

Chapter 13: 2010-present

“Continuing Commitments and Persistent Challenges”

In 2010, Whitworth’s board of trustees selected Dr. Beck Taylor to succeed Bill Robinson as the university’s 18th president. Taylor came to Whitworth from Samford University, where he had served as dean of Samford’s Brock School of Business. As president, Taylor embraced the legacy of his predecessor, Bill Robinson, but was also determined to put his own stamp on Whitworth, specifically in the area of race relations. Over the next eleven years, Taylor built on previous efforts and fostered critical engagement around issues of race and other diversity topics. In pursuing these goals, Taylor, his administrative staff, and Whitworth faculty, would face significant challenges. While many students of color acknowledged that aspects of Whitworth’s culture had improved, other students felt marginalized and found Whitworth to be less than welcoming.

The initial point person for issues related to diversity during Taylor’s presidency was an African American historian, Dr. Lawrence Burnley, who came to Whitworth in 2009 as Assistant Vice President for Diversity and Intercultural Relations. Burnley had earned a Ph. D. in History

of American Education from the University of Pennsylvania and had taught at Messiah College in Mechanicsburg, Pennsylvania, prior to coming to Whitworth.

President Taylor charged Burnley with developing a master plan for the university regarding issues of diversity, equity, and inclusion. One of the earliest initiatives undertaken by Burnley was a series of “Courageous Conversations.” These conversations involved the president’s cabinet officers (vice presidents and other key administrators) and centered on diversity-related readings. In turn, cabinet officers led conversations with their respective staffs. This practice continues to the present and became Whitworth’s most sustained effort among administrative leaders to raise consciousness regarding privilege and power, as well as socioeconomic inequities in the church, academy, and broader society.¹

During his tenure as president, Taylor appointed three African American alumni to join the board of trustees: Travis Downs in 2014, L. Denice Randle (a former Act Six student) also in 2014, and Jocelyn Wilson in 2021. Additionally, Taylor appointed Latino Octavio Morales to the board in 2017. To bring more diversity to the cabinet, as well as a proven administrator, President Taylor appointed an African American, Rhosetta Rhodes, to be his chief of staff in 2011; she was subsequently named Vice President for Student Life and Dean of Students in 2015. Rhodes, a Whitworth graduate, had previously served as the director of service learning and community engagement.

In 2011, Whitworth’s board of trustees approved President Taylor’s strategic plan entitled “Whitworth 2021: Courage at the Crossroads.” One of the key objectives of that plan was to “Assess current efforts to assist students, faculty, and staff in developing intercultural competencies, and measure their effects on the relational quality of the campus environment regarding the living, learning, and working experiences of all members of the Whitworth

community.” The plan called for a campus-wide audit of diversity-related initiatives, as well as an assessment of the success of the current general education curriculum requirements in areas of “American Diversity” and “Global Perspectives.”

Burnley, who taught several courses in African-American history took the lead in evaluating Whitworth’s racial ethos and general curriculum. Burnley’s observations led him to employ an outside consulting firm, Hualani and Associates, to conduct a full assessment of Whitworth’s racial climate.

After extensive interviews and data gathering, Hualani submitted their report to the community in November 2014. In some ways, the Hualani Report resembled the Madrona Report from 1968 (see chapter six). Both projects described the current state of affairs regarding race relations on the Whitworth campus in some detail. Perhaps the greatest difference was that the Madrona Report almost exclusively relied on student testimony, whereas the Hualani Report focused much more on faculty and administrative responses. The authors took note of substantial efforts that had been made around issues of diversity. At the same time, the report also asserted that “structurally-embedded marginalization and exclusion at Whitworth University persists for members belonging to historically underserved and underrepresented communities.”²

The Hualani report identified “Inclusive Excellence,” a term that Burnley had introduced to the campus, and Intercultural Relations/Communication as the two theoretical paradigms that informed most race-related work at Whitworth. The report reinforced the goal of “building capacity of all members of the campus community in the areas of intercultural competency which involve ‘the knowledge, motivation and skills to interact effectively and appropriately with members of different cultures, either in the United States or elsewhere.’”

Before making recommendations for change, the Hualani Report identified efforts that provided evidence of Whitworth's commitment to "Inclusive Excellence." These included the university's strategic plan and acknowledgement that every major division of the university was involved in diversity initiatives (238 diversity efforts were noted, along with 432 diversity-related courses). Perhaps most noteworthy was the fact that the percentage of full-time undergraduate day students from underrepresented racial/ethnic populations had grown from 13.7% to 19.2% between 2010 and 2014. In addition, the majority of faculty (62%) reported that they taught self-designated diversity courses and wanted to teach additional diversity classes. 57% of faculty respondents believed that all faculty should be required to participate in diversity training. Meanwhile, the majority of student respondents (69%) reported that they had been exposed to courses that featured the history, culture, and social classes of diverse groups.

However, despite all of that work, Hualani concluded that structural marginalization still existed for underrepresented students at Whitworth. The report indicated that many in the Whitworth community "question how seriously the recommendations made in its report will be taken by university administration and faculty." In the end, several strategic priorities were identified:

Strategic Priority 1: Campus-wide diversity master plan for a pan-institutional effort

Strategic Priority 2: Permanent organizational infrastructure – Office of Diversity, Inclusion and Equity; Assistant Dean of Intercultural Student organizations; Assistant Dean of Intercultural Student Development

Strategic Priority 3: Professional development and training in intercultural competency

Strategic Priority 4: Recruitment and retention of students

Strategic Priority 5: Curricular changes that would further enhance existing efforts toward diversity.

During the course of their work, the Hualani consultants found much of the campus willing not only to engage in the survey but also sympathetic to its goals. At the same time, some quarters of the university offered moderate resistance, concerned that the focus on diversity might be at odds with the institution's Christian mission and identity. A few campus constituents wondered whether commitment to diversity would undermine the Christian claim that it was the one true religious expression.

After considerable discussion, in 2015-16, a committee of faculty and administrators, led by Dean of Spiritual Life, Dr Forrest Buckner, crafted a "Theological Foundation for Diversity and Intercultural Relations at Whitworth University." Approved by the University Council, the statement affirmed that in order to fulfill the Whitworth mission (to honor God, follow Christ and serve humanity), the university needed to account for the "expanding global context in which we live and work We believe that we will be able to live out our mission only by developing intercultural competency; that is, the skills needed for effective and Christ-like engagement in a diverse community, with its variety of worldviews, life histories, learning styles, customs, communication patterns and methods of problem solving." In other words, a commitment to Inclusive Excellence, intercultural competencies, and to diversity, equity and inclusion was central to the university's Christian mission.³

While much of the increased emphasis on diversity was an outgrowth of experiences during the previous decade at Whitworth, some of it was surely related to events that were occurring both on and off campus during the first few years of the Taylor administration. As

before, students at Whitworth were influenced by national forces as they navigated issues related to race.

The “Black Lives Matter” movement captured national attention in 2013 in the wake of the killing of young African American men and women, largely at the hands of police in various parts of the country. When police killed Eric Garner in July 2014, and the next month Michael Brown in Ferguson, Missouri, many Whitworth students arrived back on campus in September 2014 ready to express their anger regarding events of the previous summer. Students Jade Faletoi, Alma Aguilar, Michaila Grant, Shayla Dougherty, Ashton Skinner, Cami Hirota, and others decided to act in solidarity with a wide spectrum of their peers who felt marginalized on the Whitworth campus. These included students of color, gay and lesbian students, transgender students, and students with disabilities. In early December 2014, after months of planning, organizers gathered stories and photos of marginalized persons and posted them along the Hello Walk on campus. Other students, however, using social media, succeeded in promoting the destruction of the posters. In response, those who supported the effort to recognize marginalized students organized a rally to encourage the reinstallation of posters. Using screwdrivers and metal stakes to create holes in the frozen ground, students put eighty-eight laminated posters back up. When interviewed by the *Spokesman-Review*, Faletoi, president of the Students for Education Reform, expressed her frustration with fellow Whitworthians who had anonymously used social media to insult their Black peers.⁴

The protests over vandalization of posters evolved into another demonstration, largely organized by student Kamau Chege. Roughly 100 faculty, staff, students, and President Beck Taylor gathered in the student union building and heard speeches in support of Michael Brown and Whitworth’s own marginalized students. During the protest, chants of “Hands Up” were

echoed by those in attendance. Toward the end of the event, organizers led everyone outside to take part in a “die-in” where people lay down on the pavement representing those who had lost their lives to police violence.⁵

The Whitworth administration supported the students who organized the protest. Lawrence Burnley told the students “he was proud of them for sharing their stories.” “Everyone matters,” according to Burnley. “You have an administration and faculty who stand by you.”⁶

Nevertheless, the next school year began with what turned out to be an embarrassing incident that revealed a lack of sensitivity to race-related issues among Whitworth students. In September 2015, several members of the Whitworth women’s soccer team posted an Instagram photo of themselves in Blackface. The photograph went viral. All parties agreed that the women had donned Blackface out of ignorance of its historical use as a way of caricaturing African Americans as inferior to white people. The appropriation of Blackface revealed how deeply embedded racist stereotypes were in the broader culture. However, that did little to minimize the pain and anger felt by Whitworth’s students of color. The incident prompted discussions in residence halls and a renewed emphasis on teaching this part of American racial history. As one student put it, “The [Blackface] incident . . . we can see as a failure in our society’s educational system, in part by not having it in our core curriculum, especially in history courses.”⁷

The incident revealed how deeply embedded forms of racial cultural appropriation as well as negative stereotypes of racial groups are in American culture. In response, President Taylor instituted what became known as the “Diversity Cabinet.” The group, that still meets monthly in 2024, is comprised of administrators and faculty who discuss issues of concern on campus.

In addition to initiating the “Diversity Cabinet” in December 2015, Taylor delivered a “Statement on Racism on College Campuses.” He placed special emphasis on Whitworth’s Christ-centered commitments as the foundation for building a “community that honors all people. Jesus spent his ministry with outsiders. He sought to name and include those at society’s margins, those whose voices were muted or silenced by the power structures of his day.” Taylor further stated, “As a university, Whitworth has also failed. If our goal is full inclusion and a community that consistently lives out the gospel message of unity that distinguishes among neither male nor female, Jew nor Gentile, rich nor poor, black nor white, then we have surely missed that mark. And from God, and from one another, we ask for forgiveness and for the courage and perseverance to press forward together, in Christ.”⁸

Taylor’s message, combined with the Hualani Report, diversity efforts of students like Faletoi and Chege, awareness spawned by the campus Blackface incident, and the national context of the Black Lives Matter movement, pushed Whitworth administrators and faculty to new levels of commitment to cultural sensitivity. Whitworth’s cabinet authorized up to \$100,000 to support new programming regarding race relations and diversity. David Garcia was hired in Student Life as the Assistant Dean for Student Diversity, Equity, and Inclusion just months before the Blackface incident; his mandate was to develop new initiatives to address diversity issues. One of Garcia’s first efforts in 2015 led to the creation of an event called “Diversity Monologues.” After inviting applications, the staff selected roughly ten students to share their monologues in public. Described as counter narratives to the predominant white culture, the monologues celebrated the individual stories of a wide spectrum of identities highlighting especially issues of race, ethnicity, and sexual orientation. The Monologues were a

huge success. Up to 200 students would attend the yearly event, and the Monologues were still going strong in 2024.⁹

Another successful program, led initially by David Garcia, and then by Shawn Washington, emerged in 2016 under the title of “BUCS Bridge,” short for “Building Unity and Cultivating Success.” This initiative brought first-generation and/or underrepresented racial and ethnic populations to campus. A pre-orientation program that enhanced community building and supported multicultural identity, BUCS Bridge helped students digest essential information for navigating the first semester of college. The program assigned mentors to each incoming student and facilitated the integration of students into a wider circle of friends. BUCS Bridge remains an essential feature of Whitworth’s efforts to help students of color and first-generation students transition into the university in 2024. In addition, as part of its student leadership program, Whitworth continued to fill positions for Cultural Diversity Advocates (CDAs) in the residence halls. CDAs offered peer mentoring and promoted dialogue around issues of race, ethnicity and other differences.¹⁰

Shawn Washington, an African American, played a key role in Whitworth’s diversity efforts. He was the first person in his family to graduate college. He came to Whitworth for a life-changing opportunity to finish college after attending community college in the Seattle area. After being admitted to Whitworth, Washington decided to walk-on and play football. During his time as a first-generation transfer student-athlete, Washington experienced a number of incidents that made him question whether he belonged at Whitworth. He recalled that a white individual wanted Shawn to teach him how to “talk Black.” Nevertheless, he stayed in school and with what he described as the “support from key mentors” graduated with a degree in

sociology in 2004. Subsequently, Washington earned a master's degree at Gonzaga and then returned to Whitworth and worked in a variety of roles in Student Life, most significantly as associate dean for Student Success and Equity. Over seven years, Washington mentored scores of students and advocated on their behalf. Additionally, he proved to be an effective adjunct faculty member in the classroom. Washington was one of two that served on Whitworth's staff longer than any other African-American males in Whitworth's history (the other being LeRoy (Mac) McCall in security). Eventually he earned a doctorate in education and returned to Gonzaga in 2023 as the assistant chief diversity officer, while continuing to teach part-time at Whitworth.¹¹

Further indication of Whitworth's diversity commitments occurred in 2015 when one of its residence halls was renamed for African American chairman of Whitworth's board of trustees, Walt Oliver. As discussed in earlier chapters, Oliver was a major campus leader and donor, and richly deserved the recognition; he is among the most successful graduates in Whitworth's history.

Throughout the decade, Whitworth brought several nationally recognized African Americans to the community and the campus to address issues of racial injustice. For example, President Taylor, with the aid of Scott McQuilkin, Vice President for Institutional Advancement, initiated the Presidential Leadership Forum in downtown Spokane. Notable speakers included former secretaries of state Condoleezza Rice and Colin Powell, as well as one of the nation's most dynamic African American leaders, Bryan Stevenson. Founder and executive director of the Equal Justice Initiative, Stevenson spoke eloquently and passionately to racial injustice that exists in the criminal justice system in the United States.

With the inauguration of Donald Trump in January 2017, many at Whitworth turned their attention to the plight of undocumented students, most of whom were Hispanic. The Trump administration had signaled that its approach to immigration enforcement would be to prioritize the detention and deportation of unauthorized immigrants, and to rescind the Deferred Action for Childhood Arrivals (DACA) program. Anxiety across the nation reached new heights for the roughly 600,000 undocumented students under the age of 18.

On the Whitworth campus, students took the initiative to address the issue of undocumented peers. On January 13th, a group marched from the student union building to the president's office carrying a petition that included more than 1,000 signatures. Though heckled by a handful of others, the activists presented the petition to President Taylor, requesting that he declare Whitworth a "sanctuary campus" that would protect students from government attempts to deport them.

Taylor decided against naming Whitworth a sanctuary campus. However, he sent a statement to the Whitworth community expressing his strong support for Whitworth's undocumented and international students. He also announced that on the following day, Whitworth would host a forum titled "#WhitworthUnited: Supporting our Undocumented and International Students, Faculty and Staff." Taylor laid out a series of steps that the university would take to demonstrate its support. These actions ranged from opening up lines of communication with the Spokane Police Department and Spokane County Sheriff's Office to training and informing faculty and staff who are likely "first points of contact" for immigration or law-enforcement officials. Taylor stated that Whitworth would explore study-abroad requirements for undocumented students, as well as alternative employment opportunities that would not expose them to immigration officials.¹²

Taylor's strong support for undocumented students emphasized that the university was grateful for their presence. "In every way, this is a personal issue for us here at Whitworth. These are students that we know, that we love and that contribute greatly to our university."¹³ Taylor's statement was somewhat unusual in that Whitworth historically had generally refrained from establishing policies that might be considered controversial, or taking positions on issues where thoughtful Christians might disagree. Nevertheless, Taylor's support was greeted favorably across the campus. For many Whitworth students, the issue of being undocumented struck close to home given the presence of undocumented students on campus.¹⁴

For much of the decade, Lawrence Burnley was a driving force behind Whitworth's efforts to address issues related to diversity and race relations. In 2016, he created the Office of Diversity, Equity, and Inclusion. In that role, Burnley authored a document that provided brief definitions of key concepts: "Diversity" meant a commitment to "developing and valuing a community reflecting the rich differences represented in creation"; "Equity" was defined as a commitment to providing "equal opportunities and equitable outcomes for all"; "Inclusion" meant a commitment to ensuring that diverse people "are not only present, but are full participants in the university community in the curriculum, in the co-curriculum and in the workplace." He made available a comprehensive "Diversity Action Plan Toolkit" that established timelines for addressing strategic priorities laid out in the Hualani Report and the university's strategic plan. These priorities included more self-assessment at the departmental level and the establishment of an Institutional Diversity Committee. The focus continued to be on building awareness of cultural identity for each person (both minority and majority cultures).

Burnley left Whitworth to assume a position at the University of Dayton at the end of spring term 2016. Just prior to Burnley's departure, Whitworth received the National Higher

Education Excellence in Diversity Award (HEED) from *INSIGHT into Diversity* magazine, the oldest and largest diversity-focused publication in higher education. Following Burnley's departure, Dr. Lorna Hernandez Jarvis, who had earned a Ph. D. in cognitive psychology from Kent State University and taught at Hope College, assumed the Chief Diversity Officer position. Hernandez Jarvis built on Burnley's efforts, offering multiple campus opportunities for diversity training. Over the next three years, Whitworth received the HEED award two more times.

In an ongoing effort to foster conversation and educate the faculty and staff, Hernandez Jarvis brought Intergroup Dialogue and Diversity Education training to campus. Twenty-four faculty and staff received a stipend for participating in a three-day summer workshop that provided knowledge of cultural issues, intercultural competency training, communication skills and social identity awareness to engage in difficult conversations in productive ways, to lean into conflict and to handle disagreement rather than avoid difficult conversations.

In addition to all the programs established under Burnley and Hernandez Jarvis, in 2010, Whitworth administrators approved the establishment of the Intercultural Student Center. With a dedicated building, Student Life personnel provided a welcoming space primarily for national and international students of color. The center was not only an actual physical space but also carried symbolic importance. Students had been advocating for a building for years; more recently, they have pushed for a larger building as the population of students of color continues to increase.

Throughout the decade, student affinity groups flourished and new groups formed. In addition to the International Club, the Hawaiian Club, and the Black Student Union, Hispanic students started the Hola Club, Asian students formed the Asian Alliance, Filipino students

created the Filipino American Student Association, and African students in 2017 created Umoja, which means Unity in Swahili.¹⁵ All of these groups provided opportunities for students of color to celebrate their respective heritages and identities, as well as to encourage cultural events. Meanwhile, Stephy Nobles-Beans' mentorship, particularly to students of color, continued to evolve. She launched two new groups: "Brown Girls Magic," which consisted of approximately fifteen women who have, as of 2023, met two times a month, as well as "WERE" -- Women Ever Rising, where approximately twenty-five women have met weekly for camaraderie and support.

Nobles-Beans' career at Whitworth is quite noteworthy. Beginning as an office administrator in 1996, she credits Kathy Storm, Vice President for Student Life, as her source of support. In addition, Dean of the Chapel Terry McGonigal recognized Nobles-Beans' gift for preaching and counseling and helped move her into a ministry role, which she continued under current Dean of the Chapel, Forrest Buckner. Along the way, Nobles-Beans recognized that teaching would give her more access to students, so she earned a Master's degree in Administrative Leadership from Whitworth. With degree in hand, she found her way into the classroom, where she taught a course entitled "Diverse Christian Leadership" and lectured in Core 150 on Black theologian James Cone's book, *The Cross and the Lynching Tree*.¹⁶

Other Whitworth faculty developed additional courses on anti-colonialism and anti-racism during the decade. Often these courses incorporated elements of Critical Race Theory, with specific treatment of structural racism in American society, both past and present. Perhaps the project that brought most attention to Whitworth was sociologist Dr. Jason Wollschleger's "Exploring Race in America" during Whitworth's January Term. This effort reprised earlier efforts of Jim Waller and Terry McGonigal to engage students directly in off-campus

experiences focusing on race in America. Beginning in 2017, and then repeated in 2022, Wollschleger took twenty-five students to the Deep South to investigate the nation's legacy of racism, segregation, and ongoing challenges of race relations in the South. With stops at major museums in Washington D.C., Charlotte, Atlanta, and Birmingham, the study program immersed primarily white students in both historical and contemporary issues related to race. Covered by the *Seattle Times*, the trip made a lasting impression on students. One student reported that the trip was a “real, raw” experience that was “a lot more moving and emotional than I was ready for. With history you have to learn the whole truth, otherwise it’s not worth learning at all.”¹⁷

From 2016-2018, the university hired several faculty of color in various departments, although some were not retained long by the university. The history department employed African American Dr. Marc Robinson, who taught courses on the civil rights movement and other topics related to racism in American society. Dr. Raphaela Acevedo-Field, a Latina, was also hired in the history department to teach Latin American history as well as Mexican history. African Americans Dr. Justin Martin, in psychology, and Dr. Goldy Brown in the Graduate School in Education, added to the racial diversity of the faculty.

The decade also witnessed growing interest in Hispanic and Latino culture and history. Several members of the world languages department with expertise in Spanish culture and history taught courses that enhanced students' cultural understanding; these faculty included Kim Hernandez, Katherine Karr-Cornejo, Jake Rapp, Angeles Aller, and Lindy Scott. Meanwhile, another faculty member deserves special note—Dr. Roberta Wilburn. Hired in 2008 to teach in the Graduate School of Education, Professor Wilburn became the longest serving African American professor/administrator in Whitworth's history. Wilburn served as the associate dean

for graduate studies of education and diversity initiatives. Shortly before she retired, President McQuilkin named her interim Chief Diversity Officer. A tireless advocate for students of color, she and her husband James Wilburn became well known throughout the Spokane community. Roberta Wilburn received numerous community awards, including the YWCA's Women of Achievement honor, Carl Maxey Racial and Social Justice Award in 2016, and the national INSIGHT into Diversity Giving Back Award for administrators in 2017. She was also the first woman elected president of the Spokane Ministers' Fellowship, an organization of predominantly African American clergy.

Another individual who played a significant role in developing a diverse student body was Greg Orwig. After working in several administrative roles including chief of staff for President Taylor, Orwig was appointed Vice President of Admissions and Student Financial Services in 2011. For the next ten years, Orwig and his team succeeded in increasing the percentage of students of color from just under 15 percent to nearly 32 percent in 2022. From his perspective, the combination of efforts to develop a multicultural curriculum, and a Student Life program that proved more welcoming to students of color contributed significantly to an increase in the number of students. Orwig also credited the work of Janah Valenzuela in Admissions for initiating the Multicultural Visit Program in 2014. During much of the decade, as many as 100 students of color would be bussed from the west side of the state to visit Whitworth on a weekly basis each spring. As many as 45 percent of those students would enroll the following fall.¹⁸

Yet, despite innovative efforts and growing momentum toward building a campus culture that celebrated diversity, there were incidents that underscored the difficulty of achieving a welcoming climate on campus for all students of color. Vice President for Student Life Rhosetta

Rhodes recalled that on more than one occasion, she encountered subtle resistance to hiring more staff of color. As one example, she was told by a colleague that having already hired one person of color, she should not hire another. She also remembered being told by an employee that Whitworth did not do well with persons of color in leadership positions.¹⁹

In December 2020, one other incident revealed some of the ongoing challenges facing the university with regard to race relations. Whitworth's longest serving professor, Leonard Oakland, who had been teaching at the university since 1966, delivered a lecture in Core 250 (History of the Rationalist Tradition) on the thought of iconic African American sociologist W. E. B. Du Bois. Oakland had given the lecture for many years, but this particular lecture was delivered online because of COVID 19. Oakland made a point of indicating that in Du Bois's day, the word "Negro" was commonly used by African Americans as a self-description.

During the lecture, Oakland quoted Du Bois numerous times and invariably the word "Negro" was used. During the live chat on line, which Oakland could not see, several students took offense at the word "Negro," particularly spoken by a white man. In response, comments made by a white student raised the ire of the handful of African American students and allies through "racialized baiting" as one student later recalled. Adding to the confusion was the fact that several African American students posted online comments asserting that Oakland had used the "N" word, but did not clarify that Oakland had used the word "Negro" (rather than the word more commonly assumed to be the "N" word). Not unexpectedly, alums voiced their anger without fully understanding the context.

The consternation proceeding from this unfortunate series of events led to letters in the *Whitworthian* from the co-president of the Black Student Union, as well as responses from Core faculty members who sent a lengthy letter to the class regarding all that had transpired. The

faculty also led an online conversation with the entire class, and held individual meetings with several of the most involved students. The class session also prompted a response from campus administrators.

In a campus message, administrators responded that the Core 250 incident could have been an important learning experience but that “it missed the mark.”

We sincerely apologize for the hurt and pain experienced by our Black students.

Although we wish we could say that these experiences of feeling marginalized were isolated incidents among our students of color, we painfully recognize that this is not the case even in light of our efforts to create an inclusive community. We strive together for something better. With humility, we recognize that as a community we must engage in examining ourselves and identifying the steps we must take in this journey so we can get it right.

The Core 250 instructional team is working within the parameters of the class to address the issues that arose on Wednesday. The administration in collaboration with the faculty is working on making the curriculum more inclusive. We are also taking steps to provide more training and support for faculty on inclusive pedagogy. We are implementing programs to help staff and students develop tools to engage across differences in respectful and productive ways allowing for the flourishing of learning for all. Together, we press onward toward realizing the community we all seek to be and sustain at Whitworth – one that recognizes the inherent value and worth of all people.²⁰

Two student responses to the incident were published in the *Whitworthian*. One was critical of the administration’s message. Sanjay Phillip wrote that, in his opinion, the issue was not so

much Professor Oakland's use of the term "Negro" in the context in which it was presented. Instead, it was the white student who "was asked by his peers and a Whitworth chat moderator to cease commenting and to conduct himself with greater respect for BIPOC [Black, Indigenous and People of Color] students in a way that is more sympathetic to their unique realities." Philip further asserted that the white student's comments "denied the reality that a Black person would be more apt to determine whether a term, that references their identity, is harmful to them. It is a personal evaluation that could not be made by someone outside of the Black population. Others may disagree with a Black person's personal evaluation, but they cannot supplant a personal Black evaluation merely with a non-black perspective." Phillip continued:

The university's response inadequately and inaccurately reflects the actual state of affairs as they developed by using language that can be interpreted to be pacifying the outcry rather than being linguistically neutral while taking real events seriously. It could even be interpreted as tacitly enabling racialized baiting because the consequences of such comments (within a livestreamed event) were not addressed with specificity. Instead, the university opted for a watered-down disavowal of the incident's negative reception in a way that disguised the primary concern. Generalizing this incident into a vague dialogue minimizes it and even risks inflating and normalized the type of views which Whitworth claims to safeguard BIPOC from in its inclusive and diverse space. Whitworth professes to aspire towards courageous conversations. Can anyone honestly hold that their response reflects this goal?

A second student, Munya Fashu-Kanu, a junior and co-president of BSU wrote the following:

If Whitworth wants to become a safe space for its Black Indigenous and POC (BIPOC) students, faculty, staff and community members, it needs to be fully committed to

becoming anti-racist and actively combatting against racism. It needs to address the campus culture. . . . Numerous instances of microaggressions suffered by BIPOC students and alumni have been recorded, many of them either transferring or graduating feeling like their experiences while at Whitworth were ignored.

Black students are requesting that the community not ignore our call for racial sensitivity. Whether it be at Whitworth or elsewhere, many Black students have been called the N word in disparaging and traumatizing ways. That fact, paired with the awareness of the constant oppression that Black people have faced and continue to face, often makes it uncomfortable for us when having to navigate white spaces, where we have to deal with the fear of having our experiences invalidated, being targeted, being discriminated against, or even being verbally or physically attacked by non-Black people. Having to hear the N word – or anything similar – being said by non-Black people in any context brings back a lot of those feelings of inferiority and discomfort, and we don't deserve that, especially not in our classrooms.

'Black' is an identity that we have reclaimed, and we protectively embrace it. We are not objects that happen to be the color black, so please include the capitalized B and the word 'people.' We are people who have claimed and will protect the Black identity. Thus, we are Black people.²¹

Another email was sent to President Taylor, Dr. Hernandez Jarvis, the Chief Diversity Officer, and the Provost Dr. Thuswaldner. Approximately 175 students signed the email, which underscored the previous comments made by students in the *Whitworthian*. However, one paragraph emphasized that this series of events reflected a much larger problem of racial insensitivity on the campus:

[E]vents like these are emblematic of many of Whitworth's students' experiences. Many BIPOC students would agree that for every incident like this that is reported and investigated, there are many others that are not. Incidents like these contribute to and represent a culture of racial insensitivity and racism that harms BIPOC students and hinders their ability to succeed and thrive. Moreover, racially insensitive language is harmful even in all-white spaces as is the case in some Whitworth classrooms. When white students are exposed to microaggressions like these, they are habituated into racist epistemologies that continue to perpetuate anti-blackness.²²

The hard feelings surrounding the teaching of W. E. B. DuBois in Core 250 underscored the complexity and difficulty regarding how the university was managing race relations in the 2020s. From a faculty perspective, the effort to introduce all students at the university to the thought of W. E. B. Du Bois was seen as a significant response to the charge that the Core program was too focused on Euro-American white culture and in particular, white male thought. For several African American students, the effort seemed minimal, bordering on tokenism. The additional challenge of quoting from Du Bois, who did not use the term "Black" but employed the term "Negro," contributed to the problem from the student perspective. In addition, the back and forth between a white student and Black students on line only served to aggravate the situation.

University officials attempted to address student concerns, however, faculty members generally felt unsupported by the administration's message that publicly labeled Oakland and the Core 250 team as having "missed the mark" rather than creating "an important learning experience for all," and that cited the need for more training for faculty. In the following semester, Dr. Oakland spoke at length in Core 250 about the changing nature and impact of

language and provided much more context for understanding Du Bois's language. Nevertheless, another negative student response (from a student not enrolled in the course) resulted in a subsequent decision to bring in an African American speaker to share the Du Bois lecture with Oakland. All of this suggests that issues related to teaching topics of diversity in the curriculum, and the ever-changing meaning of language, remain moving targets and ongoing challenges for the university.

The amount of attention paid to pedagogical strategies and need for teaching race-related curriculum at Whitworth has been significant. Over the last two decades, five philosophical approaches, with different emphases, have emerged with no one approach being mandated by university administrators. The five approaches include: 1) Critical Race Theory, 2) Inclusive Excellence, 3) Intercultural communication and cross-cultural competencies, 4) Empathy for oppressed peoples, and 5) Anti-racism. It should be noted that these approaches are not mutually exclusive of one another. There are differences in some of their emphases and some of their aims, but there is much that they share in common, and faculty often combine more than one approach.

Critical Race Theory (CRT) has been generally accepted and taught at Whitworth since the early 2000s as part of the introductory course to U.S. Cultural Studies, taught mostly by Doug Sugano in English. The theory itself emerged as early as the 1980s in work done mostly by legal scholars, including Derrick Bell. According to two leading theorists of CRT, Richard Delgado and Jean Stefancic, the leading tenets are:

- 1) The belief that racism is ordinary: “Racism is ordinary, not aberrational—‘normal science,’ the normal way society does business, the common, everyday experience of most people of color in this country.”
- 2) Interest convergence or material determinism. “Because racism advances the interests of both white elites (materially) and working-class Caucasians (psychically), large segments of society have little incentive to eradicate it.”
- 3) The social construction thesis; “Race and races are products of social thought and relations. Not objective, inherent, or fixed, they correspond to no biological or genetic reality.”
- 4) The voice of color thesis: “Because of their different histories and experiences with oppression, black, American Indian, Asian, and Latina/o writers and thinkers may be able to communicate to their white counterparts matters that the whites are unlikely to know.”²³

Many Whitworth faculty have found Critical Race Theory to be compelling. Critical Race Theory, at its best, offers an incisive analysis of race-related issues. It helps explain some of the deeply troubling and persistent problems of structural racism in the United States. It turns an intense light on the complexity of race relations as well as ways in which white people (mostly men) have created institutions that have oppressed rather than liberated persons of color, the poor, and women. CRT has introduced the reality of microaggression. It has emphasized a race-conscious approach to the transformation of American society, in contrast to liberalism’s color-blind and rights-based remedies.

A second approach, that often includes elements of Critical Race Theory, is best described by the term “Inclusive Excellence.” Introduced by Associate Vice President for Diversity, Equity, and Inclusion Lawrence Burnley and supported by his successors, “Inclusive Excellence” focuses on developing the university into a learning community that is defined by excellence through affirmation of differences in the composition of its leadership, faculty, staff, and students. It attempts to shape policies, procedures, organizational structures, curriculum, and co-curricular programs that are diverse. From a pedagogical perspective, the emphasis is on including underrepresented voices in Whitworth’s required curriculum. In addition, Inclusive Excellence strategies emphasize the importance of difficult or “courageous” conversations among students, staff, and faculty regarding their experiences with power, privilege, and discrimination. Emphasis is placed on engagement with members of different racial and ethnic groups, while becoming aware of microaggressions experienced by underrepresented groups.

A third approach focuses on intercultural communication and cross-cultural competencies. Beginning in the 1990s, largely under the leadership of Gordon Watanabe and Esther Louie, the concept of intercultural communication and cross-cultural competency was introduced on the Whitworth campus. The goal of this model is to develop appreciation for cultures different than the dominant white culture, and to develop communication skills, enhanced mutual respect and mutual learning across cultural differences. Advocates asserted that competency requires knowledge of other cultures; empathy for the feelings and needs of others; awareness of one’s own desires, strengths, weaknesses, and emotional stability; and insight into one’s own cultural identity. Inventories of cultural competence can be used to measure the extent of these skills and offer direction for growth. Advocates of intercultural

communication place particular emphasis on the importance of insight into one's own cultural influences, or as Louie explained, "the culture of one."

Supporters of intercultural communication and intercultural competency believed that this approach was less confrontational than other models because of its attempt to stress the general equivalence of all cultures. Each culture has values; each culture has assumptions; each culture has biases against other cultures. The hope is that by treating cultures somewhat equally, practitioners can more easily break down the resistance of people who believe that they are not biased and that American society is largely free of inequities. The focus is more on self-awareness than on societal change, although the assumption is that greater self-awareness should lead to greater equity.

A fourth approach that has often been employed by Whitworth faculty has emphasized the cultivation of empathy for oppressed peoples. The basic premise is that when mostly dominant culture students place themselves, as much as possible, in the shoes of non-dominant culture individuals past and present, better understanding and potentially more justice will likely result. This approach relies on overseas travel, historical study, community engagement, and internships centered on marginalized cultures. This desire to nurture empathy is reflected in a wide array of humanities and social science courses, where students are required to read primary narratives of oppressed peoples—passages on the slave experience in America, statistical analyses of poverty, or articles on the impact of racist slurs and stereotypes. The hope is to build connection between the student and the "other" on both personal and academic levels. The empathy model is often said to be compatible with the Christian value to love one's neighbor. It can be argued that it is difficult to love if one does not encourage the capacity to empathize,

which is foundational to diversity efforts. If students believe that loving the other, and working for fairness or justice is a requirement of the Christian life, then empathy is a central and necessary virtue.

A fifth approach has emerged over the past several years and is best described as “anti-racism.” In general, this model utilizes many of the elements of the previous four approaches, but it also moves toward equipping and prompting students to take specific steps beyond the classroom to confront issues of economic, political, and social injustice. While avoiding being overly prescriptive, this method encourages students not just to study racism or economic injustice, but to do something constructive to challenge unjust social structures.

During the course of this project, numerous interviews were conducted by my colleague, Ibrahim Diop, from Harlem, New York. Diop, a Whitworth graduate from the class of 2022, was selected to be one of the student speakers at commencement. He interviewed more than twenty alumni from 2018 to the present, most of whom are students or alumni of color. Interviewees reflected on reasons they came to Whitworth, concerns they had prior to arrival, and memories of what Whitworth did or did not do to facilitate their adjustment to college. They also offered reflections on their living situations, the ease or difficulty they’d had in making friends on campus, experiences in class with peers and professors, and tensions between their own identity and Whitworth’s expectations of acculturation.

It is difficult to generalize students’ experiences from these interviews other than to affirm the observation that race relations continue to be very complex at Whitworth. Diop

sought out first-generation African Americans from working class families, as well as African American men and women from middle to upper middle-class communities whose parents were highly-educated professionals. He also chose to interview Hispanic, Latino and Latinas, Asian Pacific Islander, African, and Pakistani students, as well as students who are indigenous to North America. All of these interviewees identified as “People of Color” (POC), although some acknowledged that they had passed for white in some contexts. Roughly half of those interviewed were men and half women. A few identified themselves as queer, in addition to being persons of color.

Each interview lasted more than an hour and students had much to say about their experiences as students of color. They spoke poignantly about the challenges of living in largely all-white residence halls, and the isolation of being the only student of color in classes. Although many of these students had found supportive staff and faculty, some did not. They frequently described the burden of being asked by professors to speak in class on behalf of their race or country. Some students spoke of conflicts they had with their professors over assignments that could not be tailored to their interests and their backgrounds. Some students felt a burden (and a need) to help educate white Whitworth students about race in America; others explicitly said that it was not their responsibility to educate other students regarding what it meant to be a person of color in the United States. A few students commented on their surprise at encountering white students who had never previously spoken with or even known a person of color. Many of them described being exoticized by white students, and being viewed as significantly different; a common example was white students wanting to touch the person of color’s hair. Some encountered the occasional white student who appropriated Black slang, largely derived from rap music, in hopes of being accepted by Black peers.

Several students struggled with what they call the Whitworth culture of “Niceness,” which they interpreted as an expectation that people “get along” with one another, and not say anything considered controversial or challenging of the status quo. Stereotypes, particularly of African American students, but also of other ethnic and racial minorities, have frequently been evident in conversations and experienced as microaggressions.

Some students commented on occasional tensions within communities of color at Whitworth. A few admitted that it can be difficult to join groups of students of color if one does not act or speak in a manner that conforms to group norms. For example, there can be barriers to joining groups of Black students if the student is not perceived to be “Black” enough. In addition, there has long been tension between African American students and African students because of the lack of a shared history of exploitation in America. According to Student Life personnel, each group tends to stereotype the other in negative ways. Beginning in 2020, led by Diop, African American and African students organized what was called the “Black Caucus.” The intent was to try to break down points of difference between the two groups.

Perhaps not surprisingly, some students of color who have grown up in largely white communities have expressed greater comfort level with Whitworth than students who were raised and attended high school where white students were in the minority. Interestingly, several of the students who had grown up in largely white communities found Whitworth to be an opportunity to learn more about their racial and ethnic culture, and to nurture their racial identity.

Students of color are well aware of how few faculty members of color, who could more fully understand their experiences, are present on campus. The absence of proportionate representation of faculty mentors of color continues to create obstacles for students who want to process what they perceive as unconscious bias. They have found many white professors to be

empathetic, but would prefer additional faculty of color on campus. Faculty of color would be better equipped to offer advice regarding how to relate to white students who see themselves as allies, or a Whitworth culture that is perceived to promote progressivism but seems to frown on activism. Faculty of color might also be better able to understand and address white cultural norms that are embedded in professional standards and behaviors.

Multiple issues of identity, including race, gender, sexual orientation, and the intersection of multiple identities have become increasingly important to Whitworth students during the past decade. Recent students articulate their identity in multiple and nuanced terms; rather than neat binary categories, students may think of themselves as bi-racial or find themselves on a spectrum of gender identification. Pronoun identification and specification have become increasingly important. All of these factors have implications for their classroom and community experience.

As the second decade of the 21st century drew to a close, a new expression of cultural awareness emerged among students in an honors course. In a fall 2020 community-based research project, honors students approached members of the Spokane Tribe to explore the possibility of a Land Acknowledgment statement. The stated purpose was to build a lasting relationship between Whitworth and the Spokane Tribe. Working closely with Pupas (Devon) Peone from the Spokane Tribe, Whitworth students helped craft a statement with the help of instructor Dr. Ross Watts, director of the Dornsife Center for Community Engagement. The statement referenced the fact that for several millennia, bands of the Spokane Tribe had occupied the land on which Whitworth sits. In October 2020, the Whitworth board of trustees received the statement, and in May 2021, President Taylor read part of it in the Salish language at commencement exercises. Since then, the statement has been read at multiple public events.

When Beck Taylor accepted an offer to become president of Samford University in Birmingham, Alabama, he was succeeded at Whitworth by Dr. Scott McQuilkin, only the second alum in Whitworth's history to become president. McQuilkin had graduated from Whitworth in 1984, earned a Ph. D. in Sports History from Penn State University, and returned as the baseball coach. He taught in the Core program and under Bill Robinson became the athletics director. Eventually, he became Vice President for Institutional Advancement.

McQuilkin has personally experienced the evolution of race relations at Whitworth over the last forty years. Deeply committed to continuing the efforts of his predecessors to make Whitworth more diverse and more welcoming to students of color, McQuilkin appointed African American Dr. Roberta Wilburn as the interim Chief Diversity Officer in 2021. When she retired in 2022, McQuilkin appointed Dr. Joshue Orozco, professor of philosophy, to succeed her.

In spring 2022, under the leadership of Vice President for Student Life Rhosetta Rhodes and director of Student Diversity, Equity, and Inclusion, Ayaka Dohi, Whitworth launched "The Belonging Initiative," another effort to help all students feel that they "are seen, heard and appreciated as their authentic selves." This initiative began with a retreat for first-year students that focused on skill building, social bonding, and social bridging. The mantra, "Be Here, Be You, Belong" was the central theme. Organizers held a follow up luncheon where Dr. Patti Bruininks from the department of psychology spoke on "Ostracism." Additional luncheons featuring speakers on relevant themes were continued in the spring of 2023.²⁴

In the fall of 2022, Larry Cebula and Logan Camporeale, historians from Eastern Washington University, notified Whitworth president Scott McQuilkin and provost Gregor Thuswaldner that in 1942 college trustees had placed racial covenants on properties owned by the college. The covenants prohibited persons of color from buying those properties once they

were put up for sale. The specific language remains jarring: “No persons of any race other than the white race shall use or occupy any building on these premises, except occupancy by domestic servants of a different race domiciled with owner of tenant.” The use of racial covenants to promote racially segregated neighborhoods had become increasingly common across the country, beginning in the 1920s and accelerated in the 1930s, when the federal government through the Federal Housing Authority (FHA) began evaluating neighborhoods in virtually every city in the country. The FHA used several factors to indicate which neighborhoods were better or worse risks for lending institutions regarding home mortgages and home improvement loans. Race was a major factor in determining risk according to the government—the more African Americans, the higher the risk, and the more white individuals, the lower the risk. Neighborhoods were coded according to color: blue, green, yellow, and red. A red neighborhood was deemed to be the riskiest. As a result, the term “redlining” became associated with neighborhoods that had a higher density of African Americans. Bank loans of any kind were more expensive in these districts, and thus less available. Thus, racial covenants were used to shape the racial makeup of cities across the country. Spokane was no exception. However, not all neighborhood developers or property owners utilized racial covenants in Spokane, thus it cannot be said that “everyone” was doing it. In Whitworth’s case, trustees made an intentional decision to try and ensure the greatest financial return on college properties by declaring that they would only be sold to white individuals.

Once he learned about this part of Whitworth’s history, President McQuilkin appointed Dr. Joshue Orozco, Vice President for Diversity, Equity and Inclusion, to lead a task force to gather as much information as possible about the 1942 racial covenants (which the U.S. Supreme Court ruled unenforceable in 1948, and by 1968 were ruled illegal) and to help determine a

university response. On April 27, 2023, Orozco’s task force organized a public event that featured President McQuilkin, the two history professors from Eastern Washington, a response from Whitworth’s historian, Dale Soden, and a written response from Jillisa Winkler, Community activist and organizer at Spokane’s Carl Maxey Center.

McQuilkin’s statement was forthright in its acceptance of Whitworth’s role in this practice. “[T]he university bears the responsibility for the placement of these racially restrictive covenants,” according to McQuilkin. The president referenced Jesus’s Sermon on the Mount in declaring that

an essential element . . . is to name our sins, to confess our sins, and to ask forgiveness for those sins. . . . we are deeply sorry, and we apologize, that we participated in these racist practices. . . . Racial covenants like these communicated support for a racial hierarchy in which people outside of the white race were not deemed worthy of full respect and moral value, were not granted freedom to live according to their own choosing, and whose very presence was viewed as defiling ‘white spaces.’ Racial covenants brought about concrete material harm to people already marginalized and underserved in society. These instruments were effective in creating wealth inequality in communities across our country, inequalities whose echoes remain today.

McQuilkin finished by firmly stating, “Our promise, and my promise, at Whitworth is to integrate this reality of Whitworth’s history into our narrative of the university’s story. Our promise is to renew work with campus and community partners, particularly those from historically marginalized groups, to find concrete ways, within and outside our university borders, to address this painful legacy and work toward greater equity and justice.”²⁵

McQuilkin’s statement of apology as well as his commitment toward ongoing efforts to work

with community partners was significant for its directness and willingness to invoke the Christian identity of the institution. In the first step toward follow up, McQuilkin tasked Vice President Orozco with organizing Whitworth's continued response.

In 2023, university trustees approved the first new strategic plan since 2010. Part of that plan identified a major goal under the heading: Human Flourishing. Within that section, authors articulated the hope that "As a Christian liberal arts comprehensive university, we aim to model Christ's love and to become an institution in which everyone, regardless of background or identity, is treated equitably and experiences belonging." While several components of the plan for nurturing "Human Flourishing" contain elements directly related to themes of diversity, equity, and inclusion, one particular objective stands out:

To enhance inclusion and belonging throughout our curricular and co-curricular programming in a way that promotes cross-cultural engagement; equitable access to study abroad opportunities; intercultural competencies and understanding; encourages critical reflection on issues of equity, social justice and diverse perspectives; and maintains our commitment to faith integration so that our programming better connects to the varied lived experiences, backgrounds, cultures and perspectives of our increasingly diverse student body, and thereby increases their sense of belonging and better fulfills our mission to equip our graduates to follow Christ and serve humanity throughout the world.

The language in the strategic plan encouraged Vice President Orozco to define more clearly what the function of the Office of Diversity, Equity, and Inclusion is:

Whitworth's Office of Equity, Diversity, and Inclusion works to collaborate with all areas of the university to promote justice, equity, diversity, and inclusion for our community. This involves working with offices and departments throughout our university to critically examine our institutional culture, policies, and practices for ways that we are perpetuating social inequities, restricting access for a diverse community to flourish, or creating environments where people are not treated with full dignity or do not feel safe to be their authentic selves. Through education and training we work to 1) raise awareness regarding structures and systems of oppression and marginalization, 2) foster a community that welcomes and supports cultural diversity, and 3) provide opportunities for our community members to build competencies to continually develop and implement equity-minded policies and practices in all areas of our university. We ground our work in our Christian mission and aim to integrate it throughout our university by forming partnerships with faculty, staff, students, and our external community, recognizing their role as co-creators of knowledge and institutional change.

These institutional efforts continue to underscore the general trajectory that Whitworth has been on since the 1970s and especially since the turn of the last century. It invokes terminology and general approaches to diversity, equity, and inclusion that are not new but reinforce long-standing goals. The challenge will be, as it has been for previous decades, to find adequate university resources to make these aspirations more of a reality.

¹ Author interview with Lawrence Burnley, October 3, 2022.

² Hualani Report, Whitworth University Archives.

³ Author interview with Forrest Buckner, October 29, 2022.

⁴ *Spokesman Review*, December 6, 2014.

⁵ Author interview with Jade Faletoi, January 5, 2023.

⁶ *Spokesman Review*, December 6, 2014.

⁷ *Whitworthian*, September 23, 2015.

⁸ “Statement on Racism on College Campuses,” Beck Taylor Papers, Box 6, Folder 34, Whitworth University Archives.

⁹ Author interview with Lorna Hernandez Jarvis, April 8, 2021; author interview with David Garcia, January 17, 2023.

¹⁰ Author interview with David Garcia, January 17, 2023.

¹¹ Author interview with Shawn Washington, April 15, 2023.

¹² Beck Taylor, “Statement of recent events affecting undocumented and international students at Whitworth.” February 2, 2017; Beck Taylor Papers, Whitworth University Archives; *Whitworthian*, February 15, 2017, p. 2.

¹³ *Whitworthian*, February 15, 2017, p. 2.

¹⁴ A year later, Taylor also advocated for undocumented students in letters to Washington state’s two United States Senators—Maria Cantwell and Patty Murray. See letters, Beck Taylor to Senators Cantwell and Murray, February 28, 2018, Beck Taylor Papers, Box 6, Folder 34, Whitworth University Archives.

¹⁵ Author interview with Lulu Gonzales, December 8, 2022.

¹⁶ Author interview with Stephy Nobles-Beans, March 23, 2023.

¹⁷ Author interview with Jason Wollschleger; Seattle Times, March 19, 2022
<https://www.seattletimes.com/seattle-news/a-history-trip-through-the-south-provides-a-racial-reckoning-for-wa-college-students/>

¹⁸ Author interview with Greg Orwig, December 6, 2022.

¹⁹ Author interview with Rhosetta Rhodes, October 24, 2022.

²⁰ *Whitworthian*, December 11, 2020.

²¹ *Whitworthian*, December 11, 2020, p. 3.

²² Email, Whitworth students to Taylor, Hernandez Jarvis, and Thuswaldner, December 7, 2020.

²³ Richard Delgado and Jean Stefancic, *Critical Race Theory, An Introduction*, 3rd ed. (New York: New York University Press, 2017), 8-11.

²⁴ Author interview with Rhosetta Rhodes, October 24, 2022; author interview with Ayoka Dohi, December 1, 2022; *Whitworthian*, December, 2022, p. 8.

²⁵ Scott McQuilkin, Racial Covenant Statement April 27, 2023.