The Status of San Diego's Chicanos/Latinos in Higher Education: Resistance Against Racism

2021 "Brown Paper"

San Diego Chicano/Latino Concilio on Higher Education

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Y en todos los campos fértiles, los llanos áridos, las aldeas de las montañas, las ciudades contaminadas. Comenzamos a movernos. İ La Raza! İ Mejicano!
İ Español! ——İ Latino! İ Hispano! İ Chicano!
o lo que me llame yo mismo, Tengo la misma apariencia, Tengo los mismos sentimientos, Yo lloro y Canto igual. Yo soy las masas de mi gente y me niego a ser absorbido.

And in all the fertile farmlands, the barren plains,
the mountain villages, smoke-smeared cities,
we start to MOVE. La Raza! Mexican! Español!
Latino! Chicano!
Or whatever I call myself, I look the same
I feel the same I cry And Sing the same.
I am the masses of my people and
I refuse to be absorbed.

Rodolfo Corky Gonzales, Yo Soy Joaquín, 1967

EXECUTIVE SUMMARY

The San Diego Chicano/Latino Concilio on Higher Education (hereafter, the SD Concilio) is a coalition of alumni, faculty, and staff, both emeritus and present, of local postsecondary institutions. For over thirty years, our SD Concilio has monitored the access, retention, achievement, and learning of Chicano/Latino students in public postsecondary institutions.

This Brown Paper is meant to provide a research-based and theoretical foundation for our SD Concilio's description and analysis of the status of Chicanos/Latinos in the public California Community College, California State University, and University of California institutions in San Diego. Although clearly not exhaustive, this paper provides a review of scholarly literature on the success of Chicano/Latino students in higher education. The elements of such literature informs the current inquiry by our SD Concilio regarding the access and success of Chicano/Latino students in the public colleges and universities of San Diego County.

As documented in the scholarly literature, the experience of Chicano/Latino students in higher education institutions is conditioned largely by our communities' subordinate status in the U.S. racial hierarchy. The systemic racism to which our Chicano/Latino communities are subjected is embedded in public colleges and universities, where it takes the form of institutional racism.

Despite the pervasiveness of such racism, Chicano/Latino scholars have identified institutional strategies that contribute to the success of our students. Those strategies provide a framework through which our SD Concilio can analyze Chicano/Latino access and success in

our local higher education institutions. Specifically, Hurtado's Multi-Contextual Model for Diverse Learning Environments (MMDLE) provides a comprehensive set of variables that impact students' success. These include the identity of students, faculty, and staff, respectively, as well as diverse curriculum and other elements of a positive campus climate. In addition, the MMDLE identifies the learning outcomes that should be expected of college graduates in the twenty-first century, including cultural competence and commitment to social justice.

This Brown Paper provides a foundation for a subsequent report by the SD Concilio that will analyze the degree to which San Diego's public colleges and universities reflect the research directions identified in this paper. We provide the specific data and information elements that the SD Concilio requested from those institutions. Our expectation is to publish and disseminate our analysis of that data and information in early 2022.

The focus of this SD Concilio Brown Paper represent a critical equity issue as Chicanos/Latinos make up over thirty percent of the San Diego population and over forty percent of California residents. As indicated in U.S. President Joseph Biden's executive order of September 13, 2021, the economic, political, and social fabric of our nation will be impacted significantly by the degree of educational success at all levels enjoyed by Chicano/Latino students. Therefore, we disseminate this Brown Paper to local institutions of higher education, elected and appointed public officials, and local media, with the hope that it contributes to a higher level of their engagement with the Chicano/Latino experience in higher education.

Introduction

The San Diego Chicano/Latino Concilio on Higher Education is a coalition of alumni, faculty, and staff, both emeritus and present, of local postsecondary institutions. For over thirty years, our SD Concilio has monitored the access, retention, achievement, and learning of Chicano/Latino students in public postsecondary institutions.

This Brown Paper is meant to provide a research-based and theoretical foundation for our SD Concilio's description and analysis of the status of Chicanos/Latinos in the public California Community College, California State University, and University of California institutions in San Diego. We share our perspective with members of our local Chicano/Latino and other ethnically diverse communities to inform their decisions regarding higher education alternatives and advocacy for our local Chicano/Latino community, including the funding for our local colleges and universities. In addition, we would like elected officials that also contribute to the budgets of local higher education institutions to be informed regarding our analysis. Finally, we expect that the San Diego higher education institutions themselves will consider our perspective for their own institutional reflection and subsequent transformation toward greater equity and diversity.

While much of society has increased its focus on racial inequity during the past year, for inexplicable reasons Chicanos, i.e., Mexican-origin Latinos, and other Latinos have generally been excluded from discussions of institutional racism. The Chicano historian Rodolfo Acuña (2011), along with other Chicano scholars such as Mario Barrera (1979) and Armando Navarro (2005), respectively, have documented the decades of violent racism against Chicanos in sites such as Southern California before and after the Treaty of Guadalupe Hidalgo in 1848 effectively ended the war between Mexico and the U.S. The treaty ceded half of Mexico's national territory to the United States, including what is now California. The subsequent decades saw the massive theft of Chicanos' land by whites, lynchings of Chicanos by whites, and the complete subjugation of Chicanos to a source of unskilled labor for white colonizers and their nascent

capitalist economy. Incredibly, much of California's population is ignorant of this history, believing instead that most Chicanos just arrived in the U.S. yesterday and are an "immigrant community."

The decades immediately following the 1848 Treaty of Guadalupe Hidalgo are as important to the contemporary status of Chicanos/Latinos as is the era of slavery to the contemporary Black community in the U.S. The establishment of a racial hierarchy in the pre-twentieth century U.S. relegated Chicanos, Indigenous Peoples, and Blacks to a subordinate position and constructed unearned advantages and privileges for the dominant white community. These historical developments have been well-documented in the scholarship of academic disciplines such as Chicano Studies, Ethnic Studies, Transformative Education, Sociology, Sociocultural Anthropology, and Political Studies, respectively. For example, the Latina scholar of higher education, Gina Garcia (2019), states that "Racialization dates back to the founding of the United States, when white settlers established a society based on the denial and devaluing of the already-present indigenous people" (p. 8).

The scholar Cristina Beltrán, in her recent book "Cruelty as Citizenship: How Migrant Suffering Sustains White Democracy" (2020), details the history of white violence and cruelty against Mexican migrants and Mexican-origin people in general within the U.S. She describes such anti-Mexican violence as a historical and contemporary mechanism through which whites actually experience an exhilarating sense of solidarity, democracy, and community. According to Beltrán, individual, group, and even public policy acts of cruelty against Chicanos have deep roots in the U.S. frontier/border areas of the U.S. such as San Diego. Much as Garcia and other scholars conclude, Beltrán states:

> . . . whiteness emerged as an ideology invested in the unequal distribution of wealth, power, and privilege—a form of racial hierarchy in which the standing of one section of the population is premised on the debasement of another (p. 12) . . . American conceptions of freedom, equality, and democracy have historically been constituted through white supremacy. In other words, the experience of democracy, equality, and freedom cannot be fully detached from the political project of whiteness in the United States (p. 18).

Beltrán emphasizes that anti-Mexican racism, even violent white rage against Chicanos, is not just historical but also contemporary, resulting in policies that seek to deny rights and privileges to members of the Chicano/Latino community.

This historical context frames our SD Concilio's contemporary analysis of higher education access, retention, and success for Chicanos/Latinos. In 2019, the National Center for Education Statistics documented that Chicanos/Latinos make up 18.1 percent of the United States population and 19.6 percent of the total enrollment in U.S. colleges and universities (National Center for Education Statistics, 2019, cited in Garcia, 2020). We can expect these percentages to increase in the coming years, placing public postsecondary institutions in a position of increasing responsibility to serve the Chicano/Latino community. This situation takes on more urgency in California, where Chicanos/Latinos account for over fifty-five percent of school-age children (K-12 public enrollment; CSE DataQuest 2020-21, cited in San Diego Latino Education Summit, 2020). Eighty-percent (80%) of California Chicanos/Latinos are Mexican-origin (Latino Education Summit, 2020).

A review of the scholarly literature on higher education provides the elements of a theoretical framework utilized by our SD Concilio to analyze contemporary conditions for San Diego's Chicano/Latino community in higher education. We begin with several references that explain the racial hierarchy in the U.S. that continues to structure opportunities for Chicanos/Latinos, a condition described by some Chicano scholars as internal colonialism (Acuña, 2011; Barrera et al., 1971). We then provide representative examples from the large body of scholarship that identifies alternative solutions to the "underachievement" of Chicano/Latino students in higher education that results from our community's subordinate racial status.

Following those established references, we address recent references from the body of scholarship that focuses on the phenomenon of so-called "Hispanic Serving Institutions" (HSI's) and discuss a Multi-Contextual Model for Diverse Learning Environments proposed by Hurtado and Alvarado (2015). A Hispanic-Serving Institution (HSI) is an institution of higher education that has an enrollment of undergraduate full-time equivalent students that is at least 25 percent Hispanic (Chicano/Latino) students. While our SD Concilio denounces the use of the colonial term "Hispanic," we recognize that a research focus on HSI's throughout the U.S. has sometimes included a valuable scrutiny of institutional racism that can yield solutions. Thus, we extract key principles of equity for Chicanos/Latinos from such scholarship.

This "Brown Paper" will be followed by a second SD Concilio report, a comprehensive analysis of data and information provided by San Diego's public colleges and universities. During June 2021, our organization requested a comprehensive set of such data and information meant to document the degree to which these institutions provide equitable access and supportive conditions for Chicano/Latino students. We will detail our request for institutional data and information in a subsequent section.

Review of the Research Literature

RACIAL HIERARCHY IN THE U.S.

In her analysis of Critical Race Theory, Yosso (2006) offers this definition of racism:

The social meanings applied to race find their justification in an ideology of racial superiority and White privilege—an ideology of racism. Yosso (2006) draws on the work of Audre Lorde, Chester Pierce, and Manning Marable to define racism as (1) a false belief in white supremacy that handicaps society, (2) a system that upholds whites as superior to all other groups, and (3) the structural subordination of multiple racial and ethnic groups. With its macro, micro, interpersonal, institutional, overt, and subtle forms, racism entails institutional power. Communities of color in the United States have never possessed this form of power . . . Racism—the systemic oppression of people of color—privileges whites (p. 5).

Garcia et al. (2011) also provide another useful definition of racism:

Our use of the term racism is based on Bonilla-Silva's (2001) theory of racialized social systems, which addresses some of the limitations of previous theories on

race and racism. This theory contends that actors are placed in racial categories that produce inequitable hierarchies that persistently favor the dominant race. The hierarchies reward actors along racial lines, produce racial ideologies, and ultimately lead to racial conflict. Similar to previous theories, Bonilla-Silva argues that racism is organized and structural in nature, making it difficult to eliminate at the individual level. He suggests that racism in the post-civil rights era is persistent because it is covert, embedded within institutional practices, and invisible to most white people. The invisibility of racism, or what Bonilla-Silva calls "color-blind racism," perpetuates stereotypes by minimizing the harmful effects of racism and fostering unrealistic beliefs in meritocracy. This has led to an increase in subtle, everyday forms of racism, or racial microaggressions (p. 11).

Several scholars have clarified the inevitable link between systemic racism at the societal level and subsequent institutional racism, including its embedded presence in U.S. colleges and universities (Feagin, 2002; Persell, 1977). For our definition of *institutional* racism, we adapt that of the higher education scholar Daryl Smith. Building on her research and terminology (2015), we define institutional racism as "Institutional structures, standards, policies and practices, not essential to the operation of the institution, that construct hindering conditions and subsequent negative outcomes for students of color, regardless of intent." Racism at both the societal and institutional levels clearly constitute the underlying foundation of Chicano/Latino student underachievement. As Gándara and Contreras (2009) conclude:

And when all is said and done, racial and ethnic discrimination—not just by teachers in the classroom, but in the culture at large—still negatively influence the development of Latino youth and their perceptions of themselves and their abilities (p. 84).

The scholarship of Patton et al., (2015) utilizes Critical Race Theory (CRT), to analyze issues in higher education for Chicanos/Latinos and other students of color. This scholarship builds on the work of Chicano scholars such as Solórzano et al., (2005), respectively, that utilized CRT to explain how institutional racism in higher education undermines the achievement of Chicano/Latino students. Patton et al. (2015) state that research in higher education has largely ignored racism and white supremacy and that CRT provides a useful lens through which to examine equity. Patton et al. (2015) maintain that,

Consistent throughout critical race scholarship is an effort to unveil the insidious nature of racism and its disproportional impact on communities of color . . . CRT acknowledges the endemic nature of racism in America and how it permeates every social system in this country . . . CRT scholars argue that racism naturally extends to all systems, including higher education (p. 194-195).

Furthermore, Patton et al. (2015) specify that college student development literature, which is critical to the understanding of students' experiences and subsequent outcomes, features methods, theories, and frameworks that are too weak in their analysis of whiteness and that they mistakenly apply "dominant epistemologies" (p. 204) in studies of students of color. They

conclude that "Consequently, theoretical frameworks on college student development are inherently situated within racist assumptions, one of which is the notion that the experiences of white students are general and broad enough to capture all students' experiences regardless of race" (2015, p. 205).

These examples of scholarship on race and ethnicity within the specific context of higher education clearly demonstrate the important role of systemic and institutional racism in contributing to the entrenched underachievement of Chicano/Latino students. Fortunately, Chicana and Chicano scholars have also developed theoretical perspectives and research directions that identify alternative solutions to such underachievement. We provide examples of such scholarship in the following section.

SOLUTIONS TO ANTI-CHICANO/LATINO RACISM IN HIGHER EDUCATION

Several scholars of color, many of them Chicanas and Chicanos, have identified directions toward solutions to the institutional racism and subsequent underachievement of Chicano/Latino students, including postsecondary levels. These directions include theoretical models as well as empirically grounded principles and strategies. Such scholarly literature, thankfully, is voluminous. The following examples represent only a small but significant portion of the established scholarship on the Chicano/Latino experience in higher education.

Darder (2011, 1992) proposes the construct of cultural democracy as a principle of institutional inclusion meant to provide supportive conditions to all students regardless of their position in the U.S. racial hierarchy, i.e., dominant or subordinate. It provides specific direction as to the many dimensions of institutional structure, policies, and practices that face the imperative to change in the interest of diversity and equity. Rendón and Muñoz' theory of validation (2011) represents another institutional strategy found to support the success of Chicano students. They define validation: "As originally conceived, validation refers to the intentional, proactive affirmation of students by in- and out-of-class agents (e.g., faculty, student, and academic affairs staff, family members, peers) in order to: 1) validate students as creators of knowledge and as valuable members of the college learning community and 2) foster personal development and social adjustment" (2011, p. 12).

The above description of validation is underscored by Gándara and Contreras (2009):

But if there is any common denominator among virtually all Latino students whom we have known to beat the odds, it is that some adult steps forward in their lives to encourage them—tell them they are smart and 'can do it'—and provides guidance for how that might happen (p. 232).

Strayhorn (2012, 2011) focuses on the construct of "sense of belonging" developed by Hurtado and Carter (1997; cited in Strayhorn, 2012). According to Strayhorn, "sense of belonging refers to students' perceived social support on campus, a feeling or sensation of connectedness, the experience of mattering or feeling cared about, accepted, respected, valued by, and important to the group or others on campus" (2012, p. 3). Strayhorn's review of research on sense of belonging finds it to be a positive influence on student retention and achievement in higher education, and that it is associated with a number of learning outcomes (Strayhorn, 2012).

In the domain of student retention, Chicano/Latino researchers provide multi-variable models. Nora et al. (2006) developed a "Student/Institution Engagement Model." Their

theoretical model includes students' human capital and academic preparation prior to college, academic and social experiences while in college, and cognitive and non-cognitive outcomes that shape a student's commitment to remain enrolled and engaged in their institution. Similarly, Hernandez and Lopez (2007) explain the retention of Chicano/Latino students in higher education through a range of *demographic factors*, personal factors (pre-college achievement, academic self-concept, family, and finances), *environmental factors* (racial climate, presence of an ethnic community, and working and living off campus), *involvement factors* (faculty-student interaction, mentorship, and participation in student organizations), and *socio-cultural factors* (immigrant status, ethnic identity, gender roles, community orientation, and the role of religion). These multi-variable models provide a framework through which institutions can develop and implement comprehensive strategies to serve Chicano/Latino students.

HISPANIC SERVING INSTITUTIONS, DIVERSE LEARNING ENVIRONMENTS, AND INSTITUTIONAL TRANSFORMATION

Sylvia Hurtado is perhaps the nation's foremost Chicana or Chicano scholar of diversity and equity in higher education. As former director of UCLA's Higher Education Research Institute and one of its affiliated scholars, she has access to years of national data on student perceptions, experiences, and outcomes. Hurtado's recent scholarship has focused on Hispanic Serving Institutions (HSI's), the variables that contribute to a diverse learning environment and equitable outcomes, and the necessity for institutional transformation. As such, Hurtado's scholarship deserves particular attention from organizations such as our SD Concilio that rely on research and theoretical directions to inform our advocacy.

Hurtado (2015) examines the role of higher education research in contributing to equity and social justice. She asserts,

> Many studies ignore power dynamics in higher education contexts and do not address social justice aims, however, and those that do often leave implementation and interpretation of their results for practitioners to translate into local needs and uses. Fortunately, delineation of the various paradigmatic assumptions that drive research is now more explicit. New understandings have emerged, identifying a *transformative paradigm . . .* The emancipatory paradigm is distinct from all other worldviews in its recognition of power and oppression and the dynamic of resilience and resistance among oppressed groups in response to these challenges. (emphasis added, 2015, p. 285, 287).

Hurtado (2015) explains that the transformative lens she describes enables scholars of color to break away from the traditional institutional norms and structures that reflect white supremacy in the U.S. Such a critical approach is necessary for us to develop solutions to institutional racism that contribute to more equitable outcomes for Chicano/Latino students. According to Hurtado, our focus on such institutional transformation is vital because "institutions can be the link between individuals and societal change, and higher education institutions play a special role in advancing social progress" (2015, p. 295). Hurtado also identifies a key variable in institutional transformation, one that she calls "campus-based change agents and collectives," a description that reflects the San Diego Chicano/Latino Concilio. She accurately describes the largely invisible role of such change agents and collectives that results

from their lack of institutional authority, a status that enables racist institutions to marginalize them as well as their efforts to transform the institutional status quo. Hurtado cites Kezar and Lester (2011), cited in Hurtado, 2015) in confirming the role of racist administrators in colleges and universities that use bullying tactics, microaggressions, and even termination of individuals to maintain asymmetrical power structures.

Hurtado's study of HSI's maintains a focus on such power relations in higher education and their effect on institutional conditions and student outcomes. Hurtado describes the growth in HSI's throughout the U.S., as more institutions maintain a student enrollment that is at least twenty-five percent Latino and achieve federal recognition as HSI's. However, there is tremendous variance among HSI's in the degree to which they go beyond mere enrollment numbers to actually focus on Chicano/Latino student achievement. Hurtado ascertains,

> We do not know enough about whether changes at HSI's are evolutionary or actively managed so that institutional culture and daily practices are transformed in ways befitting their changing student populations" (Hurtado, 2015, p. 2).

Although some might perceive the national growth of HSI's as moving our society toward greater equity, Hurtado notes that the increase in higher education institutions is actually accompanied by greater stratification of institutional "prestige, racial/ethnic composition, and resources" (2015, p. 4). Indeed, HSI's tend to serve a higher portion of students from underrepresented ethnic backgrounds that have been denied equitable access to higher education as well as more low-income and first-generation college students. At the same time, they generally have fewer resources such as Chicano/Latino faculty, grants, and dedicated fiscal allocations than other colleges and universities.

For many HSI's, reaching the twenty-five percent Latino enrollment threshold means the achievement of "compositional diversity." However, Hurtado states that such institutions must maintain a self-assessment of the psychological, behavioral, and organizational dimensions of their environment. Thus, the "institutional identity" of a college or university is critical. Hurtado and Alvarado (2015) cite the scholarship of Eckel and Kezar (2003) to describe the type of institutional transformation that goes far beyond mere reforms:

> Transformational change in institutions has been defined as the type that affects the institutional culture; is deep, pervasive, and intentional; and occurs over time . . . Institutional responses to changing student enrollments that are proactive and responsive, instead of reactive and resistant, are likely to be characteristic of transformational change" (p. 31).

Therefore, "structural change" in an institution, such as that affecting curriculum, pedagogy, assessment of student learning, budget allocations, and decision-making, goes far beyond increasing Chicano/Latino enrollments to achieve positive outcomes for our students.

The Multi-Contextual Model for Diverse Learning Environments

Towards institutional strategies for success with Chicanos/Latinos and other historically underrepresented students, the Multi-Contextual Model for Diverse Learning Environments (MMDLE) provides a clear vision of how a transformed, Chicano/Latino centered institution might look. Hurtado and her colleagues have developed what is arguably the most comprehensive framework of higher education structures, processes, and outcomes supported by theory and empirical data. Their "multi-contextual model for diverse learning environments" includes multiple variables and structural contexts to explain how higher education institutions can facilitate the success of ethnically and culturally diverse students, including their development and acquisition of important outcomes for a pluralistic society (Hurtado and Alvarado, 2015). Although the model does not focus exclusively on Chicano/Latino students, it provides considerable direction toward identifying institutional strategies for success with Chicanos and other historically underrepresented students. Figure 1 provides a visual of the Multi-Contextual Model.
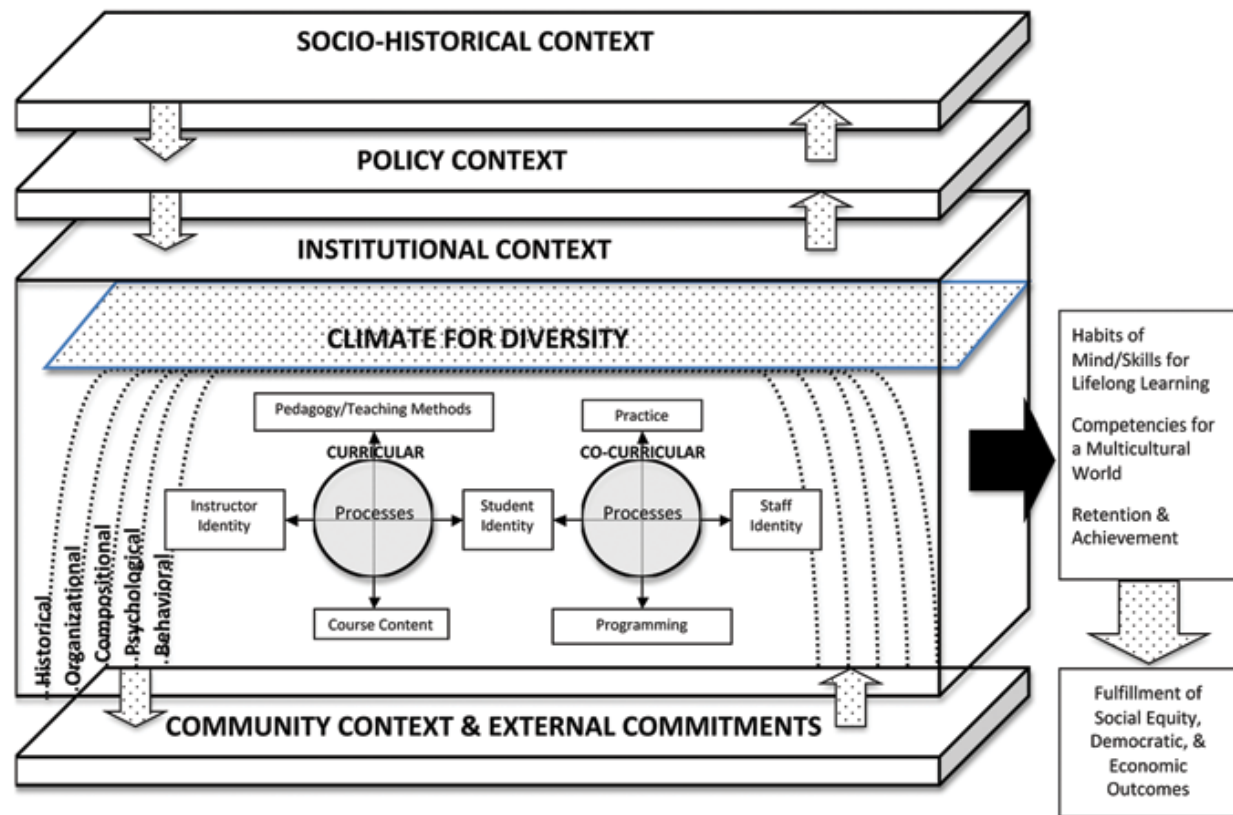

Fig. Multi-contextual model for diverse learning environments

The MMDLE model places diverse students such as Chicanos/Latinos at its center. At its broadest levels, the MMDLE model describes sociohistorical and policy contexts, respectively. The *sociohistorical context* includes legal precedents that define diversity and its role in higher

education, an accountability movement (with pressure for budgetary constraint) that extend from the K-12 system to higher education, a movement toward the privatization of higher education that converts students into consumers, and changing ethnic demographics across the nation. The *policy context* features local, state, and federal levels that impinge upon higher education institutions, such as race- conscious affirmative action's impact on college access, financial aid policies, and government policies meant to increase degree completion.

The *institutional context* addresses the relationships between higher education institutions and communities, and the fact that institutions do not exist in a vacuum, but rather are part of communities and individual external commitments and macrosystems or the contextual forces outside the institution (Hurtado and Alvarado, 2015).

Within the *institutional context* one finds a comprehensive framework of the campus *climate for diversity context*. It includes five dimensions, the historical, organizational, compositional, psychological, and behavioral. These five dimensions of climate for diversity form the perimeter of the MMDLE.

The *historical* dimension that "emphasizes how the historical vestiges of exclusion affect the current campus climate and practices that, indeed, were part of a larger sociohistorical and policy context or race and gender segregation" (Hurtado et al., 2013, p. 58-59). The *organizational/structural dimension* "identifies structures and processes that embed group-based privilege and oppression or confer resources that often go unquestioned, such as tenure processes, decision-making processes regarding recruitment and hiring, budget allocations, curriculum, and other institutional practices and policies" (2013, p. 60). This organizational/structural dimension also includes the critical variable of institutional commitment to diversity, which should be clearly visible, articulated in an institution's mission, and easily perceived by students. Diversity of curriculum and scholarship are also part of this dimension.

The *compositional* dimension, perhaps the most important dimension of campus climate, refers to "the numerical representation of individuals from diverse social identities among students, faculty, staff, and administrators" (2013, p. 64). In turn, this compositional dimension has considerable impact on subsequent dimensions, including the psychological dimension. The psychological dimension involves students' perceptions of intergroup relations, discrimination, and racial conflicts and the behavioral dimension. The *behavioral dimension* refers to the quantity and quality of student interactions across diverse ethnic backgrounds and stakeholders. The interaction of these variables is crucial, as the contribution of diversity to educational outcomes is strongly linked to such cross-ethnic interactions that are in turn conditioned by the degree of compositional diversity.

At the model's center are *student identities, educational contexts, and processes that shape student outcomes.* The model emphasizes students' social identity, e.g., ethnic identity, and their formation through developmental processes. Hurtado et al. state that their research probes the relationship between students' social identity and their retention and achievement in higher education:

> The centrality of students' racial identity has ben linked to higher academic performance in college . . . These studies suggest that racial and ethnic identity and development may potentially be related to retention via academic performance and social fit" (2013, p. 75).

Student identity in the MMDLE model interacts with both curricular and co- curricular contexts. The curricular context includes three dimensions: *instructor's identity, pedagogy (teaching methods), and inclusive curriculum*. Given the increasing diversity of college students, the social (including ethnic) identity of instructors, and the degree to which their pedagogy and course content are culturally inclusive, becomes more important as well. Hurtado et al. cite Tuitt (2003; cited in Hurtado et al., 2013) to describe inclusive pedagogy as a practice that provides "insight into how college educators can create classrooms in which diversity is valued as a central component of the process" (p. 78). Such inclusive instruction includes "critical pedagogy" rooted in the scholarship of Paulo Freire (1971). They also cite Rendon's analysis of the need to combine both intellectual/cognitive and affective dimensions of instruction, which she calls "sentipensante pedagogy" (Rendon, 2009). The MMDLE model acknowledges the educational benefits of culturally diverse curriculum: "Consistent evidence has also been affirmed through meta- analytic studies linking diversity coursework and students' cognitive development and civic behaviors and dispositions" (2013, p. 80).

In addition to these curricular processes, the model's co-curricular context includes the importance of staff's social identities, who often take on the role of "institutional agents," and institutional practices that contribute to student success, such as diverse programming (Stanton-Salazar, 2010). The interaction of students' social identities with both curricular and co-curricular contexts result in processes such as students' socialization, a sense of belonging (or community) among students, and the validation of students both inside and outside of classes.

Finally, the MMDLE model identifies three critical clusters of educational outcomes to which all these variables contribute. The first outcome is "*Habits of mind*" and refers to "how individuals merge their ability to think and solve problems, and have the skills to effectively react to new challenges and situations*"* (2013, p. 51). These habits of mind enable students to actively construct their own knowledge, a process that is ultimately empowering for students (Hurtado et al., 2013). A second outcome is "competencies for a multicultural world," or "a set of skills and abilities needed to interact with individuals from different social identity groups, and to make ethical decisions in a society marked by inequality and conflict" (2013, p. 53). These competencies enjoy a strong relationship with students' commitment to civic engagement, social justice, and political involvement. The third outcome is "achievement, retention, and degree attainment," the equity dimension of which Hurtado et al. describe as a social justice issue (2013, p. 54). As identified previously, "Overall, the emerging research begins to identify a relationship between the campus climate for diversity and retention" (2013, p. 57).

San Diego Chicano/Latino Concilio for Higher Education Agenda

The Multi-Contextual Diverse Learning Environments (MMDLE) model developed by Hurtado et al. (2013) and refined by Hurtado and Alvarado (2015) provides an unprecedented level of analysis in identifying the interaction of multiple contexts and variables that impact the success of students such as Chicanos /Latinos in higher education. It identifies variables that reflect the long-standing priorities of our San Diego Chicano/Latino Concilio on Higher Education. The model's centering of student identity and the subsequent contribution to critical student outcomes such as cultural competence, retention, achievement, and commitment to social justice, reflect our belief that development of Chicano/Latino ethnic identity serves our community by producing positive change agents that add to the collective empowerment of

Chicanos/Latinos. In turn, development of a strong Chicano/Latino identity is impacted by diverse curriculum such as Chicano Studies, another Concilio priority.

Hurtado's recent scholarly treatment of the MMDLE also highlights the importance of Chicano/Latino representation in institutional management, especially in academic administration, as well as the importance of Chicano faculty hiring, retention, and promotion. Lastly, the Concilio for Higher Education acknowledges Hurtado's assertion that faculty with adequate institutional support and success can be employed for up to thirty years at a single institution, with the knowledge that diversification at all ranks is the *single most important long-term structural change* in institutional transformation; it is the most effective way to diversify the curriculum, broaden research foci, and increase connections with ethnically and culturally diverse communities as well as ensure pathways to future academic leadership (emphasis added, Hurtado and Alvarado, 2015, p. 36.)

THE SAN DIEGO CONCILIO REQUEST FOR LOCAL HIGHER EDUCATION DATA AND INFORMATION

Hurtado's model provides a framework to inform the SD Concilio's analysis of local higher education institutions. Specifically, the 2021-2022 agenda of the SD County Concilio for Higher Education centers on six areas:

- Institutional leadership/mission
- Campus enrollment
- Chicano/Latino student support and success
- Chicano/Latino faculty across academic departments
- Chicano/Latino Studies/Biliteracy-Teacher Education
- Law enforcement on campus

In early 2021, the SD Concilio made a commitment to compile and disseminate a report on the status of San Diego Chicanos/Latinos in higher education. Thus, for each of the above six areas, the SD Concilio requested data and information from each of San Diego's eight community colleges and three public universities. Under each area, questions are suggested that require metrics and/or data, as well as its corresponding climate for diversity dimension of the MMDLE model. The following is specific data and information that our SD Concilio has requested from local public institutions:

1. **Institutional Leadership/Mission (Organizational Diversity)**
   - For the most recent five years—what are the names and number of deans by ethnicity?
   - At the institutional leadership level, who are the president/chancellor, VPSA/VCSA, VP Instruction, VC Academic Affairs?
   - What is your institutional mission statement and/or strategic plan?
   - What is the status of your Equity and Diversity Plan? HSI status?
   - At the Academic leadership level: who is VP or VC of EDI by person's ethnicity?
   - What are the C/L community off campus relationships— such as a formal C/L community advisory group?

2. **Campus Enrollment (Compositional Diversity)**
   - 5 years of enrollment data—overall enrollment disaggregated by ethnicity; C/L students disaggregated by first and non-first-generation college students, gender, Pell recipients and non-recipients.
   - For universities—disaggregation by first-time freshmen, transfers
   - What are initiatives/strategies to recruit and enroll C/L students?
   - What are departments/divisions responsible for recruitment and enrollment?
   - Assessment of effectiveness—recruitment and enrollment?
   - HSI? Received federal status?

3. **C/L Student Success/Campus Climate (Psychological & Behavioral Dimensions)**
   - Who has primary responsibility for C/L student success? To whom does she/he report? Who assesses the effectiveness of initiatives/strategies for C/L student success?
   - For most recent three years, provide specific initiatives/programs that focus on C/L student success; number of C/L students served by each initiative/program; assessment of each initiative's/program's contribution to C/L student success.
   - Title V program/services? Provide description, funding level, assessment of effectiveness, time-line, institutionalization, to whom Title V grant reports.
   - For most recent three years, data on course completion for all students disaggregated by ethnicity
   - By ethnicity: a. number of AA degrees awarded b. number of transfers to four-year universities c. C/L number of 1st to 2nd year retention d. number five-year graduation for first-time freshmen and three-year graduation for transfers e. GPA at graduation (all data disaggregated by ethnicity).
   - C/L student participation in "high impact practices," (e.g., undergraduate research, study abroad, enrollment in Ethnic Studies courses, community service).

4. **Chicano/Latino Faculty (Compositional Diversity)**
   - For most recent five years, number of C/L faculty disaggregated by academic department or division.
   - Number of academic senate representatives by ethnicity and chairs.

5. **Chicano/Latino Studies/Biliteracy-Teacher Education (Historical Legacy)**
   - Existing Departments? Programs?
   - C/L Studies and/or Ethnic Studies?
   - Biliteracy-Teacher Education track (CC) and/or Department?

- Program or Department budget and number of FTE for most recent five years.
- Disaggregation of FTE by tenure track and non-tenure track.

6. **Law Enforcement on Campus (Historical & Behavioral Dimensions)**
   - Model of campus for law enforcement? Its own force or contracts out?
   - Criteria used to recruit law enforcement personnel? Who hires? What is required training?
   - Who writes campus law enforcement policies?
   - For most recent five years—law enforcement budget disaggregated (personnel/FTE, maintenance, physical plant, etc.).
   - How is law enforcement entity integrated with campus community?
   - For most recent five years—campus crime incidents disaggregated by type, detainees disaggregated by ethnicity.
   - Description of complaint process, number of complaints and resolution for most recent five years.
   - Diversity of law enforcement personnel for most recent five years.
   - Use of counselors, social workers by law enforcement?
   - Use of restorative justice? De-escalation?
   - Who has oversight of campus law enforcement?

We anticipate the receipt of this public data and information in fall 2021. We will utilize the above research and theory-based framework and principles, along with additional scholarly literature on Chicanos/Latinos in higher education, to analyze and interpret our findings. It is our hope that the San Diego Concilio will publish a report on our findings in early 2022.

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