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"Is It Even Possible?": Student Affairs and Practitioner Preparation for More Racially Diverse College Campuses

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"Is it Even Possible?":

Student Affairs and Practitioner Preparation for more Racially Diverse College Campuses

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ABSTRACT

In recent years student activism on college campuses has called for new and more equitable racial policies, practices, and pedagogies. Both fueled by and fertile ground for social movements, colleges and universities have mirrored national protests and calls for action toward the democratic imperative of higher education. However, often student affairs administrators have struggled in conceptualizing their roles in engaging students. How were they prepared for this? This research seeks the answer this question – *how, if at all, are student affairs practitioners being prepared to work on more racially diverse college campuses?*

Grounded in cultural-historical activity theory (Engeström, 2001) and critical race theory (Delgado & Stefancic, 2001; Yosso, 2002), this research provides analysis of the ways in which student affairs programs engage para-practitioners in racial learning and development. Specifically, this research utilizes a critical case study analysis (Stake, 2005; Yin, 2014) to explore how one higher education and student affairs master's program works to make racial learning and development toward advocacy possible. In doing so this research exposes the reproductive of normative and dominant discourses in national standards and competency documents often used to evaluation para-practitioner learning and the tension experienced as the program at stake attempts to aid para-

practitioners in navigating the complex object of racial learning. Implications for

teaching and learning, practice, and research present possibilities of affect and

emotionality as locations for racial learning, as well as proposing a shift from faculty

notions of expertise to shared and consistent learning.

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To these and many more, "my gratitude … is unbounded; I'm grateful for [you] the way I'm grateful for the ocean" (Lamott, 1994, p.15).

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER ONE

As a residence director you become acutely aware of particular happenings,

practices, or behaviors that signal the reality that something has gone awry. After a

semester with many 5:00 a.m. wake up calls, I knew what that cold November morning

was about to offer. Colleen stood at my office doorstep, tears streaming down her face,

with a mix of anger, disgust, and sadness bound in each gasp for breath. Her body

convulsed, making it impossible to speak. Instead, she collapsed into a chair, placing a

newspaper, the genesis of her state, on the table.

The Review, a conservative loosely college-affiliated paper had been delivered to

the doorstep of every dorm room, allowing Colleen, a Native American first-year student,

to wake up to the headline, "*The Natives are getting Restless.*" The headline was

accompanied by a full-page black and white caricature of an Indigenous man in a loin

cloth, holding a knife in one hand and what was assumed to be a scalp in the other. I

stood looking at the paper for a few seconds, thinking through the other acts of racism

that had been targeted at the Native American student population over the semester.

Colleen, a member of the Native American Student Alliance (NASA) had been actively

involved in demonstrations, educational efforts, protests, and calls for action over the last

months, attempting to engage both administration and fellow students in critical

dialogues about the continued presence and impacts of racism on campus. Just a week

before that last morning wake up call, she, along with a few other members from NASA, received letters stating that they would be suspended from the college for a term; their late nights, early mornings, grassroots anti-racist activism had impacted their grades. And the college had taken notice. We sat in shared silence together for a few minutes before, exhausted, she managed one sentence, "They even get to colonize our efforts to just be seen as human on this campus."

The first year of my professional career provided amble moments in which to engage the learning and development I had amassed during my time as a master's student in student affairs administration. Yet, standing there in my office I questioned if I had been prepared for this. As a White woman, who grew up in a predominately white town, who attended two predominately white higher education institutions, I was young in her understandings of racism as a historical, political, and social system of discrimination. How was I prepared to engage with students, administrators, and faculty toward the anti-racist project? Was I prepared? What was my role?

The master's program I attended, like many in the country, utilized a set of nationally recognized standards and competencies toward assessing student learning and development for the field of student affairs. With a focus on student learning and development theories, we became versed in Perry's theory of intellectual and ethical development, Astin's theory of involvement, Chickering's seven vectors (our master's student newsletter was titled "The Eighth Vector"), and Baxter Magolda's theory of self-authorship. And like those White practitioners surveyed just over a decade prior to my master's graduation, I began my career with little knowledge of Cross' racial identity

development model, Helms' racial identity scale, and the work of W.E.B. DuBois, to name a few (McEwen & Roper, 1994a). How was I prepared for the reality of that morning?

In the decade since, racial demographic shifts on college campuses cannot be understated. In 2014, students of color composed 42.8 percent of the undergraduate college going population and 34.4 percent of the graduate student population (U.S. Department of Education, 2015). Research centering a mismatch in practitioner, faculty, and high level administrator perception as to the importance and reality of student affairs preparation for work with more racially diverse populations (Dickerson et al., 2011; Waple, 2006) draws into relief the same question I asked myself on that early morning as I sat next to Colleen – *how, if at all, are student affairs practitioners being prepared to work on more racially diverse college campuses?*

Yet, more specific, the last years have seen a rise in student activism as students seek the instantiation of racially equitable policies, procedures, and practices. From the "I too am…" campaign at Harvard and the University of Colorado Boulder, the "Black Bruins" film at UCLA, and Jonathan Butler's hunger strike at University of Missouri resulting in the resignation of the president, students across the nation are engaging in protests, rejecting the oft touted belief in a post racial America. Sit-ins, office take-overs, and die-ins as the #BlackLivesMatter movement finds feet and fuel at post-secondary institutions, bringing voice to those bodies that even on campus, fear death for schooling while Black or Brown. As racially minoritized faculty, staff, and students call attention to the litany of microaggressions and subtle acts racism within those academic spaces of

gilded objectivity, I again find myself, now as a researcher, asking – *how, if at all, are student affairs practitioners being prepared to work on more racially diverse college campuses?*

Grounded in cultural-historical activity theory and critical race theory, my research works to provide clarity and opportunity to the ways in which current higher education and student affairs programs engage their students in questions of racial equity and justice in the practice of student affairs.

Why Student Affairs?: Race in the Preparation of Practice

Student affairs as a multifaceted profession aim to promote and further student learning both within and outside of the classroom (Blake, 2007; Dungy & Gordon, 2010). The individuals who fill its ranks must be prepared to engage undergraduate and graduate students using a variety of disciplinary perspectives (i.e., psychology, counseling, leadership, administration, multicultural education, and disciplinary conduct) and hold positions in areas including residential education, multicultural affairs, academic advising, Greek life, student activities and orientation, financial aid, and affinity-based centers (Komives, 1998; Rentz, 1996). The extent of the roles student affairs practitioners play on any given campus requires both breadth and depth of training. Many institutions thus require practitioners to have completed or be in enrolled in a master's degree in higher education, student affairs, educational counseling, or another related field (Dean & Associates, 2006). Upon degree conferment, employing institutions assume practitioners are "adequately prepared for entry-level employment" (Kretovics, 2002, p. 912) and

entry-level practitioners relate a similar assumption regarding their preparation for practice (Bureau, 2011).

The extent of this education and skill development is further complicated, as many higher education and student affairs (HESA)[1] graduate programs differentiate academic focus by offering more specific tracks in educational psychology, educational leadership and policy studies, higher education, and education and social justice (Creamer & Winston, 2002; McEwen & Talbot, 1998). As the number of institutions offering graduate education in student affairs continues to blossom[2], ensuring that para-practitioners[3] across programmatic structures enter the profession with the needed knowledge and skills to best meet the needs of the ever-shifting environment of higher education is of critical importance. However, recent studies question whether entry-level practitioners are prepared to enter the profession (Dickerson et al., 2011; Kuk, Cobb, & Forest, 2007; Waple, 2006).

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[1] Throughout the nation, graduate programs utilize a variety of names to title masters-level student affairs professional preparation programs. For the purpose of this paper, "higher education and student affairs (HESA) graduate programs" will serve as a composite title for all Master's graduate programs that prepare students for the field of student affairs. This includes programs that grant Master's of Arts, Master's of Science, and Master's of Education degrees.

[2] The 2010-2012 Directory of Graduate Preparation Programs in Student Affairs, as prepared by ACPA lists 143 institutions nation-wide that offer either a Masters in Arts, Masters in Science, or Masters in Education in student affairs preparation.

[3] To differentiate between graduate students attending HESA programs and those students (both undergraduate and graduate) that they work with on any given college campus, in this paper, HESA graduate students will be referred to as "para-practitioners".

Dickerson et al. (2011) found that the degree to which faculty members of HESA programs and senior student affairs officers (SSAO) desire for entry-level professionals to possess particular competencies varies from the degree they perceive entry-level professionals actually possess such competencies. In particular 95% of faculty and SSAO's considered competencies regarding knowledge of "diversity related issues" to be desired in entry-level professionals; yet, only 69% perceived that entry-level professionals possessed such competency (p. 470). This gap between desired and perceived competency level is striking in regard to the increase in compositional diversity with which these entry-level practitioners will interact. Chang, Milem, and antonio (2010) noted that the dearth of student affairs leaders' understanding of the impact that diversity has on their campuses, in particular in relation to learning, development, and critical student outcomes, is troubling. In order for the next generation of campus leaders to "intentionally and systematically enact and assess diversity" on their campuses, student affairs and higher education graduate programs must reconsider para-practitioner learning and development (Chang, et al., 2010, p. 56).

Race, as a social identity, remains of significant importance on college campuses, making the preparation of the student affairs practitioners toward racial equity imperative. Many campus climate studies affirm the continued existence of racism within the student experience (Cabrera, Nora, Terenzini, Pascarella, & Hagedorn, 1999; Rankin & Reason, 2005; Reid, & Radhakrishnan, 2003; Worthington, Navarro, Loewy, & Hart, 2008). Students of color continue to experience racism through daily microaggressions (Solorzano, 1998; Solorzano, Ceja, &, Yosso, 2000; Sue, Lin, Torino, Capodilupo, &

Rivera, 2009), color-blind educational policies (Gillborn, 2005; Lopez, 2003), and the prevalence of a stereotype threat (Steele, 1997). Scholars have explored the nature of race and racism in college classrooms (Diangelo, 2006; Gusa, 2010; Warren, 2001), pedagogies (Diangelo 2011; Tuitt, 2003, 2008), campus traditions and mascots (King, 2008; Neville, Yeung, Todd, Spanierman, & Reed, 2011; Newman, 2007; Tovares, 2002), and within the built environments of higher education (Brayboy, 2004; Kinzie & Mulholland, 2008). These studies illuminate the structural nature of Whiteness, what Frankenberg (1993) defined as "a set of locations that are historically, socially, politically, and culturally produced and, moreover, are intrinsically linked to unfolding relations of domination" (p. 6). The preponderance of research regarding the continued existence, performances, and productions of racism on college campuses, in tandem with the gap in perceived entry-level practitioner competency levels elucidates the presence of a deeper question vis-à-vis the learning and development of para-practitioners toward creating, enacting, and engaging in racially inclusive and equitable policies, practices, programs, and pedagogies.

Purpose of this Study

As graduate programs are understood to be the location where HESA para-practitioners learn, develop, and begin to demonstrate the norms and professional values of student affairs (Bureau, 2011), the purpose of this study was to explore the curriculum of higher education and student affairs programs toward practitioner learning, development, and preparation for work in the increasingly racially diverse environment of higher education. The goal of such research is two-fold. First, I sought to consider and

expose the contradictions and possibilities embedded within the cultural and historical framing of racial learning and development of higher education para-practitioner programs. This goal speaks to the need for larger consideration of HESA preparation, beyond localized evaluation and assessment of programs, in order that the field of student affairs may problematize its own location in mediating and reifying racialized practices. Second, by exploring what is at stake in the activity of HESA para-practitioner preparation, I aim to present new modalities of shared learning and development for HESA para-practitioners toward curricula and pedagogical re-envisioning. Using cultural-historical activity theory, I engage a learning theory in order to re-imagine the construction and production of HESA racial learning and development beyond the historically used curricular-based and competency-based practices (Pope & Reynolds, 1997).

Using the analytical lenses of critical race theory and critical race curriculum (Yosso, 2002), and the theoretical framework of cultural-historical activity theory, I will utilize a critical qualitative case study approach to address my research questions.

1. How, if at all, do HESA learning systems, prepare para-practitioners for work in the increasingly racially diverse environment of higher education?

    a. How do the cultural practice(s) of HESA programs mediate and constitute para-practitioner racial learning and development?

    b. How do the discourses of standards and competencies from national organizations mediate and constitute para-practitioner racial learning and development?

8

Analytical and Theoretical Frameworks

In this study, I utilize cultural historical activity theory (CHAT) as a theoretical framework and critical race theory (CRT) and critical race curriculum (CRC) as analytic and organizing frameworks, toward creating a conceptualized framework of racial learning and development within HESA programs.

Cultural Historical Activity Theory.

Cultural historical activity theory (CHAT) understands learning as a situated and mediated social process rather than a linear and cognitive process. Learning and development occur through contextual and historical cultural practices, where those involved in the learning system, mutually constitute each other and the system itself, toward the goal of constructing new and expansive possibilities of development. In its current iteration, CHAT moves beyond the exploration of single systems (e.g., para-practitioner learning within a specific program)[4] to the interaction of systems focused on potentially shared learning outcomes.

As a theoretical framework, CHAT is primarily descriptive, enabling scholars to consider learning as a process. However, scholars have begun to critique how issues of power, identity, and social structure are not readily apparent within the principles of CHAT (Lewis, Enciso, & Moje, 2007; Roth et al, 2004). Moje and Lewis (2007) argued that though learning must be contextualized within a mediating system, these systems are not neutral, nor do they affect all subjects in the same way. More specifically, questions of CHAT's lack of critical examination and consideration of cultural diversity (Cole,

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[4] For a glossary of terms used throughout this dissertation see appendix A.

1998, 2011; Griffin & Cole, 1984) have refocused socio-cultural and cultural-historical understandings of learning and development in K-12 education.

As the centering theory for this research, CHAT, its history, tenets, structures, and analytical possibilities will be discussed in depth in chapter three. In order to provide a critical lens, I utilized critical race theory and critical race curriculum to construct a social history of HESA curriculum in chapter two, examining the extent to which race is (or is not) located and centered within student affairs curricular history. This analysis frames the need and saliency for engaging CHAT as a theoretical framework, allowing for new ways to consider the mediations and instantiations of learning within the historical structures and contemporary cultural practices of race and racism in student affairs. I will provide an overview of critical race theory (CRT) and critical race curriculum (CRC) here, illustrating how these theories served organizing lenses to this research. Planted firmly within CRT, a critical race examination of student affairs curricula is in alignment with the first, and foundational tenet of CRT; race and racism is endemic within American society and structures (Delgado & Stefancic, 2001), even student affairs curriculum.

Critical Race Theory.

Though many affirm that through desegregation resulting from *Brown v. Board of Education*[5], equality in academic establishments has been reached; educational

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[5] In 1954 the United States Supreme Court ended legalized segregation in *Brown v. Board of Education, Topeka Kansas*. This decision overturned the 1986 ruling in *Plessey v. Ferguson,* which upheld the constitutionality of state laws requiring racial segregation in public facilities under the doctrine of "separate but equal."

discrimination in terms of access, policy, and climate remains prevalent. Across the academic pipeline, students of color do not receive the same access to educational benefits as their White counterparts (Soloranzo & Ornelas, 2002). Policies created for enhanced equity, including affirmative action, are questioned by neo-liberal constituents as reverse discrimination (Solorzano & Yosso, 2002) and students of color continue to experience daily racial microaggressions resulting in a negative and hostile campus climate (Solorzano, 1998; Solorzano, Ceja, & Yosso, 2000). Racism remains embedded in the United States, specifically within American educational systems.

Emerging from the work of critical legal studies, critical race theorists critiqued the lack of racial consideration when examining legal injustice (Delgado & Stefancic, 2001). As such, CRT scholars engaged a racialized lens in order to interrogate legal precedent, including civil rights law. In 1995, Ladson-Billings and Tate utilized CRT in education, providing a theoretical framework for scholars to explore the lived experiences of students, teachers, parents, administrators, and staff of color in the United States. Critical race educational theorists analyze academic structures, discourses, policies, and pipelines by employing the following tenets:

1. Race and racism are endemic and in the reality of their embedded nature within societal constructs, they remain as central forms of oppression in education (Delgado & Stefancic, 2001; Ladson-Billings, 2009; Ladson-Billings & Tate, 1995);

2. Dominant narratives found in historical accounts, policies, and laws, and the use of liberalism, meritocracy, and color-blind ideologies to further objectivism must be challenged (Delgado & Stefancic, 2001; Ladson-Billings, 2009);

3. Experiential knowledge and epistemologies of people of color must be utilized as accepted ways of knowing (Delgado & Stefancic, 2001; Ladson Billings, 2009);

4. Interest Convergence contends that racial progress and incremental equity have been and will continue to exist only by mutual or superseding gain by the White majority (Bell, 1980; Delgado & Stefancic, 2001; Ladson-Billings, 2009);

5. Intersectionality and anti-essentialism confirm that there is no single story, connecting the pursuit of racial equity to a larger social justice commitment (Delgado & Stefancic, 2001); and

6. An interdisciplinary perspective should be utilized toward understanding the breadth and depth of race and racism, and the hope in resistance (Solorzano & Delgado Bernal, 2001).

In addition to the tenets of CRT, scholars utilize various analytic tools to deconstruct and highlight the reality of racism and continued racial inequity within the United States. These tools include counter-narratives (Solorzano & Delgado Bernal, 2001) and Whiteness as Property (Harris, 1993; Ladson-Billings & Tate, 1995). From these tenets and tools, higher education scholars have explored the lived experiences of students and faculty of color (DeCuir & Dixson, 2004; Fernandez, 2002; Fries-Britt & Turner, 2002; Gildersleeve, Croom, & Vasquez, 2011; Solorazno et al., 2000), colorblind or race neutral educational policy (Gillborn, 2005, 2010; Lopez, 2003; Harper, Patton, &

Wooden, 2009; Moses & Saenz, 2008), and pedagogy and curriculum (Ortiz & Jani, 2010; Williams, 2004).

Critical Race Curriculum.

With the foundational tenet that race and racism are embedded in societal constructs, including education, Yosso's (2002) conceptual framework of critical race curriculum (CRC) allows for the deconstruction and disruption of racism within curricular frameworks. Yosso (2002) stated that, "School curriculum is not merely the information included or excluded from a textbook or a class discussion, but it also includes the structure of the class and the processes by which students are placed in the class" (p. 93). Aligned with Freierian theory, Yosso argued that curriculum is not simply the formal knowledge dispensed within or left out of a class, but the structures, processes, and discourses that culminate in the formal and informal presentations of knowledge. By stretching the definition of curricula, Yosso seeks to expose the invisible White privilege within the curricular agenda; to "reveal the multiple layers of racialized inequality perpetuated by traditional curriculum processes" (p.93). Curriculum is thereby constructed of the following components (Yosso):

1) *Structures* or the built educational scaffolding whereby specific classes present specific knowledge to students;

2) *Processes* which funnel specific students into classes where they learn a set knowledge base; and

3) *Discourses* that provide justification for why specific students are granted access to and presented with a specific knowledge base.

13

Though Yosso's framework examined primary and secondary education as the locus of racialized curriculum, noting the all-pervasive nature of racism within American society (in alignment with CRT), I argue that this framework can be used to analyze the historical and contemporary construction of HESA standards and curriculum; whereby the *structures* of higher education student affairs programs include the frameworks and competency lists that have historically stood as guiding tools in the designation of required courses throughout HESA programs; the *processes* (i.e., the coursework) establish the ways and methods students are socialized into understandings of these national competencies, and the *discourses* align with and draw from larger national discourses that contribute to acceptance of particular knowledge bases (e.g., theories, laws, and skill-sets) perceived as central to student affairs graduate student learning.

In this chapter I presented an overview of the purpose for this study – the need for a critical exploration of the HESA curriculum toward preparing practitioners for the shifting racial reality of higher education. In the next chapter, I will construct a social history of HESA curriculum from its earliest days to contemporary research of the racial realities for para-practitioners of color. This historical framing is in alignment with cultural historical activity theory in that activities, such as curriculum creation, should not be mistaken for temporal tasks but rather as broad, evolving, and historically situated concepts that are formed and reformed over long periods of time (Cole, 1998; Moll, 2000).

CHAPTER TWO

Utilizing CRT and CRC as analytical lenses, in this chapter I explore the construction of higher education and student affairs curricula toward practitioner preparation for work in the increasingly racially diverse environment of higher education. Specifically, by constructing a social history of HESA programs I expose the ways in which the epistemological eras in higher education and student affairs have guided HESA graduate program curricular and standardization efforts, mediating the learning and development of para-practitioners in preparing them to enact or not enact racially inclusive and equitable practices.

A Critical Race History of HESA Curriculum Construction

Unlike elementary and secondary education curriculum, in which structures and processes exist in more prescribed and mandated forms, student affairs has not and does not ascribe to a "common core knowledge base" to guide HESA program faculty in the teaching and development of practitioners (Waple, 2006, p. 4). Curriculum in student affairs, since its inception, has been a web of interactions between multiple campus departments, making formal para-practitioner preparation for higher education and student affairs a unique, complex, fluid, and sizable process. Three eras of student affairs practice have been identified and ultimately have driven para-practitioner preparation: (authors rendering of Dungy & Gordon, 2010).

1. Era I – Student Services and the Construction of Student Affairs (1937-1967);

2. Era II – Student Development and Curriculum Standardization (1968-1992); and

3. Era III – Student Learning, Competencies, and Measurement (1993-2010).[6]

Each of these eras has distinct literature and documents that illustrate the changing nature of student affairs practice and approach to higher education. Moreover, these eras of student affairs history must be understood in context of both the larger regimes in which they are situated and the smaller arenas in which they manifest. More specifically, student affairs graduate programs exist within the larger context and discourses of higher education, and the still larger national context and discourses. Additionally, graduate programs are exhibited, deconstructed, and standardized through foundational texts, philosophies, theories, and research. Being mindful of the endemic nature of race and racism as part of education's historical legacy and consistent reproduction of racialized educational spaces (Yosso, 2002), the beginning of this literature review will locate the construction of HESA curriculum as made manifest in para-practitioner programs within the history of the university and college systems in the United States, as well as the larger American socio-political context. Conversely, by situating HESA graduate programs within the discursive fields of each era, I will explore the shared structures, processes, and discourses (i.e., texts, literature, and research) that have made available particular and specific ways of framing HESA curriculum and

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[6] In all three cases, "student" refers to either undergraduate or graduate students attending an institution of higher education, and not to the HESA para-practitioners themselves.

16

practitioner preparation. In conclusion, I will provide a critical race analysis illustrating the dearth of research done in evaluating HESA program curriculum toward para-practitioner preparation for increasingly racially diverse campuses and propose the use of cultural-historical activity theory as a framework for elucidating the situated, produced, and reproduced racial learning and development within HESA classrooms.

Era I – Student Services and the Construction of Student Affairs (1937-1967).

In the thirty years between the 1937 and 1967, the United States fought and ended two wars, was two years into what ultimately became the ten-year conflict in Vietnam, and was engaged in the Cold War. It had witnessed the beginning of the Civil Rights, feminist, Black power, and antiwar movements, the end of legal racial segregation, and the sustained politics of the *war on poverty* (Caple, 1998; Thelin, 2004). The economy, spurred by the war and post-war efforts had moved the U.S. out of the depression and into the post-industrial age by 1956 (Chafe, 1991). Beyond the educational benefits of the Servicemen's Readjustment Act of 1944 (i.e., the G.I. Bill), veterans were provided low interest rate loans to start businesses or buy houses, contributing to the 60% of U.S. households that were at or above the a middle-class standard of living by the early 1960s (Chafe, 1991). During the Johnson administration the nation witnessed one of if not the largest instillation of social programs (i.e., Medicare, the Higher Education Act of 1965, a housing act, Operation Headstart, the Elementary and Secondary Education Act of 1965, Upward Bound, and the Voting Rights Act of 1965), in modern history. However, the advancements in society over this 30-year span were situated within the years of legal

17

segregation or during years of challenge to the Civil Rights Act of 1964. President

Eisenhower refused to endorse the Supreme Court's decision on *Brown v. Board of*

Education, the benefits of the G.I. Bill were disproportionately leveraged for the

advancement of White veterans (Kivel, 2011), and 43% of all Black families in 1965

lived below the poverty limit, earning less than $3,000 a year (Caple, 1998).

Higher education.

As a smaller stage on which national trends are preformed, higher education

experienced many parallel changes during these years. Growth in higher education was

spurred as post-war funding of higher education went from national albeit generally

isolated legislation (i.e., The Morrill Acts of 1865 and 1890 and the Student Army

Training Corps), to the most substantial form of financial contribution that higher

education ever experienced (Thelin, 2004; Cohen & Kisker, 2010). For a majority of

youth in early 1940, attending college was not an expectation; yet, the following years

brought unprecedented enrollments as the number of young adults attending colleges

tripled from 15% to 45% (Geiger, 2005). The increased prevalence of research funding

through federal grants aimed at science and technology, led Clark Kerr (2001), president

of the University of California system during much of this era, to refer to this time as the

"federal grant university" (p. 45). The Higher Education Act of 1965 provided further

federal assistance through student financial aid to students attending two-year and four-

year colleges and universities, opening new pipelines for access to those previously

unable to afford higher education (Cremin, 1988). However, as some campus doors were

opening during this period, many colleges and universities, in particular in the southern

United States, fought to hold onto the vestiges of the Second Morrill Act of 1890 and lawful segregation in higher education (Wolf-Wendel, Twombly, Tuttle, Ward, & Gaston-Gayles, 2004). Often remembered by the symbolism of Governor George Wallace blocking the doorway of the main hall at the University of Alabama to uphold his inauguration promise, "segregation now, segregation tomorrow, segregation forever," higher education's movement toward desegregation has been long and labored. Even as the 1964 Civil Rights Act mandated that the federal "government enforce the comprehensive desegregation of higher education," universities across the country fought desegregation orders for decades to come (Wolf-Wendel, et al., 2004, p. 11).[7]

Student affairs.

The contemporary tasks delineated to the purview of the field of student affairs have existed in higher education in the United States since the colonial era (Cohen & Kisker, 2010; Thelin, 2004). Monitoring of both student curricular and co-curricular activities was within the original oversight of faculty tutors; yet, as universities expanded, various faculty administrative roles were created with the explicit mission of non-academic student oversight (Geiger, 2005). In 1914, the first practitioner vocation program was established at Columbia University's Teachers College (McEwen & Talbot, 1998), initiating the need for a curriculum that would prepare practitioners for their roles

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[7] Though the U.S. Supreme Court utilized the *Brown* decision to apply desegregation orders on higher education in *Florida ex rel. Hawkins v. Board of Control, 350 U.S. 413 (1956)*, the state of Florida used various legislation to delay desegregation. Florida was forced to submit a desegregation plan in 1978 by the Department of Health, Education, and Welfare, 22 years after the 1956 Supreme Court decision. Johnson, Cobb-Roberts, and Shircliffe (2007) note that the state of Florida has yet to fulfill the requirements of desegregation as laid out in their federally mandated plan.

in working across the higher education landscape (Thelin, 2003; Nuss, 2003). However, practitioners in the early years of student affairs were not necessarily focused on classroom curriculum for preparation programs as much as to the creation of the profession through the establishment of foundational texts, national organizations, and annual conferences (Caple, 1998).

The *Student Personnel Point of View* (SPPV) (1937) is often cited as the framing document for student affairs as a profession (Dungy & Gordon, 2010; Evans & Reason 2001). Drawing from the tenets of Deweyan educational philosophy (Barber & Bureau, 2012), in which students are contextualized within the educational space, the authors of the SPPV saw it as imperative that institutions "consider the student as a whole – his intellectual capacity and achievement, his emotional make-up, his physical condition, his social relationships, his vocational aptitudes and skills, his moral and religious values, his economic resources, and his esthetic appreciations" (American Council on Education, 1937, p.1). The employment of this holistic approach resulted in the establishment of 23 student personnel service areas to account for what Caple (1998) referred to as student affairs' "clear embodiment of the progressive education philosophy" (p. 45).

Similar to the 1937 SPPV, the second iteration, published in 1949, paid no attention to curricular efforts at the para-practitioner level; rather, its authors restated the profession's commitment to the whole student and the need to create concise and well-defined functional areas within the university (American Council on Education, 1949). However, the document also illustrates the changing reality of education in the nation by considering the student and the profession within the societal context of post-World War

II America (Dungy & Gordon, 2010). The delineation of departmental/functional areas and establishment of values, though important, stood only as implicit guides for HESA program faculty members as they prepared para-practitioners for the field.

Though many continue to cite the genius of the SPPV (American Council on Education, 1937) and its lasting impact on contemporary student affairs (Evans & Reason, 2001; Torres, DeSawal, & Hernandez, 2012), other researchers contextualized and problematized the document, as it "emerged during a period of legalized racial segregation and great economic turmoil" (Gillon, Beatty, & Davis, 2012, p.67). The founding document, and those who drafted it were situated in an era in which student affairs and by extension the call to acknowledge the "whole student" was specific to those students expected to attend higher education –White, Protestant men. Throughout the SPPV (1937), descriptions of functional areas created to provide students with academic, social, emotional, and spiritual support, are applied using gender specific (e.g., the "student" is always referred to with male pronouns) and race-absent language. These embedded assumptions as to the gender and race of the students "indicated that whatever issues were identified, professionals could simply apply them to all students" (Gillon, et al., 2012, p. 67).

The perception and exaltation of the student as an individual, whole person, who is in a state of continual progress, rests in the modernist notion of liberalism. Bonilla-Sillva (2010) contended that in the historical legacy of race in the United States, liberalism, or the harnessing of "individualism, universalism, egalitarianism, and meliorism," was used as an exclusionary practice to justify the withholding of citizenship

21

and the continuation of racial discrimination under the guise of liberty and self-improvement (pp. 26-27). Thus the presence of mono-racial campuses as situated in the larger context and discourse of legalized discrimination, made possible the discourse of a race-absent student affairs founding philosophy, signaling both commitment to liberal humanism and progressivism, while re-entrenching and reenacting the doctrine of lawful discrimination. As such, the discourses of the "whole student" continued to produce and reproduce dominant and invisible, "spoken and unspoken narratives, which serve[d] to maintain racial, gender, and class inequality" (Yosso, 2002, p. 94).

Concurrently, national organizations began to take shape, creating and coordinating structures pertaining to the production and reification of student affairs as a profession. Dungy and Gordon (2010) identified at least 10 associations formed during the first half of the twentieth century, all-encompassing different areas of student affairs work – collegiate registrars and admissions officers, deans of women and men, and college health practitioners, as well as more generalist associations. These associations, whether narrow or broad in scope, aimed to define the multitude of roles and functions practitioners were beginning to hold as the profession took shape.

The reality of professional organizations also mirrored national discourses regarding race – separate and unequal. Professional organizations drawing together practitioners working at historically Black colleges and universities (HBCUs) formed their own national organizations in 1929 and 1935 – National Association of Deans of Women and Advisors of Girls in Colored Schools (DOWA) and National Association of Personnel Deans of Men in Negro Educational Institutions (DOMA). These

organizations, though distinctly excluded from the conversations forming the foundational professional documents, utilized the tenets of the SPPV (1937/1949) to further the mission of student affairs in their institutions (Dungy & Gordon, 2010). It was not until 1952 when the National Association of Deans and Advisors of Men (NADAM – the predecessor for NASPA) included its first Black member, Armour Blackburn, dean at Howard University (Bowling Green State University, 2012). Yet, Wolf-Wendell et al., (2004) stated that even upon membership, Black members faced accommodation restrictions at national conferences, requiring that they stay at different hotels, take service elevators to the meeting rooms, and eat in separate dining halls. Membership was thus only equal when members were separate, working at their own institutions.

Additionally, discussions concerning race within the field of student affairs remained on the margins of thought as profession journals of the time did not reflect the shifting national discourse and actions regarding the surging Civil Rights Movement until the early 1960s (Caple, 1998). The first journal article to discuss racial tension on college campuses and call for student affairs practitioners to confront issues of discrimination was not published in any of the foundational student affairs journals until 1961 (Trueblood, 1961). Caple (1998) asserted that professional response to such research was indirect; minimizing the extent of racial tensions on college campuses and locating the responsibility for engagement with low-level student affairs practitioners, rather than integrating the research into the structures and core processes of student services.

Literature and professional presentations regarding race outside of those provided by DOMA and DOWA were few, far between, and understood to be "dealing with Black students and their problems" (Caple, 1998, p. 122). Similar to the SPPV, where student issues were expressed as student problems, this representation utilizes a "negative connotation of [Black] student's behavior but also an idea that students are part of an equation to be *solved"* (Gillon et al., 2012, p. 67). However, as the end of the era of student affairs functional areas and student services gave way to the student development movement, one of the first accounts of the collegiate experience of a Black student at a White institution was published and gave voice to the experiences of a student within the racist system of higher education (Harper, 1969).

Thelin and Gasman (2010) summed up these years by asserting that, "more often than not, American higher education achieved diversity through colleges dedicated to serve special constituencies…. Accommodation with segregation was in the American grain" (p. 12). The impact of the creation of HESA programs, with their symbiotic relationship to higher education and within the available national discourses of segregation can be seen in the foundations of the profession, where belief and commitment to individualism supports the production of objectivist notions of student progress uphold the shift toward student development.

Era 2 – Student Development and Curriculum Standardization (1968-1992).

Even as President Johnson signed the Civil Rights Act of 1964 (i.e., The Fair Housing Act) into law, the assassinations of both Martin Luther King, Jr. and Robert F. Kennedy deeply impacted the Civil Rights Movement. The anti-war movement was

increasing as civilians watched the death toll from the Vietnam War rise, and the second wave feminist movement was finding greater notoriety after a series of highly publicized protests. However, in the twenty years to follow, the social movements that opened this period would become less visible in the everyday news of the nation (Caple, 1998). Economic turmoil during the 1970's and 1980's was the cause of concern and included the OPEC oil embargo, rapid inflation, an increasing unemployment rate, and the energy crisis of the Carter administration. The series of civil rights legislative actions implemented during the 1960's and Johnson's establishment of affirmative action came under fire in 1978 in *Bakke v. University of California Berkeley*, beginning what would become a string of affirmative action cases that would continue into the next century.

Further, with the presidential election of Ronald Reagan in 1980, the rise of political conservativism aided in the establishment of the moral majority and the Conservative Caucus (Chafe, 1991). The protests that began this era have been credited for Reagan's election as governor of California, and by the end of the era new movements in accountability, government efficiency, and deregulation mobilized Reagan's supporters in the establishment of a new brand of conservative activism (Chafe, 1991).

Higher Education.

The conflict between students and universities that started in the mid 1960's reached a boiling point in the late 1960's. Student protests were gaining new momentum in the spring of 1968 as students at many institutions occupied administration buildings as a sign of solidarity against the Vietnam War (Caple, 1998). Within a year, student

killings at Jackson State University and Kent State University required institutions of higher education to reconsider their approach to student unrest. College and university presidents dispatched high-level student affairs administrators to quell student unrest, citing that protests were out-of-classroom experiences needing to be handled (Rueben, 2008; Wolf-Wendel, et al., 2004). Faculty relinquished hold over the curriculum in a passive attempt to satiate student activism and requests to broaden curriculum to include Africana studies, gender studies, Chicano studies, and additional non-canonical disciplines (Rueben, 2008). The inclusion of new disciplinary fields stood as an illustration of the growing diversity on college campuses. Students of color, women students, and adult students were entering college at higher rates than in previous generations. Further, the 1972 amendments to the Higher Education Act individualized financial aid, creating a pseudo-market based higher education system by shifting the funding from universities to students through grant programs, work-study opportunities, and the establishment of new loan programs, making higher education more affordable for low and middle income students (Johnstone, 2010; Thelin & Gasman, 2010).

As the government's criticism of higher education due to student unrest in the 1970's waned (Caple, 1998), financial crises of the 1980's brought with them a series of commissioned reports (e.g., A Nation at Risk and Involvement in Learning: Realizing the Potential of American Higher Education) calling on education to reform curriculum and scholarship, specifically to display educational effectiveness and efficiency. The shifting of higher education funding from federal and state support toward tuition driven at the

26

end of this era, heightened calls across education for performance measures, accountability, and accreditation.

Student affairs.

The shift from student services to student development is often seen as contributing to and/or connecting to the student movements of the late 1960's and early 1970's (Reuben, 2007). In response to this current milieu and future changes in higher education, ACPA established a commission to consider the new needed role of student affairs in higher education. In *Student Development in Tomorrow's Higher Education (T.H.E. Model): A Return to the Academy,* Brown (1972) sought to redefine the goals of student services, asserting that the entirety of the campus and its efforts were aimed at student development. Brown (1972) challenged student affairs to become the location of expert knowledge in student development, including cognitive, affective, social, and learning theories, broadening the roles of practitioners to include diagnosticians, consultants, professors, researchers, and behavioral and social scientists. ACPA's second phase of T.H.E. Model (1975) built upon the first, situating student development within the realm of human development, linking student affairs to psychological and sociological theories of life stages and developmental tasks.

In their book discussing the implementation of the T.H.E. Model, Miller and Prince (1976) define the philosophy of student development "as the application of human development concepts in postsecondary settings so that everyone involved can master increasingly complex developmental tasks, achieve self-direction, and become independent" (p. 3). Drawing upon Erikson's *Eight Stages of Man* and Chickering's

Seven Vectors, Miller and Prince postulate that if student affairs practitioners utilized the knowledge of human development, specifically that concerned with life stages within the college years, they would be equipped to meet student needs that evolved out of the "central goal of adolescence – establishing identity" (p.10). As a result of these three central documents of the era, student development as the guiding principle steered student affairs for the next two decades.

Yet, as Patton, McEwen, Redon, and Howard-Hamilton (2007) contended, these theories were and are "limited in their use of language about race and considerations of the roles of racism in students' development and learning" (p.39). Beginning in and continuing beyond this era of student affairs, researchers, and practitioners used these developmental theories – intellectual, moral, integrative, experiential, and identity – as foundational scripts of knowledge, practice, and research (McEwen, 2003). Though racial identity theories were created in concert with other curricular, disciplinary, and theoretical shifts occurring in higher education, race within specific and frequently used student development models was neither seen as a central nor mediating element of identity (Patton, et al., 2007). In essence, the absence or at best the secondary consideration of race in light of the publication of racial models (Atkinson, Morten, & Sue, 1979; Cross, 1971) allowed for the discourses of race and racism to remain absent or optional within the structures and processes of student affairs. Ultimately resulting in students' experiences of race and racism to be framed at an individual level, perpetuating deficit-based practices, while maintaining those models and theories "presumed to be neutrally developed and objectively evaluated" (Yosso, 2002, p.96). The result of this

28

will be seen in the educational understanding of para-practitioners as student affairs entered the third era of the profession.

HESA programs.

Caple (1998) noted that during these years "there was surprisingly little in the literature about training programs … and no one was exerting great leadership of graduate preparation for entry into college student affairs" (p. 187). Though there had been a dramatic shift in the underlying philosophy and guiding epistemologies, this era in HESA preparation programs was only bookended by engagement in curricular standardization.

During the 1960's, professional associations began the process of calling for guideline creation and establishing both intra- and inter-organizational committees to draft such guidelines. The Council of Student Personnel Associations in Higher Education (COSPA) developed a commission on professional development with the task of working collaboratively across organizations to delineate professional preparation standards. This endeavor resulted in the COSPA proposal (1965), which though given much consideration at the time, it was not officially published until years after the association had been dissembled in 1975. The American Personnel and Guidance Association (APGA) established a model in 1969, attempting to begin a conversation regarding "guidelines" for and expectations of professional preparation (p. 494). However, a similar approach in curricular construction was not seen again until 1986 when the Council for the Advancement of Standards in Higher Education (CAS) published its first edition of standards.

While neither the COSPA nor APGA models were widely accepted, all three provided faculty with a clear and comprehensive conceptualization of professional preparation. Pope and Reynolds (1997) later defined such documents as "curricular-based" approaches to student affairs, where a national organization set out to prescribe a specific structure, including content areas and courses, enabling programs to assess the knowledge and skills provided to their para-practitioners (p. 272). The APGA model (1969) designated seven distinct knowledge areas for preparation programs, while 17 years later, the first edition of the CAS standards (1986) organized course work into 12 areas (see Table 1).

Table 1

Knowledge areas of APGA and CAS Curriculum-based Approaches

APGA (1969) Knowledge Areas	CAS (1986) Coursework Areas
Student Personnel Work in Higher Education	*Higher Education and Student Affairs Functions*
Higher Education as a Social Institution	*Organizational Behaviors and Development*
	Human Development and Theory
Human Growth and Development	*American College Student and College Environments*
Social and Cultural Foundations	*Group Counseling and The Helping Relationship*
Method, Techniques, and Concepts Used by Student Personnel Workers	*Research and Evaluation*
	Specialized Coursework
	Administration
	Administrative Uses of Computers
Research and Evaluation	*Lifestyle and Career Development*
	Performance Appraisal and Supervision
Preparation in Specialty Fields	*Appraisal of the Individual*

The shift from student services to student development, from 1969 to 1986 is apparent as CAS provides additional guideline areas including counseling, American

college students and college environments, and lifestyle and career development, situating the [undergraduate] student and the practitioner in relationship and context to life span theories and the environments that impact development. However, the consistencies between the two sets of guidelines are remarkable. Both APGA and CAS direct faculty to utilize practicum, internship, or other supervised experiences; outline course and curricular objectives; evaluate policies and procedures related to admission of para-practitioners; and provide para-practitioners with the needed facilities and academic resources to become effective members of the profession. McEwen and Roper (1994b) critiqued the CAS standards' lack of consideration in terms of preparing para-practitioners for multicultural environments, noting that the only two references of race or ethnicity are with regard to admissions and appraisal, where both are not framed as "standards" but rather as guidelines "describ[ing] recommended, but not essential, elements of programs and practice" (CAS, 1986, p. 2). This lack of centering race and ethnicity, whether that of para-practitioners or of understanding the students they will work with, is more than reminiscent of the APGA guidelines, where there is no specific reference to race or ethnicity. Though the interceding years and philosophies separating these two documents are reflected in differences between some of the guidelines for a curricular-based approach, the APGA and first edition of the CAS standards are relatively the same with regard to race and the absence or unimportance of it as a mediating identity in higher education. Yet, while literature on the construction of training programs was thin during these years, student affairs researchers were more engaged in conversations entertaining the basic questions of training – does it matter, should programs be

regulated, and who should be trained – implicitly drawing conclusions as to the importance of race and ethnicity within the student affairs field.

Who should be trained and how?

Upcraft (1971) conceptualized succinctly the concerns of this time by asking two simple questions: 1) "Does training make a difference?" and 2) "How should student personnel administrators be trained?" (p. 134). Though he found in his own study that training does indeed matter, across the scant literature of this time (and even into the present day), little agreement could be found regarding how student affairs practitioners should be trained.

In 1968, Rhatigan found no consensus between faculty and chief student affairs officers as to best practices or training recommendations for student affairs practitioners. Though some shared curricular components were agreed upon for effective preparation – "principles of education, social-cultural influences, junior college courses, appraisal, practicum in counseling, and research practices" – the level of training in each area and its relative importance to the purpose of HESA programs were unique to each institution (Rhatigan, 1968, p.19). Upcraft's (1971) conclusions showed a similar struggle in defining agreed upon epistemologies for training of chief student affairs officers, never mind entry-level para-practitioners.

As some researchers sought to locate those knowledge bases and practices indispensable to student affairs, other researchers burned the candle from the opposite end, arguing that prior to (or at least in tandem with) defining foundational epistemologies, apparatuses for quality control of HESA programs must be established

(Penn, 1974). Student affairs programs during the 1970's were in a time of flocculation.

With concern over a stagnant job market, the expanding roles of student affairs

practitioners, and the flooding of the field by particular HESA programs, program chairs

voiced questions of concern regarding the staying possibility of the field of student affairs

without the imposition of some levers of control (Tracey, 1971). Further, noting the

perceived divide between the content of HESA preparation programs and the pragmatic

nature of jobs in the profession, Penn (1974) called for the creation of an accrediting

body consisting of national professional associations and faculty of HESA programs, to

oversee the education of para-practitioners through standardization. For the next two

decades, similar findings persisted (Brown, 1985; Sandeen, 1982) often resulting in

similar calls for accreditation or enhanced oversight (Meabon & Owens, 1984; Paterson

& Carpenter, 1989).

However, as researchers continued to inquire as to the solemnity of the field, there

was dissonance across the same research as to *who* should be trained in student affairs

and the jobs filled by underrepresented populations. The CSAOs who took part in

Upcraft's (1971) research were in agreement that individuals filling the role of chief

student affairs officer "should be male, married with children, and between 40-49 years

of age" (p. 135), implying that one's gender, sexual orientation, ability to procreate, class,

and age, as well as the invisibility of one's White race provided the foundational training

needed for student affairs practice. In the same year, HESA program faculty highlighted

the need "for [practitioners] who [understood] the particular needs of non-Whites and

women" in higher education (Tracey, 1971, p. 110). While HESA faculty were

33

concerned about the knowledge and experiences new practitioners needed in order to meet the changing demographics of the student population, CSAOs were concerned with the social reproduction of their positions. Nearly a decade later, Harter, Moden, and Wilson (1982), exploring the location of professionals of color and women in the field of student affairs, found the continued legacy of such social reproduction through hiring. While it may be assumed that more practitioners of color and women had entered the profession, they continued to be underrepresented in the field as a whole, but were over represented in "minority affairs offices and housekeeping" (p. 47).

In the beginning years of the final decade of the century, faculty and practitioners were challenging the use of student development as an undergirding philosophy for the profession and calling for a new approach that centered on student learning. As this transition was underway, McEwen and Roper (1994a) examined para-practitioners' perception of acquired interracial experiences, knowledge, and skills during their master's program. Their findings stand as an honest critique of the role student development as a curriculum base played in preparing practitioners for interracial interaction, noting that two-thirds of their participants responded as having little to no knowledge of many of the foundational racial theories, constructs, authors, and concepts critical for racial awareness. These practitioners, 88.3% of whom identified as White, began their careers at increasingly diverse college campuses, with little knowledge of Cross' racial identity development model, Helms' racial identity scale, the work of W.E.B. DuBois, cross-cultural models, the meaning of the acronym HBCU, and the terms *marginality* and *invisibility* (McEwen & Roper, 1994a). At the end of the era of student

34

development the continued "omission of race, racism, and racial realities in the theories

commonly used in the profession" and which stood as the cornerstone of the era, left

para-practitioners ill prepared for what lay ahead of them as professionals called to

engage in student learning (Patton, et al., 2007, p. 39).

Era 3- Student Learning, Competencies, and Measurement (1993-2010).

After the fall of the Soviet Union signaling the end of the Cold War, the

completion of the Gulf War, and years of economic deregulation under the Reagan and

Bush administrations, the United States entered its longest peacetime economic recovery

and expansion during the Clinton administration. Yet, both peacetime and the budget

surplus did not last. After the Al Qaeda attacks on September 11, 2001, the second half

of this era has been mired with both the Afghanistan and Iraq wars and trillion dollar

deficits.

The recession of 2008 was the cause of further economic crisis around the world,

impacting housing, employment, and credit markets. The economic disparities between

the wealthiest Americans and the poorest Americans have grown. *The Economist* (2013)

reported "95% of the gains from the recovery have gone to the richest 1% of people,

whose share of overall income is once again close to its highest level in a century" (p. 1).

As the stock and bond markets began to recover in 2009-2011 "the upper 7% of the

wealth distribution rose by an estimated 28%, while the mean net worth of households in

the lower 93% dropped by 4%," according to the Pew Research Center (2013, Economy).

In 2013, 50 years after the March on Washington, racial gaps in income and

unemployment remain. The Pew Research Report, *Martin Luther King, Jr.'s Elusive*

Dream (2013), stated that the income gap between White and Black Americans has remained roughly the same since 1972 as White households continue to make approximately 1.7 times the income of Black households. In addition, the unemployment rate for Black Americans remained approximately double (16%) of the unemployment rate of White Americans (8.5%) (U.S. Bureau of Labor Statistics, 2015). During the same time period, the White and Hispanic income gap had grown from 1.3 in 1967 to 1.5 times in 2013 (Pew Research Center, 2013), mirroring the slight growth in, but consistent gap in employment between Hispanic Americans (12.5% unemployment) and White Americans (8.5% unemployment) (U.S. Bureau of Labor Statistics, 2015). Over the course of these three eras, little has changed in terms of economic distribution and employment when race is considered. Though gaps in education have narrowed slightly (Pew Research Center, 2013), the United States as a context remains stratified by racial capitalism.

Higher education.

Calls for educational accountability increased in the early 1990's, as state legislatures were experiencing budget shortfalls (Johnston, 2010). In many cases, declining state appropriations resulted in rising college tuition costs and the need for students to financially consider their college options. The continued demand for and belief in higher education as a gateway for mobility, spurred the increasing for-profit education sector, where in 1994 a handful of the parent corporations began trading on the stock market (Kinser, 2006). Breneman (2006) notes that it is a mere coincidence that as the present day for-profit conglomerates (i.e., Apollo Group, Corinthian Colleges, DeVry

36

Inc., ITT Educational Services, etc.) were making their initial public offers, the establishment and expansion of the internet and subsequent distance-learning options became available. Later in this era, women's colleges, tribal colleges, and Hispanic Serving Institutions also witnessed an influx in enrollments (Gasman, Baez, & Turner, 2008).

The demography of higher education continued to change. As Thelin and Gasman (2010) noted, it is during these years where women become the compositional majority on college campuses, though not the majority with regard to resource allocation and enrichment possibilities. Adult learners and students of color were increasing in enrollments, altering the face of college, though at the same time, federal investment in higher education access continued to decrease, and students have increasingly relied on student loans as the premier method for payment.

Student affairs.

With the publication of the Wingspread report in 1993 and the *Student Learning Imperative* (SLI) in 1996, student affairs made a shift from student development to student learning. Though literature in each era of the profession included student learning as part of student affairs work, the location and collaboration of student learning changed over time. The SPPV of 1937 and 1949 called on student affairs practitioners to support faculty and aid them in better understanding students as a form of ensuring student learning. However, 35 years later Brown (1972) in ACPA's T.H.E. model was deeply antagonistic toward undergraduate faculty, noting that successful student preparation rested with faculty members only, as "it is their behavior that is central if

higher education is to be different" (p. 26). As the era progressed student affairs practitioners began highlighting their entrance into the faculty ranks and the possible new role for student affairs practitioners as professors. While in the era of student development, Roper and Sedlacek (1988) centered student affairs interaction with student learning as a classroom-bound activity, where learning was not considered within the co-curriculum unless the co-curriculum was moved into the walls of the classroom. Though many student affairs practitioners continue to teach courses, the era of student learning problematized the notion that learning only took place in the classroom, and challenged student affairs practitioners to see all student interaction as possible locations for learning (American College Personnel Association, 1996).

Along with the expanded locations for student learning, student affairs followed educational discourses into the era of accountability. Learning itself was not enough; it had to be measureable and defendable as budgetary constraints increased (Gasman & Thelin, 2010). *Learning Reconsidered* (ACPA/NASPA, 2004) and *Learning Reconsidered II* (ACPA/NASPA, 2006) are often noted as the pinnacle documents of student affairs' movement into learning measurement, seeking to engage practitioners in the employment of stated student outcomes, assessment, and evaluation at all levels of the profession.

HESA programs.

In predictable fashion, the situated nature of HESA programs within larger contexts is seen in their adherence to the agendas of accountability and measurement.

38

Whereas, the previous era witnessed the beginning construction of curricular guidelines within HESA programs, there was a precipitous shift toward measuring outcomes.

Beyond their critique of student affairs lacking a stated multicultural competence, Pope and Reynolds (1997), re-conceptualized thinking regarding learning in HESA programs by asserting that historical differences in degree requirements and outcomes have left the field without prepared practitioners. In comparison to CAS standards that attend to curriculum-based approaches, Pope and Reynolds suggested that student affairs move toward "competency-based" learning (p. 22), defining such approaches to HESA programs as the centering of para-practitioner behavioral outcomes due to exposure to particular epistemologies, skill sets, or experiences, as the unit of assessment and evaluation. Whereas the approach of the CAS standards and earlier guidelines focused on prescriptions from external bodies in the creation of curricular structures describing what perspective HESA students might expect upon enrollment, the competency-based approach relocates the unit of analysis and measurement to para-practitioner outcomes. Competencies, thereby, only implicitly point to needed curriculum structures through a post-hoc consideration of what para-practitioners should be aware of, should have knowledge regarding, and what skills they should have mastered upon graduation.

With their own suggestion of the instillation of a multicultural competence into HESA programs, Pope, Reynolds, and Mueller (1997) jump-started the conversation on HESA practitioner competencies, a dialogue that remains prominent in the literature. Much of the research regarding competencies in student affairs during this era explores the conflicting perceptions of SSAOs, middle management, recent graduates, and faculty

regarding the importance and location of competency attainment (Burkard et al., 2005; Hansman et al., 1999; Herdlien, 2004; Kuk, Cobb, & Forrest, 2007; Pope & Reynolds, 1997; Renn & Jessup-Anger, 2008; Waple, 2006). Whereas all competency studies have attempted to better expose how HESA programs are engaging competency lists toward practitioner preparation, there remains little to no consensus regarding those competencies and outcomes critical to effective and influential training in student affairs (Herdlein, 2004; Lovell & Kosten, 2000; Pope & Reynolds, 1997). Further, there is a distinct gap in the perceptions of faculty, administration, and entry-level student affairs respondents when considering the formal and experiential curriculum components of HESA programs.

Though both faculty members and administrators agree that "professional knowledge and content" should be learned in master's level courses rather than through assistantships and/or practicum experiences, faculty perceived that more skill-based tasks should be learned outside of the classroom (Kuk et al., 2007). SSAO's reported a general satisfaction with the learning outcomes attained by newly hired practitioners; however, they did not perceive that critical thinking, a crucial skill in student affairs, was being addressed to the extent that it should in HESA classrooms (Herdlien, 2004). In Waple's (2006) study, multicultural awareness, knowledge, and skills were perceived by entry-level student affairs workers as both highly attained and highly used in the first years on the job; however, while mid-level and high-level administrators in Burkard et al's., (2005) study agreed that multicultural knowledge is important for entry-level practitioners to obtain, they indicated that foundational theories including Astin's theory

of involvement are more important than Cross's theory of Black identity development.

Moreover, entry-level practitioners, those whose roles usually have the highest levels of

student contact (Burkard et al., 2005), did not mention the formal curriculum in terms of

where or under whose supervision competencies were learned (Renn & Jessup-Anger,

2008). Instead they described their use of tasks, competencies, and behaviors learned

through assistantships and practicum experiences as critical to the work as entry-level

professionals, stating that "intellectual preparation is not connected to the field" and that

they "want[ed] classes that make things relevant" (Renn & Jessup-Anger, 2008, p.12).

These differing perceptions among student affairs practitioners, faculty, and

entry-level professionals as to where and by whom competencies should be taught

indicates that learning and knowledge acquisition may be falling through the cracks, as

there is not a defined or agreed upon location for it to occur and each population is asking

the others' to complete the task of training (Renn & Jessup-Anger, 2008).

In response to many years of calls to create a comprehensive list of competencies

for all levels of student affairs (Brown, 1985; Herdlien, 2004; Paterson & Carpenter,

1989; Penn, 1974; Waple, 2006), in 2010 NASPA and ACPA released a joint statement

of competencies for the professional stating that "professionals should be able to

demonstrate their ability to meet the basic list of outcomes under each competency area

regardless of how they entered the profession" (p. 4). However, the presence of this new

competency list and the continued refining of the CAS standards with each new edition

only bookend learning in the HESA classroom, providing suggestions for curriculum and

possible outcomes, but with little to no engagement as to how para-practitioners are

accomplishing such outcomes, not to mention how they are being prepared for more racially diverse college campuses.

Looking across the three eras in student affairs history (i.e., student services, student development, and student learning) it is without question that each era, building from its predecessor, continues to exist and is reproduced in the present day. A discourse analysis of 54 syllabi from introductory courses in higher education and student affairs at 41 institutions, between the years of 2006 to 2012, illustrates the simultaneity of these eras (Patton & Deal, 2012). Researchers found that through the framing of these courses, often in alignment with the CAS standards, para-practitioners are socialized into the profession through the implicit creation of a canon and lexicon that relies on a perceived and rarely unquestioned agreement as to what philosophies and epistemologies should be central to the field of student affairs. The continued use and pairing of the SPPV, the *Student Learning Imperative*, the CAS standards, unproblematized readings regarding student identity development (e.g., Evans, Forney, Guido, Patton, & Renn, 2010), and de-politicized views of history (e.g., Cohen & Kisker, 2010; Thelin, 2004), allows for the replication and reproduction of particular modes of thinking and ways of being for HESA practitioners.

It has not been until the last two decades of student affairs history that researchers have begun to explore the professions' stated commitment to diversity, by turning a critical lens on HESA programs themselves. Multiple researchers of student affairs engagement in higher education conceptualize the purpose of their arguments in terms of the shifting compositional diversity in higher education. To answer the question as to the

42

importance of a study or line of inquiry is summed up succinctly by reminding the audience that more and more students of color are arriving at college, and thus administrators and faculty members should consider how their practices impact this demographic. However, such arguments tie the importance of change to the increased presence of students of color, arguing that the demographic shift itself signals our movement into a post-racial era. These beliefs are tied to Bonilla-Silva's (2010) definition of color-blind racism or "racism without racists" (p.28), and allows for the continued impact of toxic policy, curriculum, and structures that impact the success of students of color in the academy (Carter Andrews & Tuitt, 2013). Higher education and student affairs literature illustrates similar proclivities, harnessing an increased racial diversity argument to call for changing practice while only a handful of articles consider the racial experiences, learning, and preparation of para-practitioners who will guide and shape the implementation of student affairs structures, processes, and discourses into and beyond the years of compositional change.

Race and Racism in the HESA Classroom.

Flowers (2003) found that 74% of surveyed HESA programs (N=53) had a required diversity course and four additional programs were in the process of implementing a course. Further, these programs, all indicated that only one multicultural or diversity-specific course was required. These courses often utilize a broad definition of diversity, where multiple social identities are explored in the context of college campuses; however, Muller and Pope (2003) argued that often this approach does not engage White para-practitioners in the work of self-awareness, an integral component to

being "effective in multicultural helping interactions" (p. 150). Narrowing the content of

the course when integrating issues of diversity, in particular race, into the curriculum,

challenges White para-practitioner's "tendency to address racial issues without

examining [their] own personal responsibility for racism" (p. 163). This shift toward

using Sue, Arrendondo, and McDavis's (1992) definition of focused rather than universal

multiculturalism, centers race and ethnicity as mediated, produced, contested, and reified

identities. Yet, it is exactly the broad application of diversity within the prescribed space

of one course where para-practitioners attribute their perceptions of the lack of learning

concerning race in HESA programs (Flowers & Howard Hamilton, 2002; Gayles &

Kelly, 2007; Hubain, Allen, Harris, Linder, 2016). Plainly stated, when exploring race

and racism in student affairs courses and curriculum, faculty members must remember

that engaging and/or challenging para-practitioner attitudes toward race and racism in the

contextual space of the classroom is not enough – it is not simply about contact with race

as a topic or with people of color but the quality of the contact (Choi-Pearson, Castilllo,

& Maples, 2004)

Flowers and Howard-Hamilton (2002) in their qualitative study exploring the

perceptions para-practitioners of color in student affairs preparation programs highlighted

the barriers they experience while completing their degrees, including barriers to

recruitment and retention, experiences in the classroom, and preparation for practice on

diversity-related topics. Participants noted their disillusionment with faculty who and

programs that "do not walk the talk or practice what they proffer in the classroom,"

bringing to light the gap between curriculum-based approaches (*a priori* curriculum

structures) and competency-based approaches (outcomes curriculum structures) to HESA

programs and how these structures do or do not guide learning in HESA classrooms

(Flowers & Howard-Hamilton, 2002, p. 122). Para-practitioners of color detailed

moments of tokenization, silencing, anger, devaluing, and having to become the

"teacher" in classroom dialogues regarding race as their program faculty are not equipped

to mediate such moments of learning (Kelly & Gayles, 2010). Finally, similar to findings

regarding HESA programs in general (Renn & Jessup-Anger, 2008), the participants in

Gayles and Kelly's (2007) study further problematized the contradiction in HESA

programs and faculty demonstrating a stated commitment to diversity, "report[ing] that

they received the most practical training in working with diverse populations through

their assistantships" (p. 196), not during their coursework. These insights leave one to

wonder, knowing that assistantships are not all equal in their commitments or

engagement with issues of diversity, how, if at all, are para-practitioners being prepared?

If faculty members are not prepared or do not engage para-practitioners in the iterative

and generative learning process regarding race and its continued importance in higher

education, how, if at all, are they being prepared?

Conclusion

As early as 1974, scholars acknowledged that "the success or failure [of quality

preparation] lies with the national professional organizations and/or with the institutions

of higher education themselves" (Penn, 1974, p. 258). Though it goes without saying that

other individuals or groups are involved in the preparation of para-practitioners, national

student affairs associations and faculty have historically converged in the creation of

educational standards that serve as recommendations in the creation and instillation of

curricula (CAS, 2006; Collins, 2009; Dungy & Gordon, 2010; Komives, 1998). As I

have illustrated in the above historical review, these two groups (e.g., faculty and national

organizations) have established and continually mediate the shared objective of what it

means to be or to become a student affairs practitioner through curricular-based and

competency-based approaches – *where* content is learned within the curriculum and *what*

para-practitioners should learn to be considered competent. Curricular guidelines, such

as CAS, articulate and suggest where HESA programs may integrate social identity

content – *Professional Studies*, in particular student development theory and student

characteristics and the effect of college on students (Dean & Associates, 2009, p. 352) –

to prepare para-practitioners to work in "multicultural settings." Competency lists

provide possible ways to measure para-practitioner "knowledge, skills, and attitudes

needed to create learning environments that are enriched with diverse views and people"

(ACPA/NASPA, 2010, p. 12). Both of which contribute to and delimit the complexity of

knowledge, skills, and experiences attributed to performing and participating in the role

of practitioner. Yet, they bookend the actual, mediated and constituted space in which

para-practitioners are perceived to learn in terms of their racial development and

preparation, as CAS provides an *a priori* curriculum structure and ACPA/NASPA

competency lists provide outcome measurements (see Figure 1).

Figure 1.

Construction of HESA Programs via Standard and Competency Integration
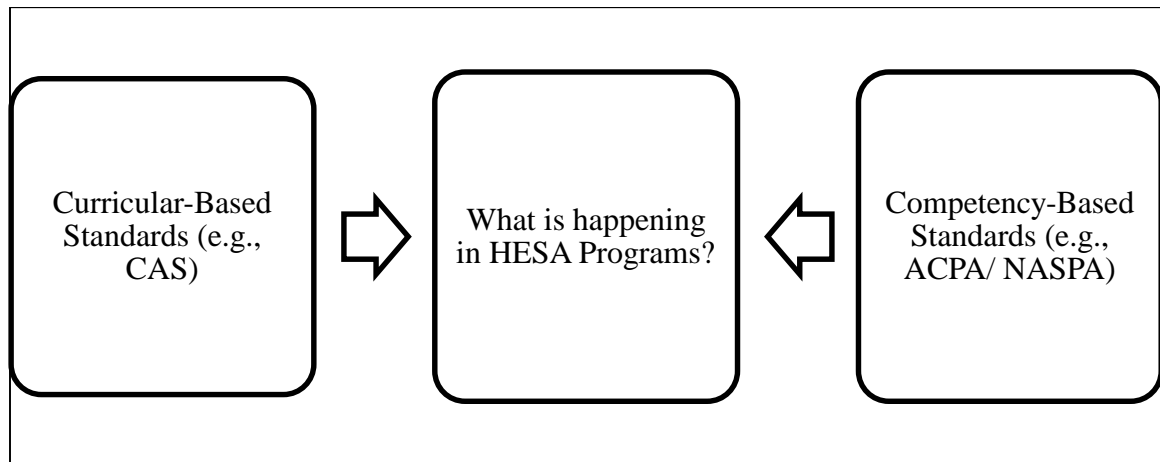
| Curricular-Based Standards (e.g., CAS) | ⇒ | What is happening in HESA Programs? | ⇐ | Competency-Based Standards (e.g., ACPA/ NASPA) |

In this chapter, I reviewed the historical construction of HESA curricula with an explicit lens on race as a mediating and mediated factor. The literature review historically situated HESA programs and their transition over time, providing beginning insight to the possible tensions that have and continue to exist with HESA preparation programs toward fulfilling the ascribed goals and objectives laid out for them by national organizations and by their own creation, as they prepare para-practitioners to work on more racially diverse college campuses. Investigating HESA programs, the location of learning and development between curricular and competency-based structures, requires a theoretical framework that will allow for the exploration of HESA programs and their interaction with these external learning systems. In the next chapter I will explain cultural historical activity theory and its use as the framing theory in this research.

CHAPTER THREE

In this chapter I will introduce cultural-historical activity theory as a theoretical approach to conceptualizing racial learning and development within HESA programs. Activity theorists understand learning to be a culturally mediated process noting that institutional context and daily practice are socially created and historical constituted (Toma & Wertsch, 1995). As such, learning as an activity must be situated within a mediating system, where "humans purposefully transform natural and social reality, including themselves, as an ongoing culturally and historically situated, materially and socially mediated process" (Roth, Raford, & LaCroix, 2012, p.1). As a theory of situated learning, cultural-historical activity theory (CHAT) scholars posit that learning is neither neutral nor a simple process of knowledge acquisition; rather the people and materials that are part of the learning system are understood as products of their cultural and social histories (Lave, 1993). In this sense, learning, as a process is not solely a cognitive endeavor, but involves interactions within and between individuals and their contexts, as such, learning becomes an iterative and generative social process, mediated by material artifacts. Para-practitioner racial learning can be seen as a series of interacting, overlapping, and at times conflicting activity systems.

Cultural Historical Activity Systems

Cultural-historical activity theory originated from the work of Vygotsky, who sought to disrupt the often-unquestioned "split between the Cartesian individual and the untouchable societal structure" (Engeström, 2001, p. 134). The purpose of activity theory was to complicate the normative belief of learning as a neutral, linear, and individual process, and instead to bring to light the understanding that individuals cannot be understood outside of their historical and socio-cultural contexts (Roth & Lee, 2007; Wertsch, 1985). Vygotsky posited that learning is mediated by the presence of cultural artifacts in the environment of learning (Figure 2).

Figure 2

First Generation Cultural-Historical Activity Theory
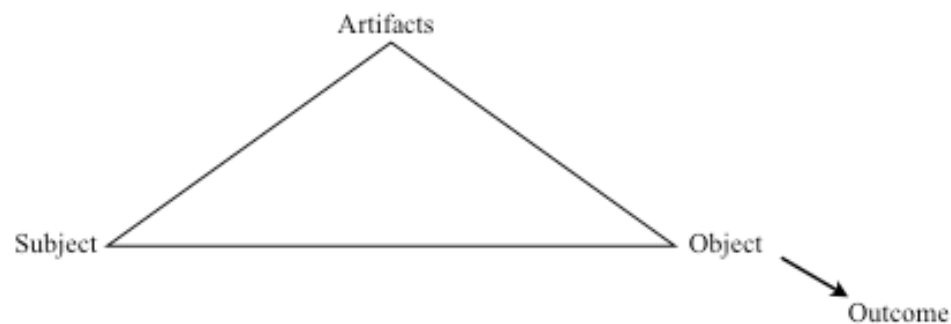
Cultural mediation (i.e., the interactions between subject, artifact, and object) is understood as dynamic and taking place over time, as the artifacts themselves concurrently constitute culture and are constituted by culture within the activity system (Cole, 1998).

The introduction of artifacts, or what are often referenced as *tools,* define the means or processes of learning and can be both material and symbolic in nature (Cole, 1998). Within a classroom for example, artifacts may include books, computers, and

syllabi, as well as knowledge bases, theories, or cultural practices. However, artifacts also may be both material and symbolic, as they are formed over time and laden with value within cultural practice and assumption (Cole, 2003). Race, as an artifact, has both material and symbolic form, even as it is a social construction. In its material form, all individuals have what we in recent history refer to as race, resulting from the amount of melanin in their skin, which is a reaction to and interaction with the sun over time. Further as a historically situated construct, various epistemologies in the biological reality of race continue to perpetuate thought that race itself has a corporeal form. This debated understanding of race is not of question here, but rather I present it as a historically reified belief system whereby race is understood as an embodied way of knowing and being in present day – simply put, it is experienced as material. Yet, the social construction of race as difference, embedded within systems of power and oppression, have applied and continue to apply value to one's race via socio-cultural and socio-economic practices, whether or not there is biological difference with regard to race. These systems and structures employ practices, laws, and policies differentially upon bodies based on the historical framing and contemporary reframing of race in the United States, constructing the value or devaluing of a person by race. Yet, it is important to note that race, as a tool with both material and symbolic form, exists on what Vygotsky defined as the social and psychological planes of learning. In this sense, learning and development take place on two planes. First on the social plane, between people; second on the psychological plane as the individual internalizes learning as part of their local development (Tudge & Scrimsher, 2003). We as humans learn as we engage with others

on the social plane and then draw that learning down to our individualized lives to make sense of what we have learned. This conceptualization of learning, known as the genetic law of cultural development, prescribes a location of learning within the collective activity (the social plane) prior to learning as a form or state of consciousness. Vygotsky's conceptualization of this concept will be discussed and challenged below (see section: collective transformation) and its role in the learning and performance of race within a classroom space will be expanded upon in chapter seven.

Influenced by the work of L'entov, second generation cultural-historical activity theory aimed at focusing on collective activity, rather than individual action. Engeström (1993) provided a visual heuristic of the interlocking and dynamic elements to conceptualize the relationships involved within an activity (Figure 3). This model illustrates not only the six elements, it also aids in visualizing activity as a system and a discursive unit of analysis. Second generation CHAT considers how contradictions within the system may become catalysts for change, re-imagining the amalgamation of theory and practice, "where theory is not only supposed to analyze and explain the world, but also facilitate practices and promote change" (Sannino, Daniels, & Gutiérrez, 2009, p.3).

The dialectical relationship between the subject and object is at the center of an activity system. Learning is understood to be the mutual interaction and change of subject and object in the process of and within activity (Roth & Lee, 2007). While the *subjects*, or participants within the learning system, work toward the purpose of the

system, or the *object*, this relationship is mediated by the remaining four elements –

community, *artifacts, rules,* and *division of labor.*

Figure 3

Second-Generation Cultural-Historical Activity Theory

Artifacts

Production

Subject — Object

Consumption

Exchange

Distribution

Outcome

Rules

Community

Division
of Labor
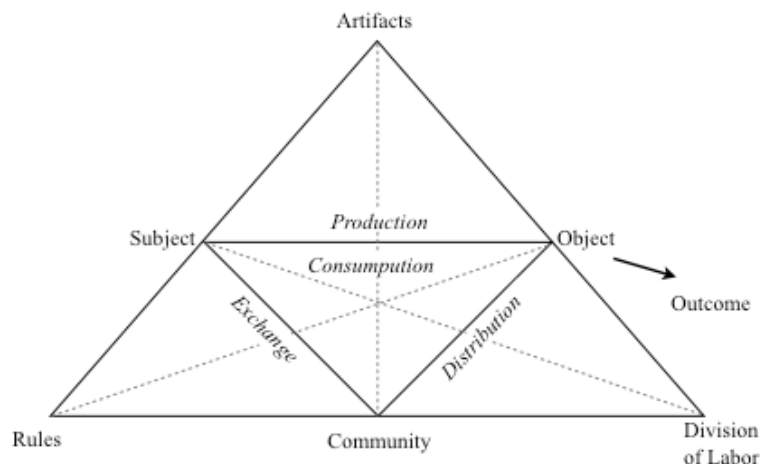
Community includes those involved in the activity system, as well as those

individuals or groups who are stakeholders in the object of the system (Roth & Lee,

2007). *Artifacts*, as discussed above, are both symbolic and material tools of learning.

Rules may be explicit or tacit patterns of interactions and may include norms, beliefs,

epistemologies, laws, and regulations, to name a few (Feldman & Weiss, 2010; Roth &

Lee, 2007). *Division of labor*, at a basic level, may be understood as the roles performed

by the participants within the activity system. As mediating elements in activity systems,

community, division of labor, rules, and artifacts enable, constrain, and redefine the

completion or achievement of the object and the outcome of the system (Nussbaumer,

2012; Roth & Lee, 2007; Roth et al., 2004). The interconnected nature of the system

seeks to disable a reductionist approach to analysis whereby one element cannot simply

be explained by its relationship with another element (Roth & Lee, 2007; Wertsch, 1985), as all elements are part of a larger whole that is historically and culturally situated.

In recent decades, researchers have begun to examine the relationship between two or more activity systems. Third generation CHAT is this attempt "to understand dialogue, multiple perspectives, and networking's of individual activity systems" (Engeström, 2001, p. 135). Engeström (2001) summarizes third generation cultural-historical activity theory through five central principles.

1. The activity system is seen as the unit of analysis.

2. Activity systems are historically constituted, as culture is formed and reformed over long periods of time. In addition, Cole (1998) argued that the study of such systems must be done over long periods of time to more fully understand the embeddedness of time as a mediating element.

3. Activity systems are multivoiced. The notion of multivoicedness does not only call to attention the shared presence of subject and community within the system, but also the knowledge that interactions within the system manifest multiple, competing, and often contradictory motives (Cole, 1998).

4. Contradictions are central sources to the change, development, and transformation within and between activity systems.

5. Activity systems can undertake expansive transformations when the object and motive of a system assume wider conceptualizations of possibility than was found in the previous system instantiation. The litmus test, thus for an activity system is

"its success in guiding the construction of new, more humane forms of activity" (Cole, 1998, p. 292).

Scholars discuss that third generation CHAT provides for opportunities in the mapping of expansive learning (Engeström, 1987, 2001). Expansive learning works toward the production of new activities linking more closely to the movement between abstraction and concreteness, the goal of the fifth principle – praxis, or what Penuel, et al. (2014) defines as the "practical human activity to transform the world" (p.10).

Expansive Learning

The shift through generations of cultural-historical activity theory has transitioned an understanding of learning from individually focused to collectively focused. Within these new frameworks, individuals cannot be understood outside the community plural, and the community plural cannot be understood without the individual (Engeström, 2002), or what has come to be understood as a socially grounded theory of learning. Engeström (1987) discusses this as the movement from Vygotsky's work of vertical development, or progressing to *higher levels of psychological functions*, toward *expansive learning* (Engeström, 1987).

Expansive learning, as a product of third generation CHAT, locates learning as a community based activity that rejects vertical trajectories of higher levels of competence and rather considers the expansion an activity's object through the interactions of its elements in moving toward praxis. This occurs in many ways, most often associated with the zone of proximal development (ZoPed), and contradictions.

Objects and the Zone of Proximal Development

Activity systems are object-driven (Engeström, 2009). Objects, like subjects, are neither two-dimensional nor static. Objects are dynamic; shifting in the process of activity they are locations of meaning making among those involved in the activity of learning. Often objects of learning are understood as particular destinations – topics, concepts, behaviors, and/or knowledges that subjects must learn to progress in their educational trajectories. However, as products of activity, objects are made and remade, as intentional outcomes or unintended consequences by those within the system or interacting systems. Engeström (2009) states that the "societal relevance and impact of activity theory depends on our ability to grasp the changing character of objects" (p. 304). Thus, racial learning and development as an object under inquiry in this study is understood to be always in flocculation and contextualized within multiple discourses with regard to race, racism, and student affairs socialization.

Understanding the mediated nature of objects, provides a more complex understanding of the zone of proximal development. The ZoPed provides ways of conceptualizing and analyzing how an activity system and its members collectively shift and develop toward different and new areas of praxis. Historically, the zone of proximal development is "the distance between the actual developmental level as determined by independent problem solving and the level of potential development determined through problem solving under adult guidance, or in collaboration with more capable peers" (Vygotsky, 1987, p. 86). Often the zone of proximal development within the origins of activity theory and its link to child development is considered to be the space by which a

learner engages with a more knowledgeable other toward vertical steps of development, leading to a higher level (Cazden, 2001; Chaiklin, 2003). However, as discussed above, objects as dynamic and constituted shift ZoPeds from a linear, vertical, and progressive act to one that that is iterative and generative as subjects themselves engage learning from a multiple avenues. Rather than the need for a more capable adult or peer, learning becomes a shared process, oscillating between learning, relearning, and unlearning, with the potential of changing the object of learning as new ways of being and doing are collectively discovered. This more recent conceptualization understands the ZoPed to be expressed as the exploratory space of activity that learners collectively traverse and explore rather than an achievable stage (Engeström, 2009). This in dwelling of the ZoPed by activity members allows for multiple modes of learning occurring, shifting from the notion of linear, progressive, and sequential development.

Engeström (2009) provides a helpful metaphor in detailing the path making and breaking movements within terrain of the ZoPed. His defined trail enactments include 1) breaking away, 2) double stimulation, 3) stabilization, and 4) boundary crossing. *Breaking away* is the process by which a learner or group of learners, once present in the ZoPed struggle to break from those dominant trails (e.g., ways of knowing and being). This breaking from paths of prescribed knowledge, with its disciplinary history, in the ZoPed can create conflict, contradiction, and make visible obstacles to the potential or possibility of new knowledge (Engeström, 2009). *Double stimulation* is the effort of engaging external cultural tools from outside the current ZoPed to provide expanded agency within the zone. For instance, the use of interdisciplinary knowledge within a

56

disciplinary specific zone, may provide the learners with additional modes of analyzing a task or process, simultaneously remapping both locations of learning. *Stabilization* occurs as new paths are marked and stabilized by the community enacting in the zone. These paths or linkages of learning are made durable through engagement in conflict, by the use of authority, or but the re-instantiation of the tools and rules of the activity. Finally, *boundary crossing*, or the horizontal nature of development (as opposed to vertical understandings of development) provides needed material for double stimulation, as it takes into account the multiple and overlapping activity systems by which participants exist.

The zone of proximal development as discussed in chapter six, maps together the learning systems at stake, highlighting the ways in which para-practitioners and faculty members at Southern California State University (SCSU) engage in the possibility of racial learning toward advocacy. Mapping the zone of proximal development explores both what is being learning and how, toward exposing assumptions and contradictions of how learning is expected to be achieved.

Contradictions and Double sided learning

Different than points of conflict among elements of a system or even between various activity systems, contradictions present possible locations of change and transformation. Engeström (2001) defined contradictions as "historically accumulating structural tensions within and between activity systems" (p. 137). This understanding of contradictions illustrates the embedded nature of dialectical reasoning within CHAT, where analysis of the system as a whole must be considered with regard to its multiple

57

elements and no element can be analyzed in isolation from the remaining elements (Roth & Lee, 2007). Contradictions may be experienced as points of tension or fracture in practice, policy, or ways of knowing that have explicitly or implicitly accumulated over time. In particular, as contradictions are historically entrenched in learning systems, it is critical to identifying taken for granted rules, tools, and ways of being, possibly without consciousness, to move the activity itself along (Roth, 2004). These contradictions may result in conflicts and disturbances within the activity (Engeström, 2001; Feldman & Weiss, 2010), or may manifest as positive constituents, "potential growth points that allow the system to improve…." (Roth & Lee, 2006). As systems work together or across each other, contradictions are bound to occur even if there is a perception of shared outcomes, because it is the everyday cultural practices of people, and their social and personal values embedded within those practices that mediate learning and development.

Contradictions can occur in four ways, including those contradictions internal to each element, between two elements of the same system, between the object of one system and the object of another system, and at a macro-level between two activity systems (Roth et al., 2009; Roth & Lee, 2007). The identification of contradictions within or between enables researchers to gain insights into the processes of activity systems, as well as larger mediating factors that may impact systems (Roth & Lee, 2006). Contradictions within systems are not usually located or understood until analysis of the system; however, they may manifest prior to analysis as gaps or holes within the system

where subjects and community members have created "workarounds" to accommodate them (Roth & Lee, 2007, p. 204).

Contradictions themselves are understood to be one layer within the principle of double-sided learning. The double-sided nature of learning accounts for both the acquisition of new knowledge and the dismantling or disruption of old knowledge (Cole & Gajdamashko, 2009). These two trajectories can be seen within the four enactments of the zone of proximal development explained above as learners are both *breaking away* from predetermined knowledge paths while engaging *double stimulation* and *boundary crossing* in the potential *stabilization* of new knowledge paths. Engeström (2006) illustrates this nature of learning as taking place at three layers: the interpretative layer, the contradictory layer, and the agentic layer. It is at the second layer – the contradictory layer – where contradictions within and across activity systems are seen as locations of meaning making and open up the possibility for the third layer – the agentic layer. Here, the generated conflicts within the system are accompanied by "innovative attempts to change the activity, making the zone of proximal development an invisible battle field" (Engeström, 2006, p. 28). These tensions enable the potential construction of a new mediating instrument.

Contradictions within and between the learning systems at stake in this research expose ways in which racial learning is conceptualized through the use of different learning objectives. While socializing documents provided by national organizations present race as a decontextualized and identity bound location of learning, the HESA program works to engage para-practitioners in the objective of becoming a racial justice

59

advocate. Further, contradictions of how para-practitioners participate in the objective of

advocacy, pose the potential for multiple instantiations of racial learning.

In the next section, I will provide a way of conceptualizing higher education and

student affairs programs as interacting activity systems for racial learning.

Mapping Racial Learning within Cultural-Historical Activity Theory

Cultural-historical activity theory will provide a framework to analyze the nature of

racial learning and development within the situated and mediated system of HESA

classrooms and programs (Figure 4).

Figure 4

HESA Para-Practitioner Racial Learning Activity System
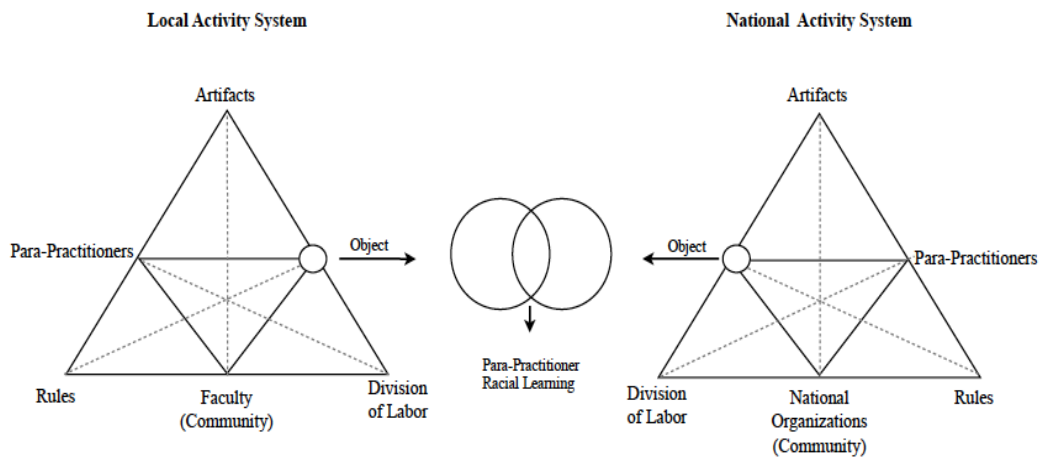
Consistent with the literature, faculty and national organizations, or those bodies

that construct standards (e.g., curricular-based and competency-based), serve as the

subjects within each unique activity system. As subjects they are the primarily actors

within the system in the creation and production of the objects specific to their system.

Faculty, as program coordinators and chairs within their individual local system, are

responsible for the formal learning that takes place within a HESA program, which

results in curriculum for the program. National organizations serve as arbiters of field writ large and seek to provide forms of standardization across the multiple HESA programs, but also across the multiple student affairs functional areas across institutions. This standardization takes the form of competency and curriculum standards for the consideration of the faculty. Both of the unique/individual activity systems engage in the process of para-practitioner socialization through the objects of their specific systems, leading to a shaping and mapping of the field of higher education and student affairs via para-practitioner learning and development. For this study, I have centered the shared object of these interacting systems by focusing espoused values of the HESA field regarding para-practitioner racial learning toward preparation for practice.

Conclusion

As Gayles and Kelly (2007) made clear, "it is the professional responsibility of student affairs graduate programs to ensure that future student affairs administrators are prepared to address the academic, developmental, and social needs of the growing multicultural student population" (p. 194). As the roles of faculty members and the importance of national organizations within the field of student affairs are produced by and thus reify, contest, and perform larger societal constructs, the nascent location of learning regarding race and racism within HESA preparation programs is of critical concern if the student affairs profession wants to contribute to the democratic imperative of higher education.

The exploration of para-practitioner racial learning through the use of CHAT will allow for the study of the actual, mediated learning that is taking place within HESA

programs through social, cultural, and historical lenses. CHAT's focus on practice(s) as embedded in culturally-mediated systems further allows for the study of how new practices and ways of being are made possible or reproduce forms of knowledge, skills, and awareness of race and racism within the bounded experience of HESA programs.

In this chapter, I reviewed the historical construction of HESA curricula with an explicit lens on race as a mediating or mediated factor. The literature review, in alignment with Cole (1998), historically situated HESA programs and their transition over time, providing beginning insight to the possible contradictions that may exist within a *HESA Para-Practitioner Racial Learning Activity System*. Mainly, that the little research that has been completed to consider the racial reality of HESA classrooms contests the field's very commitment to diversity and in particular racial learning and development. The use of cultural-historical activity theory as a theoretical and conceptual model will frame this research toward understanding how, if at all, are para-practitioners being prepared for racially diverse campus environments.

CHAPTER FOUR

In the previous chapters, I outlined a social history of higher education and student affairs as it relates to the possibility of racial learning and development of para-practitioners through formal learning within HESA graduate programs and standardization enacted by national organizations. I provided an overview of CHAT, arguing for its use to allow for an in-depth analysis of the learning activity systems toward preparing para-practitioners to work on more racially diverse college campuses. In this research I employed a critical qualitative approach to inquiry in order to engage with, expose, and disrupt dominant activity systems surrounding HESA formal learning and standardization by exploring the systems engaged in para-practitioner racial learning and development (Pasque, Carducci, Kuntz, & Gildersleeve, 2012). In this chapter I explain my use of socio-cultural theories to present an ontological and epistemological approach to learning and development as culturally and historically bound practices, while utilizing a case-study method (Yin, 2014) to consider the multiple engaged activities systems that contribute to and shape HESA learning and development regarding the field's espoused values regarding racial justice. As such, in this chapter I address both my methodological approach in relation to sociocultural theories of learning and development as well as the detailing of case study methods that will guide this research.

Critical Qualitative Approaches to Inquiry

In the situated activity of qualitative research, the researcher engages in the world through various practices and paradigms toward making the world visible (Denzin & Lincoln, 2005). Qualitative researchers thus contend that reality is socially constructed, enabling them to "seek answers to questions that stress how social experience is created and given meaning" (Denzin & Lincoln, 1998, p.8). Moreover, qualitative research should aim to complicate perceptions and politics of research as providing static, omniscient understandings of the world and social experience (Denzin & Lincoln, 1998). Yet, often in the study of higher education qualitative research only reifies positivistic notions of social experiences, ways of being, and ways of knowing (Pasque et al.,2012). As a critical scholar, I believe that research continues to be a site that produces and reproduces hegemonic discourses, agreeing with Apple's (1999) assertion regarding the task of critical scholarship in education.

> Critical research in education is guided by a set of broad ethical and sociocultural commitments: extending the reality of democracy to all of this society's groups and institutions, including all of its economic, political, and cultural life; eliminating the basic causes of the massive differences in wealth and power, in economic and cultural capital; investigating the ways in which education participates in maintaining these differences or may be employed to alter them; and providing important aspects of the theoretical, historical, and empirical resources to help challenge rightist offenses and to defend the gains that have been made in schools and elsewhere. (p. xix)

Apple's call, reaffirming the role of critical research in the task of equity, complicates the perceived neutrality and benign nature of research by centering the task of the researcher in the purposeful dismantling of positivistic approaches. As such, I seek to employ a critical qualitative approach to this inquiry, noting as Pasque et al. (2012) state that

64

critical qualitative inquiry "recognizes individuals as fragmented, produced through the intersections of multiple (and at times, contradictory) social processes" (p. 33). In the acknowledgement of this fractured state (of both participant and researcher), the goal of research is no longer generalizability but "collaborative, contextualized inquiry that fosters material change in the daily lives of research participants/collaborators" (Pasque et al., 2012, p. 64).

Thus, by not adhering to a mechanistic methodological process, a critical qualitative approach to this inquiry frames my study as local and grounded in relationship between the participants, the context, and myself. Aligning with the tenets of CHAT and consistent with using a case study analysis, this approach also allows my research questions, stemming from a sociocultural epistemology, to focus on situated and mediated learning and meaning making of HESA para-practitioners as a context-dependent phenomena within one HESA program. Lastly, by explicitly naming my use of critical qualitative inquiry, I center racial learning and development as a site of struggle and engagement within the controlling HESA learning activity systems of the current era (Pasque et al., 2012).

Sociocultural Theories

Sociocultural theories emphasize the situated, mediated, and constituted nature of learning within the social world (Wertch, 1991). Rogoff (2003), in conceptualizing the relationship between human development and social, cultural, and historical activities stated,

In the emerging sociocultural perspective, culture is not an entity that *influences* individuals. Instead, people contribute to the creation of cultural processes and cultural processes contribute to the creation of people. Thus, individual and cultural processes are *mutually constituting* rather than defined separately from each other. (p. 51, emphasis in original)

It is this mutually constituting nature of individuals, contexts, and contents that is at the center of sociocultural approaches to research. Stemming from the work of Vygotskian cultural-historical theories, wherein human activities are culturally constructed and mediated by elements (e.g., rules, tools, roles) within larger systems, learning and knowledge as cultural practices are not distinguishable from the contexts in which they occur (Alfred, 2002).

This study, both in its theoretical framing and methodological foundation, relies on sociocultural theories of learning. By using sociocultural theories of learning, I as the researcher do not seek to understand or conceptualize the individual or participant as a unique, uncontextualized unit of analysis, nor do I assert that the activity systems explored exist outside of, beyond, or without the construction, performance, and reproduction of culture through the practices of individuals and communities. Rather, the symbiotic and mediated relationship of individual and activity requires the use of a nondualist approach when considering the complex, discursive, and rhizomatic nature of learning and development (Packer & Goicoechea, 2000). Further when considered within an onotological and epistemological lens of sociocultural theories, inquiry is understood to be neither content nor context-free, but rather is socially and culturally situated, as are the social experiences at stake, in this case racial learning, within research (Lave, 1998).

Packer and Goicoechea (2000) describe six ontological assertions of sociocultural theories to elucidate its nondualist nature; (a) the person is constructed, (b) in a social context, (c) formed through practical activity, (d) and in relationships of desire and recognition, (e) that can split the person, (f) motivating the search for identity. When considering these assertions, they shift the understanding of meaning and meaning making away from an individual, or even the co-construction of meaning between individuals, to the interplay of individuals, communities, and elements within the larger activity systems of the learning space. However, it is imperative to state that in my exploration of racial learning, I did not seek to understand or integrate the racial identity development of para-practitioners, but rather how their learning is constructed, reproduced, and mediated within the HESA learning activity system. Post-structural scholars, in particular post-structural scholars in higher education, would argue the location of a search for identity as an ontological condition of sociocultural theories is contradictive in nature to the first three conditions of a sociocultural ontology, in that the splitting of identity and the resulting search stem from the implicit assumption of that a unified self exists and is knowable (Pasque et al., 2012). Rather, as the person is constructed in a social context, formed through practical activity, discussions of identity (or cognition) are themselves subject to, produced by, and immersed in power relations (Moje & Lewis, 2007), reinscribing often dualistic or deterministic forms of identity (Pasque et al., 2012).

Cognition is thereby culturally, historically, and locally situated and mediated, as learning is "an integral part of the generative social practice in the lived-in world" (Lave

67

& Wenger, 1991, p.35). With these situations in mind, my role as researcher was to "understand the cultural worlds within which individuals have grown and developed; how individuals interpret who they are in relation to others; […] how they have learned to process, interpret, and encode their worlds," and how these learned processes and interpretations produce and reproduce specific ways of knowing/being with regard to cultural practice (Alfred, 2002, p. 5)

Faculty members, as arbiters of HESA programs are in the continual process of meaning making as they translate (or choose not to translate) prescriptive and descriptive inputs (curricular structures) and outcomes (competency structures) from the larger field framing a bounded reality within their specific programs. In this way, my research questions required sociocultural approach, allowing for nuance in the cultural and historical contexts that bracket the social experience of HESA preparation. As a researcher, sociocultural theories, allowed me to move beyond a dialectic understanding of the co-construction of knowledge, whereby shared learning is at best seen as context- and content-neutral and at worst seen as context- and content-independent, to centering the mutually constituting nature of cultural practices and individuals within those contexts. These theories also move conversations regarding racial identity, a prominent area of research in higher education, away from a static understanding of individual saliency and embodiment to context specific understanding in which identity is location to explore the production and reproduction of power relations and resistance (Pasque et al., 2012).

Using CHAT as a framework to explore the elements of the learning activity system in which social and cultural practices produce, replicate, and possibly disrupt cultural practices, sociocultural theories aided this research by shifting the unit of analysis from the individual and perceived linear processes to the complex and conflicting interactions of and between HESA activity systems toward para-practitioner racial learning. The understanding of cultural practices taking place in and forming the contexts and practical activities of HESA programs, understands the trajectory of learning not as an additive process, in which para-practitioners are provided with discreet, neutral, and cumulative knowledge for practice, but as an iterative, generative, and value producing process in which interaction of the elements within the system are changed as they work toward the goal of learning. Ultimately, critical qualitative inquiry and sociocultural theories require a methodological approach that allows for the ability to explore the complex, fluid contexts of the activity systems that comprise HESA para-practitioner learning. In this next section I describe my use of case study, as well as detailing data collection and analysis.

Case Study Methods

Drawing from a sociocultural theories of learning and in connection with a critical qualitative inquiry, I used a case study approach to address my research questions.

1. How, if at all, do HESA learning systems prepare para-practitioners for work in the increasingly racially diverse environment of higher education?

    a. How does the cultural practice(s) of HESA programs mediate and constitute para-practitioner racial learning and development?

69

b. How do the discourses of standards and competencies from national organizations mediate and constitute para-practitioner racial learning and development?

In alignment with Lave and Wenger's (1991) contribution that learning as a social practice should be considered within the lived-in world and Pasque, Carducci, Kuntz, and Gildersleeve's (2012) assertion, that methods are local and bound in uniquely framed relationships, "case studies seek to understand complex social phenomenon within the context of a 'case' from a contemporary real-world perspective," especially when the "boundaries between phenomenon and context may not be clearly evident" (Yin, 2014, p.16). Additionally, a case study approach aims to locate a site in which to engage in in-depth research and extensive analysis over time (Yin, 2014) as it is not a methodological choice, so much as a decision about what case is to be studied (Stake, 2005). Moreover, Stake (2005) concluded that a case study is both a process of inquiry about a case as well as a product of that inquiry. In this sense, case studies do not aim to research a particular case only in the interest of or to theorize toward generalizable forms of knowledge but to provide context-dependent knowledge through close analysis of the nuanced, fractured, and complex real-world situations of meaning making and learning processes (Flyvberg, 2006; Stake, 2005).

Case studies seek out both the particularities and communalities of a case by pulling from the activities, historicities, and psychical settings of the case as well as the ways in which members within the case use and are framed by other contexts (e.g., social, political, economic, and cultural) that influence the case (Stake, 2005). Yin

(2014) drew these areas into modes of data collection that will be discussed below; yet, prior to considering these elements as data, they should be understood as situated elements that constitute and are used by members of the case to constitute their sociocultural world. Case study as an approach to this research aligns with the epistemological assumptions of critical qualitative inquiry and socio-cultural theories as it locally grounds the research within one specific case, allows for the defining of the real-world activity system by which learning as a socioculturally bounded practice is investigated, requires in-depth research and analysis over time, and allows for multiple, fluid modes of data collection in order to better understand interactions and contradictions between elements within the larger system. As such, I used material artifact collection, focus groups, interviews, and observations in one higher education and student affairs program over the course of three non-consecutive months as data collection methods toward engaging with my research questions. I have bridged my research questions with data sources in a research matrix found in Table 2.

Case Selection

The unit of analysis for this case study was the activity systems that construct and mediate HESA para-practitioner racial learning and development. As such one case site was selected, bounding these systems within a context and allowing for extensive data collection (Yin, 2014). The choice of location for this case study took place in two stages. During the first stage, I as the researcher, created a matrix by which to operationalize various aspects of the literature regarding the cultural-historical construction and reproduction of HESA curricula through a critical race curricular

framework in order to rank current HESA programs on aspects of curricular creation, use, and outcomes of HESA programs toward racial learning and development. These operational areas included:

Table 2

Research Question and Data Source Matrix

Research Question	Data Source
How, if at all, do HESA learning systems, prepare para-practitioners for work in the increasingly racially diverse environment of higher education? (overarching question)	
How does the cultural practice(s) of HESA programs mediate and constitute para-practitioner racial learning and development?	Individual Faculty interviews Faculty meeting notes and recordings Para-practitioner focus groups Discourse analysis: Program specific documents
How do the discourses of standards and competencies from national organizations mediate and constitute para-practitioner racial learning and development?	Discourse analysis: CAS Standards and ACPA/NASPA competencies Discourse analysis: ACPA and NASPA emails from time of research

1. *Program Mission*: What information does the program's mission provide information as to how the learning and development of educational spaces are constructed in connection with curricular or competency base structures?

2. *Program Cultural Historicity*: In what ways does the historical framing of the program provide insight into program social inheritance as expressed through language embodying continued participation in the activities of previous HESA eras (Cole, 1998)?

3. *Program Curricular Structures:* What information does the program provide regarding specific education scaffolding whereby specific classes or course

72

trajectories present particular ways of knowing and being (e.g., CAS Standards

for programmatic structure)?

4. *Program Curricular Processes:* What information does the program provide as to

specific classes and/or cognates by which para-practitioners are socialized into

particular knowledge bases (e.g., social justice emphasis, educational policy

emphasis, etc.)?

5. *Program Discourses:* How does the frame learning discourses, drawing from

larger socio-political discourses that contextualize the use and acceptance of

knowledge(s) seen as central to student affairs graduate student learning?

6. *Program Recruitment*: Does the program provide any information regarding

recruitment and/or specific populations of enrollment?

All programs listed in the ACPA 2010-2012 Directory of Graduate Preparation Programs

in Student Affairs and the NASPA online Graduate Program Directory were combined to

create a comprehensive list of HESA programs. In total, 223 HESA program websites

were examined using the operational areas allowing for the creation of a comprehensive

matrix, exploring how HESA programs construct context through situating themselves

within the larger social group or what Gee (1991) refers to as a "discourse" community of

higher education and student affairs. In that learning is embedded within these discourse

communities through social practice, the creation of a matrix provided a look at the

discursive landscape of HESA programs. As Pratt and Nesbit (2000) assert, discourse

and these discourse communities are "the means by which a group activity shapes and

orders their relationships to the social world" (p.118). In this case, how specific

programs shape and are shaped by the larger HESA discourse community.

The second phase of case selection occurred as I narrowed the matrix to a finalist

list of seven schools who presented a nuanced and concentrated understanding of the

overarching or emergent discourses across all institutions (see Table 3). This was

completed through a discourse analysis of institutional websites. In consultation with my

dissertation committee the remaining seven institutions were considered and ranked

based on research feasibility (e.g., program access, cost, and other knowledge regarding

each program). A ranked list was created, narrowing in on one HESA program at

Southern California State University (SCSU).

Table 3

Case Selection Elimination Process

Number of Programs	Program Selection Elimination Process (started with 223 programs)
214	Continues to enroll students
157	On-campus (residency) programs (57 online or less than 50% residency)
151	Master's Degree Program
127	Non-counseling/psychology based programs (e.g. CACREP accreditation)
113	HESA foundational programs rather than HESA cognates/emphasis
93	Information available regarding curricular or competency based structures in use
78	Without a specific/separate social justice track
51	Higher than 50% full-time students
39	Mission, vision, values, course requirements toward diversity, social justice, or multiculturalism
11	Program curricular history available
7	Non-religiously affiliated institutions/programs

Data Collection

In order to account for the discursive nature of learning, definitions as to what was considered data, as well as data collection methods were broad and interactive, determined in connection with the mediated and situated learning space. Yin (2014) described six overarching sources of evidence when using a case study approach, including documentation, archival records, interviews, direct observation, participant observation, and psychical artifacts. Yet, as these six sources are neither discreet nor independent, various forms of data may fall into multiple categories, promoting the researcher to consider data forms, uses, and temporality within the learning activity. As such, I drew together these forms of evidence into three larger categories – material artifacts, interviews and focus groups, and observations – to address their locations and manifestations within this case. (See Table 4)

Material artifacts.

Including documentation, archival records, and physical artifacts, *material artifacts* comprise those forms of evidence that Yin (2014) describes as stable, unobtrusive, and insightful to cultural and technical operations or practices. The material nature of these forms of evidence, allow them to be viewed repeatedly, making them stable in the real-world context of the case; unobtrusive in that they contribute to but are not created from the case study itself; and culturally and/or technically insightful as they provide information regarding practices seen as value laden or value absent. Yin (2014) argues that these three specific forms of evidence should be considered unique in their precise/quantitative or "biased" nature, suggesting researchers consider their validity with

weight to use. In contrast, I argue, in alignment with critical qualitative inquiry, that these three sources of evidence are consistent in both their material and situated nature, making all value-laden within the learning system as they define, construct, and allow for performances of cultural practice (Pasque et al., 2012). For this case study, material artifacts included course evaluation documents and rubrics, syllabi, program mission statements, historical documents regarding program construction, classroom handouts, and course readings.

They also included articulation of course assignments within observed classes and productions of knowledge (posters, presentations, etc.) as para-practitioners constitute and are constituted by the learning system. Lastly, they included those documents used by the program to attend to perceived national competency or curricular-based standards. These were the 2012 CAS standards and the 2010 ACPA/NASPA competency lists. At the time of data collection these were the standards and competency lists published and used by both faculty and para-practitioners toward their learning and development. Since that time both CAS and ACPA/NASPA have issued updated versions of these socializing documents. These updated versions were not considered during data analysis.

Table 4

Data Collection and Data Source Matrix

Data Sources	Data Range	Local HESA Program	National Organizations
Data Collection Moment 1			
Material Artifacts	--	Program history documents	National organization frameworks used by program (e.g., competency lists, curricular structures [CAS])
	--	Program structure (mission statement, course plans, etc.) documents	
	--	Course specific documents	Texts used in connection with national organization frameworks
	--	Observed course documents	
Observations	2	All HESA program faculty meetings including a curricular assessment meeting and one of the weekly faculty cohort meetings	
Beginning Analysis – Feedback Loop			
Data Collection Moment 2			
Material Artifacts	--	Additional material artifacts to be collected in connection with beginning analysis.	
Interviews and Focus Groups	5	Individual faculty interview with all program faculty	
	3	Individual interviews with program alumni (2) and field work supervisor (1)	
	2	Focus group with para-practitioner cohort	
Observations	1	Course observations in a class with the first year cohort	
	1	Course observations in a class with the second year cohort	
	2	All HESA program faculty meetings	
Beginning Analysis – Feedback Loop			
Data Collection Moment 3			
Material Artifacts	--	Additional material artifacts to be collected in connection with beginning analysis.	
Interviews and Focus Groups	5	Individual faculty interview with all program faculty	
	1	All program faculty focus group	
	2	Focus group with para-practitioner cohort	
Observations	3	Course observations in a class with the first year cohort	
	3	Course observations in a class with the second year cohort	
	2	All HESA program faculty meetings	
Analysis – Feedback Loop			

Interviews and focus groups.

Yin (2014) detailed the benefits of interviews and focus groups as allowing for

targeted, explanatory, and reflexive locations by which the researcher and case study

participants can engage in dialogue. Faculty and para-practitioner interviews and focus groups took place on an on-going basis throughout my period of data collection, as well as through email prior to and between my on-site moments of data collection. I interviewed five of the eight full time faculty members within the HESA program of study twice, once during the second moment of data collection and once again during the third moment of collection. Additionally, I engaged with faculty members in whose classes I observed in a series of short, process specific, email interactions after each class, regarding meaning making and the cultural processes of that class. I attended two in-depth faculty meetings, each lasting between three and four hours, in which faculty worked through various programmatic concerns and happenings. Toward the end of data collection I conducted one focus group with faculty, as a method of member checking, seeking confirmation, questions, critiques, and different understanding from those I was drawing from the data. I completed a total of two focus groups with first year para-practitioners and two focus groups with second year para-practitioners, each lasting approximately 90 minutes. Lastly, I completed an additional three 90 minute interviews, two with program alumni, and one with a fieldwork supervisor who is the director of the SCSU student diversity office.

For all interviews and focus groups, I used an in-depth, unstructured interview style (see appendix B for example of interview questions) , as case study interviews are likely to be fluid and driven by topics of salience connected to the interactions and contradictions within the learning systems (Rubin & Rubin, 2011). The purpose of both interviews and focus groups were toward engaging faculty and para-practitioners in

considering how they make meaning of their experiences through the cultural practices of the learning activity system toward racial learning. Over time, the goal of individual and group faculty interviews and para-practitioner focus groups was to understand what is at stake for all participants in the process of para-practitioner racial learning and development.

Observations.

In connection with the real-world setting of a case study, observation is an important and valuable location for data collection. In connection with critical qualitative inquiry and the tenets of sociocultural theories, the learning activity system itself is neither static nor stable – something without change that can be observed, understood, and reported on – rather, as researcher-observer, my presence and engagement in, with, and through the learning system contributes to the already shifting and local context- and content-laden environment. As such, observations will be an iterative process, not bound by the walls of a classroom, office, or building, though these will be some of the locations observations will take place. In particular, I completed a total of eight classroom observations. Four of these took place with three different first year cohort classes and four took place within three different second year cohort classes.

Upon case selection, data collection took place at three moments, each extending over a period of time, for a total of three non-consecutive months. The first moment of data collection took place for a week at the end of October through the beginning of November, just over half way through the fall semester. During this time, I met with faculty and para-practitioners both as introduction to this research and as the beginning of

data collection. Working alongside faculty, I collected programmatic documents, participated in a series of faculty meetings, and completed my first meeting with both the first and second year cohorts. The importance of this time in particular, was to begin to analyze program history and current configuration, gain an initial understanding of program objectives, goals, and practices, and garner insight into the how the program employs, if at all, larger discourses of preparation as found in the CAS standards and ACPA/NASPA competencies. Between the first and second data collection moments, I completed an initial discourse analysis on all documents, including all program specific documents collected and any documents from national organizations embedded within program structure. Additionally, notes and recordings from faculty meetings were transcribed and an initial round of coding completed.

The second moment of data collection took place toward the middle of November and continued through the middle of December and allow for revisiting, refining, and further rendering of *analysis in process* from the first moment of data collection. This second moment of data collection provided opportunity to reengage with all participants and dig deeper into exploring the ways in which racial learning and development are (or are not) being mediated as the semester/term progressed. During this month, the first round of interviews and focus groups took place. In total, five faculty interviews were completed along with a focus group with each of the cohorts. Additionally, I completed interviews with two program alumni to gain insight on the program from those who have completed the program, and one fieldwork supervisor to better understand how classroom learning and practice mediate para-practitioner preparation. These three interviews were

80

not initially proposed, but after the first round of document analysis, their addition to data collection provided insight into the interaction of the two central learning systems at stake in this research – SCSU and national preparation discourses. Alongside interviews and focus groups, I sat in on two class sessions, one with the first year cohort and one with the second year cohort. More in-depth classroom observation took place during the third moment of data collection, but these two sessions provided a baseline view of each cohort and their interactions within the classroom.

The third moment of data collection took place at the beginning of the spring semester and lasted for approximately one month. This moment consisted of follow-up faculty interviews and para-practitioner focus groups, as well as classroom observations. An additional eight interviews or focus groups were completed, as well as six classroom observations, and two faculty meeting observations.

In total, 673 pages of documentation were analyzed, along with 34 hours of interview and focus group recordings and 32 hours of observation recordings and notes.

Data Analysis

In alignment with my research questions, analysis revolved around faculty, para-practitioner, and national organizations understanding and instillation of cultural practices and discourses toward racial learning and development. Both questions ultimately sought an understanding as to the curricular and competency instantiations of racial learning and development within the HESA para-practitioner racial learning activity system.

Cultural practices are not simply independent variables that can be assessed separately, rather they are exist in relation to one another and are made manifest in

patterned ways (Rogoff, 2003). Further, as the unit of analysis for this study was the

activity system as a whole, analyses lead back to the level of the system and the

"historically accumulating structural tensions within and between activity systems"

(Engeström, 2001, p. 137). This understanding of contradictions illustrates the embedded

nature of dialectical reasoning within CHAT, where analysis of the system as a whole

must be considered with regard to its multiple elements and no element can be analyzed

in isolation from the remaining elements (Roth & Lee, 2007). As such in data analysis I

did not simply consider the occurrence or defining of cultural practices at the individual

level nor at single elements within the learning system, but at how elements, participants,

and practices in interaction and conflict make available particular ways of racial learning

and development for para-practitioners.

Case study as a method does not provide particular nor outlined modes of data

analysis. Rather, it is for the researcher to distinguish the modalities needed for

appropriate data analysis. I utilized both and indicative and deductive approach to

analysis, in order to center the activity systems, while conceptualizing their instantiations

through interactions with and among the elements. Beginning with a thematic analysis, I

coded all documents (e.g., material artifacts, researcher memos, interview and focus

group transcripts, etc.) using the elements of CHAT to bring to light those cultural

practices and discourses understood as fundamental to the activity system at stake. Once

particular practices and discourses began to emerge, analysis moved toward a deductive

application of the four questions inherent in third generation CHAT (i.e., who, why,

what, and how of learning) upon the data, eliciting ways of being or doing student affairs

practices from those cultural practices and discourses central to the activity system. This approach is what Yin (2014) details as the use of theoretical propositions toward the creation of analytic properties.

Lastly, I used discourse analysis on all material artifacts and transcripts toward exposing moments of meaning-making and or moments of situated possibility (Fairclough, 2006). This use of analysis provided the ability to consider how particular practices, discourses, tools, rules, and ways of being in the classroom made possible or limited particular performances or constitutions of racial learning and development.

Goodness

Case study designs are often unstructured to account for the fluidity of the field and the social construction of knowledge over time, leaving depth and clarity of perception and soundness of communication with regard to data analysis and representation as two areas of concern for researchers (Stake, 2005). Traditionally, both areas involve triangulation as they require the researcher to account for saturation of data collection and adequacy of analytical explanations and rendering with the goal of accounting for the perceived subjective bias toward verification (Flyvberg, 2006). Critical qualitative analysis argues that questions regarding validity, reliability, and adequacy are grounded with post/positivistism and the continued use pseudo-scientific discourse in framing hallmarks of research practices (Denzin & Lincoln, 2005; Pasque et al., 2012) and correcting one's tendency to embed pre-existing interpretations upon data (Flyvsberg, 2006). Rather, the rigor of case studies takes place throughout the period of data collection, as the researcher is engaged and participating in the iterative and

generative process of study, whereby the researcher tests views, perceptions, and analyses in constant interaction with the participants as the practices unfold (Flyvberg, 2006).

As a researcher, my explicit attention to the mutually constituting influences of situated learning and knowledge with regard to the social, cultural, political, and historical contexts of the participants, was only made possible as I engaged with participants in understanding and conceptualizing their own meaning making. This shifts the belief of researcher as neutral or objective instrument researching the case at hand to the role of the researcher as embedded in the case study with and alongside participants simultaneously making meaning and making sense of that meaning-making.

This study, though not adhering to positivistic measures of validity, seeks to be good research measured by its ability to answer those questions at its center, by providing an in-depth, context-dependent rendering of para-practitioner racial learning and development as the outcome of HESA learning activity systems. Flyvberg (2006) argued "the proximity to reality, which the case study entails, and the learning process that it generates for the researcher will often constitute a prerequisite for advanced understandings" (p. 236). This prerequisite occurred through my adherence to a case study approach that utilized multiple and shifting avenues of evidence in context, exploring the questions at hand alongside participants, my role as the researcher drawing from knowledge and literature bases to expose the ways in which HESA programs and national organizations make possible or limit para-practitioner racial learning, and the study's ability to contribute to the goal of CHAT – the creation of new, more human activities (Cole, 1998).

84

Researcher Reflexivity

Lincoln and Denzin (1998) affirm that following the terms ontology, epistemology, and methodology "stands the personal biography of the gendered researcher, who speaks from a particular class, racial, cultural, and ethnic community perspective" (p. 23). My own positionality within the research is important as it not only further contextualizes the research, but also reaffirms the fractured nature of identity and representation within the context of this case study. However, as I completed this research and have continued to work through its implications, decisions as to how to my statement of research positionality should read have shifted.[8] As is discussed in chapter seven, para-practitioners call for the practice of authenticity, not simply conversation about authenticity. As Nathaniel states, "*If we can't be authentic, if we can't be passionate, and we've said that we're a social justice program, to me it contradicts it. 'Don't be yourself, don't show emotion, but be social justice minded.'*" To heed his call, I employ Williams' (2016) understanding of *radical honesty* to explore my location within this research. I further draw from my research memos and notes in its rendering.

I am (soon to be Dr.) Kristin L. Deal. I identify as a White woman. During my youth I learned to rely on narratives and discourses of my Irish and German ancestors who immigrated to the United States and hustled for their survival in the 18th and 19th centuries, depoliticizing and confounding race and nationality. I am White. By all accounts under the historical and contemporary definitions of race in the legal and social frameworks of this country, I am White. I grew up in Southern California, in a White

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[8] My original researcher positionality statement is located in appendix C for reference.

flight town on the outskirts of Los Angeles. My racial socializations and understandings are closely linked to my memories of Los Angeles between 1992 and 1995, or between the Rodney King trial and the OJ Simpson trial. Growing up, my racial learning and development was distinctly mediated by where each Black man sat in the courtroom; was he the victim or the defendant? Was I to pity him or despise him? The invisibility of my own body alongside the media fueled, hyper-visibility of their bodies mediated an institutionalized and perceived objective narrative of what it meant to be White in my hometown. I provide this context because I believe that our learning, unlearning, and relearning of race – its histories and our histories with it – is a complex socio-political project that requires us to make visible the ways our identities have and continue to contribute to power regimes and inequity.

As a White woman who presents as cis-gender, I am common in education; I am emblematic of a majority of K-12 educators in this country. I am one of many Deals who have pursued not only higher education, but terminal degrees in education, making me not only one of a few worldwide who have engaged in the doctoral process, but drastically over-represented in that number as a member of this particular family. There is unbridled privilege in my educational lineage, what Harris (1993) referred to as the property value that comes with my inheritance of whiteness. I am a fourth generation college-going woman on one side of my family. I simultaneously hold great pride in that knowing and great tension in that understanding, as they go hand in hand. More often than not, it is the picture that sits on my desk of my great grandmother, Jennie, in her

graduation dress and spectacles that reminds me of the importance of the work of racial

justice.

For my participants, this convergence of identities, when coupled with my

feminist epistemologies, was possibly read not only as innocent and non-threatening but

also valiant or at the very least thoughtful. This de facto stereotyping of White women is

different than how my colleagues of color would have been perceived in the same

environment; bringing to light the unproblematized belief that White academics' anti-

racist research stands in perfect solidarity with people of color (Thompson, 2003). It

does not. I do not.

My work, my research, and my commitments to anti-racism stem not from a

notion of shared experience, nor from a belief in the ability to completely abdicate my

Whiteness. Rather it is in a space of communal struggle I work to make visible and

interrogate those policies and practices entrenched in the socio-political and socio-

historical regimes of racism, toward the instantiations of new and more humane ways of

being and knowing.

Reciprocity

In alignment with socio-cultural theories of education and critical qualitative

approaches to inquiry (Pasque et al.,2012), it was important that I engage with

participants toward mutually beneficial outcomes. Over the course of my months on-site,

faculty and para-practitioners willingly provided of their time and insights into their

experiences and goals for the program and their work. In giving back, I have contributed

letters of support to the tenure files of a few faculty, as well as providing both letters of

support and calls of recommendation to para-practitioners in their recent job searches.

Additionally, I will be providing the program with an execution summary of the findings,

as well as program specific information that did not make it into this research. My hope

is to continue to work alongside the faculty at SCSU toward their goals of racial learning

and advocacy.

Conclusion

In this chapter I described my use of critical qualitative inquiry and sociocultural

theories as ontological and epistemological frameworks to guide my research of the

situated and mutually constituting learning space of HESA activity systems. I described

my use of a case study approach including the use of material artifacts, interviews and

focus groups, and observations as modes of data collection, as well as providing an

example of an analytical matrix. Lastly, I addressed the implications of goodness of this

research and my researcher positionality as ways of making explicit my role and goals of

this research. In the next chapter I will center the SCSU program by providing a

cartography of the case at hand, and exploring the multiplicity of elements, discourses,

and possible instantiations of para-practitioner racial learning and development.

CHAPTER FIVE

The centering of the entire activity system as the unit of analysis and its historical

context are key components of third-generation cultural historical activity theory.

Previous iterations of CHAT focused on the movement of individuals (subjects) within

the system toward higher/vertical levels of development, drawing from its roots in

psychology and location within child development. However, as discussed in chapter

three scholars using third-generation CHAT to reconceptualize learning by locating

development within the interactions of multiple historically bounded activity systems

(Engeström, 2001). This shift allows for a movement away from reductionist notions of

inductive or deductive learning, to learning as contextual, multi-voiced, and historically

constituted across and within systems. Rather than simply seeing a HESA program as the

sum of its parts (inductive) or its parts purely as products of a mechanized system

(deductive), viewing HESA racial learning as an activity system opens up ways of

considering outcomes as dynamic and unstable productions of development, constantly

mediated within the discursive process. In this chapter, I will map the activity system of

the HESA program at stake in this research, locating it in time and space in order to draw

out the various elements and possible relationships that mediate para-practitioner racial

learning. Additionally, I will complete this chapter by contextualizing the possible ways

in which participants entered the learning system. In alignment with CHAT, members of

the activity system are without their own histories, giving context and depth to their presence within the learning system (Rogoff, 2003; Roth & Lee, 2007), thus, I will provide further background on the case including analytical descriptions of some of the faculty and para-practitioners whom participated in this research, as well as a description of larger national happenings that impacted and mediated these learning systems. .

Mapping Racial Learning: A Case at Southern California State University

On a warm fall day in early November of 2014, the Higher Education program faculty members at Southern California State University (SCSU) sat around a series of tables in classroom on the fifth floor of an academic building. Situated on the southeast corner of campus, University Park academic building houses multiple disciplines and departments, including the extended education program(s), the College of Communications, and the College of Education. Opened in 1970, the building was originally a privately owned business complex across the street from a burgeoning campus. Since its acquisition in 2000, the university has remodeled the building – turning offices into classrooms and administrative suites – yet, with its rectangular shape, flat roof, and modernistic architectural structure, University Park retains its feel as a 1970s-era office tower.

This faculty cohort meets every Wednesday afternoon for two hours to discuss the program at large, administrative processes (e.g., recruitment, admissions, and enrollment), any concerns regarding particular students or groups of students, and to check in with each other, both professionally and personally. There is no question that this group of faculty is committed to the work of higher education, and along with the

90

labor of the profession they too are genuinely interested in the happenings of each other's

lives, continually working to build their own cohort of colleagues.

Today though is not an average meeting. Faculty members quickly and

collectively decide to move all clerical and organizational tasks to the next meeting to

focus on a racial incident that took place on an Ed.D. online discussion board[9].

Throughout this semester's course, students were required to present on a topic of

interest, connected to the course and the current landscape of Higher Education

leadership. After last week's class, the student presenter, as a way of both providing an

assessment of her presentation and moving the presentation to a location of practice,

posed follow-up questions online for her colleagues to complete. To the questions posted

after her presentation on Black/African American identity development, a White student

titled her engagement with the questions, "Response by Emily Miller – Happy Racist."

She continued.

> This is not popular, but the African American populations have been mistreated in
>
> the past and I'm sorry for that, but they continue to focus on the past and don't
>
> attempt to try to make positive changes. … They are content, for the most part,
>
> with relying on government handouts and don't think about trying to better
>
> themselves. … What is missing in the African American/Black community today
>
> are leaders who don't blame everything on their race, but serve to inspire others

[9] The focus of my research is the racial learning and development of Masters level
students; however, this episode stands as both a moment of learning and development
across the activity systems and helps to further contextualize the elements within CHAT
with regard to this higher education and student affairs.

including the next generation. Martin Luther King, mentioned race but he was trying to motivate people to change their circumstances, change their environments, change themselves. Instead, people such as Jesse Jackson, and Al Sharpton only focus on the injustices that have taken place but don't do anything to encourage the community to better themselves. These "leaders" are not empowering their followers to better themselves but just creating unrest and conflict. African Americans today don't have enough credible role models or support from their families and peers and that is not something money can buy. (sic)

By the time the faculty met, Emily's response had been seen by nearly all of her classmates, a few students had made contact with specific faculty members looking for guidance, and the next class session was just over 24 hours away. During the nearly three hour meeting, these eight faculty members took time to acknowledge their own personal reactions, sought greater understanding of what occurred, and engaged in a difficult and productive conversation. Noting that Emily not only holds an executive-level position at a local community college, but is also a second year doctoral student in a program that names the "promotion of diversity" as an expected professional disposition, Dr. Sharon Snyder, one of the program's founding faculty members asked, *"How do we get students where they need to be?"* The ubiquity of this question is at the heart of educational discourses writ large, as well as drawing from student affairs' current location in the era of student learning, as it calls attention to the belief that learning should be purposeful in its efforts, moving those involved toward desired (and possibly shared) objectives

92

(ACPA/NASPA, 2004, 2006). Within CHAT, this question centers participants (subjects

and community) within the learning system, in this case students and faculty, and

marshals an inquiry as to what elements (rules, artifacts, and division of labor) are

contributing to and mediating the object and outcomes of learning. Lastly, it posits the

presence of a defined rubric of knowledge (dialogic nature of activity systems), or simply

put, those things that practitioners should know in order to practice the standards of

student affairs. I will use this question to map the activity systems at hand and begin to

expose possible relationships within the systems of para-practitioner racial learning (See

Figure 4).

Figure 4

HESA Para-Practitioner Racial Learning Activity System
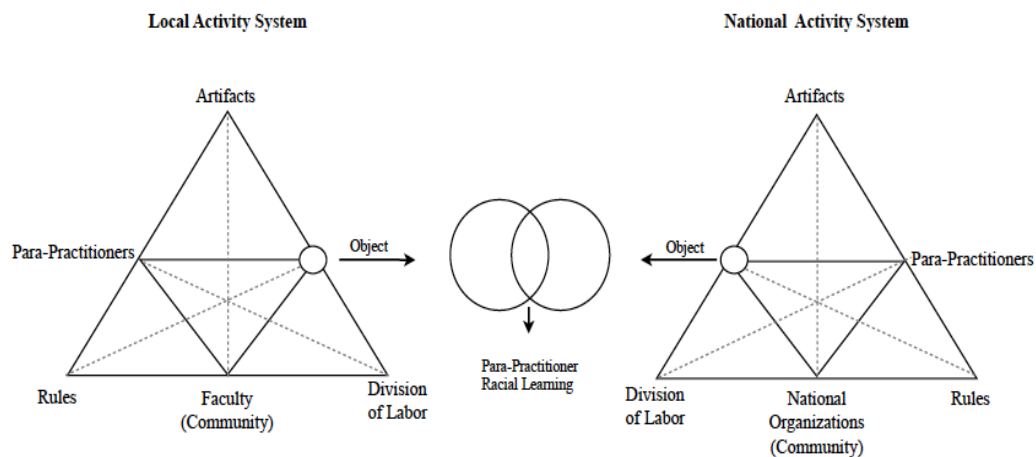
"Where they need to be": Objects and Outcomes of a Racial Learning

System

The higher education master's program at SCSU began in 2008, under the

guidance do two senior student affairs faculty members, Dr. Sharon Snyder and Dr. Paul

Franssen. Though there are multiple HESA programs in the greater Los Angeles area,

the established local master's program in the state university system is a three-year,

counseling based program, leading faculty and administrators to launch a new student

affairs two-year program with an administrative and organizational leadership emphasis.

From its inception, the founding faculty members made social justice a core foundation

of the program. In the seven short years of the program's history, its weight and

emphasis has been felt across SCSU's College of Education. Under the leadership of the

founding HESA faculty, the College of Education made a commitment to "just, equitable,

and inclusive education," commonly referred to in the halls of University Park as *JEIE*.

In 2012, the College adopted a set of "professional dispositions expected of [graduating]

candidates," with the first disposition locating the *promotion of diversity* as a key

expectation of graduates. This disposition states that,

> Candidates demonstrate a commitment to just, equitable, and inclusive education
> that meets the needs of all students in a caring, respectful, and non-discriminatory
> manner. In their work as future teachers and educational leaders, candidates
> identify and provide the academic support necessary for all students to attain
> high-quality outcomes. Candidates respect and value the inclusion of multiple
> perspectives, voices, styles of learning, and abilities, and are responsive to
> students' diverse back grounds and experiences.

Further, the College requires that all educational programs provide evidence as to the

curricular location by which students will learn about and engage in each disposition;

working to embed diversity and inclusion into academic training for students. At the

HESA program level, diversity and social justice mindedness and action are employed as

indicators of successful completion of study. From its outset the founding faculty

members drafted five *core learning domains*, scaffolding the HESA curricula and

framing all assessment and evaluative efforts. The second domain, *social justice and*

advocacy, states that para-practitioners will become,

> … social justice advocates who are able to draw upon a deepened understanding
> of their own cultures, the cultures and characteristics of college students, and
> institutional structures in order to develop educational programs that promote
> educational access and success for all students, especially those from historically
> underrepresented populations of students. (SCSU HESA Program Evaluation,
> 2010)

For Dr. Paul Franssen, the construction of the learning domains was both

contextual and aspirational. At the time, student affairs as a profession was instilling the

use of assessment frameworks to evaluate not only programmatic events but academic

enactments as well. Dr. Franssen shared that the faculty "had a very strong commitment

[to] have a conceptual framework for students that was meaningful and relevant, that

connected to what student affairs as a field may look like for them in their careers"

(Franssen, Personal Communication). As such, the learning domains are presented to

para-practitioners at orientation, but are embedded in the admissions process and

interviews, providing moments of socialization, both into the HESA program and the

program's conceptualization of the needs of student affairs as a field. All course syllabi

include the definitions of the core learning domains, and an indication of how

assignments engage para-practitioners in the development of program objectives (See

chapter six for a more in-depth analysis of the curricular construction at SCSU). In

essence, the faculty have provided para-practitioners with a learning road-map; drawing

connections with their coursework to the expectations of the profession at large. How

faculty understand these learning domains and engage them within the classroom as a

way of linking learning to the profession is different for each faculty member and will be

discussed further in chapter six. However, these links between a para-practitioner's individual or cohort-based projects and the expectations of the profession is of critical importance for the faculty. These learning domains are an explicit discourse outlining where faculty want para-practitioners to be upon graduation and thus, how they make sense of the objectives and outcomes of the SCSU HESA program.

Moreover, these objectives and outcomes are mediated by the discourses of the national associations. Dr. Snyder's question (i.e., "how do we get students to where they need to be?") exposes the embedded conversation occurring between the local and national standards of practice. Those knowledges and dispositions perceived as pertinent for practice and employed by HESA programs are formed, re-formed, and in some cases are loosely regulated, by national organizations, such as NASPA and ACPA (Blimling &Whitt, 1999; NASPA & ACPA 1998, 2010; Smith & Rodgers, 2005). In discussing the connections between the HESA curricular objectives, para-practitioners competencies, and the location of national organizations within the field, Dr. Franssen stated,

> In almost every other helping profession, we have some level of licensure or supervision or some kinds of process that is used to help in that socialization and the development of skills ongoing beyond the master's degree. The closest that we have is our professional associations. This is where our structure is at this point. But I think it's just critical, you know really a matter of integrity that our students graduate and have a connection to the professional associations in order to help them work through that new professional development that is so challenging and so critical.

This approach to understanding national organizations as a location of professional standardization and socialization in association with master's level student affairs programs is explicit in the standards and competency lists as well. Chapter two discussed the historical construction and use of standards and competencies in student affairs and exposed the location of race and racialization within student affairs preparation over time. The CAS Standards and, more recently, the ACPA/NASPA competencies provide conceptual frameworks for the profession.

Dr. Snyder and Dr. Franssen drew from the national discourses and their work in higher education and student affairs, toward conceptualizing the location and process by which para-practitioners would engage in such learning. Dr. Franssen shared,

> Dr. Snyder has a much stronger commitment to [CAS] than I do. You know, and there's real value in some of the earlier generation's student affairs dialogue and documents. She's very well grounded in that set of discourse and so that's what – you'll see a lot of that in our curriculum, you see it in the design, the delivery. Things like theory to practice to theory work…. On the other hand, I've been more involved in the last 15 to 20 years in the generation of *Learning Reconsidered* and professional competencies. I'm a NASPA person, I mean that's what – I've spent so much time within that organization, so you will see that in, maybe not in the evaluation documents, but in the way courses are set up. So that's where you see some of that negotiation of how to we pull these two eras together and also having a healthy critique back and forth.

97

As Dr. Franssen described, in its relative youth, the SCSU program is situated between the two ears – student development and student learning – that mediated the training of the two founding faculty members. Thus, the question of "where [students] need to be" exposes the local and national object at stake in these intersecting activity systems. Faculty members at SCSU constructed a program to attend to both local and national needs in the profession, with a specific commitment to the shared objective and outcome that diversity and social identity remain as meditating and constraining elements within the context of American higher education. By linking their program domains to the goals proposed by national associations, they illustrate the interconnectedness of the profession through the preparation of para-practitioners.

However, as experienced in the moment of learning with doctoral student Emily Miller, these objects and their shared outcome with regard to racial learning are indeed complex, fractured, and ambiguous. During the meeting, faculty members acknowledged that though they have outlined where they desire para-practitioners to be upon graduation, there are multiple elements at play, impacting and re-imagining the possibilities of racial learning and development for each student and cohort. Thus, the objects and outcomes expressed by both the local HESA system and the national associations are critical to ensuring that an academic program is offering what the profession, through representative consensus, has deemed necessary to graduate prepared student affairs and student services professionals," (CAS, n.d., p. 1). These moments of racial development are fractured at best, as the interacting elements of any unique activity

system both provide opportunity and constrain the possible instantiations of race learning (Engeström, 2001).

"Students": Subjects and Learners

As discussed in chapter three, para-practitioners stand as the central subjects of the HESA racial learning activity system, both at the local and national level (Figure 4). Subjects of the activity system are neither passive participants nor static figures. Their own social histories, cultural practices, and ways of being and knowing enter the activity system with them (Engeström, 2001; Rogoff, 2003). Yet, subjects within the learning system can be both individuals and a group/cohort of individuals, complicating a purely additive view of individuals within a learning system (Engeström, 2001). As a subject, a group of individuals are understood to be a collective unit, engaging and working toward the learning object corporately. In this sense, each group of para-practitioners creates a unique learning system, making both their social and individual locations of importance to the activity system as a whole.

The HESA program faculty at SCSU, with an understanding as to the importance of individual para-practitioner socio-cultural history and the potential substantive interaction among para-practitioners, utilize an intentional cohort-based model, where para-practitioners progress through the program as members of a group. Faculty members carefully construct each cohort starting with the admissions and interviewing process, taking into account the students as both individuals and as a collective whole. In alignment with the mission and values of the program, para-practitioners as members of a cohort are integral to each other's learning and development throughout their time in the

99

program. When discussing the location of race as a mediating factor within cohort construction, Dr. Barbara Parkes further complicated the notion of cohort within context.

> Our – my master's students now are so – they're so different than in a lot of places in the country, what [our] cohorts looks like and their backgrounds and everything… it really does fit with Southern California though I think. That's how I expect it to be. To me the other way is being predominantly White, which is odd actually from my background.

Here, Dr. Parkes draws a connection between the backgrounds and possible experiences of each para-practitioner cohort and location of the program in Southern California. For her, the population of the program (i.e., what they racially look like and their experiences) should be indistinguishable from Southern California as a location of practice, affirming Engeström's (2002) understanding of the mutual inclusivity of individuals and the community plural, or Lave and Wagner's understanding of communities of practice (1991). Dr. Parkes approach moves from simply understanding a cohort as a sum of its members contextualized in their environment, to an alignment of the individuals, cohorts, and context. This shift toward locating the individual in the plural and the plural among individuals, asserts that learning itself can never be decontextualized (Lave & Wagner, 1991); that it is foundational that the subjects of this learning system, the para-practitioners that is, be thought of as both individuals and a cohort situated in a community of which they are actively mediating and being mediated by. As para-practitioners interact with, constitute, and are constituted by the elements

within the activity system, as they move between the social and psychological planes of learning, the object of the system has the potential to change (Engeström, 2002).

This shared nature of subject as individual and collective is seen in the faculty's deconstruction and contextualization of the learning moment within the doctoral program. After one faculty member stated with concern, "We have are having no impact on [Emily]. She has been in our classes for over a year and now this?" Dr. Carl Sato took a moment to reframe the situation. "Look across the responses, its not just [Emily] sharing troubling understandings of race. Look at Arthur's response. He is drawing from the model minority myth, exhibiting internalized oppression. And some other students are post racial in their thinking." Dr. Pamela Dean followed, "We need to look at each student in the larger context of their writing, but also as the group in larger context of their learning over time." Dr. Sato's and Dr. Dean's comments re-focused the conversation, not away from Emily, but by placing Emily in context – alongside her colleagues and within time. This shift signals the simultaneous nature of individual and cohort member as well as the multiplicity and dynamism of the activity system. Though it was Emily's blog post that centered the felt need for this faculty meeting, her response should not be read out of context from her colleagues responses, as it was made possible within the situated and mediated activity system.

Looking more closely at the situatedness of SCSU HESA cohorts, their location in the larger national student affairs profession illustrates their uniqueness. Though little to no research exists as to the racial composition of HESA programs nationwide, compared to the available para-practitioner data sample (Turrentine & Conley, 2001), the

101

HESA program at SCSU is consistently above the national average with regard to their enrollment of racially diverse cohorts (See Table 5). These para-practitioners bring with them their own racialized lived experiences, whether apparent to them or not, as well as a spectrum of engagement with issues of racial equality and equity including their undergraduate majors and minors, previous research and work experience, and community activism. For faculty, all of these experiences are taken in to consideration when building out the collective whole of each cohort.

Table 5

SCSU Cohort Demographics

Year	Female	Male	Black	Asian/ Pac. Islander	Latino/a	Native American	White	Multi-racial	Other	Total
2008	16	3	0	2	6	0	9	0	2	19
2009	17	8	5	5	4	0	7	4	0	25
2010	35	10	8	9	12	0	13	3	0	45
2011	33	12	4	10	19	0	8	4	0	45
2012	27	15	5	6	19	0	11	1	0	42
2013	21	10	5	9	11	0	5	0	0	31
2014	24	8	6	4	16	0	2	2	2	32
Total	**173 (72%)**	**66 (28%)**	**33 (14%)**	**45 (19%)**	**87 (36%)**	**0 (0%)**	**55 (23%)**	**14 (6%)**	**4 (2%)**	**239**

This research included members of the 2013 and 2014 master's level cohorts as they were completing their first and second years in the HESA program. As seen in table 5, both cohorts are a majority female and are overwhelmingly comprised of historically racially excluded populations. In total ten para-practitioners, and two alumni participated in a series of interviews and focus groups (see Table 6), while all para-practitioners were observed in class (See table 7).

Table 6

Focus Group and Interview Participants

Name	Program Year	Race/Ethnicity	Gender	Preferred Gender Pronouns
Cecilia Ku	2nd Year	Chinese American	Woman	She/her/hers
Hazel Gutiérrez	2nd Year	Latina	Woman	She/her/hers
Ava Carrera	2nd Year	Latina	Woman	She/her/hers
Alexandro Ruiz	2nd Year	Latino	Man	Him/he/his
Shawn Walsh	2nd Year	White	Man	Him/he/his
Anna Quinn	2nd Year	White	Woman	She/her/hers
Madison Griffin	2nd Year	White	Woman	She/her/hers
Nathaniel Thomas	1st Year	Black	Man	Him/he/his
Lizbeth Mendoza	1st Year	Latina	Woman	She/her/hers
Josh Samuels	1st Year	White	Man	Him/he/his
Marcos Lazaro	Alumni	Latino	Trans*	They/them/theirs
Natalia Ramos	Alumni	Latina	Woman	She/her/hers

The "We": Faculty, National Organizations, and the Community of Learning

Central and implicit to the orienting question are the active participants of the

inquiry, those that are indicated as the facilitators of learning – the "we." Communities

of learning in CHAT include those individuals and groups involved in aiding the subjects

of the system in reaching the object. Though there are multiple individuals invested and

engaged in para-practitioner learning, this case study looks specifically at the location of

faculty and national organizations as members of the learning community. At a high

level, the community engages in the activity via their shared involvement and interest in

the object of the activity system and interactions between subjects and the community are

central to the process of meaning-making and interpretation of the object (Vygotsky,

1978). Within their respective activity systems, faculty members play crucial roles as

community members contributing to and guiding the learning of the HESA students. At

SCSU, the faculty cohort consists of eight full time faculty members, with one or two

additional adjunct faculty members each semester (See Table 8). These faculty members

each bring with them their own socio-cultural histories, racialized identities, areas of

research, and histories of engagement in the fields of student and academic affairs.

Table 7

SCSU Classes Observed

Course Title	Faculty Name(s)	Para-practitioner Year	Number of class sessions observed
Organizational Leadership	Dr. Hernandez	1st Year	1
Instructional Leadership	Dr. Sato	2nd Year	1
College Students' Characteristics and Cultures	Dr. Hernandez & Dr. Parkes	1st Year	2
Introduction to Educational Research	Dr. Dean	1st Year	2
Higher Education Fieldwork	Dr. Sato	2nd Year	1
Professional Seminar in Leadership Development	Dr. Cabrera	2nd Year	2

Beyond the faculty sitting around the table; those of whom will make decisions on

what to do with regard to Emily and her classmates, the national organizations and their

discourses with regard to higher education and student affairs are also community

members in the HESA learning system. National organizations, as a community within

the learning system, engage in the defining of knowledge, dispositions, and skills seen as

important and relevant to the field with regard to social justice and in particular race. As

a community their interaction with para-practitioners at the local level may seem distant,

this is not actually the case as national organizational membership includes faculty and

practitioners working on campuses nationwide. Thus, though these two communities are

presented visually as discreet in the CHAT model, they are not mutually exclusive.

Faculty and national organizations are isomorphic in nature, as they produce and are

produced by one another. Faculty members at SCSU utilize the standards and

competencies of practice detailed by the national organizations to scaffold the academic

experience of the para-practitioners.

Table 8

SCSU Faculty Cohort

Name	Faculty Position	Race	Gender
Dr. Sharon Snyder	Professor	Black	Woman
Dr. Paul Franssen	Associate Professor	White	Man
Dr. Barbara Parkes	Full-Time Lecturer	White	Woman
Dr. Pamela Dean	Associate Professor	White	Woman
Dr. Carl Sato	Assistant Professor	Japanese American	Man
Dr. Robert Hernandez	Professor	Hispanic	Man
Dr. Donald Williams	Full-Time Lecturer	Black	Man
Dr. Xiao Suen	Assistant Professor	Chinese	Woman
Dr. Elaine Cabrera	Adjunct	Filipino American	Woman

These faculty members have and continue to be members of national associations and

have contributed substantially to the creation, drafting, and finalized guidelines and

competency lists. For example, Dr. Franssen sat on the committee that recently worked

to update the ACPA/NASPA competency lists and descriptions, and Dr. Snyder, in her

over 30 year career in student affairs has been the recipient of some of the most

prestigious awards from the national organizational. Additionally, these are similar, if

not the same, organizational discourses that mediated the learning of faculty members,

including the faculty at SCSU, when they were graduate students and this simultaneity is

exposed as the HESA faculty deconstructed what occurred on the class online discussion board.

Once establishing an understanding of the sequence of events, Dr. Snyder began the conversation by stating, "Emily is in the angry stage of identity development. The racist attitudes on the page are uncensored and unquestioned. Knowing that [the presenter] would read it –that is hurtful." Dr. Xiao Suen continued, "[Emily] is in the ignorance stage, but she isn't supposed to be there now, this is her second year in the program. Are we as faculty, as a program, missing something?" Other faculty members joined in, pointing out other "problematic statements" among the contributors to the discussion board, including moments of internalized racism as students draw from the model minority myth to describe themselves or the use of colorblind language – "I do not identify myself by a color rather I identify myself as a male human being here on Earth to experience the creation of God." At this moment, the faculty members provided a perspective as to their own socialization within the field as well as implicit understandings of racial learning.

First, faculty members enter the conversation through the use developmental stages within racial identity models (i.e., the angry stage and the ignorance stage), seeking to understand the students through a particular developmental lens. This presents a discourse of race and by extension racism as a series of behaviors (i.e., "Knowing that [the presenter] would read it – that is hurtful") and perceptions (i.e., "I do not identity myself by a color rather I identify myself as a male human being). Faculty are drawing from the discourses of HESA found in and prescribed by the national organizations to

106

understand the ways in which Emily and her classmates as subjects are engaging in and with the object of racial learning. Second, their comments pose the possible existence of trajectory (i.e., "she isn't supposed to be there now…") toward a more racial conscious space via the curriculum in use (i.e., "this is her second year in the program). Simply, racist perceptions and behaviors (internalized or personal-mediated) should be ameliorated as students' progress through the HESA program. As discussed in chapter two, the era of student development within the history of student affairs, speaks to this approach, highlighting the socialization of faculty members as the learning system has replicated itself over time.

Faculty members are pulling from the discourses and epistemologies (historically) available to them and codified as artifacts/tools of learning in the national standards and competencies. These discourses then have become part of the frameworks and competency lists for HESA faculty use to link the SCSU programmatic learning domains to the CAS standards.

Rules and artifacts of learning will be touched on in the next section, but what is of importance when examining the communities within and across the HESA racial learning system, is that the organization of the elements within the learning system are not only reified as faculty members use or engage with them in the classroom or in response to contextualizing their students, but as faculty members, who are also members of the national organizations, produce and re-produce the very standards and competency lists used as frameworks for their HESA programs and classrooms. More simply stated, the role of faculty as teacher, faculty as researcher, and faculty as a working member within

the national organizations that govern HESA programs and perceived outcomes, instantiate and enact particular modes of understanding, defining, and performing race across local and national learning systems. The "we" then, exists as a singular and duplicitous community, in which there is a concurrent nature to faculty and national organizational member and leader (Engeström, 2001). In addition, notions of race and racism as behavior and perception are not individually held ideologies; rather these exist and are grounded in the cultural and curricular practices of HESA as a profession and society at large.

Faculty are simultaneously professors and researchers, using the very structures they help to create as contributors to the national organizations in their curriculum, pedagogies, and ways of understanding the field and their students. Faculty members are thus community members within both the local and national learning systems, albeit with differing and possibly competing roles – *Faculty as Researchers* and *Researchers as Faculty*. Analysis of this isomorphic nature will continue throughout the remainder of this research, as it has implications for para-practitioner racial learning, zones of proximal development, and opportunities for expanded learning.

The "How": Tools, Rules, and Divisions of Labor for Racial Learning

The final components of the activity system are those that mediate the relationships between the subject, object, and community. Rules, tools, and division of labor problematize causal understandings of learning as they expose the complex, iterative, and generative possibilities of learning as an activity. Rules and tools provide arbitration to the subject's interaction with the object and the community of activity, and

108

they may be implicit or explicit, known or unknown to those within the learning system (Engeström, 1987). Division of labor includes both the horizontal distribution of labor among participants in the activity system, as well as the vertical division of labor (e.g., power, access to resources, incentives, and positions) among the participants (Engeström, 2001).

Much research has been done on these elements within educational settings, though often categorized under different terminology. Specifically exploring the way that race and racism is present and mediated within educational settings, scholars have asserted that the use and presence of inclusive pedagogical practices including the centering of voice and lived experience, purposeful use of scholarship of racially diverse scholarship and curriculum, the democratization of the classroom, and engaging the whole student (i.e., intellectual, emotional, political, spiritual, etc.), aim at transforming the classroom space by engaging the unspoken educational rules, tools, and division of labor (Tuitt, 2003, 2008). This work has further exposed the reality of race as an educational factor, mediated by rules, (often symbolic) tools, and division of labor in the process of attaining educational objects and outcomes.

As discussed above, these moments of racial development within and among activity systems is complex and unique, as the inter- and intra-acting elements of any activity system provide opportunity and constrain the possible instantiations of racial learning (Engeström, 2001), complicating the formative and substantive ways in which a tool or rule of racial learning may provide a stable or predictive path toward the object of racial learning. However, as faculty members continued to engage in considering how to

approach the controversy of Emily and her classmates, they called upon various rules, tools, and understandings of the division of labor to explore possible programmatic elements and their roles in the activity of racial learning.

After discussing possible locations of racial development that Emily and her classmates may inhabit, faculty members began contemplating their student's racial learning in context of the tools and rules employed in the program with the aim of racial development. Considering specifically Emily and her cohort, faculty questioned the use of certain texts and assignments purposefully placed and constructed within the classroom setting toward mediating racial learning and development:

Dr. Snyder: How can you read Spring[10] (2014) and still write this?

Dr. Suen: You can. Students can. In Chinese we have a saying, "… military is a paper tiger,"[11] but when bullets hit you, when there is blood, it's different. Maybe that's the case here. Had Emily had to watch her words impact everyone in her class it would have been different. She wouldn't have had the distance of an online blog.

Dr. Williams: There are silent racists and loud racists, whether that is in the classroom or on a discussion board. Ultimately, they are the same; one is just spoken while the other is thought; one is explicit and the other is implicit. But how do we assess someone's racial understanding, even in the classroom?

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[10] American Education (Spring, 2014) is a required reading during the first semester of both the masters level and doctoral level degree programs at SCSU. Conversations centering this text are woven throughout a student's program, as well as helping to frame orientation retreats at both degree levels.

[11] Referencing Mao Zedong's (1956) statement of the United States military.

Dr. Sato: We have White students in the master's program that have shown change in

their understandings of race and themselves as racial beings, after reading the

same books. White students who respond to being the oppressor, who understand

that the system benefits them.

Dr. Snyder: We can't let students off the hook because of their race though. There are

Black and Brown students who haven't moved in their process either.

Dr. Franssen: Maybe we need to revisit the screening process with new students.

Dr. Snyder: We have to stop admitting people to this program who are racist. We can't

undo 30 years of racist socialization in [Southern California].

This exchange between the faculty members exposes the presence of various rules, tools, and perceived roles preformed (i.e., division of labor) within the activity system of racial learning and development (See Figure 5). Though there are multiple tools that faculty employ within the doctoral racial learning and development system, making the naming of them all impossible, a few are exposed here. Faculty members express the use of texts, course-based discussions, and administrative processes (e.g., admissions screening) as tools that aid in the activity of moving students toward the object of racial learning and development.

Each of these tools have a material form in either their presence or in their use as a process. Faculty members place a great deal of meaning and purpose behind the use of the Spring (2014) text, as a tool for learning toward deconstructing a student's former way of knowing educational history and educational processes. Both master's level para-practitioners and doctoral students are required to read this text during the summer before

111

orientation. It thus serves as both a material tool and a symbolic tool, socializing para-

practitioners into critical epistemologies of education. Thus, Dr. Snyder's question,

questions not only Emily's comment, but places it relevance to the use of particular and

foundational tools for the program. Dr. Suen and Dr. Williams, posit the notion that as a

tool, its ability to socialize ways of thinking must be placed in context of learned

behaviors. In this sense, tools and rules pose the possibility of differential outcomes

depending on their employment, the tacit rules enacted with regard to the system, and the

student's own prior learning upon entering the system. As Dr. Sato pointed out, this

process is not predicatively inductive – there are master's students who have read the

same books and arrive at possibly different conclusions than Emily. This tension, as the

enactment of "passing" with regard to racial learning, and the possibility of differential

learning will be discussed more in chapter six. Thus tools, when in context of the

multiple instantiations and productions of other elements within the system are both

material and symbolic – admissions screening is both a task related to a subjects location

in the system and a value laden process with the aim of establishing a space for the

system's participants (subjects and objects) to reach the object.

Further exposed in this conversation is the presence of context upon division of

labor. "We can't undo 30 years of racist socialization in [Southern California]," stated

Dr. Snyder. I this case division of labor takes into account the historical and

contemporary location of the SCSU program in Southern California, and the role

socialization within this contextual community has on participant's intra- and interactions

within the system. Thus an activity system is not removed from its place in time and

space and both its individual and group communities enact their roles within those

horizontal and vertical divisions of labor. Simply put, Emily's socialization within her

Southern California context enters in and contributes to the learning activity as she is

both mediated by the system and participants in its mediation.

Figure 5.

CHAT Rendering of HESA Doctoral Episode
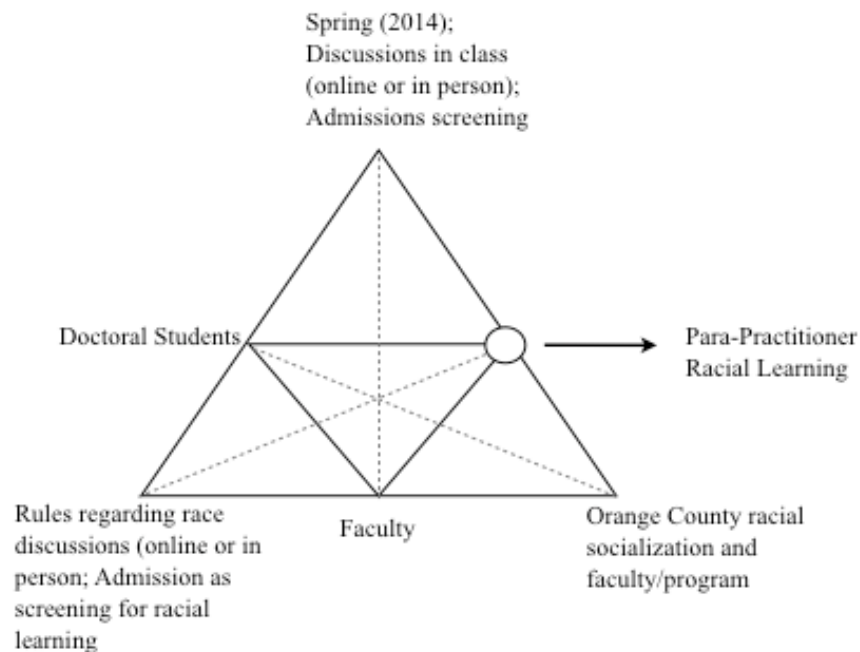
Contextualizing Learning: Situating Participants and Events

Learning activities do not occur in a vacuum. Participants, both subjects and

members of the community, have been shaped and re-shaped over their life spans,

entering each learning activity in context of those experiences. In essence, participants

are always in an active state of becoming, rather than a stable state of being. This

temporality further contextualized as social, political, and cultural happenings occur and

are experienced in both individual and collective spaces. In laying out the initial

structuring of human activity, Engeström (1987) made clear that the analysis of activity must consider the context, not forgetting the relationship(s) between individual and outside world. As such, I present here snapshots of participants in this research and events that contextualized and/or took place during the months of data collection. For the para-practitioners, I have created three composite para-practitioner profiles, each drawing back to sub-groups of para-practitioners in this study. I made this methodological choice to provide some anonymity among the participants within the study. To read a few of the para-practitioner profiles that contributed to the building of these narratives please see appendix D. For each participant snapshot, I worked to use as much of the participants actual words, shifting them as necessary into the third person. These descriptions are not meant to account for or assume the multiple ways each participants' experiences within or outside of the system interact and intra-act, making possible their ways of coming to know student affairs practice.

Dr. Sharon Snyder entered the profession of student affairs in the late 1970's. As a Black woman who herself had attended a predominately White state university as an undergraduate student, her first job was as a human relations counselor, working to provide African American and Hispanic students resources and support services toward increasing their retention. "We hadn't even gotten to the graduation thing, it was just like people would enroll, stay for a year and leave. It was like Harvard in the 1600s," she said with a bit of a chuckle. This first position anchored the wider arch of her career in student affairs, where she has served as an adviser, program coordinator, administrator, and faculty member always working to support the retention, persistence, and success of

114

students of color, first generation students, and international students, among other student groups.

Reflecting back on when she first joined the student affairs national organizations, Dr. Snyder shared, "I joined ACPA, what was then an affiliate of APGA, and it was a counseling-based profession. I saw that there was an organization for non-white concerns; that's what they called themselves and their publication, the Journal of Non-White Concerns. The articles that were published in that journal were very much written for White folks to better understand people of color and the plight of people of color."[12] As a longtime member of NASPA, ACPA, and having been a participating contributor in the first iterations of the CAS standards, Dr. Snyder acknowledges the visible growth in the organizations overtime with regard to issues of race, diversity, and multiculturalism, but continues to question the reality of substantive shifts at the core of these organizations. Over her nearly 40 year career, she has watched numerous changes in the profession; however, she was quick to remind me that some changes did not hold and some were merely superficial. From conversations of representation in the 1970's, to anti-racism in the 1980's, multiculturalism in the 1990's, and diversity in the 2000's, Dr. Snyder has experienced the discursive shifts of student affairs work, commenting, "I think the fight – the struggle is different, but the fight is still there, it is still real. Cultures, organizational cultures can progress, but they also perpetuate. Student affairs cultures perpetuate."

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[12] The Journal of Non-White Concerns in Personnel and Guidance, was the predecessor to the present day Journal of Multicultural Counseling and Development. The name was changed in 1985.

Originally from the east coast, her thoughts, understandings, and commitment to racial equity were founded as she experienced the structures of race and the country's continued productions from its historical legacy with racism in 1960's. She described those early years of her career as a time full of hope. Still breathing in her predecessors songs of "we will overcome," Dr. Snyder shared that even as racism, ignorance, and acts of discrimination were weekly if not daily experiences on campus, there was still hope. As she reflected back on her career, a deep amount of hopefulness remains, though now grounded in her lens as a faculty member. Hope is in the liberatory nature of education.

> I hope that we help our students see the study of race in a social context as a real content area, as the subject area rather than just something that is, rather than just identity or representation. That's what we hoped to do with this program. That's what we still hope to do.

As described above, Dr. Snyder and Dr. Franssen together drafted, proposed, and created the SCSU HESA master's program in 2008. Their distinct commitments to either CAS or ACPA and NASPA, are present in the continued construction and implementation of the program. Further, their shared labor has been noticed and integrated into the college of education, beyond simply the higher education program, as the architects of the college's *Just, Equitable, and Inclusive Education* (JEIE) standards for both students and faculty. Their shared felt responsibility in the teaching and training of racially aware, if not conscious student affairs practitioners and educators as a whole is confirmed by their colleagues. "As long as I've been here they have been and they remain the sturdy, strong, thoughtful voices among the faculty," Dr. Williams shared,

116

"But they are different in a lot of ways and that's the beauty of it." And it is their

differences – their backgrounds, epistemologies, and histories – that ground their efforts.

Dr. Paul Franssen. "Nobody aspires to student affairs," Dr. Paul Franssen began

one of his interviews with me, "it finds you in its own way." He describes his career as a

series of those moments of finding; moments where opportunities for him opened up in

what he understands as both serendipitous and privileged ways. The series of events that

lead to Dr. Franssen becoming a dean of students in his late twenties were random at

best; beyond what one would perceive as a normal path to that position. He understands

this quick ascent into the profession as a combination of having good mentors,

unforeseen shifts at his university of employment, and "add that I'm a 6'3" White guy

and that I speak with confidence. So I hold those things in tension."

Dr. Franssen's education in student affairs occurred as the profession was shifting

from the era of student development to the era of student learning and the rise of the

present day national organizations as the creators of professional standards. This location

is clearly seen in how he understands the goals and purposes of the profession and those

organizations.

> In almost every other helping profession, we have some level of licensure or
>
> supervision or some kinds of process that is used to help in that socialization and
>
> the development of the skill ongoing beyond the master's degree. The closest that
>
> we have is our professional associations. There's a thousand and one student
>
> affairs professionals out there who have their texts on a shelf collecting dust.
>
> Some who are committed to keeping them there, collecting dust. Bringing it to

life takes that continued community work. So I believe that involvement in the

professional associations is critical in those first couple of years out [of master's

program] and really throughout the lifespan and career span.

His commitment to the importance of national organizations is embedded within the

HESA program, as para-practitioners are required to join one of the many national

organizations and take part in at least one professional development activity (e.g.,

conference, job fair, etc.). Further he remains a contributor to the ACPA/NASPA

working group for professional competencies.

In discussing those moments in life and in his career in which he began his own

journey into understanding and advocating for racial justice, he shared, that it was later in

life than for many. "Through most of my master's program I, one, did not get it, and two,

thought that I did, so I was a real problem." Not until after completing his master's

degree and moving to a larger city with a metropolitan university, did he begin to engage

in the work of racial justice in particular and social justice at large. And he continues to

work at viewing all aspects of his job through this lens.

You know, one of the draws of starting this program, of building a program is that

we were going to hire faculty and that we were going to be very intentional in

hiring a racially diverse faculty. And we have worked to change the culture of the

college at large with each retirement or each new program. Our work in

preparing, at least racially aware students means we first have to set examples of

that work in all our work.

Though much of his nearly 20 year career has been as a faculty member, Dr. Franssen never aspired to be a faculty member; his goal was to be a practitioner; however, he has found teaching to be an important place to re-socialize para-practitioners, white and students of color alike, in their own assumptions about race, education, learning, and practice. Identifying as "a White guy," he understands part of his role is the symbolic reality of his white privilege and making that a point of conversation and dialogue, making it visible as a location for critical thinking and critical practice.

Dr. Carl Sato considers his career in higher education as accidental. With a bachelor's degree in psychology and a master's degree in applied behavioral science, his goal was simple; to do something related to diversity and working with people of color. Entering what was then known as multicultural services, during the era of student development, his role was more akin to being a counselor for students of color as they attended a small public, predominately White institution. Since the beginning of his career 25 years ago, he has worked in three different states, at a variety of institutional types (e.g., 2-year, 4-year, private, public, regional, flagship, and state-wide university systems), doing campus-wide diversity work at the administrative level. He draws an important distinction here for himself between the work of administrative tasks of diversity and equity, rather than those perceived diversity tasks often engaged in as a part of student affairs.

> In my view in student affairs it gets too overly invested in understanding individual student development over institutional systemic kinds of issues that prevent students from succeeding. And there is a tendency, for whatever reason,

119

to get caught up in the language of it all, the terminology – multiculturalism to

diversity to inclusivity to social justice – there's a lot of policing around that. At

the same time, as an administrator these things need to be tied in – in getting them

to understand institutional limitations and institutional restrictions and how that's

part of the problem. I mean it's important for us and students to understand

student development theory and how that operates but they really need to get that

ecological stuff too and the issues that have to do with institutional/structural

problems that exist and how do you challenge those things. So to me that's a big

part of this diversity work for them too is trying to get beyond individualized

perspectives of race, of diversity, and all these things, and then trying to

understand these bigger systemic, institutional issues.

This, as will be discussed in chapter six, is how he understands his role as a faculty

member teaching, in particular the courses that engage students in understanding and

practices of diversity. Dr. Sato originally joined the faculty to work with the doctoral

program, but as faculty shifted, he has largely taken on the responsibility of walking para-

practitioners through the summer and their final year at SCSU. As the instructor for

Diversity, Equity, and Access as well as *Instructional Leadership*, he understands the

importance of how he works with students moving theory and history to practice. "This

is when [para-practitioners] work through summer and fall, when they ask, 'Do I really

want to do this kind of stuff? Can I really do this kind of work?' and it's important to be

there and witness that with them. It's a hard place without answers, and my hope is we

engage then in reconstructing their reality in a way that is empowering."

Dr. Barbara Parkes entered student affairs after working in the medical field. As teaching, advising, and counseling had been those parts of her job in medicine that she loved most, it seemed natural to become an academic advisor for students considering careers in medicine. During her second year in her master's degree program in student development, Dr. Snyder joined the faculty and as soon as a doctoral program was established at that institution, Dr. Sndyer became her doctoral advisor. As what may be seen as a non-traditional student affairs master's student, having started the program when in her early 40's, Dr. Parkes reflected back, stating "the first time I really started thinking about my own privilege or that I could be prejudiced was during my time as a master's student. Really when Sharon joined the faculty." Having grown up in a small beach town in Southern California in the 1960's, race was not something she thought much about. When in college she shared that there were protests and that she was and continues to be a supporter of those causes, butas an introvert, she would rather engage in those causes through education.

Dr. Parkes is committed to taking a broad approach to the core learning domain of *Social Justice and Advocacy*. "I always teach [para-practitioners] that whoever [of your students] is in the minority, they are very valuable to you in whatever way it is because you don't want to be all one way." Sharing that more often than not, the majority of para-practitioners in the classroom are students of color, so at times it's good to think that the White [para-practitioners] may be in the minority of thought about a topic. Yet, above all, Dr. Parkes, understands her role, in particular as one of the faculty members who walk para-practitioners through their first year in the program, as helping in the

forming and norming of each cohort. When asked specifically about how, if at all, she

works to engage or understand race within the classroom setting, she shared.

> So I always feel at a lack and it's also not my field of expertise, I don't do a lot of
>
> reading in it, I haven't led any kind of trainings or workshops on it or anything
>
> like that, I don't have that expertise, so I feel like I'm operating just as a White
>
> woman of 61 years old with really good intentions who has been fairly well
>
> educated on the issue and I don't think I will make any hurtful mistakes. I really
>
> can say that, I hope I don't, but I don't always notice.

Ben was drawn to the SCSU program specifically due to its emphasis in social

justice and advocacy. Long before his time in college, he was interested in activism,

having watched his parents and extended family members work multiple jobs in order to

provide him, his siblings, and cousins with the possibility of attending college. In college

he found himself in a freshmen writing seminar course on Latina feminism, and

according to him, "I never looked back." Engaged in a series of affinity groups on

campus, Ben was a regular visitor to the Multicultural Center on campus by second

semester of his first year in college. "And the rest is history," he told me, signaling that

he wanted to stop talking about his past. Thinking back on his time in the HESA

program, Ben reflected, "I've been taking Chicano studies courses since college and was

part of my campus La Raza group, I don't question that this all was not made for me. I

know *my* history," he said, pointing to himself, establishing the distinction between *his*

history and *my* (White) history. "But I felt like, especially in those early classes, we

danced around it, like, like student affairs doesn't share the same history or

discriminatory beliefs."

Ben, shared his struggle with the SCSU program, highlighting the tensions

between the intentionality of the course trajectory as described by Dr. Snyder and Dr.

Franssen and the felt reality for para-practitioners. As a program that publicizes its

groundedness in social justice and advocacy, the linear nature of the courses in

accordance with the standards and competencies, presents the potential for all para-

practitioners at entrance to the program to be viewed as having relatively the same

knowledge with regard to race.

Para-practitioners like Ben have bachelor's degrees in gender, ethnic studies, or

similar fields, where they were exposed to critical frameworks for thinking and

considering race as a social construct. They were often a part of campus race and ethnic

affinity and/or activism groups during their undergraduate years, and expressed their

desire to hold positions in student affairs in alignment with these values. Ben continued,

> It's clear that some faculty know more than others about race. Yeah, sure. Some
>
> classes, like Dr. Sato's class, it's about race, so of course, you know, it's fair to
>
> assume he knows his stuff. But not the other classes. I know [faculty] say it's
>
> talked about in all classes, but you know, that's hard to believe when you're the
>
> student having to inform the faculty about what racism is.

Ben admits that at times he may come across as the racial justice police, commenting on

use of language or microaggressions, but over time has tried to stop, referencing a faculty

member who modeled an ability to name her own "blind spots" with regard to race.

Samantha, a White woman, however, was clear from the beginning that she was at SCSU to become a practitioner but had little interest in race beyond her need to get good grades in class.

> I think we talked too much about race. And from like orientation. I get that this program is about social justice, and, like Ava always says, I choose to be here. But I grew up in the bay area, like east bay, and race just didn't matter. So why do we have to make a big deal out if it?

For Samantha, student affairs is a profession where identity matters only in so far as we as a field allows it to matter. "If all you think about is race, you'll see it everywhere, no? Like aren't we supposed to try and see the whole student?" Though Samantha shared what was an unpopular belief in the focus group, she was not alone. Other para-professional expressed similar sentiment, "I know Samantha said this, but I'm just here to learn to be a practitioner. You know, all students that matter, right? Not just the Black students or Latino students. All lives matter." Drawing from discourses embedded in the socializing documents of student affairs, with reference to the "whole student," and larger national discourses with regard to the #BlackLivesMatter campaign, these para-practitioners, exposed a tension of student affairs classrooms for faculty and para-practitioners. When pressed further, Samantha shifted her stance a bit.

> I mean, sure, I need to know about race. It is a topic that colleges and universities care about, so yeah, it's important. But I think we as a profession need to start moving away from all the categories. Right? If we want colleges to feel safe for minority students, we should stop segregating them and let them just be human.

124

Para-practitioners like Samantha were concerned that higher education's continued focus on race rather than the competencies of the profession. They simply want to become practitioners.

Jo, a Latina, is not quite sure what to make of the incoming self-assessment of competency levels she completed during the first semester. She met with Dr. Parkes, like all first year para-practitioners do to go through the results, but was unsure what to answer with some of the social justice and advocacy questions. She has an interest in learning more about race, but in her family growing up, she learned not to talk about race. Her parents and siblings have worked very hard, and in her gratitude for that she wants to respect their choices. In the focus group she shies away from small talk at the beginning, sharing later that she doesn't speak Spanish, and so could not engage with her cohort members. Her parents decided when her older siblings were young that English would be the first language in their household, "so I always have to be a bit creative in community outings because I don't speak my own native language."

Having a bachelor's degree in business she shared that she did not take many classes during her undergraduate career that discussed race, but that as she was a few weeks into her second semester at SCSU, she felt behind. "I was talking to one of my coworkers who is in the program at [another university] but she was telling me that her classes are in a different order that their race and diversity class is first. I'm not saying that would be better but couldn't we do it at the same time or something?"

Whereas Ben and Samantha seem to have firm and unwavering responses to most of my questions, Jo and para-practitioners like her, went back and forth, trying to determine when exactly to talk and what to say. One of them shared,

> You know, I think those two classes kinda run together, history and cultures class, because you've got learn about the different populations, the historical ones and the upcoming ones. How [higher education] is changing and all. But for some of us, we are those populations. We know what going to an all-White school feels like. And it's hard when your classmates say hurtful things, and the faculty member's response is "oh you'll talk about that in diversity."

Other para-practitioners in the focus group nodded in agreement. When I asked why she thinks the faculty member said that, Jo responded, "I don't know, I'm not sure [this faculty member] knew enough about race to respond, and it's like, they say, 'we're learning the basics here, so you're ready for the diversity class. Trust the process." Ben chimed in, "so what if you already know the basics? Screw the process."

Ferguson, Staten Island, Mexico: "None of us can escape it."

This research took place during the 2014-2015 academic year; a year bound by multiple moments of national racial conflict within the United States. As I began on-site observation in November of 2014, protests in Ferguson, Missouri and Staten Island, New York, were entering their fourth months and the mass kidnapping of 43 students from Ayotzinapa Rural Teachers' College in Iguala, Guerrero, Mexico was in the third month of investigation. During my data collection, police officer Darren Wilson was not indicted by a grand jury in the death of 18-year-old Michael Brown (November 24, 2014)

and police officer Daniel Pantaleo was not indicated by a grand jury in the death of Eric Garner (December 3, 2014). Tamir Rice (November 22, 2014), Allen Locke (December 20, 2014), Jessica Hernandez (January 26, 2015), and Penny Proud (February 10, 2015) were shot and killed by police officers while I was on-site at SCSU. These moments and their resulting civil protest(s) not only contextualized the experiences of the SCSU para-practitioners and faculty within this research, but mediated their racial learning and development. Participants talked about these issues in interviews and focus groups and classroom spaces were locations of tension and struggle with regard to these national racial happenings. Lizbeth, in a particularly difficult and emotionally filled moment in a focus group shared, "I can't just forget about it when I go to class. And it's not just the news, or protests, it's that people are dying, like people who look like me, and none of us can escape it."

The racial social history of student affairs as a field, as discussed in chapter two, illustrates that higher education and student affairs have always existed (just as the United States has always existed) in racialized contexts. Student affairs, just like Lizbeth and her peers, cannot escape the realities of the national happenings, of the deaths of Black men and trans* women of color, we as a profession cannot escape our embeddedness in the systems of racial inequity and discrimination, and SCSU and this research cannot escape from these larger national discourses and the implications, as they become a new normal on our college campuses.

Conclusion

What then of the outcome of racial learning and development for Emily and her classmates? This question is at the heart of this research. Activity systems are complex, unstable, and productive locations, where learning is understood to be the mutual interaction and change of subject and object, of para-practitioners and their racial learning and development. In the next two chapters specific analyses will consider the inter- and intra-actions of systems that replicate normative approaches to racial learning and the possibilities of racial learning and emotion.

CHAPTER SIX

As described in chapter three, third generation CHAT attempts to gain insight into the networking, interactions, and multiple influences between and among individual activity systems (Engeström, 2001). As a theory of learning it seeks to answer four central questions 1) who is learning?; 2) why do they learn?; 3) what do they learn?; and how do they learn? (Engeström, 2001). These questions anchor this chapter as I consider para-practitioner (e.g., who) racial learning in preparation to work on more racially diverse college campuses (e.g., why). These questions rest on the understanding that individual activity systems cannot be decontextualized from other systems and the dynamic historicity that binds systems together. Activity systems thus, constitute and reconstitute each other over long periods of time (Cole, 1998), though, this iterative and productive process also suggests that system relationships may become obsolete or may take on new ways of interacting as contradictions within and among learning systems are exposed. Further, these questions aid in exposing how activity systems consciously and unconsciously construct the zone(s) of proximal development, or the exploratory space that learners travel as they work toward the object of the system(s). Historicity, contradictions, and the zone of proximal development (ZoPed) in and among activity systems present new ways of considering how HESA para-practitioners are being

129

prepared to work within increasingly racially diverse college environments and what they are learning during this preparation.

At the creation of the SCSU master's program in 2008, the founding faculty members, Dr. Franssen and Dr. Snyder relied on a section of the CAS standards, titled, *Master's Level Student Affairs Professional Preparation Programs: CAS Standards and Guidelines,* in the drafting and proposing of the program. The CAS standards as a whole document have played and continue to play a large role in the program's curriculum construction and pedagogical practices. Though it has not under gone full review to be considered a CAS approved program, the CAS standards scaffold the HESA program, providing formative and summative evaluation rubrics for accreditation and program review. The standards are further embedded into the program as students are required to purchase a copy of the standards for use in their first course and throughout the program. "It is critical that faculty refer to the CAS standards throughout the program, not simply in *521: History and Philosophy [of student affairs],*" Dr. Snyder commented during a curriculum review meeting. Noting that not only do para-practitioners have two required assignments in HESA-521 connected to the functional areas detailed within the CAS standards, but that "students need to have a deep understanding of the roles, functions, and responsibilities of the profession across the functional areas, not just in the area they may want to work." Beyond the CAS standards, the SCSU program uses the ACPA/NASPA competencies throughout a para-practitioners time in the program, but they are used most acutely in their fieldwork courses during their final year in the program. The interplay of the SCSU program with those socializing documents as

presented by the national organizations at the outset poses the possibility of a shared

learning outcome, resulting from each learning systems objectives with regard to racial

learning; however, contradictions in practice and program objectives, appear as the

socializing documents present race as a concept for learning an individualized identity

construct, rather than a historically, politically, and culturally embedded construct

mediating systems of power and oppression. Further, as para-practitioners at SCSU

engage their own objects within regard to racial learning and development, alongside

faculty's different levels of knowledge and engagement with race in the classroom, the

potential for simultaneously zones of development fracturing the how and what of para-

practitioner racial learning.

Contradictions in the relationship between national organization guidelines and

structures of practice and Southern California State University HESA program present

new or different ways for programs to exist and mediate learning. In this chapter, I will

map the *what* and the *how* of racial learning and development for para-practitioners

across and between the learning systems existent in national organizations' rendering and

structuring of para-practitioner learning and a local program (in this case SCSU) engaged

in the preparation of para-practitioners. Specifically, I will be narrowing in on the objects

of activity and their manifestations of racial learning as well as possible contradictions

and their potential implications for learning and preparation. I acknowledge, as described

in chapter two, that there are a multitude of systems at play in para-practitioner learning

and development including, practicum or internship work-sites, para-practitioner

interaction with and supervision of undergraduate and graduate students, para-practitioner

engagement and membership in national and regional professional development organizations, in addition to the individual histories that para-practitioners and faculty alike bring to these systems. The breadth of these learning systems cannot be understated; however, for this analysis, in connection to my research questions, I was looking at the presence and productions of these two activity systems. These systems are enacting and interacting in their productions of racial learning. This simultaneity makes analysis particularly complicated. This I will analyze each system separately, though I affirm their shared plurality. I will then pose the existence of contradictions between the systems and their possible productions.

I begin section by describing a portion of a 4-hour long curriculum mapping meeting at SCSU, in which the faculty cohort considered course trajectory, learning outcomes, assignments, readings, and pedagogical approaches toward explicitly structuring of learning toward program goals and outcomes. This episode highlighted both the interconnectedness of the CAS and ACPA/NASPA structural documents and the SCSU higher education and student affairs program and provides a beginning point for subsequent analyses of the possibilities of what para-practitioners learn and how they learn it in preparation to work on more racially diverse college campuses.

Racial Learning and Development: The Possibility of a Shared Object

It is mid-morning on a warm Monday in November and the faculty cohort meet in the Dean's conference room for an in-depth, 4-hour long conversation and evaluation of the master's and doctoral level curricula. Dr. Snyder, one of the two founding faculty

132

members for the HESA program at SCSU begins the discussion, providing context and outlining the goals for the meeting;

> Our purpose is to check in on what we are doing and to make sure that we are consistent in meeting all of the domain areas through assignments and course design. It's to make sure that we are not doubled up on certain things, but missing other things. (Dr. Snyder)

The first half of the meeting was dedicated to the doctoral program, but after taking a short break for lunch, the faculty cohort gathered again, to work through the master's program. Starting with the first class para-practitioners take and discursively walking through the program to the last class, the faculty member who had most recently taught the course provided background on the purpose of the course, how they pedagogically approached teaching the subject matter, what assignments have been included and the objectives sought therein, and finally any concerns or points of conflict they have experienced within the framework of the course. After each narrative, faculty engaged in discussion, working collectively through possible overlap in content with other courses, perceptions of long-term need of certain knowledge bases in the field of student affairs, and possible misalignment with program evaluation metrics. As they moved through each course, they provided any course corrections or adjustments perceived as needed to account for holes in the curriculum or new directions the profession had taken.

Though Dr. Snyder and Dr. Franssen, the founding faculty members, remain prominent in course construction and evaluation toward overall program outcomes, this process appeared to be a collective engagement, involving tenured faculty members as

well as clinical faculty members, returning faculty members as well as new faculty members. Additionally, as they worked through each course, they constructed a "parking lot" or a document that detailed those topics or questions for which they did not have answers, those that required follow up after more research, those that required consultation with high level administrators in the College of Education, or those that simply remained as points of concern without any particular conclusion.

Dr. Franssen began the discussion by offering a reminder that these courses are set up in a specific manner and are complimented by additional learning events including orientation, fall retreat, and field work assignments, to move students through a very specific process toward learning. He shared that at previous curriculum meetings certain points of concern continue to be raised, including student scheduling, fieldwork sites, the use of comprehensive exams as a culminating assessment, and need to continue to embed their social justice mission across the curriculum.

> We struggle with the fact that the diversity class is not until summer and so it and student learning and development are on a shortened but intensive schedule. Students always ask about that, especially in the evaluations after the class. They wish that that class had been earlier. And it makes for a very intense and emotional summer. It's tough, but we've continued to feel like it's important for these classes to be close in proximity to *Instructional Leadership* and Fairview and after the student characteristics course. Students go into the [service-learning] project with specific and fresh knowledge about themselves, before they interact

with the community. There are other reasons behind that too that we can talk

about when we get there.

From here the faculty worked systematically through each class. In constructing the

master's program in 2007-2008, Dr. Snyder and Dr. Franssen utilized the CAS standards

as scaffolding for course construction, student learning outcomes, and program

evaluation. The program at large employs five core learning domains that are weaved

intentionally throughout the courses, the assignments, the admissions process, and the

culminating assessments. The five core domains include; 1) Leadership, 2) Social justice

and advocacy, 3) Education, 4) Assessment and evaluation, and 5) Personal and

professional development. Each of the five learning domains are explicitly tied to the

CAS standards; collectively they account for part five of the CAS standards for master's

level professional programs, which details HESA curricula (See Table 9). From here, the

core learning domains have specific learning outcomes linked to courses in which faculty

and para-practitioners engage in such learning (See Table 10).

      Finally, at the course level, signature assignments have been outlined and are used

by faculty as locations of assessment to gauge para-practitioner learning and competence

for the five core learning objectives. Dr. Parkes describes signature assignments by

stating,

      We have like a main – one assignment in each class. This could be one big paper,

      or like in educational research it is a big project. They each have rubrics that help

      us see how students are working toward our big goals, our domains. We use

      certain ones evaluate student competence with the domains. For [the] social

135

justice [domain], the paper they write in our diversity class is where we look at mastery of competence.

Table 9

CAS Curriculum Mapping of SCSU Learning Domains

CAS Standard	Leadership	Social Justice & Advocacy	Education	Assessment & Evaluation	Personal & Professional Development
5a. Foundation Studies	X		X		
5b.1. Student Development Theory		X	X		X
5b.2. Student Characteristics and Effects of College on Students		X	X		
5b.3. Individual and Group Interventions		X	X		X
5b.4. Organization and Administration of Student Affairs	X				
5b.5. Assessment, Evaluation, and Research				X	
5c. Supervised Practice			X		X

All course syllabi highlight the learning domains covered within the course, the specific learning outcomes, and how assignments are connected to one of or multiple outcomes. Additionally, at orientation, para-practitioners are walked through this process, informing them from the outset of their time in the program as to the importance of the core learning domains, and how their learning in each will be evaluated.

It is a comprehensive, detailed, and deductive process, allowing the faculty to map what para-practitioners are expected to learn across time. As faculty discursively moved through the curricula review process, focus shifted from the CAS standards to the ACPA/NASPA competencies.

During their last year in the HESA program, para-practitioners must complete a series of culminating experiences, including their comprehensive exam, an on-line portfolio, and a self-inventory. Both the on-line portfolio and the self-inventory use an outlined set of competencies to aid students in assessing themselves as learners as well as their providing a template of those competencies faculty have delineated as important for practice (See Table 11). Dr. Franssen described,

> We used the ACPA/NASPA competencies as template and paired them with the college of education's expected learning outcomes to come up with the inventory. So what it looks like is that our competencies are matched with the five core learning domains and students have to evaluate themselves and their growth in those areas.

The SCSU competency framework further draws from the ACPA/NASPA scale, where satisfactory competency attainment is considered the level of learning for graduate students in student affairs, strong attainment is considered the level of learning for entry-level professionals, and exceptional attainment is considered the level of learning for mid-level professionals.

Table 10:

SCSU Learning Domain with Course Mapping

	Leadership	Social Justice & Advocacy	Education	Assessment & Evaluation	Personal & Professional Development
First Year Fall Semester					
History and Philosophy		X	X		X
Organizational Leadership	X	X		X	
First Year Spring Semester					
Introduction to Educational Research		X		X	
College Students' Characteristics and Cultures	X	X	X	X	X
Summer Semester					
Student Learning and Development	X	X	X		X
Diversity, Access, and Equity		X	X		X
Second Year Fall Semester					
Instructional Leadership	X	X	X	X	X
Higher Education Fieldwork	X	X	X	X	X
Second Year Spring Semester					
Professional Seminar in Leadership Development	X		X	X	X
Higher Education Fieldwork	X	X	X	X	X

As the curricular meeting came to a close, the trajectory of learning as projected

by the structure of the semesters and course alignment remained the same. No changes

were made to the overall program structure, goals, or outcomes. Though there was robust

conversation, circulating back over the same concerns Dr. Franssen expressed at the

outset of the discussion, only one topic conversation was left in the parking lot. As expressed by Dr. Hernandez, para-practitioners do not seem prepared to have "deep, complex conversations about issues like race. These issues seem to be too explosive still." Dr. Sato, the faculty member for the *Diversity, Access, and Equity* course, shared,

> …Students often come in with somewhat developed thinking about their own identities but not very developed thinking about certainly, like internalized issues, and not very developed around historical issues that have occurred and not as developed as they need to be around structures and systems of oppression. I am just trying to get them the basics in the diversity class, but there are a lot of basics to learn between them as individuals and as members of systems.

Dr. Snyder affirmed this tension, "if we could add one more class to the framework, it would be one on difficult dialogues, but the college [of education] requires we stay under a certain credit limit. So let's keep thinking about that."

Considering the intentionality behind the intersections and embeddedness of the CAS standards and the ACPA/NASPA competencies within the SCSU curricular framework, I will analyze the national discourses and the programmatic structure toward exposing the contradictions between the learning systems and the reality of different objects of para-practitioner learning.

Table 11

Condensed Matrix of SCSU Competencies with Learning Domains

Para-practitioners will exhibit knowledge of and application in:	ACPA/NASPA Competencies							
	Advising & Helping	Equity, Diversity, & Inclusion	Ethical Professional Practice	History, Philosophy, & Values	Human & Organizational Resources	Law, Policy & Governance	Leadership	Student Learning & Development
Leadership Theory							X	
Management					X		X	
Self-Awareness		X	X					
Student Cultures & Characteristics		X						X
Systems & Structures		X						
Advocacy Program Development		X						
HESA History & Philosophy				X		X		
Student Development Theory								X
Student Learning Program Development	X							X

(Row header group label: SCSU Competencies)

National Organizations, Standards, and Competencies

As discussed in chapter two, the CAS standards[13] and the ACPA/NASPA

competency documents bookend the educational experiences of para-practitioners in

many HESA programs, including those para-practitioners at SCSU. Pope and Reynolds

(1997) describe the CAS standards as a curricular approach to regulating HESA

programs, providing a series of guidelines for faculty in the creation and maintenance of

required knowledges. The ACPA/NASPA joint document in comparison is a

competency-based approach, whereby rubrics have been created to assess beginner,

intermediate, and advanced levels of knowledge, skills, and abilities within areas of

student affairs. However, these documents themselves are not understood as singular nor

separate. They each acknowledge the presence and purpose of the other, asserting that

"standards of practice are generated in student affairs by CAS" (ACPA/NASPA, 2010,

p.7) and the ACPA/NASPA *Professional Competency Areas for Student Affairs* is a

useful guide for professional preparation and professional development" (CAS, n.d., p.1).

Further, as detailed in the methodological sections of each document, the other

organization was noted as an active participant in the revision and review process of

either the standards or competencies prior to publication. Thus, though Pope and

Reynolds (1997) provided a more clear distinction in their descriptions of the two

approaches, these documents and their affiliated members are closely linked, presenting

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[13] Within this section, my use of "CAS Standards" is in particular reference to the
*Master's Level Student Affairs Professional Preparation Programs: CAS Standards and
Guidelines.*

141

the reality of shared, if not redundant understandings of para-practitioner learning objects.

There have been and continue to be other documents and organizations that seek to give structure and even regulation to the profession of student affairs (e.g., CACREP); however, the CAS and ACPA/NASPA documents tend to be the most widely cited (see, Dickerson et al., 2011; Renn & Jessup-Anger, 2008; Pope & Reynolds, 1997; Waple, 2006), even if an institution does not choose to pursue particular organizational recognition from the organizations. These documents serve as both tools within the national organization activity system, as well as material members of the community, aiding in the development of para-practitioners toward professional practice. However, even as the documents nuance the changing demographics of the college student population, the importance of diversity, inclusion, equity, and the need for practitioners and faculty members, to be intentional in the use of such documents to "anchor [practitioners] with a strong foundation [as they] adapt to emerging issues affecting the field" (Dean & Associates, 2009, p.303), their attendance to race and issues of racism as learning object are reserved to a rendering of identity theory or a student characteristics that may influence one's college experience. These instantiations of race are presented as theoretical conceptualizations for faculty engage in the classroom setting; while the practice of these learnings are regulated to the realm of supervised practice.

Identity Development and Student Characteristic

The CAS standards are meant to "provide faculty, staff, administrators, and students alike a tool to measure a program's characteristics against a set of well-

142

conceived criteria designed to ensure educational quality" (Dean & Associates, 2009, p. 303). Examining the curricular components of master's level education programs specifically, CAS breaks down curricula into three prescribed areas; foundational studies, professional studies, and supervised practice, noting that "demonstration of necessary knowledge and skill in each area is required of all program graduates" (p.303). More so, within each of these areas of study, differences are further delineated between those components considered standards and those considered guidelines. Standards are mandated areas or elements that programs "must" or "shall" include, while guidelines are additional "suggestions or illustrations" that programs "should" consider in implementation, though not required (Dean & Associates, 2009, p. 3). CAS clarifies that curriculum standards are not specifically related to any one course within a program, as there are multiple factors that influence the exact structure of courses at each unique institution; rather "programs must demonstrate that the full curriculum, as outlined in Part 5 of these standards and guidelines, is covered" (p. 306), leaving interpretation and implementation to faculty and administrators at each institution.

Race (or any linguistic derivative thereof) as a point of study is explicitly mentioned within the master's level curriculum standard three times. All three references are within the area of *professional studies*; and are embedded within the course curriculum subpart describing the "basic knowledge for practice" in the field of student affairs (Dean & Associates, 2009, p. 307). These references locate race within specific bodies of knowledge – racial identity development theory or as a student characteristic with potential influence for the college experience (Dean & Associates, 2009).

143

"[t]here **must** be extensive examination of theoretical perspectives that describe students' growth in the areas of intellectual, moral, ego, psychological, career, and spiritual development; **racial**, cultural, ethnic, gender, abilities, socioeconomic status, and sexual identity…. This component **should** include studies of research about human development from late adolescence through the adult life span and models and processes for translating theory and research into practice. Studies **should** stress differential strengths and applications of student development theories relative to student age, gender, ethnicity, **race**, culture, sexual identity and expression, abilities, spirituality, national origin, socioeconomic status, and resident/commuter status. (CAS, Part 5b.1: Student Learning and Development Theory, p. 307) (emphasis added)

The curriculum component **should** include, but is not limited to, student characteristics such as age, gender, ethnicity, **race**, religion, sexual identity and expressions, academic ability and preparation, learning styles, socioeconomic status, nation origin, immigrant status, abilities, developmental status, cultural background and orientation, transfer status, and family situation. (CAS, Part 5b.2: Student Characteristics and Effects of College on Students, p. 307) (emphasis added)

In both of these curriculum components, race is listed among other social, individual, and institutional identities to be studied in connection to the broader purpose of a specific curricular area. In subpart 5b:1 (the first reference listed above), race as a concept is connected to the curricular goal of para-practitioners "study[ing] student development theories and research relevant to student learning and personal development" (Dean & Associates, 2009, p307). This use presents race as required location of educational development for para-practitioners, central in its application as a standard of curriculum in student affairs, but also in the indication of the extent to which para-practitioners must engage in such learning. "There **must be extensive examination** of theoretical perspectives that describe students' growth in the areas of intellectual, moral, ego, psychological, career, and spiritual development; racial, cultural, ethnic, gender, abilities, socioeconomic status, and sexual identity…" (emphasis added, p.307). Though each of

144

the required curriculum components utilize specific verbs to illustrate the difference

between standards and guidelines (e.g., must vs. should), this particular standard is the

only one that provides a degree of comprehensiveness with regard to the standard;

delineating its depth of importance as a location of learning for student affairs para-

practitioners.

In comparison to racial identity development theories, race a location of learning

in subpart 5b:2 (the second reference above) is considered a guideline of practice rather

than a standard. Race "should" be a student characteristic included within the standard of

Student Characteristics and Effects of College on Students; however, it is not tied to a

notion of prerequisite for fulfillment of the curricular area of study. As seen above, the

use of race as a potential characteristic of study is partnered alongside multiple student

characteristics that derive from different ways of understanding the categorization of

people. The curricular component continues in naming other student populations,

including residential/commuter, student athlete, fraternity/sorority members, and

veterans, as additional locations for the consideration of the "effects of college on

students, campus climate, satisfaction with the college experience … and other factors

that correlate with student persistence and attrition" (pp. 307-308). Whereas race is a

historically and socially constructed identity and structure daily mediated through larger

systems that privilege and oppression, *transfer status, fraternity/sorority members, and*

student athletes are institutionally bound identities, pertaining to and having significance

within the realms of higher education. The pairing of such identities allows for a

rendering of them as discreet and equally weighted characteristics of study and attributes

that may influence students' educational experiences. This is not to assume that there are

not intrasections and intersections among the identities listed as possible locations of

study; however, the curricular component itself does not provide language complicating

the multiple instantiations of student identity.

Whereas, the CAS standards provide ways for faculty of conceptualizing program

construction and constitution, the ACPA/NASPA competencies provide potential

learning outcomes for programs based on expectations "of student affairs professionals,

regardless of their area of specialization or positional role within the field"

(ACPA/NASPA, 2010, p. 4). Intended as a document to aid in professional development

for practitioners, the ACPA/NASPA competency document (2010) detailed that all

"professionals should be able to demonstrate their ability to meet the basic list of

outcomes under each competency area" (p. 4). Specifically addressing graduate program

faculty, the competency document notes that it may be used "to develop or refine their

curriculum to better address the competencies expected of practitioner in the field," while

also acknowledging that not all of the outlined as beginner level skills, knowledges, or

attitudes addressed in each competency may be attended to within a preparation

programs.

Similar to the first curricular area discussed within the CAS standards, the only

explicit mention of race in the ACPA/NASPA document is found in the basic level for

the competency addressing *Student Learning and Development*. This competency area is

described as "address[ing] the concepts and principles of student development and

learning theory" (p. 28). Specifically the competency task states, "One should be able to

146

articulate how differences of race, ethnicity, nationality, class, gender, age, sexual orientation, gender identity, disability, and religious belief can influence development during the college years (p. 28)."

Again, race is conceptualized as an area of learning for para-practitioners that is primarily linked to identity development models or theories and its influence during the prescribed years of college, leaving the potential for a decontextualized understanding of race as a historically and socially bound system.

The shared location of student development and student learning curricular weight as a mediator of racial learning draws from student affairs long history utilizing and foregrounding identity development theories. CHAT reminds us that conflicts that are potentially embedded within an activity system must be understood in reflection of its history (Cole, 1998; Engeström, 2001). In chapter two, I elucidated the depth to which student development as a theoretical and practice based concept shaped and re-shaped the second era of student affairs history. In its connection to the student movements of the 1960's and 1970's (Reuben, 2007), student development becomes the profession's purpose during this era and is described in those documents that continue to be referred to as foundational to the philosophy and epistemologies of the profession. Notwithstanding, student development as the scaffolding for professional training was at the center of ACPA's commissioned study, *Student Development in Tomorrow's Higher Education (T.H.E. Model): A Return to the Academy* (Brown, 1972), and grounded CAS's first curricular standards (1986). These more recent instantiations closely mirror their predecessors, in their call for practitioners to become experts (i.e., to have completed

extensive examination) in student development, including, social, cognitive, and learning theories (Brown, 1972). This continued centrality of student development and learning within the profession of student affairs (and its desired outcomes for para-practitioners) brings to light the continued staying power of this approach to student affairs and student affairs training.

In 1997, Pope and Reynolds, in their analysis of the CAS standards for master's level preparation programs critiqued the lack of consideration of race as an area of study, commenting that race and ethnicity only appeared in the administrative guidelines for programs, rather than in those standards seen as critical components of practice. Twelve years later, the 2009 iteration of the CAS standards includes two curricular areas in which race is mentioned toward preparing practitioners; however, these two references present race as an individualized identity and developmental process of which para-practitioners should be knowledgeable. Instead of the CAS standards and guidelines, Pope and Reynolds called for the installation of a competency-based approach in which a belief in the exposure to particular knowledges, skills, and experiences might be more closely tied to behavioral outcomes, even publishing a book on student affairs and the need for multicultural competent practitioners. However, the outcome for the profession at large, the ACPA/NASPA competency document, aligns its learning outcome to the curricular standards of CAS, allowing for HESA programs to house the required extent of para-practitioner learning and development with regard to race to be solely connected to models and theories that present race as an identity mediated by psychological or cognitive developmental processes.

This continued preference toward centralizing racial learning within student development further allows for learning to be practiced in particularized modalities of practice. Brown (1972) highlighted that through the expansion of student affairs into the era of student development reconceptualized the role of the practitioner to include diagnostician, consultant, professor, researcher, and social scientist. Patton, McEwen, Redon, and Howard-Hamilton (2007) argue that this limited approach to race through the language of identity development theory decontextualizes race from larger systems of racism and racial oppression and from historically bounded understanding of the social construction of race. Race, then as a location of learning becomes a localized and individualized identity mediated by a set of theoretical understandings of development. Discursively, this understanding of race foregrounds the use of theory as a lens by which to understand students' growth and development, continuing the practice of para-practitioner as possible diagnostician, potentially conceptualizing students through what have been described as linear, progressive, and uncritical models of development.

Proxies of Race and the Absence of Structures of Oppression

Beyond an explicit use of race as a concept of learning, these documents employ what could be understood as a series of discursive proxies; words or discourses that allow for a tacit reading of race as a location of study. Mapping the uses of such proxies in relation to their use in describing people or structures provides a view of how language can both conceal and reveal possible moments of racial learning. Table 12 is a condensed matrix of racial proxies as found within the documents. Proxies were mapped when articulated within the CAS curricular components or the basic competency level within

149

the ACPA/NASPA document, as these are the locations by which each document indicates the standards, guidelines, or competencies for para-practitioner preparation.

Whereas these documents utilized "race" as an explicit term three times within theories or potential student group characteristics, the use of a variety of broad terms or proxies that house race among other social identities, present multiple modalities of being and learning for para-practitioners with regard to working with diverse populations. Within the CAS standards, proxies present the embodiment of diversity both in terms of higher education (i.e., diverse settings) and in terms of individuals para-practitioners will work with (i.e., "exposure to diverse clientele"). More so, the CAS standards present the reality of institutional types historically created to support the educational advancement of particular racial groups (i.e., minority serving institutions) without naming the racial realities entrenched in political, social, and cultural histories necessitating the founding of such institutions. The ACPA/NASPA competencies indicate the importance of reflexivity for practitioners when working with individuals (i.e., understanding one's on cultural background and ability to explain the impact of one's decisions on diverse groups of people) and the understanding, integration, and use of cultural and cultural-historical specific knowledges within the field.

The use of proxies present possible moments of racial learning; however, in their pluralistic use, these discourses may be read as pertaining to a wide variety of populations or ways of knowing. Iverson (2005,2007) argued that linguistically vague uses of diversity language in policy and practice allow for the continued centering of the White racial experience as the normative starting point. In the CAS curricular standards

150

and guidelines proxies at large allowed for the presence of (racial) diversity; however, these uses remained outside the learner. Instead, by proximity, diversity or difference is contingent on the presence of the *other*. As an example, as a guideline within the component of *Individual and Group Interventions* (Subpart 5b.3 under Professional Studies), para-practitioner study "should emphasize theory plus individual and group strategies that are appropriate for and applicable to diverse populations" (p.308).

In this example, learning theory is simply for appropriate and applicable application upon diverse populations; distancing the para-practitioner from these diverse bodies. Hu-DeHart (2000) contended that the originally democratic aims of what she calls the "diversity project[14]" in higher education has become synonymous with managing difference rather than engaging diversity toward upending racial discrimination. She states, "The diversity project as we know it on our campuses is complicit in perpetuating the racial order as historically constructed" (p. 42). By managing diversity as something outside the body of the para-practitioner themselves, unquestioned notions of practice, in this case individual and group strategies toward advising remain invisible in their centrality.

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[14] Hu-DeHArt (2000) defines the diversity project as a historically bound shift in national discourses broadly, and higher education more specifically, that along with affirmative action and multiculturalism in curriculum, aimed at restructuring the racially hegemonic system through redistribution of higher education toward equity.

Table 12

Racial Proxies in HESA Socializing Documents

Proxy	Document	Number of uses	Location of Use	Examples of Use
Culture/Cultural	CAS Standards	12	Professional Studies	Curriculum component should include, but is not limited to, student characteristics such as … cultural background.
	ACPA/NASPA		Equity, Diversity, and Inclusion Competency	Integration of cultural knowledge with specific and relevant diverse issues on campus.
Diverse/Diversity	CAS	12	Supervised Practice	The exposure of students to diverse settings and work with diverse clientele or populations should be encouraged.
	ACPA/NASPA	16	Leadership Competency	Explain the impact of decisions on diverse groups of people, other units, and sustainable practices.
Inclusion/Inclusivity/ Inclusive	CAS	0		
	ACPA/NASPA	7	History, Philosophy, and Values Competency	Articulate the history of the inclusion and exclusion of people with a variety of identities in higher education.
Minority	CAS	2	Foundational Studies	Studies in this area should emphasize the diverse character of higher education environments including minority-serving institutions.
	ACPA/NASPA	0		
Social Justice	CAS	0		
	ACPA/NASPA	2	Equity, Diversity, and Inclusion Competency	Articulate a foundational understanding of social justice and the role of higher education, the institution, the department, the unit, and the individual in furthering its goals.

The ACPA/NASPA competencies conversely indicate the use of reflexivity for practitioners when working with individuals (i.e., understanding one's on cultural background and ability to explain the impact of one's decisions on diverse groups of people) and the understanding, integration, and use of cultural and cultural-historical specific knowledges within the field. However, this reflexive approach is still bound to discourses with multiple and possibly conflicting understandings (e.g., cultural). In the context of HESA programs specifically, Muller and Pope (2003) tender a similar argument as Iverson. The broad use of language toward creating a pluralistic definition of diversity and culture does not necessarily engage White para-practitioners in the work of racial self-awareness or reflexivity, as racial learning is mediated with Whiteness as the normative discourse. Thus the use of such proxies, allow for an para-practitioners and faculty alike to engage or disengage from moments of racial learning, dependent on an individual's rendering of the definition or use of these racial proxies.

Lastly, across the two documents, discourses of structural oppression, systemic racial privilege, and racism are largely absent. The only reference pertaining systemic structures of marginalization refer to one's ability to provide leadership when "issues or power and privilege are identified and addressed" (ACPA/NASPA, 2010, p. 13). This task within the competency of *Equity, Diversity, and Inclusion,* is categorized as an advanced competency task, shifting the likelihood of knowledge for para-practitioners from possible to optional.

Conceptualizing the object of racial learning within the CAS standards and the ACPA/NASPA competencies surely includes additional activity elements. This analysis looks specifically at the two foundational documents of national organizations tasked with the socialization of para-practitioners and the professional development of practicing professionals, noting that these documents provide a possible outline for the learning trajectory of a HESA program. These documents collectively present race as a theorized and decontextualized concept, located specifically within an individual student and their individualized development. Instances in which race is particularized as a concept for learning present para-practitioners with discourses, knowledge, and skills with regard to student development within the college years, distancing race from both its social construction and historicity. Further, the lack of historical reference and acknowledgment of race as an arbiter of power, privilege, and oppression, may leave some programs void of engaging para-practitioners in the critical analysis of higher education (and student affairs) as a location of continued oppression and racism.

Whereas the curricular components of HESA programs provide detail as to what para-practitioners are expected to know upon completion of their degrees, understandings as to *how* para-practitioners are to learn is both centralized and fractured in the role of the faculty as creators and maintainers of each program.

Competent Others and [Non Inclusive] Pedagogy

Curricular standards and guidelines for what para-practitioners must and/or should learn for successful entry into the field of student affairs are detailed and structured, indicating both specific requirements of knowledge and trajectory of that

154

knowledge toward higher levels of competency. However, far less detail is provided as to *how* the accumulation of such knowledge might occur, giving discretion through out to program faculty. Two discourses are present within the standards and competencies when considering how para-practitioners learn. First is the presence of a "competent" other overseeing the progression of learning and second is the use of pedagogy toward instillation of learning.

The CAS standards and the ACPA/NASPA competency documents both pose the presence of more knowledgeable others guiding the learning system. These community members of the activity system include faculty and student affairs professionals. Each of these groups of individuals have specific roles. CAS clearly delineates that faculty members oversee learning and development from the onset of the program to a para-practitioner's completion of the program. This includes not only the preparation of the mission, vision, values, and curricula for the program, but also the establishment and review of "requirements for demonstration of competence and minimum knowledge within each area" (Dean & Associates, 2009, p.310). In this sense, faculty members determine acceptable knowledge and levels thereof, as well as evaluative practices to assess the productions and iterations of para-practitioner knowledge. CAS stipulates that faculty members have the required "credentials that reflect professional knowledge, ability, and skill to teach, advise, produce knowledge, and supervise students" (p.310). Though CAS does not specify the level of faculty credentialing, leaving this determination to each institution, the ACPA/NASPA competencies make no mention as to faculty preparation, simply affirming that faculty could use the document in the

development and refinement of curriculum, providing avenues for para-practitioners to attain a basic level of knowledge, skill development, and attitude for each competency. Faculty, thus are the described as the primary arbitrators of knowledge and development for para-practitioners, under the unstated assumption that they have been prepared for moving para-practitioners through the learning process toward higher levels of development.

In comparison, student affairs professionals, also named as members within para-practitioner learning systems, are provided more specific training requirements, and theories of practice for engaging para-practitioners toward learning. Specifically tied to their role as of supervisors of practica, internships, or directed student, student affairs professionals are understood as the managers of learning outside of the classroom. CAS details supervised practice as being the third component of the curricula and the location where under the guidance of a "competent professional" students "gain exposure to both the breadth and depth of student affairs work," including practice in planning and implementation of programs, advising, administrative processes, and student supervision. These professionals are approved by faculty, should have completed a master's degree within the field and have work experience beyond their academic program. The ACPA/NASPA competencies document detail its use for student affairs professionals supervising para-practitioners as a method of creating internships and advising para-practitioners in the additional skills and knowledge sets they will need to enter the field.

As faculty and student affairs practitioners, as described as credentialed and competent professionals, are tasked with moving para-practitioners through their

educational process through program create, curriculum development, evaluation, and supervision. Yet beyond the creation of programmatic structure and assessments as to programmatic mission and goals attainment via para-practitioner evaluation (e.g., grades, practica, culminating assignments), faculty, both as individuals and as a collective, are further tasked with establishing a pedagogical philosophy and any particularized teaching strategies. Using the same discursive language to define standards or guidelines of practice, CAS indicated that "Teaching approaches **must** be employed that lead to the accomplishment of course objectives, achievement of student learning outcomes, and evaluation by academic peers for the purpose of program improvement" (Dean & Associates, 2009, p. 306). These teaching approaches as a method of pedagogical employment aim, as noted above, at achieving those learning objectives set by the faculty; however, while offering a variety teaching approaches as guidelines for consideration, CAS does not include any pedagogies of inclusion (e.g., inclusive pedagogy, decolonizing pedagogy, critical pedagogy), utilizing universal design as the only guideline for faculty as a pedagogical modality for meeting and maximizing para-practitioner learning.

When considered together, the role of faculty as creator, maintainer, and evaluator of HESA programs and by extension para-practitioner learning, the possibility for mismatch between program mission and objectives with faculty individual classroom approach is evident.. More clearly stated, *how* para-practitioners learn is simultaneously centralized in the role of the faculty at large and fractured in the individual employment of learning within the classroom. Whereas program curricula and objectives, those

157

documents describing *what* para-practitioners can expect to learn and accomplish during their time in a HESA program are specific in the standards to be achieved, the employment of those standards, or the pedagogical approaches used to engage such learning are, the *how* of learning, is merely a set of guidelines to be used at a faculty members discretion.

In both cases, these documents utilize the preference of what Engeström (2009) would term as vertical development rather than horizontal boundary crossing. As discussed in chapter three, the first iterations of CHAT considered learning to occur under the guidance of someone or some group of more knowledgeable others, able to map the progress of the learner and their distance from their current level of development to a level of potential development. This belief of the need for a more competent person, either a faculty member or a student affairs professional, allows for the understanding that para-practitioners themselves do not bring with them vital knowledges that when shared (horizontal learning or boundary crossing) may lead to new terrains of learning and development. It also assumes that knowledge is, if not stable at the very least linear and attainable. Faculty and professionals become the holders and evaluators of knowledge needed for entry into the field of student affairs, as laid out by the standards and competencies, documents themselves created by faculty and student affairs professionals. This cyclical and isomorphic nature of knowledge creation and stabilization, presents para-practitioners as Freire (2000) would describe, empty vessels waiting to be filled with particularized, privileged, and unquestioned knowledge. CHAT scholars have drawn out the assumptions embedded within this mode or model of

learning, specifically that determinations of learning are seen as being handed down to the learner without critical consideration of the processes that created, appointed, and maintain the one overseeing such learning. In essence, faculty and student affairs professionals, as described in these socializing documents, remain in a closed system. In contrast, the action of conflictual and critical questions of standard practice or ways of being and doing is taken as an important and needed concept within the boundary crossing process of expansive learning, as it is in these deepened considerations of the process itself that new and innovative ways of learning take space. Boundary crossing as a mode of learning with the zone of proximal development will be discussed later in this chapter when I explore activity system contradictions.

As illustrated above, CAS and ACPA/NASPA as emblematic documents of socialization into the profession locate the potential of racial learning as a guideline for para-practitioner development drawing specifically from the field's historical privileging of student development. Race, as a location of learning is conceptualized solely as a competency of diagnosticians; able to "articulate how [it] can influence development during the college years" (ACPA/NASPA, 2010, p.28). By centering race as an individualized and theorized identity, among a list of other social and personal identities, it becomes a stable and knowable concept. Faculty training, thus, does not need to explicitly account for socio-historical, socio-cultural, and political knowledges of structures of racial oppression. Further by embodying race only within the identity of students, pedagogical approaches to HESA classrooms that include racially inclusive

159

practices need not be delineated and by extension considered imperative in faculty training.

The unquestioned reliance and privileging of student affairs curricular history allows for continued presence of particular and long-standing voices within the construction, instantiation, and productions of para-practitioner learning. As discussed above, the voices contributing to the creation of documents bounding para-practitioner learning (and professional development) become replicative, reproducing singular discourses of race and the possibility of racial learning within HESA classrooms. Altogether, national organizations as arbiters of standards describing educational objectives and outcomes with overlapping membership in the creation of such standards, allows for the continued production of consistent uncritical approaches to racial learning as an object of activity.

SCSU Para-practitioner Racial Learning: What and how do they learn?

As detailed at the beginning of this chapter, the SCSU faculty has constructed a specific curricular trajectory for para-practitioners during their graduate level education. Over the years, the faculty mapped nearly all programmatic components back to the five learning domains, using them as "central measures of student learning" and "the degree that students are able to demonstrate their learning in light of these five domains, program faculty and key stakeholders will consider the higher education program to be a success" (SCSU Program Evaluation, 2010). Though each of the five learning domains are critical for the SCSU faculty, with regard to racial learning and development, in

160

interviews they continually drew back to the domain of *social justice and advocacy*, and

its specific employment with regard to racial learning. This domain is defined as follows:

> Higher education master's degree students will **become** social justice advocates
> who are able to draw upon a deepened understanding of their own cultures, the
> cultures and characteristics of college students, and institutional structures in
> order to develop educational programs that promote educational access and
> success for all students, especially those from historically underrepresented
> populations of students. (emphasis in original)

This domain is explicitly linked to CAS Standards 5b.1-3 and at this macro-level, the

SCSU HESA program utilizes consistent language as the CAS standards and the

ACAP/NASPA competencies when exploring racial learning. Race is not explicitly

mentioned, though there is the potential for it to be conceptualized through the various

proxies (e.g., social justice, culture, and underrepresented populations) within the domain

definition. Additionally, the core learning domain details similar productions of social

justice/diversity learning as found in CAS and ACPA/NASPA; describing the expected

outcomes for para-practitioners, including an ability to apply theory in the construction of

practices and programs in the college environment. However, this core learning domain

posits that these tasks are delineated toward the outcome of putting learning to use, of

becoming an advocate, in the development and promotion of education access and

success, especially for underrepresented populations. This additional component "is what

makes us different, I think from other programs. We want our students to become

advocates, which requires that we put learning to use to change structures of oppression,"

Dr. Sato shared in the faculty focus group. As a method center race within the SCSU

core learning domain, and contextualizing faculty understanding of racial learning as a

distinct component of social justice advocacy, both in terms of performance and

production, I asked faculty individually to describe what they would want their graduates

to know about race upon completing their degree at SCSU. Faculty shared multiple

skills, understandings, and productions of knowledge. I then mapped their various

answers together into racial learning objectives, the underlying goals of racial learning as

a learning object.

1. SCSU HESA graduates will be able to reflexively engage their positionality
   and racial awareness as educational leaders.

2. SCSU HESA graduates will be able to demonstrate knowledge of the
   contemporary and historical social construction of race in the United States
   and in particular within the higher education and student affairs practice.

3. SCSU HESA graduates will be able to articulate the existence of systems of
   power and oppression that reproduce racial inequities in higher education at
   larger, and specifically within their purview as leaders in student affairs.

4. SCSU HESA graduates will be able to illustrate the ability to deconstruct both
   dominate narratives and deficit based racial arguments, and reconstruct them
   in ways that provide asset based approaches that guide their work as
   practitioners.

These objectives were presented at the all faculty focus group for consideration, critique,

and feedback. Faculty agreed, upon reading the shared racial learning objectives, that

these "clearly depict where we want to be and where I think the profession needs to go,

but even here, this is aspirational. The reality, in the classroom is not neat" (Dr.

Williams).

Dr. Williams's sentiments were not singular. Dr. Snyder, in an interview offered this question,

> You know, there's that old saying – the more things change, the more they stay
> the same. Representation, anti-racism, multiculturalism, diversity, now what?
> Some days I just wonder about educating for racial equity. Is it even possible?
> With all the learning, unlearning, and relearning that needs to occur... is it even
> possible?

Multiple faculty members shared that though the SCSU curriculum presents a distinct trajectory for para-practitioner racial learning, there is a difference between advocacy as a stated objective and advocacy as an outcome. Dr. Franssen continued drawing attention to the fact that all courses link to this domain. "It's one of the big critiques of the competencies – diversity as just a competency. I think – we think, believe that you have to have both a multicultural course, and it has to be a thread weaved into all courses." This distinction begins to illustrate the ways in which SCSU faculty work to engage para-practitioners in social justice learning and in particular racial learning, as it names the proposed objective – becoming an advocate – of the SCSU learning system. At the outset of the program this structure, of having both specific diversity course and weaving diversity as a topic of investigation through all courses, was purposeful. In an interview, Dr. Franssen stated,

> I mean it's based on research as well as experience. We've set the courses up in a
> way, as an opportunity really, to maximize students' learning habits and study
> habits right there in the first semester. And so that's – if we, to the degree that

we're successful in that first semester with that it opens things for us to continue

to push. So it might seem for some [para-practitioners] that we don't engage with

diversity stuff head on early enough, instead we weave it in while working on

those basic skills, dispositions, and epistemologies. You can't – my analogy, you

have to have the intro to composition course, you can't just write across the

curriculum if you don't, at some point teach students how to write. (Dr. Franssen)

The structure thus, attempts to work across a variety of learning objectives in helping

students succeed, privileging some goals toward the beginning of the program in order to

build to more complex concepts as para-practitioners continue through the program. Dr.

Snyder discussed it as such, "we want students to be able to engage in thoughtful

practice. That's part of becoming an advocate. But before practice has to come theory

and self-reflection and an understanding of history. Students have to know those things

first before healthy practice. There's intention to it." By remapping the trajectory of the

courses to account for Dr. Franssen's and Dr. Snyder's conception of learning particular

knowledge, skills, and dispositions needed for practice, courses are structured to instill

that movement potentially resulting in higher levels of learning (See Table 13).

With regard to social justice education, this pedagogical conceptual framework is

common (See Adams, Bell, & Griffin 2007; Pope, Reynolds, & Mueller, 2004), and

draws from similar frameworks of linear learning in the CAS and ACPA/NASPA

documents. More succinctly this trajectory is meant to move para-practitioners toward

specific outcomes by specific means. The curricular structure is fastidious in its

development; deductively working down from the core learning objectives to evaluative

signature assignments and inductively working up from the (hopeful) instillation of skills, dispositions, and ways of knowing to the project of becoming a social justice advocate. Whereas the standards and competency documents discussed above provide little insight into how para-practitioners are to learn, the SCSU program faculty have built a clearly defined process and trajectory of learning.

Table 13.

Matrix of SCSU Courses for Development

History and Foundational Skills	History/philosophy
	Student culture & characteristics
Theory and Self Reflection	Diversity
	Student Development
Practice	Instructional Leadership
	Service Learning Project -- Fairview
	Fieldwork

Yet, this trajectory, similar to the ACPA/NASPA standards establishes a linear process of racial learning. Over the course of data collection, this a priori structure, though instrumental for some posed the potential for an essentialist view of learning. Stated another way, this presents the epistemology that mere participation in a classroom or structured learning activity equates to learning itself; an assumption that CHAT works to problematize. Essentially, the use of a scaffolded trajectory cannot account for the variety of cultural-historical practices embedded within that outlined process. Para-practitioners and faculty alike shared the presence of multiple outcomes, as racial learning is contingent on the interactions between the elements of the learning system as it shifts over time. Specifically participants shared the reality of differential engagements

of knowledge when it comes to racial learning. Para-practitioners utilized implicit and explicit understandings of rules, tools, and division of labor to accomplish their own desired outcomes in collaboration with or resistance to those objectives presented by faculty. While, for faculty, differential knowledge and engagements with regard to their own racial learning shifted division of labor within the program. In order to understand what para-practitioners learn through the prescribed curricular scaffolding, I will explore these mediating factors and their connection to the course structure, para-practitioner experience, and faculty voice.

Different Objects of Racial Learning: Self Teaching, and "Passing"

Ben, Jo, and Samantha present three of the multiple ways of being and knowing race embodied in para-practitioners at SCSU. Though there are clearly additional instantiations, these composite para-practitioners (see chapter five for profiles) offer three modes of racial learning across the para-practitioner participants. Student affairs programs not only draw students from a variety of disciplinary backgrounds, but also from a variety of engagements within student affairs. Whereas many graduate programs draw from undergraduate majors, student affairs as a field engages multiple prior educational paths. This presents both opportunity and obstacle in the classroom, while working toward the SCSU objective of para-practitioners becoming advocates. Dr. Sato shared, "you have to remember, that regardless of whether para-practitioners agree or disagree with what they are learning, they are engaged in, to use your term, racial learning." Dr. Sato provides understanding that even within the program goals and

166

objectives, para-practitioners bring with them their own objectives, and these exist simultaneously, sometimes in conflict, sometimes in alignment.

As mentioned above, para-practitioners, arrive into programs from a variety of experiences and curricular backgrounds, as subjects, bringing with them multiple ways and knowing race. Faculty, in creating a trajectory of learning, work to account for that complexity of knowledge. As Dr. Snyder mentioned above, "There's intention to it." Yet, para-practitioners across both cohorts struggled in expressing the tension they experienced between the curriculum map set out before them and their own goals with regard to racial learning. They presented the potential presence of multiple smaller objectives among the para-practitioners themselves mediating how they interacted within the learning system. For Ben, he was at SCSU to explicitly engage in social justice learning, "like was stated in the promotional materials," with the purpose of working with racial affinity groups on a college campus. Samantha's goal was to complete her degree, to become a practitioner and struggled with the "sometimes overbearing emphasis on race." Jo, and cohort members in similar situations, were unsure of the concept of racial learning in general, and expressed a trust in the faculty toward aiding them in learning. For each of these smaller groups, the use of various, rules and tools, along with perceptions about the division of labor complicate the possibility of collectively reaching a centralized or agreed upon object of racial learning.

Racial Learning as Self-Teaching.

Faculty at SCSU discussed multiple times the tension between wanting to do more with regard to racial learning and the reality of multiple other confinements

167

including, the need for more classroom time, the breadth of information and learning that needs to happen across the two year program, College of Education rules on credit hours for a master's degree and faculty preparedness. As such, this language itself has entered the lexicon of the para-practitioners. Ben expressed his frustration in knowing the tension between time and topic.

> I loved the diversity class, but it is in summer and is shorter so there is so much to get through. When the Supreme Court ruled on the voting rights act and all those cases that came out at the same time, they instantly changed our world. But there was no time to talk about it in class. And most of my classmates didn't understand why I was frustrated because they didn't really follow it.

For Ben and para-practitioners with similar experiences, even when perceived relevant topics arise outside of those already prescribed to be covered in class, there is little to no time engage them within the classroom setting. This frustration often led to the creation of additional learning events, corresponding to the possibility of reaching his objective of racial advocacy.

> Yeah, there was like a ton of stuff happening in the nation with the protests and all, but like we really didn't talk about race at all in class. But yeah, as like as a planned talk in class, we didn't have that at all, the faculty said there wasn't time. So I did what I used to do in undergrad, we hosted a town hall to talk about everything going on. And, like, some faculty showed up. But it was up to us to lead. So we taught each other.

Para-practitioners who expressed both a desire to become racial justice advocates and some of those, like Jo, who were still learning, discussed these out of the classroom planned activities as being locations where they taught each other with regard to racial and social justice. These para-practitioners discussed how often they drew this way of engaging in learning from their outside of the classroom experiences. One para-practitioner, who had been involved in community organizing prior to enrolling at SCSU shared, "Like if the system doesn't have time for you, you have to be more, I don't know, like more organic. You use what the system gives you and expand it. You be your own teacher." Ben expounded on his peer's thought,

> Right, so like we are placed in study groups here, so some of us created another study group just so we could do race stuff like that. Use the system to get the information you want then teach each other the way you want. I like that word, it's organic.

Para-practitioners, though sometimes frustrated were not deterred when topics of race and racial justice were not embedded in the classroom to the extent they desired. Instead they used both the tools of learning they had previously amassed (e.g., event organizing) and those required tools of learning at SCSU (e.g., study groups), toward engaging the objective of racial advocacy. This peer to peer teaching and learning provided these para-practitioners with spaces to explore their own learning objectives with regard to racial learning not covered in the classroom.

169

Moreover, at times this racial learning via teaching took the form of teaching both faculty and peers while in class, uprooting perceptions as to the division of labor. Ben shared,

> Yeah, so I think a lot of times faculty – my experience working with faculty, like they don't want to admit to their blind spots and that just makes for more frustrating experiences. Like when something happens in the classroom and you try to correct a faculty member, it's not normally taken well.

His colleagues agreed. Drawing back from his profile in chapter five, Ben was clear that some faculty members know more than others when it comes to race and racism and that at times he, and his peers have been "the student having to inform the faculty about what racism is." One of his peers stated, "I don't expect faculty to know everything, but if you talk about race being important in this program, I feel like you should know something." When questioned further, Ben and his colleagues shared,

> It's not so much that I feel the need to teach [faculty], I mean I like talking about this stuff, but that the classroom doesn't seem like a space where we learn together. Co-learning was big in my major. I just miss that.

What is of importance here is not that para-practitioners expect faculty to know everything, but that the classroom is felt too often to be a location of one-directional learning. For many of these para-practitioners, their experiences in their undergraduate majors affirmed their space as co-constructors of knowledge. Thus for Ben and his colleagues, engaging in racial teaching and learning, was not a goal but a process where

170

their historical, cultural, and embodied tools and rules of learning are givens space in the shared creation of knowledge.

Racial Learning as Passing

The curricular scaffolding as provided by the faculty, in its deductive nature provides para-practitioners with specific information with regard to assessments of their learning. For the *Social Justice and Advocacy* core learning domain the major location of assessment takes place in the diversity course in which they have to complete a series of papers to illustrate their understanding of the literature and its connection to practice and reflection. From the outset of the program para-practitioners know the importance of each of these assessments toward their ability to complete the program successfully. Further, faculty provide the rubrics for the five core domains, allowing para-practitioners to see the standards of evaluation. Para-practitioners in general shared their appreciation for knowing how faculty would be grading their work, many commenting with similar sentiments that grading during their undergraduate program felt like "throwing your work into a black hole and hoping it was good enough."

Yet to Samantha (and para-practitioners who shared similar thoughts) these rubrics provided them with information about how to "pass." She shared

> I knew from the beginning what was needed to get a good grade. For things like leadership and professional development it let me know what was important to being a good practitioner. For like social justice and stuff, I knew what was expected to just get through.

171

Here, Samantha is drawing a distinction between those domains that she experiences as attributing to her objective of becoming a successful practitioner and those that she experienced as unimportant to her career. Jo, though unsure of her thoughts on becoming an advocate, used the same documents in a similar fashion; however the use of them to distinguish performance was not tied to course assignments, rather toward understanding how to performance knowing race in the classroom.

> I know what [faculty] expect. So, you know, it helps me pay attention. Like, you know, what is okay to say? What isn't? When they say race, what do they mean? Does it always have to be about racism? Can it just be someone being rude? You know, some faculty get weirded out when we bring up race. So, like when is it okay to talk about it?

For both Samantha and Jo, the use of assignments and the grading rubrics connected to them provided insight into what they as para-practitioners needed to learn. CHAT distinguishes the use of assignments (tools) and rubrics (rules) as a way of aiding para-practitioners in reaching the objects set out in the learning system. However, in that the subjects of a learning system are diverse in the histories, beliefs, and knowledges they bring to a cohort or a program, their use of the tools and rules set up to guide their learning is just as diverse. While Samantha was establishing what she needed to complete in order to pass with good grades and move on in her career, Jo was establishing what it meant to pass in terms of performing racial knowledge in the classroom.

For both women, and other para-practitioners that expressed similar sentiments, this notion of "passing" was deeply important and they looked to various program documents, courses, and faculty to better understand what was expected, both academically and interpersonally. Another student shared,

It's also easy to see who is trying to learn who they can let down their hair with, you know what I mean? Who doesn't want to be PC and all of a sudden in [the] diversity [class] they are different. It's frustrating.

Faculty at different moments shared concerns that have the possibility of being connected to these instantiations of passing. Dr. Sato in an interview commented,

I'm kind of in a sour mood about it right now. Last night's class didn't go the way I wanted it to. We want them to leave understanding all those kinds of ideas and concepts around why we have the inequalities that we do and the inequities that we do. And I think we're – we do a pretty good job with it. After last night I'm questioning a little bit about it. These students have been through the diversity class, and now some are saying things I don't think they would have in diversity.

As faculty delineate how and what para-practitioners are to learn, some para-practitioners in turn evaluate what they need to know and how to pass. This passing, whether for a grade, or as a way of mirroring behavior allows some para-practitioners the possibility of achieving the object laid out by faculty, while not becoming advocates.

These engagements with racial learning – self-teaching and passing – highlight only two of the many possible instantiations of racial learning that occurs as para-

practitioners own objectives come in conflict with or attempt to expand those objects provided by the program. Ben, Jo, and Samantha, are not bound only to one of these instantiations. Ben of course wanted to pass the diversity class with a good grade, and Samantha acknowledged having attended the town hall meeting that Ben hosted to better consider the national events. However, these two ways of learning race present the possibility that racial learning, regardless of what a program intends, contends with the individualized objectives that para-practitioners bring with them into a program and into each classroom setting. As Dr. Snyder commented, "Just because we teach something doesn't mean [para-practitioners] learn it in the same way and just because we don't teach something doesn't mean that [para-practitioners] don't learn it in some way. We have hopes, then there's reality." As Ben, Samantha, and Jo highlight various enactments of advancing, resisting, or learning the performances of racial learning, they each also draw into distinction the location of faculty within the racial learning activity system.

Differential Engagements with Race: Experts and the Role of Faculty

As described in the profiles in chapter five, faculty members at SCSU have different levels of research, engagement, and training in topics of social justice, and in particular race. In conversations with faculty, often these different levels of professional training aligned with uncomfortability in engaging in race in the classroom. Dr. Parkes shared that she feels more comfortable in working through classroom conversations of race, when another faculty member who is more knowledgeable is present.

I kind of – anytime we want to kind of bring up a conversation in class and get students to talk about race, I always wish somebody else would be there with me,

174

who's an expert in it, because I don't think I'm the best person to do it. I think

that's a disadvantage for the students if I'm supposed to be in charge of that, I

haven't had to do that too much, you know like teach the diversity class or

something.

Dr. Parkes draws into distinction the notion of an expert with regard to race in the

classroom. For faculty, this notion was rarely said explicitly, however, its prevalence in

both faculty experience and para-practitioner perceptions of faculty allowed for the

presence of levels of faculty engagement, shifting the division of labor.

Expertise as a way of knowing and doing race work within the classroom was

understood in connection to levels of research, training, and general interest. Within the

large faculty meetings, conversations with regard to race seemed fluid and shared at first

glance. However, revisiting the conversation in chapter five, some faculty voices were

more present than others, while some were absent altogether. Dr. Williams shared,

I didn't have much to say, you know. My background isn't in student affairs and

I don't know enough of the race theories and concepts they were talking about to

offer much. They know more than I do, and I'm sure with all those brains, they'll

figure something out.

Dr. Williams comment, though with regard to a faculty meeting rather than a classroom

setting, centers a notion of particular ways of knowing race – theories and concepts – that

may be seen as more productive than others. As a result, he did not engage in the

conversation, feeling he did not have much to offer. Dr. Parkes locates this tension in the

classroom, sharing,

175

I don't intentionally avoid those issues or those difficult conversations [about

race], if we want to call it that. I just don't know enough to be able to facilitate

conversations about race, like Dr. Snyder and Dr. Franssen. I just haven't studied

race enough to know.

For Dr. Parkes, though she shares the possibility of levels of knowledge – "I just don't

know enough" – the felt lack of knowledge results in making race as a location of

learning optional in her classes, stating, "if students want to consider things that may fall

into social justice, like race, they can do that by writing a paper about it, but that it's not

required. Those things are optional."

However, this approach did not go without notice and at times served as

confirmation of para-practitioner enactments of learning. Ben commented,

I know that not all faculty research race, but if we're supposed to be at least

thinking about social justice in all our classes, it seems that faculty should be okay

talking about race, no? It just doesn't make sense to me.

Other para-practitioners shared similar sentiments, reading faculty engagements or non-

engagements with race as an object of learning as the SCSU not fulfilling its mission,

"you know race is optional in some classes, we can think about it or not. But isn't that

one of the domains I'm going to be graded on?"

For Sam and her colleagues the optional nature of race as a location of learning in

some classes, confirmed its tangential importance.

You know there are some classes where we don't talk about it. And when we do,

it's one of many things we talk about in helping the whole student. I think, yeah,

that's how it should be. Sometimes there may be a need to talk about race, but, you know, 99.999% of life stuff is not about race. The faculty know what they're doing. You know, they are qualified to teach this stuff.

Whereas Ben questioned the optional attention to race as being antithetical to the mission of the SCSU program, Samantha understood this approach as being "how it should be." For para-practitioners, this exposes a misalignment between program goals, faculty preparedness, and faculty engagement in racial learning, reifying the notion of expertise.

However, for those faculty members seen as being experts when it comes to racial learning, expertise is not a stable or attainable location. Dr. Sato commented,

You know somedays, none of it goes well, and I start over again. I've reconfigured the diversity class many times, and am always trying to – I know that I have more to learn to help students along and they teach me too. Like what's going on in the nation right now. There's no way to know enough to understand that, and that, I think its point. Race as much as we want to believe it is knowable, is often not.

Dr. Sato, sees racial learning as an interactive process that includes para-practitioners in coming to learn together. He uses the same concept of "knowing enough" that Dr. Parkes uses, however, from his vantage point, race is not-knowable, opening up the possibility that expertise is not possible. Dr. Snyder, discussed it a different way,

I know that not all of our faculty were trained to lead classroom discussions about race, nevertheless leading a two hour long discussion on how race is produced and replicated as a system of power in the US. But to be honest, some days I don't

177

want to facilitate that discussion, but, I think – I'm convinced that we need to be

able to see what we each can do as a contribution in our own ways. And we need

those different contributions. Without them, it's difficult when you have the goals

we do.

Dr. Snyder's comment, highlights the tension in faculty preparedness and program

objectives toward racial learning, but understands engagement in racial learning as

having multiple instantiations, each of which are needed for the program core learning

domains to be possible.

As this notion of expertise is not unique to racial learning and is deeply embedded

in the academy and student affairs (see chapter seven for discussion on

"professionalism"); however, as it is further embedded in para-practitioners concept of

racial learning, they in turn enact those understandings. Ben, shared that making race as

a topic of discussion optional is a "blind spot" with racial knowledge, stating, "You

know, we're told that being a successful practitioner means not just knowing about race

but being able to talk about it. So it doesn't make sense that some faculty are considered

successful but make race optional."

Contradictions and ZoPeds: Learning about Race and Racial Learning

As detailed above, higher education and student affairs learning systems are

complex as the mediate each other toward para-practitioner preparation. As faculty use

national standards and national standards are written by faculty, their interconnectedness

and intraconnectedness allows for the understanding that they work toward similar, if not

the same para-practitioner learning outcomes. However, in this critical analysis, these

assumptions present the reality of contradictions among the systems as their

conceptualizations of what para-practitioners should learn and how they should learn,

illustrate different iterations of the zone of proximal development. Dr. Sato clearly

illustrates these contradictions,

> I don't know, I mean, I see that there is a difference between learning about race
>
> and being a competent, knowledgeable, reflexive advocate when it comes to
>
> issues of race. I'm certainly not completely satisfied with our students leaving at
>
> that level. But they probably leave somewhere between the two.

The cartography of contradictions in and between the activity systems present the reality

that their projected objectives are loosely shared at best and give light to the zone(s) of

proximal development for para-practitioners. For each of the questions that ground third

generation CHAT, I will provide understandings as to contradictions within and among

the systems as a way of drafting the zones of proximal development.

Who are learning?

Within the frameworks of the national organizations, para-practitioners are lead

through the process of learning by more competent others. Within the socializing

discourses under investigation here, those others include faculty and student affairs

practitioners, who have completed the required credentialing and are thus considered

"competent" enough to instruct para-practitioners (Dean & Associates, 2009, p.308). As

exposed within the learning system at SCSU, though para-practitioners are understood as

the primary learners, when it comes to race and racial learning, faculty also inhabit the

location of learner, in particular as para-practitioners struggle in the possibility of a more

179

nuanced understanding of race than their faculty. Further, the differential levels of knowledge among faculty pose the possibility that faculty themselves may need additional training when it comes to race.

Why do they learn?

As Dr. Snyder shared, student affairs culture and the organizations that upkeep such cultures reproduce and perpetuate themselves; that is their task. In this way, para-practitioners (and in the case of ACPA/NASPA, also practitioners) are learning as a mode of professionalism, engaging those in the field and those entering the field with specific knowledge bases, assumed to be of value. At SCSU, para-practitioner racial learning aims to help fulfill the object of becoming an advocate for the causes of social justices. This object, though, as illustrated above is not necessarily shared, presenting the reality that para-practitioners engage in racial learning for a variety of reasons, even as they may not agree with the object as set out by the HESA program. For Ben, his learning is tied directly to desire to work for racial justice, while Samantha, learns about race in so far as it will aid her in moving up in her career. These of course do not capture all of the reasons for which para-practitioners engage in racial learning; however, this differentiation highlights the complexity of what they may learn.

What do they learn?

This question attends to the complexity of Dr. Sato's distinction – there is a difference between learning about race and becoming a competent, knowledgeable, reflexive advocate. While the national organizations present race as a concept of learning within two discreet categories – student development theory and student characteristics –

learning for para-practitioners at SCSU, is more dependent on the interplay between their

own objectives, whether known or not, with regard to racial learning, and the object

designed by the program. Though the program sets out toward an object of advocacy, its

ability to fully engage para-practitioners in the realization of that object is not as easily

attainable. Instead, para-practitioners engage in their own practices of teaching, learning,

and passing in order to fulfill or resist the overarching objective of advocacy.

How do they learn?

While the national organizations provide little understanding as to how para-

practitioners will engage in learning, the standards and competency lists locate the

determination of how as to the discretion of faculty members. Additionally, they provide

standards with regard to pedagogical approaches, though do not propose the possibility of

inclusive or critical pedagogies as a method toward teaching. The SCSU program

provides an exhaustive scaffolding as to how they aim to move para-practitioners along a

path of racial learning, questions as to whether faculty members are fully prepared for the

task of para-practitioner racial learning, pose the possibility of faculty as co-learners

toward racial advocacy.

Collectively, these four questions map the potential zone of proximal develop for

para-practitioner racial learning. The zone of proximal development, as the collective

journey of para-practitioners toward racial learning (Engeström, 2001), aims to bring to

light modalities of learning as a subject moves from their location of current development

to that of new possibilities of development. Thus, it is the SCSU para-practitioners who

are centered within the ZoPed. As subjects, the para-practitioners are understood in the plural, though no monolithic.

Together through various enactments they worked to progress toward the specified object of becoming an advocate. Yet, as subgroups of learners they re-scripted the programmatic object toward their own instantiations of learning. This breaking away process, locates the prescribed object as the dominant discourse of attainment, presented to para-practitioners by faculty, or who from the outset of the learning activity may be perceived as the guide or more competent other. However, para-practitioners by re-envisioning their respective attachments to racial advocacy engage alternate ways of being and doing racial learning.

Ben, Samantha, and Jo as emblematic of subgroups of para-practitioners re-imaged the object of racial learning toward their own professional goals, each drawing in outside tools and rules of learning toward productions of resistance or progression. The utilization of outside ways of knowing and do, or what is referred to in CHAT as double stimulation, expands the possibilities for learning beyond those previous set out. This juncture also exposes the possibility of multiple zone of development occurring simultaneously. In figure 6, I illustrate the possible ZoPeds for Ben and Samantha, as they each move toward their individual objective within the larger program object of racial learning.

Figure 6

Simultaneous Zones of Proximal Development
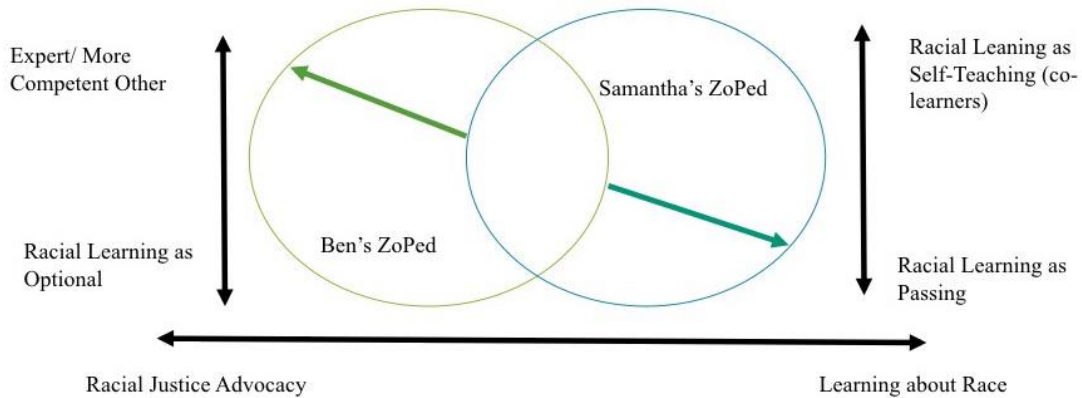
Ben, with his objective being one of racial justice advocacy, presented possible

conflicting roles for faculty within the program. He, and his colleagues with similar

objectives, struggled when faculty did not engage race in the classroom, leaving them to

conceptualize moments of self-teaching. Having a faculty member readily able to discuss

race and in real time (e.g., directly after the release of Supreme Court decisions or as

protests in Ferguson, Missouri were taking place), required a perceived amount of

expertise these para-practitioners expected from the program. Having to teach faculty

about racism was not expected. While at the same time, Ben and his colleagues prefer

constructivist or co-learning, in which all (including faculty members) are engaged in the

process of meaning making about race. These expectations may be experienced but some

as conflictual, faculty as expert and faculty as co-learner. For Samantha engagement

with faculty becomes contingent on faculty as arbiters of grades and whom are qualified

to instruct. Samantha and her colleagues in their objective of passing with regard to

racial learning, preferred race as a topic to be optional and connected to one's overall career goals.

The SCSU program provides an understanding of the potential that multiple ZoPeds are occurring as para-practitioners and faculty negotiate racial learning objectives and roles within the learning system. As different faculty members engage or do not engage in racial learning due to perceived knowledge levels of expertise, para-practitioners read those enactments as confirmatory of their own expectations and learning objectives. This tension, may place faculty in difficult and simultaneous roles within the classroom, attempting to aid in para-practitioner racial learning toward a multitude of objectives.

Lastly, as para-practitioners and faculty engage in racial learning, they do within larger discourses and contexts. This chapter in considering the objects of learning, attempts to answer, how, if at all, are para-practitioners being prepared to work on more racially diverse college campuses; yet Dr. Snyder's question – is it even possible – shifts the goal of the question from *how* to *if.* Can racial learning as an object of activity happen within the shifting reality of university environments, not to mention those environments contextualized in larger national discourses? Is it even possible? This question poses the possibility for other, potential new ways to consider racial learning as an object. In the next chapter, I will explore the location of affect and emotionality in the object of racial learning. Presenting the potential for students affairs as an educational location to consider the ways in which affect and emotionality reify and reproduce

problematic instantiations of race, even as faculty attempt to work toward racial learning and advocacy.

CHAPTER SEVEN

I feel like if we can't be authentic to who we are, that continues a problem in student affairs of not being authentic. If we can't be authentic, if we can't be passionate, and we've said that we're a social justice program, to me it contradicts it. "Don't be yourself, don't show emotion, but be social justice minded." (Nathaniel, Personal Communication)

Nathaniel, a Black man in his mid-twenties, and part of the first year cohort, had become known to his peers as the student who would speak up on issues of race and racism in class. To him, the reality of racism is without question – it is neither aberrant nor understated, but part of his everyday experience in navigating the world. This is what draws him to work in higher education, commenting, "…. It's partially why I wanted to come into student affairs is I know how I *felt* when I was a student [at my alma mater] and not seeing any Black men anywhere" (emphasis added). He addressed this apprehension multiple times over the course of our focus groups – what might it mean for him to engage in the work of student affairs from the stand point of his lived and emotion-laden experiences? After describing moments during his undergraduate and graduate years of being followed in local markets by owners fearful he might steal something, of being asked to rap by a high level college administrator (the assumption

186

being that all Black men rap), and of having his food choices questioned because they did not seem "Black enough," Nathaniel named the tension he experiences when speaking up in class;

> I've had to try to monitor [myself] because there's also this constant negotiation of like well, you can't be so raw because you're going to be perceived as ghetto or you're going to be perceived as oh, "he's being sensitive, that's how they are, that's how Black people are, they're really sensitive."

To Nathaniel, his lived experiences and his emotional engagement are not mutually exclusive, yet his felt need to monitor these experiences due to perceptions of their precipitating emotions brings to light the interactions and intersections of race, emotions, and the classroom environment. Often the work of social justice, and more specifically, racial justice exists in spaces where the production and performance of emotion are not simply present but advocated for pedagogically (e.g., Nieto, 2003; Palmer, 2010). As Nathaniel's quote at the beginning of this chapter illustrates, emotional authenticity and social justice mindedness are seen as being tied together; they are not contradictory. These engagements of authenticity and emotionality have a variety of pedagogical instantiations; discomforting truths (Boler & Zembylas, 2003); radical honesty (Williams, 2016); inclusive pedagogy (Tuitt, 2003), and decolonizing pedagogy (Tejeda, Espinoza, & Gutiérrez, 2003), to name a few. Critical race theory calls on the use of counternarratives as a pedagogical practice; harnessing embodied knowledge through the lived experiences of people of color, to make plain the continued presence and impact of dominant racial narratives (e.g., color-blindness, meritocracy, and liberalism) (Delgado &

187

Stefancic, 2001; Ladson Billings, 2009). These narratives and pedagogical approaches are not without emotion, as they often derive from moments where the weight of racism and its depth are exposed.

In the academy, normative understandings of emotional neutrality and productions of objective/rational knowledge present tensions between the presences of (at least) these two epistemological approaches to education. More specifically, the tension expressed by Nathaniel in navigating his adherence to social justice, his attendance in a HESA program with a stated commitment to social justice, and how emotional authenticity and perceptions of objectivity play out in the everyday performances of the classroom, begin to expose the ways in which cultural practices specifically within HESA classrooms may be at odds with the very outcomes prescribed in both local and national discourses regarding preparation toward racial learning and development. What is at stake for higher education and student affairs programs committed to the work of racial justice, if in the learning and development activity systems housing preparation, emotionality, or the observable presence and socialized performances of emotion,[15] with regard to race and racism is considered antithetical to the maintenance of academic objectivity or rationality (i.e., not being "sensitive")?

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[15] Ahmed (2014) defines emotions as the "bodily processes of affecting and being affected…. Emotions are a matter of how we come into contact with objects and others" (p. 208). Some scholars draw clear distinctions between affects and emotions, privileging affect as a movement beyond emotion and conscious knowing. In this chapter I do not draw a clear distinction between the two (even using the terms interchangeably), as at this time not to make assumptions of between consciousness and intentionality.

In this chapter I present two episodes in which racialized productions and performances of emotion within the teaching and learning space present moments of affective resistance as the assumed neutrality of HESA discourses are questioned. Possibilities for faculty and students alike as they work to engage in racial learning and development will follow.

Affect, Emotionality, and Race

Affect and emotion as locations of conceptualization have long been housed disciplinarily within philosophy, where their consideration pertains to larger questions of ontology and axiology, and psychology, where their analysis rests within psychoanalytic and psychosocial renderings of human experience (Reevy, 2010). At the psychological level, these terms describe different processes, where affect is the physiological response experienced to a stimuli and emotion or emotionality refers to the observable display and of one's personal affect (Reevy, 2010). However, Ahmed's (2014) work on the cultural politics of emotion challenges the notion that emotions are purely a personal or private matter. Rather she argued that emotions "work to shape the 'surfaces' of individual and collective bodies" (2014, p.1). Emotions thereby are not simply reactive responses to others, but the practice of scripts that invest in social norms (Ahmed, 2014). Affect is instead, a social phenomenon, whereby people individually perform within a collective and socially constructed lexicon of "acceptable" emotionalities (Hook, 2005), drawing from long histories of instantiation, and allowing for particular performances that maintain the emotional norms and systems of White hegemony (Matias & Allen, 2013).

189

In this sense, emotions are part of the way we have been socialized to make sense of our environments, ascribing emotional response to particular people and people groups.

In the last decade, the employment of analyses of emotion within critical feminist, queer, and Foucaultian frameworks has given rise to the consideration of affectivity and emotionality as enactments normalizing social power through perceived and affirmed performances and modalities of "knowing, being, and doing that carry beyond discursive representations" (Anderson & Smith, 2001, p.8). Loosely referred to as critical emotion studies (see Ahmed, 2014; Bonilla-Silva & Embrick, 2006; and Trainor 2008), researchers have engaged in theorizing affect and emotionality as a way of moving beyond mere abstraction toward grounding emotion within embodiment, as bodies have been and continue to be ascribed specific emotional capacities (Ahmed, 2014; Nayak, 2010). Centering racially socialized performances of emotion challenges the notion that affect as a human experience is singular, rational, and neutral; rather, it is legitimized, expressed, and recounted through shared and tacit societal assumptions. Simply stated, unless the racialized productions, performances, and structures of emotion are made visible, their invisible manifestations will allow for the continuance of prejudicial racial assumptions of emotionality (Ahmed, 2014; Leonardo & Zembylas, 2013; Matias, 2013).

I present two discursive moments in classroom dialogues at SCSU in which faculty and students collectively struggled through instantiations of emotion and affect with regard to race and racism. In particular, in both cases I explore how the use of particular and perceived neutral student affairs discourses illicit assumed ways of being and doing student affairs, and how these discourses within the activity system, reify

190

White performances of emotion for both faculty and students. A limitation exists within the method of analysis and rendering of both classroom moments. As the researcher I was able to engage para-practitioners after both classroom sessions in the deconstruction of their experiences; however, I was not able to engage with either of the corresponding faculty members with any depth of conversation after the classroom sessions for unarticulated reasons. As such any conclusions with regard to the faculty member experiences post hoc would be speculation.

Additionally, as I initially outlined the chapters of my dissertation, I did not expect a focus on emotionality and affect. However, during the iterative process of data analysis, an exploration of emotion, both its presence and performance, became central to this research. Affect, in its multiple forms, stood as one of the (in)visible cultural practices (re)mediating the activity system, often driven implicitly by the use of normative (and racialized) student affairs discourses. The unexamined presence and performances of emotionality expressed in this study expose what Ahmed (2014) referred to as the sociality of emotions, where emotions are not see as a reaction to or an integration of a response to an happening or a person, but rather through emotions the individual and the collective are mapped together, simultaneously constituting and negotiating the boundaries of the *other*. As emotion and affect took center stage in classroom dialogues regarding race, faculty and para-practitioners alike perform normative or resistive enactments to generally accepted student affairs dialogues and practices. It is here, in the constituting and mediating processes and representations of emotion and affect that learning to be and to do student affairs takes shape.

191

Emotion and Racialized Discourses of Student Affairs

In this section, I describe moments that may be perceived as normal or everyday practices within student affairs classrooms. In each episode the faculty member poses a question to the class. Drawing from common discourses in higher education and student affairs, they present an inquiry with certain outcomes at stake, utilizing well-regarded theoretical or pedagogical tools from the field.

In the first episode, Dr. Hernandez sought to engage para-practitioners in a consideration of professional responsibility by using the topic of that day's class to consider the intersections of social media and the protests in Ferguson, Missouri. In the second episode, Dr. Cabrera solicited para-practitioner dialogue as to whether education is a right or privilege in order to provide them with an opportunity to think through their professional philosophy. In both cases, faculty explicitly moved to engage para-practitioners in the iterative and often used pedagogical tool of "theory to practice to theory" (TPT). Broadly speaking, faculty members used TPT to mediate classroom learning, drawing from particularized discourses in the field of student affairs (e.g., professionalism, education as a right vs. education as a privilege), and assuming a shared understanding (and possible performance) of such discourses toward the posed outcomes in each discussion.

For faculty reading this chapter, the common place use of these questions and their intended outcomes are of importance. The normality of these types of questions toward particular curricular outcomes in higher education and student affairs classrooms is what makes them of interest. These discourses circulate at both the national and local

levels – within the national organizations (e.g., NASPA and ACPA) and within individual HESA programs – and present specific lexicons for faculty and practitioners alike to engage in when considering social justice or inclusivity. The unquestioned practices of harnessing conversations of professional responsibility, or utilizing the discursive distinction between rights and privileges to engage in the creation of professional philosophies, draw from agreed upon discourses and perpetuate ways of being and ways of doing student affairs. That is to say, that these conversations are meant to produce discrete knowledge and behaviors associated with the profession of student affairs. The use of these discourses in the classroom as locations for practitioner learning, aim to socialize practitioners; thus their use in the episodes below set the stage for what may be perceived by faculty as commonplace moments of learning and development.

Before detailing each episode, Figure 7 provides a potential rendering of the learning and development activity system at the outset of these classes. Faculty, as members of the learning community harnessed the pedagogical tool of TPT toward engaging para-practitioners in considering professional responsibility/philosophy. As I will discuss further below, rules and tools within an activity system mediate and remediate each other; particular rules may follow or promote particular tools. In this case, the use of TPT, or the interactive process of taking accepted epistemologies and ontologies of student affairs (material or symbolic) and using them as a lens by which to consider a case in point, for the purpose of learning, provides discourses as to acceptable ways of being and doing student affairs. These moments of learning make possible the

193

presence of both explicit rules, those made plain in the classroom dialogue, and implicit

rules that may go unnoticed in their performance. Lastly, unquestioned rules regarding

para-practitioner participation (in CHAT this is known as the division of labor) further

mediate learning in the system and impact the potential of realizing the desired learning

object. Each of these elements will be discussed in-depth below drawing on the ways

that race and emotion, when made visible in the system present moments of resistance in

the learning system.

Figure 7

Proposed Activity System for Theory to Practice to Theory
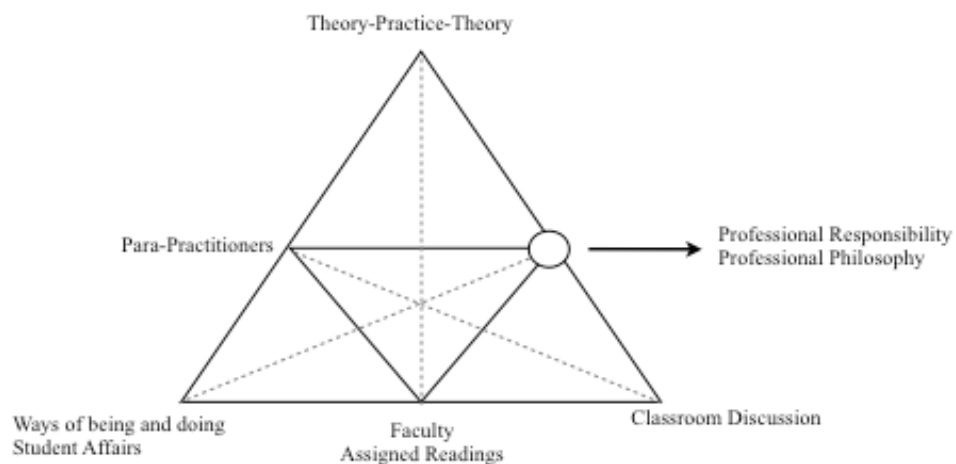
As each episode unfolded, the neutrality and objectivity of these modalities were

called into question as para-practitioner affect exposed how discourses themselves are

racialized, imposing raced understandings of professionalism and making possible

unequal investments and unequal risks/exposures in the learning space. Student affect

and emotionality render how common, accepted, and even encouraged discourses allow

for the continued performance of whiteness within the learning systems, truncating the

possibility of Engeström's (2001) notion of expanded learning. For each episode, I will

first contextualize and present the case, drawing from audio recordings, my observation

notes, short email exchanges with faculty, and follow up focus groups with para-

practitioners. I then will map the episodes together as a location of learning using

CHAT, and ultimately consider the ways in which racialized productions, performances,

and discourses of emotionality and student affairs provide possibilities for faculty and

para-practitioners a like as they work to engage in racial learning and development.

Questions of Professionalism: Uses of Social Media and Ferguson

Returning to the fifth floor classroom on a Wednesday afternoon, SCSU faculty

met for the second to last faculty meeting of the fall semester. It was December 3, 2014

and media outlets were reporting the non-indictment of Officer Daniel Pantaleo by a

grand jury in the death of Eric Garner. Undergraduate student groups and the

departments and faculty supporting them were preparing to host a solidarity rally and

protest the following day as it had been a week and a half since the non-indictment ruling

in the case of Officer Darren Wilson in the death of Michael Brown. These rulings were

ten days apart, and protests nation-wide were gaining steam in the seemingly obvious

connections between both cases. Many of the HESA para-practitioners, working in their

assistantship offices across campus, were involved in aiding undergraduate students plan

for the upcoming rally, as well as serving to provide support as undergraduate students

were working through social and emotional impacts of the national happenings. The

higher education and student affairs faculty cohort considered how they might engage

their students in conversation regarding the national racial context, while acknowledging

that there were other, planned assignments and objectives to complete in their final class sessions.

Dr. Hernandez, who was teaching the course on Organizational Leadership to the first year master's cohort drew the following conceptual approach on the dry erase board to illustrate how he planned to consider the national racial happenings with his class the following Monday (See Figure 8). For the final class session of the semester, his class would be discussing the role of technology within student affairs, as was outlined in the syllabus. He summarized to the faculty cohort that over the course of the class session, the para-practitioners would be asked to consider the various uses of technology and their particular effectiveness with regard to leadership (the top portion of figure 8). His guiding question, *how is technology* (in this example, social networking) *effective and useful for the organizational leader or how is it harmful, and thereby impedes the work of the organizational leader*? He then presented the bottom portion of the illustration, drawing out his perspective of the spectrum of belief in the continued existence of racism in the United States. His goal, he stated was to get students to connect theory and practice by asking them to take into account what they had read for class, what was happening in the nation, and consider what that meant for them as practitioners, what he called practitioners' "professional responsibilities" with regard to issues of social justice and student affairs. This is the outcome he prescribed for the upcoming class session.

Figure 8

Class Discussion conceptualization
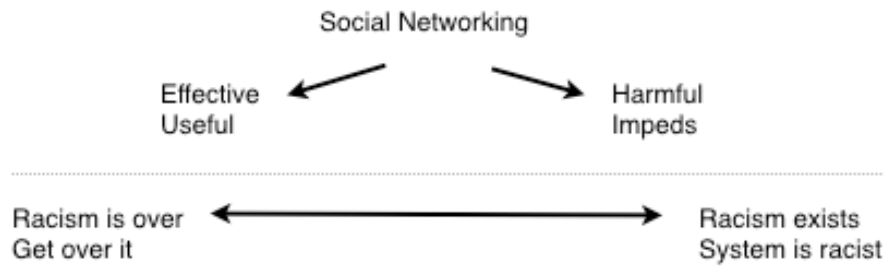
The following Monday, after his presentation and a discussion regarding technology,

social networking, and the role of a student affairs professional as representative of the

college, Dr. Hernandez offered the following question with ten minutes remaining in

class.

> Considering all the things we just discussed, is it acceptable, is it professional, for
>
> you to post your thoughts or feelings about events like Ferguson or Staten Island
>
> on social media when you may have colleagues or students who follow you on
>
> social media and who have very different viewpoints?

The national context with regard to protests, the two non-indictments, and the deaths of

Michael Brown and Eric Gardner had not yet been mentioned during the previous two

and a half hours of class, and a noticeable change in affect took over the class, as students

shifted uncomfortably in their seats. One student later shared that he was shocked by the

question, as it seemed to "come out of nowhere" (Josh). Without hesitation, many of the

students turned their attention to Nathaniel, signaling an expected response. Though the

HESA program at SCSU's mission is to engage and prepare all students for the work of

social justice, Nathaniel in particular had taken on and subsequently been granted the role

of speaker when it came to matters of race and racism. Leaning forward in his chair,

Nathaniel asked a follow up question:

Nathaniel: Are you asking whether or not we should censor ourselves on social media?

Dr. Hernandez: I'm saying… I'm asking us to think about what we talked about today

>and read for today about technology and student affairs and how that ties to your

>role as leaders on campus. Do you think it is professional to be fully honest about

>your opinions on issues like Ferguson and Staten Island when students may be

>reading your posts?

Nathaniel: Okay, that sounds like you are asking us to not be ourselves on social media

>because of *professionalism*, like what about us as real people though?"

Nathaniel used his hands to signal air quotes when stating the word "professionalism,"

bringing particular attention to that word in relief to practitioners as "real people."

Though Nathaniel was clearly upset, Dr. Hernandez did not show any discernable

response, but looked around the room at the rest of the class, waiting to see if another

student may contribute. "What do other's think?" Dr. Hernandez offered, not engaging

Nathaniel's question. Nathaniel hesitated for a minute and then continued to question the

purpose of the initial question.

Nathaniel: "This is a [master's] program about social justice, right? Are you saying we

>shouldn't care about Ferguson?"

At that question, Dr. Hernandez looked visibly troubled. He shifted his weight on his feet

and began to pack up his belongings at the front of the room. With his head down, he

shuffled through some papers. The rest of the students sat quietly in their chairs, though

they were actively observing the dialogue.

Dr. Hernandez: No, I didn't mean…. no, I'm not saying you shouldn't care. But, what is

our professional responsibility? I meant, haven't you ever had those people on

Facebook that you have deleted because they have an opinion on every issue.

You know? People that are too involved in some issue and you think, "we are

colleagues, I don't need to know this is what you think." … I mean, I have deleted

people on Facebook because of that. What does that mean for us as

professionals?

His response seemed less assured than at the outset of this dialogue and the tension in the

room was obviously felt. Nathaniel responded quickly and the volume of his comment

made it difficult to know if Dr. Hernandez had finished his question or was simply

pausing between thoughts.

Nathaniel: "Well anyone who would be willing to delete me off of Facebook that called

themselves a friend, sure was a fragile friendship to begin with."

The response seemed to fill the room, as a series of audible gasps could be heard. He

continued, though his voice quieted as he pushed himself back in his chair.

Nathaniel: Look, I walk out of this room every week with fear that I could be shot, just

for being Black, for walking Black. I think to my students, my Black male … or

even Brown male students, you know, when they see my post on the realness of

that feeling, like to them, I think it matters to hear a professional be authentic and

honest.

199

Dr Hernandez questioned: "Okay, so it sounds like you think it's okay for a professional

       to put that on social media?"

Nathaniel: "Yeah, because it's me being real. I won't censor myself, if that is what it

       means to be professional."

Dr. Hernandez with a sense of expedience, thanked Nathaniel, concluded class, and was

among the first people to leave the room.

       For all involved, this moment was complex. Most students shuffled quietly out of

the classroom, reflecting some mixture of shock and confusion. The impact of this

moment was lasting and was returned to the following semester as the first year cohort

was collectively establishing shared norms for their class in educational research. When

asked by Dr. Dean, the professor for the course, what classroom norms have they found

important to instill an affirming and critical learning environment, Latia, a Black woman

in the first year cohort, raised her hand and shared, "When something in the news

happens and triggers something important, please give us time to talk about it." Glancing

over at Nathaniel, she continued, "We didn't always give space for that last term and we

would have liked it." As Dr. Dean thanked Latia for her response, Nathaniel added,

"Could it also be a real conversation, not just about whatever we talked about for that

day. And could it also be more than two minutes at the end of class. That's what we were

given last term." A norm was set that important happenings would be collectively

identified at the beginning of class and together the class would decide the amount of

time, within reason, desired to talk about and through the issue at hand.

Questions of Professional Philosophy: Is Education a Right or a Privilege?

It is the second week of class in the final semester for the second year cohort at SCSU. Having spent the last year and a half together in every class they seem visibly comfortable with each other as a whole group, while also showing the creation of smaller more connected groups. The 26 students engaged in a variety of tasks, as we waited for Dr. Cabrera to arrive.

Dr. Cabrera is an adjunct faculty member and practitioner at a local community college. As she shared the previous week, she is a Pilipino immigrant and naturalized citizen, having arrived in the United States at the age of 14 and considers herself to be the consummate learner. Having described her professional philosophy as one of student engagement, where multiple modalities are used toward creating pathways of success for students, Dr. Cabrera shared during the first class that her goal was to move para-practitioners from the "professionalized discourses of CAS and NASPA to the reality of the field – where student stories matters." "We are going to move that theory into application; in this class I will push you guys into those real, feet on the ground spaces," she shares. Then stopping to correct herself in front of the class, "You people, I mean, you all. Not you 'guys'." Students seem drawn to this approach, having spent the first class session of HED: 595 *Professional Seminar in Leadership Development* completing and sharing a self- assessment and evaluation plan, delineating their strengths, weaknesses, career goals, and areas of interest. In all of my classroom observations, this was one of the rare moments, when computers were closed, cell phones were not visible, and side conversations had been set aside.

Exactly at 4:00pm, Dr. Cabrera walked into class, "Okay future policy makers, Let's get started!" Without delay Dr. Cabrera, began the class session by introducing the first question of class, "*Is education a right or a privilege*?" adding that though this question may seem basic, "it will help in identifying your own professional philosophy, due at the end of the semester."

As might be assumed of such a discussion, noting the curricular trajectory these students had taken (see chapter six) regarding diversity and social justice, the landscape of the conversation covered considerations of K-12 district funding and higher education affordability; questions regarding levels of access to higher education and their connection to the differentiation between right and privilege; wonderings about the role of family in the creation and instillation of "college-going cultures," and questions as to the difference between equality and equity. There were moments of tension, as para-practitioners and Dr. Cabrera shared their personal narratives, realizing that they do not have common definitions for the terms "right" and "privilege." Together they grappled with the implications that for some "privilege" as a concept is distinctively located in the realm of racial justice, while for others it must be considered at the intersections of social identity. However, the cartography of this 45 minute conversation presented a view of recent contributions to educational literature including notions of community cultural wealth (Yosso, 2002), liberatory praxis (Freire, 2010), critical hope (Duncan-Andrade, 2009), and the importance of family systems (Kiyama, 2011); as students worked to engage their perspectives on the question. Simultaneously to the verbal conversation in

progress, there was a second meta-conversation taking place as White para-practitioners in the class remained quiet and para-practitioners of color engaged the prompt.

Upon offering the question, Dr. Cabrera was met with a series of follow up questions, posed in distinct succession.

"Are we talking about K-12 or higher education?"

"Is this about the U.S. or international too?"

"Can you define what you mean as a 'privilege' verses a 'right'?"

At the end of each question, Dr. Cabrera turned the question back to the class, only to be asked another narrowing inquiry. The questions posed were all offered by para-practitioners who had identified as White in the last class session. This continued until Hazel, a Latina, shared,

> For me, it comes down to my educational journey. K-16 shouldn't be a privilege, it should be a right, but I grew up in a town a lot like Fairview, a lot like what we saw in the fall. So education… it creates and maintains a hierarchy and prestige. So, yeah. It's made to be and to create privilege.

From here, the conversation engaged a variety of responses, increasing the presence of emotionality within the learning space. However, once Hazel located the conversation within her experience and drawing on the cohort's shared experience at Fairview, the White para-practitioners remained silent for the remainder of the discussion, only venturing back into dialogue when Dr. Cabrera asked if the class was ready for a quick break before they moved to the next topic, to which Shawn jokingly responded, "yeah, there's too many feelings in here." About half of the class laughed.

When questioned about my observation of silence in a focus group later, Maggie, a White woman shared,

"I just didn't have anything to add. Everything everyone else said seemed super important, so I took a lot of notes instead. You know we've read a lot about how White people just take up space, like verbal space, they… I mean we, we talk a lot. So I try not to share much, you know, because it's important to be kind in sharing the space."

Sarah, a White woman added, "Yeah, and like Shawn said in class, it got really emotional. And I know that sometimes that that time and space to just talk is needed, and that those experiences are probably part of your personal philosophies [looking at her colleagues of color in the focus group], but I'm just here to learn what we need to learn to go be practitioners. I get that we need to know our own stuff, but we need to be able to put students first, before our own emotions, right? You know, because in the end, I think we all agree, it's the students that matter."

Discourses of and toward Professionalism: Affect and Race Dialogues

It is difficult to adequately convey the affect and emotionality preformed and experienced in each of the class episodes. Dr. Hernandez and Dr. Cabrera posed what may be understood as common questions in student affairs programs toward reaching specific learning objects within the scope of their larger class session or semester long efforts – consideration of professional responsibility and professional philosophies. For Dr. Hernandez, the resulting interactions called into question the neutrality of accepted language in student affairs as an arbiter of racial objectivity and affect. For Dr. Cabrera, the classroom dialogue itself may have gone as planned, as students engaged in a robust

debate on the role of education as a socially reproductive system in the United States; yet its normality highlights affective risks and investments in the division of labor. Together these episodes expose ways in which emotions both as rules and tools in race dialogues, have the potential to place students of color, in particular, in a locations of risk, while providing white para-practitioners with opportunities to learn.

Normalizing Affect: Racialized Discourses and Learning Objects

As stated in chapter six, activity systems are object-driven and object-dependent; there is no activity system without an object (Engeström, 2009). As shown above in figure 7, the prescribed object for both Dr. Hernandez and Dr. Cabrera's classes aimed at understandings and iterations of professionalism – professional responsibility and philosophy. However, often objects of learning are understood as particular destinations – topics, concepts, behaviors, knowledges that subjects must learn to move along in their educational trajectories. However, the questions and prompts offered in both class episodes were not neutral as they derive larger discourses within the panoply of the multicultural/diversity literacies, as well as from historical student affairs discourses. To better understand the ways in which affect as a racialized instantiation within the classroom was made possible, we must return to the initiating questions or prompts themselves and the underlying discourses grounding each learning object.

Dr. Hernandez's original question – "… is it acceptable, is it professional, for you to post your thoughts or feelings about events like Ferguson or Staten Island on social media when you may have colleagues or students who follow you on social media and who have very different viewpoints?" – aimed at moving para-practitioners toward an

205

engagement with practice. Having spent the class period considering the ways in which increasing technological interface impacts college students and the practice of student affairs, his shift centered both the subjects (e.g., para-practitioners) and object (e.g., professional responsibility) of the learning activity moving from theoretical understandings to the embodiment of para-practitioners as appliers of theory. After considering the topics discussed in the readings for that day his question within the context of the class participants and the circulating national discourses with regard to race, looked at the para-practitioner and his/her decision making as a "professional."

Similar to Dr. Hernandez' class, the discursive episode in Dr. Cabrera's class utilized larger discourses to frame the learning and development activity. At first glance, it is easy to consider Dr. Cabrera's question as the crux of the episode – is education a right or a privilege. Yet, she set up her own question as simply the medium by which the class will arrive at the desired object – the creation of para-practitioner's professional philosophy. For Dr. Cabrera and her class, the discussion itself centered larger discourses of educational (in)equity; however, in a short email exchange after class, Dr. Cabrera shared that her goal for the class did not intentionally derive from any explicit commitment to racial justice or even social justice at large, but that she "experience[s] these topics and questions as moments that challenge students to think critically about why they are entering student affairs." She continued, "the purpose of last night's discussion was to prepare the students for their transition from graduate student life to the professional world. I think the dialogue was effective for getting them to think rationally before they write their professional philosophies."

Professionalism as an espoused value in student affairs, is central to both curricular-based (e.g., CAS) and competency-based (e.g., ACPA/NASPA) discourses (See chapter two). Both the CAS standards and the ACPA/NASPA competency lists are structured to "define the broad professional knowledge, skills, and for some competencies, attitudes expected of student affairs professionals, regardless of their area of specialization or positional role within the field" (ACPA/NASPA, 2010, p. 4)[16]. In effect, these documents provide frameworks for socializing para-practitioners in to the profession and set a normative understanding professional development. Arguably, para-practitioners at SCSU are well acquainted with the discourses of professionalism stemming from the national organizations. During their first semester in the program each cohort is required to purchase the CAS standards and read both the standards and the ACPA/NASPA competency document, completing a professional philosophy paper drawing from their rendering of these documents.

Further, of the five core learning domains that anchor the program at SCSU, professional and personal development is among them. Connected explicitly in program evaluation documents to three of the areas of study delineated in the CAS standards for *master's level student affairs professional preparation program standards and guidelines* (i.e., student development theory [subpart 5b.1], individual and group interventions [subpart 5b.3], and supervised practice [part 5c]), professional and personal development is comprised of four program wide learning objectives:

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[16] Since data collection, a revised and updated competency document has been released from NASPA and ACPA. In these data analyses chapters the previous iteration (2010) was used, as it was the document students in the HESA program were using.

1) Students will be able to articulate a clear and concise philosophy of student affairs.

2) Students will be able to independently self-assess their strengths and weaknesses, which they can then use to design suitable professional development plans.

3) Students will be able to demonstrate a strong propensity to reflect on their personal experience.

4) Students will be able to graciously accept constructive feedback from mentors, supervisors, colleagues, faculty, and peers.

As discussed in chapter six, these learning objectives and the core learning domains are mapped across each class and are indicated on the syllabus for each course, systematically locating the broad learning outcomes for students and faculty alike. In the case of the core learning domain of *Professional and Personal Development,* both Dr. Cabrera's and Dr. Hernandez's courses list this domain as among those attended to on the syllabus.

Yet as discussed at the end of chapter two, the CAS standards and the ACPA/NASPA competencies, draw from and maintain de-politicized views of history, theory, and practices, allowing for the replication and reproduction of particular, color-blind understandings of the profession and the required knowledges (Patton & Deal, 2012). Similarly, as frequently as the discourse of professionalism may have been engaged in the classroom by the end of the semester, the relocation of the conversation with regard to race and the protests in Ferguson and Staten Island was perceived as new

ad contentious territory for the para-practitioners within the class. In a focus group, para-practitioners continued to express an overall sense of shock with regard to the question offered by Dr. Hernandez. Alexandro, a Latino, commented,

> I feel like what my cohort felt and what I felt was that you don't bring up something like that to add to your trying to teach us kind of a lesson type of thing. You don't bring up something so current … not when it's that fresh.

As Alexandro expressed his frustration with the using of a recent and value laden event as a location of learning and practice, other para-practitioners nodded along, showing their shared agreement. When asked if there was a way to use events like the protests in Ferguson or Staten Island in the classroom to promote learning, he and his peers were at a loss, "My opinion, maybe you can incorporate it into something like… I don't know. You just don't. Not when it's so current." Alexandro linked his felt tension with Dr. Hernandez's question to both its contemporary nature and to the discourse of professionalism.

The historicity of professionalism as a discourse sheds light on the rules and tools of professionalism. Assumed and socialized modalities of professionalism were furthered by the directionality of Dr. Hernandez's question. Though he may not have meant initially to use the term "acceptable" as a modifier in his question, its use complicated the question, exposing the reality of preferred performances. From Dr. Hernandez's illustration during the faculty meeting, he had anticipated a possible trajectory of dialogue linked to the classroom discussions and conclusions reached earlier in the class session. However, the construction of the question he posed in class and its

timing, presented not only assumptions regarding "acceptable" modalities of

professionalism, but tied these performances to the current racial contexts and affectivity

of the nation. Considering discourses presented by the national organizations in this light,

Dr. Hernandez's question and the presentation of professionalism with acceptable and

unacceptable performances, does not present the notion that professionalism itself – its

attributed behaviors, epistemologies, attitudes – is as series of performances historically

bounded in a racialized system. Rather, the question (in similar fashion to the national

HESA discourses) assumes equal positioning of all bodies in the classroom, both in terms

of perceived understandings of professionalism, and also in terms of the affective impact

of national protests upon those bodies. Bonilla-Silva (2010) refers to this frame of

colorblindness as "naturalism" whereby the equalizing perceptions employed by non-

critical language (i.e., professionalism) derives from the belief that some experiences are

natural to the human condition. That is to say, that professionalism as a depoliticized

notion can be used as both an objective and equalizing term, with perceived performances

and outcomes. Professionalism then, as a way of being, without critical assessment of its

historical construction and assumptions, rests on colorblind understandings of

performance, mainly objectivity and neutrality. The use then of the de-politicized

discourse of professionalism with the politicized discourse of race and police enactments,

without earlier classroom dialogue, allows for the remapping of what could be a highly

affective space for the production of neutrality. In this instantiation, professionalism, as a

productive discourse, bounded the learning system, ascribing particular affective

engagements (e.g., being fully honest" about feelings with regard to happenings in Ferguson and Staten Island) as being unacceptable, or unprofessional.

Together, these episodes provide a way of viewing common languages and discourses in student affairs classrooms as bringing together enactments and bodies through the production and presence of affect. In the next sections, these alignments expose how emotion as both mediating tool with contested rules in the learning system allows for unequal investments and risks among students and faculty alike.

Rationality and Emotion in Dialogues of Race: Rules and Tools

Rules and tools are historically bound and their implicit and explicit ability to regulate performances (ways of being and doing) have the potential to tie learning to particular practices. That is to say that as para-practitioners and faculty participate in a learning activity, the rules and tools linked to learning outcomes re-enforce cultural practices. In order to map the instantiation of the moments of racial learning detailed above and their possible affective consequences, we must first return to the initiating questions and their discursive histories.

In a short email exchange after class, Dr. Cabrera shared that her goal for the class did not intentionally derive from any explicit commitment to racial justice or even social justice at large, but that she "experience[s] these topics and questions as moments that challenge students to think critically about why they are entering student affairs." She continued, "the purpose of last night's discussion was to prepare the students for their transition from graduate student life to the professional world. I think the dialogue was effective for getting them to think **rationally** before they write their professional

211

philosophies" (emphasis added). Though it could be argued that the centering of racial dialogue in the episodes above occurred tangentially rather than explicitly, the resulting implications for para-practitioners in both cases drew distinct lines between rules of rationality and emotionality; between objectivity and affect; leaving them to question and re-assert particular rules of race within educational contexts.

In the interaction between Dr. Hernandez and Nathaniel, the use of the term professionalism became a proxy for particular enactments; those behaviors seen as not purporting personal thoughts or feelings in a space where one's colleagues or students may have access. Nathaniel's response – what about us as real people? -- exposed an underlying assumption, that there is a difference between what it means to be a professional and (as he discussed in the quote opening this chapter) what it means to be authentic or a real person. The bifurcating nature of language continued throughout their entire interaction; Dr. Hernandez drawing the question back to assumptions of depoliticized professional responsibility and Nathaniel naming the absence of personal affect. The interaction reached its peak when Nathaniel offered what critical race theorists may describe as his counternarrative, presenting the possibility that professional responsibility should include the stating of one's emotion as a way of affirming students shared emotional experiences, in particular those racialized experiences. Naming the tension he experiences with the discourse of professionalism as being one of race and his raced body, opening the possibility of a different rules of performing (e.g., being and doing) student affairs.

Lizbeth, a member of the first year cohort, draws out this distinction as well, explicating how the presence of emotion and its possible performances are seen as "other" to professionalism.

> [Dr. Hernandez] created this binary of professionals, **when we're passionate about stuff, like what's going on in Ferguson and we show it – you know, like when it comes out in the classroom. Is it right or not**? Those are my morals, and you're telling me that being a professional comes first? So I think most of the cohort was shocked. (emphasis added)

Her description highlights further the felt distinction between rationality and emotionality in moralistic terms – is it right or wrong to express passion in the classroom? Here the classroom is a non-emotive space; a space where professionalism "comes first." Whereas Nathaniel brought to light the particular normative performances of student affairs, Lizbeth locates the classroom itself as an assumed tool for rational performances of professionalism.

A similar paradox is also described in Sarah's reflection on Dr. Cabrera's class as she discussed her distinction between "need[ing] to know our own stuff" and "learning to be practitioners." Looking at her colleagues of color in the focus group, she located them as being in need of "time and space" for discussing racially emotional experiences; however, for her the purpose of class was to learn to "put students first, before [her] emotions."

Each of these discursive outcomes center rationality in tension with emotionality; assuming that one is preferable to the other, rationality is more academically acceptable

to affect. More specifically, rationality is seen as in opposition to dialogues regarding race and racially affective performances. Leonardo and Zembylas (2013) name this distinction as being part of Whiteness as an "affective technology" (p. 150). Whereas Sarah is in essence asking for the removal of "emotion" from the classroom space and the reconstitution of "practitioner" as having moved beyond affect, Nathaniel and Lizbeth are asking for its integration into the classroom space and into understandings of student affairs professionalism. These differential requests illustrate the constitution and replication of Whiteness as an affective technology, or the collection of epistemologies, practices, and discourses used to institutionalize and/or instrumentalize affect within socially accepted norms of inclusion and exclusion (Hook, 2005; Leonardo & Zembylas, 2013). For Sarah, her participation in the classroom dialogue through her silence and then named in the focus group draws from essentialist language; first *othering* emotion by locating it in bodies of color (i.e., "those experiences are probably part of **your** professional philosophies"), then universalizing the task of student affairs practitioners as being one of moving beyond emotion toward placing students first ("You know, because in the end, I think we all agree, it's the students that matter."). This shift between esstentializing emotion as something more closely experienced by practitioners of color and universalizing particular practices in student affairs (e.g., student centeredness) further normalizes what it means to be a practitioner.

Additionally, the perpetuation of whiteness as a technology of affect (Leonardo & Zembylas, 2013) is not dependent on White embodiment within the discursive space. Dr. Hernandez and Nathaniel, as well as all the other students in the class, are subject to these

214

technologies and their instantiations. For instance, though Dr. Hernandez identifies as a man of color, his socialization in both the professorate and student affairs practice with their discourses on rationality, objectivity, and neutrality, mediate his very understanding of professionalism and its "acceptable" performances. Thus the tensions expressed by Nathaniel and Lizbeth, as well as Dr. Hernandez and Sarah, highlight emotionality as a mediating and contested tool in the learning system.

Unequal Risks, Unequal Investments: Division of Labor

Two months after the episode in class, Nathaniel, reflecting on his assumed role as the student who addresses issues of race in the classroom, expressed concern.

> I don't want to not be taken seriously because these are people who, as you know, the student affairs circle is really small. I don't want to go for a job in 10 years and they're like, oh yeah, that guy was in my [master's] program and we don't want to mess with him, he's too emotional, he's too – I don't know, whatever they would say about me. So it's always this weird thing about speaking up about race in class.

Nathaniel was weary of the possible long-term consequences of speaking up in class with the knowledge that student affairs is, as he shared, a small circle. His comment centers the question, what is at stake in classroom dialogues on race for those who engage and for those who remain silent? As discussed above, the discourses used, implicitly or explicitly to contextualize race discussions in the classroom present as neutral and seek rationality as accepted ways of being a professional. Though Nathaniel and Lizbeth presented the possibility of other ways of performing professionalism, mainly through

215

integration of affect, this possibility itself exposes those who challenge normative assumptions to possible risk.

Emotions are not simply reactions or responses to the influences of others and objects upon a person. Emotions include investments in or resistance to social norms (Ahmed, 2014). For some, social norms and their cultural practices provide locations of affective comfort; however, those who have a different affective engagement with social norms often experience costs with choosing to either maintain or challenge those same affective social norms. Hook (2005) furthers this understanding, positing that racial embodiment is itself constituted as a location of emotionality in its resistance to hegemonic practices. For Nathaniel, his assertion affirmed the reality of the risk he experiences in challenging normative discourses in the classroom. What if his peers only remember him as emotional? What impact might that have on his career? Does his affectivity preclude his intelligence in his peers' understanding and recollection of him? How might his emotional engagement reify particular stereotypes of him as a Black person (e.g., being seen as "ghetto" or "sensitive")? These concerns present felt risks associated with challenge depoliticized racial discourses in the classroom, in particular the mediating presence of emotion within those challenges. Gillborn (2009) contends that the rendering of speech itself is bounded by stereotypes of affect. In drawing the discursive distinction between free speech and hate speech, he contrasts the how the perceived "emotional speech" of people of color is considered unprotected in dominant frames of discourse, while White's, "backed by the pretense of rationality" utilize similar affective turns and are seen as legitimate (p.544). Nathaniel's very embodiment as a

216

Black man, thus, places him and his discursive interactions at risk of being seen as illegitimate in his affective resistance to unracialized classroom discussions.

Whereas Nathaniel's affective engagement in class may be termed as irrational within the normative discourses regarding professionalism, the discussion in Dr. Cabrera's class exposes the ease at which affective silences (and their rationalized performances) allow for unequal investments within the same normative productions of classroom engagement. Maggie, and her White colleagues maintained silence throughout the discussion in class. As their colleagues of color verbally and affectively engaged in a lively conversation, Maggie shared that she simply had nothing to add to the discussion, and instead took notes on the opinions and contributions of her peers of color. However, silence itself a production and performance of emotionality is not neutral. Matias and Zembylas (2014) conclude that proximity and distance to the performance of explicit emotionality provide ways to disguise socially inappropriate emotions with ones perceived as more appropriate. Both Maggie and Sarah contextualized their silence through the creation of proximity (e.g., "everyone else," "they") inserting a clear understanding of differentiation between *us* (White students), and *them* (students of color); or as Shawn commented, those experiencing affective discomfort and those that shared their "feelings" as part of the discussion. While establishing the distinction between students of color participating in the emotionally engaged conversation and her silence as a White student, Maggie's response to what was occurring in the classroom presents perceptions *appropriate* emotions. She conceptualized her affective location as one of being "kind" in sharing the discursive space, noting that after reading various

217

articles for class that she understood how much White people talk – "White people just take up space, like verbal space." In this sense, Maggie, Sarah, and their White colleagues, not only had the choice to invest in the conversation through active participation; they also had the ability to define the rules of their investment in the discussion. Silence thus was not disengagement but charity – the "giving" of time and space for emotion.

Though she did not elaborate further on how she understood what it meant to be kind to her peers of color by remaining quiet, Leonardo and Zembylas (2013) posit that this form of silent affect allows for investments in maintaining normative desegregated race discussions, making possible the re-centering of Whiteness in its absence. They present the concept of a "white racial alibi" by which white individuals are able to maintain the presentation of being learned about race and racism as constructs (e.g., Maggie references her engagement in understanding race by her ability to draw on readings) which also maintaining their investments in white normative practices, or the belief that non-racism or even anti-racism cannot co-exist with racist behaviors. If White practitioners are able to engage in race dialogues, whether verbally or through perceived silent allowance, than they are not guilty of upholding the structures of racism. This also can be seen in Sarah's comments, though she returns to colorblind discourses of shared professional rationality. For Sarah and Maggie, their rationalizing the use of silence provides insight in to the ways that racial justice discourses and student affairs discourses alike, provide uncritical rationalities, differentially racializing affect. Their silence functions both to satiate White discomfort in the dialogue, presenting as "kind" and

218

"sharing," while also reaping racial investments from the narratives of their colleagues of color.

In the final section, I will recreate the activity system from above to include how the bounding discourses, the tensions between rationality and affect, and the presence of unequal risks and investments, can lead to the maintenance of racialized understandings of emotionality and problematic instantiations of student affairs professionalism.

Racialized Discourses, Dialogues, and Emotion

Dr. Hernandez and Dr. Cabrera posed what are common questions in student affairs programs – what is professionalism and is education a right or is it a privilege? In both cases, these faculty members had specific goals for learning, outcomes they had planned for within the scope of their larger class or semester long efforts. However, the instantiations of racial learning in the classroom are themselves racialized and mediated through emotion. Drawing together both the productions and performances of affect in the episodes above, a re-mapping of the learning system, illustrates how affect is distributed across learning elements (See Figure 9).

Although each initial point remains the same, the elements are further contextualized through the performances and productions of affect as a mediating part of racial learning systems. More so, the presence of an additional element, or the boundedness of the learning system within the discourses proffered from national organizations with regard to professionalism and scholarly research defining educational imperatives, further illustrates the isomorphism between two learning systems with shared and differential outcomes for para-practitioners.

Figure 9

CHAT Representation of Classroom Dialogues on Race

Tools
Theory-Practice-Theory
• Does not include practitioners as "real people" or tacit affective theory draw from lived experiences
Whiteness as an affective technology allows for the othering of emotion.
Rationality as preferred approach to student affairs learning and development.
The classroom is a location for rationalized performances of professionalism

Subjects:
Para-Practitioners

Outcomes
Professional Responsibility
• Should draw primarily from accepted discourses.
Professional Philosophy
• Should be rational in its rendering

(Racialized) Rules:
Ways of being and doing Student Affairs
• Accepted philosophies (e.g., student-centeredness) are in opposition to racially affective engagement.
• Professionalism does not include one personal emotions.
• Emotionality within the classroom space is most often connected to people of color.

Community:
Faculty
Assigned Readings

Division of Labor
Classroom Discussion
• Racially affective and emotionally engaging discussions expose students of color to unequal risks.
• Racially affective and emotionally engaging discussions allow White students the ability to remain quiet and define the productions of their engagement.

Discourses of Professionalism | Discourses of Education as a Right or Privilege

Cultural historical activity theorists have tentatively ventured into the realm of emotion and affect with regard to learning and development. In particular, Engeström (2001) stated that "Analyzing actions together with their social and material consequences is indeed a promising way to approach emotions and other sensuous aspects of activity empirically. But it is also important to ask: Why emotions? What is their role in activity" (p. 308)? In connection to the broadening research on race and emotion, the affective performances and productions within the episodes above shows

that by analyzing emotionality in the classroom we expose underlying assumptions of how neutrality and rationality, are differentially rendered across bodies, allowing for the perpetuation of certain acceptable performances of professionalism. The very discourses that derive from national and local HESA contexts that aim at universalizing learning and development, providing ways of being and doing student affairs, place students who participate in affective engagement (in alignment with critical theories and critical pedagogies) at risk of being seen as "emotional" or "sensitive," each an indictment on professionalism.

More explicitly, emotion and affect play critical roles in the mediating of learning and development in the classroom, regardless of the topic. As scholars in psychology would remind us, humans are simultaneously thinking and emotive beings, each producing and reproducing the other (Reevy, 2010). Researchers in cultural productions of emotion and affect would further assert that by not paying attention to the ways that emotion and affect both surface in the classroom but also guide our responses to subject matter and to each other, the inherently allow for emotions to exist as untested and under-critiqued ways of being and learning.

In the final chapter, I will consider implications from chapters six and seven as well as re-imagining what racial learning and development in HESA programs should look like in the future.

CHAPTER EIGHT

This analysis of cultural practices and discourses that mediate and constitute student affairs para-practitioner learning, has presented a cartography, a mapping of the ways in which para-practitioners come to know and do racial learning as an object of their preparation. As subjects bound in the discursive interplay of local programs and national standards, para-practitioner racial learning is a contested object, negotiated within and across activity systems. As stated by Dr. Sato, there is a difference between learning about race, racial learning, and racially conscious praxis, each mediated and/or inhibited as participants (subjects and community members) engaged in the zone of proximal development, worked through contradictions toward expansive learning. In this final chapter, I will provide a summary of the findings in order to illustrate the possibilities of expansive learning. Additionally, I will offer implications and areas of further research.

Toward an Expansive Racial Learning for Para-practitioners.

As discussed in chapter three, expansive learning is understood as the collective journey through the zone of proximal development (Engeström, 2001). Third generation CHAT works to conceptualize this movement by seeking to understand why, what, and how the subjects of an activity system learn, exposing possibilities for new, innovative, and more humane modalities of practice (Cole, 1998). In order to provide a visual

representation of this movement toward expansive racial learning, I have mapped the four central questions of third generation CHAT, with the tenets that grounded this research. (See Table 14).

In chapter six, I provided an in-depth analysis of the *what* and *how* of para-practitioner learning by exploring the objects of learning laid out by each system. National organizations from their origins have been and continue to be shaped by the historical discourses of the profession and tasked with professionalizing and normalizing the roles, responsibilities, and functional areas of student affairs. The documents created by national organizations (e.g., CAS standards and ACPA/NASPA competencies), as methods of socialization, present race as a discreet, individualized and uncontextualized location of learning. Race as centered within particularized ways of being and doing student affairs, engages para-practitioners in the continued use of identity development theory toward the diagnosing of development within those students with whom they work. This project of learning is to be completed under the guidance of faculty and student affairs professionals, whom are assumed to have received the requisite credentialing and practice needed to competently oversee para-practitioners' movement toward increased learning.

Table 14

Map of racial learning toward the Zone of Proximal Development.

	Historicity	Contradictions	ZoPed	Expansive Learning
Who are learning	Only those for whom racial learning matters engage in learning, rather than all practitioners (drawn from chapter two)	When object of learning is not discreet, the possibility of collective learning takes shape.	The possibility of shared learning toward an object rather than the need for a competent other as a singular guide.	Fauclty and para-practitioners as co-learners in the pursuit of racial learning and practice.
Why do they learn?	Shaped by the eras of learning embedded in the history of student affairs – toward student development or student learning.	Difference in preservation/ perpetuation of the field or toward preparing students for the changing reality of higher education and student affairs		
What do they learn?	Socializing documents center racial learning on student identity development and student characteristics. SCSU draws its curricula construction from CAS and ACPA/NASPA as well as faculty experience in the field.	Difference between learning about race and the complexity of becoming a racial justice advocate. Faculty are co-learners in racial learning.	Racial learning is dependent on para-practitioner objective in alignment with and/or resistance to the program object. Difference between learning about race and the complexity of becoming a racial justice advocate.	Integration of para-practitioner specific learning objectives within the classroom toward harnessing collective learning in the possible realization of program learning objectives Use of pedagogical practices centering embodied ways of knowing.
How do they learn?	Academic disciplines are non-emotive, objective spaces of learning. (chapter seven) Faculty are the arbiters of learning as the competent other. Specified curricular trajectories move para-practitioners collectively toward the object of learning.	Emotionality and affect are part of the learning process, and draw the subjects within racial justice into the classroom as an embodiment of the rules and tools of racial learning. (chapter seven) Faculty are co-learners in racial learning.	This use of double stimulation or outside rules and tools toward para-practitioner racial learning as defined between their own objective and the object of the program.	Narration of practice in the classroom as a mode of bringing together felt understandings of co-learning and expertise. Faculty professional development in racial learning regardless of area of research or study.

However, when *the how* and *the what* of racial learning within these socializing documents are mapped together, the assumed perception that faculty are adequately prepared for teaching and learning alongside the individualistic, identity based understanding of race, does not provide guidance for nor value to preparing faculty to thoughtfully and critical engage para-practitioners in the project of racial equity. Rather, it presents a cyclical and reproductive system of learning toward para-practitioner socialization in dominant unracialized discourses. As the standards and competencies present faculty with the possible breadth of knowledge to be attended to in a master's program, the same documents present higher education and student affairs doctoral programs (i.e., those preparing soon-to-be faculty) with the same expected areas of knowledge. In this sense, as these documents provide an evaluative mature to HESA master's level education, they provide a road map to preparing faculty in the continued use of such standards and competencies. The reproductive nature of these particular knowledge bases is further embedded as these socializing documents are created and recreated by the very faculty who were socialized into these understandings through their own doctoral programs. Thus, knowledges conceptualizing race as an individual psychological and/or psychosocial identity to be understood by para-practitioners, can also be seen in the ways faculty engage with para-practitioners. As seen in chapter five, the faculty worked to conceptualize and possibly intervene in the case of Emily and the doctoral cohort, faculty from across the cohort, drew from identity development theory, naming, contextualizing, and even developmentally (e.g., "she's in the angry stage" or "she's in the ignorance stage") diagnosing those doctoral students involved. These

225

instantiations of diagnosis, drew back not only to the socializing documents of the profession, but to the era of student of affairs that a majority of the faculty themselves were socialized into. This is not to say that the faculty at SCSU only used identity development theories in their approach to remediate the situation; yet it brings to light the cyclical and reproductive constitution of particular knowledges as foundational to student affairs para-practitioner learning.

The student affairs program at SCSU, though utilizing the CAS and ACPA/NASPA standards has created an in-depth, deductive and inductive approach to curricula and the potential of scaffolding learning toward more nuanced ways of understanding race, racism, and racially conscious praxis. Though as exposed in the analysis, this linear trajectory assumes para-practitioners enter the program at relatively the same level of knowledge and understanding, if not commitment to the core learning objectives, specifically that of social justice advocacy. Rather, para-practitioners enter the program with a wide variety of their own learning goals and objectives and engage in at least two ways of performing those goals toward meeting program core learning domains and objectives. Using both organic and institutional tools and rules of learning, para-practitioners in essence re-map their individual and collective learning systems allowing for the possibility of drastically different instantiations of racial learning and development to occur simultaneously. Whether seeking to pass (both in terms of academic completion and racial learning performance) or engaging in peer-to-peer teaching and para-practitioner-to-instructor teaching, para-practitioners co-exist under the

226

same programmatic learning objects, though ultimately creating the potential for multiple zones of proximal development to be at play.

As para-practitioners are engaging in various modalities of racial learning, faculty under the same static learning objective are perceived as all engaging in the work of racial learning, weaving it as a learning objective through each course. Similar to the socializing documents from CAS and ACPA/NASPA, the structured trajectory and scaffolding of learning (the how) assumes faculty to be adequately trained and prepared to engage in the task of racial learning. As Ben argued, if all courses have the potential to be locations of such learning, faculty knowledge becomes imperative. However, faculty training and engagement in para-practitioner racial learning is also preformed via multiple modalities, presenting para-practitioners with the possibility of "opting-out" of racial learning in its optional form. Collectively, as these two activity systems engage in the potential for para-practitioner learning, contradictions within and between the systems expose the complexity of racial learning in student affairs, in particular for faculty and programs with explicit racial justice missions.

In chapter seven, I present the possibility of considering affect and emotionality as meditating elements within para-practitioner learning. Para-practitioner learning systems, bound in larger discourses of the profession and of racial happenings in the nation, allow for the possibility of emotion and affect to serve as rules and tools complicating assumptions of rationality as the well-spring of knowledge. Further, emotions within the classroom have the potential to mediate learning as they pose locations of unequal risk and unequal investments in racial learning systems.

227

Collectively, these findings illustrate potential instantiations of expansive learning. Returning to the learning system as a unit of analysis, expansive learning is a way of re-imaging practice as a community based activity by which collective transformation has the potential to take root. As such, I will use expansive learning as a method of putting this research to practice through locating and naming implications for possibilities of expanded racial learning.

Implications as Pedagogy

The task of racial learning for critical practice in student affairs is a complex and fluid process. The routinization of the profession, in alignment with larger higher education regimes of practice makes the ability to shift and mobilize for new ways of being and doing student affairs seem nearly impossible. Broadly speaking putting into practice racial learning and development for the creation of more racially equitable college environments is both a question and a clarion call for pedagogy. Student affairs as a profession of practice has largely moved in to the realm of management, leaving behind the potential to be a space of teaching and learning; to be a hub for critical, emancipatory, inclusive pedagogy. Inclusive pedagogies seek to contextualize and embody the practice of teaching and learning, making possible the creation of a space in which participants may engage learning as a social, political, and spiritual individual (See, Boler & Zembylas, 2003, Tejeda, Espinoza, & Guiterrez, 2003, Tuitt, 2003, 2008; Williams 2016). Critical race theorist have long drawn on and contributed to this body of knowledge, calling for its harnessing as a method and methodology toward both critique and dismantling of dominant discourses and practice of power (Delgado & Stefancic,

2001; Ladson Billings, 2009). Further, in alignment with the last tenet of third generation CHAT, inclusive pedagogies ultimately seek innovative instantiations of teaching and learning toward more humane practices. I will thus break the implications of this research into three areas for inclusive pedagogical practice.

Pedagogy for Teaching and Learning

The classroom space continues to be one of possible contention and great potential. For para-practitioners and faculty at SCSU, it was a location of learning and strife as they worked toward the possibility of racial learning and advocacy. Programs must consider the difference and disconnect between faculty intention and para-practitioner reaction. Though the classroom space for generations has been understood as a location of rationality, in that it is a location of learning, it has also always been a location of (unacknowledged) emotion. The classroom as a field in which faculty and para-practitioners collectively gather toward conceptualizing their work in higher education and students affairs, should not divorce the notion of the "whole student" from themselves, as participants of learning. This of course is not an easy task, nor one to be ventured lightly into; however, it is also not the goal of moving student affairs back into a counseling based profession. Rather in alignment with CRT and inclusive pedagogies, it requires faculty and para-practitioners to jointly engage with and in the knowledge that the discourses and practices that bind classroom spaces are neither neutral nor rational. The allowance for knowledge, including those knowledges that arrive through emotion and affect, to be an unstable, fluid project under development is the task of affectively aware ways of teaching and learning. Specifically, particularized enactments to name,

229

locate, and make space for emotionality and affect to exist alongside course objectives,

include radical honest (Williams, 2016), reflexive writing, and open practices of critique

and feedback where para-practitioners and faculty alike can work to move beyond the

notion of an expert and/or more competent other.

Further, the tension for faculty to move learning and development with regard to

race beyond the mere notion of racial identity development theories requires forethought

and intention in course preparation, Faculty, often trained themselves as diagnosticians of

racial identity development, have the responsibility to move racial learning beyond these

individualistic and localized understandings, in order to engage para-practitioners in the

knowledge, skill development, and dispositions needed to work in increasingly racially

diverse college environments. Idealistically this would include a call for programs

preparing faculty members to reevaluate their structures of racial learning toward faculty

preparation; however if that were to occur, it would not be for many years until the

HESA master's programs begin to reap the benefits of such shifts. Instead, faculty, as co-

learners in the classroom, have the potential for modeling, illustrating, and engaging in

the iterative and generative process of racial learning and praxis alongside their students.

Pedagogy for Practice

The project of racial learning, is a difficult, complex, and unknowable process for

faculty.   However, discourses of faculty expertise further complicate these practices. As

discussed in chapter six, the belief in an "expert" in particular when referencing the

magnitude of a task like racial learning presents faculty, whether instructors of a diversity

course or instructors of history of student affairs, with what may be experienced as an

insurmountable undertaking. For faculty of color, this task has the potential for greater struggle. In chapter seven we witnessed this with Dr. Hernandez and Dr. Cabrera, both faculty of color, as their embodiment was read by para-practitioners in a variety of ways, complicating dialogue. Their mere presence may have been read as expertise, providing little pedagogical space to engage in particular topics toward considerations of course objectives.

Though clearly there are scholars whose work is deeply embedded in the methods, theories, and projects of anti-racism, by locating the presence as "enough knowledge" or "correct knowledge" as only pertaining to these individuals, shifts racial learning from a process to an attainment – knowable, linear, and stable. Faculty training, most often through a doctoral program, rests on a historical notion of expertise; however, the fluidity of racial learning as both a historically contextualized and contemporarily mediated knowledge base requires for faculty across a HESA program to be at the very least versed in critical theories of race and racially inclusive pedagogical practices. As an example, the faculty at SCSU worked to mediate the racial learning of Emily and her doctoral cohort over the next semester. Hosting a required retreat for all members in that specific doctoral cohort and hiring a consultant to provide students with an outside perspective. However, this faculty cohort also saw the importance of engaging as a cohort, regardless of each faculty members initial racial "expertise," in their own professional development with regard to racial learning, inclusive pedagogical practices, and implementing difficult dialogues in the classroom. By centering themselves collectively as learners, they moved beyond notions of expertise to shared development.

Pedagogy for Research

As the grounding theories of this research cultural-historical activity theory and critical race theory provided multiple modalities and analytical lens by which to analyze and consider the possibility of racial learning in student affairs. However, this research provides critique and new avenues in which these theories may better be engaged in understanding racial learning.

CHAT as scholars have indicated remains largely descriptive in capability. When paired with a critical theory toward locating particular ways of being or doing (in this case racial learning), its potential as a method of locating new and innovative practice is enhanced. Its use in the United States, and more specifically within higher education research is in its infancy, making possible it potential for higher education scholars to consider its potential toward illuminating new ways of practice and problematizing old ways of knowing.

CRT on the other hand has and continues to build a scholarly foundation in higher education research. However, as seen in chapter seven, its use to explore affect and emotionality is bound in its use of counternarratives, which provide a less instructive nature explicating affect as a location of inquiry. Paradoxically, critical white studies have taken up research with regard to race and emotion, providing helpful analytical frameworks by which to explore the productions and reproductions of emotion toward anti-racist practice. As a theory, scholars have the potential for using CRT as a way of engaging in various instantiations of emotion as hegemony or liberation.

Further research, in particular should differentiate between affect, emotions, and feelings in HESA classrooms with regard to race, allowing for a more nuanced view of how these different instantiations maintain or deconstruct systems of power and oppression. Additionally, further research on the organizational and isomorphic nature of standards, competencies, and the student affairs faculty may provide new and innovative ways for the profession to shift away from neo-liberal constitutions of education toward purposeful locations of shared teaching and learning.

Conclusions: Today.

This research attempts to answer how higher education and student affairs learning systems are preparing para-practitioners for work in the increasingly racially diverse environment of higher education. By exploring the cultural practices and discourses embedded in HESA learning systems, it sought to expose the ways in which current instantiations of para-practitioner learning, at both the national and local levels, struggle to conceptualize and realize the potential of racial learning and praxis. Though the combined uses of cultural historical activity theory and critical race theory, I situated this study in one higher education and student affairs master's program with an explicit mission and objective of graduating its para-practitioners toward social justice and advocacy. Findings in this study center the need for student affairs faculty to consider the why, what, and how of para-practitioner learning toward possibilities of racial learning. Implications engage the possibility of pedagogically grounding student affairs as a profession toward racial co-learning of faculty and para-practitioners alike. Student

affairs, as a profession and field of study is ripe for new and innovative practices as higher education continues to become more racially diverse.

Yet, as I sit here reaching the end of this doctoral journey, I find myself sinking into a moment of déjà vu. As I walked through the quadrangles of SCSU and spent time with faculty and para-practitioners collectively engaging in the questions at stake in this dissertation, we sat under the weight of multiple deaths of Black men by police officers and the non-indictments that followed. These realities though outside the borders of the university, sank deep into my consciousness and the consciousness of those who participated. It was the air we breathed, the news that cycled around us, and the heartbeat of those who bravely shared their own pain of going to a predominately White school in a predominately White city. It was the vulnerability expressed through tears, raised angry voices, and shocked silences as students talked about their own fears of death by walking, or driving, or schooling while Black or Brown. The beauty and struggle of the stories of those who participated in this research continue to challenge me as a teacher, researcher, and practitioner.

Yet, again today, I sit with the news of two more deaths. Two more Black lives lost at the hands of police, and five police killed in an act of retaliation. It has been almost two years since this research began and this is the new(er) normal. Questions of guilt or innocence are hotly debated through the lenses of those viewing. However, the actions themselves are in fact mediated through cultural-historical systems of learning and socialization placing them, even loosely, within the discursive landscape that student

affairs practitioners themselves exist. This is new(er) normal; recontextualizing and recentering the need for this research and research to follow.

"Is it even Possible?": Moments of Hope in the Praxis of Teaching

For their second class session of Introduction Educational Research, para-practitioners were required to read *Indigenous Knowledges and the Story of the Bean* (Brayboy & Maughan, 2009). Dr. Dean, the instructor for the course, shared that she draws her "constructivist approach to teaching" from theories of learning and development, commenting, "I like Vygotsky's notion of proximal development, meaning that area where students can achieve with appropriate scaffolding. I think my task is to provide the scaffolding and to push students to invest effort in constructing their own learning." After many years of teaching courses in statistics and educational research, she has found that often para-practitioners may not experience these classes as locations to explore larger issues of equity in educational practice. As such, she includes a section in her syllabus, detailing not only her teaching philosophy but also her "interest in the course." She stated,

> Students are not typically very excited about assessment and stats, especially
> students in programs like ours. They want to make change, they want to right
> wrongs, they want to create educational experiences with outcomes that are more
> equitable. I want them to see that this course can give them a tool to accomplish
> this. In my history of teaching courses like this, student can become excited about
> the course when they see it as a way of doing justice work and when their
> assessment project is something they really care about.

235

Attending to this goal, after a few presentations from outside groups and answering questions regarding the syllabus and upcoming assignments, she broke the class up into di-ads and presented a series of questions for them to cover with regard to Bryaboy and Maughan's (2009) article. The clamor of voices, indicated para-practitioner's engagement with the text. One para-practitioner in the group of women sitting nearest to my location, commented, "I don't know what this [article] has to do with statistics, but it's my favorite." After 15 minutes, Dr. Dean instructed the class to make a large circle with their chairs in order to move the questions under consideration to the larger group. As they all settled into their seats, she narrated the purpose behind their next activity.

> It's important to see each other's faces during discussions like this, because you are not answering to me, we are engaging together. These questions give us a place to build from together, and that happens when we take time to see each other, when we take time to really listen to each other's experiences.

For the next twenty minutes para-practitioners engaged in collective discussion about cultural was of knowing and the use of deficit language in educational research. Drawing from their own experiences, para-practitioners shared moments in which they experienced or have witnessed what Lizbeth referred to as "educational discrimination." One para-practitioner, who identifies as a Latina, shared how her family's desire to assimilate resulted in Spanish not being spoken at home. "I get that my parents didn't want me to feel their pain, but I feel like they did a disservice to me too. It's this backwards way of proving myself, I'm not Hispanic enough but I'm not American

236

enough, either." Her sharing was followed by another para-practitioner, who drew from the question of having to credential one's self, stating that as a part-time bartender at a local bar, everyone thinks she goes to the community college, "At least once or twice a week, I have to prove myself. 'I'm educated!' I can't tell if it's because they think a bartender can't be smart, or if it's because I'm a Black."

The discussion meandered through the questions offered at the beginning of class, as para-practitioners shared the many ways that their educational attainment and cultural and racial ways of knowing and being have been questioned across time. Dr. Dean allowed the conversation to take shape, providing only a few prompts here and there. As the conversation began to quiet, she made an observation, "It sounds many of us have experienced damaging and deficit beliefs, how might we as practitioner-researchers create counterspaces?" This question or praxis seemed more difficult to attend to for the para-practitioners. They offered critiques to rigid identity structures, the commodification and appropriation of cultures, and the lack of racial representation at higher ranks in the academy at large, but the naming of discreet practices was more complex. Dr. Dean asserted, "This can be scary and it's difficult, but this is our task this term. How do we take our own knowledges and put them into practice toward creating ethical and culturally relevant assessments and evaluations?" Dr. Dean then shared some of her successful moments of practice, some of the moments that she "messed up," and the point of learning she drew from those experiences. Sharing, before the class took a break, "It's a process we're all going through, myself included. What's important, is that we thoughtfully work to create spaces where people's cultures, histories, and races, are

237

valued. That is the point of what we do in student affairs." At this the class took a break before moving to the computer lab to work in SPSS.

> Dr. Dean, reflecting on the role her race plays in the classroom commented,
>
> My race can be the elephant in the room or I can model comfort with my race.
> I'm not so good at that, so sometimes it's the elephant. I think it's important to
> show that a White person can (and should) care about issues of equity in
> education, but it's also important that my voice doesn't overshadow the voices of
> students of color…. I try to read a lot on issues of race, and I'm increasingly
> convinced that my role as a teacher is to create a space for learning, for discussion
> of important issues, and to make the classroom as space for all voices.

For Nathaniel, Josh, and Lizbeth, this classroom session continued to be one of deep importance to them. Josh shared, "I don't know. I'm White and I'm trying to know how to show up or not. But I felt like Dr. Dean showed that, you know? I mean, I'm sure there's more to learn, but it made more sense." Nathaniel, nodding along, commented, "She put herself in the boat with us. She's a learner too. And I like that she said race is a process we are all going through. I don't know, does that make sense? It just felt healing."

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APPENDIX A

Glossary of Terms

Contradictions: Historically accumulating tensions within or among activity systems that present locations of change (Engeström, 2001).

Cultural Practices: In this dissertation I rely on Rogoff's (2003) understanding of culture to inform my analysis. Culture thus are simultaneous and mutually constituent experiences of communities and individuals within those communities. Culture itself is not stable, but rather is historically contextualized and dynamic.

Cultural Historical Activity Theory (CHAT): CHAT, as a theory of situated and mediated learning was developed originally by Lev Vygotsky (1987). Since its iteration, it has moved through generation changes. This dissertation utilizes third generation CHAT. CHAT scholars understanding learning and development as occuring through contextual and historical cultural practices, rather than strictly linear and cognitive processes. A CHAT activity system is comprised of six elements. Each is described here:

- *Artifact/Tools*: Material and/or symbolic tools of learning. Material tools may include books, syllabi, and computers, while symbolic tools may include value laden processes that attempt to constitute and mediate learning across the system (Cole, 1998).

- *Community*: Activity systems are understood as having multiple members alongside the subject. Communities includes individuals and groups involved in

the activity system, as well as those individuals or groups who are stakeholders in the object of the system (Roth & Lee, 2007)

- *Division of Labor*: The roles preformed and division of tasks for all participants within the learning system. The division of labor may be democratic or bound in power structures; each of which are interconnected to the rules and tools at stake (Nussbaumer, 2012; Roth & Lee, 2007; Roth et al., 2004).

- *Object*: The purpose of the learning system. Activity systems are understood to be object-driven, meaning that an activity system does not exist without an object. These objects, though, are not understood as stable but rather dynamic and mediated as they also contribute to the mediation of the system as a whole.

- Rules: Tacit or explicit patterns of interactions within the system. Rules can include social norms, ways of being and doing particular tasks or performances, laws, regulations, standards, etc. These mediate the system as they can clarify the use of tools or understandings regarding division of labor.

- *Subject:* Participants centralized within the learning system.

Discourses: To ground an understanding of discourses as utilized in my research questions, I draw from Yosso (2002), whereby discourses are those justifications and explanations used to harness the continued employment of specific knowledges and practices as important within education.

Expansive Learning: Developed by Engeström (2001), expansive learning is a product of third generation CHAT. By locating learning as a community based activity this location of analysis considers the expansion an activity's object through the interactions

266

of its elements in moving toward praxis. In this dissertation I explore expansive learning by examining the zone of proximal development (ZoPed), and contradictions within and among the systems.

Para-practitioners: To differentiate between graduate students attending HESA programs and those students (both undergraduate and graduate) that they work with on any given college campus, I refer to HESA graduate students will be referred to as "para-practitioners."

Zone of Proximal Development (ZoPeds): The zone of proximal development is "the distance between the actual developmental level as determined by independent problem solving and the level of potential development determined through problem solving under adult guidance, or in collaboration with more capable peers" (Vygotsky, 1987, p. 86). IN more recent iterations and generations of CHAT, the ZoPeds have been reconsidered to be the terrain of learning, whereby subjects collectively engage in learning through horizontal development rather than vertical development (e.g., the need for a more competent other to found learning).

APPENDIX B

Example of Interview and focus Group Questions

<u>Faculty:</u>

- What is the purpose of higher education/student affairs programs in general?

- What do faculty perceive as their role within the classroom as it comes to student racial learning and development?

    o How are these roles contextualized within larger understandings stemming from HESA student affairs national organization documents?

    o How are these roles contextualized within larger understandings stemming from the current field of student affairs (hiring institutions, research, competency-driven educational standards)?

- Who is driving the national conversation regarding racial/social justice learning? Is it founded?

- What are your thoughts about the current race-based, social justice trends in higher education/student affairs programs?

- What is, if at all, the responsibility of HESA programs to prepare practitioners for social justice work? For race work in particular?

    o What is, if at all, the responsibility of HESA programs to the students? Communities? Profession?

- Where should conversations regarding race be situated within the curricula? The classroom?

- What are the grounding documents/authors you use to frame your own understanding of race?

- Are there concerns with the possible isomorphic nature of the students affairs field?

- When discussions of race take place in the classroom, what is your comfort level in facilitating/engaging those conversations?

- When discussions of race take place in the classroom, what is your general approach to these conversations?

- How would you describe the classroom space?

  - In terms of social justice?

  - In terms of race?

- What elements of the classroom learning space provide space to engage in thinking about/considering race as a social identity?

  - Readings?

  - Assignments?

  - Guest speakers?

  - Reflection?

- How prepared do you feel your students are to work on increasingly racially diverse college campuses?

HESA Masters Students:

- What drew you to complete your degree at Cal State Fullerton?

- IN what ways have your seen Cal State Fullerton's HESA program mission toward social justice play out? Not play out?

- When conversations in the classroom turn to race (if at all), how are these conversations engaged? Not engaged?

- When conversations in the program at large turn to race (if at all), how are these conversations engaged? Not engaged?

- What role do you think race has in the history of student affairs educational training?   In the present? In the future?

- How would you describe the classroom space?

    o In terms of social justice?

    o In terms of race?

- What elements of the classroom learning space provide space to engage in thinking about/considering race as a social identity?

    o Readings?

    o Assignments?

    o Guest speakers?

    o Reflection?

- How prepared do you feel to work on increasingly racially diverse college campuses?

APPENDIX C

Original Researcher positionality statement

As a White woman with a master's degree in student affairs, I not only hold multiple majority identities, but also share multiple modes of identity with those in the field of student affairs at large. In that I do not assert nor contend that identity is a stable, knowable unit of analysis, student affairs often contextualizes our bodies, writing and ascribing identity in ways that allow for and continue to promote our presence as singular subjects.

Further, in the larger socio-political and historical context of the United States, social identities have and do contribute to inequitable power relations and regimes, impacting my space and location as a White researcher of race toward equity and antiracist practice. Thompson (2003) states, "in itself, antiracism is not the problem; the problem lies with the agenda it often conceals, namely, white academics' desire for unproblematic solidarity with people of color – people with *other* kinds of antiracist commitments" (p. 10). I am explicit in that the purpose of this research is the problematizing of practice through an equity lens – "that which affords us the ability to make power relationships viable" (Pasque et al. 2012, p.7) – toward the instillation of new and more humane activities. As such, my use of case study grounded in critical qualitative inquiry and sociocultural theories aims to account for my positionality through the use of self-reflexive memos, fracturing theories, and methodological choices that allow for multiple conflicting truths.

APPENDIX D

Para-Practitioner Profiles

Nathaniel. As we walked across campus one evening between class and a focus group, Nathaniel and I shared what he called "combat" stories from our own times working in residence life. I, as a former hall director, and he currently working in residence life laughed over the variety of experiences we each have had working on college campuses. All of a sudden, what I assume to be two undergraduate students came running up behind us, calling out for "Chris." Launching themselves into Nathaniel they laughed; "Tag Man! You're it!" In an instance a clear sense of embarrassment washed over their faces, as we both turned around. Without missing a breath, Nathaniel replied, "Nah man, I'm not Chris. Apparently you're still it. Good luck finding him." Neither of them said anything for a few seconds, and as they turned around to run back in the direction they came from, an audible, though quiet voice emerged. "What dude, they all look alike," one commented as they retreated, followed by an uncomfortable laugh. That was the closest Nathaniel came to receiving an apology. As I turned to look back at Nathaniel, caught in my own White body at a loss for words, he gently smiled and offered, "Welcome to SCSU for one of the only Black men on campus," continuing his story about when he was a residence assistant.

Nathaniel grew up in Oakland California, a few minutes' walk from Candlestick Park. Growing up, his family used the BART stop at Fruitvale Station, and he recalls being there just hours before the 2009 New Year's Eve shooting death of Oscar Grant. This moment is important for him, not in that he fears being Black in Oakland, but that

"here, I stick out. This is where I feel I could actually be shot for being Black, and I don't think, no, not many people in my cohort get that."

Nathaniel completed his bachelor's degree in sociology with a concentration in race and ethnic studies from one of the institutions within the University of California system. He laughed as he thought back about his degree, "more or less I studied about people who look like me, from people who look like you, by reading the thoughts of a group of mostly dead White guys." Having studied sociology and race/ethnic studies Nathaniel shared that he thinks that knowledge helps him when talking in class about issues of race and racism. "Not that I've ever been a quiet student, but my classmates seem to wait for me to talk when something's going down, you know? Like, they know I'll call it out cause I can usually find the words for it." His cohort members in the focus group agreed with this assessment. Yet, at the same time, being the one in his cohort who tends to speak up with regard to issues of race and racism, leaves him always a bit worried; concerned that though for some his words bring comfort, for others they serve as confirmation of their own stereotypes of uneducated angry Black men.

> I just feel like – I don't know, I feel like I have to constantly remind people that wait a minute, even though you may look at me as this ghetto, raw kid from the Bay Area, I have done a lot and I've accomplished a lot and I'm here. The same qualifications that got you in, got me in. And, I've actually been very blessed to accomplish a lot of really big things and I'm not really a boastful person but I've been able to do a lot of great things.

273

And yet, regardless of this concern, he is committed to being that voice, for as long as he can, with the hope of helping other men of color find their strong voices.

  Josh. As one of two White members of his cohort, Josh is newly aware of his racial surroundings. Having come to SCSU because of the professionalism of the faculty, and the desire to go to a large public university rather than another small provide college like his alma mater, Josh is inquisitive about race and racial justice, but feels he still has much to learn.

> Alright, so identify as White and male, oh, and straight, so I know that definitely
> has put me at the top of the whole privilege pyramid thing and it's – it is what it
> is, growing in the area of San Diego I'm from.

Having never really engaged in understandings of racial or social justice until beginning his master's degree at SCSU, he exhibited both excitement and concern. Sitting there with his fellow cohort members who, even if they did not agree with social justice as a movement, knew more about the content and context, he ventured slowly into dialogue, finally sharing that it is his religious convictions that bring him to the table, sharing, "I know this could be the wrong thing to say, but I think for me Christ would have been a racial justice advocate. And that's important for me as a Christian." Nathaniel put his fist out for a bump, "Nah man, no apologies. Whatever brings you to the table is all that matters." Josh smiled and they bumped fists.

  By the second focus group, Josh had jumped head long in to reading ahead for the diversity class later that summer. "I wish the class was earlier, I feel like I don't yet have all the language to talk it through, so I got the reading list early." The core readings for

Diversity, Equity, and Access are mostly critical race theory texts and as he pulled

Delgado and Stenfanic (2012), Bonilla-Silva (2010), and Freire (2010) out of his bag,

Josh stated his astonishment in connection to the readings. "Well, for me it was like, I

always – I got it, I didn't realize it had a name but I was like, well yeah, that totally

makes sense just now there's a label to it." He finished by sharing that his new found

hobby was reading the comments section of on-line news articles about race, and trying

to figure out how to use CRT to engage people in more educated conversations.

    Marcos. "You know what a QPOC is, right?" After walking through the

informed consent document, this was the first Marcos asked me. "Yes," I responded,

"queer person of color." Marcos smiled, "okay, you should be fine then." They laughed

deeply, sharing "I used to be big on policing language, so I just thought it was funny!"

    Marcos is Latino, identifies as trans* and prefers the pronouns they/their/them.

Marcos had just finished the program, and as a newly minted alum, was happy to talk

about issues of race. "I miss not being in class and talking about this stuff," Marcos

commented. The depth of their knowledge and ease of interaction with regard to

conversations of race, gender, and sexuality was clear. Having created their own major

in college, titled *raced gender studies*, it is easy to see that Marcos will succeed in their

new role as assistant director of an LGBTQ center at another college in California.

    Marcos, describes themself as a context person, deeply invested in what is going

on in the larger political and social world, and working to make sense of it through

critical lenses. These moments of context-driven conversations in class were among

either their best memories or struggles.

I loved the diversity class, but it is in summer and is shorter so there is so much to

get through. When the Supreme Court ruled on the voting rights act and all those

cases that came out at the same time, the instantly changed our world. But there

was no time to talk about it in class. And most of my classmates didn't

understand why I was frustrated because they didn't really follow it.

However, Macros, even in their disappointment shared that the SCSU's curriculum

provided them the tools of CRT, Yosso's (2002) community cultural wealth model, and

Freire's (2010) concept of *conscientization*, aiding in their own self-concept as a young

professional, and providing ways to work through the felt imposture syndrome Marcos

feels comes with being a QPOC.

   Sarah. As an older student in the program, Sarah shares that she is in cohort 2.5.

A White woman, Sarah has been a full-time practitioner for 15+ years, and so is working

to complete the program over the course of three years rather than two. Serving as an

academic advisor, Sarah is hoping that upon completing her degree it will make her

eligible to move upward at her current institution, a local community college near SCSU.

After listening to other members of the focus group share what brought them to SCSU,

Sarah sat back and asked, "Do you want the real answer or the one you are expecting me

to say?" I commented, "which ever one you feel most comfortable sharing while still

being authentic to who you are." She jumped in, "I'm here to get the piece of paper. I've

been working probably longer than you've been alive, so I'm here to learn what I need to

and move on. We all are here with our own ambitions. That's mine."

For Sarah, all of the conversations with regard to diversity and race in particular seem like a fad, something higher education feels the need to talk about, even as for her it defeats the purpose of student affairs..

> I treat all my students the same, equally. I don't see race, and I don't care to see it, same with gender and sexual orientation for instance. We are here to engage the whole student, not just parts of them, right?

When I asked it at least knowing the basics about diversity would be important in her meeting her ambition, she took a bit softer stance.

> I mean I get that it can be important to know. I'm sure I will get a question about it in job interviews, so having the language is good. And yeah, my students talk about what they feel they have experienced, so it's not like I don't see it. But our jobs – we should treat everyone the same.

Her responses were met with some grumbles but also smaller, quieter sounds of agreement, illustrating that even in a program with explicit discourses regarding social justice and advocacy, not all members have the same opinion.