What Makes
RACIAL DIVERSITY
Work in Higher Education

Academic Leaders Present Successful Policies and Strategies

Edited by: **FRANK W. HALE JR.**   Foreword by: **William E. Kirwan**

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IN HIGHER EDUCATION

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Edited by Frank W. Hale, Jr.

FOREWORD BY *Dr. William E. Kirwan*

In memory and in recognition of those who
sacrificed themselves
for the good of others

IN MEMORY
of

Mr. and Mrs. Frank W. Hale, Sr.,—my parents
Mrs. Ruth Colleen Saddler Hale—my wife
Dr. Eva B. Dykes
Ms. Henrietta Emmanuel
Elder Calvin E. Moseley, Jr.
Elder Frank Loris Peterson
Dr. Charles H. Wesley
Ms. Luvada Lockhart White

IN RECOGNITION
of

Dr. William J. Holloway
Dr. William E. Kirwan
Dr. Jannith Lewis
Dr. Gaines R. Partridge
Dr. Arliss Roaden
Dr. Jon Robertson
Dr. Calvin B. Rock
Dr. Mervyn Warren

CONTENTS

ACKNOWLEDGMENTS

Diversity and the Future of Higher Education,"* previously included in *The Making and Remaking of a Multiculturalist* by Carlos Cortés and published by Teachers College Press of Columbia University (2002), and Neil L. Rudenstein's "Diversity and Learning at Harvard" which appeared in *Pointing our Thoughts*, published by Harvard University (2001).

I have been particularly privileged to be associated with Ohio State University in various venues during the past three decades. William J. Holloway, William E. Nelson, Jr., Arliss Roaden, Edward H. Jennings, and William E. Kirwan have been particularly strengthening in their visions and support.

Mere words do little to express my gratitude for the love that I have received during the final stages of this work from the queenly lady, Ms. Mignon Scott Palmer Flack, who will very soon become my bride and joy.

Finally, genuine gratitude goes to my family: my children Ifeoma, Frank III, and Sherilyn for sacrificing their time during my sustained recesses in the preparation of this work and my deceased wife Ruth who, up until her passing in November 2001, helped to "keep the fires burning" with fresh ideas, food on the table, abounding love, and uncompromising spiritual guidance.

This book, *What Makes Racial Diversity Work in Higher Education*, has been inspired by a desire to move beyond the rhetoric of diversity and to capitalize on the perspectives of those who have been active thinkers and practicing programmers in this vital area. Some institutions have been willing to move beyond the conservative aspects of ethnicity into a more inclusive framework of promoting the positive efforts of diversity. I have selected scholars who have played critical roles in establishing and clarifying the rationale for diversity in a democratic society. This book of essays establishes the case for racial diversity; the challenges which diversity offers to the academic community as a whole; examples of how some institutions developed successful models of diversity; and to what effect the history of racial diversity in higher education has influenced aspects of diversity today. It is my hope that this collection will contribute to the understanding and skills of those whose concern it is to develop strategies that will neutralize and eliminate the practices that have subverted and supplanted democratic ideals and goals.

In the foreword, **Dr. William E. Kirwan** highlights the importance of "acting affirmatively to eliminate the present-day results of bias and prejudice." He underscores the point that those in positions of responsibility should not be satisfied with race- and gender- "neutral" policies and practices, because "neutrality alone cannot erase the efforts of centuries of discrimination." Kirwan highlights "three reasons why higher education must do better—significantly better—in our efforts to create more inclusive campus environments: (1) the correction of past and present inequities; (2) the development of the high-quality workforce our nation will need in the coming decades; and (3) the value added to

the education of all students when they learn within a diverse community." He insists that the challenge is not only to prepare minority students for success, but also to prepare all students from all races and backgrounds to work effectively in a decidedly more diverse environment.

William E. Sedlacek suggests that most programs in support of students of color focus on advising, counseling, tutoring, admissions, and financial aid. He insists that research is vital, and that any effective program to meet the needs of students should be based on research. Sedlacek's premise is based on research in which he, his colleague, and students have been engaged for more than thirty-five years. He readily admits that research alone can not bring about change but believes that professionals are likely to be more successful in their efforts when "armed with good goals, good data, and guiding principles" that can make a difference.

Paul Kivel's essay, *"The Culture of Power,"* is about racism for and among white people. He provides intervening strategies to help people and institutions to deal with systemic racism. Kivel provides a candid assessment of how whites use their inside power to gain advantages, privileges, and resources not available to other people. In the final analysis he states "building a democratic, anti-racist, multicultural society is the only way to provide us with a deep level of security. Nothing less will do because only justice will put out the fire."

Carlos E. Cortés reviews the concept of *pluribus-unum* and its value to societal diversity. He presents a forceful challenge of the necessity and importance of balancing the two imperatives, "both deeply embedded in our nation's history and its constitution." He laments *pluribus* extremism and *unum* extremism. Cortés notes that *pluribus*, while allowing for differences of opinion, should not be guilty of rejecting personal values. On the other hand, he indicates that those who espouse *unum* should not consider racial diversity as a threat to society. He seems to imply that society is richer because of the singular contributions of each racial group. There is no doubt the involvement of each is for the benefit of all.

Raymond A. Winbush looks directly at the relevance of diversity and its importance for maintaining the United States' competitive edge in the workforce. He argues that the nation must come to grips with the challenges of diversity. Winbush exposes the hypocrisy of a nation that espouses diversity on one hand while undercutting "the very strategy, affirmative action, that could accelerate its growth."

Samuel Betances's essay clearly demonstrates the breadth of knowledge that educators can gain by expanding their multi-cultural knowledge base, by working to make tenured teams inclusive, by becoming bridges to student success rather than barriers, by valuing the potential intelligence and competence of all groups, and by selecting only those textbooks that are balanced in their treatment of different racial, ethnic, and cultural groups.

Neil Rudenstein presents a cogent historical view of *"Diversity and Learning at Harvard."* He indicates the educational importance and the singular benefits of diversity in the academic arena. He provides a provocative survey of Harvard's progress when dealing with the issue of diversity. He cites the impact of Charles William Eliot who became president of Harvard in 1869, and who "saw diversity along regional, social, economic, religious, and racial or ethnic lines—as a defining feature of American democracy." W. E. B. DuBois paid him a handsome tribute by stating that he [Eliot and others] "sought to make Harvard an expression of the United States." The concept of diversity expanded at Harvard as the years came and went. Rudenstein emphasized the fact that Harvard does not admit first-year students "atomistically" in isolation from other students. Rather it tries to "compose" a class that, in all its variety, has considerable power to "teach itself," so to speak, "through innumerable encounters, associations, and discussions among students of varied backgrounds and experiences."

Clarence G. Williams's essay, *"The MIT Experience: Personal Perspectives on Race in a Predominantly White University,"* unfolds and mirrors, in a fluid and autobiographical way, the role that Williams has played in addressing issues of diversity at Massachusetts Institute of Technology during the three decades that he has served in key

administrative positions at the institution. Williams highlighted solid principles and strategies as indispensable in making diversity an essential component in the life and structure of any institution. The essay indicates that MIT has made an enormous commitment of its resources over the years to address the continuing existence of barriers to educational access. The determined efforts of Dr. Williams have provided the higher education community with a model that is workable when there are leaders who understand the breadth and benefits of diversity.

Antoinette Halsell Miranda's essay, *"Self-Discovery to Actualization: Charting a Course to Make a Difference,"* gives us an understanding that racial and cultural diversity challenges people of color to look within themselves. Reared in a predominantly white setting during her high school years, she felt considerable pressure to adapt. After Miranda, a major in school psychology, was exposed to the disparity between IQ test scores of blacks and their white counterparts, she became seriously committed to giving every child an equal chance to learn; thus, she began a journey on the highway of exploration on issues of cultural and racial diversity. Believing that all students can learn, she made the commitment of giving them what it takes to learn. Directing the school psychology program at Ohio State University, she provides training for future teachers who will be working with diverse student populations. Believing that teachers must be properly trained to nurture students from diverse backgrounds, Miranda transformed the school psychology program in such a way that school psychology majors begin to focus more on urban education by connecting with and working in the Columbus (Ohio) City Schools. The goal of this mandatory experience is to establish standards for teachers that will equip students of color with the skills they need to be competitive in the school setting and in later life.

Milton E. Turner discusses the primary reasons for the success of racial diversity at the University of Virginia. He details the role that the Office of African-American Affairs has had in increasing the presence, participation, and persistence of African-American students at the institution. It is obvious that the university has made a massive effort to both recruit and retain its black students as 87.2 percent or 1,256 students

were graduated who entered in 1996. It is obvious that the selection process, the Peer Advisory Program, the Faculty-Student Mentoring Program, the Parents Advisory Association, and the Luther Porter Jackson Black Cultural Center all combined to demonstrate that caring relationships produce a harvest of positive results and yield a bountiful return to the institution that has made an enormous commitment to educational equity.

Lee Jones describes the historical development of the Office of Multi-cultural Student Services at Washington State University during his tenure as director of that office. Jones is very methodical in his documentation that students' needs must be the core of successful programs that both recruit and retain students. He agrees with Vincent Tinto "that education, not mere retention," should be the guiding principle of retention programs. The office focused on six functional areas: recruitment and community relations, retention services, counseling services, strategic planning and new program initiatives, operations, and evaluation and assessment. Once the office was reorganized, a Multicultural Center was established, and it became the home base for students of color. Within the center the following were created: the African-American Student Center, Asian/Pacific-American Student Center, Chicano/Latino Student Center, and the Native-American Student Center. Their outreach efforts to target racial and ethnic constituents was successful in attracting students to the university. The university also set in motion a comprehensive retention program, which also is beginning to pay rich dividends.

Mac A. Stewart goes right to the heart of identifying diversity programs that work at Ohio State University. Over the years the institution has embraced a number of successive and successful innovations that has placed it among the top public universities which have invested heavily in the recruitment, growth, and development of students of color. The university is continuing to recognize that it must focus on results rather than on rhetoric in helping students of color to achieve success in acquiring a good education and in establishing significant career profiles after they have graduated. Many institutions have, in some measure,

xvi

begun approaches to minimize racial disparities at their institutions. A limited number have invested millions of dollars over an extended period to close the discrimination gap so obvious on numerous campuses. Stewart chronicles the impact of such initiatives at Ohio State including the Young Scholars Program, the Freshman Foundation Program, the Minority Scholars Program, the Graduate and Professional Schools Visitation Days Program, the Minority Continuing Education Program, and the President and Provost's Diversity Lecture Series Program, among others. Under the leadership of Dr. William E. Kirwan, Ohio State President from July 1998 through June 2002, the university developed a comprehensive Diversity Action Plan, which focuses on accountability in all areas of the campus.

JoAnn Moody's perceptive and provocative essay places the major responsibility for the retention and graduation of minority students on departmental units. While recognizing the important contributions of various student support services, she nevertheless insists that departments must look themselves in the eye and elevate the focus of their efforts in taking on the problems associated with institutional racism. They need to establish new ways of thinking and in confronting those policies, traditions, and structures that create racial disharmony and discourse. Research indicates that students who leave graduate school do so because they have become demoralized, not because, as some faculty invariably infer, the students can't do the intellectual work. The students' academic weakness is not the culprit but rather a department's "hostile or laissez-faire approach" according to Moody. She enumerates seventeen Good Practices that contribute to student successes. Moody proposes cross-cultural workshops for departmental faculty and mentors to examine those cognitive schema and stereotypes that impede healthy faculty–minority student relations.

Myra Gordon plunges us deep into the approaches that are used to search for and select minority faculty members. In a system where racial privilege is determined, for the most part, by white males, Gordon reminds us that new strategies must be implemented to neutralize those racial disparities that are so ingrained at institutions of higher educa-

tion. She shares her personal experiences of effective faculty diversification while working at a major research institution. She insists "that no one knows what goes on in a search committee, and that it "is not so much a matter of confidentiality, but rather it is a matter of privilege that makes the process a closed one." Gordon speaks to those deeper issues of culture, practices, and allegiances which minimize the probability of closing the racial gaps that exist in the academy. On the other hand, her essay focuses on what she discovered was doable and effective when there is committed and capable leadership, accountability that works, a representative search committee, position descriptions that include both required and desired qualifications, serious searches for diverse applicants, well-planned and human campus visits, and hiring candidates based on shared partnerships among the faculty, dean, and department chairs. Search committees were asked to create profiles of excellence rather than ranking candidates; then, the dean and department chair person made the final hiring decision. Based on her involvement in directly working in the area of faculty diversification, Gordon demonstrates that in a racialized campus community, racial privilege can change.

Freeman A. Hrabowski, III has cited the troubling underrepresentation of minorities in science as a professional challenge to develop programs and strategies to expand the pool of minority students in science and engineering. Under his leadership at the University of Maryland, Baltimore County, the Meyerhoff Scholars Program was established. Hrabowski identifies thirteen components that "create an environment that continually challenges and supports students from their pre-freshman summer through graduation and beyond. It has been particularly helpful and effective in graduating African-American students who have done postgraduate study and pursued research careers in science and engineering.

Donald Brown identifies and puts in perspective the value of the AHANA (African-American, Hispanic, Asian, and Native-American) Student Programs at Boston College. He has brought together those initiatives and strategies that have provided academic support and assistance to students who were identified as being academically underprepared. More than 1,000 students have participated in the Options

Through Education—Transitional Summer Program. Based on a retention rate of 95 percent, nearly all of the OTE students "have become highly productive and contributing members of society." In applauding them, Brown says, "They have become doctors, lawyers, nurses, ministers, educators, bankers, and entrepreneurs." The six-week OTE program provides a substantial orientation that prepares students to be competitive in the academic years that follow. Academic advising, tutorial assistance, peer mentoring, performance monitoring, career counseling, financial-aid advising, scholars recognition programs, church attendance, and community involvement combined to reflect the tenor of what can constructively happen for students when there are collaborative partnership efforts throughout the institution.

Linda S. Greene and Margaret N. Harrigan charted the experience of the University of Wisconsin-Madison that in funding for faculty hiring over a twenty-year period (1982–83 to 2002–03), the university showed significant increase in the proportions of new faculty who were members of a minority group than when the Madison Plan was underway during the period, 1988–93. There were significantly fewer minority hires in the pre-Madison Plan period and the post-Madison Plan period, each with only limited central funds to encourage diversity. Based on twenty years of data, the authors concluded that the existence of central funding for minority hires has been associated with an overall increase in the level of minority faculty hiring.

Leslie N. Pollard is very clear on what this book on racial diversity seeks to do. He makes a focused presentation on what Loma Linda University has done to respond to the educational challenges that policies and programs for racial diversity must confront in a university setting. He identifies five foundation approaches that must be embedded in an institution's culture for it to experience success in addressing the issues of race and racial harmony. Centering on the steps which one institution has taken to engage all players within the circle of the campus, Pollard pinpoints those positive interventions that are of crucial importance in making racial diversity work.

The purpose of this volume of essays is to facilitate change and discussion of how to address issues of diversity on college and university campuses. It is our hope that this collection will generate the kind of response that will invite attention and determination to develop new approaches that will achieve relevant practices that will make diversity a significant value at our institutions. The success of so many of our students is dependent on the commitment, the desire, the determination, and the ability of the institution to make a positive difference.

William English "Brit" Kirwan

WILLIAM ENGLISH "BRIT" KIRWAN became the third chancellor of the University System of Maryland on August 1, 2002.

A widely respected academic leader, Dr. Kirwan served as president of Ohio State University from 1998 to 2002 and as president of the University of Maryland, College Park (UMCP) from 1989 to 1998. Before his UMCP presidency, he was a member of the university's faculty for 34 years.

Dr. Kirwan received his bachelor's degree in mathematics from the University of Kentucky and his master's and doctoral degrees in mathematics from Rutgers and the State University of New Jersey in 1962 and 1964. He is a member of several honorary and professional societies, including Phi Beta Kappa, Phi Kappa Phi, the American Mathematical Society, and the Mathematical Association of America. A prolific scholar, he is co-editor of the book *Advances in Complex Analysis,* and he has published numerous articles on mathematical research.

Dr. Kirwan serves on the boards of directors of the American Council on Education (ACE), the National Association of State Universities and Land-Grant Colleges (NASULGC), the Business–Higher Education Forum, the National Visiting Committee for the National Science Digital Library, and the Blue Ribbon Panel of the National Dialogue on Student Financial Aid. He is chair-elect of NASULGC'S Commission on International Affairs, chair of its Council of Presidents, and chair of the Commission on Human Resources and Social Change. He is also a member of the board of directors of the Business–Higher Education Forum and co-chair of that organization's Diversity Initiative Task Force.

In 2002, Dr. Kirwan was elected a Fellow of the American Academy of Arts and Sciences; received NASULGC'S Commission on Human Resources and Social Change Distinguished Service Award; and was appointed by President Bush to the Board of Advisors on Historically Black Colleges and Universities.

President Clinton appointed Dr. Kirwan to serve on the National Commission on Mathematics and Science Teaching for the 21st Century. He chaired the National Research Council's Commission on the Mathematical Sciences in the Year 2000, producing the report *Moving Beyond Myths: Revitalizing Undergraduate Mathematics,* National Academy Press (1991).

Diversity in Higher Education:
Why It Matters

As my contribution to this volume, I have been asked to share some thoughts on why diversity matters in higher education. It's an assignment I relish.

For me, there are three basic reasons why we in higher education must do better—significantly better—in our efforts to create more inclusive campus environments: (1) the correction of past and present inequities; (2) the development of the high-quality workforce our nation will need in the coming decades; and (3) the value added to the education of *all* students when they learn within a diverse community.

The first of these reasons—correcting past and present inequities—regrettably is out of vogue today. Instead, a new orthodoxy is affecting, perhaps I should say *in*fecting, our colleges and universities. It holds that race and gender have no part in any of our decisions. Proponents of this view argue that our society has reached a point where race and gender should not matter. But the sad truth is that race and gender still do matter. They matter very much in ways that are disproportionately harmful to many women and minorities.

Consider salary equity. In a comparison of the salaries of white males and similarly situated minorities and women, based on ample empirical evidence I conjecture that most universities have *significant* salary inequities for minorities and women today. The exceptions are those few institutions that have had the courage to seriously review their salary equity issues and address the problems. Consider as well that minorities and women continue to pay significantly higher home-loan interest rates than do their white male counterparts with equivalent financial circumstances and credit ratings. Can anything explain this reality other than bias and prejudice? Can we in higher education assume that somehow we

are exempt from such prejudices in our recruitment, admission, appointment, and promotion practices?

Those of us in positions of responsibility must not only recognize and acknowledge the inequities that exist in our society and on our campuses, we must *respond* to them. This requires more than race- and gender- "neutral" policies and practices; neutrality alone cannot erase the effects of centuries of discrimination. Unless we act affirmatively to eliminate the present-day results of bias and prejudice, we will never achieve the diversity goals that we all boldly espouse.

Achieving diversity does not require, or even suggest, the abandonment of standards for admission or performance. But it *does* require us to ensure that individual merit evaluations do not resemble the patterns in salary equity or mortgage loans. Achieving diversity requires us to evaluate individuals on their abilities to help advance our institutions in a society where, unfortunately, race and gender seem to matter in everything except the interpretation of our laws.

A second reason that diversity in higher education is so important is much more pragmatic. It has to do with our future economic well-being and our global competitiveness. One of a university's central purposes is to prepare students for citizenship and careers; today that preparation must take into account the growing diversity of peoples and cultures that comprise our pluralistic global society.

In America today, we see a striking increase in the internationalization of our economy, the global nature of policy issues, and the education level required of our labor force and citizenry. Are we preparing to face these challenges? Will we have adequate numbers of people with the skills and knowledge to compete successfully in this emerging national and global environment? Can we make real our national motto, *E pluribus unum*, in a nation with a degree of diversity unimagined by the Founding Fathers?

We are on the cusp of monumental demographic change. More than 80 percent of the new entrants to our labor force are women or minorities; moreover, given differential rates of birth and immigration, our Hispanic and Asian populations are increasing 10 times faster than the white population; while the African-American population is growing more than five times faster than the white population. By 2020, the number of U.S. residents who are Hispanic or non-white will have more than doubled while the *non*-Hispanic white population will

not be increasing at all; in fact, it may decline. Just over fifty years from now, the average U.S. citizen—as defined by Census statistics—will be as likely to trace his or her ancestry to Africa, Asia, the Hispanic world, the Pacific Islands, and the Islamic world—as to trace it to Europe. At that point, diversity in the American workplace won't be a *goal;* it will be a *reality*.

Next, consider that by 2010, half of all jobs will require at least some college education. Also, as a result of retirements, the workforce will contain 10 percent fewer whites. Because there are fewer minorities in today's workforce, we will need a 30 percent increase in their numbers just to maintain the status quo.

Unless we dramatically increase the rates of participation of minorities and women in all fields—and most especially in those fields where they have been traditionally excluded—we simply will not have enough technically trained and culturally adaptable people to support a sophisticated, internationally competitive economy. Thus, the moral imperative for diversity in higher education is now united with social and economic necessity in a nation that, within a little more than one generation, will be without a racial or ethnic majority.

Our challenge is not just to prepare enough minority students for success in this new environment, however. The challenge is to prepare students from *all* races and backgrounds to work effectively in a decidedly more diverse workplace. This is the third reason why diversity is so vitally important in higher education today.

Recent research shows that cultural diversity and greater inclusiveness in higher education can enhance the learning environment of the entire university community, especially for those students who have lived mainly within a single cultural orbit. Thus, we are coming to understand that we can actually increase the learning of all students by subjecting everyone's provincialism to multiple perspectives.

As Justice Powell wrote in the *Baake* case, a university should be allowed to assemble a varied student body in order to create a more dynamic intellectual environment and a richer educational experience. This is what E. B. White called "the splendid fact of difference of opinion, the thud of ideas in collision."

A diverse environment fosters a plurality of perspectives. It creates the possibility of discourse and learning by talented people of various cultures, backgrounds, and experiences. It creates an opportunity for

students to come together, challenge each other's ideas, learn new perspectives, and grow as individuals. It holds out hope that the next generation of leaders will understand that our differences are our strength, that our diversity can be the essence of our excellence.

In the following pages, Dr. Frank W. Hale, Jr., a distinguished academic leader and a lifelong champion of diversity, has assembled papers from some of the nation's leading thinkers on the subject of inclusion in higher education. It is my hope that many will learn from the wisdom in these papers and implement the ideas contained therein on their campuses. It is important that they do so, for nothing less than the future well-being of our nation is at stake.

DR. WILLIAM "BRIT" KIRWAN
Chancellor
University of Maryland Systems

WHAT MAKES RACIAL DIVERSITY WORK

IN HIGHER EDUCATION

Frank W. Hale

FRANK W. HALE, JR. is vice provost and professor emeritus at Ohio State University, where he served from 1971 to 1988. Prior to coming to Ohio State University, Dr. Hale served as President of Oakwood College in Huntsville, Alabama. He is a graduate of the University of Nebraska, where he earned a bachelor's and a master's degree in Communication, Political Science, and English. He received his doctorate in communication and political science from Ohio State University and was awarded a post-doctoral fellowship from the University of London.
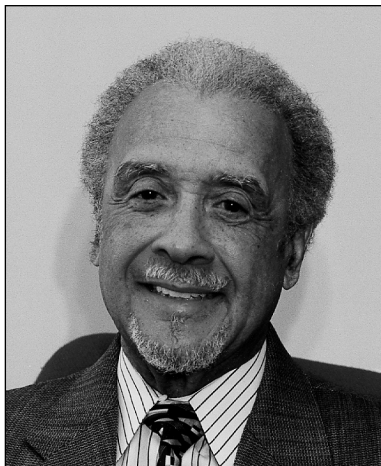
Hale, who has served in the field of higher education for fifty years, has held full professorships at Central State University (Ohio), Oakwood College (Alabama) and Ohio State University. At Ohio State, he served as Associate Dean and Chairman of the Fellowship Committee of the Graduate School, Vice Provost for Minority Affairs and Assistant to the President. Currently he serves as a distinguished university representative and consultant. Following Hale's retirement in 1988, he served as Executive Assistant to the President at Kenyon College in Gambier, Ohio.

Dr. Hale has authored and edited eight books and more than fifty articles in professional journals. He has lectured at more than 250 colleges and universities and at fifty state and national conferences. His innumerable awards and citations include the Frederick Douglass Patterson Award, the United Negro College Fund's highest award, and the Distinguished Service Award for Human Rights and Social Change from the National Association of State Universities and Land-Grant Colleges (NASULGC).

As a scholar, researcher, author, teacher, administrator, consultant and civil rights crusader, Hale was the engineer of many new initiatives at Ohio State University. He founded the Graduate and Professional Scholars Visitation Days Program and the Ohio State Mu Xi Chapter of the Alpha Kappa Mu Honorary society. Through his efforts, nearly $15 million in graduate fellowship awards were granted to approximately 1,200 minority students. Eighty percent of these fellowship recipients earned masters and/or doctoral degrees. As a capstone to his illustrious career, Ohio State University Board of Trustees voted him Vice Provost and Professor Emeritus, naming in his honor the Frank W. Hale, Jr. Black Cultural Center and designated the building in which it is housed as Hale Hall. An endowed scholarship has also been established in his name.

INTRODUCTION

The Complications and Challenges in the Championing of Diversity

This book is about the struggles and some of the remedies for those struggles that people of color face on college and university campuses. Institutions of higher education are a part of a global culture that maintains the racial divide and highlights the constant clashes between the ideals America espouses and what Americans practice in fact.

While race-conscious inequities still persist in all areas of American life, progress has been made toward achieving equity and providing equal access for racial and ethnic constituencies in postsecondary education. Hopefully, some day our actions on matters of race will catch up with common sense. This book explores ways in which colleges and universities have consciously shaped their philosophies, policies, and programs to address the underrepresentation of people of color in all institutions of higher education. Special emphasis is placed on those areas of cooperation within institutions that have made a positive difference in the recruitment and retention of people of color. It is our dream that the goal and idea of a "just" and diverse community will be embraced by American society in general and higher education in particular. The latter has the duty and responsibility of preparing leaders of the future by responding to issues and crises that threaten racial harmony. The higher education community can be a significant leader by incorporating effective initiatives that promote the presence, participation, and persistence of people of color within the academy.

Stylus publisher John von Knorring has given us priceless support and has taken the risk of commissioning the book from tried and untried authors; it is an act of unspeakable trust. His insight, warmth, and encouragement have both buttressed and reassured us on our journey.

As the editor, I owe a debt of gratitude to all those individuals who gave so generously of their time, insight, and experience in measuring the distance between our successes and our failures as we confront the continuing existence of barriers to access and success that face people of color. We hope the book will provoke academics and interest all educators in what has been thought and done to design and establish programs that advance the quality of life for all constituents of color within the academy.

The essays are designed to cover real-world issues of racial diversity in higher education. They deal with every segment of racial diversity on college and university campuses—research, racial disparities among students, faculty, and administrators, as well as professional and historical considerations.

"Diversity" is a term I never heard while growing up. That fact is a disturbing reality because I grew up in a "Community of Walls" that were either black or white; school walls, theater walls, hospital walls, hotel walls, restaurant walls, water fountain walls, public park walls, church walls, and, yes, even cemetery walls. Everything was separated on the basis of race, and it was legal. Thank God for the *Brown vs. Topeka* decision and the role and courage of people of color. The advocates of freedom included black Americans: Rosa Parks, Martin Luther King, Jr., Daisy Bates and The Little Rock Nine, Vivian Malone, James Meredith, Hamilton Holmes, and Charlene Hunter; Native Americans: Jack Forbes, Dennis Banks, and Clyde Bellecourt; Hispanic Americans: Caesar Chavez, Rodolfo Gonzalez, Senator Joseph Montoya, Delores Huerto, and Angel Guitiérrez. So much of society with its opportunities and rewards had been closed to people of color until these heroes and heroines made a difference.

In those early days, it was easy to detect institutional racism because it was visible and intentional. All the machinery was obvious and designed to keep people of color "in their place." However academics have access to institutions that encourage ongoing studies of racial policies. Racial policies today are less visible and far more difficult to determine.

This book is an effort to bring into focus the extent to which universities have attempted to address the gulfs that have existed on campuses relative to the presence and participation of students and faculty

of color and their white counterparts. The focus of this effort highlights the innovative approaches used to provide increases in enrollment, financial support, counseling, retention, mentoring, tenure, and promotion for those who have suffered from the predicament of historical and institutional racism.

There should be no question of the fact of white advantage; people of color must struggle to seize and keep hold of opportunities that whites expect at birth. Historical patterns of segregation and discrimination have plunged us into disruptive and controversial conflicts over how to reshape our society. I have lived and experienced the ebb and flow of higher education long enough to recall how higher education institutions imposed racial policies and practices on people of color who dared seek admission to their institutions. Universities used the forces of intimidation, imprisonment, and the support of government agencies to systematically keep blacks on the margins of education, shunted to the end of the line in their struggles for acceptance. Fortunately, polarization notwithstanding, the decision of *Brown vs. the Board of Education* and the Montgomery Bus Boycott gripped the imagination and spirit of black youth and some sympathetic whites. They refused to remain caged in the hardened history of America's neglect. They marched, they protested, and they occupied and confronted those in the hallowed halls of dehumanized learning with demands that began to make significant changes in coloring the landscape of universities.

The Historical Limits and Challenges of Diversity: Advocates and Adversaries

Racism is a disease ingrained in the fabric of American society. Racial prejudice becomes racism when one group has control over another group. Historically, blacks, Latinos, Asians, and Native Americans have been victimized by racism in the United States. Similarly, a small group of whites in South Africa promoted and perpetuated a policy of apartheid that used the whites' resources and power to deny rights and freedoms to the black majority, and when governmental powers are used to withhold education, a people's future is endangered; California's Proposition 209 has had a deleterious effect in recruiting students of

color, and even some of its original supporters now admit that the results are unfortunate.

Since the decision of *Brown vs. Board of Education,* laws discriminating against blacks and other minorities have gradually been eliminated. It was assumed by many that when all people received equal treatment under the laws, equality of all racial groups would be assured; it didn't take long to discover the major defect in this optimistic reasoning. As a result of centuries of discrimination and institutional racism, blacks and other people of color comprised an infinitesimal percentage of trained professionals, entrepreneurs, politicians, the affluent, decision-makers, and leaders in general. It became obvious that the major institutions in the United States were racist not because of contemporary laws but because of embedded structures with long histories of discriminatory practices that subordinated particular groups of people. Faculty and students of color at universities were disappointed to find that they faced discrimination, neglect, disinterest, and emotional manipulation, commonplace for people of color outside the ivory tower.

Most educational institutions, companies, labor unions and political parties had leaders who were white. The criminal justice system, for example, was composed of judges, jurors, lawyers, police officials, and prison guards who were for the most part white. The racial imbalance of white majority control made it difficult for other racial groups to advance at even a snail's pace. For this reason affirmative action was introduced as a policy to address historical imbalances. In fact it was President John F. Kennedy in his Executive Order No. 10925 in 1961 who first used the term affirmative action.

Affirmative action was proposed as a hands-on approach to end racism; it was hoped that taking a positive and proactive stance would make a positive difference in employment, in the admission of students to colleges and universities, in the awarding of government contracts, and other initiatives. Affirmative action became a wonderful instrument for expanding diversity on college and university campuses as well as in every other area of American society. Race-conscious remedies were used as an antidote to race-conscious inequities. Nevertheless, its success was limited when it came to an environment that was favorable and nourishing to the minds and spirits of constituents of color.

The U.S. Supreme Court addressed the legality of affirmative action most directly in its 1978 *Bakke* decision. Allan Bakke sought admission to the medical school at the University of California at Davis. Bakke knew that 100 positions were available and that sixteen of those openings were reserved for minority students under the school's affirmative action policy. He sued the university for denying equal treatment regardless of race. The case made its way to the Supreme Court, which wrote a compromised position on a very complex issue. The ruling indicated that in certain circumstances race could be used as an element in judging students for admission to universities. The decision was an ambiguous one in that it did not say how racial equality is to be measured nor pursued. The court advised that institutions may "take race into consideration" in making policy, but they may not use race as the sole criteria for the measurement or remediation of inequality. In effect, the court inaugurated the idea of "reverse discrimination" as a legal force.[1]

The controversial nature of the court's decision made it easy for the adversaries of affirmative action to unleash furious attacks on measures designed to level the playing field for minorities. They managed to exploit the discomfort of the general public by pretending and professing to believe that racial discrimination in the United States had ended. It become even more apparent that institutions of higher education played no small part in serving the interests of a system that had been in place for centuries.

Obviously those who have been beneficiaries of white affirmative action over two centuries did not intend to share those extra benefits with people of color who were denied those same privileges. Adversaries of affirmative action have also had some success in blinding the millions of America white women whose opportunities had been enhanced by affirmative action policies. These benefits gave them muscle because of Title IX and a larger representation in the historical male dominated professions of law and medicine.

In institutions of higher education, policies of affirmative action, as set by trustees and key administrators, have been responsible for flexible admission policies, financial aid packages to meet the needs of underrepresented students, special support services, and programs for substantially improving the campus climate for people of color. Affirmative action policies have also encouraged aggressive hiring practices,

mentoring programs for students and faculty of color, and curricula that reflect the contributions of people of color as a part of American historiography. All of these efforts were designed to close the gap in admission and graduation rates between people of color and their white counterparts. To be consistent and effective, these programs required substantial sums of money; it stands to reason that commitment without cash is counterfeit.

Meanwhile the opponents of affirmative action and diversity have directed their attacks against diversity, multiculturalism, and affirmative action. In a stinging and caustic attack on multiculturalism, Rush Limbaugh states that "multiculturalism is billed as a way to make Americans more sensitive to the diverse cultural backgrounds of people in this country. It's time we blew the whistle on that. What is being taught under the guise of multiculturalism is worse than historical revisionism; it's more than a distortion of facts; it's an elimination of facts." He pontificated further by saying, "I want everyone to be taught the things that are necessary for them to prosper as Americans, not black something or brown something or red something but as Americans."[2]

Allan Bloom disparaged those institutions during the 1960s that acquiesced to students' desire for equality in the academy. He chastened and demonstrated his contempt for these institutions in these words: "The American university in the '60s was experiencing the same dismantling of the structure of national inquiry as had the Germany university in the '30s. No longer believing in their higher vocation, both gave way to a highly ideologized student populace." Later he offered the following opinion:

> The fact that universities are no longer in convulsions does not mean they have regained their health. . . . The value crisis in philosophy made the university prey to whatever intense passion moved the masses . . . So far as universities are concerned, I know of nothing positive coming from that period; it was an unmitigated disaster for them. I hear that the good things were "greater openness," "less rigidity," "freedom from authority," etc.—but these have no content and express no view of what is wanted from a university education.[3]

Arthur Schlesinger in *The Disuniting of America* presents his position that children need to learn about their ethnicity and heritage from

their families, churches, and communities. He insists that children do not need encouragement from the schools to learn about their ethnicity, their heritage, or their language. Schlesinger conveniently overlooks the fact that all children, not just those of a particular race or ethnicity, need to learn, appreciate, and celebrate the accomplishments of those unlike themselves. Students are taught most everything from a Euro-Western perspective so is it any wonder that their concept of justice and fair play is tainted by a schizophrenic approach to democracy that espouses liberty and equality on one hand and practices something quite different on the other.

The parade of bellicose anti-affirmative action proponents is unending. Wilmot Robertson accuses the American educational system of "force-feeding minority and majority students alike on a thin, curricular soup of one part liberal dogma, one part majority belittlement, and one part minority mythology, providing little educational nourishment for anyone." He insists that the great failure of a heterogeneous school is its inability to stress effectively the moral-building aspects of education. He asserts that such learning requires "centuries of common history and millennia of common ancestry." Robertson invokes a categorical attack on the state of education, declaring, "Desegregation kills it by robbing it of its principal ingredient—the homogeneity of teacher and pupil. The disappearance of this vital bond from the American classroom may prove to be the greatest educational tragedy of all."[4]

It is fairly easy to understand why there are profligate historians and propagandists who sidestep any serious consideration of believing in or supporting diversity. Many, like Robertson, insist on Negro inferiority. They claim that black enthusiasts are guilty of gilding their religious and historical past. Why would anyone want to support the dynamic of diversity if they thought of blacks as the most backward of races, the most violent, and the most racist? Presumptuously, boldly daring to be prophetic, Robertson insists that "the American Negro will soon be out of his private wilderness. He will either return to his Old World homeland or be assigned a new homeland in the New, or there will be no homeland for anyone, black or white, in urban America."[5] It is quite apparent that too many accept the inequities of society as a routine factor in the scheme of things or, worse still, they refuse to recognize or admit them at all.

It stands to reason that the need for diversity is ridiculed and rejected by many in the larger community; such ridicule has maimed the progress of diversity in the academy. It is an old, old story that the only way to be accepted by society on matters of race is to accept the higher status position of the dominant group; this is often referred to as "Mr. Charley's way" in the African-American community. On the surface it appears that those who are willing to eat "humble pie" and accept some form of self-humiliation by not raising their voices against institutional inequities gain favor and position by those in power. They gain certain positions of limited authority because they refuse to "rock the boat;" they sidestep and minimize their cultural heritage by adopting the manners of their benefactors. They assume swaggering insensitivity that gives them diminishing influence among their own people; they are partners in policies against the interest or conscience of those with little redress; they are against those who resist traditions and practices that dehumanize people of color.

The debate against affirmative action also includes so-called leaders of color as well, including Thomas Sowell, Shelby Steele, Dinesh D'Souza, and Linda Chavez, to name four of the most prominent. They make powerful arguments against using affirmative actions to address group membership, promote the rhetoric of "goals and timetables" and blur the distinction between equality of rights and results.

It's Decision Making Time

The concept of diversity in its broadest interpretation has been viewed by educators for well over a century. Bowen and Bok point out that diversity has been stressed as an educational value for years:

> Originally, diversity was thought of mainly in terms of differences in ideas or points of view, but those were rarely seen as disembodied abstractions. Direct association with dissimilar individuals was deemed essential to learning. The dimensions of diversity subsequently expanded to include geography, religion, nation of upbringing, wealth, gender, and race.[6]

While there are many competing definitions of diversity, this book, authored by numerous scholars, will emphasize racial diversity not as

a singular percentage of people of color in the campus population, but as a network of values, policies, practices, traditions, resources, and sentiments used to provide coping mechanisms for students and faculty of color.

The inseparability of racial diversity and the changing demographics in our world bring to mind the discontent of those who perceive themselves as outside the system. Leslie Pollard expresses a sense of urgency in these words:

> The world is changing! Demographers say that the world of the 21st century will be more globally connected than at any other time in history. Communications, technology, media, immigration patterns, educational institutions, and travel are bringing diverse racial and ethnic groups into more intimate association. "Intimate diversity" is becoming the major descriptor of cross-cultural associations in our world. But intensity diversity is not taking place in a vacuum. In every interaction between groups there is a history—sometimes positive; often troubled, tortured; even painful between groups that makes cordial cooperation a challenge.[7]

Whereas civil rights was regarded as the nation's most important problem in 1964 and 1965, by the mid-1970s it had faded to the point of almost disappearing entirely. Whites commonly believe that the government has eliminated all the barriers and obstacles that stood in the way of black participation in American society. Feelings of racial resentment were encouraged by cultural conservatives such as George Wallace, David Duke, Pat Buchanan, and Rush Limbaugh. Such racial maneuvering was in stark contrast to Presidents Kennedy and Johnson who had challenged America to live up to its historical commitment to egalitarian ideals.[8] It also needs to be pointed out that certain scholars like William J. Bennett, Arthur Schlesinger, William Buckley, and Allan Bloom scorned the reactions of those who during the 1960s dared to express their discontent in non-Western tactics and threatening jargon. These scholars seem comfortable letting students remain in the unfriendly soil of intolerable circumstances on college and university campuses. By their testimony and stature as intellectuals, these scholars sought to give credibility to anti-affirmative action stances.

On university campuses after the assassination of Dr. Martin Luther King, Jr., there was a momentary surge of admitting black students to

those institutional enclaves of "whiteness." Out of a sense of guilt, compromise, and self-interests, colleges and universities were prodded into admitting black students; they did so because of student protests and demonstrations rather than on the basis of conviction and commitment.

It is one thing to admit students, faculty, and administrators of color, it is quite another to "accept" them into a warming climate of inclusivity. So often lost in "an immense sea of whiteness," students and faculty of color often feel violated when they are expected to submerge their cultural identities in favor of that of the dominant group. Rather than respond favorably to the perspective of the dominant culture, people of color often organize themselves into a culture of resistance that speaks to their roots, their traditions, their interests, and their social comforts. Rather than ask what the institution has done to create such actions on the part of the students, the university administration seems so ready to eliminate or forestall protests.

Although there has been some modest improvement in the enrollment of some racial minorities, people of color are constantly being confronted by the harsh realities of those opposed to any pluralistic philosophy that allows for racial identities such as black and brown groupings or black and brown organizations. On occasions, even people of color shy away from anything associated with a common psychological pattern of their particular group. On the other hand, some fear being labeled as "acting white." There are those for whom identifying with their racial group provides mutual and reciprocal support in encountering alienation and isolation. They refuse to let society dismantle their connections with their aesthetic and cultural roots. Students of ethnic and racial groups cherish their cultural traditions; however, they still need to become involved in the overall activities of the institution and seek to establish meaningful relationships with students and faculty of the dominant group.

I am one who strongly believes that a diverse society should not require any person of color to be assimilated or culturally incorporated into the mainstream of society. "The existence of separate black institutions or a self-defined all-black community is not necessarily an impediment to interracial cooperation and multicultural dialogue."[9] In the larger community composed of a variety of different American cultures, it is not uncommon for these groups to establish homogeneous