In accordance with California's Code of Regulation, Title 5
ARC's Academic Senate is the organization whose primary function, as the representative of the faculty, is to make recommendations to the administration of a college and to the governing board of a district with respect to academic and professional matters.

"Academic and professional matters" means the following policy development and implementation matters:

(1) curriculum, including establishing prerequisites and placing courses within disciplines;

(2) degree and certificate requirements;

(3) grading policies;

(4) educational program development;

(5) standards or policies regarding student preparation and success;

(6) district and college governance structures, as related to faculty roles;

(7) faculty roles and involvement in accreditation processes, including self-study and annual reports;

(8) policies for faculty professional development activities;

(9) processes for program review;

(10) processes for institutional planning and budget development; and

(11) other academic and professional matters as are mutually agreed upon between the governing board and the academic senate.

4/8/2021
3:00 P.M.
https://cccconfer.zoom.us/j/96212849461
Password = 10+1

American River College Academic Senate Regular Meeting AGENDA

Preliminaries

1. Call to Order
2. Approval of the Agenda
3. Approval of the Minutes
4. Introduction of Guests
5. Public Comment Period (3 minutes per speaker)
6. President's Report

Consent Items

Decision (10 minutes maximum per item)

7. LGBTQIA+ Disproportionate Impact Project Team Report (Second Reading)
8. Asian Pacific Islander (API) Disproportionate Impact Project Team Report (First Reading)

Reports (5-10 minutes per item)

9. College Councils
   a. Student Success – *Carina Hoffpauir*
   b. Institutional Effectiveness – *Janay Lovering*
   c. Operations – *Araceli Badilla*

Discussion (10-15 minutes per item

9. Sacramento City College Resolution in Support of Equity Professional Development for Peer Review Team Members
10. Inclusive Academic Senate Practices:
    a. Officer Elections – taking nominations
    b. Senator Elections timeline
    c. Area organizational units
11. Report Back: (5-10 minutes per item)
    a. Religious Inclusion & Observance Webpage
    b. Fall 2021 Scheduling
    c. Faculty Handbook
    d. Standing Committee Reports
12. Report Out: District Academic Senate https://employees.losrios.edu/our-organization/committees/district-academic-senate
    a. Student Survey
    b. Faculty Ethnic Studies Council
13. Items from College Areas for Academic Senate Consideration

Upcoming Meetings and Events

1. LRCCD Board of Trustees Meeting: Wednesday April 14th, 5:30pm https://cccconfer.zoom.us/j/91513113440#success
2. ASCCC Plenary: April 15-17, 2021. Pathable Event Platform.
3. District Academic Senate Meeting: Tuesday April 20th, 3:00pm Meeting ID 943-1304-6533
4. ARC Academic Senate Meeting: Thursday April 22nd, 3:00pm, Meeting ID 962-1284-9461 password 10+1
5. Virtual Tenue Celebration: Friday May 8th , 3:00-4:00pm Meeting ID TB

ARC Academic Senate
Approved Minutes: April 8, 2021

Preliminaries

1. Call to Order: Called to order at 3:01pm
2. Approval of the Agenda: Agenda Approved
3. Approval of the Minutes: Minutes Approved
4. Introduction of Guests: Yolanda Reyes, Veronica Lopez, Kate Williamson, LaQuisha Beckum, Javier Garcia, Kathy Bradshaw, Raquel Arata, Tak Auyeung, Rajinder Lal, Slava Bekker, Vivian Dillon

5. Public Comment Period:

   The tutoring hours through the Learning Resources Center have been expanded. They are now: Wednesday 6-9pm (Math 401 & below; Chemistry at all levels) & Sunday 5-8pm (Math 401 & below; Chemistry all levels; Statistics 300).

   Members of the community request support for MESA (Mathematics, Engineering, and Science Achievement). Many changes have been happening in the MESA community and they would like to ensure faculty voices are heard. MESA serves to build community among students in addition to offering tutoring to students. It is important not to lose the community aspects of MESA. The focus will be exclusively on Black students, Native American students, and LatinX students. The changes will also impact women in STEM initiative and the Pride & STEM initiative. There is a desire to recognize that MESA is an instructional (not categorical) program and that changes to MESA will impact student success and equity.

   President Shubb was directed to request that
   1) President Dixon and/or Vice President of Instruction Kobayashi visit the Academic Senate and clarify what is happening with MESA and
   2) President Dixon and Vice President of Instruction Kobayashi not take any further action with regard to MESA until (1) has happened.

6. President's Report:
   a. Opt-out schedule roll-out. See Supporting Materials "Subject: Take 15 to Finish" for the letter that will go to students regarding Schedule Builder. Target date is Monday, 4/19. Counselors have had input into the letter going to students.

   b. Drive-through commencement is planned for May 19, 2021. Faculty are invited but not required to attend. There are 3,787 graduates (from 2020 & 2021 combined). Students are being asked to sign up if they wish to attend. There will likely be multiple days of commencement. Plans are being made to accommodate students who do not have access to a vehicle.

c. Be on the lookout for "Beavers Build Together." This will be a series of Friday morning 9-10am sessions highlighting various topics. They will include feedback sessions. Though these are geared to employees, sometimes the topics will apply to one constituency group more than others.

   April 19th , 9-10am – Student Services Delivery Model

   April 23rd , 9-10am - HomeBases: An Overview of our Guided Pathways Success Model

   April 30th , 9-10am - Instructional Delivery Models

   May 7th – save the date

d. Students interested in working on the Student Design team ($14/hour) must apply by April 16.

e. Listening sessions on academic integrity and support will be led by Associate Vice President of Instruction Kale Braden. The sessions are scheduled for Friday, 4/16 10-11am; Wednesday, 4/21 2-3pm; Thursday, 4/29 12-1pm.

f. District Academic Senate: The ARC Academic Senate resolution on The Impact of Class Size on Instructor Ability to Engage As Equitable Practitioners passed at DAS. Now a task group will develop the structure for a permanence (district) governance group to make recommendations about optimal class sizes.

Consent Items

none

Decision (10 minutes maximum per item)

7. LGBTQIA+ Disproportionate Impact Project Team Report (Second Reading)
   Motion was made and seconded to support the report. The report was supported (27 in favor; 1 abstention). See Supporting Materials: "Exploring Disproportionate Impact: LGBTQIA+" and "Executive Summary"

8. Asian Pacific Islander (API) Disproportionate Impact Project Team Report (First Reading)
   See supporting materials for slideshow presentation. See Supporting Materials: "Exploring Disproportionate Impact: Asian Pacific Islander"

Reports (5-10 minutes per item)

9. College Councils
   a. Student Success – Carina Hoffpauir
      Discussed brainstorming about college and district forms and procedures and had presentations on LGBTQIA+ and API Disproportionate Impact Project Team reports

   b. Institutional Effectiveness – Janay Lovering

c. Operations – Araceli Badilla

Discussion (10-15 minutes per item)

10. Sacramento City College Resolution in Support of Equity Professional Development for Peer Review Team Members
    See Supporting Materials: "Sacramento City College Academic Senate: Resolution 2021-01"
    The idea behind the resolution is that all members of peer review teams should have some equity professional development first. This resolution is coming to the District Academic Senate with the thought that if it were of interest for all colleges, it could be something to be endorsed by the union. The resolution doesn't specify if or what kind of training might be required. There was concern expressed regarding workload creep and whether reviewers who are adjunct faculty would be held to this requirement, as this may result in more full-time faculty reviewing adjunct faculty. There was concern expressed over over-utilizing the same individuals if this professional development were not mandatory. The sense of the Academic Senate was that there is general support, but the senate would like to consult with our Center for Teaching and Learning and take our own time to figure out an approach.

11. Inclusive Academic Senate Practices:
    a. Officer Elections – taking nominations
       Elections are scheduled for 4/22, so it's helpful to get nominations to David Austin by 4/20. Nominations on 4/22 during the Academic Senate meeting are also fine!

    b. Senator Elections timeline
       See Supporting Materials: "American River College Academic Senate Bylaws" and make comments directly on the document!
       The Academic Senate can change its bylaws at any time but need ⅔ majority to do so.
       - Update bylaws to include "Workforce" as an organizational area
       - Add language to election of senators, staggering terms labeled A, B, C for announcing vacancies
       - Role of Academic Senate Secretary: post list of expiring terms for transparency purposes
       - Add "by nominating oneself" language
       - Proposed that Vice President role helps to recruit faculty to serve on college and district-wide groups

    c. Area organizational units
       There is interest in and support for adding "Workforce" as an organizational unit for Academic Senate purposes.

12. Report Back: (5-10 minutes per item)
    a. Religious Inclusion & Observance Webpage
    b. Fall 2021 Scheduling
    c. Faculty Handbook
       Discussion board is still going--please contribute!

d. Standing Committee Reports
There is general acceptance for the Pathways Committee's request to add the Governance Clerk position to the composition of the committee.

13. Report Out: District Academic Senate
https://employees.losrios.edu/our-organization/committees/district-academic-senate
    a. Student Survey
    b. Faculty Ethnic Studies Council
    A resolution establishing Ethnic Studies departments at all four Los Rios colleges was at District Academic Senate for first reading and was widely supported. See Supporting Materials: "Establishing Los Rios Community College District Ethnic Studies Departments."

14. Items from College Areas for Academic Senate Consideration
At the Plenary Session for the Academic Senate for California Community Colleges (ASCCC), resolutions will be heard regarding Open Educational Resources, English as a Second Language, and Ethnic Studies. To share an opinion, see the discussion board in Canvas: Discussion "ASCCC Spring Resolutions for Review"

Meeting adjourned 5:02pm

Upcoming Meetings and Events

1. LRCCD Board of Trustees Meeting: Wednesday April 14th, 5:30pm https://cccconfer.zoom.us/j/91513113440
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5. Virtual Tenure Celebration: Friday May 8th , 3:00-4:00pm Meeting ID TB

ARC Academic Senate Attendance		April 8, 2021			
Area	**Senator**	**Adjunct/FT**	**Term End**		Item 7: Do you support the LGBTQIA+ Disproportionate Impact Project Team Report?
Behavioral & Social Scier	Ellen Bowden	Adjunct	2021	Present	Yes
Behavioral & Social Scier	Kristina Casper-Denman	Full-time	2023	Present	Yes
Behavioral & Social Scier	*Unfilled*	Full-time	2021		
Behavioral & Social Scier	Ricardo Caton	Full-time	2022	Present	Yes
Behavioral & Social Scier	Laurinda Reynolds	Alternate Full-Tin		Present	Yes
Behavioral & Social Scier	*N/A*	Alternate Adjunc			
Business & Computer Sc	*Unfilled*	Full-time	2023		
Business & Computer Sc	Damon Antos	Full-time	2022	Present	Yes
Business & Computer Sc	Kahkashan Shaukat	Full-time	2021		
Business & Computer Sc	*Unfilled*	Adjunct	2022		
Business & Computer Sc	Marc Condos	Alternate Full-Tin			
Business & Computer Sc	N/A	Alternate Adjunc			
Counseling	Jessica Nelson	Full-time	2022	Present	Yes
Counseling	Jennie Econome	Adjunct	2021		
Counseling	Reyna Moore	Full-time	2023	Present	Yes
Counseling	Carmelita Palomares	Full-time	2022	Present	Yes
Counseling	Kim Herrell	Alternate Full-Tin			
Counseling	*Unfilled*	Alternate Adjunc			
English	Catalina Carapia-Aguillor	Adjunct	2023		
English	Robyn Borcz	Full-time	2023		
English	Shannon Pries	Full-time	2021	Present	Yes
English	Carina Hoffpauir	Full-time	2022	Present	Yes
English	N/A	Alternate Full-Tin			
English	Anthony Robinson	Alternate Adjunc			
Fine & Applied Arts	Brian Knirk	Full-time	2023	Present	Yes
Fine & Applied Arts	Jodie Hooker	Full-time	2021	Present	Yes
Fine & Applied Arts	Diane Lui	Adjunct	2023		
Fine & Applied Arts	Craig Martinez	Full-time	2022		
Fine & Applied Arts	Linda Gelfman	Alternate Full-Tin			
Fine & Applied Arts	N/A	Alternate Adjunc			
Health & Education	Cheri Garner	Full-time	2023		

ARC Academic Senate Attendance		April 8, 2021			Item 7: Do you support the LGBTQIA+ Disproportionate Impact Project Team Report?
Area	**Senator**	**Adjunct/FT**	**Term End**		
Health & Education	John Coldiron	Full-time	2022	Present	
Health & Education	Diana Johnston	Full-time	2021		
Health & Education	Jen Kirkman	Adjunct	2022		
Health & Education	N/A	Alternate Adjunc			
Health & Education	N/A	Alternate Full-Tin			
Humanities	Corinne Arrieta	Full-time	2022	Present	Yes
Humanities	David Austin	Full-time	2021	Present	Yes
Humanities	Caterina Falli	Full-time	2023	Present	Yes
Humanities	Kim Walters	Adjunct	2022		
Humanities	Erik Haarala	Alternate Full-Tin			
Humanities	N/A	Alternate Adjunc			
Kinesiology & Athletics	Gerry Haflich	Full-time	2022		
Kinesiology & Athletics	*Unfilled*	Full-time	2023		
Kinesiology & Athletics	*Unfilled*	Full-time	2021		
Kinesiology & Athletics	*Unfilled*	Adjunct	2023		
Kinesiology & Athletics	N/A	Alternate Full-Tin			
Kinesiology & Athletics	N/A	Alternate Adjunc			
Library/Learning Resour	Leslie Reeves	Full-time	2021	Present	Yes
Library/Learning Resour	Araceli Badilla	Full-time	2023	Present	Yes
Library/Learning Resour	David McCusker	Alternate Full-Tin			
Mathematics	Deborah Gale	Adjunct	2021	Present	Abstain
Mathematics	Joe Caputo	Full-time	2023	Present	Yes
Mathematics	Andy Halseth	Full-time	2021	Excused	
Mathematics	Matthew Register	Full-time	2022	Present	Yes
Mathematics	Lana Anishchenko	Alternate Full-Tin		Present	Yes
Mathematics	N/A	Alternate Adjunc			
Sacramento Regional Pu	Lonetta Riley	Full-time	2021		
Sacramento Regional Pu	*Unfilled*	Adjunct	2022		
Sacramento Regional Pu	*Unfilled*	Alternate Full-Tin			
Sacramento Regional Pu	N/A	Alternate Adjunc			

ARC Academic Senate Attendance		April 8, 2021			
Area	**Senator**	**Adjunct/FT**	**Term End**		Item 7: Do you support the LGBTQIA+ Disproportionate Impact Project Team Report?
Science & Engineering	*Unfilled*	Adjunct	2021		
Science & Engineering	Glenn Jaecks	Full-time	2022	Present	Yes
Science & Engineering	Charles Thomsen	Full-time	2021	Present	Yes
Science & Engineering	*Unfilled*	Full-time	2023		
Science & Engineering	N/A	Alternate Full-Tin			
Science & Engineering	N/A	Alternate Adjunc			
Student Support Service	Judith Valdez	Full-time	2021	Present	Yes
Student Support Service	*Unfilled*	Adjunct	2023		
Student Support Service	Arthur Jenkins	Alternate Full-Tin			
Student Support Service	N/A	Alternate Adjunc			
Technical Education	Frank Beaushaw	Full-time	2021		
Technical Education	*Unfilled*	Adjunct	2023		
Technical Education	Jordan Meyer	Full-time	2023	Present	Yes
Technical Education	Craig Weckman	Full-time	2022		
Technical Education	N/A	Alternate Full-Tin			
Technical Education	N/A	Alternate Adjunc			
Officers	Alisa Shubb		President	Present	
Officers	Janay Lovering		Vice President	Present	Yes
Officers	Amy Gaudard		Secretary	Present	Yes
Officers	Tressa Tabares		Past President	Present	Yes
Liaison	Dan Crump		ASCCC Liaison		
Liaison	Kate Williamson		Open Educatio	Present	
Total Senate Seats Available (without Officers)		**50**			
Unfilled Seats		**11**		Yes	27
Total Filled Seats		**39**		No	0
Quorum (25% of filled seats)		**10**	(round 0.5 up)	Abstain	1
Guests					
Raquel Arata					
Tak Auyeung					

ARC Academic Senate Attendance		April 8, 2021			Item 7: Do you support the LGBTQIA+ Disproportionate Impact Project Team Report?
Area	**Senator**	**Adjunct/FT**	**Term End**		
LaQuisha Beckum					
Slava Bekker					
Kathy Bradshaw					
Vivian Dillon					
Javier Garcia					
Rajinder Lal					
Veronica Lopez					
Yolanda Reyes					

Subject: Take 15 to Finish

Hello < Enter fist name here>,

Welcome to your first year! We noticed that you selected <Enter Major Here> as your major/program. We are happy to share a recommended first semester class schedule.

<Enter schedule here>

Your next step is to sign up for Get Connected (orientation session) in April to receive an earlier registration date.

These **Fall 2021** classes are a great start to accomplishing your goal at American River College. Aiming to take 15 units each semester puts you on track to reach your goals as quickly as possible.

There are a lot of factors to consider when choosing your first class schedule. Have you already met with an ARC Counselor to create an Education Plan? If so, go with that plan!
Consider the following questions before enrolling:

- Does your ESL status indicate you are an English language learner?
- Do you need Math and English support classes?
- Did you take Advanced Placement (AP) exams or International Baccalaureate (IB) exams?
- Did you take any Advanced Education or Dual Enrollment courses while in high school?
- Have you taken college courses before?
- Are your exploring majors or considering changing majors?
- Are you interested in a specific University or unique major/program?
- Do you work or have family obligations?
- Are you interested in ARC Athletics ?
- Are you considering learning communities?
- Do you want to use our Disability services?

If you answered “yes” or have questions about the class recommendations, visit our Quick Question Counselor Chats. You can also contact us via email at achieve@arc.losrios.edu or visit our website for more information.

Once you begin your first semester, it is important to schedule an appointment with your Counselor to plan out future semesters (comprehensive Student Education Plan).

We're excited that you have chosen American River College and we welcome you to the Beaver family!

Sincerely,
Your First Year Experience Team @ ARC

FULL REPORT

EXPLORING DISPROPORTIONATE IMPACT:

LGBTQIA+

ARC
AMERICAN RIVER COLLEGE

OUR COMMITMENT TO SOCIAL JUSTICE AND EQUITY

American River College strives to uphold the dignity and humanity of every student and employee. We are committed to equity and social justice through equity-minded education, transformative leadership, and community engagement. We believe this

Image Credit: Cover art created by Bee Curiel (2021).

COMMUNITY & STRENGTH

This piece is dedicated to the resilient LGBTQIA+ communities of students at American River College. It was through centering student narratives, that we are able to come together, engage in critical dialogue, and develop this report.

I made the American River College Pride Center as the background of this image because one of the things that stood out the most to me in reading about student experiences, were that when students did feel positively about the campus climate and culture, many of them emphasized that the positive feelings were because ARC has an active Pride Center. Although the Pride Center is tucked in the corner of The Hub in the Student Center, the Pride Center's impact ripples through the Los Rios district and the ARC campus, which have led to policy changes that are crucial to the well-being and inclusion of LGBTQIA+ students. It has also impacted me and other LGBTQIA+ employees across the district. To me, the Pride Center is what holds it all together and makes it possible for this type of comm(unity) to exist on our campus.

Over the background is the "Progressive Pride Flag" that was designed in 2018 by graphic designer Daniel Quasar that is inclusive of communities of color and incorporates a segment of the Transgender Pride Flag. This flag was created to acknowledge that transgender people and people of color need to be more actively included in LGBT policy, visibility, and community spaces across the board. I drape this flag over the background, because to me this is the work that the Pride Center has done at ARC whether it is student programs and events, graduation celebrations, or their involvement with educating campus employees.

The arms coming together is to highlight that this work takes community coming together and it takes strength to drive this work with narratives that are often painful to recall. The hands come together to form a bridge because this work of advocacy also requires us to build bridges and work collectively with our campus partners so that LGBTQIA+ students do not feel siloed into a specific community but are being welcomed and included across the different support programs on campus. The arms are also intentionally draped over the image of Marsha P. Johnson (left), a Black transgender woman and Sylvia Rivera (right), a Latinx transgender woman. These two women were visionary activists who paved the way for the queer liberation movement and advocated for the decriminalization of LGBTQIA+ people. Their legacy informs our work today for intersectional LGBTQIA+ advocacy.

In Solidarity,

Bee Curiel (they/them/theirs)
Interim Outreach Specialist
Classified Senate, Student Services Senator
La Comunidad, Communications Lead

[Front image description: This rectangle-shaped digital design art is composed of 3 elements. The first is a picture of the ARC Pride Center front counter that is adorned with various art pieces, event posters, and resources. On the front of the counter is a large historical picture of Marsha P. Johnson and Sylvia Rivera taken in 1973 that is titled "Mothers of the Movement." The second is a Progressive Pride Flag that is placed over the entire design and is transparent enough to faintly see the pride flag colors. The third is a drawing of two Black and Brown people's hands coming together with fingers intertwined to form a bridge-like shape. One person's arm has visible hair, transgender pride-colored nail polish, and the word "Community" across the forearm. The other person's arm has rainbow-colored nail polish and the word "Strength" across the forearm.]

TABLE OF CONTENTS

INTRODUCTION: FRAMING THE PROCESS

This report is the result of the concerted efforts of a dedicated and diverse team of individuals who came together to create the report under the direction of our college's Institutional Equity Plan. The most important take away that this team wants you to have is the understanding that our LGBTQIA+ students do not identify with, nor are defined by, a single umbrella term. Our students have intersectional identities based on who they are and how their history has shaped them. For example, you may identify by your gender, your race, your particular religious beliefs, and world view, etc.; and all those identities intersect in you. Similarly, our LGBTQIA+ students may identify with any race, any religion in addition to the complex web of genders and sexual attraction. Our team believes that any recommendations made here or actions the college takes will only be as successful as the college is able to support our students as whole persons with intersectional identities.

> *"Recognize that LGBTQ+ students might be in the room, even when they don't know it, and that they* [professors and other college employees] *should never conduct conversations about LGBTQ+ rights in a way that might make them feel unsafe or dehumanized"*

The report itself is written to familiarize readers outside the LGBTQIA+ community with the terms, history, and sociological theories that underpin this report. In addition, the report highlights the highs and lows of American River College's own history with LGBTQIA+ students and policies. The team took considerable effort to connect with and hear the stories of our students, even while working remotely through the COVID-19 pandemic, and this report shares some of those stories with you to help you better understand the human side of this important work. As part of this project, the team reached out to students via a survey and also a number of listening sessions. Student quotes from both sources are scattered throughout this document, and themes of what our team learned from both are included in the section on The Student Experience. Ultimately, all these sections of the report inform a set of ten recommendations that the team believes, if implemented, will not only improve the lives of our LGBTQIA+ students, but also allow the college to measure and track that progress.

Thank you for taking the time to better understand and support this community of students at ARC.

LGBTQIA+ PROJECT TEAM

Special thanks to the project team who offered invaluable contributions that shaped the content of this document and its recommendations.

Emilie Mitchell (Lead)
Roger Davidson (Co-Lead)
Alejandra Fernandez Garcia
Anjelica Maria Lopez
Bee Curiel
Christopher Collins
Christopher Nguyen Pheneger
Corey D. Winfield
David McCusker
Jazzie Muganzo Murphy
Jennifer Laflam
Joshua Moon Johnson
Mario Rodriguez
Sara Smith

Sponsoring Council: Student Success Council

HISTORY AND CONTEXT

The LGBTQIA+ student experience at ARC exists within the context of the historical marginalization of this community within the United States as well as how the community is currently defined.

DEFINITIONS AND TERMS

It is essential to recognize that language and terms are continuously evolving and are only a reflection of the current state of understanding. The words used by a community are based on history, a desire to be seen and understood, and sometimes the reclamation of terms formerly used to oppress and marginalize. Acknowledging that not all LGBTQIA+ community members use the same terms or adhere to the same meanings of each term and acknowledging the importance of using terminology that communities use to name themselves, it can be helpful to give some general definitions to help orientate and familiarize the reader.

Acronyms: LGBTQ+ or LGBTQIA+

Either of these acronyms are commonly used to describe members of the community. The plus sign is a recognition that the acronym falls short of including all the expressions of sex, sexual orientation, gender identity and gender expression.

L = lesbian
G = gay
B = bisexual
T = trans
Q = queer
T = trans
I = intersex
A = ally or asexual

Queer

The term queer has a long and painful history for many gender and sexual minorities. For years, the term queer was used to denigrate and harass individuals as illustrated by the common playground game of the 1970's and 80's called "smear the queer." As with many terms of oppression and marginalization, the term queer has been reclaimed by many in the community to be an omnibus term describing individuals who hold a non-normative identity (i.e., not straight and/or not cisgender). Some people have also reclaimed the term as a celebration of not fitting into social norms; however, it is important to note that not all people who identify as LGBTQIA+ use queer to describe themselves.

Queer and Trans

It has also been increasingly common to see the community referred to as the queer and trans community. In this context these omnibus terms indicate that the community consists of two distinct and separate identities, sexual orientation, and gender identity. Within each of these overarching identities there exists much variation. These broad terms encompass the ever-evolving terms associated with sexual orientation and gender identity.

QTBIPOC = Queer and Trans, Black, Indigenous, People of Color

"When used within 'BIPOC'— Black, Indigenous, and people of colour— it emphasizes the particular oppression faced by Black and Indigenous peoples when compared to others who may identify as POC but benefit from privilege as the result of their skin colour or physical appearance and/or the particular historical and societal circumstances associated with their race or culture" (Awe, 2020, pg. 3)

Two-Spirit

An umbrella term encompassing sexuality and gender in Indigenous Native American communities. Two Spirit people often serve integral and important roles in their communities, such as leaders and healers. It may refer to an embodiment of masculinity and femininity, but this is not the only significance of the term. There are a variety of definitions and feelings about the term Two Spirit – and this term does not resonate for everyone. Two Spirit is a cultural term reserved for those who identify as Indigenous Native American. Although the term itself became more commonly used around 1990, Two-Spirit people have existed for centuries.

Sex versus Gender

Unfortunately, all too often sex and gender are conflated in popular discourse. It is important to understand that ones' biological sex or sex assigned at birth is a wholly separate concept from ones' gender and gender identity.

- *Sex assigned at birth.* The label a person is assigned at birth based on the genitals and chromosomes they have. Individuals are generally assigned either "male" or "female".

It is vital to understand that even within the realm of biological sex important variations exist.

- *Intersex.* An umbrella term for individuals whose genitals, gonads, and/or chromosomes do not fit the typical definitions of "male" or "female".
- *Gender.* Socially constructed ideas about behavior, actions, and roles a particular sex performs.

Gender Identity

Gender identity is ones' personal sense of their own gender. This is a spectrum not defined by discrete boxes and for many individuals may change over the course of their life as ones' understanding of themselves evolves. Below are some common terms used to describe gender identity.

- *Transgender.* An adjective used to describe an individual whose gender identity and/or gender expression differs from their sex assigned at birth. This is an umbrella term that encompasses any number of ways in which an individual's personal sense of their gender may differ from their assignment at birth.
- *Non-binary.* Someone whose gender identity is not exclusively male or female. In recent years, some states have moved to recognize non-binary as an additional gender option on legal documents (e.g., driver's licenses).
- *Cisgender.* An adjective describing someone whose gender identity is in accordance with their sex assigned at birth. This term is often used to highlight the privilege of people who are not transgender.

Gender Expression

This term is used to describe how one expresses their gender identity through outwardly observable characteristics such as behavior, dress, and mannerisms. Gender expression is a spectrum with feminine and masculine at the polar ends and androgynous as the center point.

- *Gender conforming.* Someone whose gender expression conforms to the norms of those who identify with a particular gender (e.g., an individual who identifies as a cisgender man and wears a suit).
- *Gender non-conforming (GNC).* Someone whose behavior or appearance does not conform to gender expectations (e.g., an individual identifies as a cisgender woman and wears a suit). It should be noted that what is characterized as non-conforming varies considerably across cultures and historically. For example, within the contemporary "American culture", gender conforming expectations are stronger and options for expression more limited, for those who identify as "male" than those who identify as "female." It is also important to remember that GNC (gender non-conforming) is also a variation of gender identity.

Sexual Attraction

This term is also sometimes referred to as physical attraction. In the broadest sense, sexual attraction is attraction that is based on sexual arousal or sexual desire.

- *Allosexual.* An adjective that describes individuals who experience sexual desire for other individuals.
- *Demisexual.* Individuals who experience sexual attraction only after an emotional connection occurs. Individuals who identify as demisexual may not experience arousal based solely on sexual desire.
- *Asexual.* This term describes an individual who does not experience sexual or physical attractions. It should be noted that asexual individuals often desire and experience fulfilling romantic relationships that are absent the sexual desire or attraction.

Sexual Orientation

Sexual orientation is a term that broadly describes to whom an individual is sexually and/or romantically attracted. It is important to state that sexual and romantic attraction are distinctive types of attraction and individuals may possess the desire for romantic relationships without sexual desire. The definitions below attempt to encompass this complexity of sexual orientation but recognize that there exists far more variation in sexual and romantic attraction than are captured within these definitions.

- *Bisexual.* A person who is sexually and romantically attracted to two genders.
- *Pansexual.* An individual who is sexually and romantically attracted to all genders, sexes, and gender identities; said another way, pansexual individuals are attracted to the person irrespective of all aspects of sex and gender.
- *Lesbian.* A woman who is attracted (sexually and romantically) to women.
- *Gay.* Although this term is used by both those who identify as male and female, it generally is understood to mean men who are attracted (sexually and romantically) to men.
- *Straight.* An individual who is attracted to the opposite sexed individuals.

Phobias and Prejudices

Although the term phobia is generally understood to mean an extreme and irrational fear of something, in terms of phobias related to the LGBTQIA+ community the meaning is a bit different. As directed toward the LGBTQIA+ community, phobias indicate fear but also relates to prejudice and a propensity to discriminate and mistreat members of the community.

- *Homophobia.* A dislike or prejudice against people who are not heterosexual.
- *Transphobia.* A dislike or prejudice against people who are not cisgender.
- *Heterosexism.* The assumption that all people are or should be heterosexual. Heterosexism excludes the needs, concerns, and life experiences of lesbian, gay, bisexual, and queer people while it gives advantages to heterosexual people. It is often a subtle form of oppression which reinforces realities of silence and erasure. (LGBTQIA Resource Center Glossary, UC Davis)
- *Heteronormativity*. Attitudes and behaviors that privilege heterosexuality and cisgenderism as "normal" and LGBTQIA+ as "other". It also incorrectly assumes gender is binary, and that people should and will align with conventional ideas around gender identity, gender expression, and sexual or romantic attraction.
- *Cissexism*. The belief that there are, and should be, only two genders and that one's gender or most aspects of it, are inevitably tied to assigned sex. This is the systematic marginalization of transgender and gender non-conforming/non-binary people. (Admin, 2020)
- *Transmisogyny.* A dislike or prejudice towards transwomen or transfeminine people that may not be experienced by cisgender women or transmasculine people. This form of prejudice is at the intersection of transphobia and misogyny (prejudice or discrimination against women). Transmisogyny has shown to

have deadly consequences by the disproportionate rates of violence that trans women experience. (Fatal Violence Against the Transgender and Gender Non-Conforming Community in 2020).

- *Misgendering.* Attributing a gender to someone that is incorrect/does not align with their gender identity; can occur when using pronouns, gendered language (e.g., "Hey guys" or "Hey ladies"), or assigning genders to people without knowing how they identify.

HISTORY OF EXCLUSION AND MARGINALIZATION OF LGBTQIA+ PEOPLE IN THE UNITED STATES

Content Warning:
The following section discusses how early queer history is deeply intertwined with the violence of colonization and enslavement that directly impacted Indigenous and Black people.

Only recently has the United States started to become more inclusive of the rights of LGBTQIA+ people, even while there is much work left to be done. Additionally, progress made in the past several years has been directly threatened, particularly with regard to the rights of transgender Americans. Most recently, the Trump administration imposed a ban on transgender people in the military, and transgender and queer immigrants fleeing violence in their home countries have experienced horrific conditions in Immigration and Customs Enforcement (ICE) detention centers and the denial of very legitimate asylum claims (Chung & Stemple, 2019; LGBTQ Immigrants, n.d.).

In this report we outline the long history of the marginalization of LGBTQIA+ people in the United States, with emphasis on the treatment of LGBTQIA+ students and educators. We also highlight the ways in which resistance has always been a central part of this history – from individuals being true to themselves when to do so was violating the law, to more collective forms of resistance to promote social change. We approach this history through an intersectional lens, in recognition that there is no universal experience of what it means to be a member of the LGBTQIA+ community, and that to truly understand this history we must consider the ways in which race and class intersect with gender and sexuality to shape queer history. It must be acknowledged that much of queer and trans history was erased due to the settler colonial/master narrative.

Early Queer History

The queer history of the United States began before the inception of the nation. Indigenous populations for centuries accepted same sex marriages and normalized non-binary gender categorizations (Gutiérrez, 1991; Hurtado, 1999). When the Spanish arrived to colonize the Americas, they immediately denounced the indigenous population's sexual and gender norms and offensively labeled biological males who expressed their gender in feminine ways and took on women's roles in their tribes *berdache*, translated as a sodomized boy prostitute. Historian Deborah Miranda describes Spanish colonizers genocidal policies against third-gender indigenous peoples as gendercide. European colonizers like the Spanish and the English understood gender transgression to be reducible to homosexuality and arrived to the Americas with the belief that same-sex relationships were a disruption to God's will of procreation and a desecration of human anatomy. As they established their economic and political power in the Americas, European colonizers murdered indigenous communities, stole land, and indoctrinated the indigenous populations to believe that same-sex relationships and gender transgression were unacceptable forms of behavior (Bronski, 2011; Gutiérrez, 1991; Hurtado, 1996; Miranda, 2010). *Two Spirit* people, a contemporary term and a term that is not universally used by all Indigenous Native American people, were valued and respected members of their nations. They have always existed throughout history and continue to exist today.

Sodomy laws, often called buggery in colonial America, were laws incorporated into colonial society that prohibited anal sex and bestiality (Bronski, 2011; Eskridge, 2008). Intertwining bestiality and same sex relations together was intentional in order to dehumanize the sexual relationship between two consenting males. In this era, the concept of homosexuality was an action rather than an identity and therefore was viewed as something

that could be altered through public humiliation and punishment. In 1683, Pennsylvania's sodomy law called the action of same sex copulation an "unnatural sin" and in East New Jersey the sodomy laws called it "offenses against God" (Foster, 2007, page 13). More often than not, men of color and immigrants were prosecuted for sodomy, while unsurprisingly sodomy laws were rarely enforced on the politically well-connected wealthy White males who notoriously engaged in same sex relationships according to colonial records. This demonstrates how sodomy laws were created inherently to not only criminalize same sex relationships, but also to make it a crime where only the minoritized and marginalized would be the ones unable to escape punishment.

The institution of slavery was central to the economic, political, and social life of the early nineteenth century America, continuing the more than four century span of a slave system that embodied exploitation, dehumanization, and commodification of Africans and their African American progeny (Smallwood, 2007). Queer history is interconnected to the history of slavery. Evidence of consensual same-sex relationships on US plantations is fragmentary, though it does exist here and there. Because White slave-owners prevented enslaved people from being able to read or write, they could not easily keep a record of their lives or correspond with other enslaved people for fear of punishment. One of the ways that slavery was extraordinarily violent was this theft of written sources that would fill in this history of same-sex relationships and gender transgression among enslaved people. Although sources are limited, there is evidence that demonstrates the understanding of African Americans of their inherent sexual orientation. Linguistically, terms such as *mati* were used by Creole women to identify their female lovers that bonded them to surviving the saltwater slavery of the Middle Passage. A same-sex relationship was also identified in a court case about an enslaved woman who ran away during the War of 1812. In the court record they identified her enslaved husband and how her name had changed when she entered "an intimacy with" another Black woman (Sears, 2019, page 40). Furthermore, Esteban Montejo's memoir a *Biography of a Runaway Slave,* candidly discusses that men outnumbered women on the plantation and he observed that some men opted for celibacy and others had sexual relationships with men (Sears, 2019).

Sex, sexuality, and gendered regulations permeated the lives of enslaved people from birth until death (Parent & Wallace, 1993). The objectification of enslaved female bodies from rape and coercive sexual force was a common occurrence that produced future generations of enslaved people (White, 1985). On the auction block and in the slave pens, masters would touch, fondle, and penetrate the women in order to determine if they could have children, demonstrating that sexual assault and rape was a likely occurrence for all enslaved women as multiple points in their lives (Johnson, 1990). What often goes untold is how Black male bodies were also eroticized and similarly were groped, assaulted, and raped (Foster, 2011). Because of the power structure it is crucial to identify the same-sex torment that occurred because of the exploitative nature of slavery, but also perhaps due to repressed sexual orientation that manifested in sexual abuse towards the enslaved people. In her memoir *Incidents in the Life of a Slave Girl*, Harriet Jacobs discusses how an enslaved man named Luke was stripped naked and sexually assaulted by a White master (Sears, 2019; Jacobs, 1862). Harriet Jacobs reveals in her autobiography how the plantation's wife Mrs. Flint encouraged Harriet to sleep in the same bed with her to make sure that Harriet was not raped by the master. Harriet complied, but woke in the middle of the night with fright when she heard Mrs. Flint whispering sexual obscenities while pretending to be her husband. In her writing Harriet Jacob's describes this happening because Mrs. Flint is jealous about her husband's constant sexual harassment of Harriet (Sears, 2019). From the limited amount of evidence of same-sex relationships, historians can surmise that the dynamics of slavery and the interconnectedness to queer history was predicated on the structural power of patriarchy and paternalism. The power structure of coercive sexual assaults and attacks from their masters that came from a societal sexual orientation repression, denial, and fear of their true identity being exposed to the public overshadowed and obfuscated the experiences of enslaved people and caused their consensual same sex relationships to be hidden.

In the late 19th and early 20th centuries, American society viewed queerness through a triad of sin, illness, and crime. Most Christian denominations continued to describe homosexuality and gender-transgression as contrary

to God's plan. And by the late nineteenth century, modern medical science in the West further pathologized queer people as mental illness, and as a result increasing numbers of LGBTQIA+ people were institutionalized and forced to undergo "cures" such a forced abstinence, cold baths, psychoanalysis, surgeries, and castration (Bronski, 2011).

We see the influence of anti-queer cultural norms in the law as well. In the late nineteenth century local municipalities began passing laws against cross-dressing in larger numbers than previously, which, combined with anti-sodomy laws and other laws against "lewdness," made LGBT identities as well as queer forms of gender expression and intimacy illegal. In order to just be themselves, queer people faced police harassment and imprisonment. In San Francisco, if somebody violated that city's anti-cross-dressing law, they could face up to six months in jail, deportation for non-citizens, and perhaps even psychiatric institutionalization. These anti-cross dressing and anti-sodomy laws, in combination with laws against "lewdness" and "indecency" were intended, according to historian Clare Sears, to impose "moral order in municipalities in order to make them safe for 'good' White middle- and upper-class citizens by excluding gender [and sexual] 'outlaws' from public spaces." Predictably the police targeted in particular queer people of color, immigrants, and low-income people for discipline and punishment (Ritchie & Whitlock, 2018, pg. 303).

Historically, race- and class-based biases in immigration have intersected with gender and sexuality to target queer immigrants of color, in particular. In 1917, LGBT people and others considered "constitutional psychopathic inferiors" (Luibhéid, 2018, p. 194) were explicitly barred from entering the United States or were deported, even when legally in the U.S. otherwise. For instance, Sarah Harb Quiroz, was deported to Mexico after her employer testified that she wore "trousers and a shirt when she came to work, and that her hair was cut shorter than some other women's" (Ritchie and Whitlock, 2018, p.304). In 1952, in the midst of the Cold War, the McCarren Walter Act "recodified the ban on those perceived as lesbian, gay, or gender non-normative, this time on the grounds of 'psychopathic personality'." (Luibhéid, 2018, p. 194) The explicit ban on gays and lesbian immigrants was not repealed until 1990, but even then, those who had tested positive for HIV continued to be banned until 2010, a policy that disproportionately harmed cisgender women, gay men, men who have sex with men, and transgender women. It should be noted, moreover, that other racist, sexist, homophobic, and transphobic aspects of U.S. law have had, and continue to have, negative impacts on queer immigrants in particular. For instance, before the Supreme Court decision in *Obergefell v. Hodges* in 2015 legalizing gay marriage, same-gender couples were not able to bring their partner and their partner's family members to the U.S. through the family reunification provisions of the 1965 Immigrant Act, nor were they able to confer their own citizenship on their partner through marriage. As historian Eithne Luibheid argues, "migration controls have provided a literal means to try to produce a White heteronormative nation-state and citizenry" (Luibheid, 2018, pp.194-195).

World War II as a Turning Point

World War II marked a turning point in gay and lesbian history, as "the mass war mobilization forced many American men and women to discover their homosexuality for the first time, to end their isolation in small towns and find other people like themselves and strengthen their identity as a minority in American society" (Bérubé, 2011, p. 86). Even as gay men and lesbians found each other and formed queer subcultures in the military, they also experienced intensified repression. It was during World War II that the federal government, for the very first time, sought to identify and reject all gay recruits from the military. Previously, the military disciplined people for homosexual acts. Now the military persecuted people for their attraction to the same gender; in other words, they were newly persecuted because of their identity as gay or lesbian. If they passed through the screening process without trouble and served in the military but were subsequently discovered to be gay, they could be forced into military prisons and psychiatric wards and were routinely harassed and beaten up by their fellow soldiers and military commanders. Ultimately, if discovered, they were thrown out of the

military as “undesirable” discharges – a new classification meant for them specifically, which in civilian life might out them to their families, friends, and employers (Bérubé, 2011).

An undesirable discharge disqualified these military veterans from gaining access to the GI Bill, which granted a range of benefits that helped many working-class people – particularly White, cisgender, and straight working-class veterans – lift themselves into the middle-class. The GI Bill provided veterans with generous home and business loans; grants to attend college; and unemployment compensation. The effects of this exclusion were not trivial or incidental. The GI Bill, alongside the Social Security system, comprised the largest portion of welfare state expenditures. This exclusion further institutionalized homophobia in the United States (Canaday, 2011). This practice continued until the repeal of the Don’t Ask Don’t Tell policy in September 2011 (Beals, 2020).

Queer Communities, Early Homophile Activism, and American Culture, 1920-1960s

In the face of pervasive discrimination, queer people were able to form distinct and often visible subcultures in the decades preceding and the years following World War II, even though they did so at great risk themselves. There was a particularly vibrant gay nightlife in the Black neighborhood of Harlem, New York in the 1920s and 1930s. There were clubs, bars, and speakeasies where Black lesbians, gay men, and gender non-conformists, including many drag queens, socialized with one another and could simply be themselves. This was during the Harlem Renaissance, an unprecedented artistic movement representing and affirming Black life nationally at the same time that the system of Jim Crow segregation was hardening in the South. Many of the most famous artists, writers, and musicians of the Harlem Renaissance were gay or bisexual (Chauncey, 1994). There were gay and lesbian bars in cities and towns across the country even in the 1940s and 1950s, a time period known for its hostility, which promoted the model White, straight nuclear suburban family. From the 1930s through the 1970s, due to outside pressure, most significantly from the Catholic Church, there could be no positive mention of homosexuality in Hollywood films (Epstein & Freedman, 1996). The bars helped to facilitate identity and community formation, both necessary ingredients for future queer political activism. Although these bars provided some respite from the discrimination experienced in the broader society, it is important to note that they had to do so in the shadows and always at great risk of legal and social repercussions.

Police routinely harassed, beat, humiliated, and arrested people they picked up at gay and lesbian bars as local politicians and elites oversaw efforts to stamp out vice and in doing so, sought out gay and transgender street “hustlers” (aka sex workers) to harass and arrest. There was a practice of publishing the names of people arrested for gender and sexual transgressions in the newspapers. So, in addition to experiencing police brutality and possibly imprisonment, queer people also experienced loss of employment, divorce, loss of child custody, vigilante violence, humiliation, and isolation (Ritchie & Whitlock, 2018). Transgender people, particularly trans people of color and poor trans people, often led resistance to this police harassment, even in the 1950s and early to mid-1960s, years before the Stonewall Riot. For example, in May of 1959 at Cooper’s Donuts in Los Angeles, a racially mixed crowd of trans and gay customers resisted the police when they arrived to arrest them. And in San Francisco in 1966, when police arrived at Compton’s Cafeteria in the Tenderloin District to arbitrarily arrest the late-night crowd of drag queens, hustlers, and others, a riot broke out. Ultimately, the riot combined with other forms of activism and resulted in long-lasting institutional change in San Francisco (Stryker, 2017).

The repressive atmosphere created by McCarthyism in the 1940s through the 1960s extended into the schools which had devastating effects on teachers and students. There is a long history of psychologists associating homosexuality with sexual deviance. As historian Estelle Freedman has emphasized, by the 1940s psychologists promoted the idea that environmental factors caused children to become gay, particularly through direct recruitment by gay men sexually interested in minors (Freedman, 1987). Because it was thought that gay adults served as role models for youth, teachers’ sexuality was especially scrutinized. As part of the broader “lavender care” which sought to root out gay and lesbian employees in the federal government, the Johns Committee, a legislative committee in Florida in the 1950s and 1960s, systematically identified and fired gay and lesbian public-school teachers claiming that “homosexuals are made by training rather than born” (Frank, 2013, p. 127).

This practice made it incredibly difficult for teachers to be open about their sexual or gender identity at work and as a result, students who were trying to make sense of their own identities in a society that said there was something sinful or deviant about them had little open support from teachers.

In the repressive atmosphere of the 1950s small numbers of LGBTQIA+ people, who were mostly though not exclusively White and usually middle-class, became involved in the homophile movement, or early gay rights activism. Harry Hay, a gay White man who had previously been involved in leftist activism, helped to form the Mattachine Society in 1950, a political and social group for gay men. It stated that "homosexuals" were an oppressed minority, a fairly radical proposition, but it also promoted assimilation into the majority culture, a more conservative argument – in essence it tended to promote a politics of respectability. Phyllis Lyon and Del Martin, both White middle-class lesbians, established the Daughters of Bilitis in 1955 for lesbians, and modeled the group's politics in many ways after the Mattachine society. In the groups' early years members maintained their anonymity for fear of the social and legal repercussions of being publicly gay (Bronski, 2011).

During the 1950s homophile groups were especially known for their educational work and providing a social space for gays and lesbians, though by the 1960s some homophile activists participated more openly in protests advocating for gay rights. In the 1950s and 1960s, homophile groups efforts to appear respectable to straight people involved mandating a dress code to send a message to straight society that gay people were just like them: men should dress in masculine attire and women should dress femininely, a policy that further marginalized transgender people and gender non-conformists. This lack of solidarity around the rights of transgender people would continue to plague gay and lesbian rights activism over the next several decades, which ultimately would lead transgender activists to strike out on their own to advocate for their rights. (Bronski, 2011; Peacock, 2016).

Participants in these homophile groups tended to be overwhelmingly White. Why they were White is illustrative of some of the issues majority-White gay rights organizations would have for the next several decades. Historian Kent W. Peacock examined the racial politics of the Mattachine Society in Washington, D.C., founded in 1961 in the midst of the Civil Rights Movement and in a city, D.C., that was majority Black. Though the chapter supported civil rights struggles, and wanted to attract Black members to the group, it was unable to do so. Why not? First, leaders of the group like Frank Kameny, who was White, offered explicit comparisons between the discrimination experienced by gay people and African Americans in such a way that implied gay people were White and Black people were straight, a use of language that could feel alienating to people who were both Black and gay. Second, the Mattachine Society lacked an intersectional politics; Kameny, for example, insisted that gay people had a singular experience of homophobia regardless of their gender or race. This ignored the complex ways gay people experienced their social identities. Third, and perhaps most importantly, U.S. society was very segregated politically and socially, which made it difficult (if not impossible) to organize interracially. This segregation was compounded by the fact that the Mattachine Society was a secretive organization. Current members recruited people they knew to join the group, which usually meant recruiting other gay White people. They also often spread the word in gay bars, which were largely segregated by race. White gay bars in Washington, D.C. and elsewhere were also notorious for the ways they discriminated against queer people of color (Peacock, 2016).

Due to the tendency of early gay rights activism to be too White, it is important to consider the ways that queer people of color became involved in other kinds of activism. For instance, the influential though under-appreciated activist Pauli Murray, who was Black, biracial and queer, and focused their activism on the labor movement, Black civil rights, and women's rights. Murray even helped to found the National Organization for Women in 1966 with Betty Friedan. As a young adult, Murray might have identified as transgender had the language or support existed, though it is important to recognize how people defined themselves at the time, and not unilaterally apply contemporary identity terms to their lives. In any event, Murray certainly was gender transgressive; as a young person, Murray asked a doctor for male hormones, but was denied. Murray also chose

to go by the more androgynous or even masculine Pauli in place of Murray's birth name (Rosenberg, 2017). Additionally, Bayard Rustin, who has become somewhat more well known in recent years, was a gay Black man and an important leader in the Civil Rights Movement. In fact, he was the leading architect and organizer of the 1963 March on Washington. Despite decades of involvement in civil rights activism, Rustin is not as well-known as he might be because of the discrimination he experienced for being gay. In fact, Martin Luther King, Jr. distanced himself from Rustin, pressuring him to resign his position in the Christian Leadership Conference, one of the most influential civil rights groups of the 1950s and 1960s. In the 1980s, Rustin was more public about his sexuality and became involved in activism around HIV/AIDS (D'Emilio, 2004).

On college campuses prior to the late 1960s, many LGBT students found ways to be themselves despite legal and social barriers, but usually did so in secret. They developed "semiprivate meeting spaces and informal social networks on many college campuses" (Beemyn, 2003, p. 206) before the rise of the homophile movement in the 1950s and 1960s. College students rarely were open about their sexual or gender identities for fear of the legal consequences of violating the law, as well as fear that they would be disciplined or even expelled by their school's administration for being gay. In 1965, school officials forced openly bisexual student Stephen Donaldson out of his residential hall at Columbia University due to complaints by his roommates (Beemyn, 2003).

Students also formed organizations on college campuses starting in the 1960s, though before the rise of the politics of gay liberation, the groups tended to function in secret for fear of the repercussions. Likely the very first officially chartered gay rights college student group was the Student Homophile League formed at Columbia University in April, 1967 which was founded by a bisexual man. The formation of the group triggered a backlash after the *New York Times* ran a front-page article about it being granted a charter by the University, with the dean of the college saying it was "quite unnecessary" and the director of the counseling service claiming it would promote "deviant behavior" among students. The university's administration allowed the group to keep its charter, despite this push back, but only under the condition that it not serve a social function for fear that it would violate New York state's anti-sodomy laws. The second-ever Student Homophile League was formed at Cornell University soon after. It faced similar challenges as the Columbia chapter – students who decided to become involved insisted on anonymity or using pseudonyms, fearing the consequences of visibility. Because so many gay, lesbian, and bisexual students tended to keep their identities secret it was quite difficult to recruit members; also, at first the meetings were not publicly advertised in order to safeguard the identities of current members (Beemyn, 2003). In its early years, the Cornell Student Homophile League attracted only a few women and many of them were heterosexual allies. Also, the group was not inclusive of transgender students. Pauline Layton, a student who says they "felt stuck in a female body" was disappointed in the lack of awareness around trans issues by the gay students in the group, commenting, "transgender and cross-dressing weren't much talked about circa 1968-1970" (Beemyn, 2003, p. 211).

Initially the mission of the Cornell Student Homophile Leagues was focused on promoting civil liberties of gays and lesbians and cultivating a gay subculture. Inspired by the militant politics of activism against the war in Vietnam as well as the Black Power movement on campus, the Student Homophile League at Cornell University became increasingly more radical. It changed its name to the Gay Liberation Front in 1970 and began to confront homophobia more openly and directly on campus and in the community. Rather than only holding private house parties, now the group organized very public dances. Rather than just showing up to a local bar to hang out with each other, despite the homophobia of the bar owner, the group organized a sit-in at the bar to demand full inclusion with fifty protestors sitting in and hundreds more demonstrating in front of the bar. This was likely the first ever gay student sit-in. The developments at Columbia and then at Cornell were a harbinger for things to come. By 1971, there were more than 175 gay student organizations at colleges and universities across the U.S. and college students were central in building a political movement for the rights of LGBT people in the years to come (Beemyn, 2003).

The Social Movements of the 1970s and 1980s and the Politics of Backlash

The social movements of the 1960s produced a country in a revolt, helping to inspire and mobilize LGBTQIA+ people to fight for their own rights in ways never quite seen before. The Black Freedom Movement, the movement against the U.S. war in Vietnam, the Women's Liberation Movement, and the Asian American, Native American, and Chicano movements served as inspiration, proving that marginalized groups could successfully protest against oppression and win. Additionally, many LGBTQIA+ people who started their own groups to challenge homophobia and transphobia had been directly involved in these other movements, gaining the political experience, skills and political analyses that informed their activism for queer rights.

Then on June 28, 1969 anger over police harassment of queer bar patrons at the Stonewall Inn, a gay bar in New York City, exploded into a riot that lasted for days. Transgender women of color, gay street hustlers, and butch lesbians, in particular, played a leading role in sparking the riot. This marked the beginning of the gay liberation movement in the United States. A month after the riot at the Stonewall Inn, Martha Shelley, a lesbian feminist, and Marty Robinson, a gay rights activist, organized a rally of more than 500 gay and lesbian rights activists in Washington Square Park, three blocks from the Stonewall Inn. And then on July 31, activists formed the Gay Liberation Front (GLF)(Eskridge, 2008). Pride Month is celebrated in June, and Pride parades, as well as marches for lesbian and transgender rights, occur each year in June because of the Stonewall Riot.

The rise of gay liberation in the late 1960s and 1970s marked a departure from homophile politics of the previous couple of decades as gay liberationists put forward a more radical critique of American society, particularly repressive gender roles and sexual norms. Gay liberationists also tended to critique broader systems of oppression – like racism, sexism, imperialism, and capitalism – and emphasize the importance of working in solidarity with others on the political Left. Martha Shelley said, "we didn't want to be accepted into America the way it was.... We wanted America to change." (Eskridge, 2008, p. 168) Gay liberationists were informed by the feminist and progressive politics of the day which called for bodily autonomy and sexual freedom. The feminist argument for reproductive rights insisted that women should be able to freely choose whether or not to have children. This argument, rooted as it was in the idea sex should be separated from reproduction, provided a political space for gay liberationists to say loudly and proudly that there was absolutely nothing wrong or "unnatural" about same-gender sexuality. People came out of the closet in unprecedented numbers and joined GLF chapters across the country, particular in big cities in the North and western United States, and on college campuses (Bronski, 2011).

Activism for queer rights in the 1960s and 1970s was not limited to the Gay Liberation Front, as activists found themselves at political odds with one another and formed separate organizations, which was not unusual for a movement consisting of activists of different identities and political inclinations. For instance, gay rights activists – who were disproportionately though not exclusively cisgender White men – became involved in groups like the Gay Activists Alliance, a tactically militant group that was less politically revolutionary than the GLFs – GAA called for political reform rather than radical transformation. Due to experiences with transphobia among gay activists, in New York City transgender people under the leadership of trans women of color Sylvia Rivera and Marsha Johnson left the GAA and formed the Street Transvestite Action Revolutionaries (STAR). Due to homophobia, lesbian and bisexual feminists formed their own groups highlighting women's oppression and the distinctive experiences of lesbians, while LGBTQIA+ people of color formed groups that offered a more integrated analysis of the ways that various systems of oppression, including racism, shape their lives. For example, in the 1970s in San Francisco queer Latinx activists formed the Gay Latino Alliance which, according to historian Horacio Roque Ramirez, "proved to the foundation for a local social movement that integrated racial, gender, and sexual politics" (Roque Ramirez, 2003, p. 225).

Activists had many successes in the 1970s, even while there was much left to be done to protect queer rights. In big cities in the North and West, in particular, activists pressured their local governments to reduce police harassment of gays and lesbians. In San Francisco, for example, in the early 1970s arrests for consensual sodomy

and solicitation stopped altogether, though the police continued to make arrests for anybody engaged in public or commercial sex. The mainstream press and Hollywood began to cover the topic of homosexuality in a somewhat more sympathetic manner. By 1976 LGBTQIA+ activists successfully passed twenty laws barring discrimination on the basis of sexual orientation in towns, cities, and counties around the country and by 1979 anti-sodomy laws were repealed in twenty states (Bronski 2011, p. 219). In a particularly big victory, as a result of lobbying by lesbian and gay activists, in December 1973 the American Psychiatric Association decided to drop homosexuality from the Diagnostic and Statistical Manual of Mental Disorders (Bronski, 2011).

This activism was also felt in education. In a precedent setting victory in San Francisco in 1975, for example, the Gay Teachers Coalition successfully pressured the San Francisco Board of Education to include sexual orientation in their nondiscrimination clause. In California teachers worked through their unions to promote the rights of their gay and lesbian students, as well as protect their own rights on the job. At the California Federation of Teachers (CFT) Convention in 1969, for instance, delegates passed a landmark gay rights resolution calling for the establishment of a "vigorous life and sex education program at all school levels which explains the various American life-styles." (Beemyn, 2003, p. 206) And at the 1970s CFT convention delegates approved a resolution, "Counseling the Homosexual Student," which included plans to draft a pamphlet to be sent to 15,000 CFT members (Smith, 2020). Though there's much to celebrate about the activism of the 1960s and 1970s, for the most part American society was still thoroughly homophobic and transphobic.

And then in the 1970s, American society took an even more conservative political turn, with the anti-gay Christian Right embarked on its crusade to undo any progress made on gay rights. The reaction against queer rights by the political Right is perhaps best epitomized by Anita Bryant, who led a backlash against a gay rights ordinance in Dade County, Florida (where Miami is located). Bryant was previously known for being a country singer, former Miss Oklahoma, runner-up for Miss America, and a spokesperson for the Florida Orange Juice Commission. But she was also a Christian fundamentalist who repeatedly expressed concern about the harmful impact that a sexually permissive society would have on children. In fact, central to her message was the impact gay rights would have on the schools. If discrimination against gay people was outlawed, then gay, lesbian, and bisexual people would be hired as teachers and they would be free to be themselves; to Bryant and others, this meant school children would be harmed. Not only would gay, bisexual, and lesbian teachers serve as potential role models to their young students, but as supposed sexual deviants they might even molest the children. Bryant pronounced, "I don't hate homosexuals! But as a mother, I must protect them from their evil influence" (Smith, 2020, pg. 88).

After the Dade County Board of Supervisors passed an ordinance providing protections against discrimination in housing, employment, and public accommodations based on "sexual preference,"[1] Bryant formed the group Save Our Children with the objective of gathering enough signatures to put repeal of the ordinance up for a popular vote. Her efforts proved successful: on June 7, 1977, voters repealed the ordinance by a vote of 69 to 31 percent (Smith, 2020). Bryant's campaign inspired conservative activists to take up the cause of defeating gay rights in state after state. In California, John Briggs, a Republican senator from Orange County with dreams of becoming governor on the backs of LGBTQIA+ people, put Proposition 6 (aka the "Briggs Initiative") on the November 1978 ballot. If passed, the proposition would have fired gay and lesbian teachers, as well as their straight supporters, en masse. Though initially polls showed the Briggs Initiative passing by a big margin, queer activists mobilized up and down the state of California, in not only big cities but also in suburbs and small towns where they went door-to-door to convince voters to do otherwise. Their activism paid off when 59 percent of voters rejected the Briggs Initiative on November 8, 1978 (Smith, 2020).

[1] Though "sexual preference" might have been used in legislation barring discrimination against lesbians, gays, and bisexuals in the 1970s, today we use "sexual orientation" instead, in recognition of, as GLAAD writes, "an individual's enduring physical, romantic and/or emotional attraction to members of the same and/or opposite sex." "Sexual preference" is often considered offensive because it often used to "suggest that being gay, lesbian, or bisexual is a choice and therefore can and should be 'cured'" (https://www.glaad.org/reference/offensive).

However, despite this victory in California, the New Right, of which the religious Right was a part, ultimately thrived at the national level from the 1970s through the 1990s promoting a range of conservative social causes including rolling back progress on reproductive rights and gay rights. From the 1970s onward states began passing a range of anti-gay laws, including barring gays and lesbians from fostering or adopting children. The culture wars of the 1970s, moreover, made some people turn violent: in 1978 not long after the defeat of the Briggs Initiative, Harvey Milk, the first openly gay city supervisor in San Francisco, was assassinated along with progressive mayor George Moscone (Bronski,2011). And the New Right led a backlash against progress made on racial justice by supporting policies that led to the mass incarceration of people of color, the defeat of affirmative action and school desegregation policies, and the militarization of the United States-Mexico border. The New Right, alongside centrist allies in the Democratic Party, also promoted neoliberal economic policies resulting in de-unionization, capital flight, the gutting of the welfare state, the defeat of environmental and labor regulations, and lowered taxes on the wealthy while the federal minimum wage remained stagnant, all of which contributed to a dramatic rise in economic inequality in the U.S. The results were devastating for LGBTQIA+ people, particularly poor queer people and queer people of color, whose experiences at the intersection of various systems of oppression meant they were that much more vulnerable to rising social and economic inequality (Mogul et al., 2012; Duggan, 2004; Ferguson & Kyungwon Hong, 2012).

The HIV/AIDS Epidemic & Cultural and Political Changes in the 1980s and 1990s

Just as the New Right rose in power and influence, helping to elect Republican Ronald Reagan to the presidency in 1980, the U.S. and the rest of the world was about to experience a new and very deadly disease: HIV/AIDS. And though HIV/AIDS was not linked with same-sex sexual behavior, because it initially spread among gay men it became associated with gay male sexuality. Jerry Falwell, a leader of the Religious Right, even said “AIDS is the wrath of a just God against homosexuals” (Bronski, 2011, p. 226). Rather than the federal government rushing to the aid of people falling victim to this new virus, gay men, as well as bisexual men were reduced to their attraction to men; faced additional stigmatization as disease carriers; and were routinely discriminated against in housing, education, and employment. President Reagan refused to even publicly mention AIDS until 1985, four years after the start of the epidemic (Bronski, 2011).

Governmental neglect was magnified for queer people of color who experienced rates of infection in larger numbers than the queer White population. By 1986 Black people comprised 25% of people with HIV/AIDS, though they made up only 12 percent of the population, while Latinx people comprised 14% of HIV/AIDS cases, though they made up six percent of the U.S. population. Not only that, but life expectancy was also much lower for people of color with the virus: on average, a White person lived for two years after diagnosis while a person of color only lived for 19 weeks (Esparza, 2019). And, as mentioned previously, immigrants with HIV/AIDS were explicitly prohibited from coming to the United States, a policy only repealed in 2010.

In the face of government neglect, LGBTQIA+ people turned inward. Because gay and bisexual men and transgender women were often rejected by their families, they had to rely on a network of friends and lovers, including many lesbians who offered their help, for care. During the early years of the epidemic, members of the LGBTQIA+ community focused their activism on community caretaking, as they formed organizations like the Gay Men’s Health Crisis in New York City and the National Latino/a Lesbian & Gay Organization to provide support such as meal deliveries, legal assistance, and help with medical paperwork (Esparza, 2020). By the late 1980s, LGBTQIA+ activists marshaled their grief, transformed it into anger, and they formed the AIDS Coalition to Unleash Power (ACT UP) to take direct action to put an end to governmental neglect and medical profiteering while people with HIV/AIDS died in droves. Many ACT-UP activists put forward intersectional politics, that emphasized how “problems of housing discrimination, incarceration, immigration, sex work, and racism, sexism, and poverty affected both the spread of the virus and access to and efficacy of medical care” (Hobson, 2016, p.159).

We can see the influence of conservative politics on queer rights in other areas of American political life. In 1986, the U.S. Supreme Court decision *Bowers v. Hardwick* upholding anti-sodomy laws is an example of how entrenched homophobia was in the law. Additionally, both the Republican and Democratic parties supported anti-queer policies, though there certainly was more active endorsement of anti-queer policies by the Republican Party. Democratic President Bill Clinton signed into law Don't Ask, Don't Tell in 1993, which said the military could not ask whether or not a military recruit was gay, but if their gayness were revealed in some way, they could be kicked out of the military and denied all military benefits. Clinton also signed into law the Defense of Marriage Act (DOMA) in 1996, first introduced by Republicans in Congress. DOMA defined marriage as the union of one man and one woman at the federal level, which meant all benefits and rights bestowed upon married couples by the federal government would not be extended to same-gender couples. When Massachusetts became the first state to legalize same-gender marriage in 2004, newly married gay couples were denied, for instance, tax and immigration benefits (Bronski, 2011).

However, in response to these attacks, there was a resurgence of activism for gay, lesbian, bisexual, and transgender rights. In 1987, the Second National March on Washington for Gay and Lesbian Rights drew 650,000 protesters, no small feat. And then in 1993, the efforts of bisexual activists pay off with the inclusion of the word "Bi" in the 1993 March on Washington for Lesbian, Gay, and Bi Equal Rights and Liberation. Though bisexuals had been active in previous social movements for queer rights, their bisexuality was usually erased. This includes activist leaders like Alan Rockway, who, among other things, helped to lead the opposition to Anita Bryant's anti-gay campaign in Florida. He was publicly open about his bisexuality but usually gets identified as gay by default. The erasure of bisexuality means, as a society, we do not have an adequate understanding of the specific and complex ways bisexual people experience discrimination – for instance, research shows that bisexuals are more likely than lesbians and gays to be closeted and un-accepted, and more likely to experience stereotypes (Hutchins, 2018).

In the 1990s and 2000s there was a surge in activism for the rights of transgender and intersex people in the face of persistent discrimination. In fact, it was around 1990 that the word "transgender" came into usage in the way it is used today as a "catchall term for all nonnormative forms of gender expression and identity" (Stryker, 2017, p. 154). Trans people and their allies had an uphill battle: by the end of the 1980s, only three municipalities in the country had enacted civil rights protections for trans people. New thinking about gender and sexuality in the disciplines of Queer Studies and Trans Studies helped to get trans activism off the ground. Judith Butler's insight in *Gender Trouble,* for instance, said gender is not reducible to biological sex, but rather is a performance defined by how we dress, act, move, speak, touch, look, and so on. Stryker writes, "the implication of this argument is that transgender genders are as real as any others, and they are achieved in the same fundamental way" (2017, p. 163). Trans activists embarked on numerous campaigns: they organized for inclusion in gay and lesbian political activism and social spaces; and they fought for HIV/AID treatment and services; an end to legal discrimination in employment; trans inclusive-health coverage; access to all-gender bathrooms, and called attention to violence against trans people, particularly trans people of color (Stryker, 2017).

The early 1990s also witnessed the emergence of an intersex political movement which overlapped with trans activism in some ways. Groups like the Intersex Society of North America demanded an end to the practice of performing genital surgeries on babies born with ambiguous genitalia. After the reconstruction surgery, the doctor would then assign a gender to the baby based on whether or not they constructed male or female genitalia – more often than not, because it was an easier surgery, they decided to construct female genitalia. Often when the babies grew up, they suffered immensely due to this decision made for them when they could not possibly consent. This activism produced results when, in 2006, a "Consensus Statement on the Management of Intersex Disorders" was published in the *Journal of Pediatrics* affirming much of what intersex activists had been saying all along, though doctors at hospitals across the U.S. continue to perform these surgeries, and intersex activists continue to demand change (Stryker, 2017; Intersex Justice Project).

Queer Rights and Queer Resistance, 1990-2020

The 1990s saw changes in institutions like schools and health organizations that signaled tolerance – if not acceptance and inclusion – of the LGBTQIA+ community. In 1990, a group of teachers formed the Gay, Lesbian, & Straight Education Network (GLSEN) to create supportive education environments for LGBTQIA+ students (GLSEN, n.d.). At the time, only two Gay-Straight Alliance (GSA) clubs were known in the United States (GSAFE, n.d.). In 1998, the GSA Network was founded to connect and support GSA youth and school-based clubs with peer support, leadership development, and community advocacy (GSA Network, n.d.). In 2016, the GSA Network formally changed its name to Genders & Sexualities Alliance Network in response to youth leaders who pushed the organization to move beyond the labels of gay and straight (GSA Network, n.d.). The work of these grassroots organizations was supported by the 1996 landmark federal appeals court case *Nabozny v. Podlesny*, which ruled that schools are responsible and accountable for protecting students from anti-gay violence and abuse (Lambda Legal, n.d.). In 1999, the American Counseling Association Governing Council adopted a resolution officially affirming the rights of LGBTQIA+ clients and opposing the use of "reparative therapy" to "cure" members of the LGBTQIA+ community (GSAFE., n.d.). That same year, numerous health organizations representing 480,000 health professionals took official positions affirming that homosexuality was not a mental disorder (GSAFE., n.d.).

Yet as institutions signaled change, high-profile hate crimes against members of the LGBTQIA+ community marked the decade as reminders that the community continued to experience life-threatening violence. These high-profile crimes that became part of the American narrative in the 1990s were against White victims. In 1993, Brandon Teena, a young transman in Nebraska was brutally beaten, raped, and murdered. In 1998, Matthew Shepard, a gay man, was brutally murdered in Laramie, Wyoming. The hate crime against Teena was dramatized in the 1999 film *Boys Don't Cry*, and Shepard's story became the subject The Laramie Project, a play supported by The Matthew Shepard Foundation designed to stimulate discussion about hate and hate crimes in communities across the country (Fairyington, 2013; Matthew Shepard Foundation, 2020).

Beginning in the 1990s, community activism on college campuses shifted from a focus on social support for LGBTQIA+ students to advocating for and enacting change to make college campuses more inclusive (Marine, 2011). In the last several decades, LGBTQIA+ activism on college campuses has focused on three themes: increasing tolerance at religious institutions, expanding gender-neutral housing, and questioning the legitimacy of the military's Reserve Officer Training Corps (ROTC) on college campuses (Marine, 2011). Marine notes that students have contributed the most to movements toward equality on college campuses and the burden of change should move from students' shoulders to the institutions themselves (2011).

LGBTQIA+ campus resource centers and clubs have grown on U.S. college campuses (Marine, 2011). The founding of each campus resource center has been different, depending on the unique contexts of the colleges; however, resistance and persistence are consistent themes that have led to the founding of centers across colleges (Marine, 2011). Student activists have often pushed for resource centers in response to homophobic incidents, and objections over tax dollars being spent on LGBTQIA+ resource centers at public institutions has also been common (Marine, 2011). By 2011, approximately 190 colleges and universities had centers, and, at that time, only one community college had a center, which was founded in Denver in 1993 (Marine, 2011).

The authors acknowledge that LGBTQIA+ history is too rich and complex to be completely conveyed here. Interested readers can continue to explore this history starting with this list of important topics:

- The AIDS Quilt
- 1979, 1987 & 1993 Marches on Washington
- QTBIPOC people who created the Ballroom culture in New York City (see TV series *Pose*)
- Black Lives Matter inception (Alicia Garza, Patrisse Cullors, Opal Tometi)
- Two-Spirit Nation at Standing Rock (#NoDAPL)

- Trans and Queer Disability Justice
- Queer and Trans Immigrants Rights
- 2020 *Bostock vs. Clayton County* Supreme Court Case

THEORETICAL FRAMEWORK

The theoretical foundation that was considered by the project team, and which subsequently influenced our recommendations, involved the concepts of Critical Race Theory, Intersectionality, and Trickle Up Theory. While each of these theories is distinct, the combined perspective highlights how interlocking systems of oppression prevent LGBTQIA+ students from being successful in higher education.

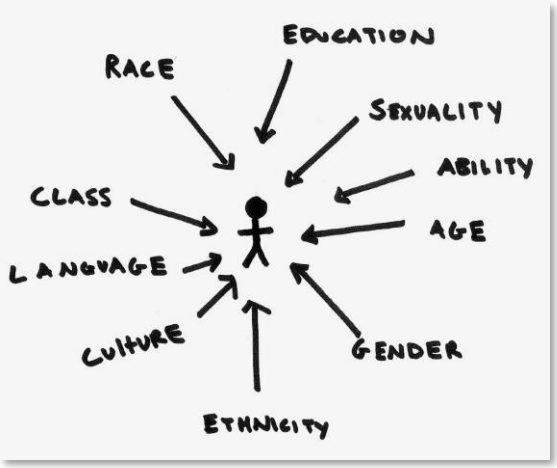
CRITICAL RACE THEORY

Critical Race Theory (CRT) provides both a framework for identifying and describing the structures, policies, and practices that advantage dominant populations and marginalize and disadvantage subordinate populations, and a call to action to transform those structures, policies, and practices to promote social justice. While CRT addresses racism, the framework can be, and has been, used to address other forms of oppression. Below are some of the basic tenets of CRT. It is important to note that CRT has been adopted by scholars who apply the theory as a lens to examine the ways dominant oppressive systems operate across other fields, including higher education (Museus, 2014). The tenets of CRT have changed slightly over time, depending on the context in which it is used. Even so, CRT remains a useful analytical lens for exploring, understanding, and analyzing the racialized experiences and conditions of people of color in the United States.

- Basic tenets of CRT: Centrality and intersectionality of race and racism - - race and racism are endemic to, and central factors in, all aspects of U.S. society. Racism intersects with other forms of oppression (heterosexism, gender discrimination, etc.).
- Interest convergence - - a tenet that suggests that policies benefiting people of color are implemented when the policy also benefits White people.
- Social construction - - race is a product of social relations and therefore is socially constructed.
- Differential racialization - - suggests that different racial groups are racialized in different and disparate ways at different times, depending on the shifting needs of the dominant society.
- Anti-essentialism - - the idea that there is no singular experience for any racial group and that there is no essential experience or attribute that defines any racial group.
- Voice-of-color, otherwise known as storytelling - - experiences of people of color are valuable and valid pieces of knowledge that can be used to counter or subvert dominant narratives and to highlight the ways oppression manifests in the everyday lives of people of color.

INTERSECTIONALITY

Intersectionality was first introduced as a legal theory by Dr. Kimberle Crenshaw to signify the way race and gender, specifically racism and gender violence, interact to shape the realities of Black women (Crenshaw, 1989). Like CRT, intersectionality has traveled and been used widely across a number of different fields, including education. Intersectionality is not a fixed body of knowledge, but rather a constant work-in-progress and has been rearticulated within and across multiple fields. It is therefore more important to understand what intersectionality does than what it is (Crenshaw, Sumi, & McCall, 2013).



Collins and Bilge offer a working definition:

> ". . . in a given society at a given time, power relations of race, class, and gender, for example, are not discrete and mutually exclusive entities, but rather build on each other and work together; and that, while often invisible, these intersection power relations affect all aspects of the social world." (2020, pg. 1)

Intersectionality provides a tool for critical inquiry of the historical underpinnings of social problems and patterns of social injustice. Through an intersectional lens, we can better understand the complex ways in which social identities are intertwined. Identity cannot be understood by focusing on a single aspect of identity, or multiple identities considered independent of – or added to – each other. Rather, individuals are members of social groups that are constructed and influenced by systems of power and privilege within a specific historical context.

It is important to note that intersectionality does not focus on personal experiences of identity in a vacuum. Instead, intersectionality helps us explore and understand how systems of power and privilege are interconnected and mutually reinforcing and produce environments in which identity is experienced by individuals and social groups. An application of intersectionality can highlight how systems and power relationships affect the nature of knowledge, cultural norms and practices, and institutional structures and policies.

Why is CRT and Intersectionality a useful framework for supporting LGBTQIA+ scholars?

People in the LGBTQIA+ community bring ranging experiences and identities. These experiences and identities are not monolithic. Black and Brown LGBTQIA+ people such as Marsha P. Johnson, Sylvia Rivera, and Miss Major, have always been at the forefront of the Queer Liberation Movement and continue to contribute to this social movement through the foundation that they built. Despite this legacy, however, LGBTQIA+ initiatives and representation have also historically benefited White, cisgender middle-class people in their assimilation into mainstream society. In order for us to fully understand and support LGBTQIA+ scholars, we must understand the various other social identities they carry and the systems of oppression that they may navigate simultaneously.

A lens informed by CRT and Intersectionality allows educators to understand the disproportionate impact that might come with navigating multiple target-identities and intersecting systems of oppression. According to Cerezo & Bergfeld (2013), "CRT places a historical and political lens on the treatment of historically marginalized groups, including policies and practices that affect LGBTQ students" (2013, p. 357) and is a useful framework for addressing oppressive campus climates in which students feel the need to conceal their LGBTQIA+ identities. Intersections of Race, Gender, and Sexuality.

Progressive Pride Flag, Daniel Quasar, 2018

The LGBTQIA+ community is not immune to systems of oppression existing within it: racism, classism, sexism, cissexism, ableism, etc.. LGBTQIA+ spaces and movements have historically centered white people. Like all communities, white privilege, systemic racism, and white supremacy exist in the LGBTQIA+ community. It is crucial for practitioners to be open to learning the unique history and experiences queer and trans Black, Indigenous, and People of Color face.

FROM POC TO BIPOC

POC or people of color is a general umbrella term that collectively refers to *all* people of color - or anyone who isn't White. Historically, we have seen movement away from terms like “colored people,” “marginalized” or “minority” to “people of color” in order to prioritize our collective humanity. While there is power in a unifying “people of color,” Black and Indigenous issues and experiences kept getting glossed over under the POC umbrella. This shift also grew significantly as the world witnessed the murders of Ahmaud Arbery, George Floyd, Breonna Taylor, Tony McDade, and countless others at the hands of law enforcement or white supremacist vigilantes - which is an example of anti-Black racism, or racism that disproportionately affects Black communities.

Black and Indigenous people have moved away from identifying as “people of color” because they have not seen themselves and their experiences acknowledged. While racism can be experienced by anyone who is not White, there are still complexities and nuances to racial dynamics that allow for a perpetuation of anti-Blackness and anti-Indigeneity within broader communities of color. Some effects of racism overlap, but others such as police brutality or land sovereignty remain largely unique to a specific group.

The BIPOC Project

QTBIPOC (formerly known as QTPOC)

QTPOC has evolved into QTBIPOC for the same reasons stated in the aforementioned paragraphs. QTBIPOC serves as an empowering label that embodies self-determination and autonomy. Black and Indigenous queer and trans people face specific oppressions, the acronym names and acknowledges that their experiences are not monolithic under a generalized QTPOC umbrella. It also demands an intersectional lens when it comes to community building, healing, and advocacy. It is important to acknowledge that the acronym QTBIPOC emerged from grassroots community activism, not academia. It has been widely adapted across various community members, organizations, and academic institutions. Ultimately, QTBIPOC are in the constant process of naming themselves, evolving language for liberation and reminding the world that they have always existed--no permission needed.

QTBIPOC History (ccgsd-ccdgs.org)

TRICKLE UP THEORY

In conjunction with CRT and Intersectionality, Trickle Up Theory offers another relevant approach. Trickle up policymaking has been proposed by the researcher Z. Nicolazzo to provide a framework for understanding how to transform our campuses to better serve trans and gender non-conforming students (Dockendorff, Nanney, & Nicolazzo, (2019). This work is based on theorizing around social activism which focuses on centering the voices of the most marginalized when organizing justice movements (Spade, 2015). In utilizing this model to provide recommendations on how to create a more welcoming and affirming campus for LGBTQIA+ students, we assert that queer individuals still face discrimination, harassment, and violence. These affronts are more likely to be borne by the trans community and particularly by transgender and gender non-conforming individuals of color.

Violence and Harassment

Transgender and gender non-conforming individuals face deplorable levels of violence and harassment for their identity. For example, the U.S. Transgender Survey sampled roughly 30,000 individuals who identified on the trans spectrum from across the United States. The results clearly showed that trans individuals report high levels of violence and mistreatment in their families and community, within educational settings, and in employment. As a consequence, they are more likely to experience poverty and homelessness. Additionally, trans individuals

of color were likely to have more aversive life experiences then their White trans counterparts (James, Herman, Rankin, Keisling, Mottet, & Anafi, 2015).

Within Families and Community

One in ten of the USTS (U.S. Transgender Survey) respondents reported that a family member was violent towards them because of their identity and 8% were kicked out of the house because they were transgender. More than half of respondents (54%) experienced some form of intimate partner violence during their lifetime. Outside of their families, trans individuals reported high levels of community harassment and violence. Nearly half (46%) of respondents reported being verbally harassed in the past year and nearly 10% were physically attacked and that number was 14% for Black transgender respondents (James, Herman, Rankin, Keisling, Mottet, & Anafi, 2015). These statistics are also consistent with hate crime statistics and the epidemic of the murder of transgender women. In California, of the hate crimes that were identified as gender based, 83% were directed at trans or gender non-conforming individuals (California Department of Justice Hate Crime Statistics, 2018). The murder of transgender individuals has increased year after year. The year 2020 saw 44 transgender people killed. The total number of homicides in 2019was 26. The majority of these victims were trans women of color and the majority of those are Black trans women.

Within the Educational System

Within educational institutions, trans students recount similar experiences of mistreatment. More than half of youth respondents in the K-12 system reported being verbally harassed, a quarter reported being physically attacked, and a little over 10% reported being sexually assaulted because they were transgender at school. Almost 20% of students reported such severe maltreatment that they left school as a result. These data are wholly consistent with research regarding trans and gender non-conforming student experiences on college campuses as well (Rankin, Blumenfeld,Weber , & Frazer, 2010; Garvey, Taylor, and Rankin, 2015).

Employment

In terms of employment, 30% of the USTS (U.S. Transgender Survey) respondents who had a job reported being fired, denied a promotion, or experiencing some other form of mistreatment in the workplace due to their gender identity or expression. Although transgender people are more likely than the general population to have a college degree, they have double the rate of unemployment as cisgender folks with rates for trans people of color being four times the unemployment rate.

Poverty and Homelessness

Respondents in the USTS sample overall were more than twice as likely as the U.S. population to be living in poverty, and trans and gender non-conforming people of color were up to three times as likely as the U.S. population to be living in poverty. For example, 34% of Black transgender people live in extreme poverty compared to just 9 percent of non-transgender Black people. In terms of homelessness, 30% of respondents had experienced homelessness at some point in their lives, with 12% having had such an experience within the past year. Transgender women of color experienced even higher rates of homelessness. For example, 51% of Black transgender women reported being homeless at some point in their lifetime. These data are also supported by research in our own California Community College system. Specifically, in the most recent Hope Center college survey (#RealCollegeSurvey, 2019) which assessed basic needs for college students, results showed that non-binary and transgender college students reported substantially higher homelessness rates than their cisgender counterparts (31%, 28%, and 17.5%, averaged for cisgender males and females respectively).

How Does Trickle Up Policy Making Work in Practice

Trickle Up theory contends that focusing on the most marginalized students when approaching policy development not only creates a more equitable experience for those students, but also for various marginalized groups and the college community as a whole. Thus, as we think about the focus of our work in making changes on campus we must name and consider our most vulnerable students. For the purpose of this project, we center on the experiences of transgender and gender non-conforming students, particularly those who are also students of color because they face the strongest barriers to success.

> *"Unfortunately, despite the progress we have made I don't feel like a lot of instructors nor administration understand the economic stress on students which results in negative emotional impact. I don't miss class work because I don't care, I miss class work because I'm overwhelmed with everything else going on."*

Consider for a moment how campus policies generally favor majority communities at the expense of marginalized communities. In one particularly salient example for members of the trans community are the myriad of institutional forms that ask about gender. The utility and necessity of such questions is generally dubious at best. The vast majority of these forms ask students to indicate their gender as either "male" or "female". These types of questions disadvantage and marginalize trans students and do not generally provide necessary and important information for the college. In contrast, forms that allow individuals to self-identify their gender, or omit gender questions unless absolutely necessary, provide substantial benefits to trans students while creating no negative consequences to cisgender students.

This same type of analysis can be applied to name policies and facilities. Having a name policy that allows one to indicate a lived name that is other than their legal name or the ability to indicate gender pronouns produces no deleterious effects to cisgender students and substantial benefits to transgender students, with such policies resulting in reduced depression, suicidal thoughts, and suicide attempts for trans students (Russell, Pollitt, Li, & Grossman, 2018). Similarly, having all-gender bathrooms on campus does not produce a hostile and threatening environment for cisgender and gender conforming students. However, having only gendered bathrooms substantially endangers transgender students. Research indicates that the vast majority of trans and gender non-conforming individuals face harassment and mistreatment while using the restroom (Herman, 2013). Additionally, research has also shown that restrictive and discriminatory bathroom policies increase the rates of suicide and attempted suicide for transgender individuals (Seelman, 2016). Again, these policies do nothing to increase the safety of the cisgender community and in fact do great harm and inflict violence on the trans community.

ARC AND LGBTQIA+ HISTORY

In 1999, California enacted the legal vehicle called domestic partnerships as a way to extend many of the rights and benefits of marriage to same-sex couples. The Los Rios Community College District, inclusive of American River College, extended domestic partner and family benefits to its employees on January 1, 2000. Other companies and institutions, particularly academic institutions had begun extending benefits in the early 1990s, and domestic partnerships were established for some California cities in the 1980s, with Berkeley being the first in 1984.

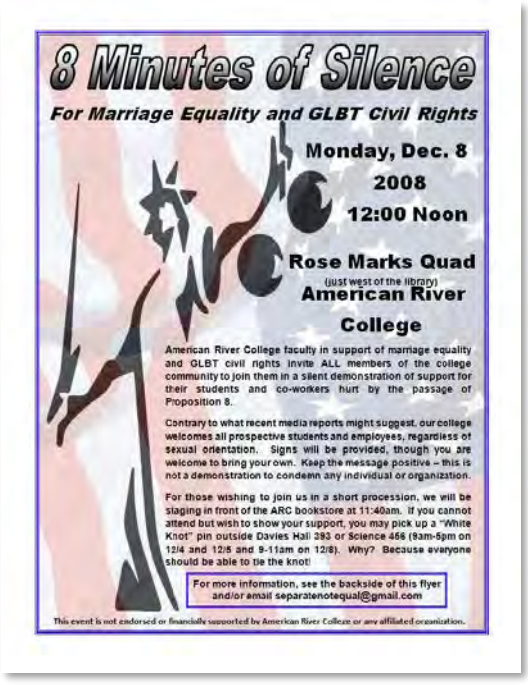
American River College has had LGBTQIA+ student clubs under various names for decades, but they have struggled until recently. An article about ARC on the website www.gobeyondthebrochure.com, which assists students in choosing a college, states that the LGBT community at ARC "is more fledgling than flourishing" and concludes with "If you're looking for a school with a well funded and very established LGBT group, then you won't find it at American River College. What you will find is a tight knit community that's not afraid to chase their goals." It is our hope that this report on LBGTQ+ disproportionate impact and its recommendations will change this perception.

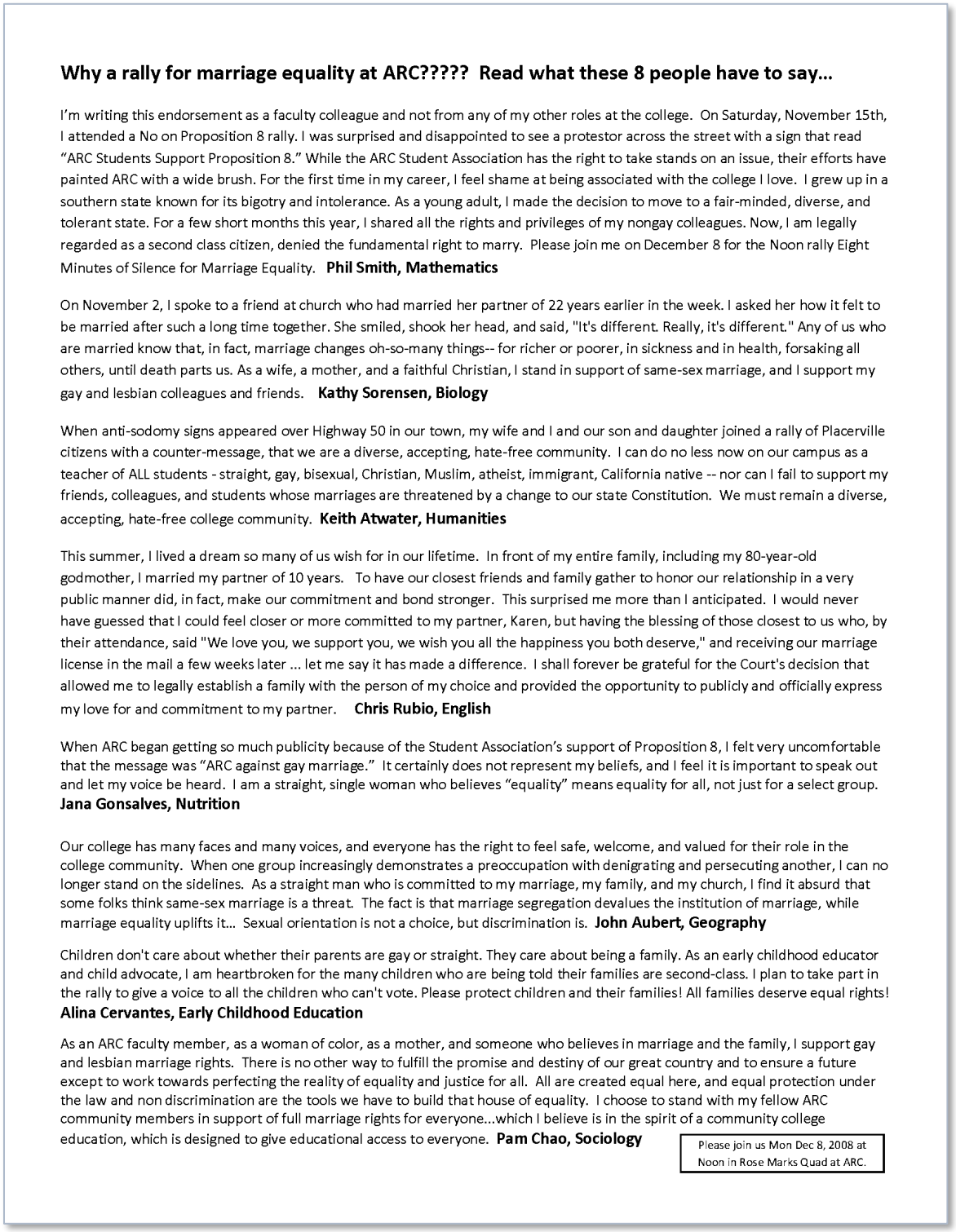
ARC'S ROLE IN PROP 8

In the spring of 2008, a small group of five religiously conservative students were elected to the ARC Student Association. Only about 300 students voted in that election, and it was later found that three of those students (Viktor Choban, Alex Malash, and Vladimir Musorichi) had violated the campaign rules that all candidates were required to sign. This resulted in those students being stripped of their office by the Student Board of Justice, but they were later reinstated by an administrator who decided the ruling inappropriate.

That religiously conservative majority ultimately led to an emotionally charged vote in October of that year on a Student Association resolution in support of Proposition 8 – the voter initiative that banned gay marriage in California. ARC was the only student government association in the state to take such a stance. As a result, ARC became nationally recognized for its anti-marriage-equality stance and was used as an example by Prop 8 supporters. The main architects of the student council resolution were invited to speak at Prop 8 rallies and often seen at marriage equality protests. A recall election occurred shortly after, but the all the student association members remained in power.

A silent protest, organized by ARC employees and students, was held in the Rose Marks Quad in opposition to the resolution. During the 8 minutes of silence, Prop 8 supporters stood behind the protestors jeering and trying to engage those observing the silence. As might be expected blog posts from the time are peppered with angry, homophobic comments that, thanks to the internet, live to this day displaying vitriol for everyone to see and damaging our college's reputation and our students' psyches.





Why a rally for marriage equality at ARC????? Read what these 8 people have to say…

I'm writing this endorsement as a faculty colleague and not from any of my other roles at the college. On Saturday, November 15th, I attended a No on Proposition 8 rally. I was surprised and disappointed to see a protestor across the street with a sign that read "ARC Students Support Proposition 8." While the ARC Student Association has the right to take stands on an issue, their efforts have painted ARC with a wide brush. For the first time in my career, I feel shame at being associated with the college I love. I grew up in a southern state known for its bigotry and intolerance. As a young adult, I made the decision to move to a fair-minded, diverse, and tolerant state. For a few short months this year, I shared all the rights and privileges of my nongay colleagues. Now, I am legally regarded as a second class citizen, denied the fundamental right to marry. Please join me on December 8 for the Noon rally Eight Minutes of Silence for Marriage Equality. **Phil Smith, Mathematics**

On November 2, I spoke to a friend at church who had married her partner of 22 years earlier in the week. I asked her how it felt to be married after such a long time together. She smiled, shook her head, and said, "It's different. Really, it's different." Any of us who are married know that, in fact, marriage changes oh-so-many things-- for richer or poorer, in sickness and in health, forsaking all others, until death parts us. As a wife, a mother, and a faithful Christian, I stand in support of same-sex marriage, and I support my gay and lesbian colleagues and friends. **Kathy Sorensen, Biology**

When anti-sodomy signs appeared over Highway 50 in our town, my wife and I and our son and daughter joined a rally of Placerville citizens with a counter-message, that we are a diverse, accepting, hate-free community. I can do no less now on our campus as a teacher of ALL students - straight, gay, bisexual, Christian, Muslim, atheist, immigrant, California native -- nor can I fail to support my friends, colleagues, and students whose marriages are threatened by a change to our state Constitution. We must remain a diverse, accepting, hate-free college community. **Keith Atwater, Humanities**

This summer, I lived a dream so many of us wish for in our lifetime. In front of my entire family, including my 80-year-old godmother, I married my partner of 10 years. To have our closest friends and family gather to honor our relationship in a very public manner did, in fact, make our commitment and bond stronger. This surprised me more than I anticipated. I would never have guessed that I could feel closer or more committed to my partner, Karen, but having the blessing of those closest to us who, by their attendance, said "We love you, we support you, we wish you all the happiness you both deserve," and receiving our marriage license in the mail a few weeks later … let me say it has made a difference. I shall forever be grateful for the Court's decision that allowed me to legally establish a family with the person of my choice and provided the opportunity to publicly and officially express my love for and commitment to my partner. **Chris Rubio, English**

When ARC began getting so much publicity because of the Student Association's support of Proposition 8, I felt very uncomfortable that the message was "ARC against gay marriage." It certainly does not represent my beliefs, and I feel it is important to speak out and let my voice be heard. I am a straight, single woman who believes "equality" means equality for all, not just for a select group. **Jana Gonsalves, Nutrition**

Our college has many faces and many voices, and everyone has the right to feel safe, welcome, and valued for their role in the college community. When one group increasingly demonstrates a preoccupation with denigrating and persecuting another, I can no longer stand on the sidelines. As a straight man who is committed to my marriage, my family, and my church, I find it absurd that some folks think same-sex marriage is a threat. The fact is that marriage segregation devalues the institution of marriage, while marriage equality uplifts it… Sexual orientation is not a choice, but discrimination is. **John Aubert, Geography**

Children don't care about whether their parents are gay or straight. They care about being a family. As an early childhood educator and child advocate, I am heartbroken for the many children who are being told their families are second-class. I plan to take part in the rally to give a voice to all the children who can't vote. Please protect children and their families! All families deserve equal rights! **Alina Cervantes, Early Childhood Education**

As an ARC faculty member, as a woman of color, as a mother, and someone who believes in marriage and the family, I support gay and lesbian marriage rights. There is no other way to fulfill the promise and destiny of our great country and to ensure a future except to work towards perfecting the reality of equality and justice for all. All are created equal here, and equal protection under the law and non discrimination are the tools we have to build that house of equality. I choose to stand with my fellow ARC community members in support of full marriage rights for everyone…which I believe is in the spirit of a community college education, which is designed to give educational access to everyone. **Pam Chao, Sociology**

Please join us Mon Dec 8, 2008 at Noon in Rose Marks Quad at ARC.

An 2013 editorial in the ARC Current student newspaper (https://www.arcurrent.com/opinion/2013/04/24/arc-should-learn-from-its-prop-8-mistakes/) called on the college to learn from the mistakes made in 2008 surrounding Prop 8. It is the hope of this team that just as ARC was an example of homophobia in 2008 that this report in 2021 will show ARC as an example of how far it has come in shedding its ugly history and will chart a path to better supporting our LGBTQIA+ students as well as those in our district and community colleges in our state.

LGBTQ+ SUBCOMMITTEE OF EQUITY

Before the establishment of the ARC Pride Center, there were years of groundwork and labor provided by a committed group of faculty, classified professionals, administrators, and students. The Pride Center would not be in existence today without these efforts. Thus, while the Pride Center may have appeared to manifest quickly, it was the result of multi-faceted persistence by the LGBTQ+ Subcommittee of Equity to 1) serve our students and campus employees directly concerning LGBTQ+ equity matters, and 2) to prove the need for a Pride Center over the long haul (2 years to get approval and then another year for the physical space) and 3) show the commitment to the cause from students, staff, and faculty working on and with the committee.

Initially, two Subcommittee members (Dennis Lee and Natasha Fratello) administered the Campus Climate Index to evaluate the climate for LGBTQ+ students on campus, and then spearheaded a campus effort to address concerns the Index illuminated. The results of this 2014 evaluation served as the basis for the need on campus for what became the LGBTQ+ Subcommittee of Equity. Once established, the LGBTQ+ Subcommittee of Equity began advocating for the establishment of a Pride Center. At this same time, Brett Spencer, a student and president of our LGBTQ+ student club, provided advocacy, support, and many hours of labor advocating for a Pride Center to serve students. The subcommittee members repeatedly and persistently brought up to multiple campus interest groups the need for and the solutions a Pride Center would bring, ensuring the establishment of the Pride Center was part of numerous formal and informal campus conversations. The subcommittee collaborated with each senate – Student, Classified, and Faculty – to approve resolutions stating that they supported a Pride Center at ARC.

They further monitored the Student Equity Plan and made sure LGBTQ+ students were included, long before the mandate established by AB 1018. Additionally, the committee pushed to ensure that the state mandated AB 620 liaison position was filled. It was through this advocacy and hard work that the ARC Pride Center came into existence.

<u>LGBTQ+ Subcommittee of Equity Members</u>

- Natasha Fratello, Faculty, Psychology, initiating member and initial Chair
- Dennis Lee, Faculty, English, initiating member
- Emilie Mitchell, Faculty, Psychology, second consecutive Chair
- Roderic Agbunag, ARC UNITE Coordinator
- Tori Bovard, Faculty, Psychology
- Kristina Casper- Denman, Faculty, Anthropology
- Alina Cervantes, Faculty, ECE
- Mary Goodall, Clerk III, Operations and Facility Reservations
- Susan Howe, Faculty, English
- Manuel Perez, Dean of Equity Programs and Pathways, Inaugural AB 620 Liaison
- Leslie Reeves, Faculty, CIS and ITC
- Carlos Reyes, Dean, Behavioral and Social Sciences
- Valencia Scott, President, ARC ASB
- Brett Spencer, Student Representative, ASB, President of FIERCE
- Phil Smith, Faculty, Mathematics
- Sara Smith, Faculty, History

THE IMPORTANCE OF STAFFING MODELS

During the years and months of negotiations surrounding the establishment of the Pride Center, staffing models were a primary discussion point. Those working on funding the Pride Center were asked by countless administrators along the way to consider having temporary staffing, part time staffing, or no staffing models. The committee was steadfast in advocating for a permanent full-time classified professional position SPA (student personnel assistant) and part-time faculty coordinator position. This stance presciently recognized that in the inevitable lean budgetary times a center staffed with temporary staff would quickly disappear. Those suspicions have been validated in 2020 by the loss of positions within student equity that had temporary or part-time staff.

ESTABLISHMENT OF THE ARC PRIDE CENTER

In January of 2018, building on the exemplary work of the LGBTQ+ Subcommittee of Equity and with the support of our college president Thomas Greene, the ARC Pride Center officially opened! The Center's funding specified a permanent full-time SPA (student personnel assistant) and a part-time faculty coordinator. At the initial opening only the Faculty Coordinator position was filled (Dr. Emilie Mitchell) with oversight provided by the newly hired Dean of Equity, Programs, and Pathways (Dr. Joshua Moon Johnson). This was uncharted territory as few examples of Pride Centers existed in the California Community College system and there was no pre-existing infrastructure on the ARC campus to support the work of the center. Dr. Johnson and Dr. Mitchell set about establishing the mission, goals, and objectives for the center.

[The PRIDE Center] "means that I have a space to find other members of my community, it means that I have been given a space as a queer person and that I matter to the school."

During those first few months in collaboration with the GSA (Gender and Sexuality Alliance, formerly known as FIERCE), students helped to develop programs specifically aimed at LGBTQIA+ students including queer D & D meetings, crafting events, and a book club. In addition to programming, the center was able to hire and welcome our permanent full-time classified professional to the team (Alejandra Fernandez Garcia) in July 2018. With a full team in place the center was able to begin to make substantial contributions to improving the campus for the LGBTQIA+ students at ARC as well as undertake some larger district wide accomplishments. Following are just a few of the many accomplishments that the Pride Center has made in its brief three-year existence.

"Because of ARC's efforts to make a safe environment, I have met some incredible people in the LGBT+ community on campus and it is one of the only reasons I was able to come to terms with my own identity."

Extensive Programming for the College

Programming for students and the campus community at large is one of the core components of the Pride Center. Programming is built upon a framework to holistically support LGBTQIA+ scholars through community development, healing & empowerment, leadership development, academic support, health + wellness, professional networking & community resources, mentorship, and transfer support.

"It means people like me will feel seen and welcome, regardless of whether I personally choose to attend their meetings."

Pride Center programming explores the intersections across race, ethnicity, sex, gender identity, gender expression, sexual orientation, race, ethnicity, social class, ability, religion, immigration status, and other identities. Programming and events are intentionally organized through an intersectional lens by the ARC Pride Center Team, centering QTBIPOC (Queer Trans Black, Indigenous, People of Color) voices.

The Pride Center's mission and values clearly state that we seek to uplift and highlight LGBTQIA+ voices that have also been historically ignored. Pride student staff, classified staff, and faculty are instrumental collaborators in creating events that are student centered and informed. Equity centers on campus, such as Undocuscholars and UNITE, have also been important collaborators in creating spaces for students to engage in social justice education. Community partnerships from local LGBTQIA+ organizations such as The Stonewall Foundation, The Gender Health Center, Sac LGBT Center and The Lavender Library, have shown up and supported the Pride Center in its formative years creating a bridge between campus and the local community.

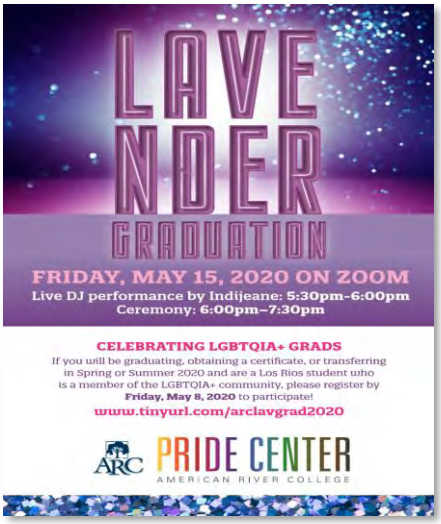
The first two years of Pride Center programming have been able to bring events to campus such as Transgender Day of Remembrance, Trans & Queer Wellness Week, Intersex Awareness, Lavender Art Show, Guest Artists Jade Phoenix Martinez & Julio Salgado, Name & Gender Update Clinics, and an annual Lavender Graduation. Creating these spaces on campus has brought together students, staff, and faculty to begin creating a campus climate that is affirming to LGBTQIA+ people.

Before the COVID 19 pandemic, the spring of 2020 saw the first cohort of QTBIPOC students from ARC, sponsored by the Student Senate, to attend the annual Queer Trans People of Color (QTPOC) Leadership Conference at UC Riverside in late February. The Stonewall Foundation also offered the first LGBTQIA+ community college student Sam Catalano scholarship, two LRCCD students were awarded for the 2020-2021 academic year. The spring of 2021 also launched the first ever series titled The Movement Will Be Intersectional: QTBIPOC Virtual Speaker Series that highlighted scholars, artists, and activists doing incredible work in the world.

LGBTQIA+ Trainings Across Campus and District

The Pride Center provides general training (LGBTQIA+ 101) as well as more specific training (Bias and Maltreatment Intervention, Intersex Awareness) across the campus and throughout the district. Specifically, trainings are offered every semester during flex events, at least once during college hours, and in response to direct requests for training from departments and individuals or in response to campus events. The Center also provides yearly training for our Los Rios Community College District Police Department to ensure officer awareness of the community; grounding in the history of policing of the LGBTQIA+ community; research on queer and trans experiences with law enforcement; and provide practice opportunities through scenario-based discussions to address real world interactions in the field.

Signature Event - Lavender Graduation



One of the first events that the ARC Pride Center sponsored was the college's first Lavender Graduation on May 4, 2018. The event had only five graduates that year, but it featured moving speeches by several graduating students as well as a powerful set of closing remarks by Professor Susan Howe. In addition, there were pride award categories for students, faculty/staff, and outstanding alumni. Starting the next year, Lavender graduation expanded to become a district-wide event (although still produced and hosted by ARC's Pride Center). Lavender Graduation in 2019 was held in the ARC Music Recital Hall with 18 graduates and live performances by the ARC Chamber Singers. The 2020 Lavender Graduation event was held virtually due to the COVID-19 pandemic but was still well attended and a joyous event. Community members came together in supportive ways during our virtual gathering to celebrate graduates with a DJ performance by Indijeane, keynote speech by Ebony Ava Harper, poetry by classified staff member Bee Curiel, video tribute by the Sacramento Gay Men's Chorus, and a dragalicious performance by Madame Sass C./classified staff member Corey D. Winfield.

Online/ Social Media Presence

The ARC Pride Center has built an online social media presence, via Instagram & Facebook, in the 2.5 years of its existence. The intention of building these platforms was to meet students where they were at and utilize the tools of communication that most resonated with them.

While the Pride Center still maintains an email list-serv and production of printed materials, the team found that sharing content via social media allowed for a marketing strategy that reached a wider audience, allowing information to be shared easily. These social media platforms facilitated networking and collaborations with other Sacramento based LGBTQIA+ community organizations and sibling Pride Centers across the state. Additionally, these platforms are a documented timeline of all the work that the ARC Pride Center has done since opening in 2018. Visit:

ARC Pride Center Instagram

ARC Pride Center Facebook

Transitioning into remote operations in 2020 with the onset of the COVID-19 pandemic, having a social media presence and launching #TheQueerantineProject has become a critical tool in keeping students connected to community. None of this would have been possible without the immense support and labor of Pride Center student staff.

Establishment of Counseling Services in the Pride Center

In recent years, the California Community College State Chancellor's Office has adopted the Student-Centered Funding Formula (SCFF) that ties the funding colleges and districts receive to outcomes that include the number of students earning associate degrees and credit certificates, the number of students transferring to four-year colleges and universities, and the number of students who complete transfer-level math and English within their first year. The Pride Center recognized that a direct relationship with a counselor was most likely to result in these outcomes while also being cognizant that

> *"I'm very thankful for the pride center! It has helped me by connecting me to a counselor and offering other useful information!"*

many queer and trans students are reluctant to seek services from strangers who may not be culturally competent in serving the community. To ensure that Pride Center students were able to meet these targets, the Pride Center worked in collaboration with the Counseling department administration and with counselor Anita Fortman to begin offering counseling hours in the Pride Center for our students. Anita began offering Counseling services to our students beginning in Spring 2019. The results of this partnership have been quite impressive.

According to the **California Community College Chancellor's Office Student Success Metrics** (academic year 2017-2018; the most recent data available), a total of 6,711 students of our roughly 94,855 enrolled in the LRCCD either earned an AA/AS (N = 2,959), an ADT (N = 1,637), or earned a credit certificate (N = 2,115). In aggregate these numbers mean that roughly 7% of our overall student population met these goals. In contrast, 100% of the students served by our Center are working toward the degree or certificate goals. Additionally, according to **national statistics** just about 30% of students who enrolled in a community college transfer to a four year college or university, the data for our center students indicated that 65% of our students will be transferring. In terms of Math and English completion the **Student Success Metrics data** indicated that just 5% of our district students completed both transfer-level Math and English in their first academic year (23% for English only and 6% for Math only). Of the students served by our Pride Center those percentages are 9% (both Math and English), 26% (English only), and 9% (Math only). The increased performance of students served through the Pride Center might also suggest that LGBTQIA+ students could benefit from a learning community model that utilizes a case management style to help ensure that students are meeting educational goals.

Relevant Student Success Allocation (SCFF) Data

	District Wide	Pride Center Students
Aggregated percent of Students earning AA/AS, ADT, or Credit Certificate	7%	100% working toward these goals
Percent of students transferring to four-year colleges and universities	30% (based on national statistics)	65%
Percent who complete transfer-level Math within their first year	6%	9%
Percent who complete English within their first year	23%	26%
Percent who complete both transfer-level Math and English within their first year	5%	9%

Campus Climate Study

The Campus Climate Study was conducted during the Fall 2018 semester with final data collection ending in mid-December. A total of 1,201 individual student responses were collected focusing on the hiding of one's identity and mistreatment on campus based on their identity.

"Preferred" Name Policy

> *"I was taking class in Electronics Technology and in the electronics lab you have to sign-in to the computers. For some reason I couldn't get anyone to update my name in that respect so every time I logged in/out it displayed a name that immediately outed me if anyone saw it. Often we were sharing computers with partners and mine was painting a target on my back."*

In 2018, The Pride Center was able to successfully advocate for a change to our PeopleSoft systems that allowed all students and employees to indicate a lived or affirmed name on their records that might differ from their legal name. The affirmed name appears on nearly all official college documents and records, including rosters and ID cards. The legal name only appears on any legal document produced by the college or required for state or federal law, such as academic records, transcripts, and financial aid award information. Exceptions continue to creep up but are quickly rectified once they are reported as was discovered when this committee was established and the system used legal, rather than affirmed, names for our committee members.

Inclusion of Gender Pronouns on Learning Management System and Rosters

> *"Ensure students are being called correct pronouns and names. It can be difficult to talk about this stuff when you're not sure where people stand. I found I was always much more comfortable talking to professors about my being trans when they introduced themselves in their syllabus with their preferred pronouns."*

As of October 2020, students and employees now also have the ability to indicate their gender pronouns and have those reflected in the Learning Management System (Canvas) and on student rosters.

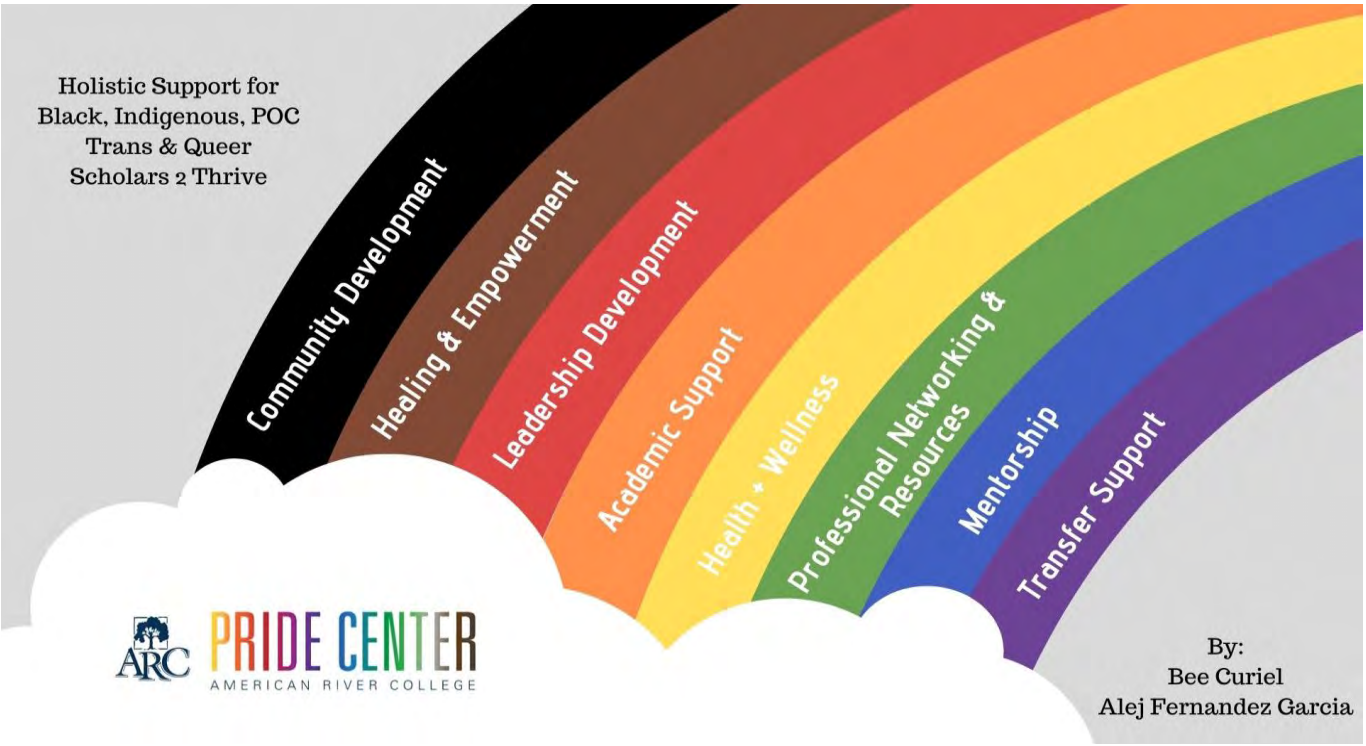
CCC LGBTQ+ Summit

In 2021, American River College will be hosting the CCC LGBTQ+ Summit. This Summit is an opportunity to collaborate with members of the California Community College campuses at all levels. Allowing students and practitioners to learn from each other's innovative and successful ideas that will transform campuses to better serve and affirm LGBTQIA+ students. The conference is focused on improving not only individual community college campuses but encouraging changes at the structural level as well. The Summit will be held on April 28th and 29th and is expected to be an extraordinary conference.

PRIDE CENTERS ACROSS THE CALIFORNIA COMMUNITY COLLEGE SYSTEM

Of the 116 California Community College campuses only 9 currently have at least a half-time paid staff position to serve queer and trans students with three additional campuses currently working to establish such positions. Only a portion of those campuses also include a physical space on campus for queer and trans students to seek services and find support. According to the California Community College Chancellor's office, the system serves roughly 2.1 million students. It is almost unfathomable that, in an educational system serving millions of students, only a handful of colleges have positions focused on serving queer and trans students. While it is impossible to ascertain an accurate count of the exact number of students on the ARC campus who identify as LGBTQIA+, research from our own Pride Center as well as our Institutional Research Department indicates that between 21-34% of our students identify on the queer spectrum and between 4-13% identify on the trans spectrum. Thus, thousands of our students are members of the LGBTQIA+ community. In addition to the numbers of queer and trans students we serve there also exists structural mandates and changes that make

serving students and improving outcomes of utmost important. In 2017 the passage of AB 1018 required the inclusion of LGBTQIA+ individuals in all community college equity plans and requires that colleges articulate the ways in which their campus intends to serve these students.



EXISTING BARRIERS

Doing More with Less

Although the CCC system is mandated with serving LGBTQIA+ students, there are large numbers of these community members on campus, and very few resources available to serve them. The most direct consequence of the limited financial resources provided to serve queer and trans students is that progress toward the minimization of disproportionate impacts is hard to obtain. Planning, evaluating, and executing plans to address the needs of LGBTQIA+ students takes considerable time and effort. We are more fortunate than most campuses as we have a full-time classified professional position and a part-time faculty coordinator position. As we think about the accomplishments of our center, both on our local campus and across the district, it must be acknowledged that this is attributable to our increased staffing levels. That being said, we are not able to meet all the needs of our campus, our district, and our students with the current funding.

Organizational Barriers

As administrative shifts have occurred and departments have been dissolved and reconfigured, the administrative structure for the Pride Center has become a barrier to the Center's continued success. Initially, the Pride Center and other equity programs were housed within the department of Equity Programs and Pathways (EPP). This provided administrative support and oversight by both a Dean (Joshua Moon Johnson) and a supervisor (Satya Chima) focused on equity. In late 2019, a new interim position was hired (Dean of Equity and Inclusion – Nick Daily) in response to the Institutional Equity Plan recommendations. When the decision was made to disband the EPP department, it was assumed that the Pride Center would be housed under the recently created dean position; however, this has not occurred. Currently, the Pride Center belongs to no department or has yet to be informed on where it exists within the organizational structure.

Additional concerns involve classification, compensation, and lack of district level support. As mentioned above, the ARC Pride Center has spearheaded many system level changes and continues to be asked to work on projects that span the four colleges in the district (e.g., district Lavender Celebration, policy initiatives that involve all campuses, programming that spans all colleges, develop, and manage an Employee Resource Group). Although the faculty coordinator was given one year of additional release time to work on some of these projects, this funding ended in Spring 2020. Thus, though there is a tacit assumption that the Pride Center would continue to oversee efforts for the district, these additional efforts are done without compensation and in addition to the campus-level work. Additionally, there is no singular person at the District Office that is responsible and accountable for programs and services that serve queer and trans students. While programming decisions are best left to the individual colleges, it is incumbent upon our district to ensure that all four colleges are able to provide support to the queer and trans students on their campuses. One need look no further than the wide variation of support provided on each campus to recognize that queer and trans students have vastly different experiences depending on the campus they attend. Specifically, while ARC has a part time faculty coordinator and a full-time classified professional, SCC has a temporary part-time staff position; CRC has one faculty member with a .2 release time and no additional staff; and FLC serves all DI populations with a full-time classified professional and a part-time faculty coordinator. This variation in local campus personnel is directly related to how much support each campus can provide and underpins the importance of a district-level position to help support and bolster the work on each campus.

Underfunding Classified (Permanent and Temporary) and Student Staff

Another institutional barrier faced by the Pride Center staff is a substantial discrepancy in the classification of the Center's classified professional job title, the Student Personnel Assistant (SPA). The classified staff SPA position is the only full-time position in the entire LRCCD to date dedicated to serving LGBTQIA+ students. This position is the co-coordinator of the center, though not exemplified by the SPA title, pay scale, or institutional recognition. Specifically, while other equity areas (UNITE and UndocuScholar) are part-time Specialist positions, a higher ranking, the Pride Center position has remained an SPA position. It is important to note that presently the Pride Center SPA position is the only full-time position of all the equity centers (UNITE and UndocuScholar). This pattern of hiring of part-time student affairs professionals (in 2021, paid in the range of $16-21/hour) and student staff (in 2021, paid $14/hour) to coordinate equity centers, while not providing health benefits, paid time off, a pension, or the protection of academic freedom. This is not sustainable and does not provide stability for equity work to truly thrive. Additionally, and not inconsequentially, the Center classified professional has also been asked to take on roles without compensation or release time as is customarily provided for faculty.

We must be critical and hold our institution accountable for its stated commitment to equity and social justice. We must ask: how is equity work being valued (structure of support, funding, physical space on campus, full time positions)? How are the people working these positions valued and funded? What are their identities? We will often find that the people in these underfunded positions hold multiple intersecting identities with a wealth of lived experiences that resonate with the scholars they serve: Black, Indigenous, People of Color, queer, trans, 1st generation college grads, women, undocumented, working class, living with a disability, current grad students, etc.

Budgets and Business Processes

As mentioned in both the Institutional Equity Plan and the Educational Master Plan, organizational processes are often a barrier to completing tasks and can hinder the ability to serve students effectively. Of particular concern are processes connected to how budgets are established, the limitations of those budgets, and how budgets are accessed. For example, the requisition process is time-consuming, difficult to complete, and frequently unforgiving since there are many possible ways to unintentionally make errors and very few quick remedies. It is neither intuitive, nor well explained for those who lack familiarity with the intricacies of Los Rios business

practices, accounting principles, or the siloed budget code categorizations required for California Community Colleges (e.g., supplies vs. equipment). Further, the capacity to navigate processes successfully is sometimes dependent on expertise that is most easily accessible to the well-connected (i.e., who you know) rather than streamlined and clearly communicated procedures. While most processes were designed with good intentions (e.g., accountability), the result can be inherently inequitable.

Additional Barriers

There are many other barriers that exist within the ARC environment that hinder the effort to support LGBTQIA+ students. A few examples that can be highlighted include:

- Club Formation – Clubs create a sense of community, but there are tremendous barriers to forming an officially recognized club. Two particular constraints are the minimum number of members required to form a club and the limitations on who can serve as an advisor. Per Los Rios Board Policy 2312 and its corresponding regulation, each club must have a faculty advisor but many faculty are at capacity. It should be noted that classified staff are not able to register as an advisor which worsens the problem.
- Marketing/Communication – It is difficult to promote LGBTQIA+ services and to share information with students about topics such as the presence of a Pride Center, how to change their name in Los Rios systems, and other relevant information.
- Lack of Recognition – Emotional labor involved in supporting marginalized students is not sufficiently recognized and valued. This is difficult for faculty and classified professionals who provide the support. Those with marginalized identities may also feel overburdened when asked to do more (e.g., participate in committees, give presentations).
- Classified Compensation – There is currently no formal structure in place to compensate classified professionals for contributing their talents, energy, and labor to LGBTQIA+ activities that are outside their normal job duties.

THE STUDENT EXPERIENCE

NATIONAL AND LOCAL RESEARCH ON LGBTQIA+ STUDENT EXPERIENCES IN HIGHER EDUCATION

Research has consistently found that LGBTQIA+ students experience negative treatment on campus. For example, in the 2010 study by Rankin, Weber, Blumenfeld, and Frazer, researchers found that 21% of LGBT students experienced harassment on their college campus in the last year. The findings further indicated that many students were choosing to conceal their identity in order to avoid this type of harassment. Specifically, 43% of queer spectrum and 63% of trans spectrum concealed their identity. Additionally, trans spectrum and queer spectrum people of color reported more harassment and concealment of their identity to avoid harassment than their White trans and queer spectrum counterparts. Research reveals that these types of experiences directly affect students' persistence in school. Recent research has indicated that 16% of trans students left school because of their treatment on campus (James, Herman, Rankin, Keisling, Motter, & Anafi, 2016). Queer-spectrum and trans-spectrum college students are also almost three times as likely to have seriously considered suicide in the last year compared to other college students (Greathouse, BrckaLorenz, Allison, & Hoban, 2018).

It should be noted that little research has focused specifically on the experiences of LGBTQIA+ community college students. The few research studies conducted with this student population found that students' feelings of safety, comfort, and feeling welcomed were the strongest predictors of overall campus climate, and that LGBTQIA+ students rated the community college campus climate as rather low (Garvey, Taylor, & Rankin, 2015). Finally, the recently released California Community College (CCC) Student Success Metrics as well as research conducted in the California Chancellor's office (Gobuyan, 2018) suggest that students in the LGBTQIA+ community show an approximately 10% lower rate of transfer, persistence, and course success than non-LGBTQIA+ students. In the same study, it was found that 70% of LGBTQIA+ students in the California Community College system are people of color.

DATA INVALIDATION OF LGBTQIA+ STUDENTS

> *"I have social anxiety and coming out to people was hard, since I never had friends to affirm my identity with, and I wasn't able to visit the pride center for meetings because of my schedule and my non-supportive parents."*

It is very important to understand that getting accurate data on the queer and trans community on our campus faces substantial challenges. First, we understand that being a gender or sexual minority still remains stigmatized. Thus, many students are reluctant to identify themselves as members of the LGBTQIA+ community out of fear or lack of comfort with their identity. Additionally, there are systemic issues that pose difficulties in obtaining accurate counts of LGBTQIA+ community members on our campus. Specifically, almost all students who enroll in California Community Colleges fill out the CCCApply admission application and as of 2011, students were queried regarding their sexual orientation and gender identity. While this was a tremendous step forward, there exist several issues related to this data collection. First, the questions asked regarding sexual orientation and gender identity are not consistent with current terminology and thus likely result in undercounting of the community. Additionally, and most importantly, students under the age of 18 are not shown the SOGI questions (Sexual Orientation and Gender Identity) and students only complete the application at their initial matriculation. Thus, the queer and trans student population live and study in the shadows of our campus and its systems. Consequently, queer and trans students are often not recognized in the demographic profiles of our student population and as a direct result are often overlooked in institutional planning.

At the federal level, the Integrated Postsecondary Education Data System (IPEDS) of the National Center for Educational Statistics is the primary federal data source for information on postsecondary institutions. IPEDS includes only the two dominant gender identifiers, men and women, in its data collection surveys, and it does

not collect information on students' sexual orientation. This lack of data is a glaring problem in the attempts to extend campus equity work to LGBTQIA+ students. While acknowledging the limitations of LGBTQIA+ data, two studies specific to ARC have attempted to ascertain the experiences of queer and trans students on our campus.

ARC CAMPUS CLIMATE FOR LGBTQIA+ STUDENTS

The ARC Pride Center Campus Climate Study surveyed 1201 students in Fall 2018 and the Institutional Campus Climate Survey conducted in Fall 2019 surveyed the campus experiences of 1075 Main Campus students. Below is a summary of findings from each of these two studies.

> *"I have had several professors who were outspoken about their support for their community and their absolute intolerance for homophobia, transphobia etc. of any kind in their classroom. It was refreshing and it reassured me that I was safe and valued in those spaces."*

Clarification of Terms

For the results presented, the term *queer spectrum* indicates individuals who identified their sexual orientation as other than strictly and exclusively heterosexual or straight. The term *trans spectrum* indicates individuals who identified their gender identity as other than exclusively cisgender.

ARC Campus Climate for Queer Spectrum Students

When student respondents were asked on the ARC Pride Center Campus Climate study if they hid their sexual orientation, roughly 38% indicated they hid their sexual orientation from fellow students, and just under 31% reported they hid their sexual orientation from their professors. In addition, findings from both the ARC Campus Climate Study as well as Institutional Campus Climate Survey found that in comparison to heterosexual students, queer spectrum students were significantly more likely to report negative experiences on campus and in classrooms. Specifically, queer spectrum students were significantly more likely to report being mistreated by fellow students and instructors; to feel less safe on campus; and reported being more concerned for their psychological and emotional safety. Additionally, queer spectrum students were significantly more likely to report feeling that they were treated less fairly and equitably in the classroom; less heard by their instructors and classmates; and more likely to report that their classes were less accepting of queer individuals. Finally, overall, they were significantly more likely to see the campus as homophobic.

> *"…nothing has made me feel more violated and nonhuman than hearing classmates' opinions on whether me or my loved ones deserve civil rights or respect or medical validation. It's violent and oppressive, and I cannot understand what the benefit of it is, because it should not be up for discussion. Human rights do not have a "both sides" argument, it is dehumanizing, and it just entertains ideologies that need to remain buried. Education is supposed to reduce bigotry and hate, not entertain it or play devil's advocate."*

ARC Campus Climate for Queer Spectrum Students of Color

Interestingly, the ARC Pride Center Campus Climate study found that student respondents who identified as both queer and person of color (POC) viewed their classes as significantly less accepting of gay, lesbian, bisexual, pansexual, asexual, etc. individuals than queer identified Caucasian/White students. Findings from the Institutional Campus Climate Survey did not find any moderating effects of racial/ethnic identity on findings.

ARC Campus Climate for Trans Spectrum Students

When student respondents were asked if they hid their gender identity, roughly 31% indicated they hid from fellow students and just over 30% reported they hid their gender identity from their professors. In addition, findings from both the ARC Campus Climate Study as well as Institutional Campus Climate Survey found that in

comparison to cisgender students, trans spectrum students were significantly more likely to report negative experiences on campus and in classrooms. Specifically, queer spectrum students were significantly more likely to report being mistreated by fellow students and instructors; to feel less safe on campus; reported being more concerned for their psychological and emotional safety; and to believe that students are harassed on campus because of their gender identity. Finally, trans spectrum students were significantly more likely to see the campus as transphobic.

Mistreatment in the Classroom

As mentioned above, both the ARC Campus Climate Study and the Institutional Campus Climate Survey found that both trans and queer spectrum students were more likely than their cisgender heterosexual counterparts to report negative experiences in their classes. This was particularly true for trans spectrum students. Included in the boxes here, and throughout this document, are some examples of narratives provided by students regarding experiences they have had in their classrooms and with campus departments.

"I have been told that my choice of pronoun (they) isn't grammatically correct and that my identity (non-binary, etc.) does not exist."

"When talking about gender a professor said they didn't understand how people identified as another gender other than their biological one and went on to say they didn't feel like a thing or an "it". I spoke up about it and they said that they felt like people were pushing identities on to others. I tried to explain the complexity of identities but ultimately was made to seem like I overreacted. I didn't really feel comfortable in class after that."

Reporting and Responding to Hate/Bias Incidences

The aforementioned research and narratives highlight the need for our campus to understand the effect of hate/bias incidences on the experiences of queer and trans students at American River College and develop a strategy for addressing these incidences. One point of confusion for many is the difference between a hate crime and a hate/bias incident and how these incidents affect the collegiate experience.

A hate crime is a legal classification that in the most general terms means a criminal offense that is motivated, in whole or in part, by bias. In California, the definition of a hate crime is a crime against a person, group, or property motivated by the victim's real or perceived protected social group. In California, you can be a victim of a hate crime if you have been targeted because of your race or ethnicity, nationality, religion, gender, sexual orientation, physical or mental disability, or your association with a person or group with one or more of these "actual" or "perceived" characteristics. Requirements of the U.S. Department of Education, require that data on hate crimes on college campuses be collected and disseminated (The Clery Act). Thus, the requirements for how to handle a hate crime is quite clear.

"I approached a professor during class to ask him a question. He said "yes sir... Uh... Ma'am... Sir...." and then he exasperatedly said "OH WHATEVER! what do you want?"

What is less clear is how to handle hate or bias incidents and how these types of incidents affect our students. Hate incidents are actions or behaviors motivated by hate or bias but legally protected by the First Amendment right to freedom of expression. Examples of these types of behaviors include: name calling, insults, displaying offensive material on personal property, and distributing biased hateful material on public property. Thus, hate and bias incidents do not meet the level of criminal standards, however they create a hostile campus environment. There is a myriad of these experiences on campus and how our campus chooses to respond or not

respond influence the campus climate for queer and trans students. Below are two common examples of hate/bias incidents that occur on our campus.

The Hateful Preachers

Our campus is regularly frequented by proselytizing individuals who vigorously assert their version of religion and morality. Many of these individuals bring incendiary posters (e.g., "God Hates Fags") and use inflammatory language (e.g., It is Adam and Eve not Adam and Steve). These individuals often target queer and trans identity and clash with students. ARC is an open campus and these individuals' right to speak is protected by the Constitution. However, the lack of counter messaging from the campus; the inability for students to have their experiences of victimization and violations acknowledged by the presence of these individuals; and a lack of uniform response to the presences of such people gives the impression that the college at least condones, if not expressly supports, these individuals' positions which leaves queer and trans students feeling increasing vulnerable on our campus.

The Classroom and Campus Environment

> *"I always appreciate it when professors give their pronouns - it helps to add to the acceptance of trans individuals and normalizes having alternative pronouns."*

As several of the narratives above clearly illustrate, queer and trans students experience these types of hate and bias incidents in their classrooms and while interacting with various campus departments. These experiences include both direct discrimination as well as microaggressions. Direct discrimination might take the form of name calling or slurs (e.g., being called a faggot or a tranny). Microaggressions are comments or actions that subtly and may unconsciously or unintentionally express a prejudiced attitude toward a member of a marginalized group. Research has shown that LGBTQIA+ students who experience microaggressions (e.g., being told to act 'less lesbian, gay, bisexual, or queer or being told that they talk about discrimination against transgender or gender queer people too much) reported lower self-esteem and higher stress and anxiety. (Seelman, Woodford, & Nicolazzo, 2017) Again, when as a campus we choose not to give students the opportunity to report these incidents and to provide support for students whose identities feel under attack, we leave queer and trans students to experience a campus environment that is hostile and invalidating. We also fail to support our college colleagues in serving our students better.

The Physical Environment

Bathroom Facilities

Our students must interact with the physical campus environment on a daily basis and many of our students find that environment hostile to their identity. Research has been very clear that transgender and gender non-conforming community members experience very high levels of assaultive behavior in the bathroom. For example, in a study by the UCLA School of Law's Williams Institute researchers found that 70 percent of trans and gender non-conforming study participants (N = 93) had expressed harassment while using the restroom (Herman, 2013). This treatment included being told they were in the wrong facility, told to leave the facility, questioned about their gender, ridiculed or made fun of, verbally threatened, or stared at and given strange looks. In some instances, the police were called, and folks were followed after using a facility. Just under 10 percent of respondents reported physical assault. Almost 20% reported being

> *"I am routinely 'informed' that I'm in the wrong bathroom, sometimes by people looking at the sign on the door and then at me, sometimes by the obvious reaction by people, and sometimes by people asking/telling me I'm in the wrong bathroom. I go out of my way to use a nongendered bathroom, but it's often in use."*

denied access to a restroom. This is also echoed in the comments made by our own students.

Bathroom restriction is associated with increased rates of physical ailments including dehydration, urinary tract infections, kidney infections, and other kidney problems as folks try to avoid going to the restroom during the day. Additionally, the limited number of single stall all gender bathrooms on campus presents a problem for access to the facilities as well as the time needed to access these restrooms while on campus. American River College currently has six single stall bathrooms on campus which are designated as all gender. These six bathrooms must serve a population of over 30,000 students. The limited access to gender inclusive bathroom facilities results in long wait times and because many of the bathrooms are clustered in the more recently constructed building many folks have no realistic option to utilize these facilities. Additionally, faculty may become irritated by how long it takes students, who need to use the restroom, to do so. Importantly research has also shown that restrictive and discriminatory bathroom policies negatively affect transgender folks and increase the rates of suicide. Specially, in a study from Georgia State University investigators found the attempted suicide rate of all transgender people in the study was 46.5 percent (Seelman, 2016). This number is consistent with most research on the high rates of suicide in the trans community. The rate for those denied bathrooms or living spaces that reflected their gender identities was 60.5 percent (Seelman, 2016). Gendered bathroom policies do little to increase the safety of the cisgender community and in fact do great harm and inflict violence on the trans community.

> *"I was terrified to use the bathrooms in Tech Ed for fear of being caught alone by someone who might have figured out I am trans."*

Locker Room Facilities

In addition to bathroom facilities, the design of our locker rooms creates substantial barriers for transgender and gender non-conforming students to participate in physical education courses. While less research has focused on the effects of gendered locker room facilities, the Pride Center has fielded numerous complaints from transgender and gender non-conforming students about their inability to utilize the locker room facilities. In all of the cases in which the Pride Center has been involved, the student has dropped this class because we were unable to find an appropriate solution. Because some degrees have a PE requirement these facilities issues are both discriminatory and regressive as well as keep us from meeting our basic mission as a college.

It is of utmost importance to note, that our facilities management team (Cheryl Sears and Annaliese Pennell) have worked tirelessly to address these issues. They have consistently and vociferously advocated for additional single stall all gender single restrooms as well as multi-stall all gender bathrooms in our new construction projects. They have also stridently worked on retrofitting projects to update our gendered locker room facilities to allow all students to confident in participating in physical education courses. However, new construction of buildings and substantial renovations are led by our district Facilities Management team, and up to this point recommendations made on this issue by our college have not been approved. Thus, our campus' efforts have been unsuccessful at making substantial changes**.**

Identity Invalidation in Curriculum

Curriculum is not neutral. It can either sustain or challenge systems of power and oppression. For queer and trans students, curriculum often promulgates cis/heteronormativity, privileging cisgendered and heterosexual people by positioning them as "normal" and LGBTQIA+ people as "abnormal" or "other". Curriculum that is not inclusive of LGBTQIA+ voices, experiences, and issues, or that includes anti-LGBTQIA+ bias, sustains heteronormativity. LGBTQIA+ inclusive curriculum challenges cis/heteronormativity and is associated with myriad benefits. LGBTQIA+ students at schools with inclusive curriculum (Kosciw, Clark, Truong & Zongrone, 2019; O'Shaughnessy, Russell, Heck, Calhoun & Laub, 2004):

- Perceive their school as being safer.
- Report fewer instances of anti-LGBTQIA+ harassment.
- Report that their peers are more accepting of LGBTQIA+ people.
- Are less likely to feel unsafe and to report fewer absences due to feeling unsafe.
- Report higher levels of school-belonging and lower levels of depression.
- Report being more comfortable discussing LGBTQIA+ issues with educators at their school.
- Report that other students are more likely to intervene when hearing anti-LGBTQIA+ remarks.

While LGBTQIA+ students at community colleges are understudied in the literature, the existing data suggests that LGBTQIA+ topics are largely absent from community college curriculum (Garvey, Taylor & Rankin, 2015). American River College has made inroads in curricular inclusion with the establishment in Spring 2020 of the Social Justice Degree Program and an Associate of Arts for Transfer degree in Women, Gender, and LGBTQ Studies as well as the development of an Introduction to LGBTQ Studies course that introduces students to Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) studies. It explores how LGBTQ individuals and communities are impacted by various social, cultural, historical, and political factors. Topics include politics of sexuality and sexual identities; forms of oppression including heterosexism, homophobia, and transphobia; resistance to oppression; violence against LGBTQ individuals and communities; and queer activism. This course also includes contemporary issues in families, education, religion, and the law. Although this is a major advance for an inclusive curriculum, it is one class among hundreds offered at American River College. In order to truly affect curricular change all instructors in all courses must ask themselves questions such as these:

- How often do you highlight the contributions of LGBTQIA+ individuals in your field?
- How often is the intersection and difference of sexuality and gender identity addressed in your class?
- How often are stories of BIPOC who are also LGBTQIA+ centered in your class or program?
- Do you highlight LGBTQIA+ people across race, ethnicity, gender identity, sexual orientation, ability, religion, immigration status, body size, social class, etc.?
- How often are the examples given in your class reinforcing only a cis/heteronormative narrative?
- Do the media images you use in your class (e.g., images in presentations or movies) include positive images of LGBTQIA+ individuals?

Additionally, hiring committees should consider including questions such as these into screening of candidates.

Curriculum Training

Campus-wide training is essential for addressing curricular inclusion and improving the campus climate for queer and trans students. Further, comprehensive equity-focused training has the potential to translate across the intersectionality of disproportionately impacted groups by fostering an increasingly equitable educational environment.

Many of the needs, barriers, and potential strategies for improvement were previously discussed in ARC's Institutional Equity Plan (2019) and Professional Development and Training Report (2020). While these reports did not solely focus on the LGBTQIA+ community, the documents were influenced by members of the community and can offer insight into potential areas of employee growth that would benefit LGBTQIA+ students. The Institutional Equity Plan observes that "ongoing professional development is essential to shifting the institution to an equity-based, student-first focus. Training should equip employees to understand, develop, practice, and become equitable practitioners." (p. 16)

Among its competency-based model, the Professional Development and Training Report contends that the institution should provide training that helps employees develop a variety of equity-minded qualities such as:

- distinguishes culturally responsive and learner-centered andragogy/pedagogy/heutagogy. (p. 13)

- tailors service to the needs of the individual in order to provide intentionally human-centered support that goes beyond a transactional experience. (p. 13)
- fosters inclusivity and a positive (equitable) atmosphere through communication. (p. 14)
- uses equity principles to streamline, improve, and/or automate processes. (p. 16)
- seeks representative voices from minoritized groups and includes those voices in the decision-making process in a meaningful way. (p. 17)
- demonstrates transparency and engages in processes of inclusivity. (p. 18).

Although ARC is still in the initial stages of implementation, these recently adopted documents provide hope that the campus climate and curricular inclusion will improve as ARC's professional development program is cultivated in the years ahead.

STUDENT & COMMUNITY KNOWLEDGE:

LGBTQIA+ DI TEAM SURVEY & LISTENING SESSIONS

The LGBTQIA+ DI group was assembled Fall 2020 by faculty, staff, and administrators of ARC from various departments. It was important to have areas of instruction, student services, and administration represented in order to assess the needs and challenges of LGBTQIA+ students. Our team faced ongoing challenges writing this report during the global COVID-19 pandemic which moved all of us into a remote environment and also impacted the capacity and participation from students, campus partners, and Sacramento community partners.

Our initial student survey did not have high participation rates in general and was not reflective of QTBIPOC student feedback. As the report evolved and feedback was gathered, we wanted to have more BIPOC voices and student experiences highlighted and centered. After a discussion in the larger DI group, an additional subcommittee was created to increase student participation in the survey and create listening session spaces. We were able to increase the data on BIPOC students and have more BIPOC students participate in the survey and listening sessions. The subcommittee organized listening session groups in three categories: students, ARC campus partners, and community partners in Sacramento. These groups were invited and asked for their honest feedback about the current challenges and successes in supporting LGBTQIA+ students. We worked within a compressed timeline in order to complete this report by late February 2021.

LGBTQIA+ DI Student Survey

Themes from the LGBTQIA+ DI Student Survey

Of the 49 queer spectrum respondents to the survey, eight (16%) reported that they had experienced mistreatment from fellow students due to their sexual orientation. The experiences described ranged from inappropriate or denigrating jokes regarding LGBTQIA+ people to outright bullying either verbally or in discussion boards.

> *"Another student while in class read my short story about my trans gender experience and kept referring to me in class discussion as "a girl pretending to be boy" and "a confused tomboy"."*

Of the 49 queer spectrum respondents, ten (20%) reported that they experienced mistreatment from fellow students due to their gender identity. Among the 29 trans spectrum respondents, the proportion of mistreatment was notably higher at 9 of 29 (31%) reporting similar mistreatment. The most common theme of these respondents were incidents of misgendering and uncomfortable and even hostile reactions to the respondents' gender identity and presentation.

> *"Some teachers are very insistent on binary pronouns and will refuse to use any others, occasionally actively making fun of them."*

When asked the same questions about mistreatment due to sexual orientation and gender identity from ARC employees (instructors, staff, and managers), responses were better in regard to sexual orientation with only one respondent reporting an incident involving ARC employees. However, the proportion of mistreatment by employees due to gender identity was comparable to the LBGTQIA+ student experience with their fellow students: 9/49 (18%) for queer spectrum respondents and 7/29 (24%) for trans spectrum respondents. Again, the common theme was misgendering and uncomfortable reactions with all but one of the incidents reported involving faculty.

> *"I had a professor who seemed to hold old-fashioned views and dealt in humour that denigrated LGB people."*

With regard to physical safety on campus, 13 of the 49 queer spectrum respondents (27%) reported feelings of being physically unsafe on campus. Many of the respondents reported feeling unsafe in parking lots particularly at

night, and others reported self-censorship around public displays of affection with partners or around wearing items displaying LGBTQIA+ pride. Emotional safety was a greater issue with 15 of the 49 queer spectrum respondents (31%) reporting feeling emotionally unsafe on campus. Many of the incidents reported involved ignorance and insensitivity of students and employees to LGBTQIA+ issues as well as comments made that assume only heterosexual cisgendered people are in the vicinity.

"Anytime there are LGBTQ+ events on campus or when I went to the hub, I felt supported and valued as an LGBTQ+ student. Even if I am too busy to attend such events, the fact that they are hosted gives me such a warm and prideful feeling."

The survey also asked respondents if there "had been a time when you felt particularly supported or valued as a LGBTQ+ student," and here 36 of the 49 queer spectrum respondents (73%) reported a positive incident. The existence and programming of the ARC Pride Center was a dominant theme mentioned by many respondents, as well as particularly supportive faculty, coworkers, and even departments such as Psychology and Theatre were mentioned. Inclusivity of LGBTQIA+ people and issues in curriculum was also noted as important.

The survey also asked, "What is one thing that American River College could do to improve the campus for LGBTQ+ students?", and all but 6 of the respondents had an idea of possible improvements. The main two themes were LGBTQIA+ visibility and education, particularly around gender pronouns (28 respondents) and the lack of gender-neutral bathrooms and facilities (4 respondents). Also mentioned were increased funding and space for LGBTQIA+ clubs and better access to LGBTQIA+ friendly counseling/mental health services.

More specifically, the survey then asked, "What is one thing that professors could do to improve the classroom experience for LGBTQ+ students?", and 40 of the 49 queer spectrum respondents replied with a suggestion. The dominant theme was correct use of names and gender pronouns with over half of those responding (23) making comments affirming the practice or requesting it be normalized in the classroom setting. The next highest number of responses (5) requested more visibility of LGBTQIA+ people in curriculum and the faculty as well as more courses on LGBTQIA+ history and culture.

"Recognize that LGBTQ+ students might be in the room, even when they don't know it, and that they should never conduct conversations about LGBTQ+ rights in a way that might make them feel unsafe or dehumanized."

The final question of the survey centered on what the ARC Pride Center means to our LGBTQIA+ students. All but 4 respondents replied and all comments were overwhelmingly positive – even from those students who were either unaware of the Pride Center or who have been unable to visit it yet due to the COVID-19 campus closure. Some of the quotes from students are included in this report on the section on the ARC Pride Center. Since at least 10% of the respondents were unaware that ARC had a Pride Center, it's clear that the campus needs to continue work on visibility as well as improving data collection on our students to better identify the students who could benefit from Pride Center services.

"I feel safer just knowing that there's a place I can go to talk with people in my community, as well as find resources for students like me."

LGBTQIA+ STUDENT LISTENING SESSIONS

Students are the experts of their own experiences. Students arrive on our campus with knowledge and experience to teach us as practitioners. They are scholars and educators themselves. The LGBTQIA+ Student Listening Sessions were created for the intention of listening to student feedback about our institution. These sessions were created in order to stay connected to the people that this report is about and not write something that is academically disconnected. The student listening session groups were created as such: Queer Trans Black Indigenous People of Color (QTBIPOC), Transgender/Non-Binary, and LGBTQIA+. The vulnerability and truth that came from these spaces was powerful and invaluable. The LGBTQIA+ DI Team recommendations were shaped and informed by the themes that came up in these listening sessions.

Curriculum: The Time Has Come...To Upgrade!

> *"There is little to no LGBT representation unless you're taking a specific class on minorities or LGBT+ history or gender studies. So suffice it to say there is even less LGBT+ people of color representation."*

Students widely reported that few classes outside of English, History, or Gender Studies reflected LGBTQIA+ curriculum in general. When QTBIPOC students were asked if LGBTQIA+ people were also represented across race and ethnicity most could only reference a few classes in the disciplines mentioned previously. This reflects a lack of intersectionality in our curriculum across ALL disciplines and students seeing themselves represented in it. Students who are LGBTQIA+ can hold many different identities across race, ethnicity, gender identity, ability, social class, immigration status, religion, body size, etc. The lives of students are not one dimensional and neither should their curriculum be. Cultivating a more inclusive curriculum and classroom environment is very important in terms of students being retained by resonating with the material being taught, being affirmed in their identity, and persisting through their academic journeys. As one student pointed out, "I think a lot of the times when I do see LGBT representation it's a White gay man. And there's so much more to our community, I feel it gets glossed over a lot historically...there's a lot of times, where I've looked up people for research and I'll find out that they were part of the LGBT community and the professor will have never said anything about it...or when we learn about colonialism I feel like they gloss over the fact that many nations and Indigenous peoples were LGBT inclusive prior to colonialism, I think that gets glossed over quite a bit and I don't really understand it…"

Gender Identity & Pronouns: We Can't Practice What We Don't Learn

> *"Normalize using gender neutral pronouns, please. That would be amazing...it's so hard for me to try and explain to people that people have been using the singular they for hundreds of years. It's not weird. It's not new, and you use it probably every day."*

Since many educators can go through their formal education and not receive any training about LGBTQIA+ people, especially Trans and Non-Binary people, there is a learning curve that needs to occur institutionally. Understanding gender identity and the usage of pronouns is a practice that can create an equitable cultural shift on our campus, if done intentionally. Many students will arrive on our campus and expect cultural competency around this. It is imperative that our entire campus of staff, faculty, and administrators understand their part in educating themselves and respecting Trans and Non-Binary people. Training specific to gender identity, and all the intersectional identities tied to it, should no longer be made optional but must be incentivized and explored as a mandatory training series that goes in-depth. One-time training to disrupt cissexism and transphobia will not suffice, and is at best a surface level way of engaging. Learning must be prioritized around this and it should be supported institutionally so that it does not only fall on the shoulders of a few people--which is not sustainable. The partners that would be effective in this collaboration would

> *"In order to create equity, people are going to feel, you know, a little bit uncomfortable and that discomfort is healthy…"*

be the Faculty Union (LRCFT), Classified Staff Unions (LRCEA & SEIU), and Los Rios District Level Staff. The alternative is to continue to create harm towards Trans and Non-Binary people on our campus. Understanding gender identity, gender expression, and pronouns is a matter of protecting trans student's physical safety and overall mental health.

Basic Needs: More Barriers to The Barriers

Trans and queer students face a variant of basic needs that impact their persistence and retention in higher education. Students reported needs around mental health support services with a provider that was trans and queer affirming. Students also reported needing support around housing, workforce development, preparing them for a post grad experience.

> *"I feel like nobody's going to believe me if I say, hey, can you help me out with this because I had a mental health problem because People don't really treat mental health, the same way as they do physical health. I'm not trying to make myself go through all of this, if I was that would be ridiculous but I just wish that people respected mental health, like they did physical health."*

Ultimately this work is about causing less harm and creating not just an inclusive-but affirming environment for trans and queer students. It is about honoring their whole selves and not making them feel like they have to choose between their identities. It is imperative that every program, center, and field of discipline understand that LGBTQIA+ students are relevant and are here to stay. As one student put, "We are here. We are queer. We are not going anywhere."

COLLEGE PARTNER LISTENING SESSIONS

The Project Team held two listening sessions with College partners to hear from leaders and representatives of College programs that support disproportionately impacted students. A primary goal of the listening sessions was to build community among the programs and employees who serve LGBTQIA+ students in order to fully support students as they experience college with intersectional identities. Another important goal of the sessions was to learn about how various programs and departments support LGBTQIA+ students. Approximately 35 employees participated in the two sessions, and a follow-up questionnaire was sent via email to collect additional contributions.

> *"...resources designed to overcome barriers, don't take into account...what's the word...access. So it almost becomes perfunctory and performative to access these resources, you know, yes, we offer them, but we have, you have to fulfill certain amounts of unrealistic things."*

Themes that emerged from the listening sessions focused on how to better support the success of LGBTQIA+ students and fell into three categories: 1) centering the intersectional experiences of LGBTQIA+ students in College structures; 2) building collaboration and community; and 3) increasing access to information. Nine themes and practical examples from the college partner listening sessions are listed in Appendix [A].

SACRAMENTO COMMUNITY PARTNER LISTENING SESSIONS:

The community partner's listening session was intended to gain further insight into the LGBTQIA+ populations that also look to these community organizations for resources and community support. In doing the work to support LGBTQIA+ students at American River College, we recognize that support often extends beyond our campus. Furthermore, if students aren't able to persist in their academic goals, our community partners might have firsthand experience in working with the most vulnerable of our students.

We reached out to six organizations.

1. Sac LGBT Center
2. Gender Health Center
3. The Lavender Library
4. Golden Rule Services
5. The Stonewall Foundation
6. California TRANScends

After surveying their availability, we moved forward with holding a one-hour long session with the following questions:

1. In your experience, what are some of the highest needs trans and queer community members face in Sacramento (especially considering youth)?
2. In your experience, what are some of the barriers trans and queer students face when trying to access and persist through community college?
3. What is your perception of American River College and, specifically, the ARC Pride Center?
4. How do you think the relationship with ARC can be strengthened to support our students and community?

Out of the six organizations that were invited, the only organization that was represented was the Sacramento Lavender Library. One of the themes that came out of the listening session were around basic human needs such as housing, food, and healthcare. We discussed how LGBTQIA+ youth of color experience homelessness at higher rates than their straight white counterparts. It is important that the housing resources ARC offers be inclusive to transgender and queer youth. Other themes that were present in this listening session revolved around positive representation in curriculum, adequate name changing practices for the transgender community, and affirming spaces for students to be in community. The Lavender Library expressed the importance of LGBTQIA+ students seeing themselves reflected in the academic curriculum in positive ways, which can help curate a sense of belonging within the campus community and affirm their experiences in and out of the classroom. In addition, while the ARC Pride Center has advocated for transgender students in regard to their voice their affirmed name, it is important that this process be visible and easily accessible to transgender students.

While we may not have access to tangible data yet, it is important to be aware how the pandemic disproportionately impacts LGBTQIA+ students who live in unsupportive environments. Physical community spaces at school often serve as a safe haven for students and our community partners urge us to think about how we can make these virtual spaces safe for students to seek community or mental health support, especially for those who live in unsupportive environments. We hope these discussions continue to take place in providing a holistic view on the needs of our current and prospective students. More information from the from the community partner listening sessions are listed in Appendix [B].

RECOMMENDATIONS FOR ACTION

Based on the team's research and dialogue, the following recommendations are offered with the intent to eliminate the equity gap for LGBTQIA+ students. Responsibility for eliminating the equity gap should be embraced by the entire college community and should not fall only on the shoulders of the ARC Pride Center. The implementation of many of these recommendations will require the acknowledgment, support and advocacy of ARC governance, labor partners, equity programs supporting BIPOC and district policies, and we invite that responsibility.

> *"[One thing that ARC could do better to improve the campus would be to…] non-gendered bathrooms everywhere, lgbt+ mental health & support center."*

RECOMMENDATIONS	COMMENTS AND SUGGESTED STRATEGIES
Improve data collection regarding LGBTQIA+ status	As discussed in this report, a primary barrier is the lack of accurate data on the queer and trans community at ARC. In the world of higher education, if there is no data it becomes harder to advocate or receive funding for programs that support this population. Specifically, student demographic data collected via the CCCApply admission application has substantial limitations (e.g., sexual orientation questions not presented to minors at time of application) that hinder data-informed decisions and recommendations regarding LGBTQIA+ students. ARC should regularly query students to remedy data gaps and track changes in student demographics over time. Once a method for querying students is implemented, efforts may be needed to create awareness that students can self-identify. The approach could be similar to how ARC communicated that students could select their pronouns and affirmed names.
Adopt a trickle up approach that expects those in positions of power to shift thinking around policy making	In order for our institution to be truly transformative, it needs to be student centered and student informed. Instead of considering what is expedient for faculty, administrators, and students from privileged positions we ask that policy be constructed around the most underserved. Specifically, we are asking that the campus prioritize the needs of QTBIPOC students. It is our firmly held belief that this is the only way to substantially and systemically create changes that will create a welcoming and affirming campus communities for queer and trans students especially those who hold many additional marginalized identities. One way to do this would be to center and increase the visibility of LGBTQIA+ students in institutional structures where power resides, such as the Academic Senate and the Curriculum Committee.
Engage and/or assign a culturally competent mental health professional and basic needs programming to assist LGBTQIA+ students	Recognizing the local data that indicates LGBTQIA+ students are significantly more likely to experience mistreatment and hide their identities, as well as national data that indicates a higher likelihood of suicide among queer-spectrum and trans-spectrum college students, there is a substantial need for mental health services to support students as they navigate these issues. LGBTQIA+ students also experience food, job, and housing insecurities. Basic needs resources for ARC students must be LGBTQIA+ inclusive so there are not more barriers on top of barriers. Basic needs resources also need to evaluate their qualifying requirements that can be inaccessible (ex: re-evaluating GPA or unit requirement to qualify for resources).
Create an inclusive classroom environment and curriculum for LGBTQIA+ students	The Instruction and Curriculum theme of the Institutional Equity Plan highlights various opportunities and recommendations for better supporting marginalized students. Building upon those recommendations, we contend that the instructional environment should be further adapted to be more inclusive of LGBTQIA+ students. Some suggested strategies include: ▪ employing more queer faculty and staff, particularly queer BIPOC (Black, Indigenous,

RECOMMENDATIONS	COMMENTS AND SUGGESTED STRATEGIES
	and People of Color) faculty and staff. ▪ striving for smaller class sizes. ▪ revising curriculum so it is culturally relevant and representative of intersectional identities (across race, ethnicity, gender identity, sexual orientation, ability, religion, immigration status, body size, social class, etc.). ▪ providing support for revising curriculum through the Academic Senate Curriculum Committee and professional development.
Strengthen the organizational structure to better coordinate efforts	Specific actions that are suggested to strengthen the organizational structure: ▪ Alter the reporting structure to place the ARC Pride Center under the oversight of the Dean of Equity and Inclusion. ▪ Increase Pride Center annual funding to better support programming and student initiatives for our LGBTQIA+ students. ▪ Maintaining equitable staffing levels. Specifically, our campus DI populations are not part time nor are they temporary, therefore, the classified professionals who serve them should not be either! Positions serving DI populations should be full-time and permanent. ▪ Evaluate the titles, job classifications, and position descriptions – recognizing and compensating specialized knowledge and skills – for centers that support all campus DI populations. ▪ Advocate for a district-level liaison to help facilitate efforts across all campuses while also recognizing the need for campus-level involvement in decisions about programming and other local efforts. ▪ Commit time and resources for ARC support entities to interact (e.g., regular meetings, committee, working group, etc.) to better coordinate efforts that provide support across various facets of students' lives. For example, the Pride Center might learn how to better assist Veteran students while the Veterans Resource Center might learn how to better assist LGBTQIA+ students. ▪ Create clear and consistent methods for sharing information in the LGBTQIA+ community's own voice about PRIDE Center programming with other student support programs.
Increase counseling support through the Pride Center	Expand the number of dedicated hours assigned to the Pride Center for academic counseling. This role is currently filled by Academic Counselor Anita Fortman at .2 FTE. Explore and advocate for the development of a learning community for LGBTQIA+ students in conjunction with the Pride Center.
Increase accountability related to hate and bias incidents	Institute a bias and reporting system with appropriate infrastructure: ▪ Assign an employee to collect these reports and determine to whom they report. ▪ Market the bias and reporting system so that students are aware of how to report issues. ▪ Adjust the peer review process to hold faculty accountable for their role in identifying and responding appropriately to hate and bias incidents in the classroom and on the ARC campus. ▪ Adjust the review processes to hold classified professionals and administrators to hold them accountable for their roles in supporting our DI populations, including our LGBTQIA+ students. ▪ Expect programs, offices, and centers to evaluate and make necessary changes to forms, policies and practices to be LGBTQIA+ inclusive.

RECOMMENDATIONS	COMMENTS AND SUGGESTED STRATEGIES
Commit to training specific to gender identity and intersectional identities	Provide regular and robust training and professional development for students, faculty, and classified professionals – including exploration of adding this training to the mandatory sexual harassment training. This training should not be limited to a one-time format, but rather other formats such as series, institutes and on-boarding experiences should be offered. A component of this training should be increasing understanding of name policy, pronouns, and bias reporting. Integrate training into department, division, and committee meetings and structures.
Work intentionally to reduce process barriers that inhibit employee efforts	Many Los Rios and ARC processes act as a barrier to equity-minded service and create an inequitable playing field as employees try to navigate the processes. This issue has been previously discussed in both the Institutional Equity Plan and Educational Master Plan (Imperative 8). A few of the processes identified in this report that should be reviewed include processes for how budgets are established and the limitations of those budgets; requisition process; and requirements for club formation (including district policies that restrict classified professionals from serving as club advisors). The Business Services Office should review and modify its forms and procedures to better support equity programs (guest speakers, programming supplies, conference attendance, hiring, etc.). If necessary, the Business Services Offices should advocate for equity programs for needed changes at the District level to support these. Additionally, the technical complexity of certain existing processes can be both frustrating and error prone. It would be beneficial to provide: ▪ quick, solution-oriented responses from those with expertise when errors inadvertently occur rather than merely pointing out the error or returning paperwork to the originator for correction; and ▪ more frequent training opportunities for employees on specific processes as well as how to navigate the related institutional structures (as described within the Organizational Adeptness competency of the Professional Development and Training Report).

Address restroom, locker room, and showering facilities on our campus to ensure equitable access and safety for all our students	Advocate for a district wide inclusive building policy similar to building policies enacted by the UC system.
	This policy should include:
	Bathroom Facilities
	• For New Construction or Major Renovation
	  ○ The construction at least one single stall all gender inclusive restroom on each floor
	  ○ The inclusion of a multi-stall all gender restroom on the ground floor of all buildings
	• Current Building Stock
	  ○ Buildings that currently have no all-gender restroom facilities should convert at least one multi-stall gendered restroom into an all-gender multi-stall restroom.
	Changing and Shower Facilities
	• New Construction, Major Renovation, and Current Building Stock
	  ○ Construct or renovate our facilities to allow for private changing and shower facilities located within the locker room/changing room facility.

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APPENDIX A

COLLEGE PARTNER LISTENING SESSIONS METHOD

Members of the Project Team Student & Community Voices subcommittee sent individual email invitations to two listening sessions held on Zoom to representatives of the following programs and departments (listed in alphabetical order):

- Achieve at ARC
- Beaver Food Pantry
- Black Student Success Center
- HomeBase
- DSP&S
- Educational Talent Search
- English as a Second Language Department
- EOP&S
- International Student Program
- Kaneko Gallery
- Muslim Student Association
- Native American Resource Center
- PRISE
- Puente Project
- STEM Center
- Transfer Center
- TRIO STEM
- TRIO Journey
- Umoja-Sakhu
- UndocuScholar Resource Connection
- UNITE
- Upward Bound
- Veterans' Center

Questions discussed during the listening sessions included:

1. How can our college do better in providing support and opportunities to the practitioners in your program to help with the inclusion and retention of LGBTQIA+ students?
2. What is going well/what are some challenges in your program in supporting LGBTQIA+ students?
3. Is there any feedback you have received from the students you work with on how our campus and the Pride Center can better support them?
4. What is your perception of ARC Pride Center?
5. How do you think the relationship between the ARC Pride Center and your program can be strengthened to support our students and community?
6. Is there anything else you would like to share?

The following table illustrates themes with specific examples that emerged in the College Partner Listening sessions.

Themes	Examples (as needed)
Centering the intersectional experiences of LGBTQIA+ students in College structures	
Center and increase the visibility of LGBTQIA+ students--with the support of committed allies--in institutional structures where power resides, such as the Academic Senate and the Curriculum Committee.	
Build culturally appropriate interactions of support across coordinated and subordinated identities within and among programs.	● Hire Two Spirit Native people to hold talking circles on campus. ● Muslim students in the LGBTQIA+ community need specific support and safe spaces that recognize the context of Islamophobia as it intersects with patriarchy and heteronormativity. ● Support home cultures of students of color in Pride Center. ● Help the college remember that LGBTQIA+ students are everywhere, so when we are working with Latinx students or Veterans, for example, we acknowledge that.
Maintain and grow collaborative space (i.e. UNITE) and specific spaces (i.e. Pride Center, Black Student Success Center) to support students who are members of minoritized communities.	
Integrate information that will help instructional departments center LGBTQIA+ students and students from other DI student groups into department business and structures.	● Video for chairs to show at department meetings.
Building Collaboration and Community	
Increased collaboration among support programs--and resources to support collaboration--are needed to adequately support LGBTQIA+ student success.	● Meetings for collaborative processing and planning among programs and departments. ● Pride programming at PRISE Falafanos. ● Collaborate on events with Vets Center, Kaneko Gallery, etc.. ● STEM Center connecting to LGBTQIA+ community to bring in mentors and speakers. ● Pride Center support in Transfer Center when students are writing about LGBTQIA+ identities in personal statements.

Themes	Examples (as needed)
Creativity and resources are needed to create community in the online environment to support LGBTQIA+ students.	● Develop online personalities (YouTube, TikTok). ● Adjust marketing for the remote environment.
Increasing Access to Information	
There is a need for clear and consistent methods for sharing information *in the community's own voice* about Pride Center programming and other student support programming among College departments and with students.	● Pride Center information incorporated in student onboarding process. ● Coordinated and accessible calendar. ● Sharing across social media platforms. ● Links to Pride Center on program Canvas sites (i.e. EOP&S, HomeBase). ● Restoring access to ARC Everyone on Exchange to programs that are operated by DI communities to support DI student success, such as the Pride Center.
Departments need flexible and varied delivery of information to help them support LGBTQIA+ student success.	● Videos. ● Pride Center representatives presenting at department meetings. ● College Hour programming with faculty buy-in to incorporate into instruction.
Training regarding pronoun use and preferred names is needed in specific contexts.	● EOP&S needs help supporting students navigating FAFSA. ● Faculty need mandatory training on how to access student-identified pronouns in Starfish so students are not mis-pronounced.

APPENDIX B

SACRAMENTO COMMUNITY PARTNER LISTENING SESSIONS METHOD

The community partner's listening session was intended to gain further insight into the LGBTQIA+ populations that also look to these community organizations for resources and community support. In doing the work to support LGBTQIA+ students at American River College, we recognize that support often extends beyond our campus. Furthermore, if students aren't able to persist in their academic goals, our community partners might have firsthand experience in working with the most vulnerable of our students.

Members of the Project Team Student & Community Voices subcommittee sent individual email invitations to two listening sessions held on Zoom to representatives of the following organizations (in alphabetical order).

- Gender Health Center
- Golden Rule Services
- California TRANScends
- The Lavender Library
- Sac LGBT Center
- The Stonewall Foundation

Questions discussed during the listening sessions included:

1. In your experience, what are some of the highest needs trans and queer community members face in Sacramento (especially considering youth)?
2. In your experience, what are some of the barriers trans and queer students face when trying to access and persist through community college?
3. What is your perception of American River College and, specifically, the ARC Pride Center?
4. How do you think the relationship with ARC can be strengthened to support our students and community?

Themes	Examples (as needed)
Basic Needs such as housing, food, and healthcare access	
Build housing and food resources and that are inclusive to LGBTQIA+ student needs.	• Provide training for our food access and housing resource liaisons to be able to better assist and respond to LGBTQIA+ students with basic needs access. • Hire a health liaison that works specifically with the transgender community to address heath access to gender affirming care and resources.
Positive and empowering representation in curriculum	• Hold faculty accountable to diverse representation in their curriculum. • Include a curriculum that is empowering to LGBTQIA+ people and not retraumatizing. • Provide facilitation and intervention training for faculty to be more proactive when harmful things are said inside the classroom.
Adequate Name-Changing policies	• Create a visible and accessible process for name changes and other gender-affirming practices on campus.
Community Building for LGBTQIA+	• Create resources and virtual spaces for students who are seeking

Themes	Examples (as needed)
Students	community - being aware that many may live in unsupportive environments during the pandemic. • Offer adequate mental health resources for students that includes a warm hand-off process.

EXECUTIVE SUMMARY

This LGBTQIA+ Disproportionate Impact Report is a notable milestone in the history of American River College. The report seeks to educate the reader about LGBTQIA+ terminology, history, and theory to move the college from tolerance of LGBTQIA+ students and culture to true support of these students and their educational experiences.

The report begins with Definitions and Terms so that any reader, regardless of their knowledge or ignorance of LGBTQIA+ issues and experiences, can familiarize themselves with the current terminology. This section also includes definitions of common phobias and prejudices inflicted upon LGBTQIA+ people.

The report then lays out a comprehensive history of LGBTQIA+ people from pre-colonial times to the present. This section of the report also describes in detail how the intersectionality of race and LGBTQIA+ identities has made the lives of LGBTQIA+ people of color even worse than their white LGBTQIA+ counterparts for centuries because of the mitigating effects of white privilege. While the early gay rights activism was started by white gay and lesbian groups in the 1950s, real progress in LGBTQIA+ rights was slow until LGBTQIA+ people of color became involved and organized on their own. An example is the Stonewall rights of June 1969 which, although it began in response to police harassment, is still celebrated by Gay Pride events in June each year as the start of the LGBTQIA+ rights movement.

Following this primer on LGBTQIA+ history, the report lays out the three important theories that serve as the foundation to the report and its recommendations: Critical Race Theory, Intersectionality and Trickle Up Theory. Critical Race Theory (CRT) provides both a framework for identifying and describing the structures, policies, and practices that advantage dominant populations and marginalize and disadvantage subordinate populations, and a call to action to transform those structures, policies, and practices to promote social justice. Intersectionality is the theory that true understanding and support of a population requires consideration of all the identities that intersect such as race, culture, gender, sexuality, etc. Through an intersectional lens, we can better understand the complex ways in which social identities are intertwined. Finally, Trickle Up Theory contends that focusing on the most marginalized students when approaching policy development not only creates a more equitable experience for those students, but also for various marginalized groups and the college community as a whole. An example of this theory in practice at ARC is the focus on black male students to address disproportionate impacts in student success for the college as a whole.

The report then focuses on American River College and its complex LGBTQIA+ history. While tremendous progress has been made since the infamy of ARC's student support of Proposition 8, the internet and student reviews of our campus still hold records of ARC being unwelcoming to LGBTQIA+ students. This section of the report also highlights the sweeping and commendable work of the ARC Pride Center since its opening in January 2018. Since that time, district-level changes in our information technology systems have been made to support affirmed names and gender pronouns -- changes that were initiated by the ARC Pride Center and its employees.

In the Student Experience section, the report explores the available data on LGBTQIA+ students as well as its limiting factors. For example, about one-third of our LGBTQIA+ students seek to conceal their identities from faculty and fellow students because of the anti-LGBTQ+ stigma that still persists on our campus and in society. For the most part, this report relied on the college's recent Institutional Campus Climate Survey (1075 students) as well as the ARC Pride Center Campus Climate Study of 2018 (1201 students). Also included in this section are themes and quotations from ARC students and recent alumni who contributed to our Student Resource Panel and associated Listening Sessions that highlight their experiences and challenges at the college.

Finally, the report concludes with ten recommendations for action to address LGBTQIA+ disproportionate impact at the college:

- Improve data collection regarding LGBTQIA+ status.
- Adopt a trickle up approach that expects those in positions of power to shift thinking around policy making.
- Engage and/or assign a culturally competent mental health professional and basic needs programming to assist LGBTQIA+ students.
- Create an inclusive classroom environment and curriculum for LGBTQIA+ students.
- Strengthen the organizational structure to better coordinate efforts.
- Increase counseling support through the Pride Center.
- Increase accountability related to hate and bias incidents.
- Commit to training specific to gender identity and intersectional identities.
- Work intentionally to reduce process barriers that inhibit employee efforts.
- Address restroom, locker room, and showering facilities on our campus to ensure equitable access and safety for all our students.

The LGBTQIA+ DI Report Team is grateful for the opportunity to document the experiences of our LGBTQIA+ students at American River College and to make recommendations to improve their lives and educational experiences during their time with our campus community.

DRAFT – for review purposes only

FULL REPORT

EXPLORING DISPROPORTIONATE IMPACT:

ASIAN PACIFIC ISLANDER

AMERICAN RIVER COLLEGE

TABLE OF CONTENTS

Cover Photo: Los Rios API Scholars Rising Ceremony 2019 (Chinese, Indian, and Hmong Dancers)

Executive Summary

PURPOSE

This report focuses on the experience of Asian Pacific Islander (API) students and considers how to foster a more equitable learning environment in which they can thrive. While many ethnicities are typically aggregated in the category of Asian Pacific Islanders, it would be misguided to consider this population as a monolithic group with the same educational, cultural, and economic characteristics. In approaching this topic, the project team recognized that disproportionate impacts may be demonstrated among specific ethnicity groups that can be intentionally explored in order to develop effective strategies to eradicate barriers and increase equitable outcomes.

The team was specifically charged with considering the following aspects:

- historical exclusion and marginalization of Asian Pacific Islanders in United States education
- data, existing programming, and other aspects of the current experience of API students at ARC
- institutional barriers and related issues that contribute to disproportionate impact
- motivating factors and promising practices found in the literature or in use at other institutions

Based on this investigation and guided by the college's Institutional Equity Plan, the team was asked to develop an appropriate methodological framework and provide actionable recommendations by which ARC can move forward. The observations, analysis, and recommendations presented in this document are reflective of a team drawn from members of the Asian Pacific Islander community including individuals who have direct experience in supporting API students.

THEORETICAL FRAMEWORK

The API project team applied the following theories to form a framework for considering and responding to disproportionate impact among API students: critical race theory (CRT), Asian critical theory (AsianCrit), tribal race theory (TribalCrit), community cultural wealth theory, validation theory, and models of racial identity.

METHODOLOGY

To better understand the barriers and motivating factors for API students, and promising practices that have the potential to support and increase the success of DI API students, the Project Team conducted a literature review, worked with the Research Office to survey API students about their experiences in the Fall of 2020, conducted student focus group interviews, and reviewed features of a few Asian American and Native American Pacific Islander Serving Institutions (AANAPISI) programs for insights into promising practices geared toward API students.

HIGHLIGHTS

- API DI students were less likely to agree that they are comfortable asking a professor for help, to be invested in course materials because they can relate to them, to believe that their professors care about their learning, and to report being able to find the academic support they need to do well, compared to API Non-DI students
- API DI students reported higher rates of mistreatment by staff due to their Racial Identity, compared to API NonDI students
- API DI students reported higher rates of mistreatment by professors due to their Racial Identity, compared to API Non-DI students
- API DI students reported more negative encounters with professors or staff that made them doubt their belonging at ARC, compared to API Non-DI students
- API DI students were more likely to report as factors likely to contribute to success in the classroom: classroom environments where I feel safe to ask questions without fear of judgement; different ways to learn course

content (e.g. small group work, writing reflections, interactive demonstrations, etc.); relevant content (e.g. discussions, texts, and examples) that reflects my cultural, ethnic, or racial experiences

- ARC's API students' experiences and perceptions were significantly associated and predictive of their student achievement outcomes. Positive student experiences and perceptions were associated with positive student achievement outcomes. And negative student experiences and perceptions were associated with negative student achievement outcomes such as lower course success rates, higher course drop rates, or lower persistence rates.

Below is a summary of prominent themes gleaned from the literature review and SES findings:

Lit Review Themes	SES: Barriers	SES: Motivators
Disaggregation of data **Cultural validation** **Sense of belonging**	**Financial need** DI API students more likely to report working in excess of 30 hours per week **Accessing support** Possible under-utilization or challenges accessing available ARC support services **Additional potential barriers (needs further research)** ● Language, language fluency and discrimination on the basis of language ● Identity-related issues due to the common practice of lumping APIs into a single group	**Need for good paying job** to help themselves or their family **Need for expanded career options** **Classroom environmental factors:** ● Safe to ask questions without fear of judgement ● Different ways to learn course content ● Relevant content that reflect students' cultural ethnic or racial experiences **Need for feeling valued/encouraged/engaged** ● Positive interactions with staff ● Extracurricular activities ● API role models ● Designated space

High-Impact Practices (AANAPISI Highlights)
ARC PRISE Program: Academic and social API student gatherings/engagement; dedicated counselors and peer mentors; API student identity development; learning community; culturally relevant curriculum **Sacramento State Full Circle Project:** API student identity and leadership development; Ethnic Studies education paired with service-learning; integration of academic support, internships, and career guidance; learning community; culturally relevant curriculum **North Seattle Community College:** Co-location and integration of services and resources; "peer navigators" focused on providing individualized support, building relationships and sharing information with students

FINDINGS

- Sense of belonging has been an emerging theme across empirical studies focused on student persistence and success in higher education over the last two decades. It is recommended that ARC faculty, staff, and administrators create an inclusive environment for API students, whether this happens inside the classroom in-person or online, and on campus in general. In the student survey and focus group interviews, students expressed that creating spaces that are inclusive makes a difference in their experiences and success. Inclusive means offering multiple ways of engaging with students whether the course is in-person, synchronous, or asynchronous, where students feel socially and emotionally safe to participate.

- Cultural relevance refers to the degree to which learning environments are relevant to their cultural backgrounds and identities and are characterized by five indicators (see report for specific points). In the survey and focus groups, in general, it was indicated that API students do not see themselves reflected in the curriculum, specifically API DI students. Therefore, professional development training needs (such as culturally relevant pedagogy) to be offered to faculty, so that the curriculum can be modified or developed to reflect the API populations.
- API role models: Students can be positively influenced when they interact with people of their own ethnicity and background among ARC employees. ARC should hire more diverse faculty, staff, and administrators that reflect the API populations.
- Another motivator identified is a designated space for API students to gather, communicate, and support one another; therefore, ARC needs to identify a dedicated space with support staff for API students to build community, access resources, affirm identity and cultivate connections, to students, faculty and staff.
- With increasing incidents on anti-Asian, the students interviewed were feeling overwhelmed and disheartened. Students need support. They are dealing with this issue in their workplace and in the community. They would like to see specific services and resources available to them for this issue specifically. Even though staff interviewing the students shared some resources with the students, they are still not getting this information directly from ARC news. ARC needs to implement various ways in reaching out to students in times of crises, as students may not always reach out.
- The API DI students are more likely to report working in excess of 30 hours per week. This makes it challenging for them to have sufficient funds to cover school expenses. ARC needs to dedicate funds to supply to students for textbooks, college resources and other essential needs.
- Students are not receiving enough information or information in general about campus resources. ARC needs to develop a communication mechanism that is easy to reach students or easy for students to find that is targeted for API populations.

RECOMMENDATIONS

Continue to support practices of disaggregating data on API ethnicities and push for further disaggregating the "Other Asian" category

The historical practice of reporting the various API ethnicities as a single, monolithic group in college data is a major concern because it suppresses valuable information and lacks sufficient detail for data-informed decision-making. The State is working to expand API ethnicities in CCC Apply. ARC should continue the practice of disaggregating data for API ethnicities and strive to further break down the "Other Asian" category in institutional research and data analyses. ARC should also advocate for increased data collection that enables further data disaggregation at the district and state levels.

Build upon promising practices within PRISE to deepen the sense of belonging at ARC and support student identity development

In response to both the literature review and survey results, there is an ongoing need to strengthen API students' sense of belonging and connect them with other members of ARC's API community (employees and students). The college should institutionalize the features that research has shown to be effective and/or that students have affirmed as helpful or valuable to them, such as offering courses API students can take together (learning community), including courses that integrate API perspectives, counseling, peer mentoring, cultural enrichment, study groups, and book assistance. The college should also consider conducting a formal evaluation of the PRISE Program so as to document evidence of effective practices.

Extend culturally-relevant instruction to improve outcomes for DI-API students

Based on the API survey data, the DI group more frequently indicated culturally relevant instruction as a motivator to work harder to achieve success (24.7% vs. 7.7%). Given this fact, and that culturally relevant curriculum is an identified high-impact practice, ARC should provide learning opportunities and other resources that can support faculty in their efforts to offer culturally-relevant instruction.

Develop outreach and support strategies focused on guiding DI-API students to support services, financial aid, and career resources

Research indicated that API students from disproportionately impacted ethnicities are less likely to be affiliated with support services such as CalWORKs, EOP&S, LRC Tutoring, as well as Career and Pathway Services. We recommend a two-pronged strategy: (a) Increase communication to ensure all students are aware of these services and how to access their support; and (b) develop and implement proactive outreach strategies to API students to increase their understanding of these services, while also discerning any barriers to usage among DI-API students. The Home Bases can play a role in both coordinating information about different programs and resources available to students, and in delivering the direct help and guidance to students and forming relationships with them. The Home Bases might also consider eventually increasing collaboration with community-based organizations who provide support and workforce services.

Consider insights gleaned from further analysis of the API Student Experience Survey

Analysis of the survey was completed in Fall 2020, and additional insights were provided by the Research Office regarding student success (grade) data for the fall semester, as well as a very limited number of focus group interviews. More research is needed to better understand the experiences of ARC's DI API students. Once available, the Student Success Council (and/or other groups) should discuss the insights and determine whether additional recommendations would be beneficial.

Form an API-focused group to support the recruitment and retention of employees

Since more than half of the API students surveyed indicated that it was important to have instructors who look like them, efforts are needed to recruit and retain API employees. A suggested method is to form a group for existing staff, faculty, and administrators to join together in activities that are intended to attract and maintain employees from the Asian American and Pacific Islander communities.

Introduction: Framing the Process

Over the last two academic years, American River College (ARC) embarked upon a series of institutional projects to examine how to enhance the college experience for students from various disproportionately impacted (DI) populations. Threaded across all of these projects was an overarching intent to affect meaningful change by identifying the best methods to support students from DI communities and facilitate the conditions that will cultivate their success at ARC.

Purpose and Approach

This report focuses on the experience of Asian Pacific Islander (API) students and considers how to foster a more equitable learning environment in which they can thrive. While many ethnicities are typically aggregated in the category of Asian Pacific Islanders, it would be misguided to consider this population as a monolithic group with the same educational, cultural, and economic characteristics. In approaching this topic, the project team recognized that disproportionate impacts may be demonstrated among specific ethnicity groups that can be intentionally explored in order to develop effective strategies to eradicate barriers and increase equitable outcomes.

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Project Team

Heartfelt thanks to the project team who offered invaluable contributions that shaped the content of this document.

Neue Leung (Lead)
Raquel Arata (Co-Lead)
Roderic Agbunag
Lori Beccarelli
Nisha Beckhorn
Kristina Casper-Denman
Betty Chan
Susan Chou
Eric Chun
Edward Hashima
Oranit Limmaneeprasert
Narinedat Madramootoo
Thoeung Montgomery
Catherine Pohlman
Rina Roy
Kevin Xiong

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Sponsoring Council: Student Success Council

History and Context

Understanding the historical context of Asian and Pacific Islander (API) communities and their experiences in American society is important for better understanding API students' lives and how to best support their success at ARC. This section will highlight key historical contexts and events that provide insight into the API American experience. While not a comprehensive history, we hope these highlights help to paint a basic backdrop for examining the experiences of API college students. In writing this section, we draw heavily from the work of Dr. Samuel Museus in his book, *Asian American Students in Higher Education* (2014), wherein he identifies and discusses these historical contexts and key events.

We highlight the following five major topics: 1) migration of APIs to America; 2) racism and xenophobia; 3) the "model minority" myth and yellow peril; 4) the monolithic view of the API population; and 5) the creation of the AANAPISI designation.

Migration of APIs to America

Scholars on Asian American history describe the migration of Asians to the United States in terms of two distinct waves. The first wave of migration occurred between the 1840s and the 1930s. During this time, approximately 1 million Asians came to the U.S. from India, China, Korea, Japan, and the Philippines. Most took on jobs as laborers, and some operated small businesses. Others were servants, indentured slaves, or slaves. Immigrants from the first wave experienced significant racial discrimination that led to economic exploitation and limited political and legal rights (Museus, 2014).

The second wave of migration occurred following the passage of the Immigration Act of 1965 and through the late 1980s. The Immigration Act ended race-based immigration restrictions, but also served as a tool for U.S. economic interests, giving immigration preference to professionals such as scientists, doctors, and nurses, as well as unskilled workers who could fill less desirable or low wage jobs. Many Asian Indians, Chinese, Filipinos, and Koreans who came to the U.S. during this time, sought jobs and worked in these areas.

During the second wave, the Asian American population grew in size from approximately 1 million to 8.8 million by the early '90s, and also grew in diversity. This growth was due in part to the arrival of approximately 1 million Cambodian, Hmong, Laotian, and Vietnamese refugees affected by U.S. military intervention in Southeast Asia, including the Vietnam War. Southeast Asians possessed their own histories, geographies, and socioeconomic backgrounds which differed from those of East and South Asians. While some were from more privileged backgrounds, many refugees came from agrarian backgrounds and lived through traumatic experiences associated with war such as being separated from family, living in refugee camps, rape, murder, and genocide.

Racism and Xenophobia toward APIs

Asians have historically faced race-based exclusion by the United States, and have been subject to racism and xenophobia as immigrants. The experiences of Asian Americans from the first wave of migration were marked by events such as, but not limited to, the following:

- In the mid-1800s, Chinese immigrants experienced discrimination and anti-Chinese mob violence, as well as exclusion from working in certain labor markets. The Chinese Exclusion Act of 1882, for example, banned Chinese laborers from entering the country for a period of ten years. This ban was extended for an additional 10 years in 1892, and again in 1902 for an indefinite period of time.
- In 1906, a San Francisco school board required Japanese and Korean American students to attend a segregated Chinese school.

- In 1907, Congress passed a law banning the entry of Japanese and Korean laborers.
- The Immigration Act of 1924, fueled by anti-Japanese sentiment, banned the entry of all Asian immigrants except for Filipinos who were considered American nationals. The condition later changed for Filipinos when Congress passed the 1935 Tydings-McDuffie Act, imposing a quota on the number of Filipino immigrants admitted to the U.S. (50 per year).
- Between 1942 and 1945, Japanese Americans were subject to internment. Shortly after the bombing of Pearl Harbor, President Franklin Roosevelt issued Executive Order 9066, authorizing the internment of men, women, and children of Japanese ancestry, including those who were citizens born and raised in the U.S. The order forced approximately 120,000 Japanese Americans, and others who were mistaken for being Japanese, to leave their homes and move into internment camps where they were incarcerated and subjected to substandard living conditions. Many Japanese Americans remained in the camps until the end of the war, while others joined the U.S. military in an effort to demonstrate their allegiance to the country.

  Within the time of Japanese internment, the federal government created a War Relocation Authority. The Authority, among other things, worked to move 4,000 Japanese American students from internment camps into various colleges and universities with the expectation that these students would be "ambassadors of good will" for the Japanese community. Scholars suggest that this may have been the genesis for the "model minority" myth, as these students were under pressure to represent and build a positive image for the Japanese American community.

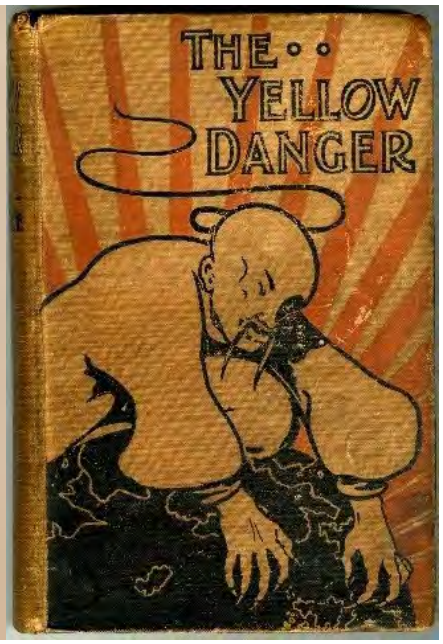
THE "MODEL MINORITY MYTH" AND YELLOW PERIL

Throughout history, depending on the economic and political climate of the time, APIs in America have been racialized as either a "model minority" or a "yellow peril" (Wu, 1995). In times of stability, APIs have been compared to other communities of color and perceived as a model minority. The model minority myth is the overgeneralization that all Asian Americans work hard, attain academic and economic success, and rise above racial prejudice and discrimination to become American success stories (Museus, 2014). The model minority myth grew during the Civil Rights Movement. Scholars point to a 1966 New York Times article entitled, "Success Story – Japanese Style" as a key event that both embodied and elevated the model minority perspective. While seemingly portraying a positive image of Japanese Americans, the New York Time article suggested that, since Asian Americans have been able to succeed despite discrimination, Blacks and Latinos should be able to do the same. Conservatives in the '60s latched on to this idea and used the model minority myth to discount Civil Rights activists' fight for equality, and pit minoritized groups against one another.

The model minority myth also perpetuates a monolithic view of APIs which masks the struggles, challenges, and needs of more vulnerable API populations. While a subset of the Asian population has demonstrated significant academic and professional success, viewing the population as homogenous obscures key challenges facing some API subgroups, particularly those experiencing some of the highest poverty rates and lowest educational attainment rates in the country. (Chaudhari, Chan, & Ha, 2013).

Other times, particularly in times of strong political and economic anxieties, APIs are racialized as a "yellow peril" and perceived as threats to American prosperity. This fear and scapegoating of Asians was evident in the ways that immigrants from the first wave were treated. In the 1880s, Chinese immigrants were depicted as potential threats to national security, leading to the passage of the Chinese Exclusion Act of 1882. Asian Americans were viewed as "unassimilable foreigners," "a horde of industrial invaders, not a stream of stable settlers," or "semi-civil" people who degraded workplaces and neighborhoods, and threatened the stability of the entire American social system (Wei & Yeats, 2014). Yellow perilist scapegoating leads to the ostracization, silence, and harm to API individuals and

communities. Wei & Yeats write in their book, "State repression and vigilante violence has suppressed myriad efforts by communities of color to organize for their survival and success. At the same time, the politics of resentment and suspicion provoke some, desperate to hold on to what they imagine to be theirs, to harass, discriminate, and attack their 'un-American' neighbors" (p. 19).



(Images from Wei & Yeats, 2014)

Today, one could argue that the current surge in anti-Asian racism, with APIs being targeted and blamed for the spread of COVID-19 in the U.S., is yet another manifestation of yellow peril. Since the beginning of the coronavirus pandemic, after former president Donald Trump frequently called COVID-19 the "China Virus" and "Kung Flu" hate crimes against Asian Americans have increased, including verbal harassment, shunning and physical assault. According to a recent Washington Post article (Rennie Lee, 2021), anti-Asian hate crimes jumped fivefold in New York City and increased by 150 percent in the 16 largest U.S. cities. Moreover, anti-Asian hate incidents nationwide have jumped from roughly 100 annually to nearly 3,800 reports between March 2020 and February 2021 , many of them toward API women, according to advocacy group Stop AAPI Hate.

Monolithic View of the API Population

The API population represents a vast range of demographic characteristics that are distinct from any other racial group in the U.S. in terms of its heterogeneity. The API population consists of more than 48 ethnicities, over 400 spoken languages, and various socioeconomic, generational, and legal statuses, immigration histories and shifts, cultures, and religions (Chaudhari, Chan, & Ha, 2013; Ie, 2014). Yet, often APIs are aggregated as a single population in data and research and through constructs such as the model minority myth. The Office of Budget Management and U.S. Census Bureau, for example, tend to aggregate Asian Americans and Native Hawaiians and other Pacific Islanders as a single population for educational research studies. This practice of lumping together API populations into one can misrepresent the range of API students' educational experiences, opportunities, and outcomes, and mask disparities in and perpetuate barriers to college access and success among API students (Chaudhari, Chan, & Ha, 2013).

API immigrants come from a vast array of geographic regions and cultures, and each culture varies in levels of congruence to the dominant American culture in terms of politics, economics, language and other cultural elements (Museus, 2014). These variations lead to very different experiences and challenges across API populations. Moreover, APIs have varying reasons and circumstances for migration. While some migrate to the U.S. seeking better educational and occupational opportunities, others such as Southeast Asian refugees migrate as a result of being displaced by war or in danger of post-war political persecution. APIs also vary in terms of the level of resources available to them when they were in their nations or countries of origin, as well as once they settled in communities in the U.S.

Analysis of disaggregated data on the API population reveal significant differences among API ethnic groups in their rate of college enrollment, persistence, and degree attainment (Chaudhari, Chan, & Ha, 2013). While segments of the API population have a high rate of college attendance, a large percentage of Pacific Islanders (50.2%) and Southeast Asians (40.3%), ages 25–34, have not attended college (CARE, 2011). Moreover, data from a three-year (2006–2008) U.S. Census American Community Survey revealed that a large proportion of Pacific Islanders (56.1%) and Southeast Asians (45.1%), ages 25–34, who enrolled in college left without earning a degree (CARE, 2012). Southeast Asians and Pacific Islanders also had a higher proportion of college attendees who earned an associate's degree as their highest level of education, while East Asians and South Asians/Desis were more likely to have a bachelor's degree or advanced degree (CARE, 2011).

Disaggregation of API data also reveal a bimodal distribution of income levels within the API community (Chaudhari, Chan, & Ha, 2013). As the API population increased in the past decade, so has the number of APIs in poverty,which increased by 38% between 2007 and 2011. The number of Native Hawaiian and Pacific Islanders living in poverty increased disproportionately, increasing by 60% during this same period (CAPACD, 2013). U.S. Census data point to many communities (including Korean, Laotian, Pakistani, Samoan, and Tongan) exhibiting higher rates of poverty than the national average of 15.9%, with the Cambodian, Hmong, and Marshallese communities experiencing a poverty rate that is more than twice the national average (CAPACD, 2013; CARE 2008).

CREATION OF AANAPISI DESIGNATION

Asian American and Native American Pacific Islander Serving Institutions (AANAPISIs) are the newest category of Minority-Serving Institutions (MSIs) under the U.S. Department of Education. Institutions that receive the AANAPISI designation are eligible for grants and related assistance from the federal government to improve and expand their capacity to serve Asian Americans and Native American Pacific Islanders and low-income individuals. The AANAPISI designation emerged first as a part of the College Cost Reduction and Access Act in 2007 and later in the Higher Education Opportunity Act of 2008, and was the result of decades of collaborative advocacy from community organizers and students, policy makers, and researchers who brought to light the vast and diverse needs of underserved and underrepresented API groups (Gutierrez & Le, 2018; Park & Chang, 2010; Park & Teranishi, 2008). AANAPISIs were created in response to a history of invisibility among API students in higher education and the pervasive model minority myth which have led to the denial of resources to support API students (Kurland et al, 2019). Those who advocated for the AANAPISI designation sought to codify the minoritized status of APIs and establish a precedent of APIs being eligible for existing federal funding for minoritized populations outside of the Department of Education (Park & Chang, 2008).

The AANAPISI program is important for the API community for a number of reasons. First, it encourages campuses that serve disproportionately high numbers of low-income API students to pursue innovative and targeted strategies that respond to those students' unique needs. Second, the AANAPISI program represents a national commitment to the API community, recognizing low-income API students as a population that faces barriers similar to those of other minoritized groups. Third, AANAPISI projects are opportunities for experimenting with and evaluating retention efforts specific to API students, a large and growing population in higher education (CARE, 2014).

Yet, even with the AANAPISI program in place, much work remains to better understand how to uplift and support API students. Kurland et al (2019) provide some recommendations for future research:

- Current scholarship on AANAPISIs is primarily based on single institutional case studies and evaluations, making it extremely difficult to discern factors that are unique to the AANAPISI context. Future studies should consider a comparative and longitudinal approach so that observations can be made overtime, informing current and new theories of organizational behavior and student achievement;
- Little is known about how AANAPISI programs shape student development and trajectory. Future studies might look at how student development models applied within AANAPISIs can help expand how API students perceive their institutional context and determine a sense of belonging;
- As more institutions become designated eligible AANAPISIs, college campuses must critically consider how this designation will impact not only students, but the institutional identity. Institutions must be prepared to examine how an AANAPISI designation will shape their practices, policies, and reputation. Future studies should explore how the relationship between MSI designations and organizational behavior informs and explains the achievement of API students;
- Institutions obtain AANAPISI designations, but individuals in institutions manage and execute the grants. Understanding who these stakeholders are and how they go about the utilization of the funding is equally as important as measuring the impact of those activities. Future studies should look at the AANAPISI grant team, including the principal investigators, program directors and program staff who hold unique insights that reveal the opportunities and challenges of promoting racial equity in the academy.

Conceptual Framework

The following theories form a framework for considering and responding to disproportionate impact among API students: critical race theory (CRT), Asian critical theory (AsianCrit), tribal race theory (TribalCrit), community cultural wealth theory, validation theory, and models of racial identity.

Critical Race Theory

The critical race theory emerged in the mid-1970s in American law schools and was introduced to education in the mid-1990s. CRT focuses on race, racism, and power in relation to societal issues. Solórzano (1998) explains that "critical race theory in education challenges the traditional claims of the educational system and its institutions to objectivity, meritocracy, color and gender blindness, race and gender neutrality, and equal opportunity" (as cited in Teranishi et al., 2009, p. 58). The lens of critical race theory can inform how educational institutions including ARC can address racial inequities of policies and programs. By using the CRT lens, the college may produce outcomes that better meet the needs of the Asian Pacific Islander (API) student population. Overall, CRT shifts away from the deficit ideology by centering on the lives and histories of communities of color, as assets.

Over the years, CRT expanded to address the specific experiences of each marginalized population. AsianCrit, a branch of CRT, is a framework that "addresses racism and its accompanying oppressions beyond the Black/White binary" (Yosso, 2005, p. 72). For the purpose of this project, the two tenets of CRT that will be emphasized are 1) voices of students: recognize and acknowledge the voices and lived experiences of API students that are often marginalized; and 2) social justice: identify practices and policies that challenge dominant institutional discourses and are oppressive to the API population. Therefore, through the AsianCrit lens, centering the API experiences will amplify the voices of API students.

Asian Critical Theory

The AsianCrit lens offers a more complex understanding of Asian American racial realities in ways that CRT falls short (Iftikhar & Museus, 2018). AsianCrit adapts CRT to offer the following tenets:

- People in the United States become Asian through the racialization process that white supremacy engenders whereby Asian Americans are racialized as perpetual foreigners; threatening yellow perils; model and deviant minorities; and sexually deviant emasculated men and hypersexualized women.
- Asian Americans are situated in a network of global relationships including global economic, political, and social processes that shape the conditions of Asian Americans.
- Asian Americans are typically invisible and voiceless in U.S. history. (Re)constructive history focuses on elevating a collective Asian American historical narrative.
- Strategic (anti)essentialism recognizes the ways that white supremacy racializes Asian Americans as a monolithic group and emphasizes the ways that Asian Americans can and do actively intervene in the racialization process as well.
- Intersectionality highlights the ways other systems of oppression such as imperialism, colonialism, sexism, heterosexism, and ableism intersect to mutually shape the conditions within which Asian Americans exist.
- Story, theory, and praxis stresses the important connections between story, theory, and practice in the process of transformation.
- Commitment to social justice: AsianCrit is dedicated to advocating for the end of all forms of oppression.

TRIBAL RACE THEORY

Brian Brayboy built on CRT to extend the theoretical reach to the racialized identities of Native Americans. Although the history and relationship of Native American tribes to the United States is distinct from native Pacific Islanders, there exists a shared history with settler colonialism. As such, it may be worth implementing some of the tenets of TribalCrit as a framework for understanding the experiences of Pacific Islander students. TribalCrit includes the following tenets:

- Colonization is endemic to society.
- U.S. policies toward indigenous peoples are rooted in imperialism, white supremacy, and a desire for material gain.
- Indigenous peoples occupy a liminal space that accounts for both the political and racialized natures of indigenous identities.
- Indigenous peoples have a desire to obtain and forge tribal sovereignty, tribal autonomy, self-determination, and self-identification.
- The concepts of culture, knowledge, and power take on new meaning when examined through an Indigenous lens.
- Governmental policies and educational policies toward Indigenous peoples are intimately linked around the problematic goal of assimilation.
- Tribal philosophies, beliefs, customs, traditions, and visions for the future are central to understanding the lived realities of Indigenous peoples, but they also illustrate the differences and adaptability among individuals and groups.
- Stories are not separate from theory; they make up theory and are, therefore, real and legitimate sources of data and ways of being.
- Theory and practice are connected in deep and explicit ways such that scholars must work towards social change.

COMMUNITY CULTURAL WEALTH THEORY

Yosso's (2005) community cultural wealth theory shifts the framing of people of color from students who need to be taught, reformed, and assimilated to people of color who are holders of knowledge, intellectuals, teachers, and community members who are assets to the community.

The community cultural wealth theory has six forms that view communities of color as assets. These forms are designated as aspirational, navigational, social, linguistic, familial, and resistant capital (Yosso, 2005). Each of these forms are not exclusive, but instead are inter-relational. The following are definitions of each form of community cultural wealth (Yosso, 2005, p. 80-31.):

Aspirational capital refers to the ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers. This resiliency is evidenced in those who allow themselves and their children to dream of possibilities beyond their present circumstances, often without the objective means to attain those goals.

Linguistic capital includes the intellectual and social skills attained through communication experiences in more than one language and/or style. Linguistic capital reflects the idea that students of color arrive at school with multiple language and communication skills.

Familial capital refers to the cultural knowledge nurtured among *familia* (kin) that carry a sense of community history, memory, and cultural intuition. This form of cultural wealth engages a commitment to community well being and expands the concept of family to include a broader understanding of kinship.

Social capital can be understood as networks of people and community resources. These peer and other social contacts can provide both instrumental and emotional support to navigate through society's institutions.

Navigational capital refers to skills of maneuvering through social institutions. Historically, this infers the ability to maneuver through institutions not created with communities of color in mind.

Resistant capital refers to knowledge and skills fostered through oppositional behavior that challenges inequality. This form of cultural wealth is grounded in the legacy of resistance to subordination exhibited by communities of color.

In shifting the deficit ideology, the college can begin viewing API students, one of many communities of color at ARC, as those who enrich the campus community. In doing so, API histories, cultures, languages, and experiences are assets to campus, rather than being viewed as a population with deficits. With this notion, faculty, staff, and administrators can tap into the experiences of the API students and embed them into curriculum, practices, policies, and procedures.

VALIDATION THEORY

Validation theory offers another way of understanding the factors that contribute to the persistence and achievement of API students. In a recent case study, Nguyen et al. (2018) contend:

> ...Embedded in research related to low [socio-economic status, or SES], racial minority and first-generation students at [predominately White institutions, or PWIs], Rendón (1994) discovered that the key to their success—navigating the unfamiliar terrains of college to earn their degree—was validation. To preface, Rendón's (1994) research repeatedly demonstrated that students from disadvantaged backgrounds reported feelings of loneliness and confusion, being dismissed and discouraged by faculty, and being disconnected from the curriculum and classroom pedagogy. This culminated in greater failure in classes and attrition from school. In other words, the challenges these students encountered had little to do with academic preparation and competence, and more to do with the influence of their interactions with institutional agents, both in- and outside of the classroom. According to Linares and Muñoz (2010), "validation refers to the intentional, proactive affirmation of students by in- and out-of class agents (i.e., faculty, students, and academic affairs staff, family members, peers) in order to: 1) validate students as creators of knowledge and as valuable members of the college learning community and 2) foster personal development and social adjustment" (p. 12). Validation in this sense can be academic or interpersonal. Academic validation speaks to the ways institutional agents (e.g., faculty and staff) encourage students to "trust their innate capacity to learn and to acquire confidence in being a college student" (Rendón, 1994, p. 40). Interpersonal validation takes form when the same agents work toward "fostering students' personal development and social adjustment" to campus life (Linares & Muñoz, 2010, p. 17). Accordingly, Validation Theory is a framework in which to understand how institutions and their agents (i.e., faculty and staff) "work with students in a way that gives them agency, affirmation, self-worth, and liberation from past invalidation" (p. 17).

RACIAL IDENTITY IN COLLEGE

Jean Kim's initial theory of Asian American identity development emerged from a study on Japanese American women completed in the early 1980s (Museus, 2014). In the forty years since, there has been greater development in the area of social identity theory, including Kim's theory from Asian American Identity Development to Asian American Racial Identity Development (Kim, 2012). The Asian American Racial Identity Development (AARID) model consists of five stages of progression:

- Stage One: Ethnic Awareness: this stage refers to the period prior to entering the school system where an individual may or may not be exposed to Asian heritage through family and/or living in either a predominately diverse neighborhood or predominantly White neighborhood. Depending on the level of immersion, an individual may develop either a positive or neutral sense of self.
- Stage Two: White Identification: this stage often begins at the point of exposure to predominantly White spaces and is most often the point at which an individual enters the schooling system. Individuals may be subject to racial prejudice for their differences and may learn that being Asian American is bad, resulting in self-blame and the internalization of White values around racial difference. Individuals at this stage may identify with whiteness either actively, in which they attempt to eliminate or distance themselves from an Asian sense of self; or passively, in which they do not distance themselves from an Asian sense of self but continue to accept White values, standards, and attitudes.
- Stage Three: Awakening to Social Political Consciousness: this stage represents a shift from self-blame to an acknowledgement and understanding of the social political context that racializes Asian Americans. Here, individuals begin to explore and understand the ways in which racism is the cause of their negative self-worth and that it is not the result of personal failings.
- Stage Four: Redirection to an Asian American Consciousness: this stage represents a (re)immersion into the Asian American community evidenced by a renewed connection and embrace of Asian American heritage and culture. In this stage individuals may experience a greater sense of belonging to the Asian American community and in relationship to their ethnic heritage. This stage also represents a political understanding of what it means to be Asian American and individuals may now have racial pride and a positive sense of self.
- Stage Five: Incorporation: this stage represents a balance between the individuals' identity as Asian American and appreciation for others across racial and ethnic identities. Individuals in this stage also recognize the importance of their other social identities.

Alternatively, moving away from the stage model of identity development, Mamta Motwani Accapadi (2012) proposes the Point of Entry Model of Asian American Identity Consciousness (POE Model) that explores different factors that might affect Asian American identity formation. The six factors that influence and inform the development of an individual's Asian American identity are:

- Ethnic Attachment: an individuals' relationship to their ethnic identity
- Self as Other: an individuals' relationship to their own physical body and appearance
- Familial Influence: an individuals' relationship to their family and the messages they receive from their family that inform a sense of self
- Immigration History: an individuals' relationship to their immigration history and how close or far removed they are from that experience
- External Influence & Perceptions: external factors that influence racial identity exploration and development also include experiences with racism and the environmental racial realities of Asian Americans' lives
- Other Social Identities: Asian American identity exploration and development occurs in relationship to an individual's other social identities, where other social identities may inform the exploration of Asian American identity and/or Asian American identity may inform the exploration of other social identities. Gender, sexuality, class, ability, and other social identities are co-constructed with and cannot be separated from racial and ethnic identity.

Racial identity, as well as the previous theories discussed, present a complex framework for considering how to cultivate the success of API students at ARC.

Literature Review

This literature review will explore the implications of the model minority myth; lack of disaggregated data; and the educational landscape including elements that impact API students' decisions to persist and achieve in higher education such as community cultural wealth, cultural validation, and sense of belonging.

Model Minority Myth

"Model minority myth" is a term frequently used to describe Asians of all subgroups. This term is misleading and dangerous, as it implies that all Asian Pacific Islander communities are successful, and that success is exclusively contingent upon self-perseverance and hard work (Nguyen et al., 2008). The myth disregards the structural and systemic issues that continue to oppress API populations in relation to access to resources and opportunities. The model minority myth used to describe all API groups does an immense disservice to all subgroups, as it excludes the rich narratives of every subgroup from their history and culture to their linguistic diversity. The domino effect of using this term describing all Asian subgroups as the model minority, has detrimental consequences because the term ignores the personal narratives that explain their successes and challenges in postsecondary education. Furthermore, as stated in (Nguyen et al., 2008), the model minority myth "is amplified by the failure of many institutions, government agencies and research organizations to collect, utilize and report disaggregated data by ethnicity, which cultivates dubious conditions to pursue research on API students struggling to succeed" (CARE, 2013; Hune, 2002; Museus & Tru-ong, 2009; Pizzolato, Nguyen, Johnston, & Chaudhari, 2013; Suzuki, 2002; Teranishi, 2010).

Moreover, the model minority myth has led to the "deminoritization" of Asian Americans (Lee, 2006). According to Teranishi and Nguyen (2011), federal agencies have continuously excluded API from the underrepresented racial minorities. Secondly, API have been known by scholars to be excluded in empirical studies of minorities in higher education because they determined that API are not disadvantaged from the educational standpoint (Astin, 1982; Museus & Kian, 2009). "In reality, APIs face many challenges similar to other racial minorities (Museus & Truong, 2009; Panelo, 2010). API college students report experiences with racial prejudice and discrimination, pressure to conform to racial stereotypes, and challenges posed by cultures of predominantly White institutions (Cress & Ikeda, 2003; Lewis, Chesler, & Forman, 2000; Museus, 2007, 2008; Panelo, 2010; Teranishi, 2010). Thus, contrary to the "almost White" status (Chou & Feagin, 2008), APIs are racial/ethnic minority students who share similar experiences with other students of color" (Ie, 2014, p. 13).

Lack of Disaggregated Data

The term "Asian" signifies one group associated under one race. However, the Asian race is an extremely diverse group that comprises over 48 ethnicities with more than 400 languages (Ie, 2014). Native Hawaiian and Pacific Islander people comprise at least eight ethnicities (Campaign for College Opportunity, 2015). Asian Americans and Pacific Islanders vary in socioeconomic status, language, culture, and levels of education. The perception that Asians are one homogeneous group is due to the lack of disaggregated data (Ie, 2014). While the term Asian Pacific Islander "API" is necessary to address issues concerning this population, it also perpetuates the notion that these various ethnic subgroups are more similar than they really are (National Commission on Asian American and Pacific Islander Research in Education [CARE], 2011; Teranishi, Behringer, Grey, & Parker, 2009).

"Asian Pacific Islander" (API) is a term frequently used to identify the communities of Asian Americans, Native Hawaiians, and Pacific Islanders under one umbrella. Because all of these communities fall under one category, with minimal to no data disaggregation on ethnicities, the notion that Asian Americans are successful is a common misconception. The aggregated data on this group does not address the diversity within the groups, including the historical and socioeconomic gaps and challenges of each ethnicity.

One of the most problematic issues addressing the API population is the lack of disaggregated data (Teranishi, 2002; 2012; Teranishi, Behringer, Grey, & Parker, 2009). To better understand and serve the needs of API students, there must be an accurate accountability mechanism to capture the various ethnic groups. The lack of disaggregated data leads to homogenize the lived experiences of API students and portrays a misrepresented image of API participation in higher education" (The National Center for Education Statistics, 1997). As a result, the aggregated data indicates that all API students are successful in education and are overrepresented in higher education (Teranishi, Behringer, Grey, & Parker, 2009).

The need to disaggregate API data is critical, especially when institutions seek to address the experiences and needs of students. According to (CARE, 2013), when all subgroups of API are grouped into one large single group and measured for their academic achievement in comparison to other racial groups, API students are identified as success in regard to degree attainment. In (CARE, 2008), "AAPIs make up 44% of the adult (aged 25 years and older) with a bachelor's degree or higher, nearly 20 percent greater than the U.S. average" (Nguyen et al., p. 332, 2008). Data such as this, presents that API are not disproportionally impacted and is not reflective of the "unequal distribution of barriers across different API subgroups" (Nguyen et al., p. 332, 2008). However, if the data were to be disaggregated by specific ethnicities, "24.4% of the U.S. population aged 25 years and older possess a bachelor's degree or higher, only 7.5% of Hmong, 9.2% of Cambodian, 7.7% of Lao, and 19.4% of Vietnamese communities find themselves with a credential necessary to access opportunities in the workforce" (Nguyen et al., p. 332, 2008). Overall, failure to disaggregate the data by the various API subgroups poses challenges to identify specific groups that are disproportionately impacted.

As a result, disaggregated data is imperative to address the differential needs of API students. Disaggregating data would enable institutions to identify needs and provide targeted resources where it most can be effective (Ternishi, 2012). The continuous practice of aggregated data or minimal disaggregated data will continue to perpetuate the model minority myth. And finally, as stated by (Teranishi, 2012), "disaggregated data would help reduce the extent to which AAPI needs are confused with other minorities needs or lumped together with other Asian Americans, thereby concealing the unique needs of underrepresented Asian Americans (Ie, 2014).

It must be recognized that the Asian American and NHPI community is complex and not monolithic. Each group is unique and disaggregated data is essential to better understand and serve these communities.

THE EDUCATIONAL LANDSCAPE FOR ASIAN PACIFIC ISLANDER STUDENTS

Higher Education in California

The Asian American community in California is the largest in the nation, followed by Native Hawaiian and Pacific Islander communities as the second largest. "Approximately, 6.3 million Asian Americans and 347,501 NHPIs live in California. More than one in seven Californians are either Asian American or Native Hawaiian Pacific Islander (NHPI)" (The State of Higher Education in California, 2015). These racial/ethnic groups are also rapidly increasing.

According to the State of Higher Education in California (2015), there are more than 48 ethnicities within the broad Asian American and Native Hawaiian Pacific Islander categories. The API communities can be overlooked when institutional decisions are made on the basis that API is one whole group. Because there is so much diversity within the API communities, the educational experiences and needs of students vary. Therefore, it is important for higher education entities to consistently disaggregate the data to identify and address the needs of these communities.

Because data is typically left aggregated, there are many disparities within the Asian Pacific Islander communities that are not recognized. For example, once disaggregated, the data demonstrates the enrollment and graduation rates vary in comparison between non-Southeast Asian Americans and Southeast Asian Americans. Each ethnic group has its own specific challenges and barriers, and some Asian American communities have higher educational outcomes than others. Additionally, "Asian Americans are more likely to be foreign-born and struggle with English proficiency than other

racial/ethnic groups, including Latinos. Southeast Asians of Hmong and Cambodian children are living in poverty at slightly higher rates than Black and Latino children. NHPI students have lower graduation rates at both community colleges and California's four-year University of California (UC) and California State University (CSU) systems when compared to each system's average for all students" (The State of Higher Education in California, 2015).

The educational attainment levels within the Asian American and Native Hawaiian Pacific Islander groups also vary. With a closer look at specific ethnic groups such as Vietnamese, Cambodian, Hmong, and Laotian, the percentage of degree attainment is significant by comparison to Korean, Pakistani, Japanese, and Chinese. According to 2011-2012 statistics of the U.S. Census Bureau, those that are 25 years and older and hold a bachelor's degree are Vietnamese (29%), Cambodian (16%), Hmong (13%), and Laotian (10%). The subgroups representing a higher level of educational attainment are Korean (56%), Pakistani (56%), Chinese (52%), and Japanese (51%).

Some Asian American and NHPI adults simultaneously have high rates of holding a high school diploma/GED but low rates of college degree attainment. Among Native Hawaiian adults, 93% hold a high school diploma but only 24% have a baccalaureate degree. For Guamanian/Chamorro and Samoan adults, 87% and 81% have high school diplomas/GEDs, respectively, but only 12% (for both) hold a bachelor's degree. Relatedly, many NHPI adults (28%) are more likely than other Asian American and non-NHPI groups (e.g., Indian 8% and Filipino 22%) to have attended some college but not earned an associate or baccalaureate degree. About one-third of Guamanian or Chamorro adults have some college experience but no degree, a rate on par with Black adults (32%) (The State of Higher Education in California, 2015).

Overall, California has the largest public higher education system in the nation. In addition to the public postsecondary options, there are many more private, nonprofit universities, and for-profit colleges. The representation of Asian American and Native Hawaiian Pacific Islanders are significant among the University of California (UC), California State University (CSU), and California's community colleges. The State of Higher Education in California (2015) reports that "19 percent of Asian American undergraduates in California are enrolled in the University of California (UC)—slightly fewer than the 20 percent enrolled in the California State University (CSU). Among NHPI undergraduates, only five percent are enrolled in UC compared to eight percent of all California undergraduates. More than 20 percent of NHPI undergraduates attend for-profit colleges—more than twice the rate for the state average (9 percent). Nearly half of both Asian American and NHPI undergraduates are enrolled in California's Community Colleges, a rate that is similar to that of all California undergraduates." This data indicates that there is a need to better understand the needs of Asian American and NHPI students and their choices of postsecondary education.

Community Cultural Wealth & Cultural Validation in Education

Gómez-Quiñones (1977) states that "culture as a set of characteristics is neither fixed nor static (Yosso, 2006). "With students of color, culture is frequently represented symbolically through language and can encompass identities around immigration status, gender, phenotype, sexuality and region, as well as race and ethnicity" (Yosso, 2006, p 76). When minority students are identified as having poor academic performance, deficit thinking will blame the students by suggesting that they are lacking the normative cultural knowledge and skills, or that the student does not value their education. Deficit thinking is "one of the most prevalent forms of contemporary racism in US schools" (Yosso, 2006, p 75). Scholars Shernaz García and Patricia Guerra (2004) find that deficit approaches such as those aforementioned, result in schools tending to overgeneralize about family background. Additionally, educators frequently make assumptions that the school systems work for all students, and that students must conform to its already effective and equitable system (Yosso, 2006, p 75). "These racialized assumptions about students of color, lead schools to resort to the banking method of education critiqued" (Freire, 1973). As a result, schooling efforts focus on the expectation that students of color must conform to the cultural knowledge that is recognized as valuable by the dominant society (Yosso, 2006).

Asking or requiring students to leave behind their identity or a sense of their familiarity is harmful to API students. Specifically, Palmer & Maramba (2014), challenges "the premise of Tinto's theory, which is that students must separate themselves from past associations and traditions to become integrated into the college's social and academic realms" as stated in Palmer & Maramba (p. 515). In their study, they found that Southeast Asian students are likely to transfer out of college for reasons that are not associated to academics. They contend that there is a need for higher education institutions to develop and sustain courses and programs where students' cultural backgrounds are valued within the community. Palmer & Maramba found that cultural validation is a key role in the success of Southeast Asian experiences in higher education. To support Southeast Asian students, institutions should explore how curriculum and building communities can be used to support students through the lens of cultural knowledge, cultural familiarity, cultural expression, and cultural advocacy.

Finally, in the report by Mac et al., 2019, institutions must be committed to changing systems and structures that are culturally relevant to its communities. In addition, learning communities and counseling services must also be reexamined to meet the needs of API students. One of the key factors in doing this is, providing training to administrators, faculty, and staff to become more culturally competent. Other avenues in supporting this change are to "expand the institutions' capacity to create new or further improve existing support structures" (Mac et al., 2019, p. 73).

Sense of Belonging

Sense of belonging has been an emerging theme across empirical studies focused on student persistence and success in higher education over the last two decades. As stated in Maseus et al. (2018), "sense of belonging refers to students' psychological sense of connection to their community" (Hurtado & Carter, 1997). In general, human beings typically have a high desire to connect and belong to communities. The lack of sense of belonging can have damaging effects on one's mental health and behavior (Baumeister & Leary, 1995; Hausmann et al., 2007).

There are specific factors that are important in influencing a sense of belonging on college campuses. Factors that have been found associated with creating a positive environment of sense of belonging are "campus climates, positive cross-racial relationships, and perceived faculty interest in students" (Johnson et al., 2007; Maestas, Vaquera, & Zehr, 2007; Nuñez, 2009). Experiences of, and perceiving, a hostile environment negatively affects students' sense of belonging in higher education (Nuñez, 2009). For example, Maseues & Maramba (2011) conducted an empirical study focusing on the relationship between culture and belonging among Filipino students at a university with a primarily White student population. The researchers found that "pressure for students to sever ties with their ethnic communities and assimilate into the cultures of their campus were negatively associated with adjustment and, in turn, reduced belonging in college. In contrast, students' continued ties with their cultural heritage were positively associated with adjustment to and belonging in college among students within their sample" (Maseus et al., p. 468, 2018). This is one indication of the importance of sense of belonging for Filipino students.

With double-loop learning (Pena et al., 2006), campuses need to reflect on their programs and services rather than faulting the students. The structures and systems in place are created by institutions; therefore, "institutions can intentionally shape learning environments" (Tinto, 2006). The culturally engaging campus environments (CECE; pronounced see-see) model of college success delineates the types of campus environments that educators can cultivate to allow diverse populations to thrive (Museus, 2014). The CECE model underscores nine elements of environments that can be categorized into two subcategories: indicators of cultural relevance and cultural responsiveness. Cultural relevance refers to the degree to which learning environments are relevant to their cultural backgrounds and identities and are characterized by five indicators. First, cultural familiarity is the extent to which college students have opportunities to physically connect with faculty, staff, and peers who understand their backgrounds and experiences. Second, culturally relevant knowledge refers to the degree to which students have opportunities to learn and exchange knowledge about their own cultural communities. Third, cultural community service refers to opportunities for students to give back to and positively transform their communities via activities

aimed at spreading awareness, engaging in community activism, participating in service, or engaging in problem-based research to solve problems relevant to their cultural communities. Fourth, meaningful cross-cultural engagement involves students' level of participation in discussions about solving real social and political problems with peers from diverse backgrounds. Finally, culturally validating environments refers to the extent to which campuses value students' cultural knowledge, backgrounds, and identities (Maseus et al., p 469, 2018).

In the study conducted by Maseus et al., (2018), The CECE college survey was emailed to 13,682 undergraduate students at the university. There was a 7% survey response rate, which was a total of 1,005 students who completed the survey. In this particular study, Asian American students represented 19% of the survey respondents, while Pacific Islander was less than 1%. The results indicate that students of color value culturally engaging campus environments. Additionally, culturally engaging campus environments are salient influences of belonging for students of color, under which Asian American and Pacific Islanders are classified.

Profile of Asian Pacific Islander Students at ARC

As mentioned previously, the Asian Pacific Islander category includes a wide variety of ethnicities which may not be obvious when a reader considers combined API data. Data collection practices often lack specificity on API ethnicities and data reporting frequently aggregates these limited data even further. For reference, the ethnicities which are frequently associated with API and may be represented within this profile include:

Asian	**Pacific Islander**
Afghan	Chamorro
Bangladeshi	Fijian
Burmese/Myanmar	Guamanian
Cambodian	Native Hawaiian
Chinese	Samoan
Filipino	Tongan
Hmong	Other Pacific Islander
Indian	
Indonesian	
Japanese	
Korean	
Laotian	
Pakistani	
Sri Lankan	
Taiwanese	
Thai	
Vietnamese	
Other Asian	

Source: CCCApply Standard and Noncredit Application Data Dictionary, November 16, 2020 (Pilot v.2020.2)

API Student Demographics: Fall Snapshot

Using fall semester for comparison purposes, the following data provides a general profile of the API student population at American River College. The data was extracted from the ARC Data on Demand system on November 17, 2020.

Enrollment

The API enrollment trend has been steadily increasing. The composition of the API population at ARC has exhibited a percentage increase in Asian students while the percentage of Filipino and Pacific Islander students decreased.

	Fall 2017	Fall 2018	Fall 2019
Headcount	**3,650**	**3,800**	**3,952**
Asian	76%	77%	78%
Filipino	17%	17%	16%
Pacific Islander	6%	6%	5%

Enrollment Status

Approximately half of API students in fall semester are continuing from prior terms at ARC. Special admit (K-12) students appear to be increasing as a percentage of the overall population.

	Fall 2017	Fall 2018	Fall 2019
Continuing Student	52%	48%	51%
First Time Student (New)	14%	15%	13%
First Time Transfer Student	17%	18%	17%
Returning Student	16%	16%	15%
Special Admit (K-12)	2%	3%	4%

Unit Load

The majority of API students attended part-time during the fall semester. Less than 25% were in full-time status.

	Fall 2017	Fall 2018	Fall 2019
6-11.9 units	38%	37%	38%
Less than 6 units	39%	40%	38%
12+ units (FT)	23%	23%	24%

Educational Goal

The majority of API students are seeking to transfer to a four-year university and many are also seeking an associate degree.

	Fall 2017	Fall 2018	Fall 2019
Transfer to 4-Year after AA/AS	48%	49%	53%
Earn AA/AS Degree – no Transfer	15%	15%	16%
Transfer to 4-Year without AA/AS	18%	17%	14%
Earn a Certificate	5%	5%	5%
Undecided	4%	4%	3%
Acquire Job Skills Only	2%	2%	2%
Educational Development	2%	3%	2%
4-year Student (Meeting 4-Year Requirements)	2%	2%	2%
Complete High School/GED	0%	0%	1%
Discover Career Interests	1%	1%	1%
Improve Basic Skills	1%	1%	1%
Update Job Skills only	2%	1%	1%
Maintain Certificate or License	1%	1%	0%
Move from non-credit to credit	0%	0%	0%

Primary Language

Most API students identify English as their primary language. Among those who identified another primary language, the most commonly spoken languages in Fall 2019 were Farsi (Persian) - 8%; Chinese (Mandarin) - 2%; and Vietnamese -

2%. Arabic, Chinese (Cantonese), Hindi, Hmong, Korean, Tagalog (Philippines), and Urdu (Pakistan) were represented at 1% each.

	Fall 2017	Fall 2018	Fall 2019
English	78%	79%	79%
Not English	22%	21%	21%

First Generation Status and Income Levels

Roughly one-third of API students are considered to be first-generation. Over 60% were considered low-income in each fall term and many were living below poverty level.

	Fall 2017	Fall 2018	Fall 2019
First Generation	32%	32%	32%
Below Poverty Level	39%	38%	36%
Low, but Above Poverty Level	27%	26%	27%

Support Services

There is minimal participation of API students in the support services below. Active participation in Achieve doubled as this recently implemented program for new students was brought to scale.

	Fall 2017	Fall 2018	Fall 2019
EOPS Participation	3%	3%	3%
CalWORKs Participation	4%	4%	5%
Achieve – Active	0%	4%	8%
MESA Participation	1%	1%	1%

HomeBase

Although the HomeBase pathway communities were not launched until Fall 2020, data from Fall 2019 indicates that API students were most likely to be associated with the STEM HomeBase (27%), followed by Business (16%); and Health and Service (12%). Many API students (28%) were undecided in Fall 2019 which is roughly equivalent to the number associated to STEM. The trend for HomeBase will need to be revisited once data for Fall 2020 and beyond is available.

Units Completed

Most API students have completed less than 30 units. Part-time enrollment may be a contributing factor.

	Fall 2017	Fall 2018	Fall 2019
0 - 14.99	45%	48%	47%
15.0 - 29.99	19%	18%	20%
30.0 - 44.99	13%	11%	12%
45.0 - 59.99	9%	8%	8%
60.0 - 74.99	6%	7%	6%
75.0 - 89.99	4%	4%	4%
90.0 or above	5%	4%	4%

Gender

There are more API students who identify as female than other genders.

	Fall 2017	Fall 2018	Fall 2019
Female	53%	52%	51%
Male	46%	46%	47%
Unknown	2%	2%	2%

Age

Most API students are older than the traditional 18-24 age bracket that is often associated with college students.

	Fall 2017	Fall 2018	Fall 2019
18 - 20	2%	3%	4%
21 - 24	24%	25%	24%
25 - 29	28%	25%	24%
30 - 39	18%	17%	17%
40 - 49	18%	20%	21%
50+	7%	7%	7%
Under 18	4%	4%	3%

EVIDENCE OF DISPROPORTIONATE IMPACT

During Fall 2020, analysis was conducted to explore American River College's degree, certificate, and transfer ready rates by ethnicity. This analysis reflects total starting cohorts in Fall 2014, Fall 2015, Fall 2016, and Fall 2017 (each given three years to complete an award; cohorts were combined to increase cell size and statistical reliability).

Degree Rate (Duplicated)

The average duplicated degree rate was determined to be 6.05% using this unusual methodology involving duplicated headcount, duplicated degree earners, and duplicated degree rate. As shown in the Degree Rate (duplicated) column of the table below, many of the API ethnicity groups were amongst the highest performing groups (Asian Indian was the highest, followed by Vietnamese, Korean, Filipino, and Japanese). According to the proportionality index methodology, disproportionate Impact (DI) is present when the outcome proportion (e.g., degree proportion) for an ethnicity group is below 85% of its cohort proportion (e.g., headcount proportion). **By this criterion, DI was observed for the Laotian, Guamanian, Hawaiian, and Samoan API ethnicity groups for degrees (duplicated).**

All disproportionately impacted groups are denoted in red font in the table below with those in API ethnicity groups further identified by bold text.

Ethnicity	Headcount (duplicated)	Degree Earners within 3 years (duplicated)	Degree Rate (duplicated)	Headcount Proportion (duplicated)	Degree Proportion (duplicated)	Proportionality Index (< 85% = DI)
AM_INDIAN	658	31	4.71%	3.64%	2.83%	77.84%
BLACK	2247	95	4.23%	12.42%	8.68%	69.85%
ASIAN_INDIAN	382	40	10.47%	2.11%	3.65%	173.01%
CAMBODIAN	32	2	6.25%	0.18%	0.18%	103.26%
CHINESE	187	12	6.42%	1.03%	1.10%	106.03%
FILIPINO	567	53	9.35%	3.13%	4.84%	154.44%
KOREAN	112	11	9.82%	0.62%	1.00%	162.27%
LAOTIAN	**76**	**1**	**1.32%**	**0.42%**	**0.09%**	**21.74%**
JAPANESE	151	14	9.27%	0.83%	1.28%	153.19%
VIETNAMESE	157	16	10.19%	0.87%	1.46%	168.38%
OTHER_ASIAN	775	42	5.42%	4.28%	3.84%	89.54%
CENTRAL_AMERICAN	219	10	4.57%	1.21%	0.91%	75.44%
SOUTH_AMERICAN	108	6	5.56%	0.60%	0.55%	91.79%
MEXICAN_MEX_AMER_CHICANO	2941	138	4.69%	16.26%	12.60%	77.53%
OTHER_HISPANIC	801	35	4.37%	4.43%	3.20%	72.20%
GUAMANIAN	**40**	**1**	**2.50%**	**0.22%**	**0.09%**	**41.31%**
HAWAIIAN	**101**	**3**	**2.97%**	**0.56%**	**0.27%**	**49.08%**
SAMOAN	**82**	**1**	**1.22%**	**0.45%**	**0.09%**	**20.15%**
OTHER_PACIFIC_ISLANDER	185	12	6.49%	1.02%	1.10%	107.17%
WHITE	8224	572	6.96%	45.46%	52.24%	114.92%
OTHER_NON_WHITE	14	0	0.00%	0.08%	0.00%	0.00%
UNKNOWN	33	0	0.00%	0.18%	0.00%	0.00%
Duplicated Totals and Average Degree Rate	18092	1095	6.05%			

Source: ARC Office of Institutional Research, 10/16/2020

Note: These Rates Are NOT Directly Comparable to ARC and District Rates (unduplicated headcount-based). There is duplication in the counts above due to students being able to select multiple races within the same term. The same student could be counted in the headcount or as a degree earner in several ethnicity categories.

Certificate Rate (Duplicated)

Using this unusual methodology of duplicated headcount, duplicated certificate earners, and duplicated certificate rate, the average duplicated certificate rate was 5.96%. As shown in the Certificate Rate (duplicated) column of the table below, many of the API ethnicity groups were amongst the highest performing groups (Korean was the highest, followed by Vietnamese, Asian Indian, Cambodian, and Japanese). In addition, many of the API ethnicity groups were above the average certificate rate (Chinese, Filipino, Other Asian, Guamanian, and Hawaiian). Three API groups were below the average (Laotian, Samoan, and Other Pacific Islander). Of these groups, according to the proportionality index methodology, **DI was observed for the Samoan and Other Pacific Islander API ethnicity groups for certificates (duplicated).**

All disproportionately impacted groups are denoted in red font in the table below with those in API ethnicity groups further identified by bold text.

Ethnicity	Headcount (duplicated)	Certificate Earners within 3 years (duplicated)	Certificate Rate (duplicated)	Headcount Proportion (duplicated)	Certificate Proportion (duplicated)	Proportionality Index (< 85% = DI)
AM_INDIAN	658	23	3.50%	3.64%	2.13%	58.66%
BLACK	2247	70	3.12%	12.42%	6.49%	52.28%
ASIAN_INDIAN	382	42	10.99%	2.11%	3.90%	184.52%
CAMBODIAN	32	3	9.38%	0.18%	0.28%	157.34%
CHINESE	187	14	7.49%	1.03%	1.30%	125.65%
FILIPINO	567	40	7.05%	3.13%	3.71%	118.40%
KOREAN	112	16	14.29%	0.62%	1.48%	239.76%
LAOTIAN	76	4	5.26%	0.42%	0.37%	88.33%
JAPANESE	151	13	8.61%	0.83%	1.21%	144.49%
VIETNAMESE	157	22	14.01%	0.87%	2.04%	235.17%
OTHER_ASIAN	775	54	6.97%	4.28%	5.01%	116.94%
CENTRAL_AMERICAN	219	13	5.94%	1.21%	1.21%	99.62%
SOUTH_AMERICAN	108	9	8.33%	0.60%	0.83%	139.86%
MEXICAN_MEX_AMER_CHICANO	2941	145	4.93%	16.26%	13.45%	82.74%
OTHER_HISPANIC	801	39	4.87%	4.43%	3.62%	81.71%
GUAMANIAN	40	3	7.50%	0.22%	0.28%	125.87%
HAWAIIAN	101	8	7.92%	0.56%	0.74%	132.93%
SAMOAN	**82**	**3**	**3.66%**	**0.45%**	**0.28%**	**61.40%**
OTHER_PACIFIC_ISLANDER	**185**	**9**	**4.86%**	**1.02%**	**0.83%**	**81.65%**
WHITE	8224	547	6.65%	45.46%	50.74%	111.63%
OTHER_NON_WHITE	14	0	0.00%	0.08%	0.00%	0.00%
UNKNOWN	33	1	3.03%	0.18%	0.09%	50.86%
Duplicated Totals and Average Certificate Rate	18092	1078	5.96%			

Source: ARC Office of Institutional Research, 10/16/2020

Note: There is duplication in the counts above due to students being able to select multiple races within the same term. The same student could be counted in the headcount or as a certificate earner in several ethnicity categories.

Transfer Ready Rate (Duplicated)

Transfer Ready is a proxy for transfer and indicates a student who has successfully completed 60+ transferable units with a cumulative GPA of 2.00+, and has successfully completed transfer-level math and English.

Using this unusual methodology of duplicated headcount, duplicated Transfer Ready, and duplicated Transfer Ready rate, the average duplicated Transfer Ready rate was 7.46%. As shown in the Transfer Ready Rate (duplicated) column of the table below, many of the API ethnicity groups were amongst the highest performing groups (Korean was the highest, followed by Vietnamese, Asian Indian, Chinese, and Filipino). In addition, many of the API ethnicity groups were above the average Transfer Ready rate (Cambodian, Japanese, Other Asian, and Guamanian). Four API groups were below the average (Laotian, Hawaiian, Samoan, and Other Pacific Islander). Of these groups, according to the proportionality index methodology, **DI was observed for the Laotian, Hawaiian, and Samoan API ethnicity groups for Transfer Ready Rate** (duplicated).

All disproportionately impacted groups are denoted in red font in the table below with those in API ethnicity groups further identified by bold text.

Ethnicity	Headcount (duplicated)	Transfer Ready within 3 years (duplicated)	Transfer Ready Rate (duplicated)	Headcount Proportion (duplicated)	Transfer Ready Proportion (duplicated)	Proportionality Index (< 85% = DI)
AM_INDIAN	658	35	5.32%	3.64%	2.59%	71.28%
BLACK	2247	76	3.38%	12.42%	5.63%	45.33%
ASIAN_INDIAN	382	60	15.71%	2.11%	4.44%	210.49%
CAMBODIAN	32	3	9.38%	0.18%	0.22%	125.64%
CHINESE	187	26	13.90%	1.03%	1.93%	186.33%
FILIPINO	567	64	11.29%	3.13%	4.74%	151.27%
KOREAN	112	20	17.86%	0.62%	1.48%	239.31%
LAOTIAN	**76**	**3**	**3.95%**	**0.42%**	**0.22%**	**52.90%**
JAPANESE	151	13	8.61%	0.83%	0.96%	115.38%
VIETNAMESE	157	28	17.83%	0.87%	2.07%	239.01%
OTHER_ASIAN	775	75	9.68%	4.28%	5.56%	129.69%
CENTRAL_AMERICAN	219	13	5.94%	1.21%	0.96%	79.55%
SOUTH_AMERICAN	108	12	11.11%	0.60%	0.89%	148.91%
MEXICAN_MEX_AMER_CHICANO	2941	150	5.10%	16.26%	11.11%	68.35%
OTHER_HISPANIC	801	42	5.24%	4.43%	3.11%	70.27%
GUAMANIAN	40	3	7.50%	0.22%	0.22%	100.51%
HAWAIIAN	**101**	**3**	**2.97%**	**0.56%**	**0.22%**	**39.81%**
SAMOAN	**82**	**0**	**0.00%**	**0.45%**	**0.00%**	**0.00%**
OTHER_PACIFIC_ISLANDER	185	12	6.49%	1.02%	0.89%	86.93%
WHITE	8224	710	8.63%	45.46%	52.59%	115.70%
OTHER_NON_WHITE	14	0	0.00%	0.08%	0.00%	0.00%
UNKNOWN	33	2	6.06%	0.18%	0.15%	81.22%
Duplicated Totals and Average Transfer Ready Rate	**18092**	**1350**	**7.46%**			

Source: ARC Office of Institutional Research, 10/16/2020

Note: There is duplication in the counts above due to students being able to select multiple races within the same term. The same student could be counted in the headcount or as Transfer Ready in several ethnicity categories.

Highlights of the Student Experience Survey

Our research primarily consisted of a Student Experience Survey

A survey of API experiences and perceptions was conducted over a three-week period during the Fall 2020 semester by ARC's Institutional Research Office. It was distributed to over 5,300 students who were previously identified as API based on their responses to demographic questions on their admission application. A total of 459 students participated for a response rate of 8.6%. Among these students, 63.2% were continuing students, 19.9% were first-time college students, 12.6% were returning students, and 4.3% were first-time transfer students (new to Los Rios, but not new to college).

While this survey was distributed broadly to API students, it was designed to enable disaggregation by API subgroup in order to delve into how DI and non-DI students within the API population are relating to ARC's current practice. One important limitation of this study is that it was conducted within the restrictive environment of the COVID-19 pandemic when almost all college instruction and services were provided remotely. The first-time new and transfer students (approximately 24% of respondents) are unlikely to have experienced any on-campus engagement with ARC. For a more thorough discussion of the survey and preliminary analysis, please see Appendix A.

Disproportionate Impact: Course Success

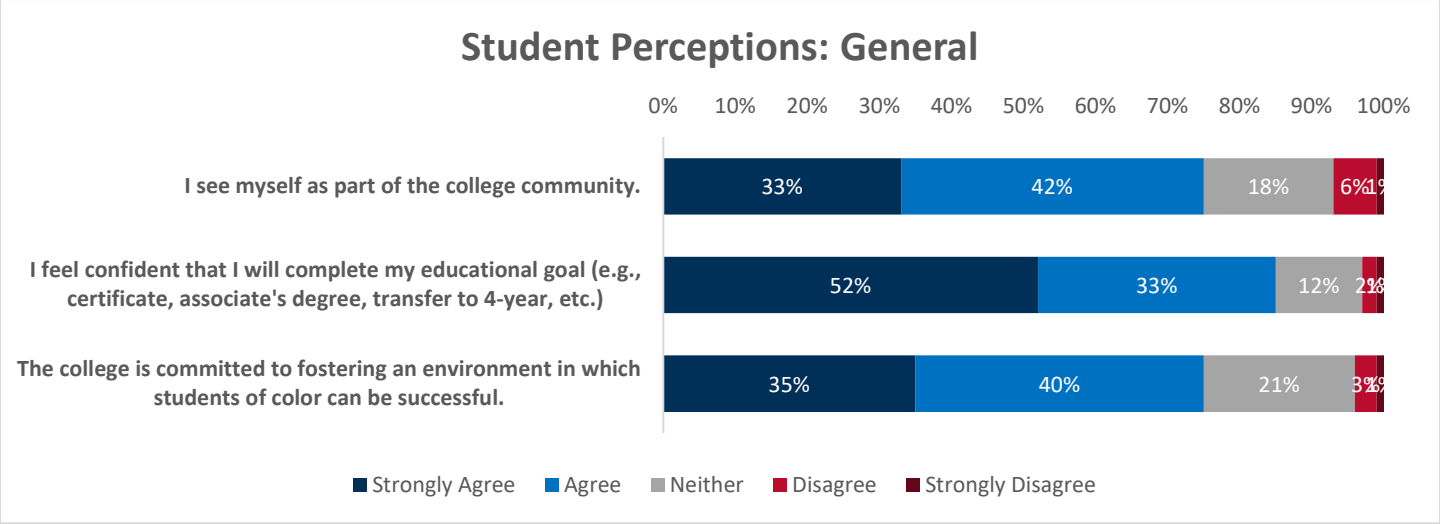
For the purpose of this study, the DI status was calculated based on five years of course success data from 2015-2020. Four different methodologies were used in the analysis (80%, PI, PPG, and PPG-1 with MOE). Five API subgroups were identified as disproportionately impacted by one or more of the methods applied:

- Guamanian
- Hawaiian
- Laotian
- Samoan
- Other Pacific Islander

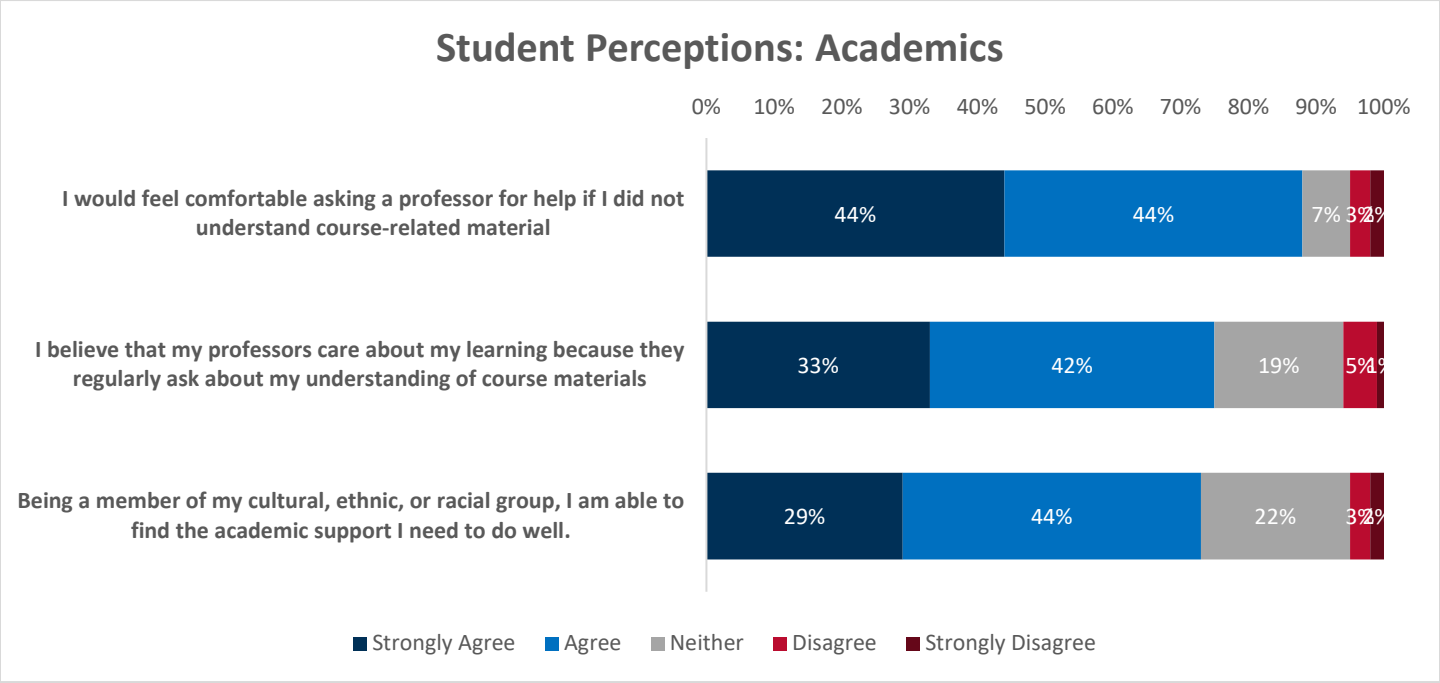
The remaining subgroups (Asian Indian, Cambodian, Chinese, Filipino, Korean, Japanese, Vietnamese, and Other Asian) were classified as non-DI because no disproportionate impact was discerned based on course success. For more details, see Appendix B.

Key Findings: Experiences and Perceptions

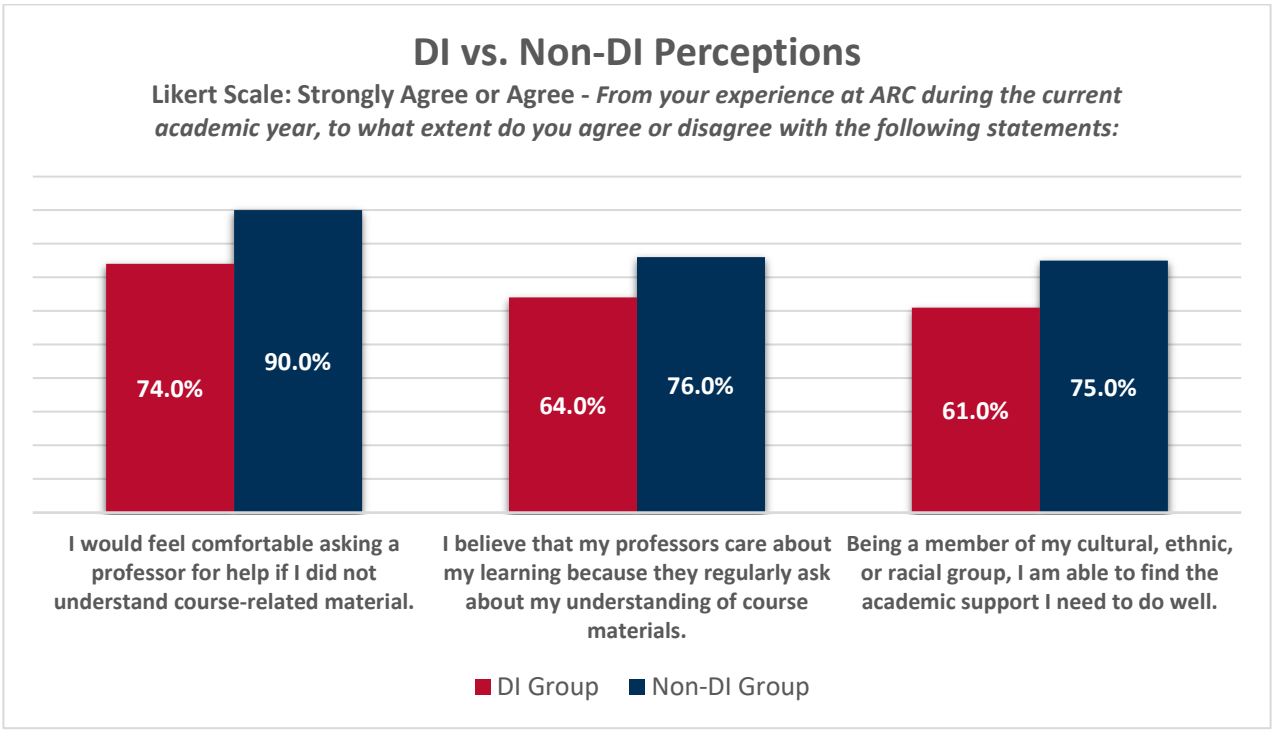
Overall, most API students indicate positive experiences and perceptions of ARC. The chart below highlights some of the more general questions that gauged API students' level of agreement on a likert scale.



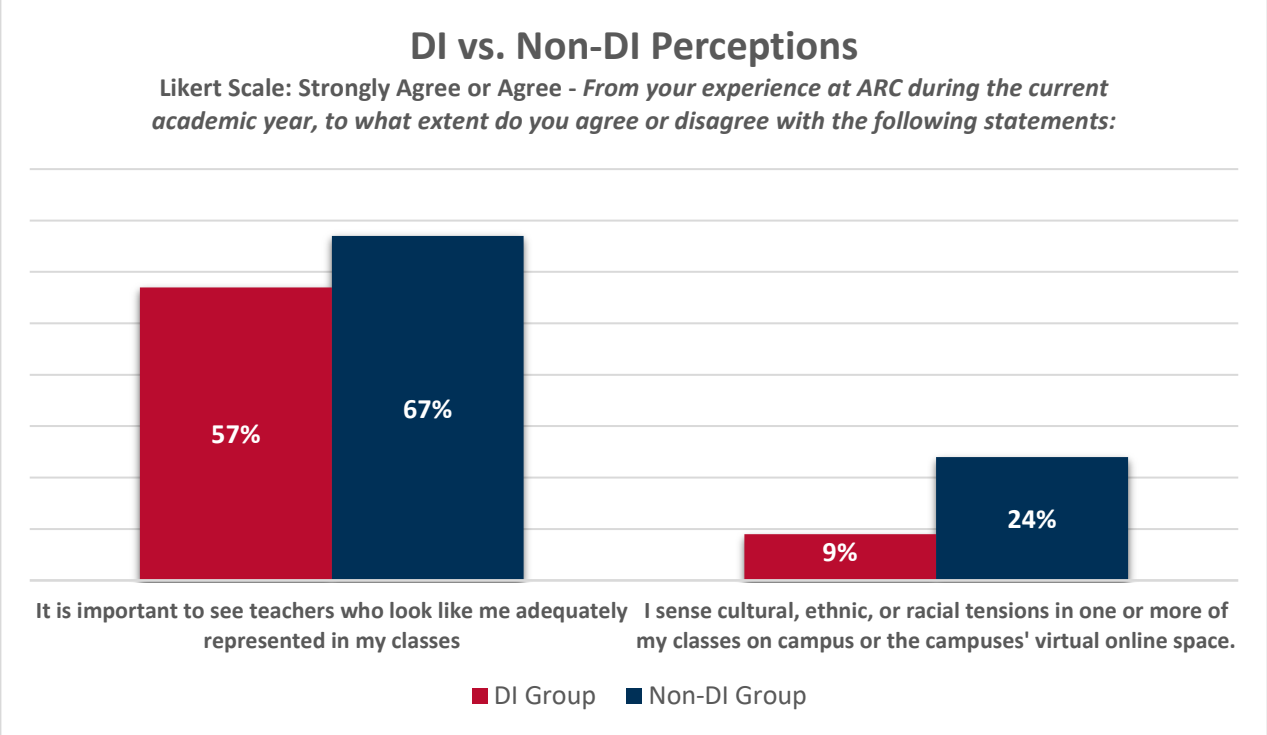
API students expressed similar perceptions related to classroom experiences and academic support.



However, the aforementioned statistics conceal distinct differences in the responses of the DI and non-DI groups that become apparent once disaggregation occurs. DI API students generally have a **less positive** experience at ARC and are **less likely** to agree that beneficial conditions exist at ARC to support their academic success.



While a majority of both groups indicated that seeing teachers who look like them is important, the DI group did not agree as strongly as the non-DI group (57% vs. 67%). The DI group also had a lower level of agreement related to whether they sense cultural, ethnic, or racial tensions in their classes (9% vs. 24%). These results could be viewed as contrary to the assumption that DI students place greater importance on having faculty of similar appearance and that they sense more tensions than their non-DI peers.



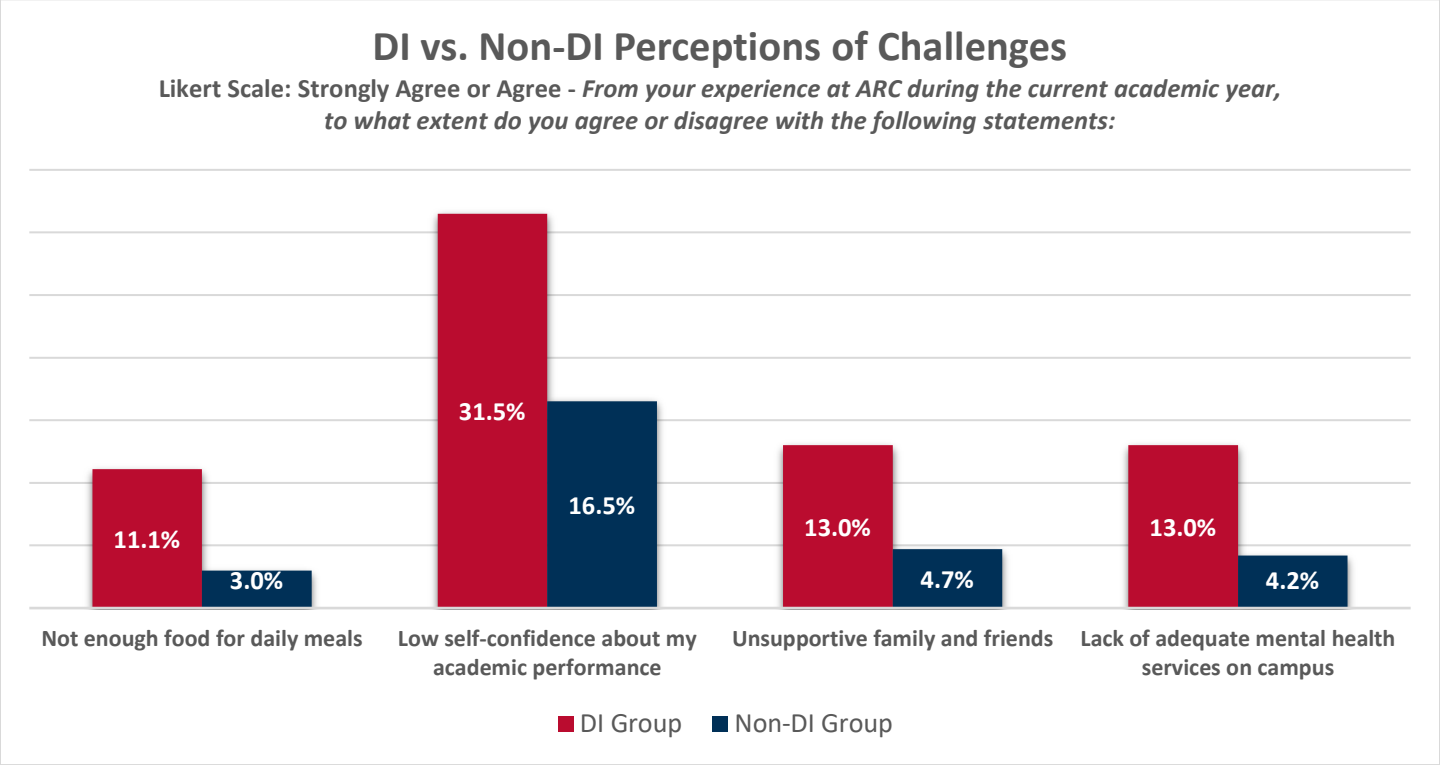
Key Findings: Challenges to Completion

Many API students are facing substantial challenges that inhibit their educational attainment. Overall, the most frequent challenge to completion among all API students was COVID-19 related challenges (32%) revealing the level at which current events are impacting the API community.

Overall, API students often struggle with resource insufficiencies and the constraints associated with juggling multiple responsibilities. When asked "As an ARC student, have any of the following challenges made it hard for you to finish your degree, certificate, or transfer to a university":

- 24.8% of API students indicated difficulty balancing work and family demands;
- 20% reported insufficient money to cover general living costs;
- 19% were looking for work;
- 18.5% indicated that financial aid was insufficient to cover college costs (books, tuition, fees, etc.); and
- 18.5% reported that they were caring for family members (e.g., children, parents, elders).

Once again, significant differences were noted among a comparison of the DI group and non-DI group regarding the challenges they encounter. The DI group was **more likely** to be impacted by food insufficiency, low self-confidence, a lack of external support, and concerns about the adequacy of campus mental health services.



Other Findings: Barriers and Motivators

The study also delved into barriers that API students experience as well as influences that motivate them to attend college and work towards achieving their goals. Please see the remaining sections of this document (Institutional Barriers and De-Motivators at ARC and Motivators and High-Impact Practice Models) for these survey findings.

Further Research

While the preliminary analysis confirms that the perceptions and experiences differ among API subgroups, there remain many areas of inquiry to explore. There is an interest in comparing the survey data to course success data for Fall 2020 once available in order to gain a deeper understanding of the DI population and how student responses correlate to outcomes.

Comparison to data from other colleges might also offer interesting insights. During project team dialogue, an intriguing question surfaced as to what might be contributing to the success of Vietnamese students at ARC which is a group that is consider to be disproportionately impacted at some other institutions but was the highest performing group in the calculation of DI based on course success. By examining this question, it may be possible to identify promising ARC practices or community influences that might be leveraged to mitigate disproportionate impact for other subgroups.

Institutional Barriers at ARC

A first step towards eliminating disproportionate impact among API students is to identify the institutional barriers that are contributing to a less than ideal educational experience at ARC so that these barriers can be addressed.

SES Survey Findings

The recent API survey identified multiple barriers that impact API students, many of which appear to weigh more heavily upon the disproportionately impacted group (i.e., Guamanian, Hawaiian, Laotian, Samoan, and Other Pacific Islander respondents). First, over half of the API students who responded to the survey report being employed while also being enrolled at ARC. The DI group was significantly:

- **more likely** to be employed while attending college (66% employed vs 54.6% for the non-DI group) and
- **more likely** to report working in excess of 30 hours per week (32% report working 31 hours or more vs. 17.3% for the non-DI group).

These results suggest that the DI group has substantially less time to focus on their studies which could have a detrimental influence on achievement of educational goals. Another key finding was that the DI Group was **less likely** to be affiliated with available ARC support services that offer assistance including:

- Tutoring at the Learning Resource Center (7.4% DI vs. 19.5% non-DI);
- Career and Pathway Services (0% DI vs. 7.7% non-DI);
- CalWORKs (0% DI vs. 7.2% non-DI); and
- EOP&S (0% DI vs. 13.3% non-DI).

Overall, API students report low levels of mistreatment and negative encounters. However, analysis revealed that DI students were **more likely** to report higher rates of mistreatment and more negative encounters with employees.

Experiences and Perceptions During Experience at ARC	DI	Non-DI
Felt mistreated by staff based on racial identity	9.3%	3.0%
Felt mistreated by professors based on racial identity	9.3%	1.2%
Reported negative encounters with professors and/or staff	37.5%	14.6%

Among all API students, language was the most frequently indicated reason for mistreatment by staff and professors at 5.0% and 3.1% respectively. Negative encounters with professors and staff were most frequently attributed to the causes of “unresponsive to my requests”, “provided inaccurate information”, and “unavailable to meet with me”.

Taken in combination, the responses to these factors (employment, support services, mistreatment, and negative encounters) confirm that the DI group is experiencing more barriers to academic success and may have less support in navigating these barriers than the non-DI group.

Additionally, students who indicated they were not planning to return to ARC in the spring were asked to select the reason(s) that were influencing their decision. In this case, there was no significant difference between the DI and non-DI groups. The top responses for abandoning ARC (or perhaps all educational pursuits) were:

- Covid-19 related challenges: 6.8%
- Not enough money to cover general costs: 5.4%
- Not enough financial aid to cover school fees: 5%
- Difficulty balancing work and school demands: 4.6%
- Taking care of family members: 3.9%.

Other Potential Barriers

The survey findings prompted a number of additional questions. One of these was whether API students are missing the eligibility threshold of various programs and supports because of living arrangements that involve an extended family rather than a traditional nuclear family. It is unknown whether the applications and/or eligibility criteria for various programs at ARC provide sufficient guidance or options in extended family circumstances to equitably gauge financial need.

Another area that was discussed was how language is a barrier and how discrimination based on language might occur. It is believed that at ARC, the issue is associated with lack of language fluency rather than resulting from regional dialect.

Identity-related issues are also suspected as a barrier due to the common practice of amalgamating Asian Americans and Pacific Islanders into a single group.

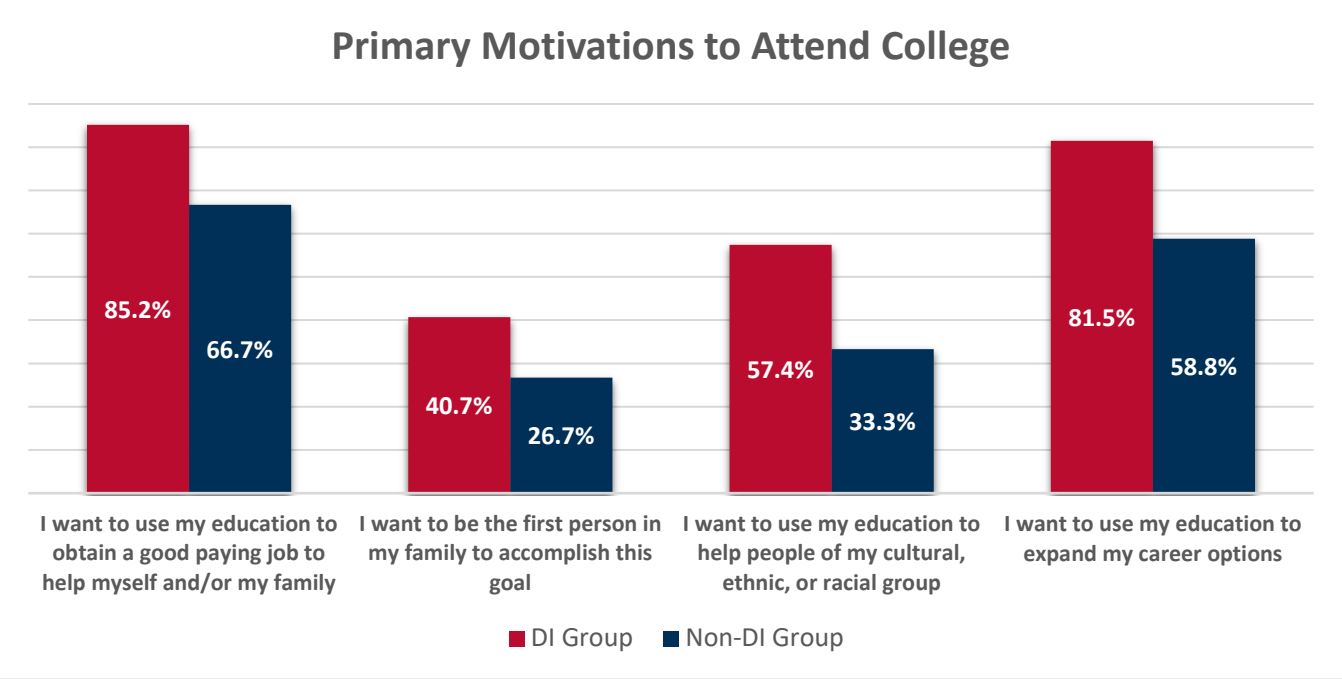
Los Rios API Scholars Rising Ceremony 2019 (Pacific Islander Dancers)

Motivators and High-Impact Practice Models

In order to develop a scalable model, ARC must contemplate not only what hinders students but what helps them. Two aspects to consider are discerning what motivates API students and exploring promising practices used in higher education that might foster API student success.

SES Survey Findings

Analysis of the recent survey responses can provide insight into what drives and influences API students. Among all API respondents, 68.8% indicated that their primary motivation to attend college was to get a good paying job to help themselves or their family. However, this reason for attending college was much higher among the DI Group at 85.2%. Below is a comparison between the DI group and non-DI group for various motivators that influenced their decision to attend college.



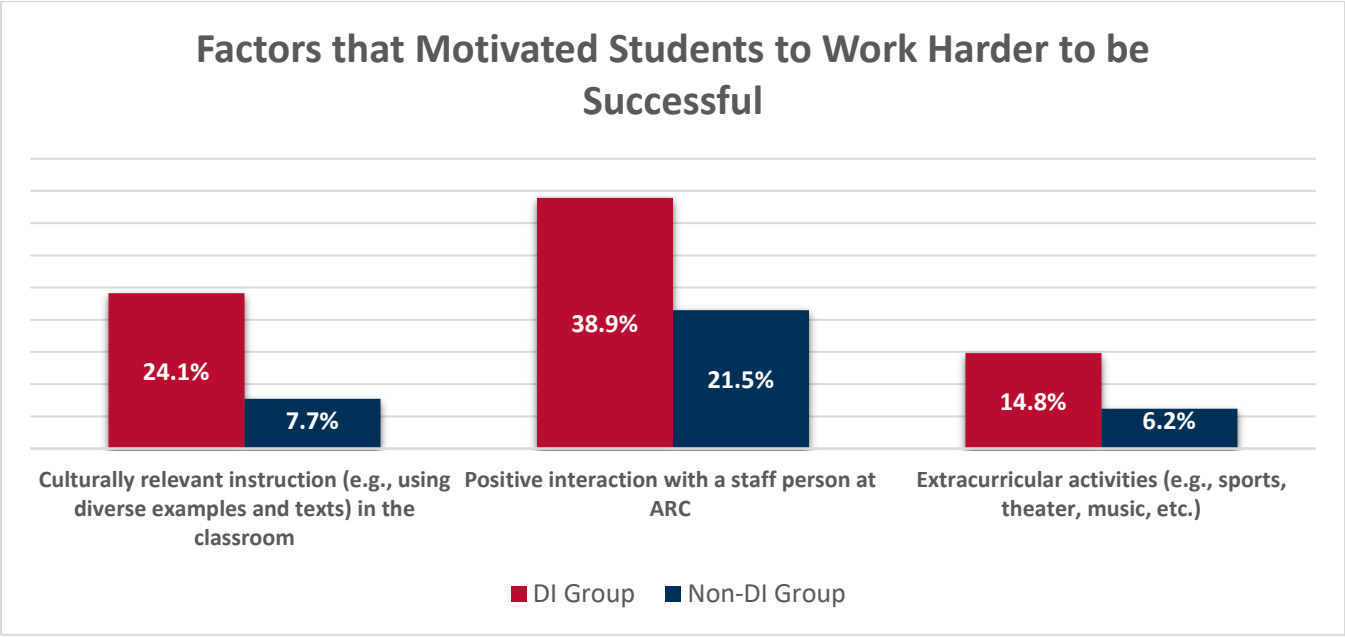
Turning to academics, API students most frequently indicated that their success in future classes would be helped by the following methods.

Method	All API
Clear explanations on what is required to be successful on assignments and exams	66.4%
Regular feedback from professor(s) about my academic performance	63.6%
Classroom environments where I feel safe to ask questions without fear of judgement	46.4%
Different ways to learn course content (e.g., small group work, writing reflections, interactive demonstrations)	45.3%
Opportunities to work with my classmates on assignments	36.6%
Relevant content (e.g., discussions, texts, and examples) that reflects my cultural, ethnic, or racial experiences	36.4%

However, varying levels of agreement surfaced between the DI and non-DI groups for several of the response options as shown in the table below.

Method	DI	Non-DI
Classroom environments where I feel safe to ask questions without fear of judgement	61.1%	44.4%
Different ways to learn course content (e.g., small group work, writing reflections, interactive demonstrations)	59.3%	43.5%
Relevant content (e.g., discussions, texts, and examples) that reflects my cultural ethnic or racial experiences	59.3%	33.3%

Substantial differences were also observed among motivators that encourage students to work harder to achieve success. The DI group was significantly **more likely** to be influenced by culturally-relevant instruction, positive interaction with staff, and extracurricular activities.



Other Motivators

In addition to the survey findings, the team identified other motivators that are believed to contribute to API student success. One factor is the benefit of API role models. Students can be positively influenced when they interact with people of their own ethnicity and background among ARC employees. A second motivator identified is a designated space for API students to gather, communicate, and support one another.

FOCUS GROUPS PROCESS AND FINDINGS

To further identify and better understand the needs of API students, the API team opted to conduct focus groups during Spring 2021. The list of API DI and API non-DI students were provided to the team from the Research office. The team emailed over 6,000 students and received confirmation from 20 students interested in participating. Of the 20 students, only five students attended the focus groups. The focus groups were offered during the week of March 29th. Due to the time frame, this might have impacted the students' availability to participate. While the input from focus groups were very limited and are not generalizable, we will share the feedback received for information purposes.

In general, the five students that were interviewed felt safe whether they were on campus physically (when classes were in-person) or online. Developing respectful relationships with counselors and teaching faculty were rated as most important among the five students. Students appreciate faculty members that create inclusive classroom environments. Specifically, students expressed that faculty who encourage students to participate, "don't put students down, when wrong answers are given," and make their presence known online, as well as being available to meet students are important.

They reported that factors helping their success include faculty creating opportunities for students to engage with other students, whether it is synchronous or asynchronous. Students also find that faculty who provide resources to support students in their assignments and exams are helpful. Responsive faculty members are also needed for student success. Additionally, students have felt that the curriculum in their classes currently do not reflect their race, ethnicity, or culture. For one particular student, they made an effort to connect the texts and the curriculum introduced to them relevant to their ethnic and cultural background. Other students did not express the same, but did mention that having curriculum and texts that reflect their experiences are important.

Lastly, students were asked to provide suggestions so that ARC can better support them. These were suggestions from the students:

- Faculty should not play favoritism
- Create an environment that allows everyone to participate
- Create engaging discussions whether the class is asynchronous or synchronous
- Provide constructive feedback on students' work and progress
- Get to know the students
- Be aware of who's in the class
- Faculty sharing resources available via Canvas
- Utilize Canvas to post information applicable to students such as Beaver Bites and other resources/announcements
- Being flexible with student needs (such as deadlines)

Finally, with increasing incidents on anti-Asian, the students interviewed were feeling overwhelmed and disheartened. Students need support. They are dealing with this issue in their workplace and in the community. They would like to see specific services and resources available to them for this issue specifically. Even though staff interviewing the students shared some resources with the students, they are still not getting this information directly from ARC news.

HIGH-IMPACT PRACTICE MODELS

To summarize, below are the most prominent themes gleaned from our literature review and SES findings:

Lit Review Themes	SES: Barriers	SES: Motivators
Disaggregation of data **Cultural validation** **Sense of belonging**	**Financial need** DI API students more likely to report working in excess of 30 hours per week **Accessing support** Possible under-utilization or challenges accessing available ARC support services **Additional potential barriers (needs further research)** • Language, language fluency and discrimination on the basis of language • Identity-related issues due to the common practice of lumping APIs into a single group	**Need for good paying job** to help themselves or their family **Need for expanded career options** **Classroom environmental factors:** • Safe to ask questions without fear of judgement • Different ways to learn course content • Relevant content that reflect students' cultural ethnic or racial experiences **Need for feeling valued/encouraged/engaged** • Positive interactions with staff • Extracurricular activities • API role models • Designated space

In researching high-impact practices that have the potential to address these themes and needs, we examined a few AANAPISI programs, including ARC's PRISE Program, for insights into potential promising and scalable practices for supporting the success of DI API students. We also reviewed two resources on high-impact practices specific to AANAPISI or Minority-Serving Institutions.

ARC PRISE Program

High-impact practices: Academic and social API student gatherings/engagement; dedicated counselors and peer mentors; API student identity development; learning community; culturally relevant curriculum

The PRISE (Pacific Islander Asian American Resilience Integrity & Self Determination through Education) program, is a learning community that was developed in Fall 2017 and launched in Spring 2018. PRISE supports Asian Pacific Islander students at American River College (ARC). The development of this program resulted from ARC receiving the AANAPISI (Asian American Native American Pacific Islander Serving Institution) grant. "This AANAPISI designation emerged in 2008 as part of a national movement to better serve Asian American and Pacific Islander (AAPI) college students" (Mac et al., 2019).

Funding from the grant enabled staff in the PRISE program to create programming to support student success. Some of the programming includes Falefonos, which are community gatherings for students to come together to build community and leadership skills. The term Falefono (fah-leh-foe-no) originated from the Samoan culture. In addition to Falefonos, students also have "study halls." Prior to the pandemic, PRISE students were able to gather at the HUB and study together. Two PRISE counselors are also available to assist students with course selections and answer questions students might have about their program. Lastly, there are three peer mentors that provide direct supports to all PRISE students from progress reports, listen to student concerns, and provide community resources to students.

Overall, PRISE is still thriving in this pandemic. The counselors and peer mentors are continuing to communicate and create spaces of belonging for students on Zoom. For instance, students are attending Falefonos on Zoom. For the 2020-21 academic year, there are first-year Falefonos focused on community building and leadership skills, while second-year students attend Falefonos that are focused on the history of the Asian Pacific Islander populations and identity development. In addition to the Falefonos, PRISE students can also choose to take a set of courses together and move along in their academic program as a cohort. Taking classes together as a cohort allows students to build community and support each other throughout their educational experiences at ARC. All PRISE courses are taught using texts by authors of the API communities and the curriculum also reflects the experiences of API populations.

Sacramento State Full Circle Project

High-impact practices: API student identity and leadership development; Ethnic Studies education paired with service-learning; integration of academic support, internships, and career guidance; learning community; culturally relevant curriculum

Sacramento State received two consecutive five-year ANNAPISI grants (2011 and 2016). The 2016 project abstract describes the intent of recent efforts (source: https://www.aanapisi.net/):

> The Full Circle Project...aims to increase graduation rates for low-income and first-generation Asian American and Pacific Islander and other high- need students transferring from community college to Sacramento State. It is built on a solid cohort-based learning community and other high-impact education practices that have worked to retain and graduate underrepresented and low-income students.

Using a cohort-based model, FCP combines learning community programming and cultural enrichment with an infrastructure that closely integrates academic support, internships, and career guidance. Graduating high school seniors who are interested in the program are encouraged to complete an application by early February in order to be selected for the upcoming academic year. The program is heavily grounded in Ethnic Studies education and focuses on three key components: exploring ethnic and racial identities; sharing stories of activism and leadership of racialized individuals and groups; and opportunities to think critically. In the fall, the students engage in a first-year seminar course and an introductory Asian American studies course. In the spring, the cohort enrolls in a social change course which encourages students to view their learning throughout college as closely linked to activism and community organizing, and also become involved in campus and community-based service-learning projects through the Sacramento State Leadership Initiative.

In addition to the structured curriculum of the learning community, FCP students receive access to scholarship opportunities, peer mentoring, registration assistance, FCP-specific new student orientation, career counseling, community-building events, and other services. The program's staffing includes a director, pathways coordinator, administrative support coordinator, program coordinator, and counselor. The program uses its website, social media, brochures, and other marketing materials to promote itself to students and partner organizations.

The AANAPISI program at Sacramento State University was one of several highlighted in a 2018 Research Brief entitled "How Asian American and Native American Pacific Islander Serving Institutions (AANAPISIs) Are Creating the Conditions for Students to Thrive". Among the results cited, the authors comment "…although Full Circle Project students were more likely to come from low-income and first-generation backgrounds than non-participants, they exhibited substantially higher one-year persistence rates compared to non-participants (approximately 92% and 82%, respectively) and higher grade-point averages than non-participants (3.27 and 2.76, respectively)."

The Full Circle Project (FCP) was also showcased in a 2015 What Works Now brief from the Campaign for College Opportunity. It provides the following comparison for Spring 2014 between those involved in FCP and Asian American/Pacific Islander students that were not served by FCP:

- Higher student retention rates (94.4% compared to 85.7%);
- Significantly higher rates of Good Academic Standing, meaning students maintained a GPA of 2.0 or higher and avoided academic probation or dismissal (97.2% compared to 81.8%); and
- Higher mean overall Grade Point Averages (3.15 compared to 2.77 on a 4.0 scale).

Case Study

In Spring 2018, FPC was examined in a case study published in the Review of Higher Education. The authors (Nguyen, Nguyen, et al.) commented:

Institutions traditionally approach students with a one-size fits all strategy to student learning and socialization. The FCP at Sac State operates differently; it addresses student needs, acknowledges challenges faced by students, and works with students to navigate the rocky terrain that is college for low SES students of color. The approach used by FCP has deep implications for other institutions…Centering students in the heart of the curriculum and co-curricular programming and giving them and opportunity to explore aspects of their history helps them feel less excluded and more central to the college experience (pp. 356-357).

The findings of the study emphasize the use of culturally relevant curriculum as a key element contributing to student success in the FCP program. The authors also point to the centralized "hub" approach of FCP which gathers resources together for the population it serves and directly addresses barriers associated with adjustment to college.

North Seattle Community College Northstar Peer Navigation Program

High-impact practices: Co-location and integration of services and resources; "peer navigators" focused on providing individualized support, building relationships and sharing information with students

In 2013, in an effort to serve a highly diverse student population (70% students of color) and also a population with a large number of working students, North Seattle Community College set out to restructure the college around diversity, community partnerships, and new pathways to transfer and work. Their AANAPISI program, called the Northstar Peer Navigation Program, focused on helping students navigate pathways to self-sufficiency. Key features of the program included the co-location and integration of services and resources (employment services, human services, education, and workforce development), a focus on guiding students toward their goals versus providing access to a single resource, and a mix of students and college staff and representatives from community-based organizations who serve as peer navigators and provide individualized

support. Navigators had a three-fold goal of talking with students, staff, and faculty about what college means to their students, walking students to the resources they need to get started on their education, and having straightforward conversations with students about what they need to succeed in college. Relationships and information were focal points in the program. In its first year, the program served over 37,000 students and helped them access over 20 different social, educational, and employment services (Conrad & Gasman, 2015).

Educating a Diverse Nation: Lessons from Minority-Serving Institutions by Conrad, C. & Gasman, M. (2015)

- "Walk each student into campus" by meeting students where they are at and providing them with opportunities to begin the work of college students before they begin their college education.
- Guide individual students through the college and chart a pathway to their futures
- Provide diverse learning opportunities outside of the traditional classroom
- Infuse culturally relevant learning opportunities into the college experience
- Immerse students in collaboration
- Gather and use information on the learning and progress of students

Measuring the Impact of MSI-Funded Programs on Student Success: Findings from the Evaluation of Asian American and Native American Pacific Islander-Serving Institutions by Teranishi, Martin, Pazich, Alcantar, and Nguyen (2014)

Implications for Practitioners

- These interventions were successful because they were designed in response to a specific need or challenge. Programmatic goals were narrow and targeted, and the activities were all tied to maximizing the potential of the intervention.
- Establishing a culture of inquiry is critical for capacity-building efforts. This includes having institutional researchers as a part of the campus leadership team collaborating with faculty, staff, and administrators.
- Evidence of success should drive efforts to replicate and scale up programs. These findings should also be shared with a broader audience outside of the institution.
- The findings from assessment should be discussed widely between different constituents on campus to generate strategic and thoughtful ways to address broader institutional objectives.

Implications for Policymakers

- Money matters for MSIs – targeted investments can drive innovation, support institutional change, and help raise degree attainment rates.
- Policymakers should consider ways to incentivize the scaling up of programs for which there is a measurable impact of the MSI-funded interventions.
- In order for MSIs to reach their full potential they need support with assessment so they can better understand and refine efforts to improve institutional performance.
- Government and foundations should invest in partnerships that generate innovative and effective practices; there is a critical opportunity to do this with MSIs.

Recommendations for Action

Based on the research and the dialogue of the project team, the following recommendations are offered as a path forward by which ARC can equitize education and better support API students.

RECOMMENDATIONS	COMMENTS AND SUGGESTED STRATEGIES
Continue to support practices of disaggregating data on API ethnicities and push for further disaggregating the "Other Asian" category	The historical practice of reporting the various API ethnicities as a single, monolithic group in college data is a major concern because it suppresses valuable information and lacks sufficient detail for data-informed decision-making. The State is working to expand API ethnicities in CCC Apply. ARC should continue the practice of disaggregating data for API ethnicities and strive to further break down the "Other Asian" category in institutional research and data analyses. ARC should also advocate for increased data collection that enables further data disaggregation at the district and state levels.
Build upon promising practices within PRISE to deepen the sense of belonging at ARC and support student identity development	In response to both the literature review and survey results, there is an ongoing need to strengthen API students' sense of belonging and connect them with other members of ARC's API community (employees and students). The college should institutionalize the features that research has shown to be effective and/or that students have affirmed as helpful or valuable to them, such as offering courses API students can take together (learning community), including courses that integrate API perspectives, counseling, peer mentoring, cultural enrichment, study groups, and book assistance. The college should also consider conducting a formal evaluation of the PRISE Program so as to document evidence of effective practices.
Extend culturally-relevant instruction to improve outcomes for DI-API students	Based on the API survey data, the DI group more frequently indicated culturally relevant instruction as a motivator to work harder to achieve success (24.7% vs. 7.7%). Given this fact, and that culturally relevant curriculum is an identified high-impact practice, ARC should provide learning opportunities and other resources that can support faculty in their efforts to offer culturally-relevant instruction.
Develop outreach and support strategies focused on guiding DI-API students to support services, financial aid, and career resources	Research indicated that API students from disproportionately impacted ethnicities are less likely to be affiliated with support services such as CalWORKs, EOP&S, LRC Tutoring, as well as Career and Pathway Services. We recommend a two-pronged strategy: (a) Increase communication to ensure all students are aware of these services and how to access their support; and (b) develop and implement proactive outreach strategies to API students to increase their understanding of these services, while also discerning any barriers to usage among DI-API students. The Home Bases can play a role in both coordinating information about different programs and resources available to students, and in delivering the direct help and guidance to students and forming relationships with them. The Home Bases might also consider eventually increasing collaboration with community-based organizations who provide support and workforce services.
Consider insights gleaned from further analysis of the API Student Experience Survey	Analysis of the survey was completed in Fall 2020, and additional insights were provided by the Research Office regarding student success (grade) data for the fall semester, as well as a very limited number of focus group interviews. More research is needed to better understand the experiences of ARC's DI API students. Once available, the Student Success Council (and/or other groups) should discuss the insights and determine whether additional recommendations would be beneficial.
Form an API-focused group to support the recruitment and retention of employees	Since more than half of the API students surveyed indicated that it was important to have instructors who look like them, efforts are needed to recruit and retain API employees. A suggested method is to form a group for existing staff, faculty, and administrators to join together in activities that are intended to attract and maintain employees from the Asian American and Pacific Islander communities.

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Los Rios API Scholars Rising Ceremony 2019 (Thai Dancer)

Appendix A: IR Report: Key Findings and Analysis, Fall 2020 API Survey

The following images display the summary report of survey findings that was considered by the project team. For alternate formats or additional information, please contact the Institutional Research Office.

Fall 2020 Student Experience Survey for ARC's Asian Pacific Islander (API) Disproportionately Impacted (DI) Students: Key Findings and Analyses

Key Findings

Most API students had positive experiences and perceptions at ARC. However, ***API DI students (Laotian, Guamanian, Samoan, Hawaiian, and Other Pacific Islander) had worse (i.e., less positive) experiences and perceptions at ARC than API Non-DI students (Asian Indian, Cambodian, Chinese, Filipino, Korean, Japanese, Vietnamese, and Other Asian).*** Specifically, statistical analyses revealed that:

- API DI students were *less likely to agree that they are comfortable asking a professor for help, to be invested in course materials because they can relate to them, to believe that their professors care about their learning, and to report being able to find the academic support they need to do well*, compared to API Non-DI students
- API DI students reported *higher rates of mistreatment by staff due to their Racial Identity*, compared to API Non-DI students
- API DI students reported *higher rates of mistreatment by professors due to their Racial Identity*, compared to API Non-DI students
- API DI students reported *more negative encounters with professors or staff that made them doubt their belonging at ARC*, compared to API Non-DI students
- API DI students were *more likely to report as challenges to completion*:
  - *not enough food for daily meals*
  - *low self-confidence about their academic performance*
  - *unsupportive family and friends*
  - *lack of adequate mental health support services on campus*
- API DI students were *more likely to report as factors likely to contribute to success in the classroom*:
  - *classroom environments where I feel safe to ask questions without fear of judgement*
  - *different ways to learn course content (e.g. small group work, writing reflections, interactive demonstrations, etc.)*
  - *relevant content (e.g. discussions, texts, and examples) that reflects my cultural, ethnic, or racial experiences*
- API DI students were *more likely to report as primary motivations to attend college:*
  - *I want to be the first person in my family to accomplish this goal*
  - *I want to use my education to help people of my cultural, ethnic, or racial group*
  - *I want to use my education to help people with my same sexual orientation*
  - *I want to be a role model*
  - *I want to use my education to obtain a good paying job to help myself and/or family*
  - *I want to use my education to expand my career options*
- API DI students were *more likely to report as factors that motivated them to work harder to be successful at ARC:*
  - *culturally relevant instruction (e.g. using diverse examples and texts) in the classroom*

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  - *positive interaction with a staff person at ARC*
  - *extracurricular activities (e.g. sports, theater, music, etc.),*
- API DI students were *less likely to be affiliated with the following ARC support services*:
  - Tutoring at the Learning Resource Center
  - Career and pathways support services
  - CalWorks (California Work Opportunity and Responsibility to Kids)
  - EOP&S (Extended Opportunity Program and Services)
- API DI students were *more likely to be employed and more likely to report working 31 or more hours per week,* compared to API Non-DI students.

Data Collection

An email invitation to participate in the API Student Experience Survey was sent to 5310 API students. Survey responses were collected from October 26th to November 16th, 2020. Incentives for completing the survey included a chance to win one of three $50 Amazon gift cards. The survey was also advertised on the PRISE Instagram account and participation was encouraged by PRISE peer mentors. The survey was administered online using Class Climate survey software.

Demographic Characteristics of Survey Respondents

- 459 students responded to the survey, an 8.6% return rate.
- 63.8% identified as female, 30. 5% identified as male. 0.9% identified as transgender/non-binary
- 67.8% identified as heterosexual or straight, 10.7% identified as gay, lesbian, bisexual, asexual, pansexual or fluid, or queer, 19.6% declined to answer, 1.9% indicated other
- 51.3% indicated that either one or both of their parents attended college or technical training school (beyond high school), 40.2% did not, 8.5% declined to answer
- 63.2% were continuing students, 19.9% were first time college students, 12.6% were returning students, and 4.3% were first time transfer students (new to Los Rios, but not new to college)
- 64.1% indicated Transfer as their education goal, followed by Degree at 52.5%, Certificate at 22%, Improve basic skills at 12.9%, Update, upgrade or maintain job skills or license at 10.5%, Undecided at 2.4%, and Other at 1.1% (students could select more than one educational goal)
- Ethnicity data are shown in Figure 1 below. The specific ethnicity categories (e.g., "Other Asian", "Black", "Other Pacific Islander") matched the categories available on the CCC apply application. Other Asian was the most frequent response at 30.7%, followed by Filipino at 19.4%. White was 3rd at 14.4%, indicating that a fair number of respondents were biracial or mixed race. Chinese at 11.3%, Vietnamese at 10.5%, and Asian Indian at 10%, were the other categories to reach double-digit responses.

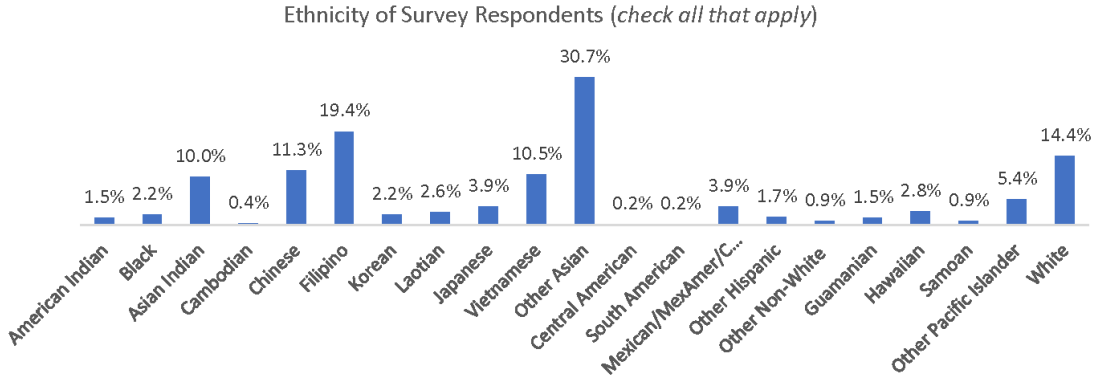

Figure 1. Ethnicity of survey respondents (respondents could select more than one category).

- 405 survey respondents (88.2%) were identified as belonging to one of the 8 API Non-DI Groups (Asian Indian, Cambodian, Chinese, Filipino, Korean, Japanese, Vietnamese, and Other Asian.), 54 survey respondents (11.8%) were identified as belonging to one of the 5 API DI Groups (Laotian, Guamanian, Samoan, Hawaiian, and Other Pacific Islander)[1]

Student Experience Survey Instrument

The API Student Experience Survey was developed by the API Disproportionate Impact Team with support from the Office of Institutional Research. The survey drew from earlier survey instruments administered at ARC (the Spring 2020 African American, Latinx, and Native American Student Experience Survey and the Fall 2019 Institutional Campus Climate Survey) and was customized for ARC's API student population.

The survey included 19 Likert-Scale questions about student experiences and perceptions, followed by 20 single or multiple selection questions about a number of topics, including interactions with faculty and staff, challenges to completion, motivations to succeed, use of support resources, and demographics, and 3 opened-ended questions regarding country of origin, parent's country of origin, and primary language spoken.

Likert-Scale Section Survey Results: Experiences and Perceptions at ARC

The first section of the Student Experience Survey asked ARC's Asian Pacific Islander (API) students various Likert-scale questions (strongly agree to strongly disagree) about their experiences and perceptions at ARC, including questions about their sense of belonging, the feeling that professors care, the college's commitment to students of color, and whether they feel that in consideration of their cultural, ethnic, racial identity, they feel safe, socially accepted, and academically supported. **Overall, the results revealed that most API students had positive experiences and perceptions at ARC.**

As shown in Figure 2 below, most API students strongly agreed or agreed that "I see myself as a part of the college community" (75.4%), that "I would feel comfortable asking a professor for help if I did not understand course-related material" (88.0%), that "I have at least one professor who cares about my academic success at ARC" (78.2%), that "I feel comfortable contributing to class discussions" (82.1%), that "I am invested in course materials because I can relate them to my real-life experiences" (75.5%), that "I believe that my professors care about my learning because they regularly ask about my understanding of course materials" (74.8%), and that "I am able to understand course materials because my professors use different teaching tools to help me learn" (80.3%).

When asked about the importance of various topics, most API students strongly agreed or agreed, but at a slightly lower rate. Most API students strongly agreed or agreed that "It is important to see teachers who look like me adequately represented in my classes" (65.7%), that "It is important to see other students with the same cultural, ethnic, or racial background in my classes" (63.2%), and that "It is important to have a space at ARC (on campus or virtually) where I can go to feel 'at home' where students of my same identity value me" (71.9%).

Most API students strongly agreed or agreed that "This college is committed to fostering an environment in which students of color can be successful" (74.9%). By contrast, for questions worded such that agreement reflected a more

[1] Based on a review of 5 years of course success data at ARC (2015-2020), 5 API populations were identified as being disproportionately impacted: Laotian, Guamanian, Samoan, Hawaiian, and Other Pacific Islander[1]. These 5 API populations combined represent the API DI group in this report. By contrast, 8 API populations were identified as not being disproportionately impacted: Asian Indian, Cambodian, Chinese, Filipino, Korean, Japanese, Vietnamese, Other Asian. These 8 API populations combined represent the API Non-DI group in this report.

negative campus climate (i.e., reverse-coded), only about 1 in 4 API students strongly agreed or agreed. Specifically, a minority of API students strongly agreed or agreed that "People of my cultural, ethnic, or racial group are more likely to experience discrimination at ARC (on campus or virtually) than others" (26.7%), that "I sense cultural, ethnic, or racial tensions in one or more of my classes on campus or the campuses' virtual online space" (22.1%), and that "I feel awkward in situations at ARC (on campus or virtually) in which I am the only person of my cultural, ethnic, or racial group" (25.7%).

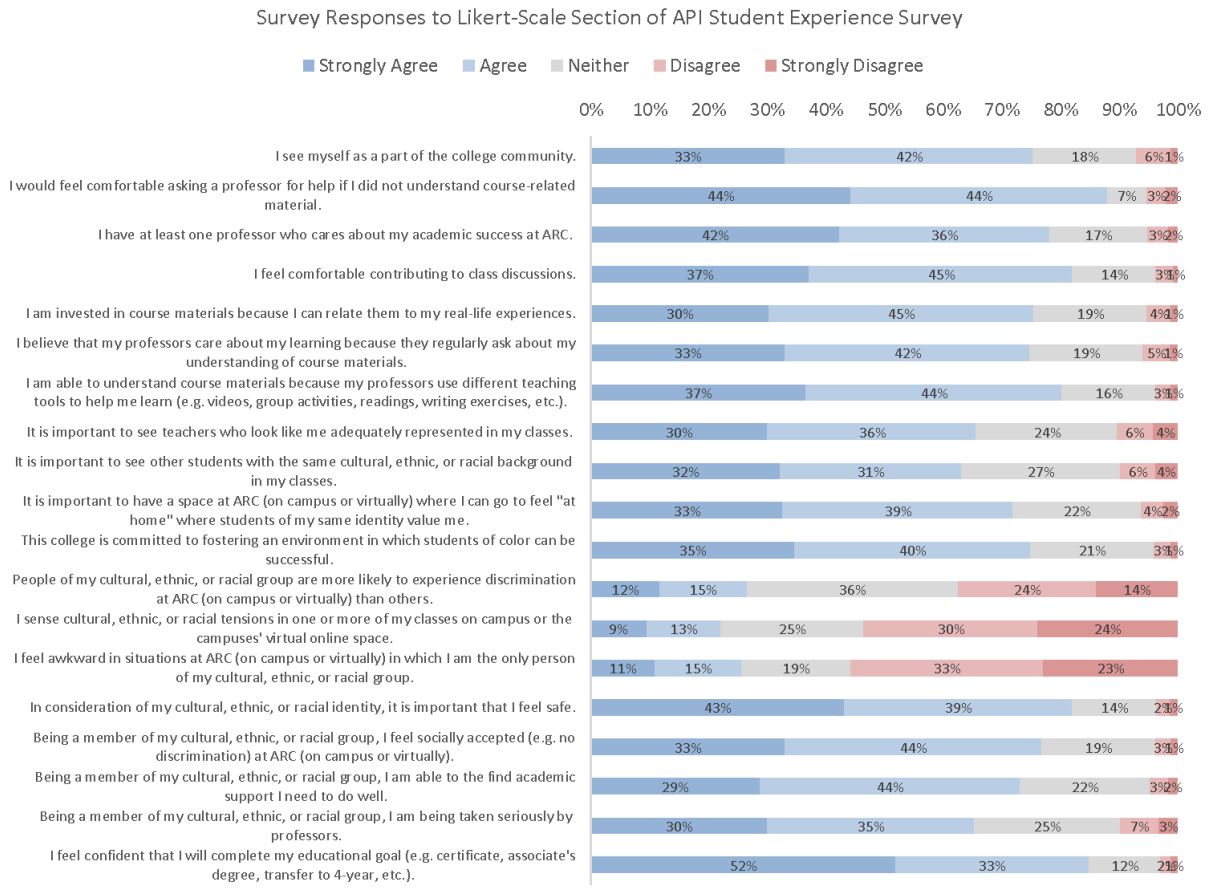

Figure 2. Survey Responses to Likert-Scale Section of API Student Experience Survey

Regarding questions related to the students' cultural, ethnic, or racial identity, most API students reported positive experiences and perceptions. Specifically, most API students strongly agreed or agreed that "In consideration of my cultural, ethnic, or racial identity, it is important that I feel safe" (82.1%), that "Being a member of my cultural, ethnic, or racial group, I feel socially accepted (e.g. no discrimination) at ARC (on campus or virtually)" (76.9%), and that "Being a member of my cultural, ethnic, or racial group, I am able to the find academic support I need to do well" (73.2%). A slightly smaller majority of API students strongly agreed or agreed that "Being a member of my cultural, ethnic, or racial group, I am being taken seriously by professors" (65.4%).

Most API students strongly agreed or agreed that "I feel confident that I will complete my educational goal (e.g. certificate, associate's degree, transfer to 4-year, etc.)" (84.9%).

API DI Group vs. API Non-DI Group Analyses

Comparisons between ARC's API DI group vs API Non-DI Group revealed significant differences in their experiences and perceptions, as measured by the Likert-Scale section of the survey[2]. As shown in Figure 3 below, **the API DI group was less likely than the API Non-DI Group to strongly agree or agree that "I would feel comfortable asking a professor for help if I did not understand course-related material" (74% vs 90%), that "I am invested in course materials because I can relate them to my real-life experiences" (61% vs 77%), that "I believe that my professors care about my learning because they regularly ask about my understanding of course materials" (64% vs 76%), and that "Being a member of my cultural, ethnic, or racial group, I am able to the find academic support I need to do well" (61% vs 75%).**

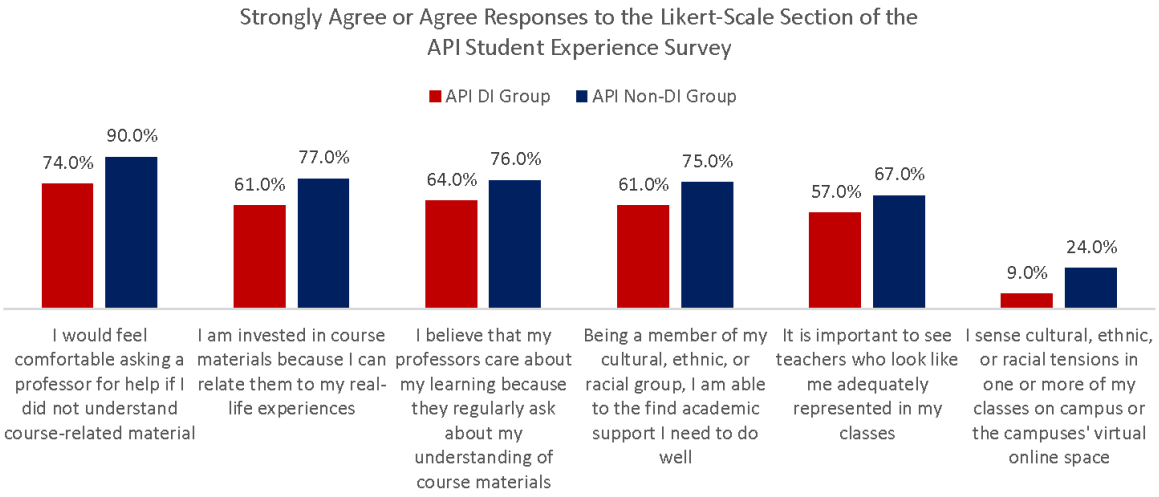

Figure 3. Strongly agree or agree survey responses to Likert-Scale Section of API Student Experience Survey, API DI Group vs API Non-DI Group

The API DI group was also less likely than the API Non-DI Group to strongly agree or agree that "It is important to see teachers who look like me adequately represented in my classes" (57% vs 67%) and that "I sense cultural, ethnic, or racial tensions in one or more of my classes on campus or the campuses' virtual online space" (9% vs 24%). These results could be considered contrary to the idea that it is more important for the API DI group, relative to the API Non-DI group, to see teachers who look like them adequately represented in their classes and that they sense more cultural, ethnic, or racial tensions in one or more of their classes on campus or the campuses' virtual online space. No other significant differences emerged between the API DI group and the API Non-DI Group for the first section (the Likert-Scale section) of the survey.

Employed while being a student at ARC

Overall, a slight majority of API students reported being employed (on or off campus) while being a student at ARC (56% employed vs 44% not employed). 19% of API students reported being employed for 31 or more hours per week.

The API DI group was significantly more likely to be employed than the API Non-DI group (66% employed vs 54.6% employed) and was significantly more likely to report working 31 or more hours per week (32% vs 17.3%).

[2] All differences significant at the $p < .05$ level.

Likelihood of returning to ARC next semester

85.5% of API students reported that "I will return" or "I will likely return" to ARC next semester. No significant differences emerged between the API DI group and the API Non-DI Group (85.2% vs 85.6%).

Reasons for not returning to ARC next semester

No specific reason among those listed on the survey garnered a double-digit percentage of responses. The reasons that received the most responses were "Covid-19 related challenges" (6.8%), "Not enough money to cover general costs" (5.4%), "Not enough financial aid to cover school fees" (5%), "Difficulty balancing work and family demands" (4.6%), and "Taking care of family members" (3.9%). No significant differences emerged between the API DI group and the API Non-DI Group for this question.

Mistreated by Staff at ARC

Students were asked, "During your experience at ARC, if applicable, please indicate whether you have felt that you have been mistreated by staff at ARC because of your (check all that apply)."

No specific cause for mistreatment by staff at ARC among those listed on the survey garnered a double-digit percentage of responses. The causes for mistreatment that received the most responses were "Language" (5%), "Racial Identity" (3.7%), and "Culture or Cultural Identity" (2.7%).

Several significant differences emerged between the API DI group and the API Non-DI Group regarding mistreatment by staff at ARC. As shown in Figure 4 below (left two bars), **the API DI group was significantly more likely to report "Racial Identity" (9.3% vs 3%) as a cause for mistreatment by staff at ARC as compared to the API Non-DI group. Differences were also observed for "Socioeconomic Class" (5.6% vs 0.7%), "Age" (5.6% vs. 1.5%), and "Body size" (3.7% vs 0.5%)[3].**

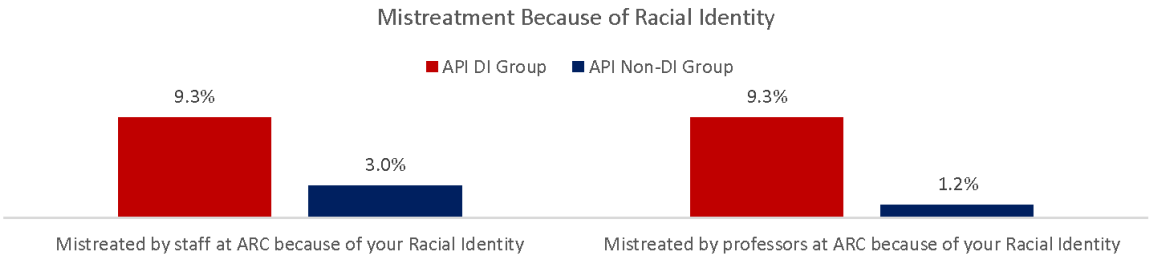

Figure 4. API survey respondents indicating mistreatment by staff (left two bars) and professors (right two bars) because of Racial Identity, API DI Group vs API Non-DI Group

Mistreated by Professors at ARC

Students were asked, "During your experience at ARC, if applicable, please indicate whether you have felt that you have been mistreated by professor(s) at ARC because of your (check all that apply)."

As was the case for mistreatment by staff, no specific cause for mistreatment by professors at ARC among those listed on the survey garnered a double-digit percentage of responses. Similarly, the causes for mistreatment that received the most responses were "Language" (3.1%), "Culture or Cultural Identity" (2.4%), and "Racial Identity" (2.2%).

Several significant differences emerged between the API DI group and the API Non-DI Group regarding mistreatment by professors at ARC. As shown in Figure 4 above (right two bars), **the API DI group was significantly more likely to report**

[3] As the actual counts for the comparisons involving Socioeconomic class, Age, and Body size were all less than 5 per positive response, these results should be interpreted with caution. For example, for Body size, the comparison is between 2 positive responses (out of 54) for the API DI group vs 2 positive responses (out of 405) for the API Non-DI group.

"Racial Identity" (9.3% vs 1.2%), as a cause for mistreatment by professors at ARC as compared to the API Non-DI group. Differences were also observed for "Socioeconomic Class" (1.9% vs 0%), and "Body size" (1.9% vs 0%)[4].

Negative encounters with Professors or Staff at ARC that made you doubt your belonging at ARC

Students were asked, "During your experience at ARC, if applicable, how many negative encounters have you had with any professor or staff person that made you doubt your belonging at ARC?"

Overall, 82.6% of API students reported that "I have had no negative encounters with a professor or staff person". By contrast, 17.4% of API students reported 1 or more negative encounters with a professor or staff person.

As shown in Figure 5 below, **the API DI group was significantly more likely to report 1 or more negative encounters with a professor or staff person that made them doubt their belonging at ARC. (37.5% vs 14.6%).**

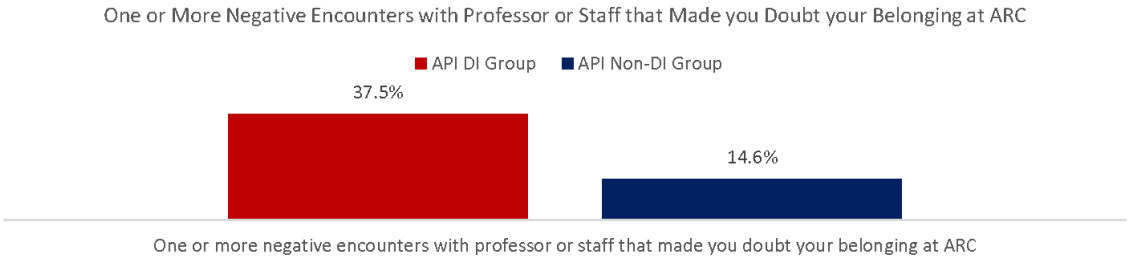

Figure 5. API survey respondents indicating one or more negative encounters with professor or staff that made them doubt their belonging at ARC, API DI Group vs API Non-DI Group

Reasons for negative encounters with Professors at ARC

Students were asked, "If you have experienced at least one negative encounter with any professor which made you feel like you did not belong at ARC, please indicate how this person negatively influenced your experience? Check all that apply."

No specific cause for a negative encounter with any professor at ARC among those listed on the survey garnered a double-digit percentage of responses. The causes for a negative encounter that received the most responses were "Unresponsive to my requests" (7.8%), "Provided inaccurate information" (4.8%), and "Unavailable to meet with me" (2.4%).

Significant differences emerged between the API DI group and the API Non-DI Group regarding the causes for negative encounters with professors at ARC. **The API DI group was significantly more likely to report "Unresponsive to my requests" (20.4% vs 6.2%), and "Provided inaccurate information" (13% vs 3.7%) as causes of negative encounters with professors at ARC as compared to the API Non-DI group.**

Reasons for negative encounters with Staff at ARC

Students were asked, "If you have experienced at least one negative encounter with any staff person which made you feel like you did not belong at ARC, please indicate how this person negatively influenced your experience? Check all that apply."

[4] As the actual counts for the comparisons involving Socioeconomic class and Body size were all less than 5 per positive response, these results should be interpreted with caution. Specifically, for both Socioeconomic class and Body size, the comparison is between 1 positive response (out of 54) for the API DI group vs 0 positive responses (out of 405) for the API Non-DI group.

As was the case for professors, no specific cause for a negative encounter with any staff person at ARC among those listed on the survey garnered a double-digit percentage of responses. Similarly, the causes for a negative encounter that received the most responses were "Unresponsive to my requests" (6.8%), "Provided inaccurate information" (5.4%), and "Unavailable to meet with me" (2%).

As was the case for professors, significant differences emerged between the API DI group and the API Non-DI Group regarding the causes for negative encounters with any staff person at ARC. **The API DI group was significantly more likely to report "Unresponsive to my requests" (22.2% vs 4.7%), and "Provided inaccurate information" (14.8% vs 4.2%) as causes of negative encounters with any staff person at ARC as compared to the API Non-DI group.**

Challenges to completion

Students were asked, "As an ARC student, have any of the following challenges made it hard for you to finish your degree, certificate, or transfer to a university? Check all that apply."

The challenges to completion that received the most responses were "Covid-19 related challenges" (32%), "Difficulty balancing work and family demands" (24.8%), "Not enough money to cover general living costs" (20%), "Looking for work" (19%), "Not enough financial aid to cover school fees" (18.5%), "Taking care of family members" (18.5%), and "Low self-confidence about my academic performance" (18.3%). All other challenges received less than 10.2% each.

Significant differences emerged between the API DI group and the API Non-DI Group regarding challenges to completion. As shown in Figure 6 below, **the API DI group was significantly more likely to report "Not enough food for daily meals" (11.1% vs 3%), "Low self-confidence about my academic performance" (31.5% vs 16.5%), "Unsupportive family and friends", (13% vs 4.7%), and "Lack of adequate mental health support services on campus" (13% vs 4.2%) as challenges to completion as compared to the API Non-DI group.**

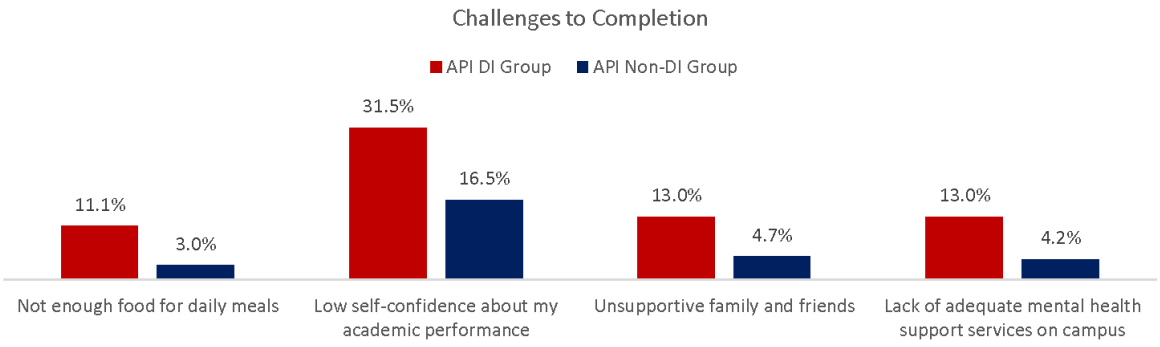

Figure 6. API survey respondents indicating challenges to completion, API DI Group vs API Non-DI Group

Factors likely to contribute to success in the classroom

Students were asked, "Thinking about your courses at ARC, what do you think will likely contribute to your success in future classes? Check all that apply"

The factors to success that received the most responses were "Clear explanations on what is required to be successful on assignments and/or exams" (66.4%), "Regular feedback from professor(s) about my academic performance" (63.6%), "Classroom environments where I feel safe to ask questions without fear of judgement" (46.4%), "Different ways to learn course content (e.g. small group work, writing reflections, interactive demonstrations, etc.)" (45.3%), "Opportunities to work with my classmates on assignments" (36.6%), and "Relevant content (e.g. discussions, texts, and examples) that reflects my cultural, ethnic, or racial experiences" (36.4%).

Significant differences emerged between the API DI group and the API Non-DI Group. As shown in Figure 7 below, **the API DI group was significantly more likely to report "Classroom environments where I feel safe to ask questions without fear of judgement", (61.1% vs 44.4%), "Different ways to learn course content (e.g. small group work, writing reflections, interactive demonstrations, etc.)" (59.3% vs 43.5%), and "Relevant content (e.g. discussions, texts, and examples) that reflects my cultural, ethnic, or racial experiences" (59.3% vs 33.3%), as factors likely to contribute to success in the classroom as compared to the API Non-DI group.**

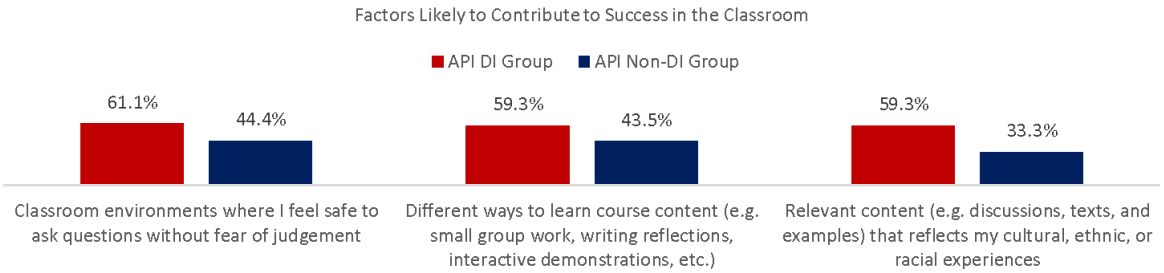

Figure 7. API survey respondents indicating factors likely to contribute to success in the classroom, API DI Group vs API Non-DI Group

Primary motivation to attend college

Students were asked, "What is the primary motivation that influenced your decision to attend college? Check all that apply."

The primary motivations to attend college that received the most responses were "I want to use my education to obtain a good paying job to help myself and/or family" (68.8%), "I want to use my education to help my family, community, and society" (65.6%), "I want to use my education to expand my career options" (61.4%), "I want to use my education to help people of my cultural, ethnic, or racial group" (36.2%), "I want to be a role model" (35.1%), and "My parent(s), guardian(s), or family encouraged me to attend college." (32.9%).

Significant differences emerged between the API DI group and the API Non-DI Group. As shown in Figure 8 below, **the API DI group was significantly more likely to report "I want to be the first person in my family to accomplish this goal" (40.7% vs 26.7%), "I want to use my education to help people of my cultural, ethnic, or racial group" (57.4% vs 33.3%), "I want to use my education to help people with my same sexual orientation" (18.5% vs 9.4%), "I want to be a role model" (57.4% vs 32.1%), "I want to use my education to obtain a good paying job to help myself and/or family"**

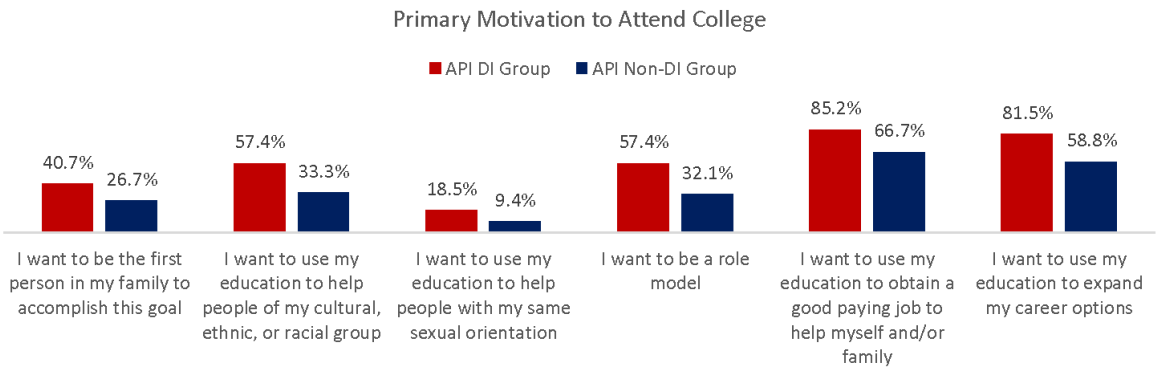

Figure 8. API survey respondents indicating primary motivation to attend college, API DI Group vs API Non-DI Group

(85.2% vs 66.7%), and "I want to use my education to expand my career options" (81.5% vs 58.8%), as primary motivations to attend college as compared to the API Non-DI group.

Factors that motivated you to work harder

Students were asked, "During your experience at ARC, have any of the following factors motivated you to work harder to be successful at ARC? Check all that apply."

The factors that motivated students to work harder to be successful that received the most responses were "Financial aid to pay for school fees and textbooks" (47.7%), "Positive interaction with a professor at ARC" (42%), "Family support for my education" (38.1%), "Working with a counselor" (28.3%), and "Positive interaction with a staff person at ARC" (23.5%)

Significant differences emerged between the API DI group and the API Non-DI Group regarding factors that motivated students to work harder to be successful. As shown in Figure 9 below, **the API DI group was significantly more likely to report "Culturally relevant instruction (e.g. using diverse examples and texts) in the classroom" (24.1% vs 7.7%), "Positive interaction with a staff person at ARC" (38.9% vs 21.5%), and "Extracurricular activities (e.g. sports, theater, music, etc.)" (14.8% vs 6.2%), as factors that motivated them to work harder to be successful as compared to the API Non-DI group.**

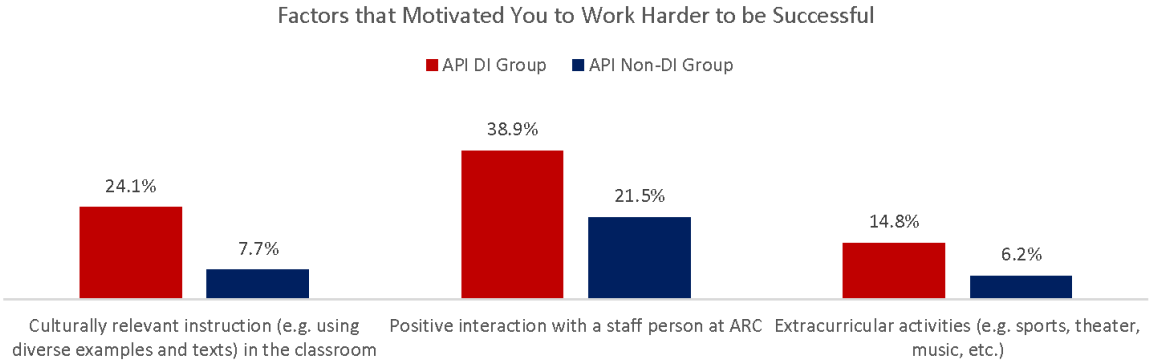

Figure 9. API survey respondents indicating factors that motivated them to work harder to be successful at ARC, API DI Group vs API Non-DI Group

Affiliation with support resources

Students were asked, "What support resources are you affiliated with? Check all that apply."

The support resources that received the most responses were "Tutoring at the Learning Resource Center" (18.1%), "ARC General Counseling" (16.8%), "EOP&S (Extended Opportunity Program and Services)" (11.8%), "Transfer Center at ARC" (9.8%), and "Career and Pathways Support Services" (6.8%)

Significant differences emerged between the API DI group and the API Non-DI Group regarding affiliated support resources.

As shown in Figure 10 below, **the API DI group was significantly <u>less</u> likely to report being affiliated with "Tutoring at the Learning Resource Center" (7.4% vs 19.5%), "Career and Pathways Support Services" (0% vs 7.7%), "CalWorks (California Work Opportunity and Responsibility to Kids)" (0% vs 7.2%), and "EOP&S (Extended Opportunity Program and Services)" (0% vs 13.3%), as compared to the API Non-DI group.**

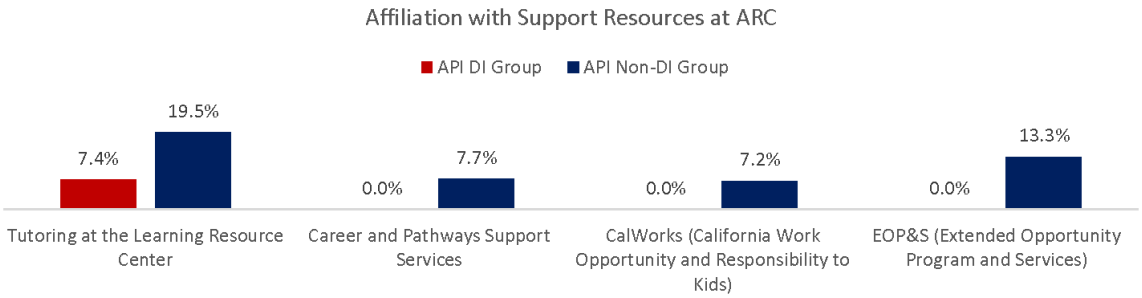

Figure 10. API survey respondents indicating affiliation with support resources at ARC, API DI Group vs API Non-DI Group

Regional resources

Students were asked, "As an ARC student, have you used any of the following regional resources (e.g. services or programs offered in Sacramento County)? Check all that apply."

Most students responded that "I have not used any community resources and I am not interested in them" (36.8%) or that "I have not used any community resources but I would likely use them if I had more information" (29.2%).

The regional resource that received the most responses was "Food banks" (7.8%). All other resources received less than 1.4%.

That aside, significant differences emerged between the API DI group and the API Non-DI Group regarding the usage of regional resources. **The API DI group was significantly more likely to report having used "WEAVE or other domestic abuse services/shelters" (5.6% vs 0.5%), and "Community organizations (e.g. La Familia Counseling Center, Greater Sacramento Urban League, and Sacramento Native American Health Center)" (5.6% vs 0.7%), as compared to the API Non-DI group[5].**

Additional demographic analyses

No significant differences emerged between the API DI group and the API Non-DI group for the following demographics:

- Gender (API DI group: Female: 64.8%, Male: 29.6%, Transgender/Non-binary/Non-conforming: 1.9%, Declined to answer: 3.7%), (API Non-DI group: Female: 63.7%, Male: 30.6%, Transgender/Non-binary/Non-conforming: 0.7%, Declined to answer: 4.9%)
- Parents attended college or technical training (API DI group: Attended: 46.2%), (API Non-DI group: Attended: 52%)

[5] As the actual counts for the comparisons involving WEAVE and Community Organizations were all less than 5 per positive response, these results should be interpreted with caution. Specifically, for WEAVE the comparison is between 3 positive responses (out of 54) for the API DI group vs 2 positive responses (out of 405) for the API Non-DI group. Similarly, for Community Organizations, the comparison is between 3 positive responses (out of 54) for the API DI group vs 3 positive responses (out of 405) positive responses for the API Non-DI group.

- Sexual orientation (API DI group: Heterosexual or Straight: 83%, Queer Spectrum: 17%), (API Non-DI group: Heterosexual or Straight: 86.9%, Queer Spectrum: 13.1%)[6]
- Enrollment status (API DI group: Continuing student: 64.8%, First time college student: 14.8%, Returning student: 18.5%, First time transfer student: 1.9%), (API Non-DI group: Continuing student: 63%, First time college student: 20.6%, Returning student: 11.7%, First time transfer student: 4.7%)
- Educational goal (API DI group: Transfer: 75.9%, Degree: 61.1%, Certificate: 18.5%, Update, upgrade or maintain job skills or license: 9.3%, Improve basic skills: 13%, Undecided: 3.7%), (API Non-DI group: Transfer: 62.8%, Degree: 51.4%, Certificate: 22.5%, Update, upgrade or maintain job skills or license: 10.6%, Improve basic skills: 12.8%, Undecided: 2.2%)

Conclusion

While most API students had positive experiences and perceptions at ARC, API DI students had significantly worse experiences and perceptions than API Non-DI students, including more reports of mistreatment by staff and professors due to their racial identity, and more negative encounters with professors or staff that made them doubt their belonging at ARC.

Significant differences emerged regarding employment and work hours, challenges to completion, factors likely to contribute to success in the classroom, motivations to attend college, motivations to work harder to be successful at ARC, and affiliation with ARC's support services.

API DI students had significantly worse experiences and perceptions than API Non-DI students, including more reports of mistreatment by staff and professors due to their racial identity, and more negative encounters with professors or staff that made them doubt their belonging at ARC.

[6] Excludes Other and Decline to State

Appendix B: DI Calculation Based on Course Success

American River College

CCCCO Disproportionate Impact Methodologies Appled to *Duplicated* Student Race/Ethnicity Selections*
NOTE: These Rates Are NOT Directly Comparable to ARC and District Rates (undup. headcount-based)
Analysis Reflects Total Enrollments Between F15 and S20 (to increase cell size and statitical reliability)

Applying State Chancellor's Office DI methodologies to this source of data shows American Indian, Black, and Samoan (using CCCApply race identifier labels) students as being most disproportionately impacted.

	CCCApply Race Labels	F15-S20 Headcount	F15-S20 Enrollments	Successes (A,B,C,Cr,P)	Success Rate	DI Methodology ** 80%	PI	PPG	PPG-1 w/ MOE
	American Indian	4,428	19,097	12,660	66.3%	Near	DI	DI	DI
	Black	14,948	90,913	56,287	61.9%	DI	DI	DI	DI
	Asian Indian	2,855	16,771	12,348	73.6%	No	No	No	No
	Cambodian	268	1,599	1,180	73.8%	No	No	No	No
	Chinese	2,728	13,372	10,768	80.5%	No	Near	No	No
	Filipino	4,528	27,508	20,329	73.9%	No	No	No	No
	Korean	874	5,934	4,674	78.8%	No	No	No	No
	Laotian	577	4,063	2,801	68.9%	No	No	DI	DI
	Japanese	1,247	7,476	5,678	75.9%	No	No	No	No
HPG	Vietnamese	1,836	9,826	8,052	81.9%	No	No	No	No
	Other Asian	5,644	38,387	29,720	77.4%	No	No	No	No
	Central American	1,544	9,253	6,533	70.6%	No	No	Near	DI
	South American	965	6,014	4,440	73.8%	No	No	No	No
	Mexican/MexAmer/Chicano	20,762	129,391	93,811	72.5%	No	No	No	DI
	Other Hispanic	9,014	50,819	39,223	77.2%	No	No	No	No
	Other Non-White	864	4,446	3,237	72.8%	No	DI	No	Near
	Guamanian	297	1,944	1,386	71.3%	No	No	No	DI
	Hawaiian	618	3,667	2,508	68.4%	No	No	DI	DI
	Samoan	354	2,017	1,246	61.8%	DI	DI	DI	DI
	Other Pacific Islander	1,271	7,703	5,390	70.0%	No	No	Near	DI
	White	62,731	395,418	303,607	76.8%	No	No	No	No
	TOTAL (AVG)	**138,353**	**845,618**	**625,878**	**74.0%**				

"Near" means slightly above DI threshold.

* The counts reported here, and the performance statistics derived from them, reflect the multiple race identies that over the years some students have provided on CCCApply's Admissions Application. This means that all of the grades earned between F15 and S20 by a multi-race student who selected on CCCApply, say, five of the racial groups shown above, will influence each of those five racial groups' success rates. This differs from the manner in which grade metrics, by race, are otherwise computed at the four Los Rios colleges. Typically, success rates are calculated for all "multi-race" students as a group, and then separately for the *non-multi-race* groups of students identifying solely as Black / African American, Asian, Latinx, etc. So, the success rate of multi-racial students identifying on CCCApply as, for instance, "American Indian" may differ significantly from the success rate of the *non-multi-race* Native American students the Colleges and the District have historically reported.

**** Disproportionate Impact Calculation Methodology Descriptions**

There is no single correct or most accurate way to assess DI. Each of the four CCCCO methods described below assesses DI a bit differently, or approaches it from a different perspective. While each is problematic in its own way, the CC Research community generally agrees that the PPG, with or without the '-1' and MOE, is more problematic than the others. Many favor the 80% and Proportionality indexes due to their simplicity, ease of application, and the fact that they're rooted in Federal law.

80% Index:	Federal metric used here to set threshold at 80% of the High Performing Group (HPG).
Proportionality Index (PI):	Federal metric used here to compare the % of a given race to its % of the outcomes. For this analysis, the PI threshold is set at the recommended -0.15.
Percentage Point Gap (PPG):	Similar to the 80% index but compares to the overall average, rather than the HPG. For this analysis, the PI threshold is set at -5.
PPG-1 with Margin of Error:	The '-1' removes each group from the overall average to which its compared. MOE was added to address cell size issues, setting the thrshold at -3 for cell sizes of 800 or more.

ARC Office of Institutional Research - 9-18-2020

Sacramento City College Academic Senate

Resolution 2021-01: Resolution in Support of Equity-focused Professional Development for Performance Review Team Members

Whereas, the goals of California Community Colleges as stated in Title 5 include eradicating institutional racism, eliminating barriers to student equity, and ensuring "the equal educational opportunity of all students", [1] and which are supported by Title 5 Job Announcements and Qualifications requiring "a sensitivity to and understanding of the diverse academic, socioeconomic, cultural, disability, gender identity, sexual orientation, and ethnic backgrounds of community college students"[2] for faculty and administrative positions and,

Whereas these goals have been similarly affirmed through formal positions adopted by the Los Rios Community College District (LRCCD) Board of Trustees (BOT), Los Rios Community College District Academic Senate (LRCCD AS), and Sacramento City College Academic Senate (SCC AS)[3] and,

Whereas, Sacramento City College's New Faculty Academy (NFA), as a college-sponsored and college-funded professional development program, provides mentorship for new faculty through a curriculum focused on "culturally responsive teaching, innovation, and transformation", equipping faculty to "teach in an inclusive, culturally appropriate, culturally responsive manner so that each student has an equitable opportunity to learn and succeed"[4] and,

Whereas, Performance Review Teams have significant influence over the career, pedagogical practices, and working environment of tenure-track faculty,[5] and include members who may or may not have been trained in culturally responsive practices and,

Whereas, Sacramento City College's (SCC) Faculty Statement of Professional Ethics affirms that faculty should "regularly assess for personal biases and remain dedicated to a culture of equity and fair advancement for all,"[6] and this commitment includes an Equity Reflection[7] that is now required of all faculty undergoing performance review as evidence of the importance of equitable faculty practices in the pedagogical assignment and,

Whereas, "policies for faculty professional development activities" are a "10+1" issue and are under the Academic Senate purview as a recommending body to our college administration and to our LRCCD Board of Trustees [8] therefore,

Resolved, that the Sacramento City College Academic Senate recommends and urges all members of faculty Performance Review Teams to engage in equity and anti-racist professional development offered or sponsored by our SCC Staff Resource Center for this purpose and,

Resolved, we urge our College administration to examine and align institutional practices with stated equity commitments in order to ensure a fair and equitable process for all faculty undergoing the performance review process and,

Resolved, we urge the Los Rios Colleges Federation of Teachers (LRCFT) to consider how equity and anti-racism efforts may be further supported by future contract negotiations regarding the performance review process and,

Resolved, that we as an Academic Senate body will disseminate this resolution widely to constituency groups at Sacramento City College, our District Academic Senate, our College and District administrative personnel, and our Board of Trustees.

Notes:

[1] CCC Statement on Diversity, Equity, and Inclusion, Title 5 CCR § 51201
[2] CCC Job Announcements and Qualifications, Title 5 CCR § 53022
[3] LRCCD BOT Resolution № 2020-09 Affirming Our Commitment to Student Success for Black and African American Students, Adopted July 14, 2020. LRCCD Academic Senate Call to Action, Approved Tuesday November 17, 2020. SCC Academic Senate Resolution in Support of Equity, Anti-Racism, and the ASCCC and DAS Calls to Action, Approved December 1, 2020
[4] SCC NFA Curriculum Syllabus
[5] LRCFT Contract 2021-2023 Articles 8 https://employees.losrios.edu/lrccd/employee/doc/hr/cba/lrcft2020-2023.pdf
[6] SCC Faculty Statement of Professional Ethics https://inside.scc.losrios.edu/faculty/faculty-ethics-and-performance
[7] LRCFT Contract 2021-2023 Article 8 and Appendix E1
https://employees.losrios.edu/lrccd/employee/doc/hr/cba/lrcft2020-2023.pdf
[8] LRCCD BOT P-3412 https://losrios.edu/shared/doc/board/policies/P-3412.pdf

AMERICAN RIVER COLLEGE ACADEMIC SENATE BYLAWS

ARTICLE I: NAME

This organization shall be known as the American River College Academic Senate.

ARTICLE II: POWERS AND RESPONSIBILITIES

Powers and responsibilities of the Senate are as stipulated in the Constitution.

ARTICLE III: ORGANIZATION

Section 1.
The Senate shall consist of members elected from each Area, Division, or other appropriate organizational unit of the college, as recognized by the Senate and defined in the Senate Bylaws. For purposes of Senate organization the Areas of American River College are

- Behavioral/Social Science
- Business and Computer Science
- Counseling
- English
- Fine and Applied Arts
- Health and Education
- Humanities
- Library, Learning Resources, and Instructional Technology Center
- Mathematics
- Kinesiology and Athletics
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- Science and Engineering
- Student Support Services
- Technical Education
- Workforce, Work Experience, Apprenticeship, Sacramento Regional

Public Safety TrainingCenter

The Academic Senate Executive Board shall assign faculty to one of the Areas, Divisions or other organizational units listed above. A list of affiliations shall be maintained on the Academic Senate website. Faculty assigned to the unit shall have the same rights and responsibilities as other faculty members in the unit, including the ability to serve as a Senator from their unit as well as to represent their unit on committees.

The Senate shall consist of three full-time faculty members from each Area of American River College, except that there will be two full-time faculty members from Library, Learning Resources, and Instructional Technology Center, one full-time faculty member from the Workforce, Work Experience, Apprenticeship, Sacramento Regional Public Safety Training Center, and one full-time faculty member from Student Support Services.

The Senate shall also consist of one adjunct faculty member from each Area of American River College.

Each Area shall also elect one alternate full-time Senator and may elect one alternate adjunct Senator, whose name(s) shall be forwarded for inclusion on the Senate roster.

Section 2.

The Senate may establish standing committees, task forces, and work groups to perform work that is the rightful responsibility of the Senate as a whole, and may define and limit the powers and duties of these groups. The Academic Senate President will appoint all faculty members of groups established. Members of groups may be selected from within the Senate or outside the Senate.

ARTICLE IV: ELECTION OF SENATORS

Section 1.

Members of the Senate shall serve terms of three years. The terms shall be staggered so that one third of the Senators will be elected each year. Terms of office shall begin June 1 for normally-expiring terms and immediately upon selection in the case of unexpired terms.

Section 2.

In the case of expiring terms of Senators, Areas shall follow their agreed-upon selection process by April prior to term expiration. In the event of a vacancy, a member shall be elected to fill the unexpired term.

Section 3.

It shall be the responsibility of the Area Senators to inform their Areas of regular and special election/selection processes. No candidate shall be involved in monitoring elections or tallying votes.

Section 4.

Members of the faculty shall be nominated for a term in the Senate:

A: By accepting a nomination offered by the Area nominating committee, or

B: By actively seeking nomination;

Within each Area, full-time faculty shall select full-time and alternate Senators, and adjunct faculty shall select adjunct Senators and may elect alternate adjunct Senators.

Section 5.

Members of the Senate shall be eligible for reelection, as per their area's agreed-upon practices

Section 6.

The Senate President may declare vacant the position of a Senator who, without extenuating circumstances communicated to the President:

A: Is absent from two consecutive regular meetings of the Senate, unless the alternate substitutes for the Senator, or

B: Beginning with the fourth regular meeting of any school year is absent from a total of 50 percent of the regular Senate meetings held to date for that school year, unless the alternate substitutes for the Senator.

A Senator whose position has been declared vacant under the provisions of this section may not be a candidate to the Senate for one calendar year following removal from office.

Section 7.

To recall a Senator:

A: A petition to recall a Senator must be signed by 50 percent of the faculty of that Area and presented to the Senate President or Secretary. Only full-time faculty are eligible to sign petitions to recall full-time Senators; only adjunct faculty are eligible to sign petitions to recall adjunct Senators.

B: On receipt of the petition, the Senate shall inform and poll the appropriate faculty of that Area within 10 school days.

C: If a majority of the eligible faculty of that Area supports the recall, the position shall be declared vacant, and the eligible faculty of that Area shall elect a replacement to fill the unexpired term.

Section 8.

When a Senator has been elected as one of the Senate's Officers (President, Vice-President, or Secretary), the Area which the Officer had represented shall elect a substitute to serve during the Officer's term of Office. Likewise, the Past-President, a Senate Officer by

virtue of past service to the Senate rather than by election, shall not represent an Area. Senate Officers, except for Senate President, may vote in all matters of the Senate as representatives of the entire faculty. The Senate President may vote only to break a tie.

ARTICLE V: ELECTION AND DUTIES OF OFFICERS

Section 1.

Senators will elect their Officers, who shall include a President, a Vice President, and a Secretary. There shall also be a Past President. The election of Officers will occur as follows: a nominations committee shall be established, receive nominationsin March, and preside over the election; the election shall occur no later than the last scheduled meeting in April. Candidates for office may not serve on the nominations committee. The term of office for Senate Officers shall be from June 1 of the current year until May 31 of the following year. Officers may be reelected.

A: The officers shall constitute the Senate Executive Council; should an officer be unable to complete his or her term, the Senate shall elect a replacement to finish the term.

B: The Senate Executive Council shall meet at least monthly during the school year for planning purposes.

C: The Senate Executive Council shall meet regularly with the College President.

D: The Senate Executive Council shall serve as members of the District Academic Senate.

Section 2. Duties of the President

A. The President shall preside over all Senate meetings and all other meetings called by the Senate.

B. The President shall appoint all faculty members of committees, councils,

project teams, and other governance groups.

1. The ARC Academic Senate President makes official faculty appointments to all college governance groups.

a. Faculty representation on a governance group is determined according to each governance group's requirements.

b. The terms of service are determined according to each governance group's requirements. .

2. The District Senate President makes faculty appointments to District Committees, based on recommendations from the College Academic Senate Presidents.

a. The ARC Academic Senate President will call for names of faculty interested in serving on District-wide committees.

b. In the case that more faculty are interested in serving than there are seats allocated to ARC on a committee, the following process will occur:

i. A letter of interest will be required from each interested faculty member that addresses the experience and interest that the faculty member has regarding this committee.

ii. The ARC Senate Executive Council will consider each application and forward a faculty name and an alternate as a recommendation to the District Academic Senate

President for appointment. If the appointed faculty member is unable to serve, then the alternate faculty member will be appointed.

C. The President shall be empowered to suggest policies and plans for all committees.

D. The outgoing President shall report to the Senate in May on the previous year's accomplishments; copies of the report will be distributed to the full

faculty.

Section 3. Duties of the Vice President

The Vice President shall serve as assistant to the Senate President, preside over Senate meetings in the absence of the Senate President, and serve as the chair of the Program Review Committee.

Section 4. Duties of the Secretary

A: The Secretary shall keep accurate minutes; an accurate roster of officers, Senators, and Senate appointments; and a master copy of the Constitution and Bylaws. Further, the Secretary shall notify the faculty of changes in the Bylaws within ten days of approval by the Senate;

B: The Secretary shall call to the attention of the President any motions or other business passed by the Senate requiring action on the part of the Senate President and shall record the action taken.

Section 5. Duties of the Past President

The Past President shall provide historical background to the other officers as needed and perform other duties as assigned by the President.

ARTICLE VI:
PROCEDURES

Section 1.

The Senate procedures for formulating and presenting recommendations include the following:

A: Reports will be presented as information items and will then be acted on, if necessary, at a subsequent meeting;

B: Senate recommendations or views will be sent to the college President on matters of college policy and to the District Academic Senate on matters of district policy;

C: At its discretion, the Senate shall take action on any policies involving academic or professional matters before the Chancellor submits them to the Board;

D: As warranted, the Senate shall review college and district policies involving academic or professional matters.

Section 2.

The procedures for formulating the agenda for Senate meetings include the following:

A. Any faculty member of American River College may place an item on the agenda by written notice to the Senate President. Items for the agenda shall be submitted at least five school days prior to a Senate meeting.

B. Agenda items shall be categorized as "discussion," "decision," "consent," or "report."

Decisions growing out of discussion items shall not be voted on at that meeting unless two thirds of the Senators who are present vote to suspend this rule.

C. Reports of committees or subcommittees shall be included with the Senate agenda.

D. As per the Ralph M. Brown Act. the agenda shall be distributed at least 72 hours before the Senate meeting. Senators are responsible for posting the agenda in prominent places in their respective Areas before the Senate meeting.

Section 3.

The Senate President shall be empowered to refer a proposed agenda item to the appropriate committee with the following provisions:

A. Items so referred shall be included as submitted in the regular agenda

under the heading of "referred to committee," and copies of the item, as submitted, shall be included with the agenda with a notation indicating the committee having responsibility.

1. The President shall notify the faculty member submitting the item of the decision to refer to committee, indicating which committee has been assigned responsibility.

2. Items appearing in the regular agenda under the heading "referred to committee" shall not be debated at that meeting except as provided in Section 3B below.

B. The faculty member who submitted the item or any member of the Academic Senate may appeal the President's decision to refer to committee if said faculty member or Senator feels immediate consideration of the item is imperative. For such appeals,

1. A simple majority of negative votes shall be sufficient to overturn the President's decision to refer;

2. If the President's decision is overturned, the item shall then be placed on the regular agenda as an information item.

C. The committee to which the item has been referred shall conduct such investigations as are deemed necessary.

D The committee shall submit a report on the item. The report may simply give the committee's findings, recommend passage or rejection of the item, suggest amendments, make an alternative proposal, or recommend such other disposition as the committee may deem advisable.

Section 4.

Meeting procedures include the following:

A. All Senate meetings shall be open to faculty members and other visitors. Visitors wishing to speak on agenda items shall notify the presiding officer prior to the meeting. On each agenda, the item designated as "Public Comments" will provide members of the public the opportunity to address the Senate on matters on the agenda.

B. The Senate shall publish reports of its meetings and actions.

C. The Senate shall meet at least once a month during the school year; such meetings will be included on the regular college calendar.

D. Fifteen Senators present at a regular or special meeting shall be considered a quorum.

E. Special meetings of the Senate may be called either at the discretion of the Senate President or when requested in writing by a majority of the members of the Senate;

F. A simple majority of votes shall be sufficient to overturn any appointment or other action by the President;

G. In all matters of internal functioning not covered by the Bylaws, the Senate shall be governed by Robert's Rules of Order;

H. The American River College Academic Senate shall abide by all rules and regulations of the Brown Act.

ARTICLE VII: CHANGES OF BYLAWS

The Bylaws may be changed by a two-thirds vote of the Academic Senate at any meeting, provided the changes have been published and circulated among the entire senate at least two weeks prior to the time of voting.

Establishing Los Rios Community College District Ethnic Studies Departments

Whereas, the Los Rios Community College District is committed to student success, equity, and diversity; and equitable education requires making significant connections with students and providing diverse learning experiences to meet diverse needs; and

Whereas, California Assembly Bill 1460, commencing with students graduating in the 2024–25 academic year, instructs "the California State University to require, as an undergraduate graduation requirement, the completion of, at minimum, one 3-unit course in ethnic studies…"; and

Whereas, the proposed California Assembly Bill 1040, commencing with the 2022–23 academic year, requires "each community college district to offer courses in ethnic studies at each of its campuses. The bill would require that the units earned by students for successful completion of these courses would be eligible for transfer and, if applicable, would meet ethnic studies graduation requirements at the California State University"; and

Whereas, the proposed California Assembly Bill 1040, commencing with the 2024–25 academic year, requires "each community college district to require the completion of at least one course in ethnic studies of at least 3 units as a requirement for a student to obtain an associate degree for transfer"; and

Whereas, the proposed California Assembly Bill 1040 stipulates, "Because this bill would impose new duties on community college districts, it would constitute a state-mandated local program. The California Constitution requires the state to reimburse local agencies and school districts for certain costs mandated by the state. Statutory provisions establish procedures for making that reimbursement"; and

Whereas, only Sacramento City College and Cosumnes River College currently offer Ethnic Studies courses, and no Los Rios Community College campus has an Ethnic Studies department;

Resolved, that the Los Rios Community College District Ethnic Studies Council recommends and requests to the District Academic Senate (DAS), support for the establishment of Ethnic Studies departments at each college in the district.

Resolved, because of the urgency of AB 1460 and in the event that the proposed AB1040 legislation passes, along with the fact that Ethnic Studies is an academic field that requires full-time faculty with Ethnic Studies concentration(s), the Los Rios Community College District Ethnic Studies Council recommends and requests to the District Academic Senate (DAS), a budget for each Ethnic Studies department to include FTE, a department chair, at least two full-time Ethnic Studies faculty hires, and part-time hires with equivalency.

Resolved, that the Los Rios Community College District Ethnic Studies Council will serve as a resource to guide the four colleges in developing Ethnic Studies departments that will meet the demands of AB 1460 and the proposed AB 1040, and continue the district's commitment to student success, equity, and diversity.

References

Los Rios Community College District Equity and Diversity Statement

California Assembly Bill No. 1460

California Assembly Bill No. 1040

Dee, Thomas and Penner, Emily. "The Causal Effects of Cultural Relevance: Evidence from an Ethnic Studies Curriculum," *American Educational Research Journal* 54(1) (2017).