

Anti-Racism Tenets for Community Colleges

For much of recent history, our education systems have valued policies that “don’t see race” and “treat all students equally” rather than working from a place of being race conscious, which requires noticing and embracing difference as the first step to ensuring that these differences do not become weaponized or used to disadvantage some. This trend stems from what Critical Race Theorists recognize as a “Color-blind” approach to addressing racism and assumes that “neutrality” is an effective method for achieving equality. However, because such methods tend to erase “race” from any dialogue on racism, and because they tend to emphasize approaches that insist on treatments that are across-the-board equal for all groups, they are able to address only the most blatant forms of discrimination. As Ibram Kendi (2019) explained, “there is no neutrality in the racism struggle...One either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an antiracist. There is no in between safe space of ‘not racist.’ The claim of ‘not racist’ neutrality is a mask for racism” (p. 9). The systems of the California community colleges and California higher education have come into being over time and have long histories. In some cases, those histories are explicitly racist, shaped by explicitly racist ideas and ideologies. Even in cases that may not be explicitly racist, misguided attempts to “treat all students the same” and efforts that support color-blind neutrality can create racial disparities, or at best, uphold them.

Engaging in anti-racist work requires one to be a race conscious leader. It requires going beyond conversations and moving towards raising questions and being reflective about how one’s own (in)actions reproduce racial inequity. In a 2015 presentation titled “Responding to Racism on College and University Campuses,” Shaun Harper introduced four steps to becoming a race-conscious leader (RCL):

- Understanding the current moment
- Authentic conversations and collaborations with people that entail feeling and hearing which leads to action
- Accurate understanding of the realities of race on campus
- Boldly confronting long-standing racial problems embedded into the structure of the institution.

Race conscious leaders know the difference between individual and systemic racism and understand that while white people may not consider themselves racist, they still benefit from a system that favors them. Race conscious leaders create change by constant questioning and critical self-reflection. They question meritocracy when they see racial inequity and segregation. They recognize that overwhelmingly white leadership teams are a sign of a malfunctioning organization and seek out other perspectives. They own their imperfections by being vulnerable (Selzer, Evans-Phillips, Johnson, Vol. 26 No 10 p.1-3,2017).

The primary tenets of doing anti-racist work, as we strive to be race-conscious leaders, are to identify racial inequities, to take deliberate, targeted action to counteract

inequities, and to engage in constant inquiry and improvement. Anti-racism requires action as opposed to neutrality or “niceness.” It is critical that practitioners within the California community colleges familiarize themselves with these tenets in order to make progress as anti-racist educators and administrators and to make progress dismantling the racist structures that adversely impact Blacks and other people of color.

Identify Racial Inequities

Being anti-racist means that taking a look at every aspect of systems within which one lives and works through a race-conscious lens that looks not just for explicit racism, but that considers the racial implications of policies and practices. While the voices of people of color should be centered in these conversations, it is critical that white allies collaborate with and support the efforts of faculty of color to identify and address white supremacy. In order to identify these inequities, professional development and education can help develop race-consciousness as a lens to seek out implicit racism in its many forms. As racial inequities are uncovered, there will likely be resistance and denial, because as Kendi explains, “denial is the heartbeat of racism, beating across ideologies, races, and nations” (Kendi, 2019, p. 9). To be anti-racist is to confront this denial and expose the inequity in order to understand how to fix it.

Take Deliberate, Targeted Action to Counteract Racial Inequities

Once the policies, practices, or systems that create racial inequity are identified, they must be corrected. As Kendi (2019) stated, “The defining question is whether the discrimination is creating equity or inequity. If discrimination is creating equity, then it is anti-racist. If discrimination is creating inequity, then it is racist.” He continued, “The only remedy to racist discrimination is anti-racist discrimination. The only remedy to past discrimination is present discrimination. The only remedy to present discrimination is future discrimination” (p. 19). These points may be confusing at first, and may seem counter to what we are normally taught to believe, but this is a foundational tenet of anti-racism: practitioners must be discriminating, in that they must take deliberate action and actively work not toward equality but to combat inequities in systems to bring equity and to best ensure current systems do not perpetuate or create future inequities.

Engage in Constant Inquiry and Improvement

As the next section in this paper explains more in depth, anti-racism is an iterative and accretive process, and education is a foundation to personal and professional growth. To be anti-racist is to understand the need for cultural humility and constant growth, which necessitates continuous professional development, conversation, reflection, and work. To be anti-racist is to understand that racism is not a fixed identity, and neither is anti-racism. Mistakes will happen, but it is important to acknowledge them and work to

get it right. Most of all, to be anti-racist is to resist comfort by challenging oneself, one's beliefs and assumptions, and listening openly when challenged by others.

As community college professionals engage in anti-racist work, much needed change to systems and structures brings encouragement to those who understand their positions and roles in anti-racist efforts. As inequities are addressed, environments can be re-created in culturally responsive ways. As Zaretta Hammond (2015) reflected, classrooms must be spaces of positive relationships that do not just acknowledge struggles or histories, but actively affirm students' identities and build agency. While the challenges and potential for a focus just on diversity to cause problems if they are stopping points or the only efforts to be acknowledged, positive social interaction and affirmation that comes from celebrating diversity can be an integral part to culturally responsive spaces. To further understand key areas to engage in operationalizing equity, Hammond's research and praxis presents a continuum and the differences between multicultural education, social justice and culturally responsive teaching. Multicultural education focuses on diversity while social justice education centers on developing consciousness about the inequities that exist. Anti-racism work is an intricate part of social justice learning and teaching. Culturally responsive teaching is a process of using cultural information to build cognitive capacity and an academic mindset that pushes back on dominant narratives about people of color. While many efforts to advance equity centered around multicultural education and, to some degree, culturally responsive teaching, efforts have fallen short. Social justice learning and teaching, inclusive of anti-racism education, is a critical area to include in self-growth as well as curriculum, instruction, and professional development. To achieve equity, practitioners must use anti-racist lenses to develop institutions in multiple areas, and a major key that this paper focuses on is the necessity to equitize our systems and structures to enable more equitable systems and culturally responsive teaching.

Bianca C. Williams (2016) wrote, "The forms of racism and sexism that permeate the academy frequently push women and scholars of color to question their sense of worth and belonging, which can lead to feelings of shame about perceived incapacities" (p. 75). By creating spaces of "truth-telling" where narratives and experiences are valued and affirmed, more culturally responsive learning environments can be developed where students can be their whole selves. Williams argues that "truth-telling and brave vulnerability...open up space for educational moments and chip away at cultures of silence and shame." (p.79)

Thus, it is an imperative tenet of anti-racism that practitioners not only dismantle racist systems, but also develop culturally response systems in their place. This work can be difficult. Bianca C. Williams (2016) shared, "As we gain entrance to this privileged world and earn the right to access its substantial social and economic resources, we are required to be radically honest as we acknowledge the ways we are sometimes implicated in the oppressions we seek to destroy" (p.81). Anti-racist work requires that people take action with integrity, and often that can be uncomfortable. As such, it is imperative to keep seeking education and finding opportunities to grow and challenge one's self. The next section of this paper will provide an overview of one approach to

centering the values of an institution in work like anti-racist work and will provide ways to advance anti-racism education in systems and institutions as well as ways to engage in collective and individual professional development.

Organizational Development Theory and Professional Development

“Many practitioners have become routine in their applications; they have succumbed to management pressure for the quick fix, the emphasis on the bottom line, and the cure-all mentality.... They seem to have lost sight of the core values of the field” Margulies and Raia 1990 (as cited in Anderson, 2012)

According to Anderson (2012), the values of an organization are a significant part of its identity. He emphasized that an organization’s values help leaders with identifying choices about how to proceed in an intervention and provide a method for evaluating work. Moreover, he identified the following as organizational values: participation, involvement, empowerment, groups and teams, growth development, learning, thinking or organizational members as whole people, dialogue, collaboration, authenticity, openness, and trust. Organizational development leaders provide intervention strategies for conscious organizational change, and the principles of organizational development may be useful in transforming colleges as anti-racism agents. In restructuring or advancing equity work in California community colleges, a primary responsibility of organizations is the management of systems and structures to bring about necessary change.

The process may include three primary change areas, which include the team, organization processes, or responsibilities. The strategies encompass effective approaches and techniques to facilitate change within organizations. Implemented strategies require organizational development leaders to understand how to navigate challenges to holding organizational development values. Burke and Bradford, 2005 (as cited in Anderson, 2012) defined the practical application of these strategies as a “...system-wide process of planned change aimed toward improving overall organization effectiveness by way of enhanced congruence of such key organizational dimensions as external environment, mission, strategy, leadership, culture, structure, information and reward systems, and work policies and procedures” (p. 3). Additionally, organizational development leaders provide broad behavioral science techniques applicable to organizational change. The practical application strategies that change agents use are viable for achieving organizational goals, marketing, information technology, operations, human resources, and communications. Although originally used for business organizations, organizational development practices can be applied to the desired accountable systemic change for California community colleges. The practical application of organizational development theory can serve to achieve organizational anti-racism goals.

The organizational development political strategies will provide a moral operating system for effective professional development approaches and techniques to facilitate universal change within the California community college system. Additionally, the organizational development leadership approach will provide broad behavioral techniques applicable to “transform work”, defined by Howard & Corver (2008) as skillful decision making in the workplace. The practical ethical application strategies of the organizational development leadership approach provides values of quality, productivity, and efficiency intervention techniques, and directs leadership behavior. Ethics derive from values, which undergird behaviors that are based on those values (White & Wooten, 1985). Therefore, it is critical that anti-racism becomes an explicit value in California Community Colleges and for its institutional agents.

While organizational development leadership provides a framework for integration of anti-racism values and examination of existing structures, policies, and processes in California community colleges, the effects of transformational leadership must also be considered. Several studies introduced leadership constructs associated with organizational change and innovation adoption (Aarons, 2006; Anderson & Ackerman-Anderson, 2010; Ashbaugh, 2013; Basham, 2012; Bass, 1990; & Ozaralli, 2003; Sanchez, 2014). Aarons (2006) identified links between leadership, organizational process, consumer satisfaction, and outcome. Ozaralli (2003) discovered significant correlation between transformational leadership and empowerment and team effectiveness. Basham (2012) identified transformational leadership as the extent to which one is able to serve and learn across disciplines. He stated, “Transformational leadership is essential within higher education so that adaptation can be completed to meet the constantly changing economic and academic environment” (p. 344). Transformational leaders challenge the organizational culture and possess the ability to share their vision; they influence others and generate awareness by inspiration, intellectual stimulation, and meeting others’ emotional needs (Bass 1990). Recognizing and meeting others’ emotional needs is vital to anti-racism work, and, more specifically, to anti-racism education. Those engaged in anti-racism work beyond self-growth and activism can utilize organizational development leadership and transformative leadership when engaging and educating others through professional development.

Anti-Racism Education and Professional Development

Education must be viewed as liberation work, be it financial freedom or emancipating one’s mind. Being race conscious should be at the rudimentary level of any professional development as educators. The ambivalence of colorblind education, well intentioned or not, has been detrimental to minoritized students. The term colorblind itself has a negative abalistic connotation and has more recently and progressively been replaced with color-evasiveness. Due to its widespread usage and notoriety, both colorblind and color evasiveness can be utilized interchangeably during transition towards more equity-based language. While race itself is a social construct, it is more imperative that the social construction of it be addressed at the socialization process of educational

institutions (Monroe, 2013). In constructing curriculum and teaching in classrooms, teachers often insert their bias or regurgitate the standard colonized systematic discriminatory practices that exist. Furthermore, research is clear that instructors are often hesitant to discuss race and have open discourse about it much less incorporate it in their syllabus and lesson plans (Lewis, 2001). In actively reflecting on their positionality, humans must reflect on their racial identity and its impact on the emancipation and liberation of their experiences with others (West, 1993). Likewise, the faculty who view education in this light must lift the veils of racist stereotypes and emancipate themselves in order to emancipate the minds of their students. Thus, actively reflecting on the experiences of race and its benefits and consequences such as privilege often causes the uncomfortable experiences needed to move from a racist base of understanding to an anti-racist platform. The examination and interrogation of oneself and perspectives of which one views the world must be modeled in the active decolonization of self and teaching andragogy. For faculty and institutions ready to engage in this work there is a four part framework that includes researching the self, researching the self in relation to others, shifting from self to system, and understanding curriculum and instruction.

Researching the Self

It is important for faculty to respect the racial identity of their students just as it is important for them to reflect on their own. Faculty must reflect on the experiences implicit bias that shape who they are in and outside the classroom. They must interrogate their thought process and views on race and actively reflect on how those thoughts and behaviors impact them in the classroom. Some helpful guiding questions to ask oneself:

- What is my race and how did I come to that conclusion?
- How do I negotiate race outside and inside my classroom?
- In what ways has my racial background impacted my decision making?
- In what ways has my racial background informed what I emphasize in the classroom or not? How do I know?
- How do my beliefs about learning and pedagogy impact the race of my students in the classroom?
- In what ways have my beliefs about certain student's racial upbringing changed as a result of my teachings?
- How has teaching students of color impacted my pedagogy and curriculum?

Researching the Self in Relation to Others

In understanding that race is the most salient factor in the work that is needed, there is an opportunity to dissect the many layers of experiences that exist. CRT once again gives us an effective framework for this dissection. In understanding how the self is impacted by the interplay between power and authority in our society, CRT scholars

point to Intersectionality, a term coined by Kimberlé Crenshaw, as an important element. According to Delgado and Stefancic (2017), Intersectionality “means the examination of race, sex, class, national origin, and sexual orientation and how their combination plays out in various settings. These categories—and still others—can be separate disadvantaging factors” (p.58). Understanding the intersectionalities of experiences and identities and how they are impacted by societal power dynamics, may lend itself to a more nuanced approach connecting the complex experiences of humans from race, class, and gender (Crenshaw, 1993). The lived experiences of poverty or class may sprout an opportunity of empathy in relation to their students. Some things to reflect upon are the potential lack of experience in regard to faculty in relation to their students. Ladson-Billings (2009) mentioned that perhaps growing up in privilege or wealth or a different race provides an essential learning opportunity as both differences and similarities must be analyzed. Some active questions to reflect upon are:

- How do I negotiate my racial experiences with those of my students?
- What are some political, social, historical events that have shaped my life and how do I view them differently or similarly with my students?
- How consistent or inconsistent is my reality from those of my students?

Thinking of events like the 2016 presidential election, the laws and bans such as Deferred Action for Childhood Arrivals (DACA), the Muslim travel ban, and the Black Lives Matter protests, or the Dakota pipeline protest provides additional opportunities to be reflective:

- How have these events shaped my thoughts and actions?
- How have these events shaped the lives of my students?
- How have I emphasized or neglected these experiences in my classrooms?
- How have I negotiated my understanding of these events in my curriculum and pedagogy?

Shifting from Self to System

Systems are made up of people who then enact racist policy thus making racism systemic and institutional. It's important to deviate from the common misnomer that racism is at the individual level. In fact, many of the deleterious miseducation teachers received are from racist colonial versions of education that most educators are now trying to augment via culturally relevant teaching and professional development (Lopez, 2003). Some guiding questions can be:

- What are some systematic and organizational barriers that shape the experiences of students of color?
- What is the pre-school to prison pipeline?
- In what ways do policies and practices intentional or unintentionally produce inequitable outcomes for students of color?
- How have educators and policy makers contributed to unproven popular discourse regarding students of color?

“We are living in a society that is poisoned. The history of racism and foundation of racism has intoxicated every single system including our community colleges. We are complicit. We are complicit and we need to dismantle the status quo.” Dr. Luke Lara, Academic Senate President, MiraCosta College

Understanding Curriculum and Instruction

The shifting of the aforementioned three steps must now be enacted in shaping the classroom and curriculum. It is important for teachers to transition from theory to action and design learning environments reflective of their student’s experiences. Curriculum in its broader sense is defined as what students have the opportunity to learn in schools (Eisner, 1994). Eisner classified it in three different sections: explicit, implicit, and null. The implicit refers to what is emphasized and stated in policies, procedures, and publications and is actively and visibly prominent. It is featured in the syllabus and salient across the course content. The implicit is drizzled throughout and sprinkled on unlike the explicit which is baked in. It is perhaps brought into the conversation by accident or supplemental material. Then there is the null which is completely negated and erased from the curriculum. Eisner eloquently argues by not learning the null elements of curriculum, faculty are by default learning its importance and relevance. The erasure of historical figures and contributions or inventions by non-whites to the world have lasting implications. It is obligatory for educators to insert null curriculum into the explicit domains. This is economics courses covering Black wall street, urban planning courses covering gerrymandering, biology courses covering medical apartheid and the Tuskegee experiment, and STEM courses covering environmental racism and understanding why COVID-19 has a statistically higher probability for communities of color than White Americans. Some questions to ask:

- How can I ensure my students see themselves in the curriculum?
- How can I ensure they are represented in the curriculum?
- How can I draw upon the experiences of my students and reflect that in my curriculum?

Advancing Anti-Racism Professional Development

To this point, this paper has emphasized the need for an anti-racism climate in the California community college system through an overview of the foundations of race and racism, history of discriminatory laws in the United States, an overview of racism in academia, working toward racial equity in the California community colleges, anti-racism tenants for community colleges, organizational leadership and professional development, and a four-part platform for engaging in anti-racism work. The shifting of an organization from passively racist to active anti-racism leadership requires systematic approaches and appropriate resolution strategies. It is critical that institutions provide faculty with professional development (Nash 2015) centered on understanding racism and progressing as anti-racist practitioners.

As the rise of diversity, equity, and inclusion awareness and professional development programming across the California Community College system is acknowledged, questions about why past diversity, equity, and inclusion work has done little to bridge the equity achievement gap must be asked. It is now more than ever clear that diversity-focused professional development does not address the root causes of the inequity embedded in today's educational system (McNair, Bensimon, and Malcom-Piqueux, 2020). A true commitment to anti-racism requires an understanding that it is not the same thing as diversity. Diversity asks everyone to celebrate differences while at the same time elucidate shared humanity. Learning to be comfortable with people who are different is a very good thing, but no one can afford to continue to bask in commonalities while people of color continue to live under the oppression of racism. Anti-racism is focused on removing systemic barriers that restrict access to resources and opportunities for people of color. It requires practitioners to critically consider the needs of people of color at the foundation of the development of new educational services, policies, and curriculum, and it requires the reform of old systems. Most importantly, anti-racism work compels people to action and demands persistence and stamina because racist structures are insidious, formidable, and enduring (Alexander, 2012).

If community college practitioners are to authentically commit to serving the students being left behind, they must be willing to look more deeply within themselves and their campus institutional structures and honestly address the documented fact that race is at the heart of educational inequity. Many white California community college faculty members were socialized to believe equality and colorblindness were fundamental values, yet the roots of racial inequity could not and were not discussed (Subini, Jackson, and Morrison, 2017). At the heart of this color evasion was often suppressed and unacknowledged white supremacist beliefs. Despite espousals of equality in American society, white Americans knew the races did in fact not hold equal status and rather than confront the shame and benefit of structural inequity, they lived under the delusion that the inequality was in fact the fault of people of color, conclusions they justified by citing unsubstantiated evidence of poor family structures and a lack of value for education (Gotanda, 1991). The logic of the delusion expounded that if America provided equal opportunity and people of color were not capable of embracing what was free for the taking, there was little white America could do but continue to treat everyone the same and hope that one day people of color would be ready to share in the privileges white Americans had earned. Color evasion excused well-intended white Americans from confronting their implicit racism and exclusive structures. The inability to acknowledge white privilege and the existence of structural racism kept the culture of white America silent on issues of race (Sue, 2015).

We must now see the limitations to colorblindness and even inherent barriers that work against an outcome of racial justice. Colorblindness keeps many campuses in the comfortable limbo of diversity work at the expense of transformational anti-racist change. Students and colleagues of color have not experienced colorblindness and the belief that all should be colorblind impairs everyone's ability to identify and actively work to dismantle the structures which perpetuate racism on community college campuses. In order to take the deep look necessary to penetrate the heart of institutional racism,

campus personnel must first begin with the difficult conversation on race and racism. A key cause of tension around this conversation is a lack of shared vocabulary and common understanding regarding what is meant by race, racism, and institutional racism. In order to begin to do anti-racism work, it is important to begin with a shared definition of the term *racism*. As explained earlier in this paper, racism is prejudice based on race and reinforced by systems of power (Oluo, 2019). Discussion of racism without a power analysis reduces racism to merely excusable individual acts of prejudice versus, without truly understanding that racist acts are part of a larger system of oppression. A corollary of this definition is that the concept of reverse racism cannot exist, because people from the dominant race, who benefit from the privilege of power, cannot experience racism (Oluo, 2019).

One of the greatest obstacles to effective campus anti-racism work, next to color-evasion, is ideas surrounding racism that are embedded in a good-bad binary where society is divided into the bad people who are racist and the good people who are color-blind and see all people as equal. Alternatively, an anti-racist analysis views racism as structural and embedded into all societal structures. This means that all people are affected by racism and hold implicit bias, which allows for the sustenance of racist structures. This good-bad binary prevents well-intentioned people from confronting their own racism or taking action against racism because their beliefs which connect racism to their own immorality do not allow them to see or acknowledge the racism around them, nor their accountability and complacency. The moral investment in not being a racist makes people actively resistant to anti-racist change or even the starting point of anti-racism education (DiAngelo, 2018). When anti-racists declare their institution is racist, those who do not have a common understanding see this as a deep moral affront and resist moving forward in conversation or action. This is why campuses need to begin by establishing common language and understanding. An explanation of the anti-racist perspective, with a structural perspective on racism, allows for the elimination of the diversion of the good-bad binary, and clears the way for the structural analysis necessary to set a foundation for effective and meaningful change.

Anti-racists also understand that belief in colorblindness and meritocracy, which are directly connected to the good-bad binary, also serve as an obstacle to productive anti-racism discussion. When a person claims to see and treat all people equally, regardless of race, they disregard the negative impact racism has had on the lives of people of color and the privilege and opportunity that comes with being white. This is why institutions have moved beyond an inadequate focus on equality to a more informed aspiration of equity. Efforts must no longer be directed to providing all students with the same resources, but instead providing students with what each one needs through an individualized assessment that takes into consideration the legacy of racism (Crenshaw, Harris, HoSang and Lipsitz, 2019). Yet, like campuses who remain stuck in diversity, there is a danger of remaining comfortable at the higher stage of equity work that does not force a structural analysis. If practitioners are to truly provide students of color with the resources and opportunities each needs, they must first dismantle the racist structures which have perpetuated their struggles in education.

If anti-racism professional development is going to affect real campus change, it must also include a discussion of the traditional governance structures that work in community college institutions to oppress and marginalize faculty in addition to diverse student populations. College governance structures have adapted to support and sustain inequity, and those who work in the system have learned to adapt and, for many, even thrive. For this reason, Audre Lorde's (1984) words, "The master's tools will never dismantle the master's house," must be taken into consideration. A new form of campus organizing is needed to support anti-racism work. Traditional shared governance structures support racist structures and have historically silenced people of color and their allies as gadflies and troublemakers. In order to allow space for authentic anti-racism work, anti-racist activists must be supported to organize outside of the structures that have traditionally silenced and villainized them. Activists must be supported to organize in affinity groups that separate white colleagues from colleagues of color. There must be an understanding that self-reflective and action oriented anti-racist work is not the same for white people as it is for people of color. Also, as white people awaken to the realities of racism, care must be taken to ensure the feelings and experiences they have during their learning process is not at the expense or taxation of people of color. Activist leaders must also be accountable to people of color and provided with resources and empowered to enact change, even as the structures and the status-quo that has thrived for so long resists.

An example of active leadership is found at Santa Barbara City College's Leaders for Equity, Anti-racism, and Reparations Now (LEARN) Committee, recipient of the 2019 Dr. John W. Rice Diversity and Equity Award honoring California Community College programs making the greatest contributions towards student equity. LEARN is a grassroots committee composed of a variety of stakeholders from across Santa Barbara City College who came together after independently expressing frustration about the lack of impactful diversity and inclusion training on campus and the myriad problems that students, faculty, and staff of color experience due to this lack. Before the establishment of LEARN, the focus of SBCC's campus equity training had been in celebration of diversity and did not get to the heart of the structural basis of racism at SBCC. LEARN's envisioned training model, which included face to face and online professional development, empowers SBCC faculty, administrators, and staff to be versed in the many forms of systemic oppression so they can act as effective and well-informed advocates, allies, and partners to students as they actively work together to dismantle oppressive systems.

As a result of the efforts of LEARN, by spring semester 2020 more than 250 members of SBCC's faculty, staff and administration experienced intensive anti-racism training and were invited into SBCC's Anti-racism Community, an ongoing forum committed to anti-racism work. Most telling of the transformative nature of the anti-racism training at SBCC, as SBCC faced the Coronavirus pandemic, was that the college held fast to its commitment to anti-racist structural change. With acute knowledge that students of color and disproportionately impacted students were being the most harmed by the virus and the transition to online learning, the campus required every faculty member to go through foundational anti-racism training and required an anti-racism guided equity

plan to be embedded into its Emergency Distance Education Addendum approval process for every course taught at SBCC. This process ensured students of color and other disproportionately impacted students were foundational to the consideration of the formation of the new systems in response to the Coronavirus, and the college made the commitment to continue to require an equity plan in the regular curriculum approval process to ensure equity would remain at the forefront of college planning beyond the pandemic.

For campuses ready to go beyond diversity and basic equity training and advance to anti-racism professional development, there are key elements of effective anti-racism training that should be included. These elements are based on LEARN's anti-racism work at SBCC as well as similar work at other colleges and are infused with ideas of many of the authors cited throughout this paper.

1. The analysis of racism as an individual, cultural, systemic, and institutional problem of power that goes beyond personal prejudice. Racism should be contextualized with the historical development of systemic racism in American institutions generally, and the educational system specifically, with consideration of the link between racism and other forms of oppression.
2. Masterfully guided self-reflection about personal investment in racist structures and the actions individuals take to uphold these structures followed with skills to interrupt old patterns and inequitable practices that limit access and exclude some people of color.
3. Effective methodology for facilitating productive conversations about race including methods to build trust and clear communication and to make decisions based on multiple perspectives, especially those of people of color.
4. An examination of the ongoing realities of racism including the identity-shaping power racism has on People of Color and White people.
5. The provision of participants with tools to take personal action to disrupt racism and a strategic methodology to dismantle racism in campus institutions.
6. The practice of affinity group separation during training with the understanding that the nature of anti-racism work is not the same for white people as it is for people of color and a commitment to prevent anti-racism education for white people from taxing colleagues of color.
7. A campus commitment to view anti-racism professional development as an ongoing cycle of collegial development that takes time. Trainings should be multiple days and should be spread out over weeks or months to allow time for self-reflection and growth, affinity group support, campus organizing, and anti-racist practice.

Educational institutions must provide belonging for students of color at all levels of the academic experience and through all experiences, direct and indirect, students have with the institutions. For this reason professional development efforts must not only penetrate services and procedures but also the classroom experience. Academic disciplines in the California community colleges and at most American colleges and universities are organized according to European and White ways of organizing and

legitimizing specific types of knowledge and ways of knowing. Many academic disciplines have as foundations within the colonial systems a means of understanding, categorizing, and subjecting other cultures. The lack of systems for recognizing and understanding other cultural and belief systems has historically caused antagonism and racism and embedded bias into many traditional American academic disciplinary methodologies (Battiste, 2017).

New research in the field of neuroscience and memory adds important scientific understanding to why this form of subjugation through knowledge is so effective in maintaining racist and biased structures in the educational system. These ways of knowing are perpetuated through the use of euro-centric examples and images that reinforce racist and colonialist structures and delegitimize and exclude non-Eurocentric knowledge. They privilege students who are able to identify with Eurocentric reference points and examples who have an easier time correlating new information with previously held knowledge which is the foundation for long term memory storage and deep learning (Hammond, 2015).

If structural bias in classrooms is to be addressed, it must be through training instructors who create space and time for students to understand new knowledge in non-Eurocentric and culturally relevant contexts in order to facilitate the learning of students from diverse cultural experiences. Culturally Responsive Teaching, also known as Culturally Reflective Pedagogy, recognizes the importance of including students' multiple cultural references in all aspects of learning (Ladson-Billings, 1994). The goal is for every student to see themselves in course content. Key to the success of culturally responsive pedagogy is the collaboration between faculty and students to co-produce knowledge to ensure courses are culturally responsive and emphasize cultural wealth, are relevant to students' experiences and goals, are academically rigorous, and cultivate belonging and community among students and faculty. The practice of Culturally Responsive Pedagogy in our classrooms is an effective tool for the promotion of healing and reconciliation that will be directly and immediately experienced by our students of color and other disproportionately impacted students.

Intentional Online Faculty Professional Development

In the journey toward a progressive anti-racism educational climate, California community college stakeholders must not overlook the value of conducting intentional faculty-focused professional development in the online environment. This is even more important in the midst of the COVID-19 pandemic that has prevented on-campus professional development opportunities and will likely require many aspects of faculty and staff responsibilities, including professional development, to remain online.

One culturally responsive implementation strategy anti-racist practitioners and organizational developers must integrate in an organization is intentional professional development focused on rethinking the way faculty engage as students in learning

spaces online. Faculty development programs focused on the knowledge, skills, and attitudes critical to faculty roles have increased (Cook & Steinert, 2013; Lane, 2013; Paul & Cochran, 2013; Reilly, Vandenhouten & Gallagher-Lepak, 2012; Roehrs, Wang & Kendrick, 2013).

While online faculty development has been explored due to increased student enrollment (Cook & Steinert, 2013), this growth area provides leaders the ability to promote race literacy competency pedagogy in online faculty development. “Critical race literacy pedagogy – a subset of the approaches known as multicultural education, culturally responsive teaching, and anti-racist teaching – is a set of tools to practice racial literacy in school settings with children, peers, colleagues, and so forth” (Mosley, 2010).

According to Eberwein (2011), professional development that incorporates technology should serve as the foundation of blended online and face-to-face pedagogy in higher education. One approach to faculty online development is the engaged self-training approach (Roehrs et al., 2013). Cook and Steinert (2013) examined faculty development programs common in online learning programs, and concluded online faculty development appears to be at least comparable to traditional training and online faculty development. Johnson, Wisniewski, Kuhlemeyer, Isaacs and Krzykowski (2012) acknowledged that “faculty development programs grounded in andragogy and transfer of learning theory can greatly enhance and strengthen an educator’s teaching/learning repertoire” (p. 64). As faculty engage in professional development with an anti-racism focus, whether via traditional face-to-face modes or via online delivery, the goal should be developing a cadre of anti-racism practitioners while modeling effective engagement with anti-racist principles, both with the ultimate goal of increasing understanding to bring about transformational change for faculty and students.

Racial Reconciliation

Racial reconciliation is considered a healing process that positively transforms the ripple effects of an enslaved people through a responsive curriculum. Racial reconciliation manifests itself in the following ways:

1. Recognizes that racism in the United States is both systemic and institutionalized.
2. Point out that racial reconciliation is engendered by empowering local colleges and academic leaders through relationship-building and truth-telling.
3. Stresses that justice is the essential component of the process, often known as restorative justice.

In recognizing America’s construction of race and re-organizing European immigrants who had a sense of identity such as Jews, Irish, Polish into Whiteness, structural barriers were created to promote white supremacy. Hence, the racial structural and systemic barriers resulted in a plethora of Jim Crow laws targeting racial minorities, specifically African Americans, from receiving certain inalienable rights. Educators must

grapple with the fact that the educational system was amongst those institutions which was weaponized by white supremacy to subjugate Blacks. It was illegal for Blacks to read, and subsequent policies and laws prohibited Blacks from accessing education. The educational system must reconcile with the fact that it was constructed to produce inequitable access and unjust outcomes for all. The United States Supreme Court ruled in favor of segregation in *Plessy* arguing for segregation; *Plessy v. Ferguson* (1896) asserted the underlying fallacy of the plaintiff's argument to consist in the assumption that the enforced separation of the two races stamps a badge of inferiority. If this be so, it is not by reason of anything found in the act, but solely because the colored race chooses to put that construction upon it (p. 551).

This is the ugly truth and the first step in any reconciliation effort, be it atonement or forgiveness in spiritual practices or recovery in substance abuse treatments, is grappling with the truth and being honest to admitting or confessing there is a problem. The educational system is marred with inequities and injustices. White allyship must be at the forefront in providing space for reconciliation efforts as beneficiaries of white supremacy. Minoritized people in predominantly white institutions (PWI) consistently grapple to justify their existence. This often leads to psychological and physiological impacts that can be detrimental to their health and career. In seminal research on stereotype threat, Steele (1997) stated that one must surely turn first to social structure: limits on educational access that have been imposed on these groups by socioeconomic disadvantage, segregating social practices, and restrictive cultural orientations limits to both historical and ongoing effect. By diminishing one's educational prospects, these limitations (e.g., inadequate resources, few role models, preparational disadvantages) should make it more difficult to identify with academic domains (p. 613).

Local academic senate leaders must provide space and mentorship as well as leadership opportunities for people of color who may not otherwise have access to such opportunities. That requires an understanding of privilege, exercising that privilege to promote justice and supporting endeavors that may not necessarily be advantageous to them personally but beneficial to the collective betterment of the institution. This can be operationalized by ensuring people of color have a seat at the table in various committees of influence both at the statewide and local level. It requires one to introspectively interrogate themselves and their positionality to conclude if it's more appropriate to take a back seat for people of color and voices who have been marginalized be heard or amplify their voice by elevating and centering their challenges. Each institution has its own unique set of challenges therefore justice is the aim and, unlike the conflation of equity and equality, a one size fits all approach is not appropriate. Part of seeking justice requires, after seeking the truth, an opportunity to repeal the harm by listening to the victim's recommendations to repair the institutional damage that has transpired. This paradigm shift required flexibility and extreme collegiality. College faculty institutional vision needs to center race and adapt to the campus community's demands. Those historically in power or have been in power must reconcile that they must now either relinquish that power or share it.

Restorative justice emphasizes repairing the harm caused or revealed by criminal behavior. “The purpose of restorative justice dialogue is to provide a safe place for the people most affected by a specific hate crime, hate incident, or criminal act (victim, offender, family members of both, and other support persons or community members) to have the opportunity to enter into a direct dialogue with each other in order to talk about the full impact of the crime upon their lives, to address any lingering questions, and to develop a plan for responding to the harm caused to the greatest extent possible” (Andrus, Downes, and Umbreit, 2001, p.1).

In the development of opportunities to address racial reconciliation, academic leaders must address the following:

1. Becoming aware of the historical context of enslaved people, Blacks/African descent;
2. Being uncomfortable with institutional change;
3. Honoring and embracing diversity and representation;
4. Gaining the intentional and deliberate knowledge by working to achieve cross-cultural/multicultural literacy, embracing ethnic diversity, taking risk, developing authentic multi-ethnic relationships;
5. Developing the institutional structures needed to create a “Culture of Care”;²
6. Taking risk and developing relationships; and lastly
7. Educating and working with faculty and other stakeholders across differences.

These efforts may seem cumbersome to some and overwhelming to others. They are essential in the healing process which is what is historically sought after. The duality of relinquishing power and resources to create space at the table presents a winner vs loser paradigm which is truly inaccurate. As active agents and participants of a system that excluded Blacks the human right of literacy and enacted laws that prohibited them from accessing education as a fundamental right, part of repairing the harm and the conversation of race must explicitly include their offspring receiving those rights. Thus, an anti-racist approach is inclusive and liberating, restorative and just.

Summary and Conclusion

The roots of systemic racism in the United States higher education system are deep-seated in its history. White supremacy and white privilege systematically affect communities of color, the way they are treated, the way in which policy is enacted and the way in which we perpetuate discrimination in academia. The United States is experiencing a moment of awakening and an opportunity to dismantle, deconstruct and reconstruct the systems that have created inequities in education for minoritized groups. California community colleges, given their diverse and dynamic student populations and

² “Building a culture of caring means providing a supportive environment that is focused on the employees; it means truly wanting to take care of them.” David Bruce, “Team Culture: If You Don’t Build It, Someone Else Will,” *EDUCAUSE Review*, September 19, 2016.

broad reach into communities throughout the state, are critical vehicles for anti-racism education, and equity.

Local academic senates play a pivotal role in transforming institutional policies and practices. The work requires that academic faculty leaders, in partnership with other stakeholders, understand and act on the four levels of this work as noted earlier-- researching self, researching self in relation to others, shifting from self to systems, and understanding curriculum and instruction. It also calls for faculty to examine the anti-racism concepts such as good-bad binary, meritocracy, color-evasion and colorblindness. Furthermore, professional development efforts must focus on transformative organizational development leadership in creating the professional learning opportunities needed to respond to the times, including online culturally responsive andragogy, and creating a path toward racial reconciliation and healing.

The Academic Senate for California Community Colleges is committed to deliberately engaging faculty and faculty leaders across the system in a call for action and education on anti-racism. The ASCCC recognizes that racist conditions impact the educational experiences and outcomes of students of color. Consequently, the achievement of racial equity is prioritized as an intricate part of the transformation of our community college system. This foundational paper serves as the context for future papers and for the development of tools to support the field and the system in advancing anti-racism education.

Recommendations

Anti-Racism Education is necessary to respond to this moment in time and to ensure the community college system, colleges and districts' transformation. The following recommendations are intended to guide academic and system leaders to facilitate the development of anti-racism education as an integral part of the equity driven systems movement. The Academic Senate for California Community Colleges offers these recommendations for individual self growth, local academic senates, colleges and districts, and for the Board of Governors.

Recommendations for Individual Self Growth

1. Use the work and scholarship of Black scholars to recognize and address challenges of Black students and Black colleagues.
2. Participate in implicit bias training in the context of oppression and racism.
3. Learn the history of discriminatory laws and practices that contribute to the stratification of U.S. society by race.
4. Actively explore various methods of assessments to adapt to technological disparities exacerbated by COVID-19.

Recommendations for Local Academic Senates

1. Convene Black, Latinx/Chicanx, Indigenous, and other people of color to understand lived experiences and to inform cultural climate and structural updates to academic senate constitutions, bylaws, rules, policies, and processes.
2. Intentionally increase representation on the local academic senate by identifying, including, and empowering missing voices.
3. Create a local academic senate goal focused on anti-racism/no-hate education.
4. Hold a series of discussions of structural racism and colorblind culture and address the topics of race consciousness, lifting the veil of white supremacy, danger of the good-bad racist binary, dilemma of dismantling the “master’s house with the master’s tools” and what this means for shared governance, and the need for calling-in culture.
5. Enact culturally responsive curricular redesign within disciplines, courses, and programs and with curriculum committees.
6. Acknowledge, without assigning blame, that the structure of the college houses the institutional biases and prejudices of its founding time. Those biases have privileged some and disadvantaged others, particularly African-American and LatinX/ChicanX communities.
7. Partner with administration and faculty collective bargaining leadership to transform faculty hiring, onboarding, evaluation, and tenure processes with an anti-racism focus.
8. Work with your administration and students to offer constructive ways for students to express themselves about their lived experiences and the structural and historical biases that exist for Blacks, Latinx/Chicanx, Indigenous, and other minoritized groups and to center student voices more predominantly in governance and decision-making.
9. Provide organizational and transformational leadership faculty training and support and ongoing online faculty development, including racial literacy education.

Recommendations for Colleges and Districts

1. Explicitly make a commitment to anti-racism and incorporate it into guiding institutional documents such as diversity, equity, and inclusion statements, values statements, and mission statements.
2. Conduct a racial climate survey to better understand racial attitudes and issues.
3. Implement restorative justice practices into district and college culture.
4. Fund and create a professional development program in culturally relevant and responsive pedagogy and andragogy.
5. Scale up and appropriately fund programs and services dedicated to advancing racial equity through a holistic approach.
6. Provide professional development in equity-mindedness and anti-racism.
7. Provide resources and professional development opportunities to critically interrogate and reflect on the impact of key discriminatory laws and practices in the U.S. on higher education.

8. Examine and update current policies and procedures using both an equity and anti-racist lens.
9. Incorporate explicit anti-racism training in new faculty onboarding processes and programming as well as existing professional development.
10. Center student voice more predominantly in governance and decision-making.
11. In partnership with unions, conduct an audit of collective bargaining agreements through a lens of equity and racial and social justice.

Recommendations for the Board of Governors

1. Make anti-racism a focus of the Board's goals underlined in the California Community Colleges *Vision for Success*.
2. Explicitly state a commitment to anti-racism within the Board's Diversity, Equity, and Inclusion statement.
3. Incorporate anti-racism and equity minded language in the system's regulations, policies, plans, and areas such as finance, institutional effectiveness, educational services and support, digital innovation and other areas identified.
4. Establish an anti-racism policy to drive the assessment and evaluation of racial equity.
5. Support anti-racism, equity, diversity and inclusion policy making and funding allocation to provide professional development and learning at the system and local levels. Allocate resources at the state level to partner with expert organizations in the provision of professional development and learning.
6. Provide intentional incentives to institutions that move beyond complicity towards anti-racist reform.

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Appendix A: Timeline of Discriminatory Laws in the United States

Past discriminatory laws and practices have impact today.

- 1607 Colonists founded first American colony in Jamestown, Virginia
- 1669 Virginia legislature passed "an act about the casual [sic] killing of slaves"
- 1699 First African captives arrived in Virginia to be sold as slaves via The White Lion, a Dutch ship flying a British flag
- 1704 First Slave Patrol created in the Carolina colonies
- 1740 The Negro Law of 1740 prohibited Blacks from leaving America, congregating in groups, earning money, and learning to write
- 1776 Declaration of Independence. "All Men are Created Equal" except for those who had no legal rights, including Native Americans, indentured servants, poor White men who did not own property, slaves (Blacks), and women
- 1789 US Constitution "three-fifths compromise". Slaves (Blacks) to be counted as 3/5 of a person for calculating representation in Congress for states
- 1790 Naturalization Act of 1790. Citizenship restricted to free Whites
- 1819 Civilization Act of 1819. Assimilation of Native Americans. Provided US government funds to subsidize Protestant missionary educators in order to convert Native Americans to Christianity
- 1830 Indian Removal Act. Legalized removal of all Native Americans east of the Mississippi
- 1831 Act Prohibiting the Teaching of Slaves to Read. Stated teaching slaves to read or write is illegal.
- 1848 Treaty of Guadalupe Hidalgo. Ceded Mexican territory in the Southwest to the United States (over 1 million square miles, including what is now California, New Mexico, Nevada, parts of Colorado, Arizona, and Utah). The treaty promised to protect the land, language, and culture of Mexicans living in the ceded territory. Mexicans were given the right to become US citizens if they decided to stay in the territory. Many were not granted citizenship despite adhering to the treaty. The US Congress did not pass Article X, which stipulated the protection of the ancestral lands of Mexican people. The US Congress required inhabitants to prove, in US courts, speaking English, and with US lawyers, that they had legitimate titles to their lands. Many became landless and disenfranchised.
- 1848 Gold found at Sutter's Mill in California. California Gold Rush 1848-1855. White miners learned mining techniques from miners of Mexican ancestry because techniques for extracting gold were developed in Mexico. Mexican mining laws in California were repealed so miners could not claim mine ownership based on the Mexican laws.
- 1848 The Great Mahele in Hawaii (1848-1855). Allowed private ownership of land for the first time in Hawaii. Lands were formally divided and commoners were given an opportunity to claim their traditional family (kuleana) lands. Many claims were never established and foreigners (whites) were able to acquire large tracts of land
- 1849 California Constitutional Convention. Called by Governor Riley to draft the first California Constitution. Decided not to allow slavery in California because they did not want southerners to bring their slaves to work the gold mines due to competition for gold.
- 1850 Alien Land Ownership Act in Hawaii. Written by an American lawyer, it allowed foreigners (non-Hawaiians) to hold title to Hawaiian Land.

- 1850 Foreign Miners Tax. California levied taxes on all "foreigners" engaged in mining. This was aimed at Mexicans. After a revolt it was repealed in 1851 and then reestablished in 1852 (aimed at Chinese). It remained in effect until the 1870 Civil Rights Act.
- 1850 California enters Union as a free state due to concerns over having Blacks in California and allowing Southerners to bring their slaves to California to work the gold mines
- 1851 Governor of California, John McDougall declared a "war of extermination" against Native Americans
- 1854 People v. George W. Hall. Established that people of color could not testify against White men. "No Black, or Mulatto person, or Indian, shall be allowed to give evidence in favor of, or against a White man"
- 1855 California requires all instruction to be conducted in English
- 1860 The Bureau of Indian Affairs established the first Indian boarding school on the Yakima Indian Reservation in the state of Washington. Boarding schools were made to assimilate Native Americans into U.S. society
- 1862 Homestead Act. Allotted 160 acres of western land (Native American land) to anyone who could pay \$1.25 and cultivate it for five years. European immigrants and land speculators bought 50 million acres. Congress gave another 100 million acres of Native American land to the railroads for free. Since the Homestead Act applied only to US citizens, Native Americans, Blacks and non-European immigrants were excluded.
- 1862 Morrill Act, also known as Land-Grant College Act of 1862. Provided grants of land to states to establish federal public colleges. The land used was taken from indigenous people
- 1865 Juneteenth. Union soldiers landed at Galveston, TX with news that all slaves were free (two and a half years after the 1863 Emancipation Proclamation and a year after the 13th Amendment to the Constitution abolishing slavery)
- 1868 Treaty of Fort Laramie. Whites could not enter Black Hills without Native American permission. When gold was found there, the terms of the treaty were changed by US Congress without Native American consent.
- 1870 Naturalization Act of 1870. Revised Naturalization Act of 1790 and 14th Amendment. Naturalization limited to white persons and persons of African descent. Excluded Chinese and other Asian immigrants from naturalization.
- 1878 The United States Supreme Court ruled Chinese individuals ineligible for naturalized citizenship.
- 1882 Chinese Exclusion Act. Prohibited Chinese immigration for 10 years, bowing to pressure from nativists on the West Coast (renewed 1892, made permanent 1902, repealed 1943)
- 1887 Dawes Act. Dissolved tribal lands, granting land allotments to individual families. Explicitly prohibited communal land ownership. The United States Supreme Court decided in favor of the Maxwell Company and allocated millions of acres of Mexican and Native American land in New Mexico to the white-owned corporation.
- 1887 Bayonet Constitution in Hawaii. King David Kalakaua, the last reigning monarch of Hawaii, was forced at gunpoint to sign a constitution drafted by white businessmen that stripped the monarchy of much of its power. Changed voting rights in the kingdom; only men of Hawaiian, American, and European ancestry who met certain financial requirements could vote. Disenfranchised thousands of Asian voters, and opened voting to thousands of non-citizens
- 1890 Wounded Knee massacre of Native Americans by US Army
- 1893 Queen Liliuokalani deposed in an overthrow of the Hawaiian monarchy by a group of American businessmen led by Sanford B. Dole.

- 1896 Plessy V. Ferguson. Upheld "separate but equal" doctrine among Blacks and Whites in public facilities
- 1901 US citizenship granted to the "Five Civilized Tribes" -- Cherokee, Choctaw, Seminole, Creek, and Chickasaw.
- 1910 Restrictive covenants used as a way of "protecting" White neighborhoods. The states were barred from setting racial boundaries in housing, but private citizens could. An example of restrictive covenant language is "Racial Restrictions: No property in said Addition shall at any time be sold, conveyed, rented or leased in whole or in part to any person or persons not of the White or Caucasian race"
- 1921 Corrigan v. Buckley. The United States Supreme Court upheld the rights of property owners to protect their land from being sold to non-Whites.
- 1921 The Black Wall Street Massacre. In Greenwood, Oklahoma, 300 African Americans lost their lives and more than 9,000 were left homeless when the small town was attacked, looted, and literally burned to the ground by Whites
- 1923 Japanese businessman, Takao Ozawa, petitioned the Supreme Court for naturalization arguing that his skin was as white as any Caucasian; .Supreme Court ruled Ozawa cannot be a citizen because he is not "white" within the meaning of the statute because science defined him as of the Mongolian race. In the same year, in U.S. v Bhagat Singh Thind, the Supreme Court recognized that Indians are scientifically classified as Caucasians but concluded that Indians are not white in popular understanding. (Reversing the logic used in the Ozawa case in the same year)
- 1924 Realtor Code of Ethics, Article 34 said, "A Realtor should never be instrumental in introducing into a neighborhood a character of property or occupancy, members of any race or nationality, or any individual whose presence will clearly be detrimental to property values in that Neighborhood"; This clause remained in effect from 1924 to 1950
- 1924 Indian Citizenship act. Native Americans granted US Citizenship
- 1931 Alvarez v. Lemon Grove. Mexican parents overturned school segregation on the grounds that separate facilities for Mexican American students were not conducive to their "Americanization" and prevented them from learning English.
- 1932 National Recovery Act. forbade more than one family member from holding a government job. Removed from the workplace women who filled jobs while men were fighting in World War II
- 1934 Federal Housing Administration (FHA) created in part by the National Housing Act of 1934. The mortgage lending system still in use today was created and enabled the White masses to purchase homes while denying home loans to Blacks, other people of color, and non-Christians. The FHA took advantage of racially restrictive covenants and insisted that the properties they insured use them. Along with the Home Owner's Loan Coalition (HOLC), a federally-funded program created to help homeowners refinance their mortgages, the FHA introduced redlining policies in over 200 American cities. From 1934-1968 FHA mortgage insurance requirements utilized redlining. Redlining is the practice of denying or limiting financial services to certain neighborhoods based on racial or ethnic composition without regard to the residents' qualifications or creditworthiness. The term "redlining" refers to the practice of using a red line on a map to delineate the area where financial institutions would not invest. At the same time, the FHA was subsidizing builders who were mass-producing entire subdivisions for whites — with the requirement that none of the homes be sold to African-Americans.
- 1935 California law declared Mexican Americans as foreign-born Native Americans (not citizens).

- 1935 Social Security Act. established a system of old-age benefits for workers, benefits for victims of industrial accidents, unemployment insurance, aid for dependent mothers and children, the blind, and the physically handicapped; excluded farm workers and domestic workers from coverage, denying those disproportionately minority sectors of the workforce protections and benefits routinely distributed to Whites
- 1935 Wagner Act. Legalized the right to organize and create unions but excluded farm workers and domestic workers, most of whom were Latinx, Asian, and African American
- 1942 Executive Order 9066 ordered the internment of Japanese Americans
- 1943 Zoot Suit riots. Police arrested only Mexican youth, not Whites
- 1946 Mendez v. Westminster. Court ended de jure segregation in California finding that Mexican American children were segregated based on their "Latinized" appearance and district boundaries manipulated to ensure Mexican American children attended separate schools
- 1954 Brown v. Board of Education. Overturned Plessy v. Ferguson "separate but equal" doctrine. Supreme Court ruled segregation in education is inherently unequal
- 1961 Executive Order 10925 by President Kennedy. Federal contractors were to take "affirmative action to ensure that applicants are treated equally without regard to race, color, religion, sex, or national origin."
- 1963 Rumford Fair Housing Act. California act which outlawed restrictive covenants and the refusal to rent or sell property on the basis of race, ethnicity, gender, marital status or physical disability
- 1963 Martin Luther King jailed during anti-segregation protests. He wrote "Letter from the Birmingham Jail" arguing that individuals have a moral duty to disobey unjust laws
- 1964 California Proposition 13 passed. Amended the California Constitution and nullified the Rumford Fair Housing Act. Proposition 13 remained in effect until it was declared unconstitutional by the California Supreme Court in 1996.
- 1964 Civil Rights Act of 1964. Outlawed discrimination based on race, color, religion, sex, or national origin. Prohibited discrimination in a number of settings including employment, housing, and public accommodations
- 1965 Executive Order 11246 by President Johnson. Required all government contractors and subcontractors to take affirmative action to expand job opportunities for minorities
- 1971 Serrano v. Priest. California case where students of Los Angeles County public schools and their families argued that the California school finance system, which relied heavily on local property tax, disadvantaged the students in districts with lower income. The California Supreme Court found the system in violation of the Equal Protection Clause because there was too great a disparity in the funding provided for various districts.
- 1972 Lau v. Nichols. The United States Supreme Court ruled that school programs conducted exclusively in English deny equal access to education to students who speak other languages. Determined that districts have a responsibility to help students learn English
- 1972 Title IX, a portion of the U.S. Education Amendments of 1972. No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving federal financial assistance

- 1973 San Antonio Independent School District v. Rodriguez. Texas case where parents of students in a Texas school district argued that the school finance system in Texas, which relied on local property tax for funding beyond that provided by the state, disadvantaged the children whose districts were located in poorer areas. Unlike the California state court in Serrano v. Priest, the U.S. Supreme Court found that the system did not violate the Equal Protection Clause after determining that the system did not intentionally or substantially discriminate against a class of people.
- 1973 Robinson v. Cahill. A New Jersey case where the public school funding system relied heavily on local property tax. The New Jersey Supreme Court found that this system violated the state constitutional guarantee of access to a “thorough and efficient” public education system.
- 1974 Milliken v. Bradley. The United States Supreme Court ruled schools may not be desegregated across school districts. The ruling clarified the distinction between de jure and de facto segregation, confirming that segregation was allowed if it was not considered an explicit policy of each school district
- 1978 The Indian Child Welfare Act was passed. Native American parents gained the legal right to deny their children’s placement in off-reservation schools
- 1982 Plyler v. Doe. A Texas law allowed the state to withhold school funds for undocumented children. The Supreme Court found that this law violated the Fourteenth Amendment rights of these children because it discriminated against them on the basis of a factor beyond their control, and because this discrimination could not be found to serve a large enough state interest.
- 1995 Hate Crimes Sentencing Enhancement Act. Allowed a judge to impose harder sentences if there is evidence showing that a victim was selected because of the “actual or perceived race, color, religion, national origin, ethnicity, gender, disability, or sexual orientation of any person”
- 1996 California Proposition 209. Prohibited state governmental institutions from considering race, sex, or ethnicity in the areas of public employment, public contracting, and public education. Ended affirmative action in California
- 2010 Development, Relief, and Education for Alien Minors Act of 2010 (DREAM Act of 2010). Authorized the Secretary of Homeland Security (DHS) to cancel the removal of, and adjust to conditional nonimmigrant status, an alien who: (1) entered the United States before his or her 16th birthday and has been present in the United States for at least five years immediately preceding this Act's enactment; (2) is a person of good moral character; (3) is not inadmissible or deportable under specified grounds of the Immigration and Nationality Act; (4) has not participated in the persecution of any person on account of race, religion, nationality, membership in a particular social group, or political opinion; (5) has not been convicted of certain offenses under federal or state law; (6) has been admitted to an institution of higher education (IHE) or has earned a high school diploma or general education development certificate in the United States; (7) has never been under a final order of exclusion, deportation, or removal unless the alien has remained in the United States under color of law after such order's issuance, or received the order before attaining the age of 16; and (8) was under age 30 on the date of this Act's enactment.
- 2012 Deferred Action for Childhood Arrivals (DACA). Secretary of Homeland Security announced that certain people who came to the United States as children and who meet several guidelines may request consideration of deferred action for a period of two years, subject to renewal. They are also eligible for work authorization

- 2017 President Trump issued a series of discriminatory executive orders banning Muslims from travel to the United States. The first was Executive Order 13769 Protecting the Nation from Foreign Terrorist Entry into the United States, also known as the Muslim ban; the Supreme Court allowed the third iteration of the Muslim ban to stay in place pending further legal challenges. Separated American families.
- 2018 Deferred Action for Childhood Arrivals (DACA) rescinded by President Trump. Left nearly 700,000 Dreamers eligible for deportation. Was to be effective as of March 2018, but a Supreme Court ruling postponed the effective date to October 2018
- 2020 Memorandum on Excluding Illegal Aliens From the Apportionment Base following the 2020 Census issued by President Trump