While not the same categorically, *global awareness* and *diversity* are not always mutually exclusive either. Broadly speaking, *diversity*\(^1\) serves to identify and celebrate "otherness." *Global awareness*\(^2\) - as it relates to *diversity* - is a conceptual vehicle that can aid in recognizing and understanding the world in which the "other" lives. Westmont College is committed to both. As a Christian liberal arts institution, Westmont is committed to understanding and engaging one another in a way that affirms the "other" as created in God's image and in finding value in the connectivity in our explanation of truth.\(^3\) As an institution committed to global concerns, Westmont aims to both appreciate and preserve the creation in all its forms as well as participate in the reconciling work\(^4\) of the Great Commission.\(^5\) To understand the relationship between *diversity* and *global awareness*, it is first vital to identify *global* for what it really is – of or relating to the whole world. *Global* can both inform international and domestic diversity concerns as can on-campus diversity initiatives aid in global awareness. Diversity can also serve as a domestic lens in which to understand the historical impact of "otherness" as we live in community with one another. Both categories, therefore, can and should be intentionally utilized by Student Life as catalysts for understanding and appreciating both the "other" and the world in which the "other" lives - in support of the College’s commitment to do the same.

In terms of optimal conditions for student growth, we believe that experiential and sustained learning opportunities will have the greatest impact for change and development\(^6\). A richer and more complete experience of "otherness" is best found in immersion both domestic\(^7\) and abroad. Therefore the development or promotion of additional opportunities is key to growth.\(^8\) Westmont needs more faculty and

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1. While societal diversity categories might extend more broadly to ethnicity, religion, age, gender, culture, cognitive ability, life experiences, family situations, and sexual orientation, Westmont institutional diversity initiatives speak more specifically to ethnicity and gender.
2. Global awareness categories include, but are not limited to, environmental, social, cultural, political, and economic relations. Diversity then, would exist as a subset under the umbrella of global awareness.
3. See Westmont’s *Diversity Matters* document.
5. See Westmont’s global distinctive in the *Philosophy of Education* document.
6. Theories best utilized to frame and discuss racial and ethnic identity development are Cross, Phinney, Helms, Torres, Kim, Kodama et al, Postor & Kish, as well as an international framework by Braskamp.
7. Westmont currently has only one program that partially fits this idea: Westmont in San Francisco.
8. For example, Whitworth’s “Prejudice Across America” Program.
staff that are committed to engage and stimulate students in examining their perspectives as global citizens both in and out of the classroom.\(^9\)

Impediments to growth include an apathy in the attitude of the majority culture, the lack of opportunities for immersion (especially domestically), and our current practice of focusing on short-lived programs which do not have the ability to provide a sustained dialogue about race, ethnicity, culture, and global concepts. Another impediment is a lack of safe space for students of color to wrestle through their own ethnic and racial development as well as for majority students to wrestle through their role and contribution to creating an encouraging racial atmosphere\(^10\). We need to help students gain personal identification with these issues and find ways to tap into the realization that these are not just historical themes. Students of color are often in collusion with majority students and concerned with feelings of exclusivity while majority students lack a place to work out their white identity development. Additionally, we recognize that there are challenges re: the language used to describe various subgroups of our community (minority/majority; students of color/white) and, therefore, it may be beneficial to creating language unique to Westmont that is free from some of the assumptions connected to more traditional terms.

In the four years at Westmont, it is expected that students will gain competencies for understanding the increasingly global and diverse world through encountering the “other”\(^11\) and understanding their own racial and ethnic identity in a transformative way. While outcomes for diversity can be different than global awareness, the following competencies encompass both diversity and global awareness themes that our students will develop. Student Life recognizes the importance for creating space where students are able to become active listeners\(^12\) and positive contributors\(^13\) to courageous conversations that challenge what it means to be a Christian steward.\(^14\) Student Life is committed to seeing students feel empowered to make a difference\(^15\), to see the world through multiple perspectives\(^16\), to develop the capacity to understand and communicate effectively with others who don’t share their same beliefs, values, and worldview\(^17\), and who are committed to justice and ethical action\(^18\).

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\(^9\) This can be seen as a “mini-immersion” experience in that a student would have a full semester in a particular class.

\(^10\) See pg 68 in “The Impact of Diversity Initiatives on White Students--What Do the Students Say?”

\(^11\) A person’s definition of the “Other” is part of what defines or even constitutes the self (in both a psychological and philosophical sense) and other phenomena and cultural units. It has been used in social science to understand the processes by which societies and groups exclude “Others” whom they want to subordinate or who do not fit into their society. “Othering” is imperative to national identities, where practices of admittance and segregation can form and sustain boundaries and national character. (Wikipedia 2011)

\(^12\) Active listening is a way of listening and responding to another person that improves mutual understanding.

\(^13\) Students become aware of the ways they contribute to conversations, and that their contributions are welcomed and affirmed whether they are coming from majority or minority students.

\(^14\) See Westmont’s Biblical and Theological Foundations of Diversity document.

\(^15\) They are competent and creative writers, speakers, and critical thinkers who are able to thrive in leadership, team and advocacy roles; who contribute to the common good; and who possess the tools to meet life’s challenges.

\(^16\) The ability to perceive any given event from more than one cultural perspective, identify oppression, and understand historical and cultural significance of those perspectives.

\(^17\) Interacting effectively calls forward self-awareness of our own personal beliefs, and subsequently how our beliefs effect the way we interact with others, allowing us to move forward as a reconciling people.

\(^18\) Students will strive to engage and be ethical members in their global and local communities, act with compassion and integrity, and strive for social and environmental justice.
Indicators for success will be identified through the Higher Education Research Institute’s (HERI) Diverse Learning Environments Survey and the National Survey of Student Engagement (NSSE) to help Student Life gauge the campus climate and attitude towards diversity and global awareness. In addition to these national surveys, Student Life will utilize the six tests19, provided by Brenda Salter-McNeal, in order to have practical measurable results in our work toward building a campus committed to diversity and global awareness.

Along with the desire to identify measurable success, we have studied and observed Westmont’s interventions for diversity and global awareness development for students. We find that Student Life has many programmatic interventions housed in Intercultural Programs, but we also find substantial work being done in Campus Life and Residence Life, and have identified three main themes of current interventions in Student Life: 1) Focus on equipping our student leaders to be educated citizens who may respond sensitively when issues of diversity and global awareness arise; 2) Recognition of the importance of off campus program experiences in the developmental journey of our students20; and 3) Practiced partnerships between colleagues in Student Life.21

Although Westmont provides a significant number of interventions for a campus our size, there are recognizable gaps in the College’s efforts. Gaps include, but are not limited to a lack of: 1) sustained immersion possibilities22; 2) domestic immersion experiences23; 3) adequate links between off-campus program experiences24 and a student’s impact on the campus culture upon return; 4) clear definition of what constitutes an intervention in this particular area; 5) interventions for bi-racial and Native American students; and 6) extensive training for all student leaders25. Additionally, it has been observed that some students do not seem to embrace their ethnic heritage until leaving Westmont. This observation led us to question if this is in line with developmental theory noted previously. Finally, there are indicators of gaps in the intentional weaving of intervention efforts into the classroom across campus.

After examination of Westmont’s current practices we recognize three areas where Westmont places importance: 1) we value experiential learning in our off-campus programs; 2) student leadership training is a high priority; and 3) significant individual relationships between staff and students offer an opportunity to teach about diversity and global awareness.

Student Life already contributes significantly to Westmont students learning about diversity and global awareness because we have trusted relationships and existing programs that require students to engage with people unlike themselves. We want to enhance the effectiveness of those encounters in the following intentional ways:  1) we as a staff can improve our own understanding of the challenges students of color face locally, nationally, and globally. As we grow, our students will grow, because we will become better able to help them reflect on all their experiences; 2) we can be intentional in providing students

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19 See Westmont’s Six Tests for progress in diversity at Westmont College document. (Populating, Participating, Power Sharing, Equipping, Campus Climate, Telling the Story)

20 We send many students away from campus and Santa Barbara in order to focus on ideas of “otherness”. Examples include: Potter’s Clay, REJ, Emmaus Road, Urban Initiative (with the exception of Spring Break in Santa Barbara) Westmont in San Francisco, and a multitude of additional off-campus study options.

21 Historically, offices have partnered together on various events (especially Intercultural Programs and Residence Life).

22 While Westmont offers plenty of opportunities for a semester long study-abroad experience, Student Life provides limited immersion experiences.

23 We believe we could offer more domestic opportunities for students to be introduced to and immersed in (including branching out from focusing on the urban poor). We recognize that Urban Initiative and REJ offer domestic opportunities but we wonder if value could be found in increasing this effort.

24 Emmaus Road, Potters Clay, Urban Initiatives, Study Abroad, RA Class, ICP efforts.

25 With the Intercultural Organizations receiving permanent status (as opposed to club status) it is important to adequately equip these student leaders to be peer educators.
opportunities for ongoing reflection on immersion experiences, including platforms to share their experiences in order to better incarnate these experiences into a person’s individual life as well as the life within the community; 3) consider linking with and/or requiring students to complete service opportunities as a condition or requirement of graduation\textsuperscript{26}; 4) to compensate for a campus culture that avoids confrontation, we can facilitate honest dialogue that is comfortable with dissonance. Such dissonance, in community, is essential to the development that is central to our liberal arts mission. Such dialogues can include help with roommate conflicts as well as larger conversations about political and economic and racial differences; 5) we can reassess the role of Intercultural Organizations, the Office of Intercultural Programs and WCSA’s Multicultural representative to more effectively educate our students; and 6) to respond to research that indicates that students learn most about diversity through faculty and especially faculty of color, to find ways to encourage both the development of more diverse perspectives in the curriculum and also in the hiring and retention of faculty of color. As the experiences of students of color at Westmont, can deepen a faculty member’s sensitivity to the issue, to propose a Faculty Forum where students of color can share their experiences.

\textsuperscript{26} Jeff Shaffer could be a valuable person in this conversation.