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Fourth Wave Student Development: Constructing Student Affairs-Driven Spaces That Deliver Knowledge and Tools for Effecting Social Change

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FOURTH WAVE STUDENT DEVELOPMENT:
CONSTRUCTING STUDENT AFFAIRS-DRIVEN SPACES THAT DELIVER KNOWLEDGE
AND TOOLS FOR EFFECTING SOCIAL CHANGE

by

Peter Burress

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ABSTRACT

FOURTH WAVE STUDENT DEVELOPMENT: CONSTRUCTING STUDENT AFFAIRS-DRIVEN SPACES THAT DELIVER KNOWLEDGE AND TOOLS FOR EFFECTING SOCIAL CHANGE

by

Peter Burress

The University of Wisconsin-Milwaukee, 2018
Under the Supervision of Professor Paru Shah

The following thesis explores how historical patterns of discrimination continue to pervade colleges and universities in ways that reinforce social inequity, lifting up work being done in divisions of student affairs as an opportunity to disrupt these patterns. After introducing a brief history of structural inequities in higher education, I turn to student affairs' growing emphasis on programs that promote equity and social justice. I argue that because student affairs is positioned within colleges and universities, yet separate from some hierarchical power structures typical of academic affairs, it is uniquely able to provide co-curricular educational opportunities that convey the importance of equity and social justice *and* model what equitable, socially-just spaces look like. I refer to these spaces as *fourth wave student development* spaces. I then introduce the University of Wisconsin-Milwaukee (UWM) as a case for understanding these spaces and put my argument to the test through an assessment of a social justice leadership development workshop series called Lead the Change. I hypothesized that by constructing a space rooted in fourth wave student development principles, after each workshop, participants would be significantly more likely to agree with a series of learning outcome-based statements designed to represent skills essential to engaging in issues of social justice. Results from the program indicate promising opportunities for student affairs programming, particularly within an urban institution like UWM.

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LIST OF ABBREVIATIONS

ACE	The American Council on Education
ACPA	College Student Educators International (Formerly the <i>American College Personnel Association</i>)
NASPA	Student Affairs Administrators in Higher Education (Formerly the <i>National Association of Student Personnel Administrators</i>)
UWM	University of Wisconsin-Milwaukee

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Chapter 1: Introduction

In 2015, 33 percent of United States adults held a bachelor's degree, a larger proportion than at any other period in history (Ryan and Bauman, 2016). Based on Horace Mann's suggestion that education is "the great equalizer," it may feel safe to conclude that this growth led to an equitable distribution of United States quality of life indicators (e.g., income, health, safety). This conclusion is wrong.

Just look at wealth inequality: According to a report from Edward Wolff at the National Bureau of Economic Research (2017), with a mean wealth of 26.4 million dollars in 2016, today's net worth of the United States' top one percent is higher than at any other time in the period analyzed (1962 to 2016). When distinguishing between non-Hispanic white households and households of color, these disparities are even more dramatic (Wolff, 2017).

If education is intended to equalize, why hasn't the dramatic increase in individuals seeking a higher education since the 1960s coincided with a more equitable distribution of wealth (Horowitz, 1988)? A host of factors—including a decline in United States manufacturing (Dunn, 2012), the shrinking influence of unions (Hogler, Hunt, & Weiler, 2015), and neoliberal policy (Giroux & Myrsiades, 2001)—point to possible, well-studied layers of the issue. However, analyses of these claims are beyond the scope of this thesis.

The impact of higher education's influence on inequality is less understood. While data surrounding educational attainment and weekly earnings demonstrates that it still "pays" to pursue a higher education (U.S. Bureau of Labor Statistics, 2014), a macro perspective problematizes our rose-colored-glasses interpretation of higher education as an equalizer. Internal analysis of institutional power structures highlights a paradox of higher education: that it

both challenges and reinforces historical patterns of social inequity. What accounts for this, and how do we fix it?

Problematizing Higher Education

In 1636, Harvard College was born as the first institution of higher education in North America (Greiger, 2015). Bok (2015) argues, “Until the Civil War, most colleges in this country did have only one aim—to educate an elite group of young men for the learned professions and positions of leadership in society” (p. 28). Today, the United States is home to 4,500 colleges and universities with over 1.4 million faculty members and 20 million students. According to Bok (2015), the majority of growth occurred over three general higher education movements.

In the first movement, new industry created demands for professionals in fields like science, engineering, business, education, and health. The 1862 Morrill Act worked to meet some of these demands by promoting land-grant universities that would specifically address gaps in agriculture and engineering. Because states were able to purchase land from the federal government at such low rates, these institutions developed rapidly. Demands for law, medicine and business were largely met by private eastern universities. The second movement featured a demand for research, which was met with the emergence of graduate schools beginning at Johns Hopkins in 1876. The third movement centered around the humanities and championed a liberal education in an effort to shape minds (Bok, 2015).

Over the course of higher education’s growth, the United States government passed a number of civil rights laws intended to move beyond discriminatory sins of the past. Perhaps the most notable piece of legislation was Title VI of the 1965 Civil Rights Act which prohibited discrimination based on race, color, and national origin (U.S. Department of Education, 1999).

Still, looking at race-based disparities of graduation rates for full time degree-seeking students, 41 percent of white students complete a degree within 4 years, while only 20.4 percent of Black students, 27.9 percent of Hispanic students, and 21.8 percent of American Indian/Alaskan Native students do the same (National Center for Education Statistics, 2012). What explains these numbers?

According to Rakesh Kochhar and Richard Fry's (2013) report out of the Pew Research Center, the 2013 median wealth of white households was 13 times greater than the median wealth of Black households, and 10 times greater than the median wealth of Hispanic households. This is alarming for many reasons, but specifically looking at education, limited wealth severely threatens the ability of students of color to secure a college degree. In *Degrees of Inequality: How the Politics of Higher Education Sabotaged the American Dream*, Suzanne Mettler (2014) argues:

For those who grow up in high income families today, going to college is a routine part of life—like getting childhood immunizations—and the vast majority of such individuals, 71 percent, complete their bachelor's degree in early adulthood. Among those in the upper middle-income quartile, this same achievement, though more than twice as common as it was 40 years ago, is still relatively unusual, reaching just 30 percent. Among Americans who have grown up in households below median income, the gains since 1970 have been meager: those in the lower middle quartile have increased their graduation rates from just 11 to 15 percent, and among those in the poorest group, from 6 to 10 percent. All told, degree attainment among upper income households so dramatically outpaces that of low- and middle-income people that the percentage who obtain diplomas among the top income quartile is greater than that of the other three quartiles *combined*. Our system of higher education not only fails to mitigate inequality but it exacerbates it, creating a deeply stratified society. (p. 23-24)

Lower-income students of color who do enroll in an institution of higher education are met with unique challenges that may prevent them from securing a degree. Carol Couvillion Landry (2003) points out that it is difficult for many students living on campus to adjust to being away from their home, close friends, and a familiar environment. For students of color, it can be

even more difficult to adjust to campus life and find a sense of belonging. Landry (2003) argues that for the most part, students of color are unlikely to find as many other students that look like them and share similar experiences. For students who come from a community with specific customs/traditions, predominantly white, male-centric classrooms can be spaces of forced assimilation. When predominantly white classroom spaces do recognize the unique experiences of students of color, it is often done in a way that forces students of color to be spokespeople for their race/ethnicity. This is a demanding experience, and when it happens repeatedly, can threaten a student's ability to succeed in the classroom. Inadequate financial aid for low-income people of color and counseling centers unprepared to address the unique experiences of students of color add to list of ways students of color are inadequately supported. *And*, for female students of color, these negative experiences are often amplified. Inadequate childcare and healthcare services, particularly for low-income women of color, can present significant challenges to completing a degree (Landry, 2003).

While many universities work to counter these spaces with multicultural resource centers and support programs designed for students of color, they still inadequately address what bell hooks (2003) would define as a classroom centered around “imperialist white-supremacist capitalist patriarchal values” (p. 1). As an institution built on advancing the interests of predominantly white men (Bok, 2015), we must look at how higher education's original goal has been largely reproduced—perhaps best symbolized by full-time faculty members at degree-granting institutions of higher education being 77 percent white, and only 10 percent Asian/Pacific Islander, 6 percent Black, and 4 percent Hispanic (National Center for Education Statistics, 2017).

I do not make these points to suggest that higher education is always toxic or dangerous. As mentioned earlier, there are still clear benefits to pursuing a higher education. For every level of education attained, unemployment rates drop, and mean income rises (U.S. Bureau of Labor Statistics, 2014). Still, this is what we know: in the United States, median wealth for households of color is dramatically lower than that of white households. Students from lower-income households are less likely to enroll in colleges and universities. If these students (particularly lower-income students of color) do enroll, they face specific challenges that threaten their likelihood of completing their degree. With no degree, it is more difficult for these students to secure a higher income compared to their college educated, non-Hispanic, white peers. What can we do to address these patterns?

Making college more affordable, increasing support services for students of color, and increasing representation of faculty and staff of color are all necessary components of the solution. Still, what existing institution within colleges and universities could help disrupt these patterns? How can we immediately prepare students to recognize the inequities engrained in the system, and provide them with tools for building a new system? To answer this question, I turn to the opportunity within divisions of student affairs.

The Opportunity of Student Affairs

According to James Appleton, Channing Briggs, James Rhatigan and the National Association of Student Personnel Administrators (today known as the Student Affairs Administrators in Higher Education, but keeping the original acronym NASPA; 1978), the profession of student affairs emerged from a number of factors including the growth of public colleges and universities through land-grants, diversification of an increasingly large student

body, socio-political dynamics of the United States, increasing emphases on vocation, and expanding urbanization. These factors led to increased pressure on university presidents to actively manage the ins and outs of operations, rather than providing values-oriented moral guidance to students which was characteristic of their role in earlier years. As presidents were pulled away from this responsibility, other professionals emerged to fill the void (Appleton et al., 1978).

Stepping into this role were deans of women and deans of men—the institutional parents of student affairs. Alice Freeman became the first dean of women in 1892 at the University of Chicago. Thomas Arkle Clark emerged 17 years later as the first dean of men serving at the University of Illinois (Hevel, 2016). According to Appleton et al. (1978), deans of women and men emerged in the face of increasing pressure to provide out-of-the-classroom guidance to an increasingly diverse student population. For deans of men, this initially meant building service opportunities for male students while guiding them down a meaningful vocational path. Deans of women served similar roles for female students, while also acting as advocates for their position in higher education. However, with few formal expectations, these positions remained largely unstructured and inefficient until the introduction of student affairs personnel (Appleton et al., 1978).

In the 1920s, student affairs personnel emerged largely to aid the work of deans of women and men. According to Hevel (2016), this emergence allowed for the professionalization of the field, where workers were placed in specific roles according to their skillsets in an effort to maximize efficiency and effectiveness. As colleges and universities diversified and integrated, staff in student affairs honed their ability to provide services like housing, vocational guidance, and preventative mental health opportunities. This led to the consolidation of deans of women

and men into the role of dean of students (Appleton et al., 1978). Ultimately, the vice chancellor or student affairs position developed as the operational, executive position within student affairs (Hevel, 2016).

Through this process, the overarching focus of student affairs as a profession was rooted in psychological theories of identity development, specifically due to a long-running interest in all aspects of an individual's values. Appleton et al. (1978) emphasized:

Our interests are not only concerned with the content of values, but also the way in which they are acquired, and the way in which they are held, their *salience* with regard to self-appraisal and ultimate behavior; for values imply choices made or not made, deeds done or not done, enjoyments experienced or not experienced...and of course we don't live alone. The way in which a society, or any segment of that society, behaves is a product of values. Culture, or society, can be seen as a system of consensually validated social expectations derived from the personal values of diverse individuals. (p. 29)

I will shortly address specific psychological theories of identity development that shape the work. First, it is important to address student affairs' own historical demons.

According to Hevel (2016), sexism, racism, and homophobia all played a prominent role in the history of student affairs. Regarding sexism, long-standing mistreatment of deans of women represent one of the ways men discriminated. This pattern contributed to deans of women's emphasis on creating single-sex spaces that gave women their own environment for educational and leadership opportunities. Still, this also positioned deans of women as out-of-touch traditionalists as men and women began to challenge gender norms. Regarding racism, African Americans were long excluded from working as student affairs professionals at predominantly white institutions, often only being allowed to work in student affairs positions at historically Black institutions. Finally, homophobia was seen in the way deans of men sought to identify students presumed to be homosexual and punish or expel them. Later, some student affairs professionals promoted mental health "treatment" for gay students, while keeping files on

student sexual identity that were provided to potential employers or schools to which students hoped to transfer (Hevel, 2016).

While the field of student affairs needs to confront these darker aspects of its history, it is still worth celebrating the common, critically important thread that runs through the history of the field. In 1937, the American Council on Education (ACE) released *The Student Personnel Point of View: A Report of a Conference on the Philosophy and Development of Student Personnel Work in College and University*. This was the first document used to guide the priorities of student affairs work. Emphasizing the importance of developing the student as a person rather than solely her/his intellectual capacity, ACE argued:

One of the basic purposes of higher education is the preservation, transmission, and enrichment of the important elements of culture—the product of scholarship, research, creative imagination, and human experience. It is the task of colleges and universities so to vitalize this and other educational purposes as to assist the student in developing the potentialities and in making his contribution to the betterment of society. (p. 1)

The services emphasized in the document included academic support, admission, guidance, financial aid, food service, housing, mental health services, and orientation. Today, functional areas within student affairs continue to emphasize these services, while also overseeing things like athletics, recreational and service learning opportunities, resource centers and support services, sorority and fraternity life, student involvement, student leadership development, and study abroad services. In general, today's student affairs professionals are concerned with any student services and/or co-curricular opportunities that strengthen student experiences in the classroom.

Two primary professional organizations exist to champion and build on these ideas: ACPA (today known as *College Student Education International*, but keeping the acronym from its previous name, *The American College Personnel Association*) and NASPA. The two

organizations joined forces in 2009 to examine current higher education trends and offer recommendations for moving forward (Porterfield & Whitt, 2016). Titled *Envisioning the Future of Student Affairs*, the report identifies a number of challenges that demand innovative approaches from student affairs, including globalization, increasing demand for higher education, educational attainment and achievement gaps based on race and socioeconomic status, changing technology, and funding within higher education (Torres et al., 2010).

Both ACPA and NASPA are explicit in highlighting the importance of social justice and inclusion in student affairs-driven work. ACPA is particularly direct in expressing its support for social justice—a likely result of an evolving understanding of how an individual’s identities shape their development (this evolving understanding is detailed in the next chapter). The organization’s core values highlight the importance of diversity and multicultural competence, inclusivity in access and decision making, and outreach and advocacy (College Student Educators International, 2017). Additionally, based on a joint set of core competencies developed together, both organizations include social justice and inclusion as one of their competency areas, suggesting:

While there are many conceptions of social justice and inclusion in various contexts...it is defined here as both a process and a goal which includes the knowledge, skills, and dispositions needed to create learning environments that foster equitable participation of all groups while seeking to address and acknowledge issues of oppression, privilege, and power. This competency involves student affairs educators who have a sense of their own agency and social responsibility that includes others, their community, and the larger global context. Student affairs educators may incorporate social justice and inclusion competencies into their practice through seeking to meet the needs of all groups, raising social consciousness, and repairing past and current harms on campus communities. (Eanes et al., 2015, p. 14)

As this competency is developed by an increasing number of student affairs professionals, the field will be uniquely positioned to transcend disciplinary boundaries, disrupt historical patterns of discrimination, and champion colleges and universities’ role as an agent of social change.

Discussions surrounding the intersection between identity development theories, critical theories, and leadership theories pave the way for a model of how to fulfill that role. The next chapter delves into these ideas.

Chapter 2: Theoretical Foundations

Student development theory is foundational to the work of student affairs practitioners. Specifically today, programming frequently derives from the research of Arthur Chickering and Linda Reisser (1993), who posited that students in college work to master seven vectors: developing competence, managing emotions, moving through autonomy to interdependence, developing mature interpersonal relationships, establishing identity, developing purpose, and developing integrity. Still, development theories extend well before and well after Chickering and Reisser's original work.

In their (2016) article, Susan Jones and Dafina-Lazarus Stewart build from feminist theorists' conceptualizations of "waves" of feminism, to conceptualize "waves" of student development. With foundational origins in the "first wave," increasingly diverse perspectives in the "second wave," and poststructural critical approaches in the "third wave," Jones and Stewart (2016) convey the breadth of scholarship circulating initiatives within student affairs—specifically emphasizing problematic foundations, and promising opportunities.

The First Wave of Student Development Theory

Beginning with the American Council on Education Studies' (1937) *Personnel Point of View*, student affairs has consistently focused on the identity development of the whole student (Jones and Stewart, 2016). However, largely because they were almost exclusively developed by white men to assess the behavior of white men, some early theories informing student development are severely limiting. Still, their foundational contribution is important, and many core tenets of the theories are still used today (Jones and Stewart, 2016).

Erik Erikson's (1959) conceptualization of the stages of psychosocial development feature eight psychosocial crises characteristic of life that, if resolved correctly, lead to the

development of specific virtues. Characteristic of the college years are the crises of identity versus role confusion (ages 13 to 19), and intimacy versus isolation (ages 20 to 39). If resolved, identity versus role confusion leads to the virtue of fidelity, and the crisis of intimacy versus isolation leads to love (Erikson, 1959). These ideas are core to foundations of student development within student affairs, but Erikson is far from the only influencer. Many theorists added to Erikson's model, and built out psychosocial conceptualizations of identity development, which Erikson (1975) characterizes as those which employ both psychological considerations, as well as social.

Psychosocial theorists were not the only individuals influencing student development. Cognitive-structural theorists like Lawrence Kohlberg had (and continue to have) a major influence. In his (1981) work, Kohlberg blends cognitive processes and structural forces to conceptualize his theory of moral development. This theory includes three levels with two stages each. Level A is the preconventional level. In it, Stage One represents the *Stage of Punishment and Obedience* where (mostly) children see action as wrong based on whether it brings punishment upon themselves from an authority figure. Stage Two is called the *Stage of Individual Instrumental Purpose and Exchange*, where whatever is best for oneself is understood to be right. Level B is the Conventional Level. In it, Stage Three is the *Stage of Mutual Interpersonal Expectations, Relationships, and Conformity* where doing what is right revolves around whatever protects one's immediate relationships. Stage Four is the *Stage of Social System and Conscience Maintenance* which focuses on doing what is right in the eyes of society (i.e., living by the law) unless it seems to conflict with someone else's rights. Level C is the Postconventional and Principled Level. In it, Stage Five is called the *Stage of Prior Rights and Social Contract or Utility* in which an individual upholds the social contract of which they are a

part for the sake of overall utility. In other words, what is best for one's individual group is no longer as important as what is best for everyone. Finally, Stage Six is the *Stage of Universal Ethical Principles* which upholds certain principles individuals should follow. Kohlberg (1981) characterizes these as "Universal principles of justice: the equality of human rights and respect for the dignity of human of human beings as individuals" (p. 412). To this point, a specific institution's rules or even a country's laws may not necessarily reflect the universal principles. Individuals in the sixth stage can see these injustices, and take steps to address them. While some components of higher education may focus on developing Kohlberg's (1981) fifth stage, education surrounding equity and social justice seek to push conversation into the sixth.

Foundations of student development also have roots in typological theories (Jones and Stewart, 2016). One example is Holland's (1985) revised theory of vocational personalities, which is used to "explain vocational behavior and suggest some practical ideas to help young, middle-aged, and older people select jobs, change jobs, and attain vocational satisfaction" (p. 1). The theory characterizes people in six different ways. *Realistic* individuals are rooted in systematic order, matched with aversion to educational and therapeutic activities. *Investigative* individuals tend to center around observation and a search for understanding. *Artistic* refers to a preference for ambiguous, constraint-free creative priorities with limited order. The *Social* type is one rooted in "the manipulation of others to inform, train, develop, cure, or enlighten" (p. 21). The *Enterprising* type is also interested in the "manipulation" of others, but in this case to achieve organizational goals through creative structure. Finally, the *Conventional* type represents individuals who seek to follow systematic orders in an effort to serve business or economic achievement (Holland, 1985). While this is a gross simplification of Holland's extensive theory, it is a frequently used example of a typological student development theory.

Banning's (1978) perspective on campus ecology represents the final type of widely-accepted first wave theoretical foundations: person-environment. Banning (1978) defines campus ecology as "the study of the relationship between the student and the campus environment. Campus ecology incorporates the influence of environments on students and students on environments. The focus of concern is not solely on student characteristics or environmental characteristics but on the transactional relationship between students and their environment" (p. 4). Person-environment approaches like Banning's (1978) campus ecology adds structural considerations to our understanding of student development. In other words, how does physical space interact with social space to create specific student experiences?

These theories combined provide an overview of first-wave styles and priorities of the first wave. While by no means an exhaustive list, they represent some of the major considerations of early student development thought. However, while these theories present a comprehensive overview of psychological, social, vocational, structural, and environmental factors that shape student development, Jones and Stewart (2016) argue they largely neglect variations in student development based on individual identities. Jones and Stewart's (2016) conceptualization of the second wave of student development theory begins to address this oversight.

The Second Wave of Student Development Theory

According to Jones and Stewart (2016), the second wave of student development theory emerged in the 1970s and 1980s, bringing more diversity into the conversation. With the help of emerging disciplines like African American studies and women's studies, scholars began to more seriously consider how an individual's social identities shape identity development and the

college experience in general (Jones & Stewart, 2016). These conversations in turn shaped best practices surrounding student retention. In *Leaving College: Rethinking the Causes and Cures of Student Attrition*, Vincent Tinto (1987) concluded, “A concern for the education of students and their integration as full members in the social and intellectual life of the institution appear to be the two most important principles of successful retention programs” (p. 187). Inferring *integration as full members* to mean *full and equal participation*, it is easy to see how Tinto’s (1987) work was foundational to ultimately centering social justice in student development conversations.

In the second wave, frameworks like Jones and McEwen’s (2000) model of multiple dimensions of identity were hugely influential in student development conversation—particularly with how it identified the importance of intersections. Building on earlier singular identity-based theories, the model highlights sexual orientation, race, culture, gender, religion, and class as socially constructed identities that are, “fluid and dynamic...representing the ongoing construction of identities and the influence of changing contexts on the experience of identity development” (p. 408).

Similarly influential during this time was the work of Marcia Baxter Magolda’s cognitive development theory conceptualizing self-authorship. In her (2008) study, Magolda defines self-authorship as “the internal capacity to define one’s beliefs, identity, and social relations” (p. 269). Working with 101 new college students, Magolda posited that self-authorship contains three elements: trusting the internal voice, building an internal foundation, and securing internal commitments. *Trusting the internal voice* refers to how students learn that some things are beyond their control, and in turn monitor their reactions in a way that allows them to exercise some control over those things. *Building an internal foundation* refers to how participants in

Magolda’s study “consciously set about creating a philosophy or framework—an internal foundation—to guide their reactions to reality. They worked to refine their personal, internal authority in determining their beliefs, identity, and relationships” (p. 280). Finally, *securing internal commitments* refers to the process by which students begin to live out their internal commitments.

The second wave of student development theory led to major advances in the consideration of diverse identities, contributing to an increasing emphasis on validating the experiences of students of color—hugely important as indicated by Rendón (1994). Still, the approach fell short. Jones and Stewart (2016) demonstrate how a focus on “giving voice” to historically marginalized students was a patronizing approach because it implied oppressed groups needed permission from privileged groups to use their voice. This issue was a symptom of a larger problem—that overall, scholarship during the second wave neglected dynamics of privilege and power. The introduction of critical and post-structural theories in the “third wave” worked to address this oversight (Jones & Stewart, 2016).

The Third Wave of Student Development Theory

Jones and Stewart (2016) argue that the current wave of student development theory turns to unpacking critical and poststructural approaches. Generally speaking, these are:

Perspectives that critique, challenge, and seek to dismantle inequitable power structures... We understand such perspectives to be *critical* in that they are informed by an explicit acknowledgement and foregrounding of hegemonic norms (that is, those norms and values that reflect dominant groups in the United States) through analyses of the impacts of structural and systemic oppression and privilege on individuals and their learning and development... Such perspectives challenge tacit assumptions about the nature of identity and social relations by situating social identities as products of inequitable power structures instead of inherent and natural. (p. 21)

Understanding poststructural critical approaches first requires an understanding of privilege, oppression, intersectionality, and social justice.

For the purposes of this paper, I use Peggy McIntosh's (1988) conceptualization of white privilege and extend it to other privileges. In her (1988) work, McIntosh identified white privilege as "An invisible package of unearned assets that I can count on cashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, assurances, tools, maps, guides, codebooks, passports, visas, clothes, compass, emergency gear, and blank checks" (p. 31). McIntosh differentiates between two key components of privilege: *unearned entitlements* which represent those privileges which no one should need to earn (e.g., the feeling of belonging). When this type of privilege is restricted to a specific group of people, it becomes an *unearned advantage* (McIntosh, 1988). The cumulative impact of unearned advantages is a system where people with specific identities (e.g., white men) are privileged, and other identities (e.g., Black women) are oppressed.

This gets to a basic definition of oppression. Allan Johnson (2006) argues, "For every social category that is privileged, one or more other categories are oppressed in relation to it...Just as privilege tends to open doors of opportunity, oppression tends to slam them shut" (p. 38). However, privilege and oppression do not exist as a binary. As argued by Kimberlé Crenshaw (1989), the dynamics of privilege and oppression are more complex.

In her (1989) work, Crenshaw uses the example of antidiscrimination laws and Black women to detail her conceptualization of *intersectionality*. She argues:

Dominant conceptions of discrimination condition us to think about subordination as disadvantage occurring along a single categorical axis...this single-axis framework erases Black women in the conceptualization, identification, and remediation of race and sex discrimination...In other words, in race discrimination cases, discrimination tends to be viewed in terms of sex- or class-privileged Blacks; in sex discrimination cases, the focus is on race- and class-privileged women. This focus on the most privileged group members

marginalizes those who are multiply-burdened and obscures claims that cannot be understood as resulting from discrete sources of discrimination. (p. 140)

In other words, Crenshaw (1989) argues that Black women are never *just* Black or *just* women. Without considering the ways that being Black and being a woman intersect to create an experience that is “greater than the sum of racism and sexism,” one “cannot sufficiently address the particular manner in which Black women are subordinated” (p. 140). This idea extends to our understanding of all other social identities—that they are diverse and intersecting—resulting in unique patterns of privilege and oppression.

An understanding of the dynamics of privilege and oppression brings me to the goal of dismantling those dynamics: social justice. Using Adams, Bell, Goodman, and Joshi’s (2016) definition of social justice, we can understand it as:

Both a process and a goal. The *goal* of social justice is full and equitable participation of people from all social identity groups in a society that is mutually shaped to meet their needs. The *process* of attaining the goal of social justice should also be democratic and participatory, respectful of human diversity and group differences, and inclusive and affirming of human agency and capacity for working collaboratively with others to create change. (p. 3)

Third wave student development priorities present an opportunity to promote social justice in university spaces—particularly within student affairs.

Key to understanding third wave student development is Jones and Stewart’s (2016) synthesis of scholarship that sees identities as “enacted, dynamic, and fluid...expressed as constructions of the people who inhabit them influenced by time and broader societal and cultural shifts” (p. 22). While similar to the second wave in emphasizing the importance of individuals defining their own experience, the third wave adds recognition that “Due to societal oppression and internalized marginalization, individuals do not always perceive how various oppressive systems may inform their self-perceptions of what counts as true, right, and good” (p.

23). Critical theory and poststructural approaches provide frameworks for critiquing and dismantling these layers of oppression.

Broadly defined by Delgado and Stefancic (2012), the critical race theory movement includes:

Activists and scholars interested in studying and transforming the relationships among race, racism, and power. The movement considers many of the same issues that conventional civil rights and ethnic studies discourses take up, but places them in a broader perspective that includes economics, history, context, group- and self-interest, and even feelings of unconsciousness...critical race theory questions the very foundations of the liberal order. (p. 3)

In her synthesis of scholarship on critical race theory, Capper (2015) identifies six core tenets of the theory. First, *permanence of racism* discounts racism as a thing of the past, and instead interrogates it as a pervasive toxin in all areas of modern society. *Whiteness as property* identifies the patterns of oppression resulting from a history of property ownership being the way to achieve power (e.g., governance), and a parallel history of white people (particularly white men) being the only individuals allowed to own property. Adding to this dynamic is the fact that people of color were once explicitly included in definitions of property. *Counternarrative and acknowledgement of majoritarian narratives* creates space for the stories of people of color, which continue to be minimized and silenced. These stories play a critical role in exposing racism that people of color face every day. *Interest convergence* recognizes that all progress towards racial equality has only occurred when the progress was also in the interest of white people. An example is how *Brown versus the Board of Education* was a decision made largely to benefit the United States' position on the global stage during the Cold War, prevent potential "uprisings" from people of color, and enroll Black students in predominantly white schools to minimize the role of Black educators (all characterized as white interest). Interest convergence is problematic because it perpetuates systemic power structures. *Critique of liberalism: Color*

blindness and critique of equity policies and practices refers to problems of “colorblind” policies which neglect how diverse identities lead to different experiences and create demands for assimilating to dominant culture. *Intersectionality* is Capper’s (2015) final tenet of critical race theory and was mentioned earlier. These tenets provide a synthesis of the broad and expanding focus on critical race theory, which have major implications for work in student affairs.

Poststructuralist critical disability studies similarly work to dismantle systemic layers of oppression. Critical disability studies are well known for their emphasis on person-first language. In the case of disability, Titchkosky’s (2011) understanding of person-first language reveals:

A particular way of imagining disability...It does not regard disability as a proper or expected aspect of personhood, but instead as a danger to personhood...Fundamentally, then, person-first language represents disability as a problem and imagines its solution as removing the disability to the rear of social identity. (p. 54)

The opportunity of person-first language has moved into/intersected with other critical/poststructural theories—as seen with the growing emphasis on using the language *people of color* when referring to Black and Brown folks.

Queer theory is one final example of an emerging poststructural foundation for student development. Butler (2004) positions queer theory as primarily interested in two things: Separating sexuality and gender so that specific gender identities are not presumptively associated with specific sexual orientations and deconstructing the restrictive influence of hegemonic heterosexuality to open possibilities for gender and sexuality (Butler, 2004). This follows the pattern of deconstruction characteristic of previously mentioned poststructural theories. In other words, these poststructural theories’ common thread is their attention to supporting social justice by not only working to center marginalized groups, but also by actively dismantling hegemonic power structures that prevent marginalized groups from being centered.

Only in deconstructing pervading systems of oppression can we create sustainable opportunities for social justice.

While originally problematic in its limited understanding of diverse identities and power structures, scholarship in the realm of student development continues to grow increasingly comprehensive, as seen by Jones and Stewart's (2016) three waves. This evolution of student development from the first through the third waves should not be seen as a series of paradigm shifts upending previous thinking for the sake of new theoretical foundations, but rather as a continuous layering of new insights. Additionally, the three waves should not be seen as a linear progression of ideas through time. For example, critical theories characteristic of the third wave are not the exclusive result of late twentieth century scholarship. While conceptualizations of privilege and oppression were popularized by the works of people like McIntosh (1988), scholars (particularly scholars of color) have been engaging the dynamics of privilege and oppression as early as 1899 when W. E. B. Du Bois published *The Philadelphia Negro*. That we are just now beginning to consider critical scholarship is not the result of this scholarship being entirely new, but rather the result of privileged academics delegitimizing the scholarship over the last century (see Morris, 2015). This being said, the now rapidly growing body of critical scholarship is hugely beneficial to a more comprehensive understanding of privilege and power.

While the shortsightedness of first-wave student development theory problematizes many of its assumptions, its different considerations still matter. Specifically, it is now largely understood that psychological, social, vocational, structural, and environmental factors (and more) all shape the student experience and students' ability to persist through graduation. Similarly, with the second wave, scholars focused on student development still largely agree that we need to strengthen representation of diverse identities within higher education. And yet, just

considering diversity is not enough. As indicated by work in the third wave, unpacking the dynamics of privilege and power are key to developing spaces that better disrupt historical patterns of discrimination. When combined, the best elements of each of these three waves brings us one step closer to building the type of university that students deserve.

But what comes next? How do we go beyond providing critical frameworks for understanding? In other words, how do we build frameworks for action? If we are to disrupt the continuous reproduction of privilege and power in our institutions and communities, we need to consider *capacity for engagement* in student development. That is, we need to do a better job threading students' understanding of their own diverse and intersecting identities with their ability to take that understanding, graduate, and engage with the world in a way that advances equity and social justice. When combined with theoretical elements of the three student development waves, leadership theories rooted in democratic principles present an opportunity to do this.

The Fourth Wave of Student Development Theory

In “Professional Competency Areas for Student Affairs Educators,” ACPA and NASPA highlighted leadership as one of their competency areas. They emphasized:

The knowledge, skills, and dispositions required of a leader, with or without positional authority. Leadership involves both the individual role of a leader and the leadership process of individuals working together to envision, plan, and affect change in organizations and respond to broad-based constituencies and issues. (Eanes et al., 2015, p. 27)

The task force's commitment closely models Preskill and Brookfield's (2009) emphasis on democratic leadership. Conceptualizing democracy, they defined it as:

A struggle against ideologies that exclude disenfranchised groups from full and equal participation in social life—ideologies of white supremacy, class superiority, patriarchy,

homophobia, ableism, and so on... Learning democracy can happen only in the doing of democracy. The first step in this process is for leaders to make a public commitment to working democratically as communicators, learners, and collaborators. (p. 150-154)

Based on this definition, is democracy happening in the traditional higher education classroom?

Earlier work by Brookfield and Preskill (2005) suggests democratic learning may not be the default. Putting forth the post-structuralist approach associated with Michel Foucault (1980), the authors demonstrate how students' involvement in the classroom may be largely determined by internalized behavioral norms that perpetuate patterns of inequity. In response to student expectations about how the professor/discussion leader wants them to be involved, students may self-monitor their behavior, exercising discipline over themselves (Brookfield and Preskill, 2005). Democratic educational spaces are well positioned to disrupt these patterns, and programming through student affairs is well positioned to create those spaces (Preskill and Brookfield, 2009).

Specifically, two theories of leadership present an opportunity to create democratic educational spaces. First is Astin and Astin's (1996) social change model of leadership, which is designed to increase self-knowledge and leadership competence of students and lead to positive social change. *Consciousness of self* refers to "being aware of the beliefs, values, attitudes, and emotions that motivate one to take action" (p. 22). *Congruence* represents one's ability to align their actions with their values. *Commitment* denotes "passion, intensity, and duration" that allows one to live out their sense of self (p. 22). *Collaboration* refers to the degree to which one can work well with others. *Common Purpose* represents the "shared aims and values" of that collaboration (p. 23). *Controversy with Civility* represents the ability of disagreements to be respectfully communicated and used as an opportunity to strengthen potential outcomes. Finally, *Citizenship* recognizes a degree of interdependence with one's community, and promotes

community involvement. In the model, consciousness of self, congruence, and commitment represent individual values, while collaboration, common purpose, and controversy with civility represent group values and citizenship represents societal/community values. Astin and Astin (1996) argue that these are all necessary components of effecting social change.

Komives, Lucas, and McMahon's (2013) conceptualization of the relational model of leadership adds an important layer to Astin and Astin's (1996) social change model. Komives et al. (2013) define leadership as, "A relational and ethical process of people together attempting to accomplish positive change" (p. 95). In their model of relational leadership, all factors center around *purpose*, which provides context and focus for every individual in the group. That purpose must *include* and *empower* others through an *ethical* process. Komives et al. (2013) emphasize that the ethical, empowering, and inclusive work fueling a common purpose must be *process-oriented*. In their model, the process is equally important as the outcome.

Astin and Astin's (1996) social change model and Komives et al.'s (2013) relational model both represent frameworks that intersect well with theoretical priorities of student development in student affairs. Combined, these theoretical foundations provide an extensive foundation for building democratically principled leadership opportunities that reflect the guiding values of student affairs and help to disrupt institutional reproductions of social inequities. When combined with key elements of student development theory's three waves, we arrive at a new frontier for our understanding of student development: the fourth wave.

Extrapolating from Jones and Stewart's (2016) work, I argue we are entering a fourth wave of student development theory that layers the best elements of the three previous waves with leadership theories rooted in democratic principles. This brings us to an approach to student development that prepares students to not only identify oppressive structures and engage with

them based on an understanding of individual identities, but also to utilize engagement techniques that dismantle those oppressive structures. The fourth wave is the next level—a logical next step in our understanding of successful student development. It provides students with a degree of agency uncharacteristic of the first three waves. I now turn to the example of a program at the University of Wisconsin-Milwaukee as a model for developing fourth wave programming.

Chapter 3: The Case of the University of Wisconsin-Milwaukee

University Identity

The University of Wisconsin-Milwaukee (UWM) is a public research institution of 26,037 students (2017) in Wisconsin's largest urban region. While 84 percent of these students are from Wisconsin, the University is home to students from all 50 states, and 89 different countries. One third of new freshmen are students of color, one third of undergraduates are first generation college students, and 53 percent are women. UWM also serves more veterans than any other state in Wisconsin, and is a top LGBTQ+ friendly university. In 2016, the Carnegie Classification of Institutions of Higher Education ranked UWM as one of the top research institutions in the United States. UWM also received a community engagement classification from the Carnegie Foundation in 2015. Upon graduation, an estimated 73% of UWM graduates stay in Wisconsin (University of Wisconsin-Milwaukee, 2017a).

As Wisconsin's second largest institution in the state's most populated metropolitan region, UWM also had a massive economic impact—not only on the Greater Milwaukee Area, but also the entirety of Wisconsin. According to a report from the NorthStar Consulting Group in Madison, Wisconsin, UWM annually contributes 1.5 billion dollars to Wisconsin's economy—a result of spending on behalf of students, faculty, staff, visitors, and the institution itself—all of which supports more than 14,000 Wisconsin jobs (Ward and Siebold, 2014).

Harder to measure is the talent UWM cultivates. As NorthStar's report suggest, the research, skills, leadership, and innovative ideas generated by the UWM community are priceless. Their executive summary of the report concludes that UWM:

Has a significant annual economic impact on the region and the state. The UWM dollar impact is in the billions of dollars. But more importantly, the university contributes to the human capital in the region that benefits both public and private sectors and supports the prosperity in the region. (Ward and Siebold, 2014, p. 4)

However, while UWM is uniquely positioned to positively impact the Greater Milwaukee Area, how is it preparing students to specifically address the social and environmental injustices characteristic of the city?

While Milwaukee has much to be proud of, it lags behind the majority of United States urban spaces in tackling pervasive inequities. Specifically regarding race, Milwaukee is consistently ranked one of the United States' most hyper-segregated metropolitan areas, and has seen a dramatic increase in household income inequality since 1979—particularly between white households and households of color, has the highest Black poverty rate of the United States' 40 largest metropolitan regions, has the 15th highest Hispanic poverty rate, and in 2011, had a Black male employment rate of only 38.5 percent (Levine, 2013). Over half of all Black men in Milwaukee County have been incarcerated, contributing to Wisconsin's status as the state with the highest incarceration rate in the nation. This means that Milwaukee locks up a greater proportion of its community members than any other place in the world (Pawasrat and Quinn, 2014). While social injustices in the Milwaukee metropolitan area are not exclusive to race, the breadth of this issue specifically provides a great starting point for arguing the importance of social justice education.

The Opportunity of Student Affairs: The Case of Sociocultural Programming

Why does all this matter in the context of UWM? According to McCoy and Rodricks (2015):

As an institutional space, the US university campus unites without interruption, the systemic oppression and individual interactions between social identities contributing to reproduction in larger society. As such, both the classroom and the campus in general become loci of performance where knowledge about social norms and racial power is both constructed and reinforced. (p. 58)

In other words, institutions of higher education are microcosms of the broader community. In the same space where students learn to deconstruct the dynamics of privilege, power, and oppression, systemic patterns of social and institutional oppression shape student experiences based on their race, gender, sexual orientation, socioeconomic status, religion/spirituality age, ability, national origin, etc. As the most diverse university in Wisconsin, UWM has a unique responsibility to create opportunities that interrupt these conditions.

McCoy and Rodricks (2015) call for campus-wide curriculum that disrupts the white, hetero-patriarchal norms characteristic of higher education. They claim, “Irrespective of the social identities one may hold, educators are called to be architects and create different kinds of counterspaces that not only cultivate a tenacious resilience but also foster a ‘critical resistance’ to interrupt hegemonic discourse within student development world” (p. 71). Unfortunately, at this point it is unrealistic to create these “counterspaces” in each class of UWM’s 92 bachelor’s programs, 63 master’s programs, and 36 doctoral programs. Despite academic freedom shaping a variety of classroom experiences, many classrooms still engage a power structure that encourages students to exercise self-discipline in response to perceived professorial involvement expectations (Preskill and Brookfield, 2009). Additionally, structures of shared governance (i.e., oversight from trustees, academic leaders, professors, and students) that once presented an opportunity to disrupt patterns of discrimination and support counterspaces are frequently replaced by management styles characteristic of business. From a macro perspective, business management styles have equity problems of their own (Giroux & Myrsiades, 2001). According to data from the Small Business Administration, 85.4 percent of United States businesses were owned by white people in 2012 (Lichtenstein, 2014). Fortunately, despite dynamics of classroom

space that may perpetuate inequities, a shared inclusive space exists where students across disciplines can counter these patterns and share common, co-curricular learning opportunities.

Within the UWM Union, Student Involvement Sociocultural Programming seeks to, “Provide events and activities for the campus and community designed to increase awareness of diverse identities, social justice, and urban issues...Programming explores and celebrates differences and commonalities related to race, ethnicity, gender, sexuality, spirituality, cognitive and physical ability, socioeconomic status, and more” (University of Wisconsin-Milwaukee, 2017b). According to data retrieved directly from internal reports developed by the Student Involvement-Sociocultural Programming office, during the 2016-2017 school year, the division hosted 55 programs that brought together a total estimated 6,023 people (predominantly students). These included programs related to race and ethnicity, gender, sexual orientation, religion/spirituality, ability, socioeconomic status, social justice, and urban issues.

Specific programming initiatives include a monthly open mic spoken word event called Lyrical Sanctuary, a monthly program called International Coffee Hour featuring food and a short educational presentation focused on a specific country, and facilitation of cross-campus program coordination for Hispanic Heritage Month and Black History Month. Though many of these programs are not structured around specific social justice-driven goals, Sociocultural Programming’s mission and demonstrated commitment to supporting equity and social justice position it well to create an intersectional counterspace and “critical resistance” highlighted by McCoy and Rodricks (2015).

Zeroing in on the social justice aspect of their mission, in Spring 2016, UWM’s Division of Sociocultural Programming decided to build a social justice leadership development program called Lead the Change. Designed as a seven-week, cohort-based workshop series, the program

provided students of all identities the opportunity to develop practical tools for effecting social change. The program ultimately blended work from the first three waves of student development theory with leadership theories rooted in democratic principles, creating a fourth wave space. This space revolved around six core social justice leadership development learning outcomes and 28 corresponding competencies designed to represent skills critical to engaging in issues of social justice. These outcomes are detailed in the following section.

As a paid graduate assistant in Sociocultural Programming, I coordinated the development of Lead the Change and was tasked with assessing its outcomes. Therefore, the following analysis of program development and implementation is written from an insider's perspective. I recognize my interest in program success could shape some components of my analysis, but I did my best to mitigate potential biases by relying heavily on participant-driven quantitative data and systematically analyzing qualitative data.

In total, three people oversaw the building and implementation of the following program: myself, an undergraduate assistant, and the Sociocultural Programming Involvement Coordinator. References to "we" in the following section refer to our three-person team. However, we are situated in a larger Student Involvement office housed in the UWM Union, which is only one section of the division of student affairs at UWM. I cannot speak to the degree to which other divisions of student affairs at UWM work towards specific, social justice-driven goals. Therefore, references to "the opportunity of student affairs" should be understood as the opportunity within specific divisions of student affairs like Union Student Involvement Sociocultural Programming.

I hypothesized that by constructing a space rooted in fourth wave student development, participants would be significantly more likely to agree with 28 competency-based statements

after completing each workshop. Results indicate my hypothesis was largely supported. The research design described in the next chapter highlights general steps I took to build, implement, and evaluate the program. Ultimately, I will suggest its implications for UWM as an urban institution and position it within the broader student affairs community's commitment to equity and social justice.

Chapter 4: Lead the Change: A Social Justice Leadership Program

Building the Program

UWM was certainly not the first institution of higher education interested in building a social justice leadership development program. Not wanting to reinvent the wheel and knowing universities across the United States had put in the hard work to develop their own social justice leadership programming, the creation of a social justice leadership development program at UWM began with external benchmarking (comparing social justice programming initiatives at other institutions). As a summer 2017 project, I reached out to 25 United States institutions of higher education identified as having some sort of social justice education/leadership curriculum in student affairs. Through phone, email, and survey communication with 14 of the 25 institutions, the Student Involvement team investigated where and how programs were structured, how curriculum was developed, who facilitates activities, key partners outside of the institution, working definitions of social justice, theoretical frameworks informing programming, primary learning outcomes, methods for measuring outcomes, and advice for implementation.

Based on theoretical frameworks from preliminary research and external benchmarking (e.g., the relational model and social change model of leadership) we developed six broad learning outcomes rooted in fourth wave spaces. Programs at other institutions indicated varying learning outcomes, but they predominantly revolved around developing community, understanding that life experiences differ based on diverse and intersecting identities, ability to engage in dialogue, defining privilege and oppression, articulating the systemic nature of privilege and oppression, communicating barriers to social progress, and promoting social justice on campus and in the community. With these learning outcomes and tenets of the social change model and relational

model of leadership in mind, our overarching goal with the program was for students at UWM to be able to:

1. **Recognize unique identities.** We wanted participants to understand and own the many ways that their race, gender, sexual orientation, socioeconomic status, age, ability, spiritual/religious background, and life experiences all overlap and intersect to create unique patterns of privilege and oppression that shape their lived experiences and approaches to social justice.
2. **Make better mistakes.** We wanted participants to develop comfort in not having all the answers, and an openness to learning from others based on their unique identities.
3. **Engage resistant peers.** We wanted participants to feel confident in their ability to address inappropriate comments or behavior coming from their friends, classmates, and coworkers.
4. **Use government.** We wanted participants to understand the work involved in democracy, and the steps we can take to hold our elected representatives accountable for producing socially just legislation.
5. **Tell stories.** We wanted participants to understand the importance of storytelling in building the people power needed to effect change. From this, we wanted participants to think about their own story and be able to connect it to their social justice leadership.
6. **Build inclusive communities.** We wanted participants to understand what is at stake when we do not create inclusive communities. In turn, we wanted to prepare them to create those communities.

Based on these outcomes, we looked to Benjamin Bloom's (1956) taxonomy of measurable verbs to develop specific competencies that address different levels of learning in each outcome.

Levels of learning for the workshop series primarily include knowledge, comprehension, and application. Bloom (1956) defines knowledge as, “Those behaviors and test situations which emphasize the remembering, either by recognition or recall, of ideas, material, or phenomena” (p. 62). According to Bloom (1956), comprehension is the “largest general class of intellectual abilities” and it includes the “expectation to know what is being communicated and to be able to make some use of the material or ideas contained in it” (p. 89). Application is the logical next step, which includes a student’s ability to demonstrate comprehension (Bloom, 1956).

We developed specific competencies for each learning outcome using Corey Seemiller’s (2014) *The Student Leadership Competencies Guidebook: Designing Intentional Leadership Learning and Development*. Seemiler (2014) defines competencies as “knowledge, values, abilities, and behaviors that help an individual contribute to or successfully engage in a role or task” (p. xv). She emphasizes that leadership demands competency-based emphases on social justice, inclusion, social responsibility, and self-awareness. With competencies characteristic of these categories and our learning outcomes in mind, we ultimately landed on the 27 competencies highlighted in Table 1 based on their corresponding outcome and level of learning. Note: Not included in the table is a 28th outcome related to evaluation. Bloom (1956) defines evaluation as the, “making of judgements about the value, for some purpose, of ideas, works, solutions, methods, material, etc.” (p. 185). While evaluation was typically beyond the scope of our introductory program, in one instance we did want students to be able to evaluate how they experience the advantages or disadvantages of patterns of privilege. We believe that this is one of the most important foundational steps of getting involved in the movement for social justice, and thus wanted to go beyond application in this instance.

Table 1

Workshop Competencies Based on Learning Outcomes and Corresponding Learning Level

	Knowledge	Comprehension	Application
1. Recognize unique identities.	Define systemic oppression	Explain the concept of privilege	Identify the privileged and marginalized aspects of own identities
	Define systemic isms and explain their consequences	Explain the concept of oppression	Know how to develop role as an ally, advocate, and activist
	Define intersectionality	Explain the consequences of systemic oppression	
	Define social justice	Recognize how privilege informs/restricts worldview	
2. Make better mistakes.	Name 3 common microaggressions	Explain the consequences of implicit bias	Know what to do after saying something that had a negative impact
			Engage in conversation surrounding the impact of microaggressive behavior
3. Engage resistant peers.		Differentiate between debate and dialogue	Identify when others are modeling social change-resistant behavior
			Be comfortable challenging behavior that perpetuates inequality
			Articulate the consequences of not responding to social change-resistant behavior
4. Use government.		Explain ways to support the development of more equitable systems	Be comfortable sharing opinions with elected officials
		Explain the ways discriminatory systems are enforced	
5. Tell stories.	Define public narrative	Understand the importance of building own public narrative	Articulate a story of self, us and now
6. Build inclusive communities.	Define inclusion	Explain the importance of creating inclusive spaces	List ways to help create more inclusive spaces

Ultimately, a few trends were influential in developing our specific program. Seven institutions structured their program as a series. In this way, programs covered multiple topics over a longer period of time—likely contributing to building trust, and the ability to solidify certain material by integrating it into curriculum in a variety of ways. Benchmarking here matched with our broad learning outcomes and long list of competencies led us to establish a seven-week, cohort-based program that would begin with establishing a common language and dive increasingly deeper into content. We ultimately structured the program as follows:

Workshop 1: Allies, Advocates, and Activists: Unpacking Your Privilege and Carving Out Your Place in the Movement for Social Justice – Part One

How do you hope to engage with issues of social justice? From listening to and affirming the experience of marginalized peers, to speaking out against injustice, to actively fighting for social change, come to this workshop and learn about the first steps of getting involved.

Workshop 2: Allies, Advocates, and Activists: Unpacking Your Privilege and Carving Out Your Place in the Movement for Social Justice – Part Two

You know what you care about, and you're considering how your identities and lived experiences shape your approach to the issues. Now what? Come and learn about the difference between an ally, advocate, and activist, and how understanding that difference can shape your approach to being an agent of change.

Workshop 3: Rewriting the Rules: Dismantling Biases in a System Built on Inequality

The United States is marketed as the land of opportunity—where anyone can thrive if they work hard and play by the rules. Unfortunately, the rules don't treat everyone the same way. This workshop provides a critical framework for thinking about and addressing privilege, oppression, and structural inequality in everyday life.

Workshop 4: Intent versus Impact: Engaging in Critical Conversations About Language

This workshop focuses on microaggressions—a term used to describe offensive/hurtful actions and comments that perpetuate stereotypes of marginalized groups of people. Participants will be able to identify microaggressions and develop strategies for discussing them.

Workshop 5: Debate versus Dialogue: Facilitating Inclusive Conversation When People Disagree

When we enter into a conversation with the goal of proving someone wrong, we often ignore the other person's lived experience and do more to solidify their limited perspective than liberate it. This workshop focuses on developing inclusive conversational techniques that lend themselves to dialogue.

Workshop 6: Responding to Resistance: Confronting Those Who Refuse to Challenge the Status Quo

Have you ever encouraged someone to reconsider the way they talk about something, only to be asked, "Are you calling me a sexist?" or, "Why do you always make this about race?" This workshop will break down these responses and provide tools for addressing similar conversations in class, work, family, and friend groups.

Workshop 7: Everyday Inclusion: Centering Folks of Marginalized Identities in Your Classroom, Workplace, and Friend Group

In your classroom and workplace, who is heard and who isn't? Whose perspective is encouraged, and whose is inappropriately silenced? Everyone benefits when a diverse array of voices are represented at the table and in the conversation. This workshop focuses on techniques for creating inclusive spaces in everyday life. At the end of the workshop, we will also celebrate completion of the series and award certificates!

Every institution that responded indicated they incorporated staff facilitators, and twelve of the fourteen indicated they also involved students. To us, this conveyed the importance of peer facilitation, backed by professional support. Building off these observations, the entire Sociocultural team committed to co-facilitating each workshop. The impact of a team-centered approach to facilitation was amplified by our representation of different identities. As a three-person team, we represented Black, Latina, and white racial identities, women and men, undergraduate students, graduate students, and professionals, various sexual orientations, upbringings in urban and rural spaces, various socioeconomic backgrounds, various spiritual/religious backgrounds, etc. It was important for us to model the diverse and intersecting relationships we hoped other students would build within the workshop space.

Common definitions of social justice frequently referred to Adams, Bell, Goodman, and Joshi's (2016) definition mentioned earlier. While the prevalence of their definition encouraged us to incorporate it into the workshop series, we ultimately adapted the language so it would be

more accessible to student of various educational backgrounds. Ultimately, we framed social justice as the goal of a genuinely fair version of society in which everyone is proportionately represented, equally respected, and able to access the same resources and opportunities.

Theoretical frameworks used by other institutions ultimately informed the structure of each workshop and the way content was delivered. These included critical race theory (see Delgado & Stefancic, 2012), intersectional theory (Crenshaw, 1989), the model of multiple dimensions of identity (Jones & McEwen, 2000), the action continuum (Adams, Bell, & Griffin, 1997), the social change model of leadership development (Astin & Astin, 1996), and the relational model of leadership (Komives, Lucas, & McMahon's, 2013). These theories became the foundation of our curriculum. For example, for each individual workshop developed, we wanted they type of internal content to reflect Astin and Astin's (1996) social change model, and the different components of Komives, Lucas, and McMahon's (2013) relational model. Therefore, we built different types of activities to intersect with elements of each model. For example, part of each workshop was designed to introduce a group activity and the goal of that activity. In that way, each workshop would build some degree of common purpose (social change model outcome) and be both process oriented and inclusive (relational model outcome). The full breakdown of this structure is represented in Table 2.

Table 2

Workshop Activity Layout and Corresponding Model Outcomes

<u>Step</u>	<u>Social Change Model Outcome</u>	<u>Relational Model Outcome</u>
Self-Reflection Activity	Consciousness of Self	Purposeful
Foundational Knowledge	Controversy with Civility	Ethical
Overview of Group Activity and Goal	Common Purpose	Process Oriented and Inclusive
Execution of Group Activity and Goal	Collaboration	Process Oriented and Inclusive
Debrief Activity	Commitment	Purposeful
Action Item	Citizenship	Empowering and Purposeful
Take-Home Activity/Written Commitment	Commitment	Purposeful

A specific example of this is our introduction of an activity surrounding Adams, Bell, & Griffin's (1997) action continuum in workshop two (see Appendix A). In the final design of the workshop, we introduced the continuum to provide foundational knowledge, explaining how the continuum begins with actively participating in oppressive structures, and ends with initiating and preventing oppression. Along the continuum, allyship, advocacy, and activism are introduced at different points. In first explaining the model, we introduced the process by which individuals come to criticize social structures and work to confront them (controversy with civility), ultimately promoting a more ethical structure. We then explained the group goal of the upcoming activity. To model the action continuum, eight volunteers lined up shoulder to shoulder. As participants read definitions of steps along the continuum, a separate pair of

volunteers shaped each person in line so they symbolized what a person embodying that step would look like. In explaining the activity and calling for a group of volunteers, we introduced common purpose, ran through a process, and created space for different individuals to participate. Through executing the activity, we encouraged collaboration. The final continuum is represented in Figure 1. On the far left, you see a workshop participant pointing at someone and talking behind their back (actively participating). In the middle, you see a man reading (educating self). On the far right, you see a woman taking a knee (initiating, preventing) to represent Colin Kaepernick's protest of racial injustice during the national anthem.



Figure 1: Lead the Change workshop participants modeling the action continuum.

Following the activity, we introduced a worksheet (see Appendix B) to establish a level of commitment and purpose to the activity. In the worksheet, we asked participants to consider their role as an ally, advocate, and activist. Recognizing that the three roles take increasingly more work, we designed the worksheet to demand more critical thinking as participants move towards thinking about their role as an activist.

Finally, advice for implementation of the program varied, but was hugely beneficial. It included an emphasis on partnerships, incorporating small group conversations and activities,

beginning with intended outcomes and designing curriculum from there, grounding the work in student's academic experience, promoting vulnerability, connecting students with other campus opportunities focused on social justice, helping students understand why social justice is their responsibility, allow for student leadership, consider target audience and craft entry points based on identities involved, select a social justice focus since the topic is broad, and make sure that facilitators share a common understanding of the difference between discrimination and prejudice—with consistent articulation of what identities are privileged, and what identities are oppressed. This feedback had a major impact on how we conceptualized creating democratic learning environments as outlined by Brookfield and Preskill (2005).

The *full and equal participation* tenets of democratic learning spaces were evident throughout the workshop curriculum. For example, the importance of participation was emphasized in the Rewriting the Rules workshop, where we featured the importance of holding elected representatives accountable. The workshop began with a group reading of an excerpt from President Obama's (2013) second inaugural address which stressed the importance of participation. In the address, Obama claims:

You and I... have the power to set this country's course. You and I... have the obligation to shape the debates of our time -- not only with the votes we cast, but with the voices we lift in defense of our most ancient values and enduring ideals. Let us, each of us, now embrace with solemn duty and awesome joy what is our lasting birthright. With common effort and common purpose, with passion and dedication, let us answer the call of history and carry into an uncertain future that precious light of freedom.

After running through different activities, the workshop ended with the opportunity for a student to model what it is like to call a representative. With a phone plugged into a speaker for the entire room to hear, one Latina participant volunteered. As a Dreamer (an undocumented student protected under the federal program Deferred Action for Childhood Arrivals), the student called House Speaker Paul Ryan's office and asked Congress to pass a clean Dream Act.

Inclusive principles of democratic spaces were modeled through actions, and specific activities throughout the workshop series. To begin the series, we first made sure to acknowledge that Milwaukee is Native territory by sharing:

Before we begin, we would like to acknowledge the indigenous communities whose traditional territory we are working on—specifically, the Menominee, Anishinaabe, and Ho-Chunk people. We want to honor that this was their space, long before UWM was built. As we talk about social justice issues in the United States, it's important we recognize the ways these issues have impacted our peers who are also members of the more than 566 tribal nations existing around us.

All participants then approved the following agreements, adapted from the Afropunk Festival (2017) and the Social Justice Training Institute (2017):

1. This is a cohort-based program. This means we are a community of learners for the next 7 weeks. We will support and challenge one another through this process. We will approach disagreement with civility and respect, trusting that through dialogue we will reach deeper levels of understanding.
2. We don't know all there is to know.
3. We are all doing the best we can (most of the time).
4. We show attentive listening by:
 - Silencing and putting away our cellphones.
 - Demonstrating positive body language including eye contact, uncrossed arms, etc.
5. All of our perspectives have value, so don't be afraid to contribute to conversation.
6. We speak from our own experiences rather than generalizing (e.g., use "I" statements, not "you").
7. We state thoughts and opinions respectfully, knowing that others may not necessarily agree, and there may be no "right" answer.
8. If you are a talkative person, make space for the quieter folks. If you are quiet, challenge yourself to speak up.
9. We do our homework. We do not expect other workshop attendees to educate us. We encourage everyone to share their experiences, but do not want participants to feel like they need to speak on behalf of anyone else, or defend their lived experience.
10. It's okay to be uncomfortable. These are difficult conversations that elicit many different emotions. If we disagree with the information presented, we respectfully share our opinion, or wait until the end of the workshop to talk with the facilitators. If the content of the workshop elicits any painful emotions, we encourage connecting with professionals at the Norris Health Center.

With these agreements as a foundation for participation, we moved forward with other workshop content explicitly focused on creating inclusive spaces.

In Intent versus Impact, participants were encouraged to consider how seemingly innocuous language could be microaggressive. We based our definition of microaggressions on Adams, Bell, Goodman and Joshi (2016), defining them as offensive/hurtful actions and comments (intentional or unintentional) that perpetuate stereotypes of underrepresented groups of people. We demonstrated this language by introducing a worksheet adapted from Breaking Prejudice (2014; see Appendix C). While participants were familiar with many of the statements and their negative impact, other statements surprised students. For example, many students had not thought about how the assumption inherent in the statement, “Everyone take out your smartphones. Let’s take a poll” could potentially exclude individuals of lower socioeconomic statuses who cannot afford smartphones.

From a critical perspective, the workshops modeled democratic principles of inclusivity through the Responding to Resistance workshop. In the workshop, participants used a media clip from Gloria Calderon Kellett and Mike Royce’s (2017) Netflix television show *One Day at a Time* to identify patterns of resistance to privilege and oppression (Johnson, 2013; see Appendix D). In this way, we modeled inclusive principles through identification and deconstruction of language designed to perpetuate inequitable power structures. Following an understanding of Johnson’s (2013) patterns of resistance, workshop participants practiced responding to biased or offensive comments using a model adapted from work by Maura Cullen (2008; see Appendix E). We then asked them to identify situations in their own life where they encountered these patterns, and map out how they responded (see Appendix F).

We wrapped these ideas together in the workshop *Everyday Inclusion*, where participants completed an *impacting inclusion* worksheet (Goodman, 2014; see Appendix G) and made personalized verbal commitments to promoting equity and social justice moving forward. We

ended the program with a celebration that included awarding of certificates and food. While the information included only highlights a small amount of the curriculum included in the workshop, it hopefully demonstrates the types of spaces and conversations emphasized.

Assessment Methods

Participants

Formal assessment of Lead the Change was built to inform future iterations of the program. All participants in the formal fall 2017 evaluation of the workshop series were UWM students who self-selected to participate in the program. Union Student Involvement executed a marketing campaign to raise awareness of the program (see Appendix H). Interested students voluntarily signed up through an online registration system. Workshops were held in medium-sized classroom-style spaces in the UWM Union.

Twenty-seven students participated in the formal evaluation of the workshop series. Demographics of the respondents from the first workshop are detailed in Appendix I. Of the participants who responded to demographic-based questions in the first workshop, a majority were 18 to 21 years of age (N = 18, 81.82%), female (N = 17, 77.27%), and straight/heterosexual (N = 14, 66.67%). Participants were from a diverse range of disciplines, race/ethnicities, and spiritual/religious backgrounds. Still, numbers were too small to complete any within groups analyses.

Materials

Seven self-perception pre-assessments and seven self-perception post-assessments were created for each workshop. A sample of assessment format is included in Appendix J. We built each assessment with both quantitative and qualitative components. On the pre- and post-

assessments, participants were prompted to respond to Likert Scale competency-based statements ranging from 1 (disagree) to 4 (agree). Each assessment also included short answer questions. Post-assessments also promoted participants to indicate their level of growth regarding the competencies. Finally, each post-assessment included a demographics section. By asking identity-based questions on each pre/post-assessment, we were better able to identify whether any identity-based groups reacted differently to the workshop material.

Procedure

After completing an evaluation consent form in the first workshop (see Appendix K), participants were invited to complete a pre- and post-assessment at the beginning and end of every workshop they attended. Pre- and post-assessments shared a single piece of paper (pre-assessments on the front, post-assessments on the back) so that we could effectively track pre- and post-workshop self-perceptions of each participant without complicating the coding process. Following each workshop, assessments were stacked at the front of the room as participants left.

Results

I used 28 two-sample t-tests to analyze data from Likert Scale competency-based pre- and post-assessments. To determine homoscedasticity (whether each mean was composed of data with homogenous variances), I also completed 28 two-sample F-tests. Of the 28 competencies analyzed, 12 were homoscedastic. For these outcomes, I completed two sample t-tests assuming *equal* variances. For outcomes that were *not* homoscedastic, I completed two sample t-tests assuming *unequal* variances.

Overall, 23 of the 28 mean competency responses were significantly greater in the post-assessment. These included:

- Articulate a story of self, us and now.
- Articulate the consequences of not responding to social change-resistant behavior.
- Be comfortable challenging behavior that perpetuates inequality.
- Be comfortable sharing opinions with elected officials.
- Define inclusion.
- Define public narrative.
- Define systemic isms and explain their consequences.
- Define the term intersectionality.
- Define the term social justice.
- Differentiate between debate and dialogue.
- Engage in conversation surrounding the impact of microaggressive behavior.
- Explain the concept of oppression.
- Explain the consequences of implicit bias.
- Explain the consequences of systemic oppression.
- Explain the importance of creating inclusive spaces.
- Explain ways to support the development of more equitable systems.
- Identify the privileged and marginalized aspects of own identify.
- Identify when others are modeling social change-resistant behavior.
- Know how to develop role as an ally, advocate, and activist.
- Know what to do after saying something that had a negative impact.
- List ways to help create more inclusive spaces.
- Name 3 common microaggressions.
- Understand the importance of building own public narrative.

5 of the mean competency responses were *not* significantly greater in the post-assessment. These included:

- Define systemic oppression.
- Evaluate how privilege benefits and disadvantages self.
- Explain the concept of privilege.
- Explain the ways discriminatory systems are enforced.
- Recognize how privilege informs/restricts worldview.

Tables 3 through 9 below included details on data analyses. For each competency, I indicate the mean (M) and standard deviation (S) of the pre-assessment (pre) and post-assessment (post). For each analysis, I also indicate the homoscedasticity, degrees of freedom (df), the t statistic (t), and the p value (p) for one-tailed analyses.

Allies, Advocates and Activists (workshops 1 and 2; tables 3 and 4 below) predominantly focused on the first learning outcome, recognize unique identities. Across the two workshops, six

of the nine competency-based outcomes were significant, including all competencies in the knowledge learning level, one of three outcomes in comprehension, and both competencies in application. Results from *Explain the concept of privilege* and *recognize how privilege informs/restricts worldview* in the comprehension level were not significant—perhaps due to already high scores in the pre-assessment. Additionally, the only evaluation-level competency *evaluate how privilege benefits and disadvantages self* was not significant—indicating the evaluation learning level may be too advanced for an introductory workshop. Overall, results indicate strong knowledge and application with competency-based outcomes related to learning outcome one, recognizing unique identities.

Table 3
Results by Competency for Workshop 1: Allies, Advocates, & Activists-Part 1

<u>Learning Outcome</u>	<u>Pre: M</u> <u>(SD)</u>	<u>Post: M</u> <u>(SD)</u>	<u>Homoscedastic?</u>	<u>df</u>	<u>t</u>	<u>p</u>
• Explain the concept of privilege.	3.519 (.580)	3.708 (.550)	Yes	49	-1.195	.119
• Explain the concept of oppression.	3.370 (.492)	3.609 (.500)	Yes	48	-1.696	.048*
• Define the term intersectionality.	2.296 (1.203)	3.739 (.450)	No	34	-5.777	.000*
• Define the term social justice.	2.944 (.655)	3.652 (.647)	Yes	48	-3.827	.000*
• Identify the privileged and marginalized aspects of own identity.	3.370 (.839)	3.826 (.388)	No	38	-2.524	.016*
• Recognize that privilege informs/restricts worldview.	3.333 (1.038)	3.682 (.716)	No	46	-1.386	.086

*p < .05

Table 4
Results by Competency for Workshop 2: Allies, Advocates, & Activists-Part 2

<u>Learning Outcome</u>	<u>Pre: M</u> <u>(SD)</u>	<u>Post: M</u> <u>(SD)</u>	<u>Homoscedastic?</u>	<u>df</u>	<u>t</u>	<u>p</u>
• Define systemic isms and explain their consequences.	2.333 (1.007)	3.667 (.482)	No	33	-5.851	.000*

• Evaluate how privilege benefits and disadvantages self.	3.625 (.576)	3.792 (.415)	Yes	46	-1.151	.128
• Know how to develop role as an ally, advocate, and activist.	2.792 (.588)	3.667 (.482)	Yes	46	-5.639	.000*

*p < .05

Rewriting the Rules (workshop 3; table 5 below) also focused on learning outcome one. However, the main aim of Rewriting the Rules was the fourth learning outcome, use government. At the comprehension level, *explain ways to support the development of more equitable systems* was significant, while *explain the ways discriminatory systems are enforced* was not. At the application level, *be comfortable sharing opinions with elected officials* was significant. These outcomes indicate moderate success in addressing learning outcome four, use government.

Table 5
Results by Competency for Workshop 3: Rewriting the Rules

<u>Learning Outcome</u>	<u>Pre: M</u> <u>(SD)</u>	<u>Post: M</u> <u>(SD)</u>	<u>Homoscedastic?</u>	<u>df</u>	<u>t</u>	<u>p</u>
• Define systemic oppression.	3.368 (.597)	3.632 (.597)	Yes	36	-1.358	.091
• Explain some of the consequences of systemic oppression.	3.211 (.631)	3.632 (.597)	Yes	36	-2.113	.021*
• Explain some of the ways discriminatory systems are enforced.	3.105 (.658)	3.421 (.692)	Yes	36	-1.441	.079
• Explain ways to support the development of more equitable systems.	2.368 (.684)	3.263 (.733)	Yes	36	-3.889	.000*
• Be comfortable sharing opinions with elected officials.	2.895 (.937)	3.474 (.904)	Yes	36	-1.938	.030*

*p < .05

Intent versus Impact (workshop 4; table 6 below) focused on learning outcome two: make better mistakes. Competency-based outcomes related to knowledge, comprehension, and

application, were all significant. These results indicate success in addressing learning outcome two, make better mistakes.

Table 6
Results by Competency for Workshop 4: Intent versus Impact

<u>Learning Outcome</u>	<u>Pre: M</u> <u>(SD)</u>	<u>Post: M</u> <u>(SD)</u>	<u>Homoscedastic?</u>	<u>df</u>	<u>t</u>	<u>p</u>
• Name 3 common microaggressions.	2.333 (1.237)	3.833 (.707)	No	27	-4.467	.000*
• Explain the consequences of implicit bias.	2.389 (.979)	3.611 (.502)	No	25	-4.716	.000*
• Engage in conversation surrounding the impact of microaggressive behavior.	2.235 (1.147)	3.667 (.485)	No	21	-4.758	.000*
• Know what to do after saying something that had a negative impact.	3.028 (.776)	3.833 (.383)	No	25	-3.949	.000*

*p < .05

Debate versus Dialogue (workshop 5; table 7 below) predominantly focused on learning outcome five, tell stories. Competency-based outcomes for knowledge, comprehension, and application were all significant. These results indicate success in addressing learning outcome five, tell stories.

Table 7
Results by Competency for Workshop 5: Debate versus Dialogue

<u>Learning Outcome</u>	<u>Pre: M</u> <u>(SD)</u>	<u>Post:</u> <u>M (SD)</u>	<u>Homoscedastic?</u>	<u>df</u>	<u>t</u>	<u>p</u>
• Differentiate between debate and dialogue.	3.455 (.671)	4.000 (.000)	No	21	-3.813	.001*
• Define public narrative.	2.295 (.766)	3.636 (.492)	No	36	-6.905	.000*
• Understand the importance of building own public narrative.	2.522 (1.074)	3.636 (.581)	No	32	-4.277	.000*
• Articulate a story of self, us and now	2.262 (.768)	3.591 (.590)	Yes	38	-6.339	.000*

*p < .05

Responding to Resistance (workshop 6; table 8 below) focused on learning outcome three: engage resistant peers. In this workshop, all outcomes related to the application level for learning outcome three were significant. These results indicate success in addressing learning outcome three, engage resistant peers.

Table 8
Results by Competency for Workshop 6: Responding to Resistance

<u>Learning Outcome</u>	<u>Pre: M</u> <u>(SD)</u>	<u>Post: M</u> <u>(SD)</u>	<u>Homoscedastic?</u>	<u>df</u>	<u>t</u>	<u>p</u>
• Identify when others are modeling social change-resistant behavior.	2.833 (.856)	3.762 (.436)	No	30	-4.427	.000*
• Articulate the consequences of not responding to social change-resistant behavior.	2.571 (.870)	3.524 (.512)	No	32	-4.323	.000*
• Be comfortable challenging behavior that perpetuates inequality.	3.071 (.712)	3.476 (.602)	Yes	40	-1.990	.027*

*p < .05

Everyday Inclusion (workshop 7; table 9 below) focused on learning outcome six: build inclusive communities. Competency-based outcomes here related to knowledge, comprehension, and application. Each competency-based outcome was significant, indicating success in addressing learning outcome six, build inclusive communities.

Table 9
Results by Competency for Workshop 7: Everyday Inclusion

<u>Learning Outcome</u>	<u>Pre: M</u> <u>(SD)</u>	<u>Post: M</u> <u>(SD)</u>	<u>Homoscedastic?</u>	<u>df</u>	<u>t</u>	<u>p</u>
• Define inclusion.	3.429 (.676)	3.950 (.224)	No	25	-3.347	.001*
• Explain the importance of creating inclusive spaces.	3.190 (.873)	3.750 (.444)	No	30	-2.605	.007*
• List ways to help create more inclusive spaces.	2.762 (.700)	3.700 (.470)	No	35	-5.057	.000*

*p < .05

Regarding the overall workshop evaluation, responses were positive. For the beginning of the evaluation, participants were asked to respond to a combination of Likert Scale competency-based questions ranging from 1 (disagree) to 4 (agree). There was strong agreement among the following outcomes:

1. I am satisfied with the breadth of content delivered over the course of the workshop series (mean = 3.90)
2. I am satisfied with the depth of content delivered over the course of the workshop series (mean = 3.95)
3. I will recommend this workshop series to a friend (mean = 3.86)

Regarding questions related to growth, mean responses indicated participants' growth at least slightly increased in all areas. Responses were scaled as 1 (did not increase), 2 (slightly increased), 3 (moderately increased), and 4 (greatly increased). Mean responses were as follows:

1. My ability to *articulate* issues of social justice: 3.48
2. My ability to *engage* in issues of social justice: 3.64
3. My *comfort with engaging* in issues of social justice: 3.33
4. My *willingness to engage* in issues of social justice: 3.57
5. My *commitment to engaging* in issues of social justice: 3.57

To assess qualitative data, responses from pre- and post-assessments were processed through the word cloud generator WordSift (n.d.). After uploading a body of text, WordSift generates the 50 most-frequently used words, and sizes them according to frequency (words used more frequently appear larger). The tool does not include function words (e.g., if, and, for).

Across all seven workshops, the most frequently used words in response to the pre-assessment question, "What do you hope to get out of today's workshop?" are featured below. As indicated by the size of the text, respondents most frequently used words and their corresponding frequencies were *learn* (46), *workshop* (24), *want* (20) *change* (18), and *social* (15). Analyzing the context of these words indicates a common interest in wanting to learn about social change/social justice—as we expected.



Figure 2: Most common words used in response to “What do you hope to get out of today’s workshop?”

Regarding the post-assessment question, “Any thoughts or comments on the content or structure of the workshop?” across all seven workshops, responses were predominantly, but not exclusively positive. Constructive criticism on this question commonly referred to the pacing of the workshop. For example, in one workshop a participant responded, “Felt rushed. Couldn’t talk much.” In another, a participant responded, “Would’ve loved to have more time to discuss microaggressions worksheet.”



Figure 3: Most common words used in response to, “Any thoughts/comments on the content or structure of the workshop?”

Discussion

Preliminary analysis of quantitative data presents some interesting trends. Of the 28 mean competency responses assessed, only 12 were homoscedastic. Looking closer at the standard deviations of each competency, it was interesting to note how much bigger they were in the pre-assessments—often indicating highly variable responses in the pre-assessment, and more consistent responses in the post-assessments. This indicates a degree of success in getting most participants to a similar level of understanding by the end of each workshop.

Regarding t-test outcomes, participants indicated significant growth in the vast majority of competencies (23 of 28). There were five instances where students did not indicate significant growth upon completing the workshop. These included:

- Explain the concept of privilege.
- Recognize how privilege informs/restricts worldview.
- Evaluate how privilege benefits and disadvantages self.
- Define systemic oppression.
- Explain the ways discriminatory systems are enforced.

We based the lack of change on a few different factors. For competencies like the ones related to privilege (e.g., *I can explain the concept of privilege/I can evaluate how privilege benefits and disadvantages me*), pre-report means were already high. For *I can define systemic oppression* and *I can explain the ways discriminatory systems are enforced*, we did not directly address these competencies. Last minute changes to the *Rewriting the Rules* workshop shifted our focus. These competencies should not have been included in our assessment.

Regarding questions related to the full-series evaluation, mean responses indicated high satisfaction with the breadth and depth of workshop content. Students also indicated a moderate to great increase in their *ability to articulate* and *ability to engage* in issues of social justice. They also indicated a moderate to great increase in *comfort with engaging, willingness to*

engage, and *commitment to engaging*. Whether students will follow through on their commitment to engaging is a question for another assessment—something the sociocultural programming team is considering for years down the road. In other words, while we do not currently know whether participant responses will translate to sustainable action, a second wave of post assessments in the future could address this question by collecting information on workshop participant career choices, community involvement, etc.

Regarding analysis of qualitative data, preliminary analysis suggests we asked the wrong questions. While responses were overwhelmingly positive (as indicated by the word clouds generated), question vagueness and the brevity of responses made it difficult to tease out feedback that would help improve the workshop series. I generated the word clouds to address this issue, thinking that output would help identify themes. While this method erased the little context that was included in the already-brief responses, it did shine a light on the general participant conversation surrounding the workshop series.

Results mostly indicate success in addressing knowledge, comprehension, and application-centered competency-based outcomes. In turn, this indicates success in addressing the six major learning outcomes for Lead the Change: recognize unique identities, make better mistakes, engage resistant peers, use government, tell stories, and build inclusive communities. Still, there are many improvements to make, and many ways to increase depth of learning in the workshop series (for example, future iterations of the workshop series could consider implementing a specific, cohort-based social change project that the group could carry out together). Additionally, self-perception is not necessarily the best measure of whether learning occurred. Because we wanted to emphasize growth through the program and did not want participants to feel like they needed to pass a test to succeed in the program, we relied on self-

perception. However, future analyses of the program would benefit from some concrete, proficiency-based assessment components.

Overall, these results contribute to the largely successful creation of a fourth-wave space. Earlier, I defined fourth-wave spaces as layering the best elements of the first three waves of student development theory with leadership theories rooted in democratic principles—bringing us to an approach to student development that prepares students to not only identify oppressive structures and engage with them based on an understanding of individual identities, but also to utilize engagement techniques that help dismantle those oppressive structures. Lead the Change went beyond analyses of individual identities (first wave) and dove into discussions focused on how those identities shape unique patterns of privilege and oppression (second and third waves). These discussions were then paired with strategies for recognizing unique identities, making better mistakes, engaging resistant peers, using government, telling stories, and building inclusive communities—all practiced within a largely democratic space (fourth wave).

Chapter 5: Next Steps for Lead the Change

There were a lot of nerves leading up to program implementation. Everyone on the Sociocultural Programming team feared that some workshop participants would be resistant to the material and potentially destructive to the group dynamic. What we found was the opposite. Emphasizing that everyone participating and facilitating was part of a community of learners and creating clear ground rules was hugely influential in creating a space conducive to inclusive leadership development. The feedback we received from participants was excellent, and we were able to implement early feedback into workshops later in the series—this included a question of the day that got people talking as they entered the space (though not as much as we would have liked—a challenge to overcome for next semester), and workshops designed with more guided discussion time. In future workshops, it would be worthwhile to incorporate assessments that allow more space for participant sharing of how to improve the workshop series, and more concrete ways of testing the competency-based learning outcomes (moving beyond self-perception, as mentioned earlier).

Despite consistent efforts to create a truly democratic space, some measures inadvertently reemphasized power dynamics that may have influenced student participation. For example, every week we rearranged the lecture-style setup of each room so that tables were instead positioned in a U shape—the idea being that when everyone was able to see everyone else, it would to some degree eliminate the traditional *power at the front of the room* classroom dynamic. Even with the rearranged space and overt messaging about how facilitators were not intended to be authority figures, it was an interesting challenge to discourage self-disciplinary measures like hand raising, without simultaneously reinforcing our perceived position as authority figures. Even after discouraging hand raising, participants seemed to default to the

action—perhaps less as a self-disciplinary action, and more as a method of not interrupting others while making it clear they had something to add.

We also undermined our intent to eliminate power dynamics through well-intended efforts to prevent program drop-outs. Each week, we had participants sign in. Because participants were required to attend five of seven workshops to officially complete the program, they were sent an attendance reminder once they missed two sessions. For example, if by the day before the final workshop, a participant had missed two sessions, they received a message that said, “Our records show you missed two Lead the Change workshops. Friendly reminder: You must attend tomorrow's workshop in order to receive a certificate of completion and be recognized at the Student Excellence Awards. If this is a mistake, please let us know. Thank you and hoping to see you tomorrow!” We also sent weekly reminders via text and email about the upcoming workshops. And, at the end of the series, participants that fulfilled all requirements were awarded a certificate. While these messages and incentives were successful in preventing drop outs (only two of the original twenty-eight participants did not complete all program requirements), they also positioned our team as clip-board wielding authority figures, likely affecting ways participants behaved in the workshop space.

Still, there were indications that participants expected us to follow through on our commitment to be a community of learners. During one of the workshops when we (facilitators) were on our phones during a pair and share activity, one individual’s post assessment feedback said, “facilitators on their phones.” When we read the feedback, we were disappointed that our behavior impacted a participant’s experience, but at the same time were excited that it to some degree indicated we created a space of mutual accountability. Still, the ideal situation would have

been for the participant to confront us about phone use during the workshop—indicating a clearer comfort with the intended democratic space.

Based on feedback and analysis, we consolidated the spring 2018 semester’s Lead the Change series into six, two-hour workshops rather than seven, one and a half hour workshops. Participants were required to attend the first two, and two of the remaining four. The additional half hour created the requested increased discussion space. We also restructured the format of the workshops. Allies, Advocates and Activists was consolidated into one workshop, and we changed *Responding to Resistance* to *We the People* to more adequately represent workshop content. Similarly, we shifted some material from *Debate versus Dialogue* to the end of *Intent versus Impact* (for better flow) and change the theme of the workshop *Debate versus Dialogue* to *Organizing for Action*. This change allowed us to focus more on integrating community organizing tools into the workshop series. The layout of workshops for spring was as follows:

February 7th

Allies, Advocates, and Activists: Unpacking Your Privilege and Carving Out Your Place in the Movement for Social Justice

How do you hope to engage with issues of social justice? From listening to and affirming the experience of marginalized peers, to speaking out against injustice, to actively fighting for social change, come to this workshop and learn about the first steps of getting involved.

February 14th

Intent versus Impact: Engaging in Critical Conversations About Language

This workshop focuses on microaggressions—a term used to describe offensive/hurtful actions and comments that perpetuate stereotypes of marginalized groups of people. Participants will be able to identify microaggressions and develop strategies for discussing them.

February 21st

Responding to Resistance: Confronting Those Who Refuse to Challenge the Status Quo

Have you ever encouraged someone to reconsider the way they talk about something, only to be asked, “Are you calling me a sexist?” or, “Why do you always make this about race?” This workshop will break down these responses and provide tools for addressing similar conversations in class, work, family, and friend groups.

February 28th

We the People: Holding Elected Officials Accountable Through Our Democracy

We pay our elected officials to represent our interests and have a right to ensure they do. In this workshop, participants will practice strategies for putting pressure on their representatives at all levels of government—from City Hall to Capitol Hill.

March 7th

Organizing for Action: Coalition Building to Restore Power to the People

If we want to effect change, we need to work together. This workshop focuses on strategies for building strong, values-based relationships with people similarly invested in promoting social justice. Content will center around articulating a story of the values and life experiences that shape your commitment to the movement.

March 14th

Everyday Inclusion: Centering Folks of Marginalized Identities in Your Classroom, Workplace, and Friend Group

In your classroom and workplace, who is heard and who isn't? Whose perspective is encouraged, and whose is inappropriately silenced? Everyone benefits when a diverse array of voices are represented at the table and in the conversation. This workshop focuses on techniques for creating inclusive spaces in everyday life. At the end of the workshop, we will also celebrate completion of the series and award certificates!

Though at the time of writing we have not yet completed our analysis of results from the spring 2018 workshop series, we hope our edits made in response to participant feedback strengthened the program. There is a long way to go in perfecting program content and facilitation, but we are confident the program is off to a good start and is largely reflective of the fourth wave space we sought to create from the unique position of student affairs.

Finally, there are many ways to adapt future workshop analyses to strengthen the program further. While we did not have the appropriate sample size to complete within-groups analyses for the first round of Lead the Change, these would be useful for assessing how workshop content impacts specific groups. Particularly, we would like to know whether there

was a difference in growth for women compared to men, people of color compared to white people, etc. In other words, does Lead the Change benefit people differently based on their identities? As capacity for delivery of workshop content builds, it may be easiest to address this question with cross-cohort analyses of specific identity groups.

Chapter 6: Fourth Wave Spaces: The Individual, Institution, and Community

In *Teaching Community: A Pedagogy of Hope*, bell hooks (2003) argues, “The purpose of education is not to dominate, or prepare [students] to be dominators, but rather to create the conditions for freedom” (p. 92). While this may be the purpose, it is not the current outcome. Returning to McCoy and Rodricks (2015), we are currently in a place where “The US university campus unites without interruption, the systemic oppression and individual interactions between social identities contributing to reproduction in larger society” (p. 58). So how do we move away from McCoy and Rodricks (2015) diagnosis, and towards bell hooks’ (2003) vision? How do we build an academy that reflects the democratic principles and equitable opportunity we say we value?

Fourth wave student development opportunities like Lead the Change are a place to start. Through the program, we worked to support conditions for freedom through facilitation styles rooted in democratic principles. In the end, while it is difficult to create a truly democratic space with workshop elements like a pre-arranged curriculum and attendance tracking, workshop feedback indicated the space we created through the opportunity of student affairs was distinct from the traditional classroom.

Implications for the Individual

As Nelson Mandela suggested, “To be free is not merely to cast off one’s chains, but to live in a way that respects and enhances the freedom of others” (qtd. in Nelson Mandela Foundation, 2018). Fourth wave spaces create an environment where individuals develop the agency needed to live the way Mandela suggests. These spaces recognize that it is not enough to

understand the way individuals are privileged or oppressed. We also need to provide tools for addressing that privilege and oppression.

In the face of the 24-hour news cycle and a seemingly constant bombarding awareness of social injustices, some individuals may assume, “I am just one person. I can’t make a difference. Better to stick to my own and look out for my own interests since it’s a dog-eat-dog world.” What we know to be true, and what we communicate through fourth wave spaces, is exactly the opposite.

With an increasing body of useful research at our fingertips, it is now easier than ever to know exactly how to make a difference—in other words, the most efficient ways to maximize your social impact. Whether you are looking to make a difference through your time, talent, or treasure, information on making a sustainable impact is only a Google search away. Fourth wave spaces acknowledge this opportunity. While being honest about the oppressive conditions we are up against, they also present a very clear strategy for having an impact. In this way, fourth wave spaces promote an empowering individual sense of agency. When combined with the agency developed by other participants (in the case of Lead the Change, through later workshops focused on community organizing and building inclusive communities), the spaces can have a major impact on the institution.

Implications for the Institution

By now, the opportunity of fourth wave spaces within student affairs should be clear. Unlike the typical college classroom, these spaces can better address oppressive power structures, creating opportunities for students of all identities to effect change within their institution and the broader community. But how do we expand the prevalence of these spaces to

have a more expansive impact on the institution? We can learn a lot by looking back at the fourth wave space created through Lead the Change.

Lead the Change was only a pilot exercise. As indicated in the discussion, design was far from perfect, and curriculum and facilitation methods will need to be consistently shaped and reshaped to meet the demands of participants. The trick here is to honor and create space for an increasingly diverse representation of identities, while maintaining focus on learning outcomes that tie participant interests together. For the next iteration of Lead the Change, we will better meet this challenge by creating more discussion space within each cohort. Beyond making these adjustments, the logical next steps are to build capacity for program delivery to a larger audience.

There are number of difficulties associated with building capacity to construct fourth wave spaces through programs like Lead the Change. The most immediate is the need to train other facilitators. Because fourth wave spaces are rooted in a democratic learning environment, we need to teach facilitators not to think like a teacher. On one hand, facilitators do have specific content to deliver. On the other hand, they need to deliver content in a way that allows workshop participants to shape the content to meet their needs, and they need to be adaptable to consensus from the workshop cohort about specific ways the space should be constructed—in line with Paulo Freire's (2000) *Pedagogy of the Oppressed* which emphasized co-creation of knowledge. As mentioned earlier, there is a glaring barrier to this opportunity—namely that participants need to meet certain expectations set by Sociocultural Programming for them to complete the program and receive a certificate. We are not sure the extent to which this was a major incentive, however we believe that it added an important layer of officiality to the program and solidified it as a recognized professional development opportunity potentially beneficial to participants' career

paths. Ideally, future fourth wave spaces would move away from this type of individual incentivization—perhaps thinking about ways to build collective incentives. Still, to a greater extent than in many classrooms, spaces within student affairs better allow for facilitator-as-participant workshop construction.

Along a similar line, the opportunity of adaptable fourth wave spaces makes it difficult to immediately build program capacity. Programs like Lead the Change cannot be treated like packaged curriculum—suitable for deliver to any random group of participants. Content needs to be adapted by expectations surrounding who is in the room: What are some of the identities of participants, what do they already know about social justice, what are they looking to learn, etc. This is why we built Lead the Change as a cohort, and not a series of one-off workshops. By asking identity-based and open-ended questions, we were able to adapt curriculum up until the beginning of the program. These questions included: What is a specific social issue you're interested in, or a general skill you'd like to develop related to social justice leadership? Which of your life experiences have led you to want to be an agent of change? Do you have any concerns about participating in the workshop series? and Please list any accommodations you need/want to be able to fully participate in the Lead the Change workshop series. Without these data, we would not know whether there were certain topics to stay away from, specific adjustments we would need to make to the space or activities to ensure everyone could equally participate, or whether content would be too basic or advanced for workshop participants. Collecting this information, processing it, and making adjustments to meet the needs of every specific group is a lot of work. To build capacity for programs like Lead the Change and fourth wave spaces in general, facilitators need to buy into the method.

Finally, regarding building capacity, how do we incentivize participation by diverse groups of people? There are multiple access issues associated with housing a program like Lead the Change within an institutional division. The most obvious is that people of color are less likely to complete a college education (Mettler, 2014; National Center for Education Statistics, 2012). For those students who are enrolled within the university, what factors might prevent them from participating in co-curricular opportunities like Lead the Change? Are they working part- or full-time outside of school? Do they have a long commute every night? Are they caregivers? Incentivizing participation means making sure fourth wave spaces available in different student affairs divisions, at different times of the day, and for different lengths of time. While Lead the Change was positioned within the Sociocultural Program division on Union Student Involvement, how can commuter student services adapt fourth-wave methods to specifically serve its target population? How can university housing build fourth wave spaces in the residence halls? How can university mental and physical health services use fourth wave methods in counseling and treatment? All of these spaces have been subject to the same historical patterns of discrimination characteristic of the university as a whole, and all could be (at least partially) liberated by implementing fourth wave spaces. This in turn would have major implications for the success of university students—particularly for a relatively diverse student body like that of UWM.

Implications for the Community

On the night of the 2016 United States presidential election, Van Jones spoke to the fear surrounding the election of an individual who, among other egregious statements, labeled

Mexicans rapists, called for a shutdown of Muslim folks entering the United States, and referred to a Black supporter as, “my African American” (Finnegan and Barabak, 2018). Jones stated:

People have talked about a miracle, I’m hearing about a nightmare. It’s hard to be a parent tonight for a lot of us. You tell your kids, don’t be a bully. You tell your kids, don’t be a bigot...And then you have this outcome. And you have people putting children to bed tonight and they are afraid of breakfast. They’re afraid of ‘How do I explain this to my children?’ I have Muslim friends who are texting me tonight saying should I leave the country? I have families of immigrants that are terrified tonight. This was many things. This was a rebellion against the elites...but it was also something else...This was a whitelash, this was a whitelash against a changing country, it was a whitelash against a Black president, in part. (qtd. in Ryan, 2016)

One year later, beyond the thinly disguised layers of systemic oppression incubated since American colonization in 1492, is the rebirth of very publicly oppressive rhetoric—particularly dangerous because of the way it is championed by United States leadership.

Today, in the face of questions regarding the strength of United States democracy, fourth wave spaces provide the opportunity to double down on the stabilizing potential of American diversity. According to the United States Census Bureau (2017), the country is becoming more diverse, with Hispanic, Asian, Native Hawaiian and Other Pacific Islander, American Indian and Alaska Native, and African American population growth all out-pacing white population growth. An increasingly diverse United States presents an exciting opportunity to move away from singular interpretations of the world predominantly perpetuated by one race and gender throughout United States history. As the country becomes more diverse, we need to ensure that all people are proportionally represented, equally respected, and able to access the same opportunities. This will not happen organically. And if we do not put in the work, we will miss out on a wealth of stories, ideas, and solutions that would otherwise propel our country forward. More importantly, we will degrade our humanity.

Fourth wave spaces do not need to be contained within colleges and universities. We can continue to introduce their framework to different areas of everyday life, in the hope that the tools they present will better prepare individuals to disrupt oppressive structures and effect positive social change. These spaces include primary and secondary schools, businesses, nonprofits, and government agencies. Through this process and the *doing* of social justice, we will take one step closer to *achieving* social justice.

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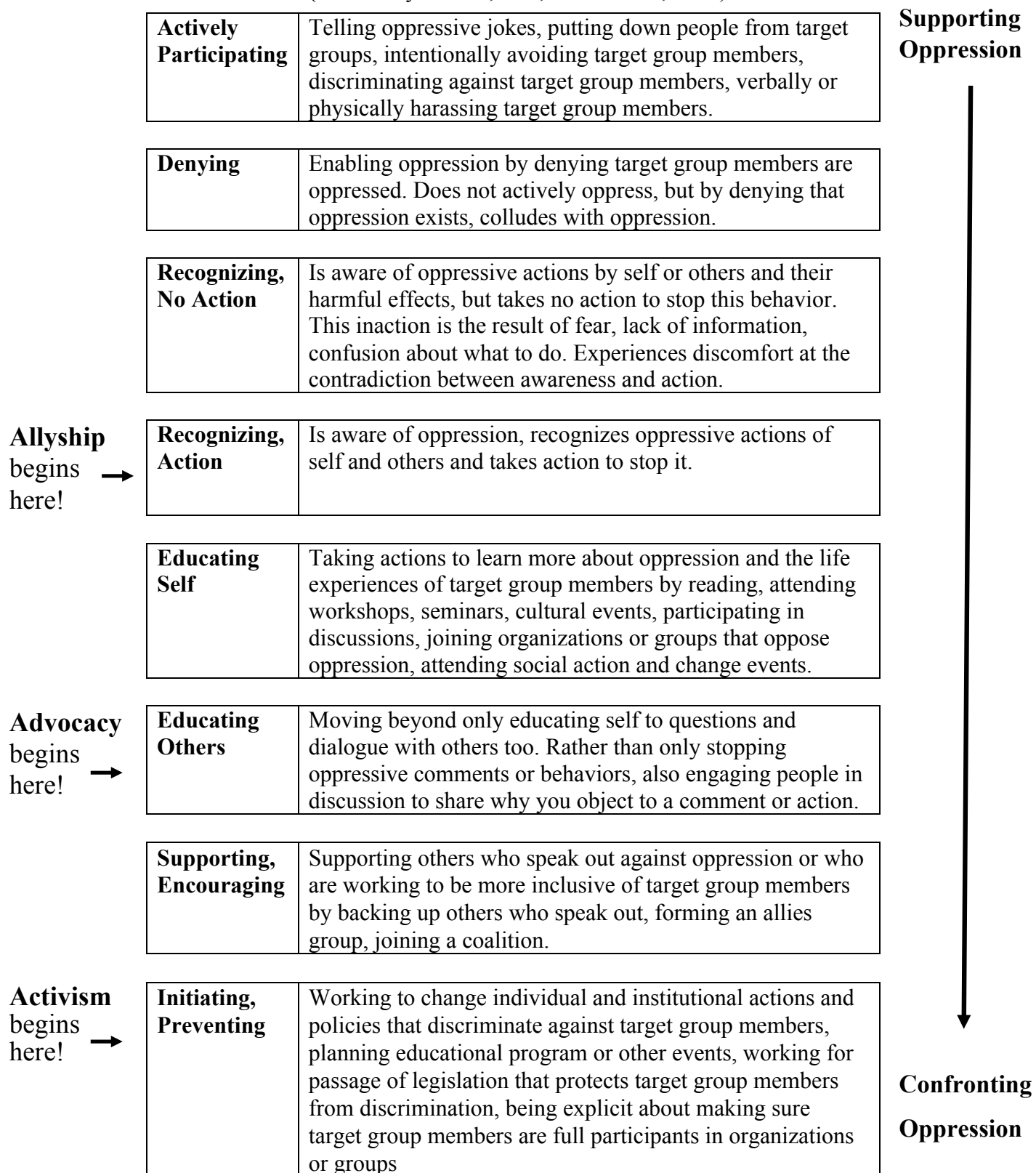
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Appendix A

Allies, Advocates and Activists Along the Action Continuum

(Created by Adams, Bell, And Griffin, 1997).



Appendix B
Ally/Advocate/Activist
Language from Adams, Bell, and Griffin (1997)
Worksheet Layout Developed by UWM Sociocultural Programming

Allyship begins with recognizing oppressive actions of yourself and others and taking action to stop it. That action can include learning more about oppression by attending workshops, seminars, cultural events, participating in discussions, joining organizations or groups that oppose oppression, and attending social action and change events.

What are 3 social issues that you are passionate about? For each issue, what is 1 way you can develop your role as an ally?

Issue: _____
1 way I can develop my role as an ally: _____
Issue: _____
1 way I can develop my role as an ally: _____
Issue: _____
1 way I can develop my role as an ally: _____

Advocacy moves beyond educating oneself, and focuses on also educating others through meaningful discussion. It also requires that you support others who are working to build inclusive communities and speaking out against oppression. Advocacy does not exist without allyship.

Of the 3 social issues you listed above, which 2 mean the most to you? For each of the issues, what are 2 ways you can develop your role as an advocate?

Issue: _____
2 ways I can develop my role as an advocate:
1. _____
2. _____
Issue: _____
2 ways I can develop my role as an advocate:
1. _____
2. _____

Activism is built around actively working to change individual and institutional actions and policies that discriminate against targeted group members. Activism is deliberate. It seldom rests, and requires sustained allyship and advocacy.

Of the 2 social issues listed about, which 1 means the most to you? For that issue, what are 3 ways you can develop your role as an activist?

Issue: _____
3 ways I can develop my role as an activist:
1. _____
2. _____
3. _____

Appendix C

ANSWER KEY: Making Conversations More Inclusive

Created by Breaking Prejudice (2014)

Reorganized by UWM Sociocultural Programming

Read each statement in Column A. Think about how a person could be negatively impacted by the statement, even if the intention of the speaker is not negative. Then, match the statement to the letter that corresponds with the most likely possible interpretation from Column B. Be ready to explain each choice.

Response (Letter from Column B)	Column A Statements
F	[Learning someone's name] "I'm not even going to try to pronounce this! Can I just call you K?"
I	I don't see color. There's only one race: the human race.
L	"No, where are you <i>really</i> from?"
E	[To an Asian student] "Can you help me with my math homework?"
B	"How did your mom react when she found out you were a lesbian?"
J	[To a Muslim woman] "Why don't you wear a hijab?"
D	"Don't be a sissy."
G	"Everyone take out your smartphones. Let's take a poll."
K	[To a female student] "You sure are bossy!"
M	[To a larger person] "Should you be eating that?"
C	"Can I touch your hair?"
A	[To a person of color] "You're so articulate!"
H	"This is America; Everyone should know how to speak English."
J	[To a Native American] "You don't <i>look</i> Native American."

Response	Column B Possible Interpretations
A	Most people who look like you are not that smart.
B	Being a lesbian is not normal.
C	Your hair is a strange and exotic object.
D	You are not masculine enough.
E	Your appearance dictates your skills or knowledge.
F	Your name is unusual and not worth trying to learn.
G	Everyone has enough money for common items.
H	Your language is not welcome here, and neither are you."
I	Your experiences as a minority are no different from anyone else's.
J	If you don't look a certain way, you can't identify that way.
K	Women should be submissive.
L	You are not American.
M	You have no self-control.
N	All people of the same religion practice their faith the same way.

Appendix D

7 PATTERNS OF RESISTANCE TO PRIVILEGE AND OPPRESSION

From Johnson's (2013) *Privilege, Power, and Difference*

Some Pattern Examples Developed by UWM Sociocultural Programming

Following are 7 ways privileged people may respond when called out for inappropriate comments or actions.

DENY AND MINIMIZE:

Privilege allows people to define other individuals' experiences for them. A classic example of this is a parent saying to a child who fell down, "Stop crying—it doesn't hurt that much." How does the parent know? Regarding oppressed groups of people, denying and minimize might sound like, "We had a Black president and there are more women in the workforce than ever before. How can you say that racism and sexism are a thing?"

BLAME THE VICTIM:

Privileged individuals can acknowledge that something is bad, while getting off the hook by blaming the event on the victimized person/people. This looks like someone saying, "They should have kept their hands on the wheel," in response to an unarmed Black person being shot by the police or "They should have been dressed more appropriately" in response to an individual being sexually assaulted.

CALL IT SOMETHING ELSE:

This pattern of resistance is particularly common surrounding gender inequality. When a man is accused of being sexist for talking over a woman, he may apologize and say that it's not sexism, just a gender-based difference (even though all genders grow up together, attend the same schools, consume the same media, etc.). Another example is when a man is inappropriately complimentary of a woman's looks. When confronted about the inappropriate behavior, he might respond, "Oh come on...I was just being polite."

IT'S BETTER THIS WAY:

This pattern suggests that trying to change something may make the issue worse, so it's better not to change. Take segregated neighborhoods in Milwaukee: While research shows that people of color prefer to live in integrated neighborhoods, white folks defend race-based segregation by claiming it's not because of privilege and oppression, but instead just the way things are, and that people of color create divisions by talking about it.

IT DOESN'T COUNT IF YOU DON'T MEAN IT:

Privileged groups of people regularly separate the consequences of what they say or do from the "intent" of what they say or do. In this way, they feel like they can get off the hook if they didn't *mean* to harm. This pattern of resistance often follows a discriminatory joke. For example, if someone confronts a person on a discriminatory joke, that person may respond, "Don't overreact...I was joking and didn't mean any harm." More commonly, these patterns of resistance present as microaggressions.

I'M ONE OF THE GOOD ONES:

When confronted about an oppressive behavior, a resistant person may respond, "I don't see color, I love women, one of my best friends is gay," or "I've never parked in a parking space reserved for people with disabilities!" In this pattern, privileged individuals try to separate themselves from similarly privileged individuals, without seeing that their silence, inaction, and/or passive acceptance of the privilege makes them a part of the problem.

SICK AND TIRED:

Often times, privileged groups claim they are, "sick and tired" of hearing about systemic issues like racism. In these cases, they may stress that they have problems of their own, and they are fed up with being made to feel guilty about, "other people's issues."

Appendix E
Responding to Biased or Offensive Comments with BAM
Built from Maura Cullen's (2008) *35 Dumb Things Well-Intended People Say*

BREATHE:

- Take a deep breath
 - Let the person finish speaking
 - Consider the person's background
 - Who is the person you're talking with?
 - What is their background?
 - What identities shape this individual's perspectives?
 - Consider where you are
 - Classroom
 - Workplace
 - Public setting
 - Home
 - Ask yourself—*Do I want to respond?*
-

ACKNOWLEDGE:

- Initiate a conversation
 - “Can we talk about something I just observed?”
 - Paraphrase what you heard
 - “I thought I heard you say...is that accurate?”
 - Ask Questions
 - “Can you explain why you said that and what you meant by it?”
 - Verbally assume no bad intent
 - “My guess is that you didn't intend this, but what I heard from you was...”
-

MAKE THE ARGUMENT

- Share what you heard the other person say.
- Affirm the person's self-esteem.
 - “I know you care about other people, and so I wanted to point out that...”
- Share why, through your own experience, you perceive their comment/action to be offensive
 - “I identify as _____, and that type of comment...”
 - “I used to laugh or tell jokes like that, but then I realized how hurtful they can be.”
 - “I used to make similar assumptions, but then I learned that those kinds of generalizations are not true.”
 - “I used to use that term, but then I heard it can be offensive because...”
- Suggest an alternative way of thinking/speaking.

NOTE: This isn't a perfect solution. Responding to biased or offensive comments seldom ends in the other person totally acknowledging their wrongdoing, and it can sometimes be met with more resistance. Still, consider the implications of not responding. Engaging in difficult conversations surrounding privilege and oppression is important, and if we don't do it, things will not change.

Appendix F
Where Have I Encountered Resistance?
Developed by UWM Sociocultural Programming

Describe a time you personally encountered someone saying something offensive or resistant to an issue of social justice.

Did you respond?

Yes

No

What did you say? How did that turn out?

Why did you decide not to?

If faced with a similar situation in the future, how could you use the BAM method to make the interaction go better?

If faced with a similar situation in the future, how could you use the BAM method to engage?

Appendix G
Impacting Inclusion: UNITE
Language from Diane J. Goodman (2014)
Acronym Developed by UWM Sociocultural Programming

Impacting Inclusion: UNITE
Adapted from Diane J. Goodman

- U** Understand how you show up. How do your identities and life experiences impact your worldview? How might that affect your interactions with others?

- N** Notice group dynamics and work to ensure that everyone is not only represented, but welcomed, valued and respected.

- I** Initiate contact. Say hello. Offer assistance. Intentionally cultivate relationships with individuals who are different than yourself.

- T** Take responsibility. Own your impact, despite your intentions. Stand up for others in need.

- E** Explore opportunities to gain knowledge, skills and experience related to inclusion. Be humble.

Appendix H
Recruitment Material
Created by UWM Union Marketing



LEAD THE CHANGE

WEDNESDAYS AT 4PM | OCTOBER 4 THROUGH NOVEMBER 15

INTRODUCING A NEW WORKSHOP SERIES FOCUSED ON SOCIAL JUSTICE LEADERSHIP DEVELOPMENT!

This seven-week program gives students of all identities the opportunity to develop skills related to being an agent of change. Participants must attend at least 5 of the 7 workshops. Allies, Advocates, and Activists Parts 1 and 2 are mandatory. Upon completion, all participants will receive a certificate of attendance, and be recognized at the Student Excellence Awards.

Register at uwm.edu/leadthechange
Sponsored by UWM Student Involvement.

For more information, contact Peter
in Union Sociocultural Programming:
414.229.3894 | sociocul@uwm.edu

October 4 | Union 280
ALLIES, ADVOCATES, AND ACTIVISTS: UNPACKING YOUR PRIVILEGE AND CARVING OUT YOUR PLACE IN THE MOVEMENT FOR SOCIAL JUSTICE – PART ONE

October 11 | Union 280
ALLIES, ADVOCATES, AND ACTIVISTS: UNPACKING YOUR PRIVILEGE AND CARVING OUT YOUR PLACE IN THE MOVEMENT FOR SOCIAL JUSTICE – PART TWO

October 18 | Union 340
REWRITING THE RULES: DISMANTLING BIASES IN A SYSTEM BUILT ON INEQUALITY

October 25 | Union 280
INTENT VERSUS IMPACT: ENGAGING IN CRITICAL CONVERSATIONS ABOUT LANGUAGE

November 1 | Union 340
DEBATE VERSUS DIALOGUE: FACILITATING INCLUSIVE CONVERSATION WHEN PEOPLE DISAGREE

November 8 | Union 280
RESPONDING TO RESISTANCE: CONFRONTING THOSE WHO REFUSE TO CHALLENGE THE STATUS QUO

November 15 | Union 280
EVERYDAY INCLUSION: CENTERING FOLKS OF MARGINALIZED IDENTITIES IN YOUR CLASSROOM, WORKPLACE, AND FRIEND GROUP



Appendix I
Demographics of Participants from First Workshop

Academic Discipline of Respondents from the First Workshop

<u>Academic Discipline</u>	<u>N (%)</u>
Psychology	5 (21.74)
International Studies	2 (8.70)
Marketing	2 (8.70)
Women and Gender Studies	2 (8.70)
Sociology	2 (8.70)
Biological Science	1 (4.35)
Community Education and Engagement	1 (4.35)
Education	1 (4.35)
English as a Second Language	1 (4.35)
Global Studies	1 (4.35)
Latin American and Caribbean Studies	1 (4.35)
Nutritional Sciences	1 (4.35)
Political Science	1 (4.35)
Social Work	1 (4.35)
Urban Studies	1 (4.35)

Age of Respondents from the First Workshop

<u>Age</u>	<u>N (%)</u>
18	8 (36.36%)
19	4 (18.18%)
20	3 (13.64%)
21	3 (13.64%)
24	1 (4.55%)
28	1 (4.55%)
40	1 (4.55%)
51	1 (4.55%)

Gender Identity of Respondents from the First Workshop

<u>Gender Identity</u>	<u>N (%)</u>
Woman/Female	17 (77.27%)
Man/Male	3 (13.64%)
Non-Binary	2 (9.09%)

Race/Ethnicity of Respondents from the First Workshop

<u>Race/Ethnicity</u>	<u>N (%)</u>
White	12 (46.15%)
Black/African American	5 (19.23%)
Hispanic/Latinx	5 (19.23%)
Native American	2 (7.69%)
Middle Eastern	1 (3.85%)
Somali	1 (3.85%)

Appendix I Continued...

Sexual Orientation of Respondents from the First Workshop

<u>Sexual Orientation</u>	<u>N (%)</u>
Straight/Heterosexual	14 (66.67%)
Lesbian	2 (9.52%)
Bisexual	1 (4.76%)
Gay	1 (4.76%)
Homosexual	1 (4.76%)
“I Don’t Know”	1 (4.76%)
Queer	1 (4.76%)

Spiritual/Religious Identity of Respondents from the First Workshop

<u>Spiritual/Religious Identity</u>	<u>N (%)</u>
Agnostic/Atheist/Not Religious/Indifferent	8 (40.00%)
Christian	3 (15.00%)
Catholic	3 (15.00%)
Muslim	2 (10.00%)
Unsure	2 (10.00%)
Buddhist	1 (5.00%)
“I leave my religious beliefs at home”	1 (5.00%)

Appendix J
Sample Assessment Built by UWM Sociocultural Programming

Please respond to the following statements with a number from the scale provided.

1	2	3	4
Disagree	Slightly Disagree	Slightly Agree	Agree

- I can explain the concept of privilege.
- I can explain the concept of oppression.
- I can define the term intersectionality.
- I can define the term social justice.
- I can identify the privileged and marginalized aspects of my own identify.
- I recognize that my privilege informs/restricts my worldview.

Why did you attend today's workshop?

How did you hear about Lead the Change?

What do you hope to get out of the workshop series?

Appendix J Continued...
Post-Assessment for Allies, Advocates, and Activists Part 1

Please respond to the following statements with a number from the scale provided.

1	2	3	4
Disagree	Slightly Disagree	Slightly Agree	Agree

- _____ I can explain the concept of privilege.
- _____ I can explain the concept of oppression.
- _____ I can define the term intersectionality.
- _____ I can define the term social justice.
- _____ I can identify the privileged and marginalized aspects of my own identify.
- _____ I recognize that my privilege informs/restricts my worldview.

Please place an X in the box that most accurately indicates your level of growth as a result of participating in this workshop.

	Did not increase	Slightly Increased	Moderately Increased	Greatly Increased
My ability to explain the concept of privilege				
My ability to explain the concept of oppression				
My ability to define intersectionality				
My ability to define social justice				
My ability to identify privileged and marginalized aspects of my own identity				
My ability to recognize that my privilege informs/restricts my worldview				
My interest in this workshop series				

Any thoughts/comments on the content or structure of this workshop?

Will you continue attending Lead the Change workshops? If not, why?

If you are comfortable, please respond to the following identity-based questions. Individual answers will remain private, and will help us determine whether/how well we are serving a diverse population of students.

How do you define your racial/ethnic identity? _____

How do you define your gender identity? _____

How do you define your sexual orientation? _____

How do you define your religious/spiritual identity? _____

How old are you? _____

What are you studying at UWM? _____

When do you expect to graduate? _____

Appendix K Workshop Evaluation Consent Form

Researcher: Peter Burress
Master's Student in Urban Studies
University of Wisconsin-Milwaukee

pburress@uwm.edu
920-421-3601
Faculty Sponsor: Paru Shah, PhD

Study Title: Social Justice Leadership Development: Evaluating a Union Workshop Series Designed to Provide Students with Tools for Effecting Social Change.

What the study is about: The following workshop pre- and post-assessments will provide insight into whether we are accomplishing our goal of providing effective social justice leadership development tools through the *Lead the Change* workshop series. The study will include a maximum of 25 participants.

What you will be asked to do: On the following page is a pre-workshop assessment that has a few short questions pertaining to your experience with the topics we will cover today. This assessment will take about 5 minutes. Following today's workshop, you will be asked to take a post-assessment with the same types of questions. Again, this will take about 5 minutes. Each week of the workshop series, you will be asked to complete the same process with a slightly different assessment before and after you complete the workshop.

Risks and benefits: There are no known risks of you participating in this study. There are no benefits to you, unless you plan to participate in the workshop again in the future, in which case you may benefit from workshop changes based on this research.

Taking part is voluntary: Taking part in this study is voluntary. If you choose not to be in the study you can withdraw at any time without consequences. You may participate in the workshop without completing this study. Feel free to skip questions.

Compensation: You will not be compensated for taking part in this research study.

Your answers will be confidential: Individual data from this study will remain private. Data will not be shared with any personally identifying information, and individual data will remain on a password protected computer. Please note that survey data may be retained for future use by Union Student Involvement. Storage of the data will help with revisions to the program for next semester. Retaining the information will also allow Student Involvement to continue assessing whether it is strengthening the program from year to year.

If you have questions or want a copy or summary of the study results: Contact Peter Burress whose email address is listed above. You will be given a copy of this form to keep for your records. If you have any complaints related to how you were treated through the course of this study, you may contact the UWM Institutional Review Board's Human Research Protection Program: Department of University Safety and Assurances, University of Wisconsin-Milwaukee, P.O. Box 413, Milwaukee, WI 53201, (414) 229-3173.

Statement of Consent: I have read the above information, and have received answers to any questions. I affirm that I am 18 years of age or older. I consent to take part in the research study.

Printed Name of Participant

Signature of Participant

Date