participate in the Sophomore Internship Program?
12. Are there any barriers preventing you from participating in an internship as a sophomore?
13. Is there anything else you'd care to share regarding internships?

Appendix C**INDIANA UNIVERSITY STUDY INFORMATION SHEET FOR****Sophomore 21st Century Scholars Student Opinions on Internships**

You are invited to participate in a research study of identifying factors that contribute to students' decision to participate in the Sophomore Internship Program for 21st Century Scholar student at Indiana University – Purdue University Indianapolis (IUPUI). You were selected as a possible subject because you are currently enrolled in IUPUI, have between 30 and 59 credit hours completed, and participate in the 21st Century Scholar program. We ask that you read this form and ask any questions you may have before agreeing to be in the study.

The study is being conducted by Dr. Gary Pike, Andrea Jarquin, Jorge Lopez, Alexandria Miskus, Anna Priore, and Sophie Stewart with Indiana University's Higher Education and Student Affairs program.

STUDY PURPOSE

The purpose of this study is to identify factors that contribute to students' decision to participate in the Sophomore Internship Program for 21st Century Scholar student at IUPUI.

PROCEDURES FOR THE STUDY:

If you agree to be in the study, you will do the following things:

Participate in one 30 interview with two researchers listed above. Interviews will be recorded via audio and transcription. All interviews will be conducted in a private library room at the University Library at IUPUI. You may be randomly selected to have the option of reviewing a transcript of your interview to ensure accuracy. If you are randomly selected, you are not required to complete this task.

RISKS AND BENEFITS

The risks of participating in this research are minimal. The primary risk is discomfort in answering interview questions.

There is also a risk of loss of confidentiality.

There is no direct benefit to participation but we hope that the possible benefit of participating in this research is contributing to enhanced recruitment strategies by the Sophomore Internship Program.

CONFIDENTIALITY

Efforts will be made to keep your personal information confidential. We cannot guarantee absolute confidentiality. Your personal information may be disclosed if required by law. Your identity will be held in confidence in reports in which the study may be published and databases in which results may be stored. Only Andrea Jarquin, Jorge Lopez, Alexandria Miskus, Anna Priore, and Sophie Stewart will have access to tape recordings of interviews. These recordings will be used for data analysis purposes and will be destroyed by November 30th.

Organizations that may inspect and/or copy your research records for quality assurance and data analysis include groups such as the study investigator and their research associates, the Indiana University Institutional Review Board or its designees, and (as allowed by law) state or federal agencies, specifically the Office for Human Research Protections (OHRP), etc., who may need to access your research records.

PAYMENT

You will not receive payment for taking part in this study.

CONTACTS FOR QUESTIONS OR PROBLEMS

For questions about the study, contact the researcher Dr. Gary Pike at (812) 856-8391.

For questions about your rights as a research participant or to discuss problems, complaints or concerns about a research study, or to obtain information, or offer input, contact the IU Human Subjects Office at (317) 278-3458 or (800) 696-2949.

VOLUNTARY NATURE OF STUDY

Taking part in this study is voluntary. You may choose not to answer any question. You may choose not to take part or may leave the study at any time. Leaving the study will not result in any penalty or loss of benefits to which you are entitled. Your decision whether or not to participate in this study will not affect

your current or future relations with the 21st Century Scholars program, IUPUI, or the Sophomore Internship Program.

This research is intended for individuals 18 years of age or older. If you are under age 18, do not participate in this study.

Appendix D

Participant Pseudonym	Area of Study	Career Intention	Affiliation with the SIP
Jocelyn	Biology	Medical School	No affiliation
Bobby	Health Science	Occupational Therapy	No affiliation
Tina	Biology	Dermatology	Applied
Kristen	Marketing & Management	Brand Management	Applied
Selena	Medical Humanities	Healthcare Administration	Currently in the SIP
Jessica	Interior Design	Hotel Design	Currently in the SIP

Latinx Students and Career Development at the IU School of Liberal Arts at IUPUI

Yohana H. Gebremicael, Cassandra E. Govert, Kayla Muncie, & Elizabeth Wall

This paper highlights the important role that career services play in tertiary education and their role in the career readiness of students from underrepresented populations. In particular, the research team worked with the Office of Career Development in IUPUI's School of Liberal Arts to see how that office could best support their Latinx students. Utilizing the framework of Museus' Culturally Engaging Campus Environments (CECE) model, a review of current literature, and a mixed-methods assessment, the research team began to evaluate how career services can better support and reach Latinx students, the expectations this student group may have for the career services office, and whether the students are utilizing these career services.

Keywords: career services, Latinx students, career readiness

Career services play a prominent role in offering support for students and alumni within higher education (Kayingo, 2018). With an ever-changing post-graduate work climate, students need career services and as much intentional staff guidance as possible. Most career offices offer services such as one-on-one coaching, consulting, and advising in support of transitioning the student into a professional (Kayingo, 2018). With increased interest and investment in post-graduation career outcomes by politicians, parents, and other stakeholders, career services offices need to make sure they grow and develop to meet the demands and needs of their clientele (Ceperley, 2013). This research team has a strong interest in the career services realm due to a variety of factors. The majority of the researchers have worked at three separate campuses within the career services area, and have a vested interest in this segment of higher education. The research team is devoted to improving the ability for students to achieve their desired career outcomes, and receive effective and equitable career services.

After a thorough analysis of the Indiana University Purdue University Indianapolis (IUPUI) First Destination Survey and the IUPUI 2018 Diversity

Report, it was evident that there is a need for deeper research on the Latinx student population within the School of Liberal Arts. The IUPUI First Destination Survey is built from the standards and protocols set by the National Association of Colleges and Employers (NACE) and is sent to all graduating students to collect information on their career progress immediately following graduation. The data within the reports displayed disparities amongst the career outcomes of minoritized racial and ethnic populations. The data more explicitly showed a substantially lower full-time employment rate for Latinx students in the School of Liberal Arts when compared to students from other racial and ethnic groups. Latinx students from the School of Liberal Arts' classes of 2016 and 2017 had a 50 percent full-time employment rate, with the next lowest race/ethnicity in full-time employment being Asian students at 57 percent (IUPUI, 2018a). Despite having a lower full-time employment rate, Latinx students in the School of Liberal Arts have the highest part-time employment rate and seeking employment rate.

There may be a variety of reasons for this result, hence an assessment with the career services staff and Latinx students within the respective school is an important

step. After meeting with the career services staff and addressing the scope of the project, the research team decided to conduct a more holistic review of how the office could best support their Latinx students. The purpose of this research was to begin to evaluate how career services can better support and reach Latinx students, the expectations this student group may have for the career services office, and whether the students are utilizing these career services. The following research questions were the core of the research:

1. *Are Latinx students utilizing the career services within the School of Liberal Arts?*
2. *What are the expectations Latinx students hold for the Office of Career Development?*
3. *To what do staff and students attribute the disparity in career outcomes for Latinx students in the School of Liberal Arts?*

This research was conducted with the hopes to better support Latinx students within the School of Liberal Arts and, thus, hopefully enhance positive career outcomes for Latinx students. This research is essential for the progression of the Latinx student population within the School of Liberal Arts at IUPUI. Research has shown that 86 percent of first year students state they attend college with the goal of getting a better job (Rampell, 2015). In 2018, Latinx individuals made up about 18.1% of the US population and this percentage is likely to continue to grow (Hispanic Heritage Month 2018, 2018). However, Latinx students are not being proportionally represented within higher education due to various barriers. Castellanos and Gloria (2007), highlight how Latinx students are succeeding in higher education in spite of these barriers, such as how the structure of higher education leads “Latina/o college students

[to] face unique challenges, feel alienated and discriminated, have limited role models, and are subjected to low educational expectations” (p. 379). However, if Latinx students are disproportionately unable to secure full time jobs compared to their peers, higher education is not achieving these expectations and not creating an equitable environment to facilitate success. A reevaluation of career services, resources, and support could potentially improve the school’s ability to achieve these expectations.

It is necessary to understand the desired career outcomes for Latinx students and their engagement with career services to understand how to provide effective and culturally engaging support. For this project, the success of these students was evaluated through a review of satisfaction rates and other internal office data, in addition to other factors that may help determine how career services can better support Latinx students, and how the support or lack of support from career services affects these students. Furthermore, studies have shown that individuals in the Latinx community are generally less likely to have a college degree than any other racial group. If career services staff continue to perpetuate this gap in degree attainment then we must evaluate if Latinx students would even find attending a university worthwhile with there being a nonexistent expectation for career services (Barshay, 2018). Moreover, it has been proven that Latinx students historically have faced disparities within higher education, and there needs to be a further evaluation of how career services are affirming that gap or actively seeking methods against that (Kolodner, 2017). This study will provide suggestions for the staff within the School of Liberal Arts, in addition to providing information that will be mutually beneficial for the students within this population.

Literature Review

Before beginning the data collection, the research team completed a thorough review of the literature surrounding career services. While the research team attempted to focus the review on the role that career services can play in the college experiences for Latinx students, there were three main themes that appeared. The first was challenges confronting career services as a whole and how institutions are developing to address them. The second and third focused on the role of culturally engaging campus environments in effective career services for Latinx students.

Challenges Confronting Career Services

Like other functional areas, career services have changed and adapted with the times “following economic conditions, trends and demands of the labor market, and needs of the university and society” (Dey & Cruzvergara, 2014, p. 5). From a vocational model focused on teaching in the 1920s, to a focus on networking with the rise of technology and social media in the 2000s, it is clear that career services are influenced by external as well as internal factors (Dey & Cruzvergara, 2014). Recently, there has been a shift in focus on the value of higher education as a whole. More intense investment, from parents to government officials, on evaluating universities by their post-graduation outcomes has led to a new period of transition in career services (Ceperley, 2013). Today, universities put extra pressure on career services to not only locate job opportunities, but to also make sure students are equipped with professional skills after graduation. Government officials are making the extra step by increasing a university’s funding based on the graduates who are “work ready” and placed into jobs (Bridgstock, 2009). With this, the workforce is in need of adaptable employees that are

trained with new skill sets to keep up with technology and society, and to lead their organization to success in the future (Bridgstock, 2009).

The need for career services to adapt to students’ needs extends past increasing the use of technology. The results of a 2006 study by Fouad et al. “demonstrated that although students had need of services, only about half of the students” that completed their survey actually indicated that they were aware of the career services on campus, and a much smaller amount had actually utilized career services (p. 416). The campus analyzed in this study had similarities to IUPUI, particularly in that career services had their own offices and students were more aware of similar services offered elsewhere (such as counseling services) (Fouad et al., 2006). Overall, this research indicated that many students were unfamiliar with the process and turned to friends over career counselors, which indicates that career services offices need not only further promote their resources but also increase awareness on “the stages of career decision making” (Fouad et al., 2006, p. 417).

A 2003 research study on race and career services on campus showed that “undergraduates of color anticipate more career-related barriers than their White counterparts” and that students found out about career services from different places on campus (Carter, Scales, Juby, Collins, & Wan, 2003, p. 394). According to their research, Asian and White students were more often referred to career counseling by a friend, whereas Latinx and Black students were more often referred to career counseling by academic services or counseling. Thus, some students have more of an awareness of services and choose to utilize them, whereas “the fact that academic services appeared to refer Hispanics and Blacks more so than other groups might give

these students the impression that career counseling is something they must comply with rather than choose for themselves” (Carter et al., 2003, p. 402). Once again, this research emphasizes the role of social and familial capital and the need for intentional outreach by career services.

As the need for career services rises it is important for career offices to do everything they can to reach all students on campus. According to Venable (2010), distance learning is becoming more popular and most students will take at least one online course before they graduate. Venable (2010) explains, “Today’s students can be characterized as multitaskers with ‘zero tolerance for delays’” (p. 88) where technology is an integral piece of students’ everyday life. This means that when students need help they often search for resources online because they want information instantly. It is important for career services at universities to consider putting resources online and to take into account the image their office provides to students when they go to their website or access their technological resources. Venable (2010) also noted that students, “possess a level of familiarity with technology that breeds a level of expectation for availability of services and information at any time and in any place.” (p. 88). Students do not always have access to physically go to the career center at a university. However, most students do typically have technology present in their life. There are many ways to reach students over career needs using technology such as email, discussion boards, podcasts, videos, and websites. When wanting to reach all students it is important to consider factors that are barriers for them from utilizing career services (Venable, 2010).

Culturally Engaging Campus Environments

For this project, the research team chose to approach their research through the lens of the Culturally Engaging Campus Environments (CECE) model. This model attempts to “explain the ways in which campus environments shape the experiences and outcomes of diverse student populations in college” (Museus, 2014). By taking this approach the research team will be able to address the various components in the success of a career services office (external and internal factors, as well as pre-college and post-college success metrics), while still remaining focused on how IUPUI career services offices are, or could be, culturally engaging environments for Latinx students. The focus for the CECE model will be mainly on two of the CECE Indicators: Cultural Familiarity, and Proactive Philosophies (Museus, 2017). Both of these indicators explain the contribution that culturally engaging and relationship-oriented environments have on college students.

One of the CECE Indicators (Cultural Familiarity) explains “that the extent to which college students have opportunities to physically connect with faculty, staff, and peers with whom they share common backgrounds on their respective campuses” can be directly connected to their success in college (Museus, 2017, p. 210). Environments like this will make the student feel comfortable sharing their struggles and desires that are in relation to their authentic self. Career services at universities must make it their mission to create environments that are welcoming to students of all backgrounds and races. This indicator aligns clearly with CECE Indicator #8: Proactive Philosophies (Museus, 2017). This indicator focuses on how “when faculty and staff go beyond making information and support available to making extra efforts to bring that information and support to students” they

are contributing to higher success and retention rates to a diverse population of students (Museus, 2017, p. 213). To incorporate this framework into the research, the research team examined literature that discussed proactive methods of engaging with students and the role that cultural familiarity plays in a student's success in an undergraduate career. In addition, research, survey, and interview questions were formed with the CECE indicators in mind.

Career Services and Latinx Students

In 2018, Latinx individuals made up about 18.1% of the US population and this percentage is likely to continue to grow (Hispanic Heritage Month 2018, 2018). However, Latinx students are not being proportionally represented within higher education due to various barriers. As this project is focusing on the Latinx population specifically, the research team has decided to utilize research by Castellanos and Gloria (2017) in conjunction with the CECE model. Castellanos and Gloria (2017) address how Latinx students are succeeding in universities through graduation, despite barriers within the institutions. The authors stated a need for “exploration of the psychological (e.g., self-beliefs, attitudes, perceptions), social (e.g., networks, connections, role models, mentors), and cultural (e.g., values validation, meaningfulness) dimensions within the university context” in order to better support Latinx students (Castellanos & Gloria, 2007, p. 383). This reevaluation applies to universities as a whole, but also to functional areas such as career services. The psychological, social, and cultural framework, combined with CECE, assisted the research team in framing interview and survey questions to gather a more holistic view of the Office of Career Development, the staff, and the students.

Although it is important for students to make the effort in working with career services at their university, it is also important for career services to reach out to students and work with employers to make sure they are prepared to actively and effectively recruit from a diverse student population. Horton (2018) stated that “Corporate leaders need to be more knowledgeable and sophisticated in seeking to diversify their workforce” (p.1). It is important that the Latinx population receives the attention they deserve to help bridge the gap of Latinx graduates versus other races in employment after graduation. Horton (2018) explains how young Latinx students today could benefit from staff guidance to break through the glass ceiling and achieve career success. It is up to universities to have well-equipped staff that are prepared to provide this student population with the resources they need to have the same type of opportunities as others in this country. Further research by Torres, Reiser, LePeau, Davis, and Ruder (2006) showed how Latinx students approached seeking academic information. While slightly different than career services, these research conclusions can be translated to similar methods used by students to locate career information. Their research came up with major themes, such as students relying on personal relationships and outreach materials, and students waiting to be told information by advisors (Torres, Reiser, LePeau, Davis, & Ruder, 2006). Thus, traditional approaches to career services where students are expected to know what resources are accessible and to seek them out on their own are not the most effective.

There are various research studies that propose different ways for a career services office to engage and better support their Latinx students. Clark, Severy, and Sawyer (2004) encouraged the use of a postmodern approach that focuses on

students' individual narratives. In their study, career counselors utilized group counseling that encouraged storytelling and a narrative approach amongst small groups of students. This method allowed students to feel understood by their peers, and see that other students were dealing with similar barriers in their career search (Clark, Severy, & Sawyer, 2004). Another study by Ludwikowski, Vogel, and Armstrong (2009) emphasized the need for "career-related interventions that address the larger social support network of students to promote their use of career services in academic settings" (p. 7). Multiple studies emphasized the powerful role that peer mentors can play in encouraging Latinx students to find and utilize career services, as well as increase their leadership experiences on campus (Rios-Ellis, Rascón, Galvez, Inzunza-Franco, Bellamy, & Torres, 2015; Berrios-Allison, 2011; Zalquett & Lopez, 2006). Overall, it is clear that cultural awareness must be included in how career service offices approach their services and outreach.

Methods

For this project, the research team utilized a mixed-methods approach to provide an in-depth and effective assessment of the career services at the School of Liberal Arts at IUPUI. The research team has identified the following methods for conducting this study:

Review of Existing Data

A review of existing data was conducted to evaluate the office from a holistic lens. The IUPUI First Destination Survey, Diversity Report, and School of Liberal Arts Office of Career Development check-in survey and satisfaction survey were consulted.

Student Survey

A short Qualtrics survey was created to gain an understanding of how students in the School of Liberal Arts feel about their career services office. Qualtrics is a web-based survey tool used to conduct research, and the researchers used this platform since it is commonly used within IU institutions ("About Qualtrics at IU," 2018). While the survey was anonymous, the researchers did develop this short survey to collect demographic data, such as race/ethnicity, major, and year. The survey asked scaling questions to identify what students find valuable in their career services office and what would encourage them to use those services. There was also an option to submit their email address to collect interest in participating in an individual interview about their experiences.

The research team worked with the Office of Career Development staff to email the survey to all current students and request that they complete the survey. All survey responses were analyzed by the research team and shared with the Office of Career Development.

Individual Interviews

The research team finds value in the ability to hear students share their individual experiences with career services, their anticipated career outcomes, and interactions with their school through an individual interview. As Schuh, Biddix, Dean, and Kenzie (2016) note, qualitative assessment is valuable in understanding the meaning-making process for students, asking follow-up questions for clarification, and hearing the experiences of others. An individual interview allowed for a well-rounded understanding of the themes identified through the First Destination Survey and IUPUI Diversity report data, as well as data gathered in the initial intake survey. The individual interviews were a single occurrence, utilizing a semi-

standardized format to ground the interview in targeted questions while allowing flexibility for follow-up questions.

Interview Protocol

The individual interviews conducted with students used a semi-structured format with a standardized interview protocol for the researchers to follow. Interviews were held with one researcher. Interviews were scheduled for 30 minutes to allow for reasonable time to collect data. Interviews were conducted face-to-face on the IUPUI campus to provide accessibility to participants. Face-to-face communication provided an opportunity for the researcher(s) to identify nonverbal communication that may contribute to follow-up questions. The researcher(s) began each interview by explaining the purpose of the study, covering the following information:

According to First Destination Survey data for the School of Liberal Arts, Latinx and Hispanic-identifying students have the lowest full-time employment rate, and the highest part-time employment rate post-graduation. We'd like to learn more about how the career services office for the School of Liberal Arts has impacted your student experience at IUPUI, and how they could potentially be more beneficial for you to achieve your desired career outcomes, whether it's full-time employment, graduate school, part-time employment, a service or volunteer opportunity, or choosing to not seek employment. We will be providing overarching feedback gathered from these interviews to provide your school's career services office with constructive ways to improve services for the Latinx population and other students in the School of Liberal Arts.

After covering the purpose of the study, the researcher(s) delved into the pre-designed research questions. The researcher(s) informed the person being

interviewed about recording by covering the following information:

We'd like to record the audio of our conversation to make sure we're accurate in capturing this interview and your thoughts. This recording will only be kept until we transcribe the information, and no identifying information about you will be connected with the interview. Are you okay with us recording?

Interview Questions

The researchers asked five questions during the interview that are expanded upon below. These questions assisted the team in answering the three research questions established for the study.

How did you decide on your major or academic program at IUPUI?

This question will be used as a method for encouraging participants to feel comfortable speaking with the researcher(s), and allowing time to establish rapport. The researcher(s) had an opportunity to hear more about why the participant decided on a major within or the School of Liberal Arts which provided more context to future questions.

What are your aspirations post-graduation academically or in your career?

A natural build from discussing their program or major is learning more about what their desired career outcomes are. The First Destination Survey data the research team used to inform their research interests provides data on what career outcomes students achieved post-graduation, but does not provide context for what students' desired career outcomes were when pursuing this education. While this study does not follow students to graduation, learning what students' intended career outcomes are can contribute to further research on potential disparities between desired outcomes and actualized outcomes.

How could your school's career services office assist you in meeting your post-graduation aspirations?

This question assisted the researchers in answering the research question: *What expectations do Latinx students have for their career services office?* This question also encouraged participants to think within the context of their desired career outcomes, which the research team hoped would encourage more thoughtful responses or more tangible suggestions for improving the office's services. Asking this question also centered the desired career outcomes for the student, as the researchers wanted to learn more about what could assist them in achieving their goals, not just thinking about what could make the office better.

How could your school's career services office encourage you to use their services more frequently?

This question also answers the research question about expectations Latinx students hold for their school's career services office, but through a different lens. While this question could have elicited more responses about ways the career office's services could improve, this question could also encourage participants to think more about the career service office's outreach methods and student interactions. This question was also developed to help gather data connected to CECE indicators about holistic support.

How do you feel that your ethnic identity is supported or not supported by the career office through their services, outreach, and environment?

Our final question sought to answer the research team's final research question: *To what do students and staff attribute the disparity in Latinx student career outcomes in the School of Liberal Arts?* This interview question was also potentially the most uncomfortable or difficult to consider for

respondents, which is why it was asked last. Asking this more complex question when rapport has been established between the researcher(s) and the participant was intentional, as the researchers hoped it would improve responses (Harvard, 2018). Allowing participants to feel either negatively, positively, or somewhere in between about their experiences with their career services office encourages honesty from the participants. This final question also connected fully to the purpose of this research: understanding how career services within the School of Liberal Arts can improve their services to provide more promising practices for Latinx students, and connect those students with their aspirations post-graduation.

Staff Focus Group

The staff focus group was an opportunity for staff to engage in discussion regarding the research questions. In particular, the staff focus group helped the research team answer the third research question: *To what do staff and students attribute the disparity in Latinx student career outcomes in the School of Liberal Arts?* The staff were able to engage in dialogue about the results from the IUPUI First Destination Survey that provided the research team a better glimpse into the context surrounding the data points. Due to the short timeline of this project, utilizing a focus group provided the best opportunity to meet with multiple staff members. Additionally, the goal of this focus group was not to reach a particular consensus but to hear the opinions and thoughts of the staff (Kruger, 2014). By using open-ended questions, the research team prompted a dialogue amongst the staff while serving as moderators and listeners (Kruger, 2014).

Two members of the research team were present at the focus group to help facilitate and prompt discussion. The focus group was 45 minutes long and held during

the office's staff meeting to increase the quantity of participation. The staff members were informed of the main topics to be discussed in the focus group prior to the meeting. Like the individual interviews, the focus group was a single occurrence event and the research team used a semi-structured model to provide guidance but keep flexibility for follow-up questions and deviations in conversation. The research team did not record the focus groups as the team believed that a video recording would be necessary to know who was speaking. Additionally, a video recording could negatively influence the participation of staff members in the dialogue.

Analysis

When the data collection process was complete, the research team examined the data for common themes from each survey question. The researchers used these themes to help create follow-up questions and to gain a contextual background of students' experiences before in-person interviews. When conducting the in-person interviews the researchers made sure that all of the gatherings were accurate. Interviews were recorded by using an electronic device, such as a cell phone with recording options and then transcribed. Only the interviewers listened to the interview and read the transcription of the interview. The interviewer transcribed the audio for the research team and then deleted the interview off the cell phone to protect the students' identities. All of the transcribed interviews were saved as pseudonyms to protect the identity of the students and staff involved.

After transcribing the interviews, the research team coded data by determining themes after reviewing all qualitative data sources. These codes were analyzed within the conceptual framework, the Culturally Engaging Campus Environments (CECE)

Model, to provide suggestions for further research and findings about the relationship between Latinx students and career services. The research team identified these methods as important to completing the study and achieving a holistic view of the relationship between Latinx students and the Office of Career Development at the School of Liberal Arts. The main focus of the study, the student-centered approaches, allowed for the research team to identify essential themes to improve career services for Latinx students.

Results

The section breaks down the results of the qualitative and quantitative methods employed by their categories. Due to the mixed methods approach, the results come from a variety of sources and are described by each method.

Review of Existing Data

The research team began data review process by analyzing existing data from the IUPUI Diversity Report, First Destination Survey, and from websites developed by the School of Liberal Arts. The IUPUI Diversity Report of 2018 shows a slight increase in the percentage of Latinx students enrolling at IUPUI since 2012 (5% to 7%). When reviewing the data from the IUPUI First Destination survey, the research team noted that Latinx graduates from the School of Liberal Arts had the lowest full-time employment rate (50%) and the highest part-time employment rate (16%) compared to other racial/ethnic groups (IUPUI, 2018a).

The check-in survey showed that students typically came for scheduled appointments while the number of drop-ins was significantly less (858 students as compared to 110 students). Additionally, this data showed that students primarily came to the career office for assistance with resumes/cover letters (31.54%), career and

major explorations (12.7%), or for their career course (11.59%). Other services, such as mock interviews or interview prep, are utilized much less (1.71% - 2.81%) (Check-in Survey, 2018).

The student satisfaction survey gives insight on students' thoughts after meeting with a member of the Office of Career Development. Not every student who visited the office actually completed the satisfaction survey (125/900+ visits). These data show a higher number of students saying they received help such as mock interviews (7.22%), but resume/cover letter assistance was still the top conversation topic (31.67%). Students stated that, as a result of these services, they "had a successful interview," were "able to apply for the appropriate position," and were able to "better understand my own career interests and/or goals." Most of the qualitative feedback given by students who completed the survey was positive and emphasized that "this office has help build my confidence in my career search" and that students "felt more confident" as a result of their meetings. Only one student who left qualitative feedback was critical, writing "I did not find the meeting helpful at all." The data from these three sources informed the additional method selection and provided valuable context for approaching the assessment ("Satisfaction Survey," 2018).

Staff Focus Group

The researchers met with the staff of the Office of Career Development to have a discussion on the main overarching question: *to what do staff and students attribute the disparity in Latinx student career outcomes in the School of Liberal Arts?* Throughout this discussion, the staff emphasized that they are working diligently to provide great amounts of support to all students and to promote a supportive and inclusive environment. The staff expressed

their eagerness to learn about the results of this research to gain constructive feedback and to learn ways to better support the Latinx student population at IUPUI.

During the staff focus group, the staff agreed that their marketing was very effective and constantly displays students from all ethnicities and backgrounds. The Liberal Arts Office of Career Development does most of its marketing through fliers and brochures outside of the office, the weekly newsletter, Instagram, and Facebook. The staff ensures that there are diverse faces on their marketing materials so that every Liberal Arts student can see themselves within this school. The office's social media pages promote for other organizations, specifically organizations focused on certain identities, to show students that this office fully supports them.

Currently, there are not any specific programs tailored to Latinx students within the IUPUI School of Liberal Arts. One of the staff members stated that the office aims to be inclusive and have a wide range of events. The office focuses on partnering with other offices on campus, such as the multicultural office, to promote events for a variety of student populations. For example, both offices recently partnered on an event focused on the Latinx population and discussed career preparation.

Throughout the staff focus group, the research team probed the staff to consider what types of support they believe this student population needs. The staff discussed how it may be helpful to know what many of the common values are for this population because some of the staff members have noticed that family seems to be an important factor to the majority of these students. Also, the staff discussed how it may be helpful to learn more about current events within the news that affect this population, an example of this is news related to DACA. The main theme that the

staff believed would be helpful for this student group would be to find ways to inform these students that there are many other resources on campus that are crucial for the success of these students.

Student Survey

The research team chose to also include an electronic survey (referenced in Appendix A) that was distributed via email to all the students within the School of Liberal Arts at IUPUI. The survey was created using the Qualtrics program. After reviewing the all survey responses only five of the 98 participants were Latinx students, where the School of Liberal Arts has 142 Latinx undergraduate students total. Although the researchers did not receive as many Latinx student participants as other ethnicities the survey information is still valuable to share. All five of the Latinx students who answered the survey agreed that all the career services that were mentioned throughout the survey were important or very important to them. However, 60% of these students have never used career services through the School of Liberal Arts. This is alarming because all the students view these skills important, but most Latinx students are not utilizing them according to the survey. The Latinx students who knew about the office did share that they heard about these services through their interviewing class, peers, faculty and staff, marketing materials, and the website.

Most of the 98 survey participants were white students at participation rate of 73%. The survey had a response rate of 75% for women participants and most students who participated in the survey were in their fourth year of college. According to the survey, 51% of participants have never used the services or resources that are provided by the Office of Career Development. Students who have not attended the office mentioned that they did not feel the

office was geared towards their future career path or that visiting is not a priority due to their busy schedule. Many of the other participants shared that they were not aware of the resources. However, 80% of the participants mentioned that the resources provided through the Office of Career Development are important or very important for them to receive as students. In the survey, 87% of participants shared that resources such as field visits, informational interviews, internships, shadowing experiences, summer/part-time jobs, and cooperative education are important or very important for students to receive help and resources on.

Although many students mentioned they have not used the Office of Career Development within Liberal Arts, most students do feel that the office has encouraged their interest in graduate/professional school and/or obtaining employment. According to the survey, most students (41%) are finding out about the Office of Career Development through faculty and staff. Only 16% of students claimed to find out about the services through the marketing resources.

One student shared an extended response in the survey explaining, "I'm not sure if it's offered or not because I haven't explored the office and their resources, but I'm currently researching and am very interested in learning more about how students can 'sell their skills' for a career not necessarily related to their degree". The survey shares that the interest and need for career services within the School of Liberal Arts does exist. Many students are finding out about the office's resources through faculty and staff. The survey shares the importance of relationships and how strengthening relationships can bring more students to the office to receive resources.

Student Interviews

The research team conducted three types of student interviews that were used as a foundation for the future recommendations for the Office of Career Development within the IUPUI School of Liberal Arts. The first student interview was a small focus group with the Latino Student Association (LSA) which included a female student, Kate, and a male student, Will. LSA is a Latino student organization at IUPUI with the goal of promoting academic excellence within their community, in addition to developing the knowledge of oneself. This student focus group included two members of LSA who were asked questions surrounding their values, experiences on campus, and their thoughts on the career services support at IUPUI.

Throughout the focus group, LSA provided constructive feedback on ways that the Office of Career Development could be more impactful to Latinx students on campus. When discussing strategies that the office could use to attract students, Will stated, “I would say to have more publicity on campus. For example, if I see a nice poster that promotes something and it interests me then I will make sure that I go to the event. So I think they need more of that.” LSA mentioned that students may be more prone to visit the office if they knew that it existed. The research team was also informed that LSA has a strong belief that Latinx students are passionate about reaching their career aspirations, in addition to receiving guidance regarding professional development. LSA discussed how their organization had a resume workshop for students that was facilitated by the LSA executive board. Kate stated that there were only six attendees to this event, however the participants believe that the number would have been exponentially greater if students knew a professional career services staff member was in attendance (Kate, personal communication, November 19th, 2018).

LSA expressed a strong interest in partnering with the Office of Career Development and believed that the office should partner more with other organizations to increase the marketing efforts on campus. LSA believes that, overall, career services offices on campus should increase their campus marketing and provide more motivation to students. When discussing ways the office could improve overall, Will stated, “I think that they could have more events towards the end of semester. During that time is when we need more support and motivation. I think the motivation is the most important part.”

The second type of interview was with a Latinx male freshman student on campus, Sam. Sam described how he believed the Office of Career Development at IUPUI needs to have more events that connect Latinx students with students from other marginalized groups. Sam strongly believed that this would encourage students to create a support group as they aim to develop as young professionals with similar experiences. Sam also expressed that he believed a better strategy for the staff to outreach to students was through student organizations’ social media platforms. “I know that the Latino Student Association would post announcements on their Snapchat and Instagram saying what they have going on, so the office could probably do that as well. Or you can also post flyers in Spanish because there could be some kids that have a difficulty speaking English too.” Sam believed that the Office of Career Development could have a better attendance rate from Latinx students if LSA and other student organizations publicize the events as well. Additionally, Sam’s suggestion of having flyers on campus in Spanish would create a more welcoming environment on campus for Latinx students and may increase their likelihood of attending the event. In regards to the events promoted,

Sam suggested, “The office could probably do something with the Latino Student Association. I know the Latino Student Association did a resume workshop event, so they could partner with them. It could be an event where we come for a resume workshop in Taylor Hall.” This recommendation aligns with the proposal made by the LSA member who also suggested partnering with the Office of Career Development on resume critiques.

The final student interview was with a female senior-student named Allison, who is a former student employee at the Office of Career Development, who also identifies within the Latinx population. Allison stated that throughout her time in that office, she could not recall seeing a single Latinx student in the office. Allison stated:

So even with the companies that we were partners with to help students get into a position, I never really did see anything where I can be like, okay, the students can relate to them. There was no Latin representation, even with the recruiters at the outreach programs or events, and there wasn't any Latin employees that students could come to and talk to. The Office of Career Development staff was diverse, so that was good, but it just, it was hard to really relate to. I felt like that's why the students didn't come into the office because there really wasn't many people that they could come to and ask specific questions like related to them, if that makes sense.

Allison continued to elaborate on how she believed the office could be more appealing to the Latinx student population. Allison stated, “I know that it's important to talk about it how we have to represent ourselves and even by our cover letters and resumes. All of that just has to be that much better than others, and even breaking it

down further for minorities. For example, stating what you really need to emphasize or bring out to show your skills.” Allison also mentioned that the first thing the office could do for the students was actually get these students into the office, and she believes that the office should find better strategies to outreach to students. A few of her suggestions were to host events around Latin holidays or events that include Latin food. Allison stated:

I think that the biggest thing is that they need to outreach. I know that a good thing would be if they were to partner with the multicultural center. I know that the multicultural center had a lot of events with Latinos. If the Office of Career Development could partner with them, then I think that that would help gain Latinx presence and that would be better. I think that is what it's lacking. I think that that's the reason these students never came in because I don't know if your research has showed, but the people that came to the office more often, ended up being further along in their career than the people that never heard about us.

A big takeaway from this interview was that Allison believed that the Office of Career Development has services that could greatly benefit the Latinx student population, but the students needed to become more aware of those benefits. Allison also shared that more jobs and internships being promoted by this office should be for positions with whom this student population would be interested in working.

Discussion

The results from our study were consistent with existing literature on career services. Fouad et al.'s (2006) study on

importance and usage of career services revealed that while many students recognize the importance of career services, only about half access those services. This is consistent with these survey results, with a majority of students marking getting help with various aspects of career services as important or very important, while only 51% have actually used the Office of Career Development's services. Additionally, Torres et al.'s (2006) findings on the ineffectiveness of traditional methods of outreach are consistent with the results of student interviews and the focus group. Traditional often refers to methods that are grounded in dominant narratives, and particularly methods that are built around and for the success of white students. Latinx students are requesting more active and innovative outreach from the Office of Career Development to fully promote their services and get more Latinx students into the office.

The results from this study were examined through the Cultural Familiarity and Proactive Philosophies indicators of the CECE model (Museus, 2014). Student interviews and the focus group reveal a desire for marketing materials in Spanish, more Latinx staff in the office, and Latinx recruiters at career fairs and other events, which reaffirms the importance of having staff and resources that represent the Latinx identity and culture of students. Additionally, a major finding stems from the lack of awareness students have about the Office of Career Development. Through analyzing the results, it is clear that the Office of Career Development has marketing materials and a brand that is well designed and represents visually racially diverse students. However, these materials have not been effectively promoted to students to influence their awareness of the office or decision to visit the office. By shifting away from more traditional methods

and moving toward considering more active outreach tactics, the office will enact a more proactive stance.

Finally, the results demonstrated the assets of working with students in career development to center them in decision-making. Student interviews revealed a desire to partner with student organizations as a way to get connected to the office. Students can act as a vital promotion piece for the office while ensuring that decision-making is student-centered and most effective for the use of resources.

Limitations

Before addressing the recommendations for the Office of Career Development, it is important to highlight some of the limitations of this research. The first limitation is that the results of this report are not necessarily generalizable to every career services office, as the recommendations are directed towards this specific office. However, this report does highlight the limited current research on the role of career services for Latinx college students. Second, Latinx students were underrepresented in the survey, as at IUPUI, where approximately 8% of students are Latinx and only 5% of survey respondents were Latinx students. While the survey results helped develop a more holistic review of the Office of Career Development as a whole, more data from Latinx students would have been impactful.

Recommendations and Conclusion

Based on the IUPUI First Destination Survey, IUPUI Diversity Report, the review of literature, and analysis of student collected data, the research team developed a few recommendations for the Office of Career Development in order to more purposefully engage with the Latinx

student population. A major theme throughout the literature and survey responses was the lack of awareness of the office and the services that it offers. One recommendation for the office is to focus on inclusive marketing. This marketing should include more than pictures of a diverse student population, but also consider marketing in different languages such as Spanish. Outreach should include partnering with student organizations, such as the Latino Student Association (LSA). Partnering with student organizations is a way to reach a new population of students to encourage them to participate in events that will be helpful to them, while also giving them more agency in the career process. The LSA explained their interest in career services and how they believe the partnership would be beneficial to their members. Most students who answered the online Qualtrics survey explained that the main reason they knew about the Career Development Office was because of a faculty or staff member. Partnering with faculty is another recommendation to the office. This can be done by providing them with the information they need to promote the office, or by asking faculty to allow short class presentations to promote the office and explain their services. By partnering with faculty, student groups, and developing new strategic marketing, the researchers hope that the Office of Career Development will be able to reach a wider population of students.

Since students have interest in career services, this can be a great way for students to get involved and become peer mentors. Peer mentors would provide students with peer-to-peer learning on a variety of topics. The students would give resume critiques, lead career skills workshops, and provide interview advice. It would also be a developmental opportunity for students to act as a mentor. Peer mentors would provide

the office with an additional resource so they are able to meet with more students. After conducting this research project, it is clear that the office is in need of additional resources. To accommodate for the recommendations of stronger marketing materials, valuable partnerships, and a peer mentor program, it is necessary to have more professional staff in the office. It is important that all the professional staff are on the same page with an emphasis on collaboration and outreach to the Latinx student population and more students in general. If the office hires more professional staff, they would be able to increase the number of workshops and partnership events that they plan throughout the semester.

Another recommendation is to consider the physical environment for the Office of Career Development. This office's space is very tight with only two small offices besides the lobby area. To be most successful with the recommendations, a larger space would be essential. A larger office space would allow for meeting and workshop rooms so students could meet at the Office of Career Development instead of a different location. This would create less of a barrier for students to find events and meetings they have. A larger space would also allow for the opportunity to make the office welcoming and collaborative. As of now the office is cramped but could be made into a much more inviting area and stress-free environment. Students may be more likely to come in and see what is going on in the office if it were to be larger, which could lead to many great career conversations. Overall, the Office of Career Development is dedicated to their students and invested in providing the best and most effective services possible. The research team believes that by developing their marketing, outreach, student engagement, and human and physical resources, the office would be able to continue the important work they are

doing with a larger portion of the student population.

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Appendix A - Survey Instrument

This survey will collect the demographics of survey respondents, in addition to assessing the experience and expectations of students within the School of Liberal Arts at IUPUI. The survey link will be sent as an email for students to complete.

1. How often have you visited career services, accessed its resources, or used its services?
 - ☐ Many times (6+)
 - ☐ A few times (2-5)
 - ☐ Once
 - ☐ Not at all
2. If you have not used career services at all, indicate the reason(s) by checking the items below.
 - ☐ Unaware of services
 - ☐ Know what I want to do and how to do it
 - ☐ Not yet a priority for me
 - ☐ Getting advice/help from someone outside career services
 - ☐ Office seems uninviting
 - ☐ Inconvenient location
 - ☐ Inconvenient office hours
 - ☐ Heard career services isn't very helpful
 - ☐ Services seem oriented to other majors/students
 - ☐ Services seem oriented to seniors
 - ☐ Others (please specify) _____
3. How important to you is it to receive help with each of the following services?
 - a. Help in finding and researching career, educational and employment information
 - ☐ Very important
 - ☐ Important
 - ☐ Somewhat important
 - ☐ Not important
 - b. Help in establishing and planning career goals
 - ☐ Very important
 - ☐ Important
 - ☐ Somewhat important
 - ☐ Not important

- c. Help in understanding my interests, skills, personality, strengths and values and relating them to career choices
- ☐ Very important
 - ☐ Important
 - ☐ Somewhat important
 - ☐ Not important
- d. Help in exploring career options through field visits, informational interviews, internships, shadowing, experiences, summer/part-time jobs, and/or cooperative education
- ☐ Very important
 - ☐ Important
 - ☐ Somewhat important
 - ☐ Not important
- e. Career services has encouraged my interest in graduate/professional school and or obtaining employment.
- ☐ Strongly agree
 - ☐ Agree
 - ☐ Disagree
 - ☐ Strongly disagree
4. How did you hear about career services?
- ☐ Faculty/staff
 - ☐ Website
 - ☐ Marketing material
 - ☐ Another IUPUI student
 - ☐ Other, please specify _____
5. My overall experience with the career services office was
- ☐ Excellent
 - ☐ Good
 - ☐ Fair
 - ☐ Poor
6. Are you over 18 years of age? ☐ Yes ☐ No
7. Race/ethnicity (mark all that apply):
- ☐ African American
 - ☐ Asian American
 - ☐ Caucasian
 - ☐ Hispanic
 - ☐ Native American
 - ☐ Other, please specify _____
8. Gender: _____
9. Class Standing (selecting one):
- ☐ First Year
 - ☐ Second Year
 - ☐ Third Year
 - ☐ Fourth Year
 - ☐ Fifth Year +
10. Major:
- ☐ Liberal Arts - Africana Studies
 - ☐ Liberal Arts - American Sign Language/English Interpreting

- ☐ Liberal Arts - Anthropology
- ☐ Liberal Arts - Communication Studies
- ☐ Liberal Arts - Economics
- ☐ Liberal Arts - English
- ☐ Liberal Arts - French
- ☐ Liberal Arts - General Studies
- ☐ Liberal Arts - Geography
- ☐ Liberal Arts - German
- ☐ Liberal Arts - Global and International Studies
- ☐ Liberal Arts - History
- ☐ Liberal Arts - Individualized Major
- ☐ Liberal Arts - Journalism and Public Relations
- ☐ Liberal Arts - Law in Liberal Arts
- ☐ Liberal Arts - Medical Humanities and Health Sciences
- ☐ Liberal Arts - Philosophy
- ☐ Liberal Arts - Political Science
- ☐ Liberal Arts - Religious Studies
- ☐ Liberal Arts - Sociology
- ☐ Liberal Arts - Spanish
- ☐ Other, please specify _____

11. Please submit your email below if you are interested in participating in an individual interview about your awareness and/or experiences with career services at IUPUI.
