IGNITE

MAGIS

A STUDENT DEVELOPMENT JOURNAL

Volume 12
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Seattle University
MAGIS: A Student Development Journal
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Editors' Note

Dear reader,

This peer-reviewed journal is the culmination of scholarly, reflective, and personal works from constituents of the Student Development Administration (SDA) program at Seattle University. This year's theme, **_Ignite_**, focuses on how our practice as educators within the field of education is inspired by our experiences, our identities, and our passions. Through this iteration of the journal, we hope to bring the true spirit of Jesuit education and tradition to light. We are a field of many voices and motivations and delving deeper into what inspires us makes our practice more authentic and vulnerable. This cumulative work would not have been possible without the contribution of the SUSDA community, faculty, and the editorial board.

On behalf of the editorial board and Michelle Barreto, the Associate Editor, we are thankful for everyone that contributed to _MAGIS: A Student Development Journal_ this year.

This work is dedicated to the students who motivate us to be more reflective and engaged educators and scholars.

In solidarity,

Jalen M. Smith

MISSION
MAGIS: A Student Development Journal is the peer-reviewed academic journal for the Student Development Administration program at Seattle University. Published annually and entirely student-run, the journal showcases scholarly and reflective writing by SDA students, alumni, faculty, and student affairs professionals. Following the Jesuit tradition of academic inquiry, _MAGIS: A Student Development Journal_ is committed to creating the premier forum within Jesuit higher education for dialogue on the theory and practice of student affairs.

VISION
The vision of _MAGIS: A Student Development Journal_ is to represent the Seattle University College of Education and Student Development Administration program as a scholarly and reflective resource for student affairs graduate students and professionals in Jesuit higher education.

Editorial Board and Acknowledgments

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MAGIS 12th Edition: A Foreword

Erica K. Yamamura, PhD, Associate Professor,
Student Development Administration
Seattle University

This volume of MAGIS provides an opportunity to explore meaning and purpose through its theme "Ignite." As you read and view the contents of the journal, may you reflect upon your own journey—connecting to the people, places, and spaces that ignite your professional purpose. May you also open your mind to the new ways in which we engage as agents of social change to create more inclusive, diverse, and academically enriching spaces with and for our students.

REFLECTIONS

A Conversation with Dr. Tim Wilson, Assistant Vice President for Student Development at Seattle University

Written by Jalen Smith, *Seattle University*
Interview conducted with Dr. Wilson's approval

It was a pleasure to sit down with Dr. Wilson and learn more about how his professional journey has been impacted during his tenure at Seattle University. In the spirit of the MAGIS theme of Ignite, it was important to identify an educator that can speak to their evolution as a scholar and professional. Dr. Tim Wilson will be transitioning into a new role as the Dean for Student Affairs at the University of Washington, Bothell in July 2018. See below for more detail of his Seattle University experience through his vision.

How has your time at Seattle University enhanced your practice?

When Dr. Wilson began his tenure at Seattle University in 2004, he initially began as the Director of Student Activities. In response to this question, Wilson notes that being at Seattle University gave him the freedom to try out new ideas and techniques as it comes to advising and implementing new programs. Some examples include advising SEAC (Student Events and Activities Council) and rethinking established programming models at Seattle University.

Upon arriving in his role as Director of Student Activities, Wilson found that "nothing was written down" in terms of how to do his job, which he felt gave him the latitude to be creative and innovative in his practice. Wilson framed his experience as gaining "practical courage" and the privilege to be informed and "gutsy" when it came to creating new practices and ways of being engaged as a professional at Seattle University.

What does an education from Seattle University mean to you?

In addition to his many responsibilities at Seattle University, Dr. Wilson has also acted as an adjunct faculty member for the Student Development Administration (SDA) program over the years. Specifically, he has taught courses such as Foundations of Student Affairs and Student Development Theory.

In response to this question, Wilson stated that an education from Seattle University empowers understanding of the practical and ethical issues within higher education. Wilson also added that the SDA program in particular gives students the opportunity to discover—and work towards—the highest human ideals as educators and practitioners. What was inspiring about Dr. Wilson's words was his indication that an education from Seattle University motivates students to identify areas of growth and then work to remedy these areas to work for "something greater beyond ourselves."

What are areas of growth that you see at Seattle University or SDA? What recommendations for improvement do you have?

Dr. Wilson underscored the importance of partnerships with other schools with SDA, such as the School of Theology and Ministry. Wilson's hope is that this partnership with SDA would empower students to pursue campus ministry and serve the field in a diverse, nontraditional, way. Wilson heavily emphasized the need for partnerships across campus, such as with the Albers School of Business with SDA in order to train students to work within the private sector. This will, according to Wilson, allow Seattle University to "rethink the way we educate" students.

What's next for you?

Dr. Wilson has recently accepted a position at the University of Washington, Bothell, as the Dean of Student Affairs. As he transitions into this new role, he hopes to take with him the spirits of professional courage and collaboration that he was gifted with during his tenure at Seattle University and within Jesuit education.

Tim Wilson, PhD, has been at Seattle University for 14 years. During this time, he has served in many capacities, including the coordination of recruitment for the SDA program. We are excited to watch how his career continues to develop.

The MAGIS editorial staff is deeply grateful for Dr. Wilson's contribution to the 12th edition of MAGIS: A Student Development Journal.

Those Darn Millennials

M.J. Avery Whittington, *Seattle University*

Millennials have been treated as a marginalized population in society, one to be managed and assimilated. But we have the option to take control over our futures and actively shape the word we're in. We're more educated, more politically engaged, and according to various news outlets, we're killing different industries by a whim.

We're entering a time when it's not uncommon to meet a college freshman who was born in or even after the year 1999. Which means that the field of student affairs is quickly approaching a new challenge on campus: millennials. If we were playing a word association game, millennial would probably elicit phrases like social media, entitled, internet, challenging, and participation trophies. As a young student affairs practitioner, I've already been asked a number of time to speak on behalf of my whole generation to give reasoning for why we aren't fitting into this culture crafted by generations past. Why we prefer to send a Facebook message rather than make a phone call, why we prefer to use that same platform to engage in critical conversations instead of in a seminar room on campus. As a millennial, I can't deny that there's a part of me that is excited that our new ways of being are shaking things up. I can't

but have a deep hope and faith in our generation to change the landscape of higher education, this country, and this world.

Despite being made to feel like we don't have control over the narrative in this country, Millennials have grown to be the population with the most citizens able to vote. We are more politically engaged but in more nontraditional forms like consumer activism and social media engagement and feel less loyalty to political parties but are seeking solutions, despite what party they may come from. Not only that, we are more likely than any past generation to hold a college degree, a fact that directly challenges the lazy narrative of millennials presented in mainstream media. But I don't think many millennials you would come across would need polls and research data to know that these negative adjectives assigned to us don't have the effect of us hiding in assimilation with our tails between our legs, they embolden us to break the norms. In our culture of memes and whole conversations in GIFS (pronounced as you wish), it may seem like we can't take ourselves seriously, but a surge in everyday conversations about gender expression, climate change, political values, consumer activism, and countless other substantial topics shows me that while they

may be shrouded in jokes, we want to and do have some things to say about the world we live in.

We're on the verge of a paradigm shift – an important change that happens when the usual way of thinking about or doing something is replaced by a new and different way. Change is scary and uncomfortable, but comfort and familiarity may be the opportunity costs of unimaginable opportunities. They say that 85% of jobs that will exist in the next 12 years don't exist yet. We're preparing for a future that's uncertain. We have to lean into and rely on ourselves. Find strength within our communities, whether those be on our campus or our newsfeeds.

Millennials, this is your call to action: Don't be afraid to ask why, encourage and drive for innovation, do things differently, and don't be afraid of anyone asking why. When they tell us we spend too much time on our phones, let them know that our communities aren't geographically bound like those of generations past, but that doesn't mean they aren't genuine. When they shame our requests of safe spaces, take pride in our concern for the mental health of one another and fight for radical compassion. If our institutions aren't serving you in the ways you need, demand it. Learn the policies, the systems, the traditions, and turn them on their heads.

We've reached the point when we can no longer deny the rising voice of millennials taking over our campuses. As a professional and a peer, I couldn't be more excited of the challenge that this groundbreaking generation is bringing to higher education and the rest of the world. I can't wait to live in a time that is uniquely, unabashedly, and radically millennial.

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Avery Whittington will complete his Master of Education degree in Student Development Administration at Seattle University in 2018.

White Spaces, White Tears

Alyssa Muñoz, *Seattle University*

These spaces are not ours. They'll remind you.

Not the bus ride home, not the home you'll never own.

The music playing in your ears. It's all theirs.

Sit down. Sit back. This isn't the time for clap backs.

You tried to speak. Speak again.

Tomorrow, they say. But the todays never end.

Gratitude is the word. Rinse, repeat.

Wash till your tongue is too swollen to speak.

Don't you know, your words sound better from their mouths.

Don't you know, your fears look better turned inside out.

Drowning out our histories, our culture is theirs to own.

Their voices pounding in our ears. Sit there just for show.

You thought you had a voice, a space. Too naïve, you forgot your place.

Pride trickling down, our words stumble on uneven breath.

Hush that pretty brown mouth, they say. Till there are no mouths left.

When the tears tiptoe in, let them rush against your skin.

Strange how they seem so unlike yours. White waters rushing in.

Salt stinging your fingers. A drowning too quick to hear.

These spaces. Their spaces.

We are drowning in their tears.

Alyssa Muñoz will complete her Master of Education degree in Student Development Administration at Seattle University in 2019. This piece reflects the author's authentic thoughts, feelings, and personal reflections as they relate to navigating spaces historically not meant for her.

Reflections

Tasmia Moosani, *Seattle University*

As a first-generation college student, I have faced various challenges and experiences that I have both overlooked and appreciated. I have had to juggle my different identities in and out of the home, worried about disappointing my parents when transitioning to this college life as well as inevitably assimilated to the country they've raised me in, and trying my best to not get lost as I got pulled from all of my intersecting identities. To me, being a first-generation student has been extremely difficult because I had to find my own self while satisfying other people's expectations. By expectations, I mean the pressure to be perfect in two different worlds that I exist in.

My first world is at home with my family. I go home on the weekends or holidays and I must protect this image of me: that I am a successful woman who was the first to leave for college, that I am doing well, and I am still a fully practicing Pakistani Muslim. As I drive back to my undergrad, or my second world, I must be the perfect, first-generation, low-income student with perfect grades and multiple involvements on campus.

As a Pakistani woman, I have had to break various cultural barriers and norms. In high school, I was told I had four waivers to apply to colleges and universities for free. I navigated through this entire application process by myself since no one else in family had any knowledge of this. After applying, I was set on going to college. Yet once I got accepted, I had no idea how I was going to tell my family that I was moving out for college in six months. Before me, no one else in my family had to go through the process of moving out for college. When I had this conversation with my family, they were speechless, seeming to oppose the idea rather than being proud of my accomplishment. However, I did not blame them for their reactions since this was not traditional in the family. It was very new to them like it was new to me.

As a first-generation student moving into the University of California, Irvine, I had broken a cultural barrier. Yet at the same time I opened an internal struggle within me. No matter the challenges I faced (i.e. financially, emotionally, etc.), it was difficult for me to reach out for help because there was a lot of pressure to succeed and be the first in my family to accomplish my goals. In addition, I can open opportunities for future women in my family and even future women in the Pakistani culture overall.

Being a first-generation also Muslim set a similar tone wherein I had to face religious barriers. I had to navigate through college as a first-generation Muslim needing to prevent adding to the negative connotations that the

media already imposes. As a result, I was faced with the challenge of not only worrying about myself in public, but also my parents back at home. I often dealt with uncertainty as to whether my family was safe or not because of the racism that surrounds Muslims in America. Conversations around my religion always had to be positive and I also had to reflect being a perfect Muslim. I find myself to be very spiritual but in front of society, I feel as if I have to the best Muslim possible to break the stereotype in the media.

Being involved on campus, juggling multiple jobs, doing well academically, keeping in touch with my Pakistani Muslim side, and making sure my family was also doing well back home were some of the things constantly on my mind. Being a first-generation, low SES student meant looking for employment as soon as I got to college. That is, on top of managing my academics and even if I am already failing, I still had to continue working to support myself financially. Coming from a low socio-economic background, I did not feel ready for college and did not have the resources necessary to succeed in college. There was this inner struggle in me where I felt like I was not smart enough or good enough compared to other students to be in college. After my first quarter in college, I was on academic probation. I was not raised with this idea that asking for help is a good thing and even if I did want to ask someone for help; I felt ashamed and did not even know who I would go to.

I kept to myself and thought I could figure it out on my own. Eventually, I reached a point where I had to ask for help. It was then that I fortunately met some amazing mentors that sparked my interest in getting to know every single resource offered to me on campus. I began to realize through these mentorships the systemic issues within higher education and how I could have fallen through the cracks like so many marginalized students do. I tried my best throughout the rest of undergrad and I was the first to graduate in my family with a bachelor's degree. However, getting the degree did not mean I had overcome my internal struggle with my identities. That is a struggle I continue with even today.

I am a first-generation college student and a low-income Pakistani woman and Muslim student. My first-generation status intersects with my multiple identities. Each identity comes with a different challenge and barrier I must break through. Now in graduate school, I am still working to understand the intersections of my identities. What I do know is that I am very proud of all my identities. I want to grow not through the expectations of the identities I possess, but through my own expectations.

Tasmia Moosani will complete her Master of Education degree in Student Development Administration at Seattle University in 2019.

Reflection

Karandeep Sandhu, *Seattle University*

While I don't have a vivid memory of this, my mother always talks about how she brought me to this country when I was only nine months old. However, what I do remember was slowly growing up outside of Detroit, Michigan and not being able to speak my native language at school. How could I? There was no one for me to speak it with. At home, my parents were working countless hours trying to provide us the best life they could. They did not have the time to spend with me and my sisters, let alone speak Punjabi with us. It was also extremely difficult for us to leave our homeland and come to a place that is not only foreign to us, but we were foreign to everyone else. Eventually there came a point when I would come home and not be able to say a single thing in Punjabi.

My mother and father came to the 'Land of the Free' in order to create a better life for themselves and our family. Yet their having to work overtime at factories and restaurants in order to put food on the dinner table had negative consequences for my cultural identity. Between the hard and long hours of work, my parents realized that I had no relationship with my Indian heritage. It was embarrassing for them to know that I didn't know how to speak Punjabi or that I didn't even want to associate with Indian culture. As I grew older, I recognized that my family wanted to pass on their culture so that I might someday pass it on to my children. While I very much value my Indian culture and heritage today, my context when I was younger made it difficult to accept me for who I am.

Another difficulty of being an immigrant child and what hindered my multicultural competence is that my parents held a lot of racist, homophobic, and sexist values. Anti-blackness in my family was very prominent and I even held this view for a brief period of time. My family constantly told me that Whiteness is the pedestal for greatness and that people of color (especially Black people) are lazy and incompetent. How was I supposed to express injustice to my loved ones? My family upholding White supremacy impacted my ability to be multiculturally competent and self-identity as Indian-American.

My internal oppression and lack of self-identity as an Indian-American prompted my mother and father to send me to Punjab, India during the third grade. I would spend a year on my aunt's farm going to school and learning how to speak my native tongue. Being around

people who looked like me, ate the same food as me, spoke in Punjabi, and had the same religious beliefs as me impacted me greatly. My parents sending me to India to regain a sense of my culture and heritage was a positive experience for my multicultural development. This experience would begin to set the foundations for improving my multicultural competence by slowly growing a sense of my own cultural identity as a Sikh, Punjabi woman.

When I eventually came back to the United States, I had to integrate back into a society that was not welcoming to my identity, stalling my own development. During sixth grade, I became best friends with a White girl named Shelby who shaped my life until high school graduation. She would inform me that curry and rice was not an acceptable meal to eat because it smelled bad and it was "weird." One day, I realized through a mutual friend that Shelby didn't want to come to my house because she didn't want the scent of "smelly Indian food" on her clothes. Her words and her White privilege impeded my multicultural development and I believed that Whiteness dictated what was right and what was wrong. I would later realize that inclusivity does matter, and that my inferiority complex came from a lack of inclusivity in my K-12 educational experience.

It wasn't until I attended Central Michigan University, my alma mater that I will dearly hold in my heart forever, that I really developed not only as a student, but also as an individual. Being exposed to salient identities different from my own allowed me to break misconceptions I had learned growing up. Meeting people that were not heterosexual and gender non-conforming really opened up my eyes to communities I had not previously paid any attention to. I learned the importance of pronouns and how to use them in order to make people feel included. So many social justice issues that were brought to light really enhanced my multicultural competence, including advocating for my LGBTQ+ friends, being educated on what Refugees have to endure, and combating Islamophobia against my fellow Sikh and Muslim brothers and sisters. If I was not willing to recognize the boundless forces of oppression put on various groups of people, how can I even begin to serve my students? Understanding the diverse and wide-ranged lived experiences of others was a necessary skill I developed throughout my undergraduate experience.

As much I loved my experience at Central Michigan University, it was a predominantly White institution and I had to figure out if and where I would fit on campus. I am a First-Generation college student and I didn't always believe I deserved to be where I

was. I often ran into issues with my salient racial identity throughout my educational experience. In addition, I never saw people that looked like me doing the things that I wanted to be doing. A lack of representation visually hindered my multicultural development. However, I eventually found my community at Central Michigan University of diverse people of all social identities, and I even developed my self-identity as an Indian-American woman. This gave me the persistence I needed to eventually get through the tough times at college.

I share my story with hopes of highlighting the importance of advocating for all students, but especially marginalized students who need consistent support wherever they can find it. Even with the current social and political climate, let us remember that according to Martin Luther King Jr., "injustice anywhere is a threat to justice everywhere" (1963). We must recognize not only the value of multicultural competency, but in addition leverage Community Cultural Wealth to counter dominant ideology and uplift the lived experiences of students of color (Yosso, 2005). Our experiences in the Student Development Administration program at Seattle University have encouraged us to hold institutions accountable for their systematically

oppressive policies. I have come to realize that I can carry the good parts of my culture forward and be proud of it. Shed the oppression from within and use it to elevate your students, colleagues, and loved ones to a better position of equity and justice.

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Karandeep Sandhu will complete her Master of Education degree in Student Development Administration at Seattle University in 2019.

SCHOLARLY WORKS

Student Success and Inclusive Excellence

Jalen Smith, *Seattle University*

For this analysis, student success for inclusive excellence can be defined as the summation of resources, support strategies, and initiatives that cultivate the empowerment of marginalized student populations (e.g. students of color, LGBTQ+ students, "nontraditional" students, first-generation students, and underrepresented groups) to persist until degree completion or the procurement of skills and knowledge that will advance critical thinking and self-reflection.

Keywords: inclusive excellence, student success, retention, assessment

Introduction: Student Success and Inclusive Excellence

The higher education academy is built with a variety of institutional typologies in place. Student success within the context of inclusive excellence requires institutional change and evolution in order to place the students' needs at the forefront of their respective developmental journeys. The Association of American Colleges and Universities (AAC&U) determines that a "high-quality, practical liberal education" is seen as the benchmark for excellence in many educational organizations—spanning beyond just academics ("Making Excellence Inclusive," n.d., para. 3). However, the AAC&U also adds that in order to make excellence an inclusive concept, it is crucial to pinpoint inequities that threaten student success and learning ("Making Excellence Inclusive," n.d.).

Additionally, student success within the context of inclusive excellence requires formal assessment practices to understand who the stakeholders within these best practices are, and how actionable, intentional data can influence the concept of student success (Kuh et al., 2015). Finally, collection of this information will lead to a culture of continuous improvement within an institution or assemble a climate of positive restlessness (Kuh et al., 2010).

Integration and Synthesis

Kuh et al. (2015) claim that many institutions of higher learning operate with a "culture of compliance" when collecting assessment results (p. 5). In other words, data is collected in an attempt to meet standards of outside entities, such as those that influence accreditation and funding, and not necessarily for the benefit of student development or success. Therefore, it is important to

acknowledge that campuses should be moving towards a model of collecting information that uses evidence in a sustainable manner that benefits the maturation and longevity of impactful programs for students (Kuh et al., 2015). The usage of guidelines modeled by other institutions, such as those noted as DEEP (Documenting Effective Educational Practice) institutions and other scholars within the field can assist in highlighting how to promote successful and inclusive practices to a variety of institutional contexts and under varying conditions (Kuh et al., 2015; Kuh et al., 2010).

Through exploring the opportunities of three different institutions, practices emerged that exemplified inclusive excellence and promoted positive outcomes for individual student success. San José State University, Santa Clara University, and Stanford University each possess unique qualities, ranging from student demographics to the caliber of institutional reputation.

San José State University and the Educational Opportunity Program

In order to deconstruct barriers that place limitations on the upward mobility marginalized students can obtain, it is important to enforce standardized systems and resources to convey unified messages. An example of work towards unification is the Educational Opportunity Program (EOP) at San José State University (SJSU). SJSU is a public, four-year research institution in an urban setting. SJSU has built in inclusive excellence and student success to its mission.

SJSU's commitment to excellence within its mission corroborates Kuh et al.'s (2010) notion that an institution's values help translate a clear image and sense of "common language" that everyone shares (p. 298). Furthermore, SJSU is part of the larger California State University (CSU) system, which consists of twenty-three institutions of higher education ("University Snapshot," n.d.). Within the CSU system, the EOP is implemented in some capacity at each of the twenty-three institutions, including SJSU. SJSU is a minority-serving institution with 41.2% of its total students identifying as Asian or Asian American, and 26% identifying as Hispanic ("University Snapshot," n.d.). The EOP's mission at SJSU is focused on uplifting and catering to first-generation student needs, such as through "academic, admissions, or financial support" ("Educational Opportunity Program," n.d., para. 2). Furthermore, upon interviewing the current director of EOP, Dr. Debra Griffith, it was revealed that the EOP at SJSU also seeks to cater to individual student needs through intrusive advising, which is a tactic particularly beneficial to underrepresented student groups or those who have been traditionally marginalized within

higher education (Heisserer & Phil, 2002; Kuh et al., 2015). When asked how the EOP delivers to first-generation students who may also identify as people of color, Dr. Griffith explained that the focus of the EOP at SJSU is to dig deeper into the narrative of a student's placement in the program. From the interview, Griffith stated that she does not want to see a student's race or status as first-generation as their only unique identities; instead, she wants to know what inspires them and challenges them as an individual, as that is the true driving force for the success of the EOP. Yosso (2005) determines that cultural wealth for marginalized students allows them opportunity to navigate these unforeseen environments and the EOP serves as a vehicle for this theory and provides backing for Griffith's thinking in valuing individual diversity of the student. Upon discussing Yosso's cultural wealth model, Griffith determined that navigational capital is very salient to the outcomes students receive at the EOP.

The most telling aspect of the success of the EOP is the consistent increase in retention for those involved in the program. While Dr. Griffith noted that graduation rates are not the primary focus for her involvement with the program, the statistics reveal a steady increase in the number of students that return to the program every year ("EOP by Cohort data," n.d.; see http://www.sjsu.edu/eop/about-eop/statistics/EOP%20Data.pdf). Furthermore, Griffith cited that her staff has seen a consistent increase in students (and alumni from the EOP) moving on to become leaders within the campus community. Griffith's testimony reflects the success this program has had on SJSU's first-generation student population. This successful retention appears to be promoted by the services that Griffith spoke to, citing the belief in the individual student narrative that promotes persistence and self-reflection if given the proper resources and advising opportunities (Kuh et al., 2010; Yosso, 2005). As noted by Romando Nash, the Associate Vice President for Student Services, the EOP seeks to embrace the individual student story and learn to understand what allows them to succeed, even if the learning means a reconfiguration of established departmental practices.

Strengthening the EOP. At SJSU, there is an obvious push to incorporate diverse programming into the fold from the Division of Student Affairs. For the EOP, it would be beneficial for the organization to partner with other groups that provide diverse programming for underrepresented student groups that may also identify as first-generation. Astin's (1984) theory of student involvement posits that if many resources are brought together in one place, it can empower "student learning and development" (p. 520).

Similarly, Kuh et al. (2010) outline the drive to "harness the expertise of other resources" on DEEP campuses that present in a variety of ways (p. 312). One example of a program at SJSU that works with first-generation students is GENERATE, which developed in 2014 as a pilot program. As a result of this program, it was adopted into SJSU's MOSAIC Cross Cultural Center and still strongly persists to this day ("GENERATE: First-Generation College Student Program," n.d.) Throughout Griffith's discussion of campus partnerships for programmatic means, there was no mention of MOSAIC or GENERATE. Romando Nash offered the additional example of many directors and leaders within SJSU's student affairs division convening multiple times a year to discuss how to improve practices. While this is a great opportunity to collaborate and become familiar with SJSU's mission and values, it muddies the waters when it comes to who is "in charge." It would benefit SJSU to have one or two key leaders to cover programming for multiple areas in order to steady the process and promote standardization (Kuh et al., 2010; Patton et al., 2016). SJSU is large; and with a campus population of over 32,000 students, it is pivotal to neatly create programming models that are accessible and clearly understood to the campus en masse.

This decentralized nature of SJSU is representative of the entire California State University system. Seeing that the EOP is a component at most schools within the CSU system, it may be beneficial to have more intentional programming to promote the goals and capabilities of the EOP across CSU instituions. For example, it would be a worthwhile opportunity for SJSU EOP students to network and ally themselves with other students who may share similar identities in similar programs. For example, California State University at Monterrey Bay (CSUMB) has been identified by one of the DEEP institutions (Kuh et al., 2010). SJSU could share resources with CSUMB through a variety of platforms, such as creating online groups via social media to adapt services to an increasingly technological society, but a platform that has been proven to be successful for underrepresented student populations (Heisserer & Phil, 2002; Merriam & Bierema, 2014). Especially for first-generation college students, obtaining a chance to understand how their experiences at SJSU are similar and different from others within the same system is key for the development of critical thinking. Furthermore, this could promote alignment with their own institution's mission, thereby creating a strong sense of unity and belonging, per Patton et al. (2016).

Application to various institutional contexts. While the EOP is a strong force that drives programming for marginalized student groups, it is important to consider how this initiative would present itself within the context of an institution without as much robust diversity or intentionality to underrepresented populations. At SJSU, where a majority of students are either Latino/Latina or Asian/Asian American, there is a loud charge to advocate for racial and ethnic justice in student services work ("University Snapshot," n.d.). However, to continue the success of the EOP and programs like it, it must be adaptable and ready to navigate a variety of institutional types and climates. Kuh et al. (2010) determine that no one campus environment is "monolithic" (p. 273). Dissent is a common theme for higher education intuitions, but there is a point when difference of opinion can engender stagnation. In the example of a community college with limited resources, it would serve Kuh et al.'s (2010) point to partner with those within the local community as added layers of support and guidance. These partnerships could provide robust opportunities to explore the values students wish to build upon, and it could offer service-learning opportunities outside of the classroom to enhance the academic experience (Kuh et al., 2015; Pike, Kuh, & Gonyea, 2003). First-generation students (such as those serviced by the EOP) could learn to trust and depend on their local community and engage with resources to become stronger and more conscientious leaders.

Santa Clara University and LEAD Scholars

Santa Clara University (SCU) is a private, four-year, Jesuit Catholic institution in the heart of Silicon Valley. According to Fall 2016 undergraduate enrollment, there were 5,438 students accounted for in the numbers, but over 9,000 undergraduate, graduate, and professional students in total ("At a Glance," n.d.). SCU also houses the LEAD (Leadership, Excellence, and Academic Development) Scholars program ("About," n.d.). The LEAD program allows first-generation students of color and undocumented students to have access to resources, such as financial aid and housing, that will allow them a comfortable transition to college ("About," n.d.). LEAD differs from SJSU's EOP in that it is more specific in the types of students involved; there is a push to incorporate students of color at a predominantly White institution. The director of LEAD Scholars, Dr. Erin Kimura-Walsh, stated that there is a strong sense of community within the LEAD program. With the established definition of inclusive excellence, the LEAD program takes students with diverse identities and circumstance and connects them with the appropriate support

that encourages persistence through the higher education academy. Furthermore, LEAD Scholars offers support through staff advisors that challenge students to get involved with their campus community and seek out resources they find beneficial.

The LEAD Scholars initiative creates a community of critical thinkers based on intentional education and programming. This is measured based on the learning outcomes that the program has developed and how they charge their students with being agents of change. Kimura-Walsh did note, however, that measurements of learning outcomes for LEAD has been a challenge, as it has been hard for intangible qualities such as "belonging" and "mattering" to be quantitatively documented. It is also important to note that the LEAD program operates based on funding from the Office of the Provost at SCU and the Koret Foundation ("The LEAD Scholars Program," n.d.). Based on very intentional evaluations and regular assessments of the programs from both students and staff involved, the funding is renewed for future academic years pending satisfactory results. This provides an example of actionable evidence from data collection, but also reinforces a culture of compliance regarding assessment being placed into the hands of distinctive end users, which can lead to a dampening of future assessment practices (Kuh et al., 2015).

Strengthening LEAD scholars.
Given the small nature of SCU and the commitment to holistic education, it would be beneficial to partner with other local Jesuit Catholic institutions to create a leadership summit dedicated to LEAD Scholars. The purpose of the summit would be to expand students' knowledge around the other Jesuit Catholic missions and institutions within the state of California. Chickering and Reisser (as cited in Patton et al., 2016) add support to expanding on a perceived institution's mission by observing similar organizational climates, stating that institutional objectives that staff recognize and follow can provide a "greater consistency in policies, programs, and practices" (p. 299). Therefore, if students are spectators to similar Jesuit Catholic entities displaying the same values of holistic education and care for the individual, as Kuh et al. (2010) determine, it could lead to more critical self-reflection and trust for the institution. This increased sense of trust could empower more retention and persistence until graduation if students have a deep sense of trust for the mission and perceived values of SCU.

Another aspect that would strengthen the LEAD program would be a stronger incorporation of SCU top-level administrators to create a culture of buy-in. Kimura-Walsh noted that the majority of the work is placed on her to promote and publicize the service for

incoming students. To create a more egalitarian approach, it would be a great opportunity for deans and leaders to make their influence known in LEAD Scholars spaces. Kuh et al. (2010) describe that successful DEEP institutions chose institutional leaders that are not only a good fit for the particular school, but the campus culture and "institutional trajectory" it hopes to move towards (p. 309). This, in turn, would show the students that, while they are in a foreign environment, they are welcomed and wanted at SCU. Moreover, institutional leaders that provide backing and support for these vulnerable populations can work to alleviate fatigue with staff and promote a culture of excellence within working conditions.

Application to various institutional contexts. SCU is a small, private institution, which makes the influence of programs like LEAD very prominent on a campus community of this size. It is important to understand, however, that institutions that are larger and not religious-based may lack a sense of unity and common vision. Chickering and Reisser (as cited in Patton et al., 2016) highlight a concern about larger institutions taking away a student's sense of personal development, stating that "opportunities become attenuated for all" due to such high volumes of students on a campus (p. 301). Given LEAD's small outreach efforts and the

lack of depth within LEAD's mission and vision, it would be helpful to modify this charge to make it more robust for a campus community that is more segregated in nature. For example, if a program like this were to be implemented at a larger public institution (e.g. University of Washington at Seattle with enrollment numbers nearing 50,000 students), it would be necessary to flesh out the mission statement of the program to allow the community to know exactly what types of services are offered. This assurance could be promoted by Kuh et al.'s (2010) notion that it is crucial to enact the mission and vision in some capacity. This is determined by both actions of the program (e.g. developing leadership trainings for first-generation LEAD Scholars) and the assessment of how constituents view the program exemplifying its mission (Kuh et al., 2010).

Stanford University and Assessment Practices for Success

Throughout its history, Stanford has gone through many transitions. It is a private, four-year, non-sectarian university and is regarded as one of the most "elite" institutions in the United States. According to 2016 enrollment numbers, 22.9% of undergraduate students identified as Asian or Asian American, 8.8% as Mexican/Chicano, and 7.8% as African or African American ("Diversity Facts," n.d.). The total number of undergraduate students

for 2016 came to 6,994 and for graduate students, it was 9,128 ("Diversity Facts," n.d.).

Stanford's reputation is one of global recognition, so it should be no surprise that international students are high percentages for both undergraduate and graduate enrollment (33.5% of graduate students identify as international) ("Diversity Facts," n.d.).

The diversity that is present on Stanford's campus has been a driving force for varied and creative assessment practices. Currently, the Haas Center for Public Service has created a separate assessment position within its department. This consists of one individual in the role of Program Assessment and Data Analyst, which is supervised by the Deputy Director Megan Swezey Fogarty. This position was created after careful consideration and reflection about the needs of the department, which caters to diverse student populations and community constituents. Upon interviewing Fogarty, it was apparent that assessment creates occasions to promote cognitive development in regard to informing a more just society. This aligns with the findings of Kuh et al. (2015), stating that many campuses are moving towards separate assessment offices to undertake data collection and analysis.

Strengthening assessment practices. Stanford is the second largest geographical campus in the world. The campus spans over 8,000 suburban acres and hosts its own city and zip code. From this, it is no surprise that the campus operates in a very decentralized capacity. As offices across the campus are spread out, so too are the various practices that are undertaken to assess the effectiveness of programs and University initiatives. For example, Lisa Pritchett, the Associate Director for Summer at Stanford, noted that there is a clear discrepancy between defining "assessment" and "evaluation. As a result, Pritchett stated that assessment could be used to monitor what can be added to create a culture of improvement, which Kuh et al. (2010) would coin as positive restlessness. Pritchett, however, utilizes an evaluative approach in her profession. She collects evaluations (via electronic Formstack accounts) from her Summer Resident Assistants, fellow staff members, and the Assistant Directors for Summer Session and uses this feedback to inform practices for the next summer quarter by debriefing results with fellow leadership (Assistant Directors for Student Services and Student Life). There are issues with this, though, because it appears that this format is both unorganized and disjointed with how other components of the Stanford campus operate. In addition, the Summer at Stanford program liaisons with many campus partners—all of whom are not offered a chance to evaluate the program's functionality.

Kuh et al. (2015) describe that cross-campus collaboration can be better organized if there are separate committees or chief academic officers in charge of assessment practices. The Summer at Stanford program has a new director, which has only been in his role for a few months. Given these fluctuations, it may be more beneficial to follow the Haas Center's approach and have one person or office dedicated to assessment and information collection. If the resources are not available, the recommendation would be to partner with campus resources devoted to assessment or with assessment-related experience. The Stanford Center for Assessment, Learning, and Equity (SCALE) partners with constituents across campus to promote the adequate implementation and collection of information. SCALE would be a prime resource for the Summer at Stanford program; it could advise on more effective information collection practices, based upon Kuh et al.'s (2015) criteria for actionable evidence. Fogarty reasoned that assessment is more relevant for unpacking the experiences for student staff of color and how they interact with diverse communities. Through these assessments, which come in the form of written program evaluations, Fogarty has been able to glean that students of color feel a sense of belonging when interacting with a community of diverse populations. Furthermore, these streamlined assessments have been able to recruit more empowered faculty that are passionate about service-learning courses, which Kuh et al. (2010) claim to be a characteristic of DEEP institutions. For Fogarty, she has seen a consistent increase in student satisfaction and retention to the program based on positive restlessness to create more innovative assessment techniques.

Applications to various institutional contexts. For creating assessment practices and specific jobs like the Program Assessment and Data Analyst for the Haas Center, this may not be as feasible at an institution with less funding and donor support that is present at Stanford. Therefore, it is imperative that growing initiatives and established programs integrate strong assessment practices within the missions of each institution. At smaller institutions unlike Stanford, there have been those identified—even if part-time—that can coordinate "assessment activities" (Kuh et al., 2015, p. 75). For a community college that wishes to be more intentional about a program's functionality, the best course of action may be to establish connections with those within leadership that can select and initiate entities capable of covering assessment duties (Kuh et al., 2015). The individual or office selected could build assessment and information collection into the curriculum of the program.

An example could be forming a mission for a given program and stating that there is a desire for continuous improvement, and Kuh et al. (2010) would recommend enacting this by following through and conducting assessments of the said mission.

Seattle University and Student Development Administration (SDA) Learning Outcomes

 San José and EOP. For this experience, I connected with the institutional mission and commitment to marginalized student populations. After attending a large, public, and predominantly White institution in the South for my undergraduate education, this was refreshing. Therefore, I saw SDA learning outcome #2, understanding students and student issues, to be most salient here. Walking around campus, every student I passed looked like me; the staff I met also looked like me. While I am aware that not everyone who shares these physical traits have similar personal identities, a sense of commonality helps to make you feel at ease. However, SJSU is very decentralized and I would have liked an explanation into SDA learning outcome #6, demonstrating and developing skills in leadership and collaboration. The research literature (Kuh et al., 2010) states the importance of collaboration across campus and functional areas, but I did not get this from

SJSU. I believe the institution works very deeply within their silos, and this idea has empowered me to challenge this notion at Seattle University, especially as the work I do within my graduate assistantship can be very isolating from other departments.

 LEAD and SCU. Two learning outcomes became apparent at SCU, most notably #5, adapting student services to specific environments and cultures; and #10, establishing and enhancing professional identity. Jeanne Rosenberger, Vice Provost for Student Life, informed me that her professional identity has been a malleable performance since coming into her position. With the LEAD Scholars program, Kimura-Walsh works within her own department, but Rosenberger stated that leadership is about inspiring leaders. So while Kuh et al. (2010 & 2015) advocate for "leaders" to be advocates for institutional initiatives, there is a point where leaders have to be advocates for other leaders. Rosenberger knows all of the directors at SCU by name and what they do, and that is inspiring to encourage growth and success for staff. For #5, I found the LEAD Scholars program as not being necessarily "adapted" to the climate of SCU, but I did see the environment of SCU open up to LEAD Scholars. For example, Kimura-Walsh informed me that students initially were hesitant of joining because they were afraid that others on the campus would

think they were receiving "special treatment." However, over the years, the culture around LEAD has changed to make the scholars feel empowered and accepted. Interpreting this learning outcome allowed me to see particular services in different contexts.

Stanford and Assessment. At Stanford, I had a difficult time understanding why there was such a negative connotation associated with assessment practices. For me, learning outcome #7—utilizing assessment, evaluation, technology, and research to improve practice—became central to my job. Not only did I have to perform assessments with my student staff, but I had to learn how to do this in a different environment that is very decentralized and relaxed on performance evaluations. I began to experiment with different platforms and conduits to promote information, such as online, paper assessments, and simple focus groups. It was helpful to connect with SCALE to learn more about teaching assessment to those with no prior assessment knowledge, but I am grateful to have had the guidance from external end users (SCALE) to inform my practice and expand on my knowledge.

Reflection Deconstruction of Barriers and No Success

One of the most essential takeaways from these site visits came from the understanding that, even if barriers are removed, that does not necessarily mean that every student will succeed. For the case of my definition, I saw inclusive excellence as the absolute totality of resources and programs that, after identifying key gaps in services and remedying said shortcomings, they would allow a student to successfully persist through to graduation. However, these visits radically redefined this idea of success equating to graduation and/or a degree. Success can be more relevantly defined as receiving skillsets that are practical, such as learning to budget for a family that depends on a student, in the case of the heavy commuter school of San José State University.

Professional practice implications. As a current graduate student within Housing and Residence Life at Seattle University, I must allow myself to feel the implications of a Jesuit Catholic education. Of the SDA learning outcomes, I found that this broadened my sense of fostering diversity, justice, and a sustainable world in regards to a Jesuit Catholic tradition. This was exemplified by practitioners describing that opportunities do not always equate to "success"; students can still face challenges regardless of abundant resources. For the students I work with while being on-call, when they face moments of crisis—maybe a mental health concern—their trauma does not dissipate when I offer them

resources. The trauma is ever-present for them, and that foundation was set for me during these visits. While an important part of my work is to simply provide resources and support, it is also important that students take away a critical analysis of their roles within a greater system and how they contribute to that ecosystem. As Natina Gurley, Assistant Director for Residence Life at SJSU stated, as long as the students in-residence leave the program with a sense of accomplishment and new obtained skills, then her job was successful.

Uniformity Empowers Growth

Through the visits that were conducted, it was readily apparent that most institutions operate within silos regardless of size. While I believe the saying "operating within silos" is tired, it is very true for many cases. For example, several professional staff interviewed stated that they were unaware of what events and programs were occurring outside of their department when asked how they work to gain more experience on assessment. From this, I am focused on how students may perceive resources when attempting to access services. Professional staff may be ignorant of resources due to lack of communication, such as Lester Deanes, Assistant Dean for Student Life at SCU, who mentioned that he was unaware of separate assessment offices on-campus until he was forced to begin implementing assessment

initiatives. Given this, I feel that it made me more informed with the SDA learning outcome focused on ethical leadership and integrity. This is due to my frustration with being met with the question, "Why is assessment so important?" at certain institutions. As a leader in the field, and as someone who was victimized within unfair assessment practices during my own undergraduate tenure, it seemed to be made an unimportant part of the process for several institutions. However, learning to lead with a sense of integrity helps to inform more dedicated and intentional practices to ensure student success.

Professional practice implications. Within residence life, a constant in my job is referring students to other campus offices for support. A prominent example is student conduct and creating assessments of students that are labeled as "at-risk." I am interested in student conduct, because it gives me a chance to perform outreach for students of concern and to guide first-generation and/or students of color through a process that may present many challenges to these specific marginalized groups. If I see patterns emerging with a specific student, I must be aware of the practices occurring within other departments, such as the Dean of Students office at Seattle University. If a student receives multiple alcohol violations, I must know to schedule a meeting with the director of Health and

Wellness Promotions so the student can seek assistance. And while it can be argued that institutional size matters, I believe intentionality also plays a role.

If I am to be offered a position as a residence hall director, I will make it a point to acquaint myself with many offices and campus partners. Additionally, I will familiarize myself with their practices that help students access resources and support, specifically for marginalized populations. I believe this is essential in creating a streamlined practice, and to ensure a seamless experience for students.

One example seen is from Stanford University, when the Associate Director for Student Services, Karen Wong, noted that the role of an educator is to model the experience for students so they hopefully learn how to follow and navigate the system on their own. Wong's description is very different from Pritchett's, who states that being hands-on is essential for learning and the positive outcomes for students. If there are contrasting views such as this within the same department, it would be confusing and overwhelming for students receiving this department's service—especially those who are first-generation. Wong's approach makes me apprehensive, because students that identify as first-generation have probably never made decisions like this, and to be left on their own from the

beginning could be traumatic. While I do not think it is necessary to guide the student through every layer of transition, it is important to have a level of support and encouragement to ensure success (Patton et al., 2016).

Individual Student Excellence

Returning to the idea of holistic education, SCU provided a lens through which the individual student experience must not be seen as in conjunction with an overarching identity. For example, professionals at both SCU and SJSU stated that while we, as practitioners, can see "first-generation" students at-large, each student has a different experience. In short, the intersectionality of lived experiences matters when catering to the individual student and promoting success.

During these visits, I would ask the question, "How do you see students of color being affected by your work?" And each time, the practitioner would discuss their experiences with individual students—either very privileged students of color, not so privileged, some who did not see their race and/or other identities as salient, and a host of other scenarios. It was incredibly impactful to hear these experiences, as it changed my perspective on simply putting students into a box based solely on being of a "marginalized" group.

Professional practice implications.

Personally, I identify as a student-centered educator. Most of my voice goes to advocating for student concerns and situations. I work to dismantle systems that could potentially be seen as oppressive and a hindrance to success. As a future educator within the field of student affairs, I hope to continue this approach by getting to know the individual student experience. I work best in one-on-one conversations and meetings, which is a prime opportunity to get to know a student personally. It is also important to not corroborate their experiences to inform where they can go. By this, I mean that while a student may be first-generation and Black, that does not mean that they are all struggling— uniformly—with the same issues. From personal experience as a Black, transgender, first-generation student, my experience was not the same as another student that shared my same identities. Therefore, as a result of hearing these professionals speak to "holistic education" and parsing through individual experiences, I began to understand that I must deconstruct and dismantle the ideas we have created around all students being recipients of the same services simply based on similar identities. The SDA learning outcome centered on adapting student services to specific populations became very apparent in this case, as I had to frequently reframe how I viewed student success for particular populations. Returning to an earlier assertion, simply because barriers are removed does not mean that students "succeed." It is the job of the practitioner to actively engage, discuss with the individual student, and assess the identified needs.

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Jalen Smith will complete his Master of Education degree in Student Development Administration at Seattle University in 2018.
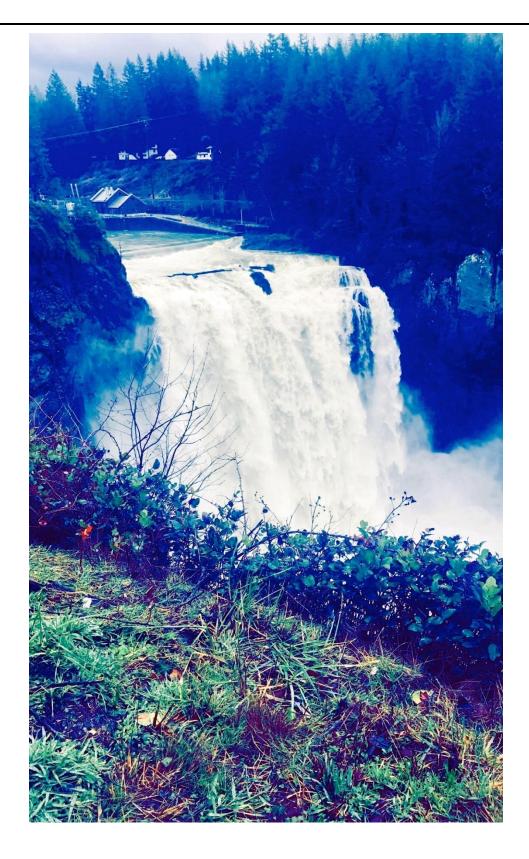
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Creation of an Undocumented Student Compensation Policy

Michelle Barreto, *Seattle University*

Willa Kurland, *Seattle University*

For this memo, we provide a brief overview of the law as it relates to undocumented students and their ability to work on campus, the full policy recommendation, and a SWOT analysis of the policy. The purpose of this policy is to provide guidance for supervisors within each division on how to compensate undocumented students for their work, create transparency channels for undocumented students, and address potential budgetary concerns that supervisors may have. With this recommendation, we hope to address any concerns and receive feedback to improve the experience for all University stakeholders.

Keywords: undocumented students, international, policy, finance, budget, law

Introduction and Overview of Topic

In a recent piece in Seattle University's The Spectator, undergraduate student David Morales-Rosales and others spoke on how Seattle University supported undocumented students. According to Morales-Rosales, while the university tries to be 'morally supportive', it does not offer undocumented students resources (Larson, 2018). This memo will recommend the implementation of a new internal policy for compensating undocumented students. This will provide undocumented students a tangible resource as well as align with Seattle University's mission, vision, and goals.

Due to the nature of their documentation status, undocumented students have unique needs, and as staff and faculty we must be mindful of the barriers they encounter as it relates to their ability to access resources (Nienhusser & Espino, 2017). Specifically, we know that some undocumented students face financial barriers due to their legal status, a lack of a social security number, and a lack of awareness about the Individual Taxpayer Identification Number (ITIN) (Sanchez & So, 2015). In 2016, the Seattle University Task Force on Diversity and Inclusive Excellence developed a final report that outlined goals and recommendations to promote a more inclusive

campus. In alignment with Goal Four, Initiative 4.C. within the report, Seattle University has dedicated itself to student retention and persistence of diverse students by increasing resources for wellness and retention-related services (Task Force, 2016). Recognizing the needs of undocumented students, we recommend the implementation of an undocumented student compensation policy.

For this memo, we provide a brief overview of the law as it relates to undocumented students and their ability to work on campus, the full policy recommendation, and a SWOT analysis of the policy. The purpose of this policy is to provide guidance for supervisors within each division on how to compensate undocumented students for their work, create transparency channels for undocumented students, and address potential budgetary concerns that supervisors may have. With this recommendation, we hope to address any concerns and receive feedback to improve the experience for all Seattle University stakeholders.

Overview of the Law

This section will outline and define what it means to be undocumented, highlight key differences between Deferred Action for Childhood Arrivals (DACA) and undocumented student, highlight the potential risks a student may face when pursuing traditional work, and

the foundation for why we believe students should be compensated on campus through scholarships and stipends.

Defining Undocumented Status

We utilize the Government Accountability Office's (GAO) definition of an undocumented person, being any foreign-born person who either entered the United States without legal permission or has remained in the United States beyond their authorized time (ASTHO, 2010). Undocumented individuals are not eligible for naturalization or permanent residency due to not maintaining legal status while living in the United States. Without a pathway to legal status, undocumented students interested in obtaining a postsecondary degree are not considered "qualified aliens" and are often ineligible for benefits that will financially support their postsecondary endeavors (Adams, 2015).

This is often due to provisions within the Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA). Under 8 U.S.C. § 1623(a) of IIRIRA, undocumented students are ineligible for federal financial aid or assistance (2015). In addition to federal benefits, local and state public benefits may be further restricted under the IIRIRA depending on local interpretation of federal law (2015). While Washington State has enacted law to provide state assistance through benefits such as the Washington Application for State Financial Aid

(WAFSA), undocumented students may still struggle to finance a college education and seek employment to mitigate accrued costs.

Beyond immigration status, undocumented individuals face risk when attempting to find employment in the United States. When applying for work, the employer will be obligated to verify the student's legal status through the I-9, a government form issued by the Department of Homeland Security (DHS) and the United States Citizenship and Immigration Services (USCIS) (Kennedy, 2017). While not submitted to either DHS or USCIS, the employer must keep the I-9 on record along with documentations that prove citizenship or work authorization (2017). In the event that Immigration & Custom Enforcement (ICE) conduct an on-site audit, students may be at risk for detainment or deportation.

In addition to the risk that students face, employers who knowingly hire undocumented individuals will receive costly fines from $110 to $1100 per infraction (Kennedy, 2017). Because of the burden of risk on both Seattle University and the student, we do not recommend undocumented students be hired on payroll. While students may choose to work for employers who will hire them "off the books" to avoid fees and potential audit threats, there are risks to the student, such as working below minimum wage or being

deprived of worker's rights (Sanchez & So, 2015). As such, we recommend that an alternative compensation benefit be implemented.

DACA vs. Undocumented Students

In 2012, the Secretary of Homeland Security announced that individuals who entered the United States as children may request consideration for deferred action regarding removal action (USCIS, 2012). While these individuals do not gain lawful status, this new announcement, also known as Deferred Action for Childhood Arrivals (DACA), delays the possibility of deportation. If a student qualifies for DACA, they may also apply for an EAD card, which would give them employment authorization granted by USCIS. (USCIS, 2012)

While DACA provides some protections to undocumented individuals, the status of DACA makes it an unreliable solution and not inclusive of all undocumented students. In September 2017, the Trump Administration rescinded DACA, only for this decision to be partially reversed by federal court orders in early 2018 (USCIS, 2018). In addition, DACA can only be offered to those who meet specific criteria as outlined on USCIS (USCIS, 2018). These guidelines are not inclusive of all undocumented students who do not meet the age or specification requirements listed. Therefore, we believe that relying on DACA as a solution to undocumented student

compensation does not provide enough support to our students.

Plyler v. Doe & Educational Benefits

To further understand the historical context and case law regarding our policy proposal, we find it important to examine Plyer v. Doe (1982), which prohibits states from denying K-12 school children a public education. The decision of this case remains a basis for the importance of college access for undocumented persons. Education is clearly important for social and economic mobility and denying any student the opportunity for public education is a violation of the equal protection clause of the Fourteenth Amendment (Plyler v. Doe, 1982). Additionally, denying education further perpetuates social stratification and is detrimental to society at large. Thus, providing stipends or scholarships can be considered an extension of an educational experience that will further a student's upward mobility and educational opportunity.

Undocumented Student Compensation Policy Proposal

Students who are 1) undocumented, 2) not DACA recipients and 3) ineligible for an Employment Authorization Document (EAD) may be eligible to apply for leadership, research, or career formation opportunities while also receiving compensation in the form of a stipend, grant, fellowship, scholarship, or cash award.

Why Scholarships and Stipends?

According to United States Citizenship and Immigration Services (USCIS), any foreign-born individual who does not have a legal status within the United States is ineligible for employment unless authorized with an (EAD). However, as stipends, grants, fellowships, scholarships, and cash awards are considered a benefit and not wages, undocumented students may receive compensation in these forms (Computation of Taxable Income, 2001)

Supervisor Information

Supervisors who are interested in offering student-worker positions to undocumented students must submit a request to the Scarlet Committee, a newly formed committee created upon the implementation of this policy. The naming of the Scarlet Committee reflects the legacy and work of the Georgia Undocumented Youth Alliance who fought against the passing of House Bill 59, which prevented undocumented students from being able to enroll in any of the 35 University System of Georgia and the 25 Technical College System of Georgia colleges (Jasso, Cobian, & Mondragon, 2012). Their work resulted in a nation-wide movement to promote college access and opportunities for undocumented students. This committee will be comprised of

University institutional stakeholders, including the VP for Diversity and Inclusion, a representative from the Office of Multicultural Affairs (OMA), a faculty member, a graduate student, and an undergraduate student. The following must be submitted to the committee for approval:

1. The Undocumented Student Compensation Request Form.

2. 1-2-page attachment highlighting how this position promotes student professional development, academic success, or leadership. This document should provide clear learning outcomes for this position.

3. If a position already exists on campus that offers compensation in the form of wages, the supervisor may be able to change the payment structure of the position to offer stipends or scholarships to accommodate undocumented students. Supervisors must contact their divisional financial manager to discuss budget reallocation of student wages to stipend or scholarship funds. For more information, please contact the University Budget Office.

4. Positions that already offer award in the form of stipends, scholarships, fellowships, grants, or cash award do not need to contact their divisional financial manager.

5. Supervisors must update each job posting and job description to show their willingness and ability to hire undocumented students.

Additional Benefits to Undocumented Students

To optimize this process and create transparency for undocumented students, the following will be implemented:

1. The University will promote and publicize positions approved for a stipend, scholarship, grant, fellowship, or cash award.

2. Once approved by the **Scarlet Committee**, positions will be posted on the Undocumented Student Portal through the Office of Inclusion and Equity.

3. All positions for undocumented students will be available on the Seattle University Leadership Common App. The Common App will be updated to include an option for students to select whether or their preferred payment. This will allow students to choose what will best suit their needs without disclosing information regarding citizenship.

Region Specific Best Practices

Various campuses in the Pacific Northwest region have implemented an Undocumented Student Compensation Policy,

most commonly by way of scholarships or stipends. Utilizing scholarships or stipends to compensate undocumented students has been a best practice at Washington State University and the University of Washington and serves as a model for our suggested policy. Additionally, this best practice bypasses I-9 reporting, therefore undocumented students will not be reported to immigration.

SWOT Analysis of Policy

Strengths

In a SWOT analysis, this undocumented student compensation policy brings forward various strengths. First, it is important to consider that Seattle University is a mission driven university that is "dedicated to educating the whole person, to professional formation, and to empowering leaders for a just and humane world" (Seattle University, n.d.). By implementing this policy, Seattle University can uphold the university mission and take a clear stand on supporting undocumented students.

This policy further upholds the university mission by allowing opportunity for students to develop professionally and academically, particularly students who may not otherwise have the chance to get involved on campus through traditional paid work opportunities. Additionally, these students have an important voice and perspective to bring to the table, and involvement would be beneficial for both the student and the university. This policy complies with regulations that prohibit undocumented students from employment opportunities as it does not entail official employment.

Weakness

While the undocumented student compensation policy is designed to allow further opportunity for undocumented students, it does not allow students to work in all capacities on campus. This policy relies on an institutional interpretation of an educational benefit, meaning that positions that are clearly not aligned with Seattle University's mission, vision, or learning outcomes may put the student at risk and therefore would not be eligible for stipend pay. This would likely include positions such as catering, conference or events services, or other positions that are solely administrative in nature.

Beyond position limitations, the implementation of a stipend or scholarship system may encourage employers to utilize this model to disenfranchise student workers by offering lower hourly rates or removing workers' benefits such as paid time off and sick days. As Seattle University is already experiencing budget costs, this model may be adopted institutionally to help mitigate costs and lower wages for students.

In addition to the concern of wage depression among student workers, institutional budget concerns may make this policy a challenge to enforce in the future. As the policy relies on departments volunteering time and resources towards undocumented students, there may be a long-term challenge in maintaining buy-in from staff and faculty. As the conversation around worker's rights continue, there may be need to create an entirely different funding pool for Seattle Universities to compensate undocumented students.

Finally, while the purpose of the document is to include undocumented students in hiring practices, poor implementation, advertising, or messaging of the policy may result in legal concerns around affirmative action. While Title VII of the Civil Rights Act and Executive Order 11246 requires the university to ensure its hiring practices are fair and equitable, a misrepresentation or misuse of this policy may result in an employer creating positions that are exclusive to undocumented students and potentially liable (Walesby, 2010).

Opportunities

We believe that the opportunities presented with this policy will allow staff and faculty to develop creative opportunities for student involvement that both aligns with the educational goals of our policy as well as compensate students for their time and energy. While low-skill, hourly positions may not be an option for undocumented students, more robust, leadership-oriented positions may become available to undocumented students that both align with our mission and values as well as support undocumented students financially. In addition, these types of positions may provide an opportunity for the student to be more connected and involved on campus in a meaningful way.

Along with opportunities for the Seattle University community, the creation of a robust compensation policy may be beneficial for the institution itself. Addressing undocumented student needs is an emerging topic in higher education, especially considering recent trends within Congress and the Trump Administration. Should Seattle University implement a compensation program that is successful, there is opportunity for institutional stakeholders to present their findings within the conference circuit and provide guidance to other colleges and universities. This model may be lucrative and provide additional benefits to the University.

Threats

It is important to consider any negative implications or external threats of this proposed policy. A question that continues to rise is the level of institutional support and sustainability of a program of this nature. We

realized there may be limitations to the proposed funding model, as well as future liability issues. If the prevalence of undocumented students continues to rise, the demand for these stipends may increase and it may become necessary to revisit various parts of this policy. Another important consideration is the risk of spotlighting or tokenizing undocumented students. Publicized scholarships may be a concern for students who are not openly undocumented, as these students may be at various levels of comfort when disclosing their status. It is important to understand that some students may not be comfortable aligning with a program that may reveal their status, and this implementation poses a risk of anti-immigration sentiments potentially harming students. We are advocating for more equitable distribution of funding for students. We also hope this will allow for an overarching increase in accessibility to higher education.

Conclusion

Constructing this policy memo has allowed us to engage in an important topic in the field, as well as further understand legal analysis and risk assessment in the student development professional context. Undocumented students are a growing student population, yet often go unseen. These students at Seattle University deserve the same opportunities as every other student on campus. Currently, the university has not addressed this issue to the extent necessary. As student affairs professionals it is our responsibility to advocate on their behalf. In the realm of student development, we often discuss meeting students "where they are". This policy serves as an example of institutional change that does just that, meets the needs of undocumented students, adjusting to their needs.

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*Michelle Barreto will complete her Master of
Arts degree in Student Development
Administration at Seattle University in 2019.*

*Willa Kurland will complete her Master of
Arts degree in Student Development
Administration at Seattle University in 2019.*

The Cycles of Coping with Privilege

Justin Zagorski, *YWCA Anchorage*

When confronted with the realities of racism, white folks often experience discomfort because the realities of racism do not align with a deeply held belief that we live in a post-racial society. This article analyzes the cognitive and emotional processes that white folks seem to experience as they choose to resist or embrace their role in dismantling systemic racism. A conceptual model is introduced and offered as strategy for restructuring white identity development into a cyclical process. The digestible language of the model aims to compel white folks to eliminate racism, even if they hold a belief that racism no longer exists. Additionally, the model's usefulness as a process of white racial healing is discussed.

Keywords: white supremacy, policy, Helms, white identity development, social justice

A Conceptual Model

When confronted with the realities of racism white people often experience discomfort. When our deeply held beliefs don't align with new information we experience cognitive dissonance (Festinger, 1957). Typically, people will rationalize, ignore and even deny evidence to protect their core beliefs (Fanon, 1967). People even learn to avoid discomfort entirely. Think of the person who suppresses and avoids the discomfort of racism by adopting a racially colorblind mindset. Consequently, it may only be a matter of time before they begin to disbelieve the existence of racism all together. I imagine these dynamics are true for anybody who holds a dominant identity. Heterosexual, temporarily able-bodied, cis-gender, American citizens, and men all must navigate privilege within systems of oppression.

I hypothesize that white people cope with privilege in one of two ways. To explain using the language of cognitive dissonance, people might invest in the process of acknowledging where they were wrong, learn how to be better, and adapt (change or add beliefs to decrease discomfort); or, they ignore the conflict entirely (avoiding the possibility of discomfort). If people ignore racism enough times, I wonder if they begin to disbelieve it exists. This line of thought led to the

conceptual model, what I'm calling the *cycles of coping with privilege* (Figure 1).

      There are two cycles that both have a common goal of resolving dissonance, but each operates from a different foundation (ignorance or bigotry), require substantially different amounts of effort, and lead to very different outcomes (growth or stagnation). The process begins and continues to pass through the center, which signifies dissonance creating

events (yellow box). Somebody might have said something racist, their harmful beliefs about traditional gender norms could have been questioned, or they might have been confronted for being hateful towards people with disabilities. From there, the model shows that people choose to process their experience from a place of ignorance (green boxes) or bigotry (red boxes).

Fig. 1

Moving Forward

      This tool is meant to propel our effort to foster ally development among folks with dominant identities and specifically ignite development within white people who have

come to believe racism no longer exists. I believe the if white people are guided toward the right side of the cycle, a sense of purpose will ignite in their heart that cannot be taken away. The focus of increasing the racial awareness white people should be primarily to

eliminate racism for the benefit of People of Color; however, white people should progress toward a place of racial healing as well. To reiterate, racism undoubtedly impacts people of color much differently than white people. However, the goal remains to eliminate racism on all fronts.

In the future I hope to ground this model in research, thereby increasing its usefulness as an educational tool. When people continually choose to ignore racism, to avoid cognitive dissonance, do they inadvertently begin to disbelieve the existence of racism? Conversely, will people who more frequently engage with cognitive dissonance, grapple with the realities of racism, and adopt anti-racist mindsets, be guided toward a process of racial healing. Ultimately, when people do begin to disbelieve in the existence of racism, what is the innovative technique that will reignite their energy and empower them to once again courageously grapple with the cognitive dissonance of productively coping with privilege? While we search these answers, the model helps us remember that we all have the power to decide whether we will grow or resist when new information is before us. We choose how we'll deal with cognitive dissonance and how we cope with privilege. So, what is the future of white identity development? I imagine it's a raw, vulnerable, courageous process toward healing. Let's ignite it.

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Justin Zagorski, M.A., is an alumnus of the Student Development Administration program of 2014. He currently works at YWCA Anchorage, where his work focuses on white identity development and social justice.

Justin's complete scholarly work can be acquired by contacting the MAGIS Editors at magis.susda@gmail .com. For the purpose of this journal, the conceptual model was the focus of this section for its innovation and creative practical implications.

Photo courtesy of Willa Kurland, 2019

The Lived Experience of International Students in a Non-Academic Student Conduct Process: Implications for Best Practices

Lauren Albano, *Seattle University*

James Willette, *Seattle University*

This paper addresses how international students at a private, religiously-affiliated institution in the United States experienced the non-academic student conduct process. Five international students from four different countries were interviewed in this interpretive, phenomenological study. After cross-case examination, three significant themes emerged: cultural dissonance, transition, and impact on study abroad experience. This paper provides insight into the experiences of these students and discusses future implications and best practices for student affairs practitioners and student conduct officers working with international students.

Keywords: international, student, non-academic misconduct, authority, higher education, transition, acculturation, study abroad

Introduction

International students make vital contributions to colleges and universities in the United States. While their enrollment grew steadily from around 134,000 students in 1971 to more than 1 million students in 2017 (Open Doors, 2016; Barta et. al., 2017; Saul, 2017), the post-2016 election political climate created an uncertain landscape for U.S. institutions and the international students who endeavor to study on our campuses. International students overcome significant obstacles in their efforts to study in the United States, including financial, political, and bureaucratic challenges as well as navigating the labyrinthine U.S. immigration system. Those who make it through these barriers and join American campus communities contribute between $35 - $40 billion to the U.S. economy each year (Open Doors, 2016; Barta et. al., 2017), with

most of this revenue originating from China, India, and South Korea (Barta et. al., 2017). In addition to their significant economic contributions, international students add value by augmenting campus diversity, contributing to rich intercultural educational experiences, occupying critical teaching and research assistant roles, and cultivating the potential future enrollment of new students from their home countries (Mamiseishvili, 2012; Lee, 2010; Andrade, 2008; Peterson, Briggs, Dreasher, et. al., 1999). Because these students make such vital contributions to higher education in the U.S., it is critical to understand how they experience student services, such as student conduct programs, and to what extent these experiences influence their perceptions of a U.S.-based college education. A noteworthy gap in the literature is how international students experience non-academic student disciplinary processes. Student conduct administrators are therefore left with little guidance on how to align their institution's practices with the unique needs of international students in order to aid in their persistence. With future enrollment numbers in doubt, encouraging international student persistence should be a central priority for institutions who count on their important contributions to their campus economy, climate, and culture.

It is important to point out that international students are not monolithic; students come to the U.S. to study from countries around the globe, though most originate from China, India, and South Korea (Wall Street Journal, 2017). Perhaps not surprisingly in the era of country-specific travel bans, the biggest drop in international student applications in the first six months of 2017 was from students in the Middle East (Saul, 2017). This study defines "international student" as any student studying at a U.S. postsecondary institution who is not a U.S. citizen and has spent most of their life outside of the U.S.

International Student Enrollment Post-2016 Election

In the first six months following the 2016 U.S. election, as many as 40% of U.S. colleges and universities saw dramatic declines in the number of international students applying for admission at U.S. institutions, which some in higher education have referred to as the "Trump effect" (Deruy, 2017; Saul, 2017). It is not yet known how the shifting political climate and emerging anti-immigrant policies will ultimately affect the economic health and campus climates of U.S. colleges and universities; however, early signs have indicated a sudden shift in how prospective international students are making decisions about their study abroad destinations. While the United States has been the top destination

for international students for the better part of sixty years, new uncertainty about visa programs, travel restrictions, and the shift towards a nationalist political narrative have created instability in the international student recruitment market and diverted many of these students to consider institutions in other countries with seemingly friendlier immigration policies. Canada, for example, saw an "unprecedented surge in interest from prospective students abroad following Donald Trump's victory in the U.S. presidential election" (Canadian Citizenship & Immigration Resource Center, 2017).

Political instability coupled with unpredictable enrollment numbers has called new attention to the essential role of international students in U.S. higher education and necessitates a renewed focus on cultivating international student persistence. Berger and Lyon (2005) defined persistence as "the desire and action of a student to stay within the system of higher education" (p.7), while retention, though often used interchangeably with persistence, is rather "the ability of an institution to retain a student" (p. 7). It seems by these definitions that persistence is a prerequisite for retention, and the literature emphasizes that positive faculty and staff interactions with international students positively enhances their experiences (Lee, 2008; Ozturgut & Murphy, 2009).

Student conduct administrators seeking to identify practices that improve their contacts with international students and aid in their persistence will find a dearth of guidance in the existing literature. While many studies have been conducted to examine academic misconduct among international students, no study related to how international students accused of non-academic violations experience student disciplinary processes could be identified. While student conduct administrators may be tempted to develop best practices by following institutional and professional precedent, there is no guidance on how best to implement a student conduct program that meets the needs of international students.

Purpose

In Ozturgut and Murphy's (2009) recommendations for practice they aptly point out that administrators should "ask [international students] what the 'good practice' is for them before deciding on what the 'best practice' is for you" (p. 381). Thus, the purpose of this interpretative phenomenological study is to explore how international students at a U.S., private, religiously-affiliated university experience the student conduct process for non-academic violations of the institution's policies. The researchers were guided by the following central question: How do international

students at a U.S., private, religiously-affiliated institution experience the student conduct process for non-academic violations of university policy? This study will begin to fill a noteworthy gap in the literature regarding the experiences of international students in non-academic disciplinary processes and aim to influence best practices in student conduct administration.

Literature Review

International students face many of the same challenges as domestic students when transitioning into a new post-secondary institutions; however, international students' transitions are intensified by language barriers, cultural adjustment, feelings of loneliness, isolation, discrimination, or loss of identity (Kim, 2012; Tseng & Newton, 2002). Although international students are often left out of much of the literature on college student development theory in the United States (Kim, 2012), the available research on international student experiences show that the majority of these students also experience homesickness, academic and financial pressures, and relationship problems (Bradley, 2000). Many students have the added challenge of transitioning from a collectivistic cultural context to a highly individualistic cultural context in the U.S. The differences between the dominant cultures of China and the United States illustrate this challenge. According to

Wang and Mallinckrodt (2006), Chinese students can "experience an internal tug of war – a conflict between consciousness of Chinese culture identity and the strong aspiration toward American political and economic systems" (p. 430). Some students may assimilate to the new culture, while others may openly reject their host country's norms and values. In a study by Yuan (2011) examining the academic and cultural expectations of Chinese students at an American university, one student stated: "As long as I am here, I will follow their way at work, but their way will never be my way" (p. 151). Other students expressed the desire to adapt to American culture, but acknowledged that it would take a long time and would be very difficult. As one student mentioned: "Culture is engrained in one's mind" (Yuan, 2011, p. 152).

These challenges could lead to adjustment difficulties, mental health problems, and culture shock, which in turn add barriers to their academic and success and social engagement (Bradley, 2000; Kwon, 2009). Although domestic students may face some of these challenges in their transitions, the experiences of international students appear to be different and more intense than those of their domestic peers (Bradley, 2000).

Cultural adjustment, which involves acculturation and assimilation, can result in dissociation from one's own ethnic community

and association with members of the host culture (Kagen & Cohen, 2016). A model of acculturation by Mendoza and Martinez (1981) shows that international students might have different levels of cultural adjustment that can include cultural assimilation; embracing and integrating into the dominant culture, or cultural resistance; active or passive resistance to dominant culture as depicted by a lack of assimilation (Mendoza & Martinez, 1981; Kagen & Cohen, 2016). Since international students might be experiencing various forms of acculturation and may not agree with their host country's norms, it is important to discover the extent to which international students will align their behavior with the culture and policies of American colleges and universities. As Berry (1997) asks: "what happens to individuals, who have developed in one cultural context, when they attempt to live in a new cultural context? To what extent do immigrants adopt the cultural attitudes of their host country or maintain those of their country of origin" (Berry, 1997, p. 6)?

International Students' Persistence

Several studies have examined campus and cultural adjustment challenges for international students (e.g. Lee, 2010; Rajapaksa & Dundes, 2002), but few have identified factors that contribute to their persistence. In one quantitative study of 200 international students whose demographics reflected the demographics of U.S. international students at large, Mamiseishvili (2012) found five variables significantly related to persistence, with "degree plans, GPA, and academic integration...positively related to persistence" (p. 11) and "remedial English and social integration negatively affecting the outcome" (p. 11). In another study, Lee (2010) identified variables that influence whether or not an international student would recommend their host institution to another student, finding that international students "felt that they were not always treated as fairly as domestic students" when interacting with faculty and staff on campus (p. 9). Mamiseishvili (2012) concluded that institutions must give more attention to interoffice collaboration in support of international students, adding: "[S]taff who come into contact with international students all have a role to play in their academic success and, subsequently, in their persistence outcomes" (p. 15). Thus, it is essential that college and university staff and their respective programs, such as student conduct, are equipped to align their practices with the needs of international students.

At most colleges and universities, student conduct administrators interact with students in formal and informal settings to address violations of the institution's policies, such as alcohol and drug use, noise, vandalism,

disruption, sexual misconduct, plagiarism, and a long list of other matters. A significant adjustment challenge for students coming from abroad is adapting their behavior to the social norms and expectations of the host country. Rajapaksa & Dundes (2002) found that only 41% of respondents in their study "believed that the American culture has sufficient guidelines for formal behavior" (p. 22). Ultimately, a lack of knowledge about institutional policies, differing cultural attitudes towards subversive behavior, and diverse perspectives on discipline and accountability inevitably lead to some international students' involvement in an institution's student conduct process.

Academic Misconduct

Although there is a dearth of literature available on international students and non-academic conduct, several studies have examined international students' experiences within academic misconduct and academic integrity processes, especially as it relates to cheating or plagiarizing. For example, Beasley (2016) found that international students are much more likely than domestic students to be reported for cheating than their domestic peers. Among students caught and formally penalized for cheating, international students are also less likely than domestic students to persist in college after being formally penalized

for academic dishonesty (Sacks, 2008). Some articles have attributed the higher rates of cheating among international students to different cultural expectations around academic writing and a lack in language skills (Ercegovac & Richardson, 2004). In an article titled "But I Wasn't Cheating: Plagiarism and Cross-cultural Mythology" (Buranen, 1999), the author suggests that many students who speak English as a second language may "lack a combination of vocabulary skills, factual knowledge, and bibliographic conventions" (p. 63). As a result, international students often engage in what is considered plagiarism in a U.S. context, and that "cultural differences also may influence student attitudes toward 'borrowing' and 'ownership' of ideas or of text" (as cited by Ercegovac & Richardson, 2004, pp. 312-313). These cultural differences might also be important in informing cases of non-academic student conduct where an international student may have a different understanding of a campus policy that they may have violated.

Method

The purpose of this interpretative phenomenological study is to explore how international students at a private, religiously-affiliated university in the United States experience the student conduct process for alleged non-academic violations of the institution's policies. Given the exploratory

nature of this study, the researchers will apply a constructivist lens and use qualitative methodology.

Constructivism is the appropriate paradigm for this study because participants' will be asked to describe their lived experiences with the phenomenon and their responses will be relative to their unique cultural backgrounds and social identities. Qualitative methodology is indicated for exploratory studies about participants' lived experiences and when there is limited existing literature about the phenomenon (Creswell, 2012). Further, Lincoln and Guba (2013) noted that the "methodology appropriate to constructivism must be one that delves into the minds and meaning-making, sense-making activities of the several knowers involved" (p. 40).

The specific qualitative method and data analysis procedure will be the interpretative phenomenological analysis framework described by Smith and Flowers (2009). Based on the work of earlier phenomenologists (e.g. Heidegger, 1962; Merleau-Ponty, 1962; Moustakas, 1994; et. al.), interpretative phenomenological analysis emerged in the early 2000s as a means to describe a particular phenomenon "from the perspective of particular people, in a particular context" (p. 29). Interpretative phenomenological analysis is purposefully designed to achieve insight into

the phenomenon using a small sample of rich cases within a limited context.

Sample

This setting for this student was a single research site with a sample size of 5 participants. The research site was a private, religiously-affiliated university in the United States with about 7,500 students. Participants were recruited through purposive sampling, since the researchers were specifically selecting international students who had gone through the conduct process at the research site. The researchers first identified potential participants using student conduct data already available to the researchers at the research site. These data were generated from an electronic database and only included the name, email address, and date of the most recent conduct case. Additional demographic data including age, gender identity, major, religious affiliation, number of years spent living in the United States, and country of origin were requested on the consent form and were only retrievable by the Primary Investigator. To be eligible, participants must have identified as current international students on an F-1 or J-1 student visa and had lived in the United States for less than 10 years. In addition, participants' conduct cases must have been completely resolved to avoid the implication that participation would benefit them favorably in the conduct process. Initial participants were

contacted by email with an invitation to participate in the study; alternatively, participants may have contacted the researchers after seeing a poster or being told about the study by an immigration advisor. The researchers provided potential participants with an electronic informed consent form, which emphasized that their participation would be voluntary, the information they shared would be maintained confidentially, and the only risks involved in their participation were slight social risks or minor distress. Participants were compensated with a small gift card.

Data Collection & Analysis

Data were collected through 60-minute semi-structured interviews with each participant, which were digitally recorded and then transcribed. The interview provided a narrative of participants' individual stories and served to create a foundation of trust with the researchers. Any academic violations were not discussed in the interview, but participants were asked about non-academic violations including, but not limited to, alcohol, marijuana, tobacco, noise, residence hall guests, and prohibited items (pets, fireworks, weapons, etc.) policies. Data were then analyzed using the six-step interpretative phenomenological analysis process described by Smith and Flowers (2009). These six steps included close reading and re-reading of transcripts; initial notations and key word and phrase identification; identification of emergent themes from the initial notations; identifying within-case connections between emergent themes, and; finally, identifying cross-case connections between emergent themes (Smith & Flowers, 2009). Data were stored electronically on a password protected university server and will be accessible only to the researchers for three years before it is permanently destroyed.

Trustworthiness

The quality, rigor, and usefulness of qualitative research is evaluated by its trustworthiness. Permission to conduct the study was issued by the Institutional Review Board at the research site. Trustworthiness for this study was established by considering Lincoln and Guba's (1985) criteria: credibility, transferability, dependability, and confirmability. To establish credibility, the researchers reviewed our initial impressions of participants' accounts from their interviews at the end of the interview to ensure we captured the intent of their words accurately. The researchers then consulted with colleagues who have expertise in international student services about the manuscript, literature review, method, and results to engage in member checking and to garner their insights. Transferability was established by a description of the research site, demographic information

about the participants, and numerous quotes to describe their experiences. We demonstrated dependability and confirmability with a comprehensive description of the method and by keeping a detailed audit trail of the entire research process.

About the Researchers

Both researchers were employed by the research site during the research process. The primary investigator is a senior student affairs administrator with oversight of the university conduct process. The secondary investigator was a second-year graduate student in a student development administration graduate program who had completed an internship with the university conduct program and held a half-time position in the international student services office. Every effort was made to identify participants with whom neither researcher had a prior relationship with, such as supervisory, advisory, or formal disciplinary interactions. The primary investigator will recuse himself of any future conduct proceedings or appeal requests involving participants to maintain the integrity of the study and the student conduct process at the research site.

Results

Cultural Dissonance

Many participants described challenges that arose from being immersed in a new and conflicting cultural environment. One participant, Clive, who identified as a "third-culture kid" with German parents and who was raised in Thailand, struggled adjusting to the new environment and culture of the university. According to Clive, "coming from a different background and a different way of growing up and [being allowed] to do different things, it was difficult to switch that off after, you know, 18 years of being raised differently and then coming to a completely different environment." This participant specifically expressed difficulty adapting to the minimum legal drinking age in the U.S. and stated: "I can't just turn it off and say, okay, I'm not going to drink until I'm 21." Oliva, a participant from Sweden, similarly expressed: "It's really crazy because where I'm from, I've been drinking since I was probably like 16 [or] 15." This difference in legal drinking age and cultural views around alcohol made many participants view the U.S. as being overly strict compared to their home countries. Sora, a participant from Japan, reflected: "There are so many different rules in America, in American universities, compared to Japan…the campus really cares about alcohol and noise problems…so the campus really cares about student life, not academic things, like class and studying. At first, I felt it's really strict, it's not really free." Other participants described some of the challenges they faced when interacting with others in their new cultural environment. Ana, a participant form

Portugal, said: "It's been tough, because even socially it's different; everything is different here. I got warned before I came here about social differences." Similarly, Clive expressed:

One big thing I realized, it's very small but also quite big, is meeting people and saying hello afterwards. In Bankok, I was used to meeting people from different schools [and] from the first time we would meet them is when we started going out. If I would ever see them randomly…we would say hello and talk a little bit. But here in Seattle…you meet someone in class and then there are times when you try to say hello, but they avoid you a little bit. I didn't really understand if that was just the culture here; if it's a university culture or not.

These social differences emerged in a stronger way for Ana, who experienced microaggressions about her culture from both peers and faculty members: "Honestly the way American society is, is a lot of ignorance towards everything else, therefore people just assume things. And then they don't have a filter. You know, there's some stuff that you know you're not supposed to say, but people say it anyway."

Transition

Participants all expressed how their challenges transitioning to college life in the United States impacted how they experienced the conduct process. Their transitions were intensified by factors such as distance from home, lack of support, and language barriers. These challenges created additional stress and frustration when participating in the student conduct process with less familial support and additional barriers. Ana, from Portugal, remarked: "It's been tough…we struggle a lot. It's a long way from home." Another participant identified that "especially being in the states alone, there was no real support," noting that "it took time for me to get used to living in the U.S." Sora, an exchange student from Japan, expressed concern that she would not find friends during her study abroad experience, despite the kindness of those she had met at the university: "I felt American people were so friendly compared to Japanese people…but it takes a certain time to be close to people. So, at first, I [was] concerned, can I get friends here? [Will I be] I lonely for one year?" The challenge of finding friends was a common theme among participants, especially when they missed their specific international student orientation upon arrival. Olivia, who missed two options for orientation because of conflicts with her athletic schedule, said: "I missed orientation and all that stuff, so I had trouble finding friends in the beginning…I guess that's just really unlucky or unfortunate." Participants also described the challenges they

faced adjusting to the language. As Ana explained: "It was tough to hear English all the time at first. It was weird." For Sora, the adjustment to the language created academic challenges despite her years of studying English: "American university is really, really busy...and at first, I [was] not good at using English yet. For example, it took four hours to read two pages...and I was kind of really disappointed at first, because I studied English for six years in middle school." These adjustments to language, distance from home, and a struggle finding systems of support impacted how these students experienced the student conduct process. The process became more isolating, frustrating, and created additional challenges. For some, this transition corresponded with behaviors that lead to their participation in the student conduct process, such as alcohol, noise, and public indecency violations. As stated by Clive, "I needed time to adjust to a different life."

Impact on Study Abroad Experience

A significant theme that arose for all participants was the impact that the student conduct process had on their study abroad experience. For some, participating in the student conduct process resulted in cautious behavior and wariness toward figures of authority. Mai, a participant from Japan, said: "It sort of made me realize that my interaction with [the Resident Assistants (RAs)] should be very professional, rather than like a buddy that lives on my floor...it definitely did make me sort of stay away from the RA throughout the whole year." Similarly, Ana stated: "Now it just makes me kind of, I don't want to say fearful, but just be careful. Always being careful...but I don't want to be cautious about everything I do. And that's how I feel now." Participants also discussed how their experiences in the conduct process impacted their overall college experience and how their experiences differed from what they expected prior to their arrival in the U.S. As Ana reflected: "I feel like sometimes I don't get the full experience, or the full enjoyment of doing stuff, because I'm always thinking, should I be doing this? Let me look it up." Ana further explained, I just feel like the college that I thought, the experience that I thought I was going to get here, I'm not getting." Sora, who was studying abroad in the U.S. for one year, expressed concern that her policy violation would be reported to her home country university and negatively impact her visa status: "

We were so worried about what's happening...[with] my American visa...is this a crime?" Other participants began adapting their behavior after multiple conduct hearings. Clive, who experienced seven separate conduct hearings over his first two years, explained how he felt the need to lie to the conduct officer to minimize his punishment after a more serious

policy violation. During the conduct hearing where he was documented for streaking on campus, Clive stated: "[The hearing officer] asked me if I gambled a lot before, which I didn't, but I thought it was an opportunity...because I think that was the third time I got in trouble...so I kind of spun it around having a bit of a gambling issue...I kind of just played along with that to soften my punishment." Although Clive expressed having a mixture of positive and negative interactions with authority figures in the conduct process, the more negative experiences greatly impacted his view on the university as a whole: "The [two or three interactions] that I wasn't too fond of, kind of had a negative effect on the university." Some participants, however, expressed positive feelings toward the conduct officers they interacted with. Sora explained that meeting with her conduct officer alleviated many of the fears she had prior to their conversation, especially regarding her visa status. According to Sora, "after the meeting, I didn't feel worried...because before the meeting, I felt so bad." She also stated, "[the conduct officer] was so friendly, and he smiled really often. So that made me feel better." Similarly, Olivia said: "I thought she was really nice and understanding. It was really hard for me to talk about it, and she was just very nice." This experience impacted Olivia's overall view of staff members at the university. She later said:

"I feel like everyone is very helping, they wanna get around things to help the students." Clive also expressed an overall understanding of the conduct process, despite his negative experiences. He explained: "I'm kinda happy I did get in trouble a lot for what I did, because it really did help me understand just what's right and wrong. To understand that there are gonna be policies that you have to follow and if you don't like them, you're still gonna have to follow them."

Discussion

Many of the themes that arose from participant interviews aligned with the current literature on international students, especially regarding transition and cultural adjustment. Noteworthy was participants' level of acculturation surrounding U.S. laws for the minimum legal drinking age, which was a point of conflict and frustration for many participants. For most participants, this open rejection of U.S. customs and laws eventually lead to their engagement in the student conduct process. This also answers some of Berry's (1997) questioning of the extent to which international students maintain certain cultural attitudes of their country of origin. These students chose to reject these particular cultural attitudes of their host country, which created a misalignment of values during the student conduct process. By disagreeing with the campus policy, their interaction with

authority figures throughout the student conduct process became more negative in nature. This left many participants feeling wary toward other figures of authority and dissatisfied with their study abroad experience.

Although some participants experienced some negative interactions with authority figures such as their Resident Assistant (RA) or their hearing officer, participants also explained positive interactions with these authority figures. These positive interactions greatly impacted their perception of the student conduct process, other staff members on campus, and the university as a whole. This was a surprising theme that arose across almost all participants and was noteworthy in the discrepancy it posed for some participants. Sora, who described a strong fear for repercussions from her violation such as an impact on her visa status, also explained how her hearing officer's kindness and friendly demeanor made her feel more relaxed and reassured. Although she still became more cautious with campus policies, the friendliness of her hearing officer created a much more positive perspective of the student conduct process and the university. Similarly, for Clive, who experienced seven different conduct hearings ranging from drugs and alcohol to streaking on campus, described some very positive interactions with authority figures. Although he expressed some strongly negative

interactions with certain authority figures, he also described how an interception by the dean of students completely changed his trajectory. This staff member intervened when Clive was being reviewed for dismissal after his numerous conduct violations and provided encouragement and resources for Clive to be successful. This experience gave Clive the support that he had been lacking through his transition to the university and provided him with a more positive outlook on the student conduct process, the university, and the importance of following policies.

Implications

These interviews provide insight into some of the challenges faced by international students when attending a university outside of their home country and how these challenges can create a different perspective of the student conduct process and the university as a whole. Student affairs practitioners working with international students can help to prevent these conduct violations or provide more support throughout the process in a few different ways. First, international student offices and orientation offices can collaborate to provide more clear and simplified information on the student code of conduct and the student conduct process. By providing this information in an interactive way, students can be more informed about the policies that might be different from their home country

and the specific consequences for behaviors that violate these policies. Staff members who engage with students when documenting policy violations, such as Resident Assistants, can also be trained on cultural adjustment for international students and the importance of being consistent, informative, and friendly during these interactions. Student conduct officers who hold hearings with international students should also be trained on the challenging transitions and acculturation that international student encounter, and learn the impact that a kind, supportive, and educational interaction can have on the student experience. Finally, college campuses can make a specific effort to support international students through outreach, programming, community-building, and individualized support. These resources and support systems can create a positive adjustment to their new cultural surroundings and can provide a safety net if students encounter the student conduct process. This can ensure that these international students persist through graduation and have a positive experience studying abroad.

Limitations

When examining the results of this study and utilizing its findings with other institutions, it is important to consider some of the limitations present. The small sample size of five participants creates challenges when extending these findings to other international students within this institution. We recognize that international students are not monolithic, and the experiences of these five students are not representative of all international students who engage with the student conduct process at this institution. In addition, these particular student experiences are not representative of other international students from the same home countries as the participants in this study. Students may have different beliefs, perspectives, and backgrounds that make it impossible to generalize the experiences of one student to others from the same country. It is also important to consider that the student conduct process at this institution is unique, and the students at this institution are distinct from other institutions around the United States. Since the research site is a private, religiously-affiliated university with about 7,500 students, considerations should be made when extending these results to non-religious, public, or larger institutions.

Summary

This interpretative phenomenological study set out to understand how international students at a private, religiously-affiliated university in the U.S. experienced the student conduct process. Five participants from various home countries were interviewed using semi-structured interviews. The data were then analyzed using the interpretative

phenomenological analysis framework described by Smith, Flowers, and Larkin (2009). Three cross-case themes emerged that illuminated some of the shared characteristics of participants experiences: cultural dissonance, transition, and impact on study abroad experience. Cultural dissonance described the students' challenges acculturating to U.S. customs and university policies especially around alcohol, strictness of policy enforcement, and social differences. Transition encompassed the difficulties students faced adjusting to their new environment which was especially intensified by their distance from home, difficulty finding friends or other support, and language barriers. The student conduct process also created a strong impact on participants' study abroad experience especially regarding their negative perception of authority figures and the university as a whole, fear of repercussions, or manipulation of conduct officers to lessen potential punishment. However, this same process also resulted in a positive impact for some of these same participants, especially when they encountered a friendly and supportive conduct officer.

Though considerations should be made when extending these results to other institutions, it provides helpful guidance for student affairs practitioners and student conduct officers to improve their practice.

Institutions can provide multicultural competence training for staff members who engage with international students, provide more clarity to international students around campus policies and cultural differences, and create a positive and supportive community for international students. Using these practices as a starting point, institutions can create a more stable transition and positive experience for international students studying in the United States. This can also help stabilize enrollment numbers and persistence rates for international students, which is crucial for institutions who wish to create a global campus economy, climate, and culture.

For institutions to continue improving their level of support for international students through the non-academic student conduct process, further research on this topic is needed. International student experiences vary across country, culture, time spent in the U.S., and a myriad of other factors. By completing more in-depth research on international student experiences, more institutions in the U.S. can better serve their international student populations.

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Lauren Albano will complete her Master of Arts degree in Student Development Administration at Seattle University in 2018.

James Willette is the current Dean of Students at Seattle University. He received his Ph.D. in Higher Education Leadership at Colorado State University and his M.Ed. in Higher Education & Student Affairs Administration at the University of Vermont.

"I have come to believe over and over again that what is most important to me must be spoken, made verbal and shared, even at the risk of having it bruised or misunderstood."

— Audre Lorde