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Restrictive and Expansive Views of Equality: A Grounded Theory Study That Explores the Influence of Racial Consciousness on the Behaviors of White Faculty in the Classroom

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RESTRICTIVE AND EXPANSIVE VIEWS OF EQUALITY: A GROUNDED

THEORY STUDY THAT EXPLORES THE INFLUENCE OF RACIAL

CONSCIOUSNESS ON THE BEHAVIORS OF

WHITE FACULTY IN THE CLASSROOM

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by

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ABSTRACT

Attempts to address the ever increasing achievement gap among students have failed to

explain how and why educational traditions and teaching practices perpetuate the

devaluing of some and the overvaluing of others. This predicament, which plagues our

educational system, has been of increased concern, given the growing racial diversity

among college students and the saturation of White faculty in the academy. White faculty

make up the majority, 79%, of all faculty in the academy. White faculty, whether

consciously or unconsciously, are less likely to interrogate how race and racism both

privilege them within the academy and influence their faculty behaviors. The result of

this cyclical, highly cemented process suggests that there is a relationship between racial

consciousness and White faculty members' ability to employ behaviors in their classroom

that promote equitable educational outcomes for racially minoritized students. An

investigation of the literature revealed that racial consciousness and the behaviors of

White faculty in the classroom appeared to be inextricably linked. A conceptual

framework, *Racial Consciousness and Its Influence on the Behaviors of White Faculty in*

the Classroom was developed by the author and tested in this study. Constructivist

grounded theory was used to explore the role White faculty believe they play in the

dismantling of the white supremacy embedded in their classrooms through their faculty

behaviors. A substantive theory subsequently emerged. Findings indicate that White

faculty with a higher level of racial consciousness employ behaviors in their classroom

reflective of a more expansive view of equality in their pursuit of social justice, which

they consider synonymous with excellence in teaching. This research bears great

significance to higher education research and practice, as it is the first of its kind to utilize

critical legal scholar Kimberlé Crenshaw's (1988) restrictive and expansive views of

equality framework to empirically measure and describe excellence in college teaching.

Implications for faculty preparation and continued education are also discussed.

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CHAPTER 1. INTRODUCTION

The intersection between race and education remains an embroiled topic of debate among educators. Noting that discussions on race and education begin with the underachievement and marginalization of racially minoritized students, Carr and Klassen (1997) found that the imbalance in educational outcomes among students from different socioeconomic, linguistic, ethnic, and racial groups could no longer be ignored. Attempts to address this ever increasing "achievement gap" (Love, 2004) among students has failed to explain how and why educational traditions and teaching practices perpetuate the devaluing of some and the overvaluing of others (Nieto, 2000). Educational leaders are more likely to blame inequities in achievement on factors external to the classroom (e.g., student's upbringing, parental involvement, inherent motivation, or genetics) instead of evaluating how faculty behaviors in the classroom can promote differential educational outcomes among students based on race (Skrla, Scheurich, Garcia, & Nolly, 2004). This predicament, which plagues our educational system, has been of increased concern, given the growing racial diversity among college students and the saturation of White faculty in the academy (Skrla et al., 2004). As such, meaningful interventions are needed in post-secondary contexts to assist faculty in recognizing persistent patterns of racism and inequity (Lopez, 2003) that may be inherent in classroom teaching.

An examination of the classroom prioritizes the responsibility, effectiveness, and preparation of faculty in promoting academic achievement for an increasingly diverse student population (Applebaum, 2004; Ladson-Billings, 1995; Lowenstein, 2009). Although all faculty should be aware, White faculty are identified as the population of study in this research. White faculty make up the majority, 79%, of all faculty in the academy (Solomona, Portelli, Daniel, & Campell, 2005; U.S. Department of Education, 2011). White faculty, whether consciously or unconsciously, are less likely to interrogate how race and racism both privilege them within the academy and influence their faculty behaviors (Gordon, 2005; Shadiow, 2010). Because faculty have the power to make students feel insignificant through their selection of educational material and teaching style (James, 1994), the cultural differences between them and their students must be explored. But, the majority of faculty report that their professional training has not prepared them to address the emotionally and socially charged issues that emerge in the classroom (Bell, Washington, Weinstein, & Love, 1997). In cases where these faculty are White, assumptions about race and its influence on their classroom teaching are often left unexplored (Skrla et al., 2004). When White faculty resist confronting such assumptions, they simultaneously abandon the needs of their racially minoritized students, reinforcing white racial knowledge, and dismiss the effects of racism, which allows White faculty to maintain white innocence (Galman, Pica-Smith, & Rosenberger, 2010; Leonardo, 2008). The result of this cyclical, highly cemented process suggests that there is a relationship between racial consciousness and a White faculty member's ability to employ behaviors

in his/her classroom that promote equitable educational outcomes for racially minoritized students.

I use the term *faculty behavior* to describe two of the most compelling facets of classroom dynamics: course design and instruction (Ramsden, 2003). By applying Crenshaw's (1988) expansive and restrictive views of equality framework (Bell, 1980; Dixson & Rousseau, 2005; Tate, Ladson-Billings, & Grant, 1993), my dissertation study explores the influence that racial consciousness has on a White faculty member's ability to employ behaviors in his/her classroom that promote equitable educational outcomes for racially minoritized students. Faculty behaviors that reflect an expansive view of equality are geared toward dismantling structures, processes, and traditions that maintain and reinforce differential educational outcomes based on race by undoing the root causes of racial injustice. Conversely, faculty behaviors that reflect a restrictive view of equality simply attempt to prevent the manifestations of racial injustice.

My thorough investigation of the literature revealed that racial consciousness and the behaviors of White faculty are inextricably linked (Blackmore, 2010; Cho, 2011; Cooks, 2003; Eisen, Cimino, Aparicio, Marsteller, & Kushner, 2003; Gordon, 2005; Harbour, Middleton, Lewis, & Anderson, 2003; Johnson, 2002; Koro-Ljungberg, 2007; Lawrence, 1997; Mitchell & Rosiek, 2006; Nast, 1999; Rebollo-Gill & Moras, 2006; Ryan & Dixson, 2006; Shadiow, 2010; Shine 2011; Storrs, 2012; Trujillo, 1986; Zingsheim & Goltz, 2011). Subsequently, I developed the conceptual framework *, Racial Consciousness and Its Impact on the Behaviors of White Faculty in the Classroom,* which

posits that White faculty with higher levels of racial consciousness employ behaviors in their classrooms that reflect a more expansive view of equality.

This study, however, is not the first to explore White racial consciousness. Emerging in the 1970s, evaluations of White racial consciousness or White racial identity development, as the terms are often used interchangeably, are well documented in the literature and have resulted in the creation of several theoretical frameworks (Hardiman, 1982; Helms, 1995; Howard, 2004; Myers et al., 1991; Sue, 2003). Though different in their construction, each framework prompts exploration of readily "unexamined assumptions about the hegemony of the White identity" (Lund, 2009, p. 5). Whereas not exclusively about racial identity formation, the research problem explored in this study prompted comparisons to Hardiman's (1982) research on White identity development. Hardiman's White identity development model was based on an exploratory dissertation study that sought to "examine the process by which White Americans develop a sense of racial consciousness as members of a racially privileged group" (p. vi). Applauded for being one of the first racial identity models that described the process of White identify development, Hardiman's model illuminates how White Americans become conscious about [their] race, a process which occurs in the following stages:

1. *No social consciousness* - complete lack of awareness of racial difference and racism
2. *Acceptance* - unconscious identification with whiteness that is recognizable by an acceptance of White racist beliefs and behaviors
3. *Resistance* - rejection of whiteness and internalized racist beliefs
4. *Redefinition* - the development of a new White identity
5. *Internationalization* - full integration of new White identity, thereby influencing unconscious behavior (pp. 157- 202)

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Hardiman's (1982) research and subsequent findings were unprecedented at the time and remain influential. Her findings presented the social science field with several implications for future study in that the effects of racism were, until then, rarely explored in dominant group culture. Moreover, her White identity development model emerged out of exploratory research, prompting the need for an empirical study of its significance. Thus, although there are some similarities, I argue that my doctoral dissertation study and its subsequent findings address a considerable void in the current discourse and expand on the foundational research that Hardiman began. As my study findings make clear (see Chapter 5), a White faculty member's racial consciousness and his/her identity formation are not mutually exclusive. In her model, Hardiman uses the term *racial consciousness* to describe how a White person comes to understand his/her racial identity, with lesser emphasis on how being White privileges the individual.

But, the conceptual framework I developed and tested in my study uses the term racial consciousness to describe how a White faculty member comes to understand the ways in which racism bears disproportionately on the lives of racially minoritized students and evaluates its influence on their faculty behavior in the classroom. And where Hardiman's model presupposes that the social identity with regard to race (i.e., recognition of being White) can be unconscious to the individual, the conceptual framework being tested posits that racial consciousness is ever present within White people; it is the extent to which it is developed that varies. Hardiman's model does contextualize the effects of racism in education as it relates to teacher preparation and course materials, though the discussion appears limited to how these create access to the

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learning process, as opposed to promoting educational outcomes among racially minoritized students, which is the aim of this doctoral dissertation study. Lastly, my research expands on that of Hardiman (1982) with respect to the influence of white self-interests on White identity formation, which Hardiman's research found significant but left unexplored.

To that end, this study utilized a constructivist grounded theory approach (Charmaz, 1990, 1995, 2000, 2001) to test my conceptual framework, *Racial Consciousness and Its Impact on the Behaviors of White Faculty in the Classroom.* In this study, I addressed the following primary research question:

- What role do White faculty believe they play in the dismantling of the white supremacy embedded in their classrooms through their faculty behaviors?

Supporting this primary question, the five secondary research questions explore:

1. What impact does racial consciousness (i.e., issues of equity, race, and privilege) have on the behaviors of White faculty in the classroom?

2. What factors (e.g., personal experiences, professional experiences, training, and relationships) contribute to a White person's ability/inability to grapple with the complexities of race?

3. How do White faculty understand and describe white self-interests?

4. What impact do White faculty believe their behaviors in the classroom have on the educational outcomes of racially minoritized students?

5. What influence does a system of higher education that privileges whiteness have on the development of racial consciousness among White faculty?

What follows is an investigation of the relevant literature in Chapter 2. Utilizing a critical race theory (CRT) lens, my review of the literature helped develop theoretical sensitivity (citation) to the concepts under study. As mentioned above, my analysis prompted the development of a conceptual framework that explores the influence of racial consciousness on the behaviors of White faculty in the classroom. My literature review findings also enabled me to construct an operational definition for racial consciousness, which I include in Appendix A. In Chapter 3, I thoroughly outline grounded theory (Bryant & Charmaz, 2007a; Charmaz, 2003; Glaser and Strauss, 1965, 1967, 1968) through a discussion of its aims and critique. A discussion of the methodology's primary components, the constant comparative method (CCM), theoretical sampling, theoretical saturation, and theoretical sorting, are also provided. I conclude the chapter by clarifying why the constructivist as opposed to the objectivist approach to grounded theory was chosen for this study.

The study's research design is detailed in Chapter 4, where I begin by explaining what makes this research a modified grounded theory study. Chapter 4 also includes a discussion of participant recruitment and the study's setting, the components of data collection, and my method of data analysis. I close the chapter by discussing how I am situated in the research process through acknowledgement of my role as researcher, presuppositions, and validation procedures.

Chapters 5 and 6 provide a comprehensive discussion of the study's results. In Chapter 5, I present the study findings. Included is a composite profile of the study's observed participants. Then, the study's three distinct, but highly interdependent themes—white self-interests, racial consciousness, and faculty behavior—are discussed. As I articulate in Chapter 5, these themes represent explanations that are explicitly derived from data through participant accounts.

In Chapter 6, I draw upon the study's findings and provide a theoretical explanation of the way in which racial consciousness influences the behaviors of White faculty in the classroom. Specifically, the resulting substantive theory is explained by demonstrating how the study findings informed the tested conceptual framework's evolution. It is from this purview that I address my study's primary research question. Chapters 7 and 8 are used to meaningfully bring this dissertation study to a substantive conclusion. In Chapter 7, I discuss the implications and limitations of the study's findings, as well as recommendations for higher education research and practice. I honor the voices and experiences of my participants in Chapter 8, appropriately titled an Epilogue. With that chapter, I also detail how participation and the continuation of this research advances our collective struggle for racial justice and educational equity in higher education.

CHAPTER 2. REVIEW OF THE LITERATURE

By exploring the relationship between racial consciousness and the behaviors of White faculty in the classroom, I aimed to explore the influence that racial consciousness has on a White faculty member's ability to employ behaviors in his/her classroom that promote equitable educational outcomes for racially minoritized students. This investigation of the literature utilized a critical race theory (CRT) lens and was guided by the following key questions: (a) How are restrictive views of equality reflected in the behaviors of White faculty in the classroom? and (b) How are expansive views of equality reflected in the behaviors of White faculty in the classroom? As mentioned in Chapter 1, my thorough investigation of the literature revealed that racial consciousness and behaviors of White faculty are inextricably linked. What follows in this chapter is an overview of the conceptual framework, which includes a discussion of how the framework contributed to my analysis of the literature and a better understanding of the research problem. This is followed by a discussion of the methodology I utilized to conduct this investigation of the literature. Then, the literature review's findings are presented to contextualize the significance of the research problem. The chapter concludes with a discussion of the implications that emerged from my review of the literature, serving as catalyst for my further investigation in this study.

Conceptual Framework

Critical race theory (CRT) emerged from critical legal studies as a means to problematize and theorize the role that race and racism plays in education, politics, the economy, legal matters, and everyday life (Crenshaw, Gotanda, Peller, & Thomas, 2000; Delgado & Stefancic, 2001; Ladson-Billings & Tate, 1995; Solórzano, Ceja, & Yosso, 2000). CRT has several aims that revolve around understanding how white supremacy and the subordination of people of color has been created (historically) and maintained (contemporarily) in the United States (Crenshaw et al., 2000). Moreover, critical race theorists contend that the examination of racism aids in our collective ability to identify and dismantle racialized structures that exist in society (Delgado & Stefancic, 2001). An emancipatory epistemology, CRT foregrounds the voices of those impacted by racism in an effort to prevent the dismissal of its effects.

To understand, examine, and respond to the preservation of racial hierarchies in educational policy and practice that define and protect what it means to be educated, critical race theorists employ six central tenets (Dixson & Rousseau, 2005; Harper, Patton, & Wooden, 2009): (a) racism is endemic to American culture; (b) rejection of dominant narratives, processes, or systems that claim race neutrality, colorblindness, and meritocracy must be identified and disrupted; (c) racism has deeply rooted origins that contribute to its current perpetuation in the form of oppression of racially minoritized groups and privilege for White people; (d) counter storytelling is used as a method to validate the lived experiences of people of color; (e) interest convergence or white power structures, which tolerate or encourage racial advances only when they also promote

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white self-interests (Harper et al., 2009, p. 391), must also be identified and disrupted; and (f) the eradication of racial injustice is sought as a means of eliminating all forms of oppression. For the purpose of this investigation of the literature, further exploration of the endemic nature of racism and the perpetuation of interest convergence serve as a basis for the conceptual framework utilized in my review of the literature and are discussed further below.

      Conceptual framework defined. The research problem that has been identified exposes the operation of two assumptions: *The classroom is a racialized structure,* and *the educational outcomes (or interest) of racially minoritized students will remain inequitable so long as the behaviors of White faculty in the classroom promulgate the current manifestations of racial injustice* (Dixson & Rousseau, 2005; Harper et al., 2009; Solórzano et al., 2000). Understanding and evaluating the first assumption, the classroom as a racialized structure*,* is in congruence with the first tenet of CRT, which argues that racism is endemic to American culture. The classroom therefore, like all racialized structures, cultivates white supremacy (i.e., normalcy, advantage, privilege, and innocence) through the perpetuation of structures, processes, and traditions that reinforce racial subordination (McFarlane, 1999). This idea is further explored by Bonilla-Silva (1997), who argued that the racial group placed in the superior position within a racial structure (e.g., Whites) (a) receives primary economic, social, and political positioning; (b) is granted higher social attributes (e.g., smarter or more beautiful); (c) has the privilege to draw physical (segregate) and social (racial etiquette) boundaries between themselves and the other races; and (d) is allotted a "psychological wage" (Du Bois,

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1935, 1992), which bestows respect to those who are loyal to oppressive practices that secure the group's racial superiority.

With regard to the second assumption, the educational outcomes (or interest) of racially minoritized students will remain inequitable so long as the behaviors of White faculty in the classroom promulgate the current manifestations of racial injustice, there is an intrinsic connection between those faculty behaviors and the pursuit of that which is in one's best interest (Dixson & Rousseau, 2005; Harper et al., 2009; Solórzano et al., 2000). How these interests are mitigated, interpreted, and determined is clearly illustrated in the fifth tenet of CRT, interest convergence. In his analysis of the circumstances and implications surrounding the renowned *Brown v. Board of Education* case, Bell (2004a) posited that the *Brown* decision was one illustration of interest convergence. The interests of Blacks in achieving racial justice were accommodated only when, and for so long as those interests converged with the political and economic interests of Whites (Bell, 2004a, 2004b; Tate et al., 1993). The self-interests of Whites during this time revolved around advancing the nation's foreign policy efforts. Further inspection of the effects of the *Brown* decision prompted Black Americans and critical legal scholars (Bell, 2004a, 2004b) to recognize that systematic implementation of equality in education [and beyond] was, and remains, dependent on its ability to appeal to the self-interests of Whites (Tate et al., 1993).

The influence of white self-interests on the eradication of racial injustice was studied further by Tate et al. (1993) in their investigation of the *Brown* decision and its hopes for equality as a social reality for Black Americans. To comprehend the

significance of the *Brown* decision, it is important to review the sequence of events that preceded it. First, Black Americans had supposedly received equal protection under the Fourteenth Amendent. The passing of the Fourteenth Amendment overruled the *Dred Scott* case of 1857, which excluded Blacks from the category of citizenship. This was succeeded by landmark legal decisions from *Plessy* to *Brown,* which legitamized the then prohibited "separate but equal" as standard doctrine in U.S. law. But after the *Brown* decision, it became increasingly evident that a systematic implementation of a desegration model of equality remained dependent upon the preservation of white self-interests (Tate et al., 1993). This conclusion only reinforced previous findings of Bell (1980), who posited,

> The fourteenth amendement, standing alone, will not authorize a judicial remedy providing effective racial equality for Blacks where the remedy itself threatens the superior societal status of middle and upper class Whites. (p. 523)

In their evaluation of the failures of *Brown* and its implications for the state of public schooling, Tate et al. (1993) employed a framework devised by Crenshaw (1988) that explains two distinct perspectives in antidiscrimination law: the expansive and restrictive views of equality. These two perspectives, Crenshaw (1988) noted, exist alongside one another and illuminate the inherit tension between equality as process and equality as a result. An *expansive view of equality* emphasizes equality as a result and measures its effectiveness by evaluating the societial conditions (e.g., outcomes or consequences) of Black people. Moreover, an expansive view of equality in antidiscrimination law aims to eradicate the substantive conditions that reinforce Black subordination and attempts to enlist the institutional power of the legal system to further

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the country's goal in eradicating racial oppession (Crenshaw, 1988). A *restrictive view of equality* treats equality as a process and minimizes the importance of actual conditions (e.g, outcomes or consequences). A restrictive view of equality in antidiscrimination law, therefore, seeks to prevent future wrongdoings, as opposed to redressing root causes of racial injustice. *Wrongdoings* in this context are believed to be isolated incidents instead of systemic societal norms (Crenshaw, 1988). Consequently in a restricted view of equality in antidiscrimination law, the legal system is exempt from redressing the harmful effects of America's racist past and only expected to enforce a narrowly defined set of antidiscriminatory practices. Any redress of the effects of racism must be balanced against and are limited by the self-interests (e.g. preservation of white innocence or material benefits) of Whites (Crenshaw, 1988).

Using this framework in their analysis, Tate et al. (1993) found that the *Brown* decision facilitated a restrictive view of equality, because the Supreme Court assumed that desegration would translate to equal educational opportunity for Blacks. Moreover, when the Supreme Court pushed the responsibility for identifying and enforcing guidelines for a systematic and comprehensive desegration model toward each state, they exempted themselves from the process and made the intepretation of the *Brown* decision more susceptible to preservation of white self-interests (Crenshaw, 1988).

The functionality of interest convergence, in conjunction with Crenshaw's (1988) restrictive and expansive views of equality framework, explains both how the preservation of white self-interests influences the educational outcomes of racially minoritized students and why inequitable education outcomes continue to be perpetuated

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within post-secondary contexts. In the case of this research problem, interest convergence suggests that the implementation of faculty behaviors that promote equitable educational outcomes for racially minoritized students will be accommodated only when and for so long as those interests converge with the self-interest of White faculty.

Interests of racially minoritized students can consist of having (a) their experiences and perspectives meaningfully included in the course content and dialogue (Quaye & Harper, 2007), (b) assumptions about race held by the faculty member and the students appropriately confronted and dismantled through the course design and instruction (Oliver, 2003; Tuitt, 2010), and most importantly, (c) their classroom experience being such that it disrupts instead of replicates the racial subordination that exists in society (Daniel, 2007). The self-interests of White faculty are equally complex and can include efforts to (a) avoid being perceived as racist (Thompson, 2003), (b) avoid being denied tenure or promotion resulting from having received negative student evaluations (Kelly-Woessner & Woessner, 2006; Nast, 1999), and (c) suppress white guilt, a form of self-congratulation where Whites initiate compassionate policies toward people of color to showcase their innocence from racism (Steele, 2006). The question Crenshaw's (1988) restrictive and expansive views of equality draws attention to is, to what extent will the equitable educational outcomes (i.e., interest) of racially minoritized students be sought before such pursuit begins to threaten the preservation of white self-interests. The section that follows utitlizes the conceptual framework discussed here to present my literature review findings.

Method and Preliminary Findings

A relational content analysis was conducted on both empirical and propositional peer-reviewed journals to explore the relationship between the racial consciousness and behaviors of White faculty in the classroom (see Appendix B). *Relational content analysis* aims to address the research question(s) by exploring the relationship between concepts under study (Berelson, 1952; Carley, 1990). A conscious effort was made to isolate articles that reflected classroom experiences of White faculty specifically. However where appropriate, articles that did not specify the faculty member's race or reported that the faculty member was a racial minority were also included. In these particular instances, the articles were included because they presented meaningful information related to the impact of faculty behaviors in the classroom on the educational outcomes of racially minoritized students. Completion of this process allowed me to group all of the articles into two major categories: those describing low racial consciousness (including slightly lower and even lower) and those describing high racial consciousness (including slightly higher and even higher).

The articles that I catalogued as low racial consciousness rarely, if at all, discussed how the faculty member (a) sought to challenge his/her own or the students' assumptions about race, (b) exposed students to how his/her professional contributions could mitigate the effects of racism in a larger systematic context, or (c) enhanced students' understanding of and accountability for improving the social and political context of race in our society. On the opposite end of the continuum, articles that I cataloged as high racial consciousness not only made explicit how the faculty member

explored each of the attributes that I associated with low racial consciousness, but also clearly articulated how a faculty member's understanding of race and racism gave way to his/her active engagement in behaviors in the classroom that sought to redress historic and contemporary forms of oppression in the classroom and beyond. Accordingly, the preliminary analysis allowed me to deduce that articles categorized as low racial consciousness readily described faculty behaviors that reflected a more restrictive view of equality, whereas articles categorized as high racial consciousness copiously described faculty behaviors that reflected a more expansive view of equality.

Literature Review and Findings

As a means of illuminating the impact that racial consciousness has on the behaviors of White faculty in the classroom, I have presented the findings in a manner that corresponds with the level of racial consciousness being depicted in the literature. How restrictive views of equality are reflected in the behaviors of White faculty in the classroom is discussed first and illuminates the impact of a low racial consciousness. This is followed by how expansive views of equality are reflected in the behaviors of White faculty in the classroom, which explores the impact of a high racial consciousness. After presentation of the findings, I offer insight as to how this research of the relevant literature informed the direction of the study by summarizing the implications and limitations of these findings.

Restrictive Views of Equality and Faculty Behavior

Behaviors of faculty in the classroom that reflect a restrictive view of equality emphasize equality as a process (Crenshaw, 1988). Said differently, existing classroom

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structures, processes, and traditions employed and reinforced by the faculty member

create equal access to learning, while at the same safeguard white supremacy. Fueling the

reproduction of a racialized structure in the classroom, faculty behaviors that reflect a

restrictive view of equality promote inequitable educational outcomes among racially

minoritized students. Because of their limited complexity, faculty behaviors in the

classroom reflective of a restrictive view of equality are readily employed within the

academy (Cazenave & Maddern, 1999; Johnson, 2002). This is not only demonstrated in

a faculty member's approach to instruction but also in the pedagogical choices that

influence his/her classroom design. Although valued, I argue that (White) faculty who

employ such behaviors are ineffective in addressing the white supremacy that is

embedded in the classroom. A breadth and depth analysis of the literature resulted in the

identification of three primary limitations of behaviors of White faculty in the classroom

that reflect a restrictive view of equality. The limitations discussed below revolve around

an examination of the following: how these behaviors are situated, who is at the focus,

and what they aim to achieve.

      Low level of racial consciousness. Because they are built on the assumption that

by simply promoting inclusion results in the establishment of equity, faculty behaviors in

the classroom reflective of a restrictive view of equality have several limitations. The first

limitation involves a critique of how such behaviors are situated. Cultural responsive

teaching (Leonard, Brooks, Barnes-Johnson, Berry, & Robert, 2010; Ladson-Billings,

1995; Young, 2010), emotional curriculum (Storrs, 2012), universal instructional design

(Mino, 2004), colorblind ideologies (Berlowitz, Hutchins, Jenkins, Mussman, &

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Schneider, 2006; Ryan & Dixson, 2006; Valli, 1995), and constructivist pedagogy (Richardson, 2003), to name just a few, primarily aim to invoke a sense of membership in the classroom among racially minoritized students (Barrington, 2004; Ofori-Dankwa & Lane, 2000). But as the literature has indicated, foregrounding inclusiveness of the *other* reinforces whiteness as normative and does little to alter the overall educational outcomes of racially minoritized students (Katz, 1983). Ryan and Dixson (2006) stressed this point further when they argued that faculty who make pedagogical choices rooted in colorblind ideologies maintain racial inequality in the classroom and beyond. *Colorblindness* or a "resistance to seeing color" (Gordon, 2005, p. 136) in classroom teaching perpetuates a cycle of failure to the detriment of all students, especially those who are racially minoritized. An overemphasis on inclusion, to the near exclusion of addressing equity, recenters whiteness and allows those with racial privilege to remain the subject of investigation (Ryan & Dixson, 2006). Students then, who are outside of the dominant culture, are forced to assimilate in order to participate in the learning process (Harbour et al., 2003).

It took a self-critique of her classroom teaching for Ryan (Ryan & Dixson, 2006) to understand the impact of faculty behavior that prioritizes inclusion. Her well-intentioned plan to expose students to the neutral standards of language usage, in her Applied Linguistics Course, was problematic because it was rooted in colorblind ideologies (Ryan & Dixson, 2006). From the text she chose, to the way she designed the course, Ryan (Ryan & Dixson, 2006) acknowledged that her pedagogical choices readily privileged whiteness and failed to challenge the conventional educational traditions that

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reinforced what counts as knowledge. Colorblind ideologies, Gordon (2005) argued,

"protect the status quo, which privileges White people and occurs on both the individual

and systemic levels" (p. 139). A faculty member's reliance on behaviors that prioritize

inclusion allows the racial hierarchies ever present in society to be preserved in the

classroom, thus enabling White faculty like Ryan (Ryan & Dixson, 2006) to maintain the

racial advantage they share with other White people.

But, faculty behaviors that prioritize inclusion and safeguard white supremacy are

not limited to those informed by colorblind ideologies. Faculty who utilize the

psychological approach to constructivist pedagogy are also at risk of privileging

whiteness through their behaviors in the classroom. Commended for its emphasis on

student centeredness, *constructivist pedagogy* encourages students to construct meaning

from the interaction between what they already know and the formal knowledge they

receive in the classroom (Richardson, 2003).

Psychological constructivism describes learning as a process of meaning

construction that is informed by the learner's background knowledge (Richardson, 2003).

In this regard, meaning becomes more susceptable to preservation of White self-interests

(Crenshaw, 1988) in that meaning remains formal knowlege for so long as there is

consensus among students who share that same, supposed background knowledge.

Recent evaluations of psychological constructivism have uncovered that the formal

knowledge construction that takes places in the classroom is often dependent on a social

network (Richardson, 2003). But, this acknowledgement cannot be mistaken for a

meaningful critique of the ways in which power structures (i.e., economic, political, and

social) influence how groups of people construct formal knowledge and attribute it value.

Richardson (2003) found this is done more intently in *social constructivist pedagogy.*

Moreover, Richardson's assessment of the two opposing approaches to constructivist

pedagogy revealed that the majority of faculty ascribe to the psychological approach

despite its obvious limitations. Colorblind ideologies, psychological constructivism, and

pedagogical frameworks like them have been critiqued for preventing racially minoritized

students from receiving the type of quality education that promotes a deeper

understanding of their cultural strengths (Ryan & Dixson, 2006; Sanders, 1999).

In their research on the effects of dominant culture privilege in the classroom,

Harbour et al. (2003) explored how these types of faculty behaviors influenced the in-

class experiences of racialized minoritized students. Efforts to promote inclusion among

students undermined the facilitation of educational equity when faculty members ignored

the values and beliefs of students whose culture did not align with the dominant culture

(Barrington, 2004; Harbour et al., 2003; Ofori-Dankwa & Lane, 2000). Harbour et al.

(2003) posited that the behaviors of faculty inherently reinforce whiteness when college

students of color are required to engage in classroom norms that force them to work

independently, disclose personal information when asked, and respond positively to a

system of evaluation that promotes competition. Students then, whose cultural norms

encourage an alternative learning style, are more likely to struggle despite a desire to

succeed. When faculty members' behavior disregards racial differences among students

in favor of more colorblind practices, this absolves them of their responsibility to disrupt

the systemic operation of whiteness in their classroom (Cazenave & Maddern, 1999;

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Johnson, 2002). Representative of a restrictive view of equality, these types of faculty behaviors emphasize educating students on how their future actions contribute to individual acts of discrimination, which as Ryan's (Ryan & Dixson, 2006) case illustrated, left the examination of how language bias operates systemically unexplored.

Gordon (2005) asserted that it is easier for White people to focus on individual acts of discrimination, because this encourages a belief that they are not racist, but instead, good people. The same can be said of White faculty. Their propensity toward faculty behaviors that reflect a restrictive view of equality in that they prioritize inclusion is indicative of a low racial consciousness. An awareness of race and the impact of racism is evident among these faculty, hence the overwhelming concern with wanting to avoid being called racist. But, there is little to no understanding of how their faculty behavior can prevent the social and political implications of race from being replicated in the classroom.

Slightly lower level of racial consciousness. Conflating access and equity is further explored in the second critique of behaviors of White faculty in the classroom that is reflective of a restrictive view of equality: Who is at the focus. I examined such pedagogies as *emotional curriculum* (Storrs, 2012) to evaluate impact of faculty behaviors in the classroom that reflect a restrictive view of equality, subsequently placing the faculty member outside the learning process (Hughes, Huston, & Stein, 2010; Kelly-Woessner & Woessner, 2006). From this purview, learning is seen as one-dimensional in that the faculty member is the conduit and the student is the recipient. To create an illustration, the student is presumed to be the focus of the learning process, with the

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faculty member being on the peripheral. This presupposes that any deep learning to be gained is only expected of the student. The student, hence, assumes the majority of the sacrifice and risk involved in the facilitation of deep learning (Hughes et al., 2010; Kelly-Woessner & Woessner, 2006). Storrs's (2012) self-critique of her use of emotional curriculum contextualizes the process further. Faculty who utilize emotional curriculum seek to reject masculine-defined norms associated with being emotional and make explicit their aim in creating access to learning through the incorporation of students' emotions (Storrs, 2012). Storrs (2012) asked her students to regularly submit reflection journals as a means of allowing her to address the group conflict that students might be experiencing in the completion of their assigned research projects.

Though not intended, Storrs's (2012) responses to her students' journal entries often times safeguarded white supremacy in that she inadequately addressed students' assumptions about race. One group in the class, comprised of two traditional-aged White students and one non-traditional-aged Hispanic student, was experiencing group conflict. Charles, the Hispanic student, insisted that the interview guides for their group research project remain broad enough to capture a diverse participant pool (Storrs, 2012). Charles's classmates regularly dismissed his contributions, because "his comments and style of interaction" (Storrs, 2012, p. 8) were not considered professional or scholarly. Dissention ensued, although not publically when Donna, another member of the group, wrote in her journal, "[The] race [of the participants] shouldn't matter and we should see past it" (Storrs, 2012, p. 8). Storrs (2012) identified this student's rejection of Charles's concerns as an illustration of colorblind racism. As a result, Storrs modified her

curriculum to require the class to read an article about racism on campus. She believed it depicted an example of a self-reflexive methodological approach in qualitative research that challenged White students' understanding of race. Storrs also responded privately through student journal feedback about the significance of race and encouraged the students to "sociologically understand their interactions and emotions concerning Charles" (p. 8).

This and subsequent class discussions about the article prompted Donna to later journal about her privilege as a White, traditional-aged student in the research process. Donna's change in attitude was credited to the group's ability to move forward in their research (Storrs, 2012). It is clear from this example that student learning was at the focus of Storrs's (2012) behaviors in the classroom. And although focus on the student is valued, Storrs missed an opportunity to disrupt the white supremacy embedded in her classroom when she failed to substantively address not only Charles's experience directly, but also her own as the instructor. The group's ability to complete the assignment was attributed to Donna's change in attitude. But, what if Charles was suffering from racial battle fatigue (Solórzano et al., 2000) and simply felt forced to surrender his position for fear of being held responsible for his group's inability to complete the assignment? Storrs's (2012) faculty behaviors illuminate the great risk associated with solely centering the student in the learning process. As depicted in this example, such centering prevents the faculty member from recognizing how his/her behaviors in the classroom can privilege one type of student's experience over another (Johnson, 2002). Perhaps it was Storrs's attitudes about race that influenced her

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classroom behaviors in this way. Faculty have not only a professional responsibility but also a moral obligation to address the privileging and marginalization that is woven throughout their behaviors in the classroom (Schmidt, 2005; Shadiow, 2010)

This is especially true in cases where the faculty member believes his/her behaviors in the classroom are rooted in a commitment to inclusion and equity (Hughes et al., 2010; Kelly-Woessner & Woessner, 2006). Shadiow (2010) began to question her own beliefs when she acknowledged that the students in her class most like herself (e.g., White, female, traditional aged, and middle class) were the ones she deemed as credible. Just as in Storrs's (2012) case, these students were awarded more attention and ownership of the learning process in her classroom, leaving students like Charles (e.g., students of color, older, international, and second-language learners), whom the faculty member deems as less credible, with little influence on his/her faculty behavior. This is consistent with findings from Trujillo's (1986) study, which sought to evaluate the impact of student-faculty interactions. The study findings indicated that the interactions among faculty and their racially minoritized students could be characterized as the faculty member's having a low expectation of students' contribution to the class (Trujillo, 1986). But as Shadiow's (2010) classroom experience illustrates, faculty who insert themselves into the learning process significantly enhance their faculty-student interactions.

After taking stock of her behaviors in the classroom, Shadiow (2010) soon realized that making the learning process two-dimensional allowed her to serve simultaneously as teacher and student (Freire, 2000). By being at the center of the learning process alongside her students instead of on the margins (hooks, 2004), Shadiow

(2010) recognized that by not acknowledging her assumptions about race allowed her attitudes to remain intact, resulting in faculty behaviors in her classroom that facilitated a "politics of recognition" (p. 60). As Storrs (2012) and Shadiow's (2010) classroom experiences demonstrated, White faculty that choose to exempt themselves from the learning process bestow a "psychological wage" to the students whom they privilege in the learning process, which helps maintain their group's racial superiority (Bonilla-Silva, 1997; Du Bois, 1935/1992). The privileging of students leads to the presentation of a narrow curriculum (Shadiow, 2010) that prevents assumptions about race and the effects of racism from being systematically addressed to the mutual benefit of every student. As interest convergence dictates, the educational conditions (e.g., outcomes) for racially minoritized students then become more and more susceptible to the preservation of White self-interests (Bell, 1980; Crenshaw, 1988). Faculty whose behaviors in the classroom resemble those of Storrs (2012) and Shadiow (2010) exhibit a slightly lower racial consciousness in that they have yet to critique their own attitudes about race. And until faculty members explore their attitudes about race, they are unable to understand how their assumptions, privilege, or biases influence both their behaviors in the classroom and their worldview.

      An even lower level of racial consciousness. Having thoroughly discussed the first two limitations of faculty behaviors in the classroom that reflect a restrictive view of equality, an examination of the third limitation, what (White) faculty aim to achieve when they employ these types of behaviors, can begin. This aspect of faculty behaviors in the classroom is also a critique of its supposed ability to promote equity through a focus

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on inclusion. But as this investigation of the literature demonstrates, these types of faculty behaviors instead promote a hokey or false sense of hope that ignores the breadth and depth of racial inequities that preceded it (Duncan-Andrade, 2009), the essence of which can be seen in such pedagogical frameworks as universal instructional design (Mino, 2004). *Universal instructional design* (UID) is a widely accepted approach to classroom teaching within the academy. With its emphasis on creating inclusive classroom environments, UID rejects the idea that there is one single approach to teaching that engages all students in the learning process (Mino, 2004). UID encourages that faculty meaningfully integrate opportunities for students with differing abilities, interest, and backgrounds to actively engage in the classroom from the start, as opposed to its being an afterthought. But despite its claim of meeting the needs of an increasingly diverse student body, UID emphasizes creating inclusive classroom environments that address students' varying needs of ability (e.g., cognitive and physical). It presumes that faculty who do so are seemingly addressing the needs of racially diverse students and the white supremacy embedded in their classroom as well (Johnson, 2002).

It is from this perspective that I explore the impact of faculty behaviors in the classroom that superficially attempt to address issues of race and racism through narrowly defined discussions on diversity (Eisen et. al., 2003; Johnson, 2002). As a means of determining whether *multicultural teacher education* (MTE) encourages pre- and in-service teachers to tokenize the celebration of diversity or actively engage in the furthering of their own and their students' critical consciousness, Gorski (2008) conducted a content analysis on 45 syllabi from multicultural education courses within

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teacher education programs across the United States. Gorski's study findings indicated that the majority of faculty (59.6% of sample) approached MTE with commitment to "teaching with cultural sensitivity, tolerance, and multicultural competence" (p. 314). These "liberal approaches to multiculturalism" (Grant & Sleeter as cited in Gorski, 2008, p. 314) frame multicultural education as respect for diversity. Even with a focus on promoting sensitivity and self-reflection among students, MTE fails to connect either of these to the perpetuation of inequities in educational outcomes based on race. This is in stark contrast to the smallest subset of the sample (6.7%), comprised of faculty who approached MTE with a commitment to "teaching as a form of resistance and counter-hegemonic practice" (Gorski, 2008, p. 316).

Reflective of "*critical multiculturalism* [emphasis added]" (Grant & Sleeter as cited in Gorski, 2008, p. 314), faculty in this category taught pre-service teachers to apply critical consciousness in response to hegemonic classroom practices as a means of teaching their students and one another about how to resist oppression. Though about teacher education programs, Gorski's (2008) findings can be applied to a broader context of higher education, which also purports a commitment to diversity in the university's academic and campus climate (Johnson, 2002). It would appear that even when the course context is about diversity, faculty readily employ behaviors in their classrooms that reflect a restrictive view of equality (or liberal approach to multiculturalism) that not only tokenizes any emphasis on diversity, but also prevents faculty from being able to identify and disrupt inequitable educational outcomes being reinforced in their classrooms.

I reject Gorski's (2008) belief that his analysis and subsequent findings do little to illuminate a faculty member's complex understanding of diversity (or race), as interpreted by his/her teaching philosophy. Gorski (2008) categorized a syllabus as "teaching as a form of resistance and counter-hegemonic practice" (p. 316), because the faculty member articulated in his/her course overview that the sociopolitical context of teacher resistance would be explored through the examination of power and powerlessness, with the aim of exposing students to how and why social identities (e.g., race, gender, or sexual orientation) are constructed, maintained, and challenged. A faculty member with a low (or lower) level of racial consciousness would not be able to describe with this level of complexity the goals or subsequent impact of the course in this manner, and even less be able to successfully execute them. Moreover, the fact that the majority of faculty in the sample broached the subject of diversity with faculty behaviors that tended to tokenize it is representative of an even lower level of racial consciousness. As Gorski's (2008) findings pointed out, faculty members with an even lower level of racial consciousness inevitably employ behaviors in their classroom that are reflective of a restrictive view of equality, because they are unable to grapple with the racialized nature of our society. This arguably is a "must have" first step in the process of developing a more enhanced racial consciousness.

Section summary. Behaviors of faculty in the classroom that reflect a restrictive view of equality emphasize equality as a process. Faculty behaviors that reflect a restrictive view of equality seek to create equal access to learning by promoting inclusion, but at the same time safeguard white supremacy through the reproduction of a

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racialized structure in the classroom. With a focus on preventing future wrongdoings (Crenshaw, 1988), faculty behaviors that reflect a restrictive view of equality are more widely accepted in the academy, because they absolve White faculty from having to acknowledge the root causes of racial injustice that continue to contribute to inequitable educational outcomes among racially minoritized students. As this section of the literature review reveals, behaviors of White faculty that reflect a restrictive view of equality have several limitations that revolve around how these behaviors are situated, who is at the focus, and what aim is being achieved when these types of behaviors are employed (see Appendix C).

By exploring how they are situated, I was able to critique the impact of behaviors of faculty in the classroom that foreground inclusiveness of the *other*. When faculty behaviors seek to promote a sense of membership in the classroom among racially minoritized students, there is a tendency for White faculty to ignore the cultural difference among students out of fear of being called racist (Gordon, 2005). White faculty in this respect are exhibiting a low level of racial consciousness that precludes them from exposing racially minoritized students to their cultural strengths (Gordon, 2005; Harbour et al., 2003; Ryan & Dixson, 2006). And as a result, the social and political implications of race are replicated in the classroom. Student learning is at the focus of faculty behaviors that reflect a restrictive view of equality. And as the literature makes clear, White faculty who remain on the peripheral of that process allow their assumptions and attitudes about race to remain unexplored (Shadiow, 2010; Storrs, 2012; Trujillo, 1986).

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Indicative of a slightly lower racial consciousness, White faculty are at risk of privileging the classroom experiences of their White students over racially minoritized students (Shadiow, 2010; Storrs, 2012; Trujillo, 1986). In these cases, White faculty reinforce racial subordination in their classroom by rewarding their White students with a psychological wage (Bonilla-Silva, 1997) for their loyalty to oppressive classroom practices. And lastly, a restrictive view of equality allows faculty behaviors that tokenize instead of problematize diversity in the classroom. White faculty, through their behaviors in the classroom, are then able to address issues of diversity in very narrowly defined terms, which removes any critique of racial inequities (Gorski, 2008). White faculty, as a result of an even lower level of racial consciousness, employ these types of faculty behaviors, because they are unable to grapple with the realities of race and racism that exist in society.

My evaluation of the behaviors of White faculty that reflect a restrictive view of equality may lead some to believe that these types of behaviors are insignificant. That was and is not my intent. However, I did want to demonstrate how ineffective such behaviors are in addressing the white supremacy that is embedded in the classroom. Having completed this portion of the analysis, I am inclined to agree with Crenshaw (1988), who argued that restrictive and expansive views of equality exist alongside each other. It appears as though White faculty need to contend with the issues related to lower levels of racial consciousness (i.e., ignoring the cultural differences out of fear of being called racist, failing to explore assumptions and attitudes about race, and not having the

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ability to grapple with realities of race and racism) before they can effectively employ behaviors in their classroom that reflect a more expansive view of equality.

This portion of the analysis has also allowed me to begin constructing an operational definition of racial consciousness that applies to this context and aids in my ability to identify and describe behaviors of White faculty in the classroom that reflect a restrictive view of equality. The following final section of analysis of the literature regarding expansive views of equality in faculty enabled me to further delineate this operational definition, which I present at the conclusion of this chapter.

Expansive Views of Equality and Faculty Behavior

Faculty behaviors that reflect an expansive view of equality emphasize equality as a result (Crenshaw, 1988). This means that existing classroom structures, processes, and traditions that reinforce racial subordination are not only identified, but also dismantled in pursuit of equitable educational outcomes for racially minoritized students. As this investigation of the literature has exposed, White faculty with an increased understanding of racial consciousness are moved to a call to action, resulting in the implementation of faculty behaviors that reflect a more expansive view of equality in their classrooms. Just as with faculty behaviors in the classroom that reflected a restrictive view of equality, growth in this area is demonstrated through the faculty member's approach to instruction and pedagogical choices that influence the course design. But unlike that of a restrictive view of equality, faculty behaviors that reflect an expansive view of equality are not as widespread in the academy (Hughes et al., 2010; Pollock, Deckman, Mira, & Shalaby, 2010; Sue, Torino, Capodilupo, Rivera, & Lin (2009). Continued analysis of the literature

resulted in my ability to identify three characteristics of faculty behaviors in the classroom that reflect a more expansive view of equality: a resistance to *othering,* a constant evaluation of positionality, and an emphasis on social justice. The findings below discuss how each of these characteristics resulted from increases in racial consciousness among White faculty.

High level of racial consciousness. A White faculty member's ability to grapple with the racialized nature of society is the necessary first step toward the development of a heightened racial consciousness. This, in large part, requires that the faculty member begin to see the classroom as a racialized structure (Bonilla-Silva, 1997; McFarlane, 1999). Shine (2011) insisted that the classroom will remain a racialized structure so long as the system of higher education in the United States continues to reinforce structural racism and white privilege. As a form of resistance, faculty must employ behaviors in their classrooms that reflect a more expansive view of equality, aimed to dismantle and redistribute the structure of power in their classrooms originally being maintained by the perpetuation of racial hierarchies (Koro-Ljungberg, 2007; North, 2010; Shine, 2011). Koro-Ljungberg (2007) asserted that to do so, the faculty member must take responsibility for how his/her behaviors in the classroom create, adopt, and participate in *othering*. In contrast to faculty behaviors in the classroom that reflect a more restrictive view of equality, successful execution of this requires active participation in the learning process from both the faculty member and the students (Freire, 2000). Then and only then can the faculty member understand and effectively teach students how each of their

behaviors in the classroom can be influenced by "conscious and unconscious" (Koro-Ljungberg, 2007, p. 738) shifts in power.

Koro-Ljungberg (2007), a professor of qualitative research at the graduate level, explored the impact of her pedagogical choices, which were informed by democratic education. *Democratic education* requires that each member of the class participate in an exploration of the self (Koro-Ljungberg, 2007). The faculty member is also responsible for instituting a course design that promotes the type of critical knowledge that challenges the hierarchies of privilege and their corresponding contradictions that are embedded within the curriculum (Koro-Ljungberg, 2007). Students are encouraged and expected to confront the problematic experiences (e.g., racism or classism) that they bring with them into the classroom (Koro-Ljungberg, 2007). And lastly, teacher success is measured by the transformational change and empowerment that students take from the classroom into their surrounding communities (Koro-Ljungberg, 2007).

Seeing the classroom as a racialized structure enabled Koro-Ljungberg (2007) to employ behaviors that reflected a more expansive view of equality. This began with her deciding along with her students what would be counted as knowledge. This critical first step allowed divergent viewpoints and voices to be included, while preventing the facilitation of *othering*. Koro-Ljungberg (2007) was then able to promote a "critical awareness of oppression, dominance, fragmentation, and the fallibility of scientific knowledge" (p. 739) by engaging students in a critique of their research topics. Students, as a result, felt empowered and began to assume responsibility for confronting assumptions that both she and they took for granted in the research process. As an active

participant in the learning process, Koro-Ljungberg openly expressed the vulnerability she felt when struggling to unlearn attitudes and values that promoted a "universal sameness" in the research process (Mohanty, 1990). Jennings and Lynn (2005) would argue that by allowing the "voice and defiance" (as cited in Koro-Ljungberg, 2007, p. 739) of students to expose the privileges that she and other White people regularly enjoy, Koro-Ljungberg employed behaviors reflective of an expansive view of equality as an act of resistance to *othering*.

Two critical mechanisms are being set in motion when this process takes place. First, examinations of race, class, identity, and other oppressive infrastructures are being moved from the private to the public sphere (Jennings & Lynn, 2005). Secondly, White faculty are beginning to let go of preoccupations with preserving white self-interests and racial superiority. As Koro-Ljungberg's (2007) classroom experience illustrates, faculty that grapple with the racialized nature of our society are also able to develop a curriculum that extends beyond the promotion of cultural competency to an exploration of how their students' professional contributions facilitate and disrupt racial injustice.

Seeing the classroom as a racialized structure implies that the faculty member is also concerned with how his/her faculty behaviors mitigate the effects of racism— including but not limited to structural and dysconscious racism (Shine, 2011; North, 2010). *Structural racism* is a method of analysis that explores how historical and contemporary systems or institutions distribute symbolic or material advantages based on race (Shine, 2011). Shine (2011), a White faculty member committed to teaching White students about race, posited that "living in a society that is totally structured by racism

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means that for many White people (e.g., faculty members, students, and college administrators) the effects of racism remain dysconscious" (Shine, 2011, p. 52). *Dysconscious racism* (King, 1991) recognizes the embedded nature of racism and describes the ways in which thinking is distorted among White people when whiteness is accepted as normative (Shine, 2011). A White faculty member, therefore, demonstrates a high level of racial consciousness when racism is no longer characterized as an isolated, individual act of discrimination (Crenshaw, 1988). Instead, racism and its effects are preceived and treated as systemic norms that contribute to the faculty member's in-depth understanding of society's racialized nature. This in turn, as Koro-Ljungberg (2007) and Shine (2011) have demonstrated, enables White faculty to see the classroom as a racialized structure, requiring said faculty member to employ behaviors reflective of an expansive view of equality in a resistence to *othering*.

      Slightly higher level of racial consciousness. Constant evaluation of the faculty member's positionality, the second characteristic, is directly tied to a faculty member's understanding of the classroom as a racialized structure. To evaluate positionality, a faculty member must acknowledge and be willing to share the power inherent in his/her position (Daniel, 2007). Faculty must also be direct and clear in naming the operation of racism and privilege that exist in the classroom, especially when at their own hand (Shine, 2011). The entwined relationship, then, between racism and classroom teaching makes addressing the negotiation of power unavoidable (Jennings & Lynn, 2005). Pedagogical frameworks, like critical race pedagogy (CRP), go as far as to evaluate how power is distributed as a of means of explaining how and why racially minoritized

students often end up misappropriated and defenseless in the classroom (Jennings &

Lynn, 2005). Using Delpit's (1995) "culture of power" framework, Jennings and Lynn

(2005) warned that power players both in and outside the classroom dictate what rules

apply with regard to participation. The "rules for participation" (Jennings & Lynn, 2005,

p. 26) are set and implemented based on the culture of those who hold the power in the

larger societal context. Rules for participation are complex and can even include

communication strategies that ban those with differing speech patterns, writing

preferences, and styles of dress from participating (Jennings & Lynn, 2005). The

existence of these types of power structures further explain how White faculty and their

White students continue to maintain primary economic, social, and political positioning

in a racialized classroom structure (Bonilla-Silva, 1997). A culture of power (Delpit,

1995; Jennings & Lynn, 2005) requires those outside of the dominant culture to

assimilate to at least survive or even attempt to transcend their social standing

(McFarlane, 2009).

    That those maintaining this elaborate culture of power are less aware and even

less willing to relinquish the power they possess (Delpit, 1995; Jennings & Lynn, 2005)

is what is most detrimental to the racially minoritized students who also reside in the

classroom. After all, "White people are schooled to ignore and to disavow the advantages

of being born White" (Gordon, 2005, p. 139). Gordon (2005) asserted, "Even as White

faculty come to understand our privilege in intuitive and unspoken ways" (p. 139), it

remains a struggle for them [i.e., White faculty] to keep it in view. Sue et al. (2009)

underscored Gordon's (2005) assertions when they posited that genuine classroom

dialogues about privilege are difficult for White faculty, who although well intentioned, are also hesitant about discussing race and racism among themselves, let alone their students. These dialogues are often avoided out of fear of losing control of the classroom, exposing a lack of preparedness among even the most experienced faculty (Hughes et al., 2010; Pollock et al., 2010; Sue et al., 2009). Racially minoritized students are then left severely impacted by the racial offenses and microaggressions (Solórzano et al., 2000) that remain unacknowledged and intact in the classroom. Perhaps White faculty in these instances would be more equipped to explore issues of race and racism in their classrooms if they had thoroughly interrogated their own whiteness. The academy's saturation of White faculty combined with the racialized nature of higher education, which Gordon (2007) argued is "rooted in epistemic bad faith and denial" (p. 339), dictates that interrogations of whiteness can no longer be avoided (Hughes et al., 2010; Pollock et al., 2010; Rebollo-Gill & Moras, 2006). An interrogation of whiteness, much like the critique of self that takes place in critical race pedagogy (Jennings & Lynn, 2005), forces the faculty members to assess how their beliefs inform their decisions and faculty behaviors through reflexivity.

Blackmore (2010) also suggested that a comprehensive interrogation of whiteness prevents White faculty from dismissing the white supremacy embedded in their classrooms, something she was able to do when she opted to enter the academic discourse from a feminist perspective. After thorough interrogation of her whiteness, Blackmore (2010) stated,

> It signaled to me how my location within the Western male-dominated academy, while marginal as a feminist academic, was culturally privileged within the

Western (and patriarchal) value systems that subordinated indigenous cultural knowledge. For me and my feminist colleagues, being female was what mattered most in terms of our positioning, never thinking how our whiteness provided a public and psychological wage that advantaged us relative to our ethnic and indigenous sisters. (p. 46)

Without a thorough interrogation of whiteness, White faculty are unable to truly evaluate their positionality, thus prohibiting any real reduction in the perpetuation of racism through an exploration of effects of racism in the classroom (Blackmore, 2010; Harlow, 2003).

In addition, the literature purports that White faculty who are seemingly successful at exploring issues of race and racism in their classrooms are more highly regarded by White students than their racially minoritized faculty counterparts (Harlow, 2003; Haviland, 2008; Leonardo, 2008; Mitchell & Rosiek, 2006). These faculty are less likely to be perceived as pushing an agenda (Rebollo-Gill & Moras, 2006). If bilingual, White faculty are deemed educated, not un-American (Rebollo-Gill & Moras, 2006). And, the racialized experiences that White faculty describe in class are seen as valid despite not having ever lived them (Rebollo-Gill & Moras, 2006). An evaluation of her own positionality made Moras (Rebollo-Gill & Moras, 2006) aware of the privilege that being a White faculty member afforded her when addressing issues of race and racism in the classroom. "Regardless of how many White students I offend," she said, "I still leave my classroom assured that I will not be ignored, persecuted, labeled, or discriminated against based on my race" (p. 391). Moras's (Rebollo-Gill & Moras, 2006) experience underscores what is most problematic of this predicament, in that White students perceive White faculty to be race-less. This provides White faculty, unlike their racially

minoritized counterparts, with the opportunity to be rewarded for a presumed freedom of opting into these types of faculty behaviors (Cooks, 2003; Lawrence, 1997; Mitchell & Rosiek, 2006; Nast, 1999; Rebollo-Gill & Moras, 2006).

Cooks (2003), a White faculty member of *intercultural communications*, posited that White faculty are able to evade the penalties associated with being racist because of classroom norms that "emphasize the White identity and culture as what is normal, invisible, and, for some, empty" (p. 246). In an attempt to understand how White students interpret race when the faculty member is White, Cooks's study used a qualitative approach to explore the possibilities for pedagogy that addressed dimensions of performance and positionality of the White identity. Despite being voluntary, all 48 students in her interracial communications course submitted a narrative that explored their first encounter with race (Cooks, 2003). Two focus groups were later conducted that filtered a willing 24 participants by race (i.e., White and non-White). Research findings indicated that students rarely placed race on the bodies of those that they characterized as White, as demonstrated by whom they placed in both the "subject" and "object" (Cooks, 2003, p. 255) position within their narratives. This was further buttressed in the focus group of White students, which led Cooks (2003) to conclude that the "racing and eracing" (p. 255) of individuals is directly linked to a performance of whiteness. These findings elucidate the readily unfair advantage bestowed upon those who were born White. Moreover, these findings illustrate the effect of an artificially constructed system of commerce that leaves the "non-White, female, fat, *othered* body mute [and the] White, wealthy, male [body highly regarded]" (Cooks, 2003, p. 256). Having a White body

essentially makes the person in that body normal, rational, and superior (Cooks, 2003; Gordon, 2005). Cooks (2003), through her research, is urging White faculty to regularly evaluate their positionality in the classroom as a means of disrupting the privilege that is afforded to them through the operation of whiteness. As Moras (Rebollo-Gill & Moras, 2006), Blackmore (2010), and Cooks's experiences indicated, a capacity to do so is predicated on White faculty members' ability to problematize whiteness (their own and that placed upon them by students). Indicative of a slightly higher level of racial consciousness, White faculty who do this both acknowledge and willingly share the power inherent in their position as a means of redistributing the structure of power originally being maintained by formation of racial hierarchies in their classroom. Accordingly, these behaviors are reflective of a more expansive view of equality in that they aim to disrupt the white supremacy embedded in the classroom through a meaningful evaluation of the performance and positionality of their White identity (Cooks, 2003; Lawrence, 1997; Zingsheim & Goltz, 2011).

An even higher level of racial consciousness. White faculty who see the classroom as a racialized structure and regularly evaluate their positionality within it are then able to employ faculty behaviors that emphasize social justice (Bettez, 2011; Brown, 2004; Castañeda, 2004; Chubbuck, 2010; Cochran-Smith, 2009; Garii & Rule, 2009; North, 2006; Simpson, 2006). Representative of an even higher level of racial consciousness, these types of faculty behaviors reflect an expansive view of equality in that they promote social justice by undoing the root causes of racial injustice that manifest themselves in the classroom. In this context, employing faculty behaviors that

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emphasize social justice becomes characteristic of excellence in teaching. It is the recognition of the cyclical ordering between the two that prevents emphasis of one over the other and allows White faculty to employ the types of behaviors in their classroom that create a system of dynamic equilibrium between the two (Whitehead, 1957/1967). This notion is stressed further by Danowitz and Tuitt (2011) who posited that when promoting social justice becomes the goal of their teaching, faculty are able to present the best course of study for which the education is to be offered.

Moreover, I would argue that such an assertion presumes that the pursuit of social justice is interdisciplinary in nature, and all academic disciplines have racial implications. Faculty, therefore, must reject the readily believed assumptions that examinations of race and racism are less than scholarly and infringe on students' ability to master content knowledge, thus belonging elsewhere (Chubbuck, 2010; Gordon, 2007; Hussey, Fleck, & Warner, 2010). But, employing behaviors in the classroom that promote social justice can be difficult for some students.

Shine (2011) argued that White faculty need to approach promoting social justice through their faculty behaviors in the classroom with agape, a Christian term for unconditional love, if they hope to engage White students in a true examination of how they are complicit in structural racism as a result of their privilege. The classroom then cannot be considered a safe space (Gordon, 2007; Hussey et al., 2010; Shine, 2011). Safety implies that no one will be made to feel uncomfortable. White students, in particular, need to learn to feel comfortable with being made to feel uncomfortable in the classroom, because it furthers their learning (Shine, 2011). Shine (2011) imparted this in

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her teaching by presenting both an educational and historical framework of race, racism, and privilege, which allows White students to analyze these concepts without eliciting a defensive reaction. This is important because White students tend not to know how they feel about race other than feeling fear when being forced to confront it (Chubbuck, 2010; Cochran-Smith, 2009; Shine, 2011). But most importantly, the Black/White binary is avoided as a means of fully examining the effects of racism and the perpetuation of "white dominance" (Shine, 2011, p. 58) in the United States. Shine (2011) found that this allows issues of race and racism that include "understanding intra- and interracial conflicts, religion as a racialized identity in post 9/11 America, and categorizing of bi- or multi-racial identities" (p. 58) to be fully explored in an effort to expose White students to who they are as racialized people. White faculty, like Shine (2011), who employ faculty behaviors that reflect an expansive view of equality, recognize that advances in social justice in the classroom and beyond require a change in students' attitudes (Thompson, 2003). This was also the emphasis of Hussey et al.'s (2010) research, which explored the impact of diversity-infused pedagogy on student attitudes toward traditionally marginalized groups based on race, class, gender, and sexual orientation.

Hussey et al. (2010) applied Bank's transformational and social action approaches toward multicultural education to two sections of the same undergraduate social psychology course. Together, these two approaches allowed faculty to actively engage students in the critical evaluation of monocultural perspectives and diverse cultural experiences, while being exposed to multicultural knowledge (Hussey et al., 2010). The class known as the treatment group had diversity purposely included in the instruction

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and course content (Hussey et al., 2010). Later, the class known as the control group used traditional methods of instruction and course content (Hussey et al., 2010). White students made up the majority of students enrolled in each class, with less than 12% of the total being racial minorities (Hussey et al., 2010). Study findings indicated that there was little difference between the two groups in pretest measurement on the prejudice scale. However, posttest findings revealed that infusing diversity into the instruction and course content had a positive influence on student attitudes toward traditional marginalized groups, without any cost to students' mastery of content knowledge (Hussey et al., 2010). Specifically, there was a reduction in prejudice and contact anxiety (Hussey et al., 2010), which also suggests that White students' desire to preserve White self-interest (Bell, 1980; Crenshaw, 1988) also decreased. The authors suspected that this was in large part due to differences between the two instructors. The instructor of the treatment group had spent several years researching prejudice and attending diversity-related trainings, and belonged to several diversity-related committees.

This faculty member's ability to employ behaviors in his/her classroom that emphasized social justice further illuminates the benefits and effects of an advanced level of racial consciousness. At this even higher level of racial consciousness, White faculty are able to address the social issues that bear disproportionately on the lives of racially minoritized student by employing behaviors in their classrooms reflective of a more expansive view of equality. There is a sense of accountability to social justice that becomes synonymous with excellence in teaching. This is characterized best by Gordon (2007) who said,

> [As White faculty,] we have an obligation to educate ourselves about the world around us, about developments in our fields, and most especially about people, events, and ideas about which our class, race, and/or social position would normally insulate us from knowing. (p. 339)

For this reason, behaviors employed by a faculty member who fails to disrupt the reproduction and perpetuation of white supremacy in the classroom is considered ineffective (Cooks, 2003; Lawrence, 1997; Mitchell & Rosiek, 2006; Rebollo-Gill & Moras, 2006; Nast, 1999). And in recognition of the alienation that racially minoritized students often feel, White faculty with this even higher level of racial consciousness actively "police their own boundaries" (Gordon, 2007, p. 339) in the classroom and reject white normative ontologies of what is worthy of study in a serious scholarly fashion. As a result, each student in their classroom enters the world and the workforce with greater clarity for who he/she is as a racialized person, and is motivated to engage in the dismantling of systems of oppression and privilege that exist within and outside the classroom (Gordon, 2007; Shine, 2011)

Section summary. Behaviors of faculty in the classroom that reflect an expansive view of equality emphasize equality as a result (Crenshaw, 1988). As this investigation of the literature revealed, these types of faculty behaviors extend beyond those reflective of a restrictive view of equality in that they seek to undo the root causes of racial injustice that promote inequitable educational outcomes for racially minoritized students. Furthermore as Crenshaw's (1988) framework predicates, the institution of higher education through its efforts in the classroom is seen as integral to the eradication of racial oppression in this country. Findings from this section of the literature review described the impact that increases in racial consciousness have on the behaviors of

White faculty. In that process, I was able to isolate three characteristics of classroom

behaviors that reflect an expansive view of equality. They include a resistance to

othering, a constant evaluation of positionality, and an emphasis on social justice (see

Appendix D).

A resistance to *othering,* the first characteristic of behaviors of White faculty in

the classroom reflective of an expansive view of equality, is indicative of a high level of

racial consciousness. At this level, White faculty are able to see the classroom as a

racialized structure, and as an act of resistance, employ faculty behaviors that disrupt the

othering of racialized minority students in the classroom (Cho, 2011; Koro-Ljungberg,

2007; Shine 2011). Identified as a necessary first step in the development of a heightened

racial consciousness, racism and its effects are no longer seen as isolated; they are instead

treated as systematic of society's social norms in need of dismantling.

The second characteristic of behaviors of White faculty that reflect an expansive

view of equality is the constant evaluation of positionality. Descriptive of a slightly

higher level of racial consciousness, White faculty who employ these types of faculty

behaviors readily interrogate whiteness (their own and that placed upon them by students)

as a means of redistributing the structure of power in the classroom originally being

maintained by the formation of racial hierarchies. Moreover, these faculty recognize the

privilege that is bestowed upon them simply for being born White and are committed to

sharing the power inherent in their position (Blackmore, 2010; Cooks, 2003; Rebollo-Gill

& Moras, 2006).

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The last characteristic of behaviors of White faculty that reflect an expansive view of equality is an emphasis on social justice. White faculty who employ these types of behaviors in their classroom would contend that the pursuit of social justice is characteristic of excellence in teaching (Cooks, 2003; Danowitz & Tuitt, 2011; Gordon, 2007; Hussey et al., 2010; Lawrence, 1997; Mitchell & Rosiek, 2006; Nast, 1999; Rebollo-Gill & Moras, 2006), suggesting that a failure to do so is unsatisfactory. Requiring an even higher level of racial consciousness than before, White faculty at this level not only engage their White students in an evaluation of how they can be complicit in the perpetuation of racism as a result of their privilege but also are able to substantively address social issues that bear disproportionately on the lives of racially minoritized students (Gordon, 2005; Gordon, 2007; Hussey et al., 2010; Shine, 2011).

What is evident from this investigation of the literature is that White faculty with more advanced levels of racial consciousness seem to employ behaviors in their classroom reflective of a more expansive view of equality. It would also appear that this is due in large part to the White faculty member becoming less and less preoccupied with preserving his/her own white self-interests (e.g., maintaining their primary economic, social, and political positioning). But, that White faculty feel called to action is what I found most compelling. Findings from this review of the literature suggested that White faculty are employing behaviors that reflect an expansive view of equality in response to the white supremacy that is embedded in their classrooms. The resulting contingent nature between them has led me to conclude that faculty behaviors that reflect an

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expansive view are needed, so long as educational equity remains elusive to racially

minoritized students.

Conclusions and Implications

This investigation of the literature sought to explore the relationship between

racial consciousness and the behaviors of White faculty in the classroom. Using a CRT

lens, I explored how racial consciousness influences a White faculty member's ability to

employ behaviors in his/her classroom that promote equitable educational outcomes for

racially minoritized students.

Consistent with preliminary findings, my investigation of the literature revealed

that White faculty who employ classroom behaviors reflective of a more restrictive view

of equality have a low (or lower) level of racial consciousness, and high (or higher) levels

of racial consciousness are characteristic of White faculty whose behaviors in the

classroom reflect a more expansive view of equality. Faculty behaviors that reflect a

restrictive view of equality emphasize equality as a process. With a focus on creating

equal access to learning, these types of behaviors seek to promote inclusion of the *other,*

which safeguards white supremacy and fuels the reproduction of racial hierarchies in the

classroom. Indicative of a low (or lower) level of racial consciousness, White faculty who

employ these types of behaviors in their classrooms (a) promote the use of colorblind

ideologies, which allows the social and political implications of race to be replicated in

the classroom (Gordon, 2005; Harbour et al., 2003; Ryan & Dixson, 2006); (b) are

enabled to exempt themselves from the learning process, thereby requiring the student to

assume all of the risk and vulnerability involved (Shadiow, 2010; Storrs, 2012; Trujillo,

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1986); and (c) permit any effort to address diversity to be tokenized, which dismisses a critique of racial inequities (Gorski, 2008).

Faculty behaviors that reflect an expansive view of equality emphasize equality as a result. Faculty behaviors from this vantage point seek to disrupt and dismantle classroom norms and traditions that reinforce racial subordination in pursuit of equitable educational outcomes among racially minoritized students. Representative of a high (or higher) level of racial consciousness, White faculty who employ these types of behaviors in their classrooms (a) manifest a resistance to *othering* (Koro-Ljungberg, 2007; Shine 2011), (b) constantly evaluate their positionality (Blackmore, 2010; Cooks, 2003; Rebollo-Gill & Moras, 2006), and (c) place an emphasis on social justice (Danowitz & Tuitt, 2011; Gordon, 2007; Hussey et al., 2010).

From my analysis of the literature, I am also able to affirm Crenshaw's (1988) assertion that restrictive and expansive views of equality exist alongside one another. But, I would argue they exist on a continuum.[2] A White faculty member's behaviors in the classroom will likely remain reflective of a restrictive view of equality so long as his/her racial consciousness is low (including slightly lower or even lower). In the same vain, a White faculty member's behaviors in the classroom start to reflect a more expansive view of equality as racial consciousness increases. The lynchpin in this framework seems to revolve around a preoccupation with the preservation of white self-interests (Bell, 1980; Crenshaw, 1988). The literature indicates that the greater a White faculty member's preoccupations with preserving white self-interests, the more his/her faculty behaviors

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[2] See Appendix E: Racial Consciousness and Its Influence on the Behaviors of White Faculty in the Classroom: A Conceptual Framework (Tested).

reflect a restrictive view of equality. I also believe this sheds light on why faculty behaviors that reflect an expansive view of equality are not as widespread within the academy.

Moreover, in accordance with the principle of interest convergence, the systematic implementation of behaviors that reflect a more expansive view of equality, in the classroom or otherwise, are likely to be dependent on their ability to appeal to the self-interest of Whites (Bell, 1980; Crenshaw, 1988; Tate et al., 1993). However my findings seem to indicate that meaningful efforts to increase racial consciousness among White faculty would result in a decreased preoccupation with perserving white self-interests (Bell, 1980; Crenshaw, 1988). And accordingly, faculty behaviors that reflect a more expansive view of equality would simply become synonomous with excellence in teaching.

My findings from this investigation of the literature are significant for two reasons. First, they aided in my construction of an operational definition for racial consciousness, which I include below by describing its impact on the behaviors of White faculty in the classroom:

> Racial consciousness is an in-depth understanding of the racialized nature of our world, requiring critical reflection on how assumptions, privilege, and biases about race contribute to one's worldview. As an act of resistance, White faculty with higher levels of racial consciousness employ behaviors reflective of an expansive view of equality that expose students to the social and political

contradictions embedded in both the classroom and society in pursuit of equitable

educational outcomes for racially minoritized students.

Further, the literature review findings have led me to believe that racial consciousness is

ever present among White faculty. However, it would also appear that it is the extent to

which racial consciousness is developed that varies. I am led to believe that racial

consciousness and the behaviors of White faculty in the classroom are inextricably

linked. Findings from this review of the literature indicate that increases in racial

consciousness require that lower levels of knowledge be mastered before higher levels of

knowledge can be acquired. As racial consciousness is further developed, a White faculty

member's behaviors in the classroom progress along the continuum, becoming more and

more reflective of an expansive view of equality.

Secondly, my study is one of the first of its kind in that it utilizes Crenshaw's

(1988) restrictive and expansive view of equality framework to empirically measure and

describe teacher effectiveness at the post-secondary level. Previous applications have

been limited to critique and analysis of antidiscrimination law related to educational

policy, with little emphasis on the classroom (Crenshaw, 1988; Houh, 2002;

Imwinkelried, 1994; Ryan & Dixson, 2006; Tate et al., 1993; Wile, 1962).

Though my investigation of the literature yielded significant findings, some

limitations exist. The first involved my inability at times to decipher the faculty

member's race in my analysis of some of the articles. A subset of the authors, I suppose,

did not see it as relevant to their analysis. Others chose to focus the discussion in the

articles on how their faculty behaviors in the classroom influenced their students'

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classroom experience, as opposed to their own. I can say with confidence that my

interaction with the literature profoundly aided in developing a theoretical sensitivity

(Glaser & Strauss, 1967) to the concepts under study (i.e., racial consciousness and

behaviors of White faculty in the classroom), while helping me to construct a conceptual

understanding of the supposed interaction (see Appendix E). However, I am not fully

able to make definitive conclusions with regard to the influence and attributes of racial

consciousness on the behaviors of White faculty in the classroom, along with the

presumed impact of white self-interests in that process. Thus, this research process

continued with actual data collection and analysis from the field. In this study, I tested the

conceptual framework develop from this review of the literature. In the next chapter, I

provide a thorough overview of the methodology I utilized in my execution of this

research study.

CHAPTER 3. GROUNDED THEORY: THE METHODOLOGY

Grounded theory is a method of qualitative research by which the researcher

generates a general explanation (a theory) of a process, action, or set of interactions

shaped by the view of a large number of participants (Strauss & Corbin, 1990).

Likewise, grounded theory is also correctly and commonly referred to as the intended

outcome of this complex research process (Bryant & Charmaz, 2007a; Charmaz, 2003).

Grounded theorists and qualitative methodologists alike refer to the method by many

names, including but not limited to grounded theory (GT), the grounded theory method

(GTM), and the grounded theory approach (GTA).

Emerging in the 1960s from the works of Glaser and Strauss (1965, 1967, 1968),

GTM was developed to demonstrate that qualitative research was not only rigorous but

also able to produce the type of significant findings readily associated with quantitative

research (Bryant & Charmaz, 2007a). Bryant and Charmaz (2007a) concluded that in the

creation of GTM, Glaser and Strauss challenged positivist-oriented concerns about

qualitative research when they offered researchers a methodology with a solid core of

data analysis and theory construction. An extant review of the literature indicates that

GTM is currently the most widely utilized approach to qualitative research across a range

of academic disciplines (Timmermans & Tavory, 2007), and there are four central

foundational texts relied upon by those who employ it: *Awareness of Dying* (1965), *The*

Discovery of Grounded Theory (1967), *Time for Dying* (1968), and *Status Passage* (1971). This chapter begins with a discussion of the aims, evolution, and critique of GTM. This is followed by an overview of the method's key features: constant comparative method, theoretical sampling, theoretical saturation, and theoretical sorting. The chapter concludes with an overview of constructivist grounded theory (Charmaz, 1995, 2000).

Aims, Role of the Literature, and Critique of Grounded Theory Method

Appearing comprehensively for the first time in Glaser and Strauss's *Discovery of Grounded Theory* (1967), the grounded theory method (GTM) remains a readily sought after approach to qualitative research and useful in the construction of inductive theory (Backman & Kyngas, 1999). But in retracing its nearly 46-year history, it is quite clear that GTM emerged from a particular set of circumstances. Glaser and Strauss, who were united by the shared grief of losing their loved ones and a growing dissatisfaction with the state of social science research in the United States at the time, joined forces and produced several papers: *Awareness of Dying (1965), Discovery of Substantive Theory: A Basic Strategy for Qualitative Analysis (1965), and The Constant Comparative Method of Qualitative Analysis (1965)* (Bryant & Charmaz, 2007a, 2007b), all of which laid the groundwork for this present body of research about the method. Indelibly, Glaser and Strauss offered qualitative (and quantitative) researchers a methodology with an empirical foundation, informed by a quantitative purview that "rendered the process and procedures of qualitative investigation visible, comprehensible, and replicable" (Bryant & Charmaz, 2007a, p. 33).

Proponents and critics, however, soon realized that GTM's positivist-objectivist foregrounding exposed its limitations and left it vulnerable to critique (Bryant & Charmaz, 2007a). Though approaches to GTM may differ, grounded theorists have agreed on a key set of procedures as characteristic and signature to the method. Corbin and Strauss (1990) provided the following tenets and accompanying procedures, urging researchers to employ these procedures with care, because they can aid in giving their research project rigor:

1. *Data collection and analysis are interrelated processes*. In GTM, analysis begins with data collection and informs the direction of subsequent visits to the field. This approach to data collection and analysis ensures that the research process is influenced by all relevant information regarding the phenomenon as soon as the researcher perceives it. Concepts that the researcher discovers and believes are related to the phenomenon under study must be considered "provisional" until they repeatedly present themselves in the data.

   Corbin and Strauss explained,

   > Requiring that a concept's relevance to an evolving theory (as a condition, action/interaction, or consequence) be demonstrated is one way that grounded theory helps to guard against researcher bias. (p. 7)

2. *Concepts are the basic units of analysis*. Grounded theorists work with conceptualization of the data, not necessarily the "raw data" or the actual incident that was observed or recounted by the participant. This means that the researcher interprets and analyzes his/her observations or participants'

accounts as potential indicators of the phenomenon under study. "In the grounded theory approach such concepts become more numerous and more abstract as the analysis continues" (p. 7).

3. *Categories must be developed and created.* Through a process of constant comparative analysis, concepts that describe the same phenomenon eventually become properties that can be grouped together to form categories. Moreover, categories provide the means by which the theory can be integrated.

4. *Sampling in grounded theory proceeds on theoretical grounds.* Theoretical sampling, discussed further in subsequent sections, involves the researcher's revisiting the field to pursue data that further informs his/her understanding of the phenomenon. "The aim is ultimately to build a theoretical explanation by specifying through action/interaction, the consequences that result from them, and variations of these qualifiers" (p. 9).

5. *Analysis makes use of constant comparisons.* Embedded within GTM, constant comparison analysis, discussed further in subsequent sections, enables the researcher to achieve greater precision and consistency throughout the data collection and analysis process. Incidents noticed by the researcher are to be compared against other incidents for similarities and differences and then labeled appropriately over time.

6. *Patterns and variations must be accounted for.* "The data must be examined for regularity and for an understanding of where that regularity is not

apparent" (p. 10). Discussed further in subsequent sections, accounting for variations aids the researcher in ordering and integrating the data.

7. *Process must be built into the theory*. In GTM, process describes not only how the theoretical constructs identified perform but also how the phenomenon responds to the subsequent prevailing conditions. Each must be accounted for in the presentation of the resulting theory.

8. *Writing theoretical memos is an integral part of doing grounded theory.* Theoretical or analytical memos, which they are often labeled, are an essential component of the data collection and analysis process. As discussed in subsequent sections, theoretical memos are eventually integrated into the theory's construction to help ground and contextualize the theoretical explanation of the phenomenon under study. "Writing memos should begin with the first coding session and continues to the end of the research [process]" (p. 10).

9. *Hypotheses about relationships among categories should be developed and verified as much as possible during the research process*. Despite being a subject of debate among grounded theorists, the idea of verification does have its place within the method (Heath & Cowley, 2004). Discussed further in subsequent sections, verification in GTM is seen as a process, requiring the constant revising of your hypothesis until it can be supported or grounded in the data.

10. *A grounded theorist need not work alone.* GTM, like most approaches to qualitative research, is one that may be facilitated in a research team. A researcher who shares his/her research with others is less prone to the effects of researcher bias and increases his/her own theoretical sensitivity.

11. *Broader structural conditions must be analyzed, however microscopic the research.* According to Corbin and Strauss, "The analysis of a setting must not be restricted to the conditions that bear immediately on the phenomenon of central interest" (p. 11). Depending on the perspective to grounded theory that is employed (i.e., objectivist or constructivist), a researcher's interrogation of and interaction with these conditions may take different forms. As discussed in subsequent sections, the impact of broader conditions must be integrated into the theory.

Knowing the overarching context and procedures of GTM aids in understanding what separates this method from others in the family of qualitative approaches. But to truly understand its significance, further discussion of its attributes needs to be outlined. What follows is a discussion of (a) GTM's aim in generating theory, (b) significance of the literature in GTM, and (c) frequented comparisons and critiques of the method.

Generating Theory: Verification, Validation, and the Mantra

Original works of Glaser and Strauss (1967) and their publications that followed hailed GTM by its mantra, which asserts it is *theory emerged from data* (Bryant & Charmaz, 2007b). This mantra underscored Glaser and Strauss's (1967) near rejection of the hypothesis-driven deductive methods that dominated social and behavioral science

research in the 1960s (Bryant & Charmaz, 2007b). The arrival of their method simultaneously gave researchers a rationale for doing field work without the precursor of a *grand theory* to legitimize their research, and consequently called to question the aim of empirical research: verification or validation. "Glaser and Strauss initially developed GTM as a move away from grand theory verification" (Bryant & Charmaz, 2007b, p. 19) in favor of a more inductive approach to data analysis. But as grounded theory evolved, grounded theorists of later generations (Charmaz & Bryant, 2007a, 2007b; Dey, 1999; Kelle, 2007; Strauss & Corbin, 1990) began to advocate for the adoption of a more *abductive logic* that consists of "assembling or discovering, on the basis of an interpretation of collected data, such combinations of features for which there is no appropriate explanation or rule in the store of knowledge that already exists," as opposed to being exclusively inductive in theory generation (Reichertz, 2007, p. 219). Reichertz (2007) argued that to some extent, GTM has employed abductive reasoning from its inception, becoming increasingly more abductive in its later, post-1980s stages, as reflected in the work of Strauss.

Despite evolutions in how GTM approaches data analysis, its intended outcome of theory generation remains unchanged. GTM sets itself apart from other qualitative approaches because of its emphasis on theory generation. Theory generation, from this perspective, is often described in two forms: formal and substantive (Glaser, 2007; Glaser & Strauss, 1967; Kearney, 2007; Lempert, 2007; Strauss & Corbin, 1994). In the *Discovery of Grounded Theory*, Glaser and Strauss (1967) described substantive theory as a theoretical explanation rooted in one particular substantive area. Further, this

theoretical interpretation of a delimited problem "not only provides a stimulus to a good idea, but also gives an initial direction in developing relevant categories and properties and possible modes of integration" (Glaser & Strauss, 1967, p. 79). By extension, when isolating the purpose of formal theory, Glaser (2007) said,

> The general implications of a core category lead to the need for generating a formal theory of the core by looking at data and other studies within the substantive area and in other substantive areas, using the conceptualizing constant comparison method. Extending the theory of a core variable's general implications is the next obvious research step after doing a substantive grounded theory (SGT). (p. 99)

This implies that a substantive theoretical understanding of a specific category is needed before the pursuit of a formal theoretical understanding of the phenomenon can take place. But, is one type of theory more significant than the other? It is presumed not. Although, Glaser (2007) is clear in his belief that formal grounded theory (FGT) maintains a different set of implications, stating,

- FGT in generating the general implications focuses only on conceptually general categories and hypotheses, on descriptive differences and similarities. The conceptual generalities are arrived at through the constant comparative method of analysis.
- Conceptual generalities are highly applicable when conditioned and/or contextualized for a suitable and particular application. The FGT conceptual hypotheses are applicable because they have fit, relevance, and workability; in short, because they were grounded.
- The doing of FGT generalizations is motivated by the pressure to generalize a core category that has grab. (p. 104)

But what FGT is not is grand, general, or elaborated theory, because it fails to maintain a predetermined level of abstraction (Glaser, 2007). FTG and SGT are interdependent, with SGT perceived as being both an end and a possible beginning point (Lempert, 2007). And as Glaser (2007) contended, a researcher who continues to conduct his/her research on

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the same phenomenon in other substantive areas will inevitably develop a FGT from

his/her SGT research.

Role of the Literature in the Grounded Theory Method

Seen as a *context of discovery* (Glaser & Strauss, 1967), GTM is built on the

pretext that the researcher ought to enter the field with an open mind, free from pre-

existing conceptions of ideas (Glaser & Strauss, 1967). Accordingly, Holton (2007)

posited,

> Remaining open to discovering of what is really going on in the field of inquiry is
> often blocked…by what Glaser (1998) refers to as the forcing of preconceived
> notions resident within the researcher's worldview, an initial professional
> problem, on an entrant theory and framework; all of which pre-empt the
> researcher's ability to suspend preconception, and allow for what will merge
> conceptually by constant comparative analysis. (p. 269)

This criterion was and remains a point of contention among grounded theorists (Heath &

Cowley, 2004; Holden, 2007; Lempert, 2007), especially when evaluating the role and

influence of a literature review. Proponents of Glaser and Strauss's (1967) more

traditional approach to GTM would encourage that the researcher postpone a review of

the literature until the later (or post-conceptual) stages of the researcher's process

(Glaser, 1998; Hickey, 1997).

This, however, becomes increasingly difficult to manage, because requirements

for doctoral dissertation research in particular, along with Internal Review Boards (IRB)

and agencies supporting funded research, mandate researchers to demonstrate that their

research problem is well constructed and original (Bryant & Charmaz, 2007b). So, what

impact does a review of the literature have on a researcher's ability to effectively execute

GTM? There are two rules of thumb where this is concerned. If the researcher has little to

no familiarity with the phenomenon under study, then there is just cause to review relevant literature to inform oneself of the best approach to observe the phenomenon (Cutcliffe, 2000). Heath and Cowley (2004) pointed out that this most certainly could be the case if the researcher is pursuing a topic outside of his/her field of study. On the other hand, if a researcher intends to further explore concepts where relevance or significance remains underdetermined in hopes to build an emergent theory, this also could justify his/her need to review the literature prior to entering the field (Cutcliffe, 2000).

Heath and Cowley (2004) indicated that this is a violation of the fundamentals of GTM, which presume that "theory cannot be simultaneously emergent and built on concepts selected from the literature" (p. 143). But, evolutions in thought have revealed divergent arguments among grounded theory's (GT) founders where this is concerned (Heath & Cowley, 2004). Glaser (1998) argued that an early review of the literature can inadvertently alter the direction of an emergent theory from its intended destination. However, Strauss and Corbin (Strauss, 1987; Strauss & Corbin, 1990) purported that as with the past experiences of the researcher, an early review of the literature by the researcher is useful in developing a theoretical sensitivity and a research hypothesis. These findings are consistent with Gibson's (2007) work on critical theory within grounded theory research, which also asserts that some familiarity with the literature is required for the researcher to develop a theoretical sensitivity. Aside from concerns about forcing data to fit into pre-existing categories resulting in premature completion of the data collection and analysis process (Glaser, 1987; Glaser & Strauss, 1967), an early

review of the literature arguably has much larger positive implications than once thought. As Lempert (2007) posited, a review of the literature provides researchers with

> the current parameters of the conversation [in which they] hope to enter. [Moreover, it] alerts [them] to gaps in theorizing, as well as the way their data tells a different, more nuanced story. (p. 254)

Comparisons and Critique

Much of the critique surrounding GTM comes out of its foundational subtext, which compares and links it to symbolic interactionism (Bryant & Charmaz, 2007a, 2007b). Informed by the conceptual ideals of pragmatism (Heath & Cowley, 2004), it is believed that grounded theory and symbolic interactionism share a few key attributes. According to Bryant and Charmaz (2007a),

> Both the theoretical perspective and the method assume an agentic actor, the significance of studying processes, the emphasis on building useful theory from empirical observations, and the development of conditional theories that address specific realities. (p. 21)

This notion is also underscored by Heath and Cowley (2004), who posited that in accordance with social interactionism and therefore GTM, researchers are social beings whose experiences and assumptions inform their understanding of the social processes observed in the field. The resulting implication leaves many grounded theory scholars exploring the impact of the method's early roots in positivism (Bryant, 2002; Charmaz, 2000, 2006; Clark, 2005; Dey, 1999; Locke, 2007; Strauss & Corbin, 1990).

In response, a shifting persists within the discourse that illuminates how and in what ways GTM has evolved to draw specific distinctions between its objectivist and constructivist paradigms (Bryant & Charmaz, 2007a; Charmaz, 2000, 2002, 2006).

Bryant and Charmaz (2007b) contended that a distinction between the two enables

grounded theorists and their critics alike to

> [comprehend] the core aspects of the method, without which it wouldn't be GTM.
> Moreover, the core aspects, which can be traced back to the historical context
> within which the GTM was developed, which can therefore be dispensed with. (p.
> 50)

This "epistemological repositioning*"* (Bryant & Charmaz, 2007a, p. 50) of GTM to a

more constructivist paradigm would allow grounded theorists to explore issues that shape

the research process, including but not limited to the role and responsibility of the

researcher, how data are collected, and the interplay between data conceptualization and

induction. Also, it is believed that a more constructivist approach to grounded theory

would address its critiques, which presume its positivist origins result in a limited

microanalysis, while at the same time

> successfully builds on its key features of theoretical agnosticism: coding for
> actions and theory construction, successive comparative analyses, inductive-
> abductive logic, memo-writing, theoretical sampling, and theoretical integration.
> (Bryant & Charmaz, 2007a, p. 51)

A more substantive overview of the benefits and components of constructivist grounded

theory conclude this chapter, but it is preceded by a detailed overview of GTM's key

features, which were referenced above.

Key Features of Grounded Theory Method

Studies that employ the grounded theory method (GTM) to qualitative research

share similar characteristics, as well as differences. Consistent with the majority of

qualitative studies, GTM values and utilizes various forms of data collection, including

but not limited to participant interviews, field observations, and document analysis (e.g.,

dairies, newspaper clippings, historical documents, and media materials). But, what sets GTM apart from other forms of qualitative research is its emphasis on theory development through inductive and systematic research measures (Bryant & Charmaz, 2007a; Glaser & Strauss, 1967; Strauss & Corbin, 1990, 1994). A grounded theorist aims to make explicit his/her understanding and subsequent theorizing of the phenomenon under study through repeated interaction with and interrogation of the data, thereby allowing the analysis process to be informed by the data collected (Strauss & Corbin, 1994). Strauss and Corbin (1994) argued that GTM results in the development of a theory of "great conceptual density" (p. 274), rooted in the researcher's intimate understanding and rigorous evaluation of the data collected. Specifically, GTM has four signature characteristics that enable a researcher to construct a complex theory to explain phenomena: constant comparative method, theoretical sampling, theoretical saturation, and theoretical sorting.

Constant Comparative Method

The constant comparative method (CCM) is embedded within the data collection and analysis process of GTM as a means of enabling the researcher to derive meaning from the data (Coffey & Atkinson, 1996; Lewis & Ritchie, 2003). It is from this purview that a grounded theorist begins to understand the significance of memo writing, coding, and theoretical saturation. CCM has been characterized in the literature several ways, all of which allude to its significance in the application of GTM. Boeije (2002) posited that the method of comparing or contrasting is necessary through all stages of the data analysis process and should influence how categories are formed and bound, and content

is organized. Tesch (1990) further underscored this notion when she posited, "The main intellectual tool [used in GTM] is comparison. The goal is to discern conceptual similarities, to refine the discriminative power of categories, and to discover patterns" (p. 96). And finally, Glaser (1965), who further delineated its significance, argued that "CCM is designed to [enhance] the analyst's abilities in generating a theory which is integrated, consistent, plausible, close to the data, and in a form which is clear enough to be readily, if only partially in quantitative research" (pp. 437-438).

Boeije (2002), in her analysis and use of CCM, asserted that application of its methods, including but not limited to an *a prior* coding system, remained rather unclear. This led her to generate a step-by-step approach to applying CCM, which is grounded in her research study on couples coping with the effects of multiple sclerosis (Boeije, 2002). Boeije's (2002) empirical study enabled her to isolate five key steps to applying CCM based on four criteria used in her research design: "1) the data or material involved and the overall analysis activities, 2) the aim, 3) the questions asked, and 4) the results" (p. 395). Boeije also cautioned other researchers from becoming fixated on the number of steps involved in applying her procedure to their process of CCM, because she contended that the steps are dependent on the type of material (e.g., data) involved. Though completely useful, Boeije's steps, which include comparisons within a single interview, between interviews within the same group, with interviews across groups, in pairs at the level of the couple, and by couple, are not the only set of CCM procedures described in the literature as she had insinuated.

An extant review of the literature uncovered that Glaser (1965) outlined an approach to employing CCM to qualitative research. Believing it necessary to clarify the differences and usefulness between analytic induction and CCM, Glaser (1965) argued that the constant comparisons required by both methods differ with respect to breadth and depth. In favor of a meaningful way of generating theory within qualitative research, Glaser (1965) identified four complex stages that describe how CCM should be applied: "1) comparing incidents applicable to each category, 2) integrating categories and their properties, 3) delimiting the theory, and 4) writing the theory" (p. 439). CCM, from this point of view, can be evaluated in stages, though a caveat applies in that the method itself is fluid in nature, with each stage transforming itself into the next (Glaser, 1965). "Comparing incidents applicable to each category" (Glaser, 1965, p. 439), the first stage requires that the researcher understand and apply Glaser's (1965) first defining rule of CCM: Incidents being coded for a category must be compared to previously coded incidents in that same category. After coding for a category several times, it is reasonable to believe that a researcher can become perplexed by the bevy of theoretical constructs emerging from the data. In these instances, Glaser (1967) insisted that the second rule of CCM must be applied: "Stop coding and record a memo on ideas" (p. 440).

Repeating this process enables the researcher to both analyze the data with clarity and sort his/her ideas on the emerging theory systematically before going back to the data for additional coding and comparing. The second stage, "integrating categories and their properties" (Glaser, 1967, p. 440), involves moving from comparing incidents to one another to comparing incidents with properties assigned to a respective category. In this

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process, a researcher should also reevaluate whether categories with similar properties need to be condensed or collapsed into one another. Glaser (1967) recalled an instance of this aspect of CCM in his own work when evaluating the stages of coping with loss of dying patients. He and his research team found that the properties for the categories *calculus of social loss* and *the social lost story* were also related to their participants' *strategies for coping with the upsetting impact on nurses' professional composure, when losing a dying patient with high social loss*. As such, the research team, through CCM and theoretical reasoning, integrated the categories of analysis and concluded, "The social loss of the dying patient is related to nurses' maintaining their professional composure" (Glaser, 1967, p. 440).

Delimiting the theory, stage three, is imperative to CCM, because it prevents the process of theory generation from becoming overwhelming (Glaser, 1967). Glaser (1967) posited that delimiting takes place at two levels. The first level involves the theory. As the theory develops, the researcher begins to make fewer and fewer modifications, resulting in eliminating non-relevant properties, integrating categories and outlining their properties, and facilitating reduction. Reduction enables the researcher to construct an explanation for the phenomenon to be applied to more generalizable context,

> hence delimiting its terminology and text. Thus, with reduction of terminology and consequent generalizing which are forced by constant comparison, the analyst [i.e., researcher] starts to achieve two foremost requirements of theory: 1) parsimony of variables and formulation and 2) scope in the applicability of the theory to a wide range of situations, while keeping a close correspondence of the theory to the data. (Glaser, 1967, p. 441)

Completion of this aspect of delimiting the theory results in the researcher's also delimiting the original list of categories used for coding. As the theory begins to take

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shape, the researcher is then able to conduct a more focused analysis of data that has met

the criterion for theoretical saturation and the boundaries of his/her theory (Glaser, 1967).

Theoretical saturation implies that the researcher, through the process of constant

comparison analysis of the data, has found no new data that informs the construction of

his/her categories. Glaser (1967) argued that theoretical saturation could serve as a

strategy in helping the researcher determine whether previously analyzed data needs to be

re-coded when new categories emerge.

In the case of a large research study, re-coding previously coded data is not

necessary until the new category becomes theoretically saturated in the remaining data

(Glaser, 1967). There are two caveats to this operating assumption. First, in cases where

theoretical saturation of the new category is achieved through subsequent analysis of the

remaining data, it is not necessarily a must for the previous data to be re-coded.

"Theoretical saturation suggests that what has been missed will in all probability have

little modifying effect on theory" (Glaser, 1967, p. 442). In the case where theoretical

saturation has not been achieved for new categories, the researcher must go back through

the previously coded data and reach saturation to demonstrate that the category is central

to the theory (Glaser, 1967). Charmaz (2006) argued that Glazer's (1967, 2001)

perspective on theoretical saturation is the impetus for why grounded theorists treat

categories theoretically, allowing them to be considered more abstractly and applied

generally.

The last stage of CCM is writing the theory (Glaser, 1967). Though maybe

unintended, Glaser's (1967) description of this stage implies that this is the easy part,

given the amount of data analyzed, sorted, and organized through CCM. The researcher, in writing his/her theory, should utilize the memos, both written and organized by category, to contextualize the theory's impact, as well as the coded data to illuminate and justify the theory's operation. Arguably, it is believed to be the easiest stage in the process when compared to the intricacies involved with applying CCM.

Theoretical Sampling

Theoretical sampling is instrumental to a researcher's ability to construct a formal theory from grounded theory research. Grounded theorists, through constant comparative methods, formulate categories as a means of isolating theoretical constructs that undergird their resulting formal theory (Charmaz, 2000; Glaser, 1965; Strauss & Corbin, 1994). When there are unexplained or underdeveloped (e.g., lack of saturation) properties within a category, the researcher engages in theoretical sampling to help fill the gaps (Charmaz, 2000, 2006). "Thus, the aim of this sampling is to refine ideas, not to increase the size of the original sample" (Charmaz, 2000, p. 519). Moreover, where initial sampling is the starting point and used within GTM to determine sampling criteria before entering the field, theoretical sampling informs the direction of the researcher's investigation. Charmaz (2000) posited that the theory-generating process can lead the researcher to conducting theoretical (re)sampling of not only people but also scenes, settings, and documents as a means of gathering more information. This further suggests that a complex and thoroughly constructed grounded theory can only be produced through CCM, instead of a superficial, one-dimensional method of data collection and analysis.

Opposing viewpoints are discussed in the literature regarding when theoretical sampling should take place, with Strauss advocating for its early implementation (Charmaz, 2000). Charmaz (2000, 2006) posited that a researcher ought to consider theoretical sampling in later aspects of the research process, citing that it prevents forced analytic interpretations, redundancy in categories, and premature closure of the data analysis process. Nevertheless, grounded theory's reliance on CCM does not imply that variations will not materialize throughout the data collection process. Variations are certainly likely and often emerge throughout the theoretical sampling process. Charmaz (2006) argued that variations in the data present themselves when researchers are discerning about the data they seek and where they seek it. The focus for the researcher in this process is to understand how, when, and why theoretical categories vary through an exploration of experiences or events, as opposed to placing all the emphasis on the individual (Charmaz, 2006).

A reflection on her own approach to GTM led Charmaz (2006) to ponder how to "account for this phenomenon [as she was constructing her] immersion in illness" (p. 109) category in her own research. She began to realize that the major properties within this category were consistent in terms of the activities involved, but that not every participant's perspective of time changed (e.g., slowed or sped up) (Charmaz, 2006). Theoretical sampling helped her focus her continued data collection, which resulted in additional interviews with participants whose description and effects of time varied, resulting in the formulation of a new category to account for the different experiences

participants had with immersion in illness (Charmaz, 2006). This more refined approach

to data collection and analysis produces more analytic and insightful memo writing.

Theoretical Saturation

Theoretical sampling can also aid the researcher in achieving *theoretical*

saturation (Charmaz, 2000). As referenced in the previous section, theoretical saturation

of a theoretical construct implies that no new data (i.e., properties) fit into an already

formed category (Charmaz, 2000; Glaser, 1965; Strauss & Corbin, 1994). A researcher

has no need to continue theoretical sampling once theoretical saturation (i.e., conceptual

density) of a particular category has been achieved. Charmaz (2006) encouraged that

researchers must ask themselves the following questions when determining whether their

categories have reached theoretical saturation:

1. Which comparison do you make between data within and between categories?
2. What sense do you make of these comparisons?
3. Where do they lead you?
4. How do your comparisons illuminate your theoretical categories? (p. 113)

The literature also addresses concerns with how grounded theorists approach

theoretical saturation. Despite being the aim and the standard, theoretical saturation is not

consistently employed across all grounded theory research. Some grounded theorists

simply claim saturation when their "mundane research questions produce saturated but

common or trivial categories" (Charmaz, 2006, p. 114). Methodologists who believe that

GTM produces categories through partial, not exhaustive, coding of data further critique

grounded theory's attempts at saturation. For instance, Dey (as referred to in Charmaz,

2006) argued that categories in grounded theory are suggested by the data and thereby

theoretically sufficient, instead of theoretically saturated.

To avoid the pitfalls of saturation that Dey described, Charmaz (2006) has urged grounded theorists to interact with all that takes place in the field and procedurally allow the guidelines to aid in their management of the data, instead of being bounded by them. Done successfully, theoretical saturation of categories enables the researcher to complete theoretical sorting and/or diagramming as a means to integrate the emerging theory.

Theoretical Sorting

Charmaz (2006) asserted that grounded theorists, in particular, employ *theoretical sorting* (and integrating) of memos and diagramming as means of theoretical development of their data analysis. As illuminated in previous sections, analytic memos prove essential in constructing a formal theory. The theoretical sorting of analytic memos and their subsequent integration should reflect the researcher's empirical experience (Charmaz, 2006). It may also aid the researcher to diagram his/her findings to visually see and critique his/her understanding of the relationship between theoretical constructs.

Charmaz (2006), in her description of the process, encouraged the sorting process to be more organic, stating,

> Be willing to experiment with different arrangement of your memos. Treat these arrangements as tentative and play with them. Lay out your memos in several different ways. Draw a few diagrams to connect them. When you create a sorting that looks promising, jot it down, and diagram it. (p. 117)

When researchers diagram their findings, they are also exposing and describing the relationship in terms of power, scope, and the direction that exists between theoretical constructs (Charmaz, 2006). Moreover, the theoretical sorting of analytic memos allows the researcher to integrate theoretical codes that provide contextual conditions and interpretive understanding of the theory's operation (Charmaz, 2006).

Diagrams can take several forms. Two of the most common within grounded theory include conceptual maps and the conditional/consequential matrix. *Conceptual maps*, readily used by Clarke (2003, 2005) to illustrate situational analysis, extend beyond grounded theory's early emphasis on basic social processes and make visible inherently invisible structural relationships. Strauss and Corbin (1990, 1998) promoted the researcher's use of the *conditional/consequential matrix* to inform theoretical sampling decisions and when illuminating the context and pathway in which the phenomenon occurs. "In particular, Corbin and Strauss (1990, 1998) offer this matrix as an analytic device for thinking about macro and micro relationships that might shape the situation the researcher studies" (Charmaz, 2006, p. 118). Regardless of the type of diagram chosen, theoretical sorting combined with the integration of analytic memos provides the researcher with the means of explaining the phenomenon under study through the construction of a conceptually dense grounded theory. Having a greater and more comprehensive understanding of GTM's key features makes a revisiting of constructivist grounded theory (CGT) much easier to comprehend.

Constructivist Grounded Theory

Within the discourse, a debate has emerged that declares there are two distinct paradigms in grounded theory research. The works of Glaser (1978), though positivist, and Corbin and Strauss (1990), though post-positivist, are characterized within the debate on grounded theory research as objectivist. Seemingly then, the work of Charmaz (1990, 1995, 2000, 2001), though post-modernist, is characterized within it as constructivist. Where *objectivist grounded theory* assumes that the research process reveals a single

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reality that an impartial observer discovers through value-free inquiry, *constructivist*

grounded theory assumes that the data collection and analysis process are social

constructions that illustrate that the researcher's experiences is also within the research

process (and with the phenomenon) (Charmaz, 2006, 2008). But what sets the

constructivist approach apart is that the researcher is capable and willing to identify the

extent to which the phenomenon under study is "embedded in larger and often, hidden

positions, networks, situations, and relationships (Charmaz, 2006, p. 130). Quite different

than that of objectivist grounded theory, the aim in constructivist grounded theory then

becomes exposing and addressing the hierarchies of power among and between people

that maintain and perpetuate differing experiences (Bryant, 2002; Charmaz, 2006).

Charmaz (1990, 1995, 2000, 2001; Charmaz & Mitchell, 1996) postulated that

constructivist grounded theory operates under the following assumptions and subsequent

procedures:

- *Reality is multiple, processual, and constructed, but constructed under certain*

  conditions. The interdependent nature of data and analysis within the

  constructivist grounded theory paradigm requires that each remain

  contextualized, situated in time, culture, and situation.

- *The research process emerges from interaction.* The constructivist prefers that

  his/her research findings reflect an interpretative understanding of the studied

  phenomenon instead of generalizations devoid of context.

- *Constructivist grounded theory also takes into account the researcher's*

  positionality, as well as that of the research participants. Constructivist

grounded theory urges that the researcher attempt to become aware of his/her presuppositions and subject them to rigorous scrutiny by way of constant comparative method.

- *The researcher and the researched co-construct the data—data are a product of the research process, not simply observed objects of it.* The constructivist believes that the research participants' viewpoints are integral to the research process and does not allow his/her perspective to supersede. From a reflexive stance, both the researcher and the research participants interpret meanings and actions.

The operating assumptions and procedures listed above underscore the impact that reflexivity and relativity, which are embedded within the constructivist approach, have on the grounded theorist's ability to critically analyze how his/her research participants understand and construct their realities (Charmaz, 2006).

Though representative of recent developments in grounded theory research, Charmaz (2000) argued that the future of grounded theory lies in both the objectivist and constructivist paradigms. But the trend toward a more interpretive approach to research studies requires that researchers learn how to share in the worlds of their participants, if they expect to come away with a real understanding of how they construct their realities and inform our own (Charmaz, 2000). In Chapter 4, I provide the rationale for having selected constructivist grounded theory as the approach for this study and outline how this methodology informed the study's research design.

CHAPTER 4. RESEARCH DESIGN: MODIFIED CONSTRUCTIVIST

APPROACH TO GROUNDED THEORY

Constructivist grounded theory (CGT) (Charmaz, 1990, 1995, 2001) is the most

applicable approach to use in the exploration of this study's research problem for two

explicit reasons. First, the study tested a conceptual framework that utilized Crenshaw's

(1988) restrictive and expansive views of equality framework to describe and measure

excellence in college teaching. As discussed in Chapter 2, Crenshaw's framework is

rooted in critical race theory (CRT), which seeks to understand and address how power

structures, reinforced by the preservation of racial hierarchies, are both embedded and

being maintained in higher education in the United States (Crenshaw et al., 2000;

Delgado & Stefancic, 2001). CRT and thus Crenshaw's framework is in complete

alignment with the constructivist approach to grounded theory, because it also prioritizes

the exposing hierarchies of power that are embedded in hidden networks, situations, or

relationships (Creswell, 2007). Secondly, CGT, through its complex process of data

collection and analysis, enabled me to test my conceptual framework as a means of

constructing a substantive theory (i.e., theoretical explanation of a delimited problem) of

the phenomenon under study (Glaser & Strauss, 1967). In this chapter, I outline my

research design through a discussion on the following: the study's features and their

connection to CGT, the study setting and sample, and the study's method of data
collection and analysis.

Study Features and Their Connection to Constructivist Grounded Theory

CGT, as noted in the previous chapter, has several operating assumptions
involving reflexivity and relativity that influence the way the procedures must be
executed. So within this section of the research design chapter, I explain how CGT
informs this research by discussing what makes my research design modified and the
role of the researcher.

Modified Approach to Grounded Theory

At present, literature on the impact of faculty behaviors in the classroom on the
educational outcomes of racially minoritized college students rarely utilizes empirical
data to illustrate the significance of the faculty member's racial consciousness. Moreover,
application of Crenshaw's (1988) restrictive/expansive views of equality framework has
yet to be applied to identify and measure excellence in college teaching. CGT was the
most appropriate method to utilize in this research, because it allowed me to derive a
theoretical explanation of the influence that racial consciousness has on the behaviors of
White faculty in the classroom. This research, which I believe will make a significant
contribution to the field of higher education, was at the same time bound by the
requirements for completing a doctoral dissertation. Doctoral dissertation requirements to
this point have mandated that as the researcher, I thoroughly interrogate the literature,
generate and pilot the questions used to guide my participant interviews, and outline the
methods of data collection with regard to document analysis, participant recruitment, and

observations. However, as my discussion of the methodology makes clear, completing these steps did not invalidate the use of CGT in doctoral or postdoctoral research. Some grounded theorists would argue that my review of the literature prior to entering the field is a modification to grounded theory research. I contend that I used the literature as a means of developing theoretical sensitivity (Gibson, 2007; Lempert, 2007; Strauss, 1987; Strauss & Corbin, 1990) to the concepts under study. Moreover, my preliminary review of the literature enabled me to expose the gaps within the literature and aided in my successful construction of the research hypothesis [problem] in question (Strauss, 1987; Strauss & Corbin, 1990).

The largest impact on the research design, thus requiring some modification, was the constraint of time. The key features of the method: constant comparative analysis, theoretical sampling, theoretical saturation, and theoretical sorting remained fundamental components of my research design. However, I had to make a few minor modifications to their application in order to successfully fulfill the requirements for my doctoral dissertation. I address these modifications to the research design in a subsequent section, though I felt it necessary to elaborate here about one in particular. As suspected, I figured that some attempts at theoretical saturation might be impaired by time. By this I mean that the resulting theory from my study has also shed light on other areas that could be further explored. However, I am confident that I have satisfied the criteria for theoretical saturation in each of the emergent theme's code categories. This was only achieved through my rigorous and complex method of data collection and analysis. As noted

Chapter 7, the implications of this research have provided me with ample opportunity to continue to pursue these areas in my future research on this topic.

Role of the Researcher

Consistent with the perimeters of CGT, I was prepared to assume a reflexive stance in the research process, requiring that I work in conjunction with my research participants to construct interpretations to explain the phenomenon under study. This also necessitated that I identify any presuppositions that I had and evaluate how they might affect the research process (Charmaz, 1990, 1995, 2001; Charmaz & Mitchell, 1996). To sufficiently identify my presuppositions, I first had to acknowledge my positionality within this space of inquiry. I am a Black female researcher and doctoral student, examining issues of race and racism in post-secondary education. These topics are often considered taboo or unscholarly.

I also recognized that I was exploring these concepts with White faculty who might not feel comfortable discussing this with me out of fear of exposing their biases, being perceived as racist, or even because they might feel that I had no right to question their pedagogical choices, for *they* were faculty and *I* was not. And despite being a trained educator, I was raised and received my formal education in the United States, where race and racism are consistent, tangible forms of measurement and economy. Thus, I had not become immune to their very real effects. My college experiences inside and outside of the classroom, like many racially minoritized students, were racialized. But as I experienced and came to expect, a student's experience in the classroom can have a transformative effect on his/her educational trajectory and social standing. Further,

I expected that I, like my participants, would be affected by my participation in this research study. I welcomed that. And where some might perceive this as an impediment to the research process, I would argue that it was an asset. As I had hoped, my research has yielded significant findings that will directly impact the lives of not only future faculty and their racially minoritized students, but also those who actively participated in this study. In favor of being true to the nature of the phenomenon under study that encouraged me to enter the field, aware of my philosophical presuppositions (Glaser & Strauss, 1967; Hammersley, 1995; Matza, 1969), I have outlined my presuppositions as follows:

1. Despite being cognizant of race (at least their students, if not their own) and its influence on their behaviors in the classroom, I suspected that some participants would still be grappling with whether or not white supremacy is truly embedded within their classrooms and/or how to dismantle it.

2. I suspected that I would feel uncomfortable at times with what I was experiencing by way of data collection. And accordingly, I followed protocols related to bracketing and documented them through the creation of analytic memos.

3. I suspected that my participants would feel uncomfortable at times with what they were experiencing by way of the data collection, and accordingly, allowed their experiences to inform the data collection and analysis process.

4. I suspected that I would observe and identify varying levels of racial consciousness across the sample.

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5. I suspected that becoming a faculty member was the catalyst, among several of the participants, for grappling with the complexities of race.

6. I suspected and desired to be affected in meaningful ways through my participation in this research.

An exploration of my presuppositions also warranted an examination of how I intended to moderate their effects. As mentioned above, bracketing served as one essential tool. Ahern (1999) posited that bracketing is one way that qualitative researchers demonstrate validity of the data in their data collection and analysis process. Moreover, validation procedures are representative of qualitative approaches for establishing credibility, like trustworthiness and authenticity (Creswell & Miller, 2000). CGT purports that it is unrealistic to believe that a researcher can enter the field completely free of past experiences, assumptions, or exposure to literature (Charmaz, 2006; Heath & Crowley, 2004). I agree. In response, I employed procedures related to what Ahern (1999) referred to as "reflexive bracketing," which aided in my ability to understand the effects instead of pursuing futile attempts at eliminating them. The abovementioned presuppositions and statement of positionality, according to the pretext of reflexive bracketing, helped me (a) understand what facets of the research process I had taken for granted, (b) locate the power hierarchy within my research, and (c) situate myself within it. Listed below are additional steps in the process of reflexive bracketing that I incorporated throughout the research process:

- *Is anything new or surprising in your data collection or analysis?* Ahern (1999) suggested that as the researcher, I should consider whether or not this

would be cause for concern before assuming that my code categories had reached saturation. A data collection process that yields no new or surprising data could be an indication that the researcher is "bored, blocked, or desensitized" (p. 409).

- *Even when you have completed your analysis, reflect on how you write up you account. Are you quoting more from one respondent than another? If you are, ask yourself why.* Ahern (1999) argued that as the researcher, I must evaluate how sensitivity toward participants was being influenced by how much simpler their perspective was to grasp. She urged that researchers, instead, not solely rely on participants who make their analytic task easier. If necessary, she urged that the researcher must do what was necessary to make inferences from each participant's account or incident.

- *A significant aspect of resolving bias is the acknowledgment of its outcomes.* Ahern (1999) stated,

> If you experience a flash of insight that indicates areas of bias might be affecting your data collection or analysis, congratulate yourself. You have become a reflexive researcher. This means that [you are] emotionally and intellectually ready to acknowledge a lack of neutrality and to make corrections. (p. 410)

Researchers who exercise reflexivity must also understand that acknowledged preconceptions are not easy to abandon.

As mentioned above, bracketing was one way that I established validity. But as Creswell and Miller (2000) pointed out, the stance of a constructivist or interpretive researcher requires a contextualized perspective toward reality. I, therefore, also adopted

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two additional techniques that both honored CGT and met the criterion for establishing validity in qualitative research. The first, *collaboration,* which along with *researcher reflexivity* falls within Creswell and Miller's (2000) critical paradigm of validity procedures, reflects the participant's point of view. Achieving collaboration required that I work with my participants throughout the researcher process. It also implied that research findings be co-constructed between me, as the researcher, and my participants. This strategy to collaboration was in alignment with CGT in that the participants' construction of reality informed mine as the researcher (Charmaz, 2000).

The second and final validation procedure I implemented, which also falls within the critical paradigm of validity procedures, was *peer-debriefing* (Creswell & Miller, 2000). This procedure is different from researcher reflexivity and collaboration, because it solicits the point of view from those external to the study (Creswell & Miller, 2000). For the purpose of dissertation research, I relied quite heavily on my dissertation committee for completion of this process. But, I also utilized colleagues—an informal dissertation research-and-writing group of higher education doctoral students—to support me in the successful execution of my research. Peer-debriefing stimulated thought-provoking questions that required me, as the researcher, to interrogate what was informing my interpretation of the data (Creswell & Miller, 2000). Overall, such steps to researcher reflexivity, collaboration, and peer-debriefing were imperative to my ability to successfully establish the validity of my research findings.

Some might question, why I chose not to isolate member checks as a form of establishing validity. Member checking (Creswell & Milller, 2000) is a validation

procedure that is quite common in qualitative research. Given the nature of my research

question and design, I elected to foreground alternative approaches to establishing

validity. However, it is of significance to note that my research design included the

conducting of a subsequent follow-up interview which each participant that I observed in

the classroom. The subsequent interview, therefore, did serve as a means of conducting

member checks. It was in those interviews with participants that I sought clarification and

their insight on data that I collected during observations. What follows is a detailed

description of the study's setting.

Study Setting

Founded in the 1800s, Frontier Range University (FRU) is a private liberal arts

institution in the Rocky Mountain region of the United States. The university enrolls just

over 11,700 students, with the majority (6, 344) studying at the graduate level (Office of

Institutional Research, 2012). Compositional diversity as it relates to race is limited both

within the faculty and student populations. At the time of this study, the Office of

Institutional Research (2012) reported that 191 (15%) undergraduate, 1, 015 (16%)

graduate students, and 89 (13.5%) of the 654 full-time instructional faculty were racial

minorities. But, the university's racial diversity is not representative of the extent to

which it prioritizes diversity and inclusion. In keeping with AAC&U's vision for

inclusive excellence, the then Chancellor, in his 2007 convocation address, cemented the

university's commitment to inclusive excellence when he stated, "[This institution will be

a place where] diversity, inclusion and excellence mold leaders for a changing America".

In addition, FRU adopted inclusive excellence as an institutional value. *Inclusive*

excellence (IE) refers to the recognition that a community or institution's success is dependent on how well it values, engages, and includes the rich diversity of students, staff, faculty, administrators, and alumni constituents, and all the valuable social dimensions that they bring to the campus, including but not limited to race/ethnicity, sexual orientation, gender identity, gender expression, religion, nationality, age, and (dis)ability (Williams, Berger, & McClendon, 2005).

More than a short-term project or single office initiative, this comprehensive approach requires a fundamental transformation of an institution by embedding and practicing IE in every effort and at every level of the institution. With a priority to measurably integrate IE into curriculum, faculty professional development, and campus climate, FRU unveiled a strategic plan in 2011 aimed to encourage faculty, along with integral institutional support structures, in regard to its comprehensive implementation.

Given the nature of the research problem identified for this study, Frontier Range University (FRU) was not only an ideal site for data collection but also representative of many U.S. institutions that were re-evaluating how innovations in teaching can aid in their ability to maintain a competitive edge in today's marketplace (Berrett, 2012; Gumport, 2000).

This changing landscape in higher education served as the impetus for FRU to launch its *Transformational Teaching* campaign, a timely initiative that sheds light on the impact of classroom teaching in post-secondary education. The *Transformational Teaching* campaign prompts FRU's faculty to evaluate how their behaviors in the classroom improve student learning. Specifically,

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Does X promote learning better than what we are doing now? How will learning be stronger at the University by pursuing Y? If Z was done in the past, does it still promote learning today? (*Transformational Teaching: Overview of Strategic Academic Priorities,* 2011, p. 1)

Given the institutional priorities at Frontier Range University (FRU), I was not surprised that my study was well received and publically supported by the institution's most senior administrators charged with facilitating faculty development and student learning (i.e., Chief Officer for Diversity and Inclusion, the Director of Teaching Innovation, and the Chair of the Faculty Senate). What follows is a description and discussion of the study's sample population.

Sample and Approach to Participant Recruitment

Through my review of the literature, I discovered that graduate-level faculty, in comparison to their undergraduate faculty counterparts, are exploring far more frequently how race and racism influences their faculty behavior in the classroom. I, therefore, identified White undergraduate faculty as the population under study, in large part to fill a gap within the discourse. Moreover, an emphasis on how the behaviors of White undergraduate faculty in the classroom promote more equitable education outcomes among racially minoritized college students will inevitably fuel the pipeline to their future enrollment in graduate education. I have provided a description of the participant criteria below.

Participant Criteria

To be eligible to participate in this study, participants had to self-identify as White (non-Hispanic). They also had to be employed at FRU as a full-time faculty member, regardless of faculty status, rank, or program affiliation. Program affiliation was not

restricted, though I remained adamant that the sample consist of faculty who taught core and elective courses that were not exclusively raced-based, while attempting to secure representation from across FRU's undergraduate academic disciplines: STEM (science, technology, engineering, and mathematics) programs (e.g., Engineering and Computer Science or Natural Sciences and Mathematics) and Social Science programs (Arts, Humanities, and Social Sciences).

I utilized purposeful sampling measures to identify and recruit participants. Purposeful sampling allows the researcher to identify "information-rich" cases for in-depth study (Coyne, 1997; Patton, 1990). Information-rich cases are where the researcher learns a "great deal about issues of central importance to the purpose of the research" (Coyne, 1997, p. 624). In the section that follows, I provide a detailed overview of the study's key features, which includes a more thorough overview of how each of the purposeful sampling measures was facilitated.

Purposeful Sampling Measures

One form of data collection that I instituted in this study was a Campus-Wide Survey (see Appendix F). In a subsequent section, I provide a more detailed explanation of the survey's aims. Here, I have chosen to focus the discussion on how this component of the data collection contributed to my purposeful sampling measures. Under the auspices of the Faculty Senate, FRU faculty were sent a letter of invitation via email, prepared by the Director of Teaching Innovation and the Chief Diversity Officer (see Appendix G), encouraging their participation in this study. The letter of invitation contained a web link where participants could access the optional Qualtrics survey, with

five open-ended questions for completion. Participants who completed the survey and met my participant criteria were intentionally directed to an optional sign-up form that explained the study in detail and solicited their voluntary participation in classroom observations and interviews. A total of 60 participants completed the survey. After filtering the data by the participant criteria, only 21 eligible respondents remained.

Of the 21, a total of 13 eligible survey respondents completed the volunteer form embedded within the survey, indicating their interest in continuing their participation in the study. Once the survey closed, I contacted each of these eligible survey respondents via email, attaching a formal letter of confirmation of his/her participation (see Appendix H), which contained a Qualtrics link with a new informed consent document for participation in classroom observations and interviews (see Appendix I) and a Participation Information Sheet (see Appendix J) for their completion. One survey respondent was forced to withdraw herself from consideration, because her personal calendar no longer allowed for the time to participate. Having secured the minimum 12 participants required to move forward in my data collection, I discontinued participant recruitment. Appendix K provides a demographic overview of the 12 participants who comprised the study's complete sample.

Data Collection

The study's research design, which utilized a CGT approach to qualitative research, aimed to "learn how, when, and to what extent the studied experience is embedded in larger and often, hidden positions, networks, situations and relationships" (Charmaz, 2006, p. 130). Despite requiring some modification in response to the doctoral

dissertation requirements discussed earlier, the research design incorporated each of the key features of grounded theory research: the constant comparative method, theoretical sampling, theoretical saturation, and theoretical sorting. My research design was comprised of four components, each of which is discussed below.

Campus-Wide Survey

The first component of the data collection involved the distribution of a campus-wide survey entitled Exploring the Influence of Identity on Faculty Behaviors in the Classroom. Under the auspices of the Faculty Senate (see Appendix G), FRU faculty were invited to complete a Qualtrics survey with four to five open-ended questions. The survey measured racial consciousness (i.e., issues of equity, race, and privilege) and faculty behaviors (i.e., course design and instruction) (see Appendix F). The first page of the Qualtrics survey included an informed consent form (see Appendix L) that outlined how the data would be used and the protocol for maintaining participant confidentiality. Moreover, a check box at the bottom of the informed consent form asked the participants to indicate permission for their responses to be used in the completion of the researcher's dissertation and for future research. Individuals who did not indicate such permission were automatically directed to a "thank you page" and not permitted to complete the survey. This original instrument, whose questions were tested for construct validity and piloted, was sent via email to all instructional faculty as a means of addressing concerns related to grounded theory studies that have small sample sizes (Charmaz, 2006). Inviting all full-time instructional faculty (approximately 640 people) at FRU to complete the survey allowed me to collect data from much a larger sample of participants initially. The

survey remained open for 4 weeks. Sixty-three FRU faculty (9.7% of the total) completed

the survey. As referenced in the previous section, I imposed purposeful sampling

measures on this data to identify a more representative group of faculty who met the

requirements of my study's participant criteria as a means of recruiting for the next round

of data collection: classrooms observations and interviews. See Appendix M for the

interested participant response form included in the survey for completion by respondents

who met the participant criteria. A required 12 were identified; all of whom subsequently

returned the documents to ensure their continued participation in the study.

As indicated in Appendix N, Mapping Data Collection Components, data

collected from the survey allowed the voices of the participants to remain intact and

unfiltered, providing a platform for participants to describe what influenced their

pedagogical choices and a means to illustrate their classroom experiences. Moreover, this

gave me the opportunity to evaluate their responses based on terminology they chose to

include or exclude.

Consistent with procedures for the successful execution of the constant

comparative method, my analysis of the data began immediately following the closing of

the survey. Although I collected data from participants across racial identity groups, I

filtered the data to isolate respondents who met the sample criteria. In Table 1, I provide a

summary of the demographic data, and in Appendix O, the summative discourse analysis

of the emergent themes collected from the survey's 21 eligible respondents. In addition to

illuminating the influence that racial consciousness has on these particular faculty

members' (White, full-time, undergraduate FRU faculty) behaviors, such data further

aided in my developing theoretical sensitivity to the concepts under study.

Table 1

Demographic Data From the Survey: Reflective of the Most Respondents in Each

Category

Total # of Respondents	Gender Identity:	Years Teaching at College	Faculty Status:	Faculty Rank:	Academic Discipline:
21	Female **12 (57%)**	6-10 years **7 (33%)**	Tenured **9 (43%)**	Associate Professor (including Clinical and Research) **10 (48%)**	Arts, Humanities, and Social Sciences **12 (57%)**

Note. Of the 60 participants who completed the survey, only 21 eligible respondents remained, after filtering the data by the participant criteria. (In the next phase of the research, only 13 remained of these respondents who indicated interest on the volunteer form, one of whom dropped out, leaving 12 respondents.)

This data was also used to construct a composite profile. I grounded the most salient

themes represented in the larger data set to construct a composite profile to introduce the

narrowed group of 6 participants at the beginning of Chapter 5.

Initial Interviews

The second component of data collection involved conducting initial participant

interviews. Of the 12 participants confirmed to participate, each completed a 90- to120-

minute initial interview, before imposing theoretical sampling to narrow the sample even

further for later participation in classroom observations and a subsequent follow-up

interview. The major components of the initial interview are detailed at length on the

Initial Interview Protocol (see Appendix P) and included a review of the Informed

Consent for Classroom Observations and Interviews (see Appendix I) and the collection

of the completed Participant Information Sheet (see Appendix J), where each participant

also identified a pseudonym for use in this study. To maintain an intentional level of

consistency, I followed the protocol closely throughout each of the 12 interviews. In

accordance with the grounded theory procedures that affirm the researcher's need to enter

the field with a research hypothesis (Strauss, 1987; Strauss & Corbin, 1990), I generated

a list of guiding initial interview questions (see Appendix Q) for this component of the

data collection process, which were also tested for construct validity and piloted.

With these modes of data collection, I sought to measure the participants'

understanding of race (i.e., context, effects, assumptions, and their positionality/values/

life experience), gauge their level of racial consciousness and its potential impact on

faculty behaviors (e.g., perceptions of students and perceptions from students), become

aware of their research interests, and learn what expectations they maintained of the

academy. I conducted these initial interviews over a 16-day period. I audio-recorded each

interview and transcribed it within the same interview time period. The quality of each

response was evaluated on the basis of the participant's ability to address each prompt

with some complexity and clear examples. The initial interview was especially critical,

because it provided an opportunity for me to engage directly with the participant and

begin building a rapport, which proved essential given the level of transparency and

prolonged engagement required of each participant. I conducted line-by-line coding on

each of the transcripts, as a process of first-cycle coding on this set of the data. First-

cycle, line-by-line coding of these transcripts yielded over 23,000 lines of data (over 450 pages and included nearly 24 hours of audio-recording).

As I note in the last section of this chapter entitled Data Analysis, my line-by-line coding of the initial interview transcripts yielded over 350 first-cycle codes. As codes began to materialize within the data, I readily compared and contrasted them across the group of transcripts to evaluate their solvency. This process began my initial construction of second-cycle or focused codes. Becoming this intimately involved with the data aided in my understanding of which unique set of factors (e.g., personal experiences, professional experiences, training, or relationships) contributed to each participant's ability/inability to grapple with the complexities of race and how this informed subsequent faculty behaviors (see Appendix N).

After my analysis of initial interviews and the survey data, I was prepared to impose theoretical sampling to narrow my sample even further, given the level of theoretical sensitivity that I had developed of the concepts under study. Narrowing the sample even further enabled me to identify which of the participants would continue further in the study through participation in classroom observations and the subsequent follow-up interview.

The quality and variance within the sample, with regard to faculty rank/status, course type, and pedagogically approaches employed, offered me several options for participants to choose from. I opted to invite 6 participants, 3 believed to maintain a higher level of racial consciousness (possibly including slightly higher and even higher) and 3 believed to maintain a lower level of racial consciousness (possibly including

slightly lower and even lower) to continue their participation in my study. This was a slightly larger sample than the 4 participants I had originally proposed at the onset of this study. But deciding to continue the data collection and analysis process with these 6 participants provided me a better opportunity to evaluate the nuances and interconnections emerging as possible patterns within the data set. See Appendix R for recruitment email to participants selected for classroom observations and the subsequent follow-up interview.

Classroom Observations and the Subsequent Follow-up Interview

Conducting classroom observations and the subsequent follow-up interview with the 6 remaining participants—the third component of the data collection process— enabled me to continue to collect "rich data" (Charmaz, 2006) from the field. In addition to their usefulness in my development of code categories, the method of data collection in this section meets two other criteria for data: "suitability and sufficiency for depicting empirical events" (Charmaz, 2006, p. 18). Specifically, observing the participants in their classrooms allowed me to assess whether or how their faculty behaviors (a) reflected their supposed commitment to diversity, (b) explored issues of race being operationalized into classroom activity (e.g., outcomes, objectives, assignments, or supplemental materials), and (c) influenced classroom dynamics. I observed each of the remaining 6 participants in their classroom a total of 2 to 3 times. My Observation Protocol (see Appendix S) required that the first day of each class be observed. But scheduling conflicts between three of the participants' courses required that I video-record the first day of the Non-Governmental Organizations (NGOs) and Game Design courses.

In anticipation of being double-booked, I asked each participant for permission to video-record any class I was unable to attend, given their pre-scheduled meeting dates. Outside of those two occurrences, I was able to attend all other observations in person. There were four courses; in particular, I chose to observe a total of three times each instead of the anticipated two. Participants who relied more heavily on complex pedagogical approaches to instruction, such as the *Reacting to the Past Game* (Carnes, 2005) in the Science of Religion course or the service-learning component built into the Human Capital of Hospitality course, were observed on three separate occasions. I also opted to observe the two courses that were videotaped on their first day one additional time, for a total of three observations for those courses. Taking the additional time to go back to these courses only enhanced my analysis and understanding of constructs being measured here.

Table 2

Total Time in Observation by Course

Course Title	The Global Economy	Game Design	Human Capital in Hospitality	Science of Religion: A Study of Darwin	Geography	NGOs
# Observations	2	3[a]	3	3	2	3[a]
& Time Involved	3hrs and 40min	5hrs and 30min	5hrs and 30min	5hrs and 30min	3 hrs	5hrs and 30min

Note. [a]Denotes a course that required that the first day be video recorded.

Consistent with most undergraduate course schedules, each class met twice a week for 1 hour and 50 minutes, with exception of the Geography course. The Geography course only met for 1 hour and 30 minutes per week for instruction. The remaining time was allotted for students to attend a supervised lab. As outlined in Table 2, I observed this narrowed sample of 6 participants in their classrooms for approximately 3 to 4 hours each, for a total of 28.67 hours of observations accumulated in the field.

In keeping with my Observation Protocol, I reminded each participant of the informed consent they had signed and reassured them that they would be referred to by their pseudonym in my observation and field notes. I also generated some suggested language for participants to use when discussing their participation in my study with students and my presence in their classroom. At times, I found the observation process rather intense. Posturing myself in such a reflexive stance (Ahern, 1999) required that I function simultaneously as both *pseudo student learner* and *researcher*. Observations ultimately required that I successfully be able to both reflect *on action*, while *in action* (Schön, 1991). So to help me keep track of my thoughts and reactions, I relied heavily on analytic memos. Analytic memos are an integral part of GTM.

I quickly learned that my field notes and analytic memos functioned in tandem with one another. I hand wrote them both. Using legal pad paper, I folded the paper in half down the center. On the left column of the page, I took traditional field notes of the observation, which paid special attention to factors related to class setting, climate, dynamic, tasks, and activities. Along the right side of the page, I constructed analytic memos that inevitably extended my analysis. There I posed structural questions for future

and further investigation and created rich descriptions of codes, exclusionary/inclusionary boundaries for code families, and isolated specific quotes (Charmaz, 2006; Glaser, 1978; Glaser & Strauss, 1967; Saldana, 2009). After each observation and prior to conducting the subsequent follow-up interview, I typed all my field notes and analytic memos. As I note in the last section of this chapter entitled Data Analysis, I conducted both first- (line-by-line) and second-round (focused) coding on these documents, first within-group (involving the same participant) and then across group (comparing participants to participants). Fairly few new codes emerged, but code families (or focused code categories) did begin to solidify.

As the observations came to an end, I scheduled the subsequent follow-up interview with each of the 6 participants. On average, each follow-up interview took approximately 1.5 hours to complete. I also audio recorded and transcribed each interview. Conducting the follow-up interviews took approximately six days. I had prepared a follow-up interview protocol in advance (see Appendix T), along with a set of questions (see Appendix U), which had also been tested for construct validity and piloted. Different from the initial interview, the follow-up one focused on the centrality of race and faculty behavior. But having spent time in each participant's class, I had developed a few additional questions aimed to further clarify or address specific moments I observed in their respective classroom. Crucial to my process of data collection and analysis, this final follow-up interview helped me better understand the influence that the participants' racial consciousness (i.e., issues of equity, race, and privilege) had on their faculty behavior. But even more significant, it was these two modes of data collection together

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(i.e., classroom observations and follow-up interview) that enabled me to understand the significance of white self-interests and better yet, describe it. By this point in the data collection and analysis process, no truly "new" codes were emerging.

I did conduct first-cycle (line-by-line), second-cycle (focused), and third-cycle (theoretical) coding on the classroom observation and follow-up interview data. However, at this point in my analysis, I found that my code families, nearly 41 discrete focused codes, were reaching theoretical saturation (Charmaz, 2006; Glaser, 1967). To ensure that I was not discontinuing the data collection and analysis process prematurely, I began to theoretically sort my analytic memos. Charmaz (2006) suggested that researchers begin to integrate their memos to test the solvency of their emerging theory (Charmaz, 2006). In total, my analysis of the 6 follow-up interview transcripts yielded over 7,500 lines of data (over 168 pages and included nearly 7.5 hours of audio recording). Believing that I had thoroughly analyzed this particular set of data, I moved to comparing and contrasting it against the data derived from my analysis of key documents collected.

Key Documents for Analysis

Also considered a form of "rich data" (Charmaz, 2006), I performed document analysis on several pieces of key data. The first was the syllabus for each Winter 2013 course being taught by the 6 faculty participating in the classroom observations and subsequent follow-up interview. With the aim of evaluating the level of consistency between the faculty member's intention and the resulting course outcomes, I was especially interested in how each syllabus addressed issues of race, communicated the

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faculty member's value for diversity, and reflected whether issues of race/racism (or more broadly speaking, power and privilege) in his/her respective field/academic discipline program were seen as relevant (see Appendix N).

The last form of document analysis that I completed involved data collected from the Teaching Philosophy Statement. The narrowed sample of 6 participants were asked to submit a Teaching Philosophy Statement as part of their required documents to confirm their participation in this study. All but one participant had already had one generated at the time of this study, because traditionally, such documents are required for faculty hiring or in the tenure/promotion process. This piece of documentation was also useful in my process of data collection and analysis, because it allowed the participants to articulate their espoused values and approach to teaching (see Appendix N). Moreover, in some cases, it provided further information as to what pedagogical frames or theories informed the participant's teaching. These two forms of document analysis of the data collection, comprising the fourth component of the data collection process, were critical in my ability to identify specifically the more "taken for granted" types of faculty behaviors being employed by faculty. By this I mean that it was in the faculty members' syllabus and Teaching Philosophy statement where I learned how they situated themselves in the learning process, and even more importantly, how learning was defined and what criteria factored into its successful demonstration.

Data Analysis

I separated this section from the discussion of the data collection components only to make explicit the process of data analysis I instituted. I am aware that the constant

comparative method embedded within grounded theory makes it *impossible* to separate

this process from that of the data collection. In this section, I explain how I employed the

constant comparative method of data analysis, paying special attention to how coding

was performed and theoretical saturation was achieved.

Constant Comparative Method, Coding, and Theoretical Saturation

Grounded theory research required that my process to data collection and analysis

be consistent, cyclical, and informative of one another. Appendix V summarizes my

approach to data analysis, which I briefly outlined in the above four sections with regard

to the data collection. As Appendix V denotes, my first step of data analysis was coding.

"Coding means categorizing segments of data with a short name that simultaneously

summarizes and counts for each piece of data" (Charmaz, 2006, p. 43). In grounded

theory, coding takes place in two phases: initial and focused coding. In each method of

my data collection (see Appendix V), I conducted initial (i.e., first-cycle) coding and

focused (i.e., second-cycle) coding. Initial coding, commonly referred to as open coding,

enabled my data to be broken down into discrete parts, still allowing for flexibility in the

direction of the interpretation (Saldana, 2009). Additionally, initial codes helped me

meet two criteria of grounded theory research: fit and relevance, which are often thought

of as "provisional, comparative, and grounded" (Charmaz, 2006, p. 48) in the data.

Charmaz (2006) urged researchers to make their codes fit the data they have as oppose to

forcing the data to fit their codes. As such, I adhered to her recommendation by following

the stipulations listed below in relation to conducting initial coding:

- Remain open
- Stay close to the data

- Keep codes simple and precise
- Construct short codes
- Preserve actions
- Compare data with data
- Move quickly through the data (Charmaz, 2006, p. 48)

There are three types of coding readily associated with the initial coding process in grounded theory research: incident-by-incident, line-by-line, and word-by-word (Charmaz, 2006). Line-by-line initial coding, as opposed to the others, was most appropriate for my research design. As my first-cycle coding, line-by-line codes aided in the deconstruction of detailed descriptions about fundamental empirical problems (i.e., race, racism, and faculty behaviors) derived directly from the data collected (Charmaz, 2006). Line-by-line coding also enabled me to be critical and analytical about my data and prompted me to address the following questions:

- What process(es) is at issue here? How can I define it?
- How does this process develop?
- How does the research participant(s) act while involved in this process?
- What does the research participant(s) profess to think and feel while involved in the process? What might his or her observed behavior indicate?
- When, why and how does he process change?
- What are the consequences of the process? (Charmaz, 2006, p. 51)

But most importantly, line-by-line coding also allows the researcher to evaluate what type of data he/she has and what type of data he/she needs to collect next (Charmaz, 2006). For instance, during my observation of the Science of Religion: A Study of Darwin course, my participant made reference to how his/her students were assigned their respective roles in the *Reacting to the Past Game* (Carnes, 2005). My first-cycle, initial coding of those observation data prompted me to pursue additional information

from him/her related to the pedagogical choices that influenced how students were assigned roles.

I also performed focus coding (Charmaz, 2006) on the data collected, as a means of facilitating second-round coding of the data for each method of data collection (see Appendix V). "Focused codes are more directed, selective, and conceptual than word-by word, line-by-line, and incident-by-incident" codes (Charmaz, 2006 p. 37). Focused coding allowed me to use the most salient of my first-cycle codes to sift and sort through larger amounts of data. But Charmaz (2006) pointed out that moving to focused coding will not always be a linear process. It most certainly was not the case for me. In grounded theory, coding is an "emergent process" in that new ideas readily present themselves. Comparing data to data helped to develop focused codes, which I later compared to new data as a means to refine them (Charmaz, 2006). By the end of my data analysis process, I had generated 41 focused code categories, each with its own set of definitions and inclusionary/exclusionary bounds. A list of those focused codes can be found in Appendix W. Because I chose not to use qualitative data analysis software, I created a series of electronic codebooks that allowed me to track each of the 350 first-cycle codes and its corresponding second-cycle, focused code category. I have included examples in Appendix X and Appendix Y to demonstrate my approach to moving from first-cycle coding to second-cycle, focused coding. As noted in Appendix V and in my discussion of the modes of data collection, I did conduct a third cycle of coding on my data: theoretical coding. "A sophisticated level of coding" (Charmaz, 2006, p. 63), theoretical coding followed the focused codes that I generated across each level of the data collection.

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I also used the theoretical codes to explain relationships between my code categories, as my hypotheses became more integrated into theory (Charmaz, 2006; Glaser, 1978). My theoretical or third-cycle codes moved me further from the raw data to interpreting the data in a conceptual way (Lewis & Ritchie, 2003). According Lewis and Ritchie (2003), this phase of the data analysis allows the researcher to form explanations for why phenomena are occurring based on their analysis of patterns within the data. Performing the constant comparative method of analysis across my data set resulted in the emergence of three distinct but highly interdependent themes (i.e., theoretical codes). White self-interests, racial consciousness, and faculty behavior are the three themes (i.e., theoretical codes) derived directly from the data through my analysis of participant accounts.

I outline my research findings and how they aided in my ability to formulate a theoretical explanation of the phenomenon under study in Chapters 5 and 6. In Appendix Z, I provide a Theoretical Code Category Map. This map links each emergent theme (i.e., theoretical code category) to its corresponding second-cycle, focused code category. Considered together, Appendices X and Y (first-cycle to second-cycle, focused codes), Appendix W (second-cycle, focused code categories), and Appendix Z (third-cycle, theoretical code category map) allow the reader to understand and observe the relationship and interactions between the raw data, the code categories, and the resulting theoretical explanations directly derived from data.

Conclusion

Thus far, I have discussed the significance of the research problem under study, provided an overview of the relevant literature, discussed the significance and usefulness of CGT in examining the influence of racial consciousness on the behaviors of White faculty in the classroom, and outlined the components of the study's research design. In conducting this research, I successfully developed a theoretical explanation of the phenomenon under study. What follows in Chapter 5 is a presentation of the research findings, which continues the dialogue begun here related to the emergence of the three themes: white self-interests, racial consciousness, and faculty behaviors. Chapter 6 contains a thorough discourse on the resulting substantive theory derived from this research. In Chapter 7, to underscore the significance of this research, I discuss the implications of the findings and the direction of my future research. This dissertation concludes with Chapter 8, an Epilogue, where I honor the voices and lived experiences of my participants, which underscore the importance of the struggle for racial justice and equity in higher education.

CHAPTER 5. PRESENTATION OF THE FINDINGS

White self-interests, racial consciousness, and faculty behavior are the three

themes (i.e., theoretical codes) derived directly from the data through my analysis of

participant accounts. As noted in the previous chapter, I conducted three cycles of

coding: line-by-line, focused, and theoretical, from which three themes emerged (see

Appendix Z). In this chapter, I present research findings and explain how they inspired

the construction of a theoretical explanation of the phenomenon under study. By

outlining my research findings, I was also able to substantively address two of the

secondary research questions associated with this study: (a) What influence does racial

consciousness have on the behaviors of White faculty in the classroom? and (b) How do

White faculty understand and describe white self-interests? What follows is a composite

profile that I developed as a means of introducing the narrowed sample of the 6 observed

participants. I conclude the chapter with a discussion of the impact of my research

findings, necessitating the resultant substantive theory that emerged from this study.

Composite Profile of the Six Observed Participants

Grounding the most salient themes represented in the larger data set allowed me

to construct a more contextualized description of the 6 observed participants than was

already presented in discussion of the sample in Chapter 4. This more contextualized

description both aims to expose the similarities and differences across the 6 observed

participants and underscore the significance of a few characteristics in particular that were found to be the most influential: faculty rank/status/training, entry point into the discourse, and research interest/activity. Lastly, I chose to present this information in the form of a composite profile to protect the identities of my participants, given that the fragility of type of data offered threatens their ability to remain anonymous. It is for similar reasons, though not entirely, that I chose not to use my participants' pseudonyms in the presentation of the findings. Participant pseudonyms were also not included in my presentation of the findings to allow the reader, particularly if White, to see him- or herself in the data. This is important, as my analysis of the literature revealed, because Whites are less likely to consider how their race or racism privileges them in the academy or informs their faculty behaviors (Gordon 2005, 2007). I, therefore, conscientiously decided not to include participant pseudonyms as a means of preventing the reader from dismissing the findings as isolated incidents.

Profile of the Observed Participants (A Narrowed Sample)

Comprised of three men and three women, all of the observed participants in the sample self-identified as White, with one specifying that he/she were born outside of the United States. The participants were also employed full-time as faculty at Frontier Range University (FRU), but there were differences in their faculty rank and status. At FRU, faculty rank can vary. In addition to appointments at the full, associate, and assistant levels, faculty rank can also include clinical, research, adjunct, and lecturer. In the case of this more narrowed sample, 2 participants were associate professors and 1 was a full professor. The remaining 3 participants were lecturers. Similar to institutions like FRU,

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faculty status is represented in its most common forms: tenure-track and non-tenure track appointments. Different from their tenure-track faculty colleagues, lecturers' primary responsibilities include teaching, advising, and service. Moreover, they were considered contingent faculty, because they had annual contracts without the guarantee of renewal.

Despite the variation in faculty rank and status, there was consistency across this narrowed sample with regard to faculty training. All but 1 of the 6 observed participants entered the field of teaching unintentionally. This is quite surprising considering that most of the observed participants (4 of the 6) had a Ph.D. The remaining two participants were lecturers and had a Masters; but in their respective academic disciplines/industry, a Masters degree was sufficient and considered terminal. Overwhelmingly, participants felt that teaching was important work and a facet of their job that they enjoyed doing. Research interests and activity were high among the group, regardless of faculty rank or status. Some of the more avid researchers held non tenure-track appointments. Two of the 6 participants were Fulbright scholars, although all of the participants engaged in research and scholarly activity that contributed to academic disciplines/industry in the United States and abroad.

Entry points into the discourse on race/racism, or more broadly, power and privilege were also varied. There were a few participants who had experience with feeling "minoritized." For some, this meant having to confront anti-Semitism or gender bias. But even fewer of these considered how they had benefited from systems of power, such as race, gender, or citizenship. However, of those who had, their evaluation was critical, as in the case of one participant who acknowledged that being White had allowed

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him/her to pass for straight and thus escape the disenfranchisement that often comes with being different. Whether knowingly or unknowingly, these 6 participants have aided higher education in its ability to make college campuses places where racially minoritized students want and are able to learn.

Emergent Themes

As noted in Chapter 4, employing the constant comparative method of analysis across my data resulted in the formulation of theoretical explanations (i.e., theoretical codes) that were explicitly derived from the data through participant accounts. Explicit explanations are lower-level inferences made by the researcher that describe either dispositional (responses, actions, or intentions of participants) or situational (contexts or situations involving participants) reasoning (Lewis & Ritchie, 2003). As such, the emergence of these explicit explanations described the presence of three distinct but highly interdependent themes (see Appendix AA): white self-interests, racial consciousness, and faculty behavior, each with its own complex characteristics and function—to be explored further in Chapter 6.

White Self-Interests

Participants characterized white self-interests as having both psychological and material attributes, which is consistent with critical race theory. Patterns within the data also explained how such deeply embedded educational traditions as academic freedom, faculty status, and the academy's reliance on students' course evaluations cultivate white supremacy (i.e., normalcy, advantage, privilege, and innocence), giving white self-interests an institutional context that is being reinforced by the individual (i.e.,

participant) through his/her embodiment of whiteness (see Appendix AA). Moreover,

findings indicated that White faculty must navigate the risks associated with maintaining

a level of pre-occupation with preserving said white self-interests. Consistent with the

work of Bonilla-Silva (1997), these risks appeared to revolve around participants' desire

to maintain primary social, political, or economic positioning, thus resulting in the

drawing of social or physical boundaries and the gaining or bestowing of "psychological

wages" (Du Bois, 1935/1992). The functionality of white self-interests proved the most

compelling aspect of my findings. Analysis of the data led me to also conclude that this

was an area that required continued investigation in future research. Moreover, saturation

of this theoretical code category allowed me to substantively address its composition and

influence, as I have done here by deconstructing white self-interests' institutional context.

Analysis of the data exposed that academic freedom has the largest bearing on

participants' understanding and description of the institutional context of white self-

interests. Participant accounts led me to conclude that academic freedom is *power*

imparted to them through their *authority* as faculty. One participant (lecturer) explained,

"How I went about it was left up to me….Teaching provides a context for a lot of

thinking about how *you* want to do it. So it was kind of a blessing that *nobody cared*."

This participant's assertions readily described the "freedom in teaching" or the luxury of

"not being told what to do" maintained by the majority of participants in the study. But

within this larger narrative, there was also a contingent of faculty (regardless of rank or

status) who argued that academic freedom could be "misappropriated" and ought to be

"used responsibly." Moreover, this subset of participants felt that academic freedom does

not permit faculty to teach with "little accountability to consistency" in what is taught across course sections or learning outcomes with respect to course sequencing, as this participant's (lecturer's) account illustrates:

> When the next professor can't rely on a student to know something, then the whole system is broken. We have a responsibility. It's not about what I find fascinating, it's about what my students need to be prepared—when they go out into the world. And as a program, we have to be consistent in what we are delivering, within this framework of academic freedom.

This notion of academic freedom seemed to be further complicated with regard to faculty status. Faculty with non-tenure status (i.e., contingent faculty on contract with no guarantee of renewal) seemed to believe that academic freedom provided them with only a "limited amount of protection and leeway" in the classroom. As such, these participant accounts seemed to characterize tenured or tenure-track faculty as more of a *protected class* (i.e., those above the law) by comparison, with most insisting that they "want that type of academic freedom too." One participant (lecturer) believed that this type of academic freedom would allow him to totally disagree with what is said and done in the classroom. "I don't want the hammer to be brought down," he said. "It's like a freedom of speech where I can disagree with what you said, but I defend your right to say it."

Participants with non-tenure status also alluded to an underlying tension of feeling "stifled" or "having to stay within the confines" of their identified primary role as teacher. In combination, these factors left participants who were without tenure feeling much more "vulnerable," as this participant (lecturer) illustrated:

I mean, you've got to be careful when you're on contract. I mean careful in what

you say. If it comes across as though you're agitating things, it could mean that

somebody's nose could be put out of joint…it's something you think about when

you're on a yearly contract. So I feel in some ways a little constrained. For

example, I like student activism. If I was tenured faculty, I could encourage that

outright--and be engaged it in. I could be having gatherings and stuff—and be

safe. I can't do that without possibly putting my contract in jeopardy.

Lastly as it relates to the institutional context of white self-interests, there was

consensus among participants that students' course evaluations significantly contributed

to the academy's "system of rewards," demonstrating their impact with regard to faculty

status. To illustrate, one participant (associate/full professor) offered the following as a

reflection of his/her experiences:

The reward system, even at a school like Frontier Range University, for the

majority of the disciplines is all around scholarship, not classroom teaching, for

tenured and tenure-track faculty. And how many faculty members actually are

trying to improve their teaching? I don't know. I could tell you from my annual

evaluations that anything I do in teaching is irrelevant.

These remarks are consistent with perceptions of faculty who also had tenure in that the

"expectations for faculty with regard for teaching are different for those with tenure." It

can also be argued that these faculty were able to be less concerned about having high

scores on student evaluations, because they already had tenure. Faculty whose tenure

remained under review were more likely to perceive that "course evaluations were critical in the tenure process," as the following participant (associate/full professor) indicated:

Once we had a refugee who was a Muslim woman. She didn't want to do a mock interview and be filmed. Ultimately, she didn't want to be in our industry. My student just couldn't get her to agree to do the assignments. The student communicated to me how she felt this unfairly would affect her grade. So, I spoke to the Community Partner and said, "You got to help me out here; I can't afford to have my teaching evaluations go in the toilet, because I don't have tenure yet. I need good teaching evaluations. I need this to be successful."

Participants not on the tenure-track (i.e., lecturers) indicated that having exemplary student evaluations extended to them the type of "protections" that their faculty status otherwise failed to provide. Participant accounts, like the exemplar quote included below (lecturer), illustrate the great pride and length they place in their teaching:

I score about 96% on my student evaluation; and I score higher than the department and higher than others teaching my courses. I think the only reason I get to continue to teach this way is because I get these really big evaluations. I mean, if I had a lot of people saying [my] methods are just stupid and I hate them, it might be different.

Good evaluations translated to "feeling more secure" despite the "lesser faculty status" these faculty perceived.

Greater pre-occupation with preserving white self-interests. Participants' pre-occupation with the institutional context of white self-interests (e.g., academic freedom,

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faculty status, and students' course evaluations) required that White faculty navigate the

associated risks. As noted in Appendix AA, participants maintaining a greater pre-

occupation with preserving white self-interests tended to avoid the associated risks. Thus,

participants maintaining a lesser pre-occupation with preserving white self-interests

tended to either negotiate or assume the associated risks. It is from this vantage point that

I posit that white self-interest is also being reinforced by the individual through his/her

embodiment of whiteness, thus affording White faculty a choice in whether to assume the

risk at all. Participants (regardless of faculty rank/status) who opted to avoid the risk

readily described addressing issues of race/racism, or more broadly, power and privilege

in their classrooms as "risky" and accordingly a threat to their ability to preserve white

self-interests. An analysis of participant accounts enabled me to conclude that these

faculty were able to avoid the risk involved by making others accountable for them,

instead of bearing the consequence themselves. For instance, when sharing a classroom

experience involving an English language learner (ELL), whom he/she believed

plagiarized on a paper, one participant (lecturer) said, "I let it go through the Honor

Board system. I felt good that I was able to kind of take a hands-off approach and say,

'Here is the evidence, you decide.'"

Avoiding the associated risks with maintaining a greater pre-occupation with

preserving white self-interests enabled White faculty, as the direct quote just above made

clear, to (a) prioritize white racial knowledge, when he/she assumed that the ELL

student's intent was to cheat, instead of considering the language barrier and academic

acclimation to U.S. standards of academic writing, and (b) maintain white innocence,

when the participant passed responsibility for the matter to the Honor Board, who found the student guilty, not him/herself (Galman et al., 2010). Similarly when asked to explain how students in his/her class were educated about the status and experiences of refugees, a participant (associate/full professor) said, "Someone from the community organization comes in and does a whole class period on the refugee. I just reinforce it." In this instance, the participant was aware of the importance of educating his/her students about the significance of race/racism, or more broadly speaking, power and privilege. But rather than developing a more complex understanding of the issues that would involve him/herself, he/she placed the onus for that on someone else, an individual who, though knowledgeable, had an extremely limited and peripheral relationship to his/her class.

Lesser pre-occupations with preserving white self-interests. Conversely, participants with lesser pre-occupations with preserving those said white self-interests either negotiated or assumed the associated risks. A lesser pre-occupation *does not* equate to none at all. Nor does it mean that these faculty forfeited their privilege from being born White. Instead, these faculty, like those with greater pre-occupations, were aware of the associated risk involved. But on the contrary, they appeared to believe that addressing issues of race/racism, or more broadly, power and privilege, was "relevant and beneficial" to the curriculum and their course outcomes. A participant (associate/full professor), in the following quotation, provided an example as to how he/she was able to negotiate the risks involved:

I always wear a suit and tie. I am very formal. I do that because it's comfortable for me. There is an air of professionalism about it. It's a way of distinguishing me

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as the Professor. I know what I am tapping into here. And I know that by doing it,

I am doing a male thing, a White thing, and I am doing a straight thing.

This participant's (associate/full professor's) remarks illuminate what several participants

described as factors contributing to their ability to navigate the risks associated with

maintaining a lesser pre-occupation: the necessity to perform whiteness and the ability to

draw a boundary and occupy space that is reserved for those with racial superiority (i.e.,

Whites) (Bonilla-Silva, 1997). The data emphasized one additional factor that warranted

navigation of the associated risks: engaging directly with White students who may not

have confronted their own privilege. In the statement below, a different participant

(lecturer) shared his/her strategy for approaching these types of moments in the

classroom,

Let's say you have a conservative right-winger in your class; as soon as you say a

few words that they have been trained to pick up on, you will shut them down.

You have to be much more subtle. So instead, you bring these concepts in through

subject matter in a way that is not about them, but in a way that they can probably

be observant and relate to it.

Participant accounts within the data also explained that despite their lesser pre-

occupation with preserving white self-interests, this set of participants also realized that

navigating the associated risks posed a threat to any psychological wage they could

receive from other Whites (e.g., students and/or colleagues). This is captured well by one

participant (lecturer) who said, "They look at me like I've made some kind of mistake."

Participants, like this one, that maintain lesser pre-occupations seemed to believe that

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their White colleagues, and in some cases, White students, thought they were taking *too* much of a stand or being too much of a "bleeding heart." The loss of a psychological wage here results in the White colleague or student refusing to forfeit his/her share (i.e., privilege, advantage, or normalcy), which the participant through his/her behavior was *insisting* be done. The more resolute the insistence, the more willingly the participant was to assume rather than negotiate the associated risks. Among these participants, the willingness to assume the risks involved also meant that they were *much less* interested in extending a psychological wage to other Whites (e.g., students and/or colleagues). An example of this is provided below. Here the participant (lecturer) detailed how he/she responded to White students' frustrations with having to work with ELL students on a group project:

> My first thought was to tell these White students, you just have to get over yourself. In my class, everyone has a chance to speak, which means everyone has a chance to listen. The dominant group wishes to remain dominant—and they just have to get over that. I think for some of the students, it's very difficult because they're used to being in the superior position. Students who have trouble with that usually self-elect to get out of my class. And I'll say, "Let me help you. I can make that happen."

Additionally, patterns within the data suggested that faculty who assume the associated risk appear to be less concerned with being accused of "pushing an agenda." Instead, their commitment to exploring issues of race/racism, or more broadly, power and privilege, is made transparent in their course outcomes and curriculum. The transparency

or deliberateness in the course outcomes and curriculum then disrupts the white racial knowledge being perpetuated. These faculty recognized the very real effects of race/racism and actively chose to enter into these discourses in their classrooms. At the same time, these faculty, as the participant (associate/full professor) account below reveals, know that embodiment of whiteness provides them a choice in doing so:

There's a way of skirting the race issue and a way of saying, well, in our discipline, early scholars were kind of colonials—so let's just move on. But, I have chosen to make it a much larger part of the class; now it's just, it's going to be out there for our consideration and evaluation.

Making explorations of race/racism part of the course outcomes and curriculum, as the above comments indicate, has different implications for faculty who are White. There also appears to be a choice involved with whether or not to bring race into the classroom, because these faculty are seen as raceless (Cooks, 2003; Lawrence, 1997; Mitchell & Rosiek, 2006; Nast, 1999; Rebollo-Gill & Moras, 2006), not pushing an agenda. I suspect this is quite the contrary for racially minoritized faculty, because race is brought into the classroom upon their arrival, regardless of their desire for it to be there (Tuitt, Hanna, Martinez, del Carmen Salazar, & Griffin, 2009).

Racial Consciousness

Patterns within the data indicated that racial consciousness and race identity formation are not mutually exclusive. More specifically, considering the impact of race/racism appears contingent on the participant's ability, or in some cases, willingness to see one's self as White. Racial consciousness then appears to be a fluid process that

occurs at both higher and lower levels, each with its own set of attributes (see Appendix

AA). Being that racial consciousness and race identity formation are not mutually

exclusive, it is also not surprising that racial consciousness is fluid. Helms's (1984, 1995)

White Racial Identity Development Model also refers to identity formation as a fluid

process. But, before delving more deeply into the varying levels and attributes of racial

consciousness, it is of significance to note how race is understood and described across

the data set. Race, for the majority of participants, was not identified as the most salient

(or central) aspect of their social identity. Instead participants readily identified "gender"

or "being an academic" as the facet of their social identity that bore the greatest influence

on their self-concept. Furthermore, race or "being White" became "real," "normal," or

"of value" as participants had more frequent encounters with the *Other*. White, in this

regard, became what *Others* were not, with a majority of participants reporting some of

the following examples: "Everyone was White where I grew up, so I suppose I didn't

think about it"; "race…it does exist. I mean that we are even recognizing that Latinos

exist"; and "being allowed to swim with Black children wasn't okay, because I would get

dirty too." At times, race was conflated with socioeconomic status, underscoring the

performative nature of whiteness (Rodriguez, 1998), as this participant (associate/full

professor) revealed:

> It became clear to me that there was a difference between White people. There
>
> was the kind of poor White trash White people and then there was our kind of
>
> White people. And I knew that. I also went to school with Black people. I went to
>
> school with * and his father was a Minister who marched with Dr. King. And I

went to school with * and her mother was a dean at a university. They were Black, but they were whiter than these poor White trash people who were on the bus with me.

To be White, as this participant account makes clear, was no longer associated with actual skin color. *Being White* had value. Whiteness, therefore, has characteristics that are both material, such as socioeconomic status, and psychological, as in the belief that one is superior. Despite the variations in understanding what *being White* meant, participants—rather consistently—contended that they were not as White as they looked. Patterns within the data suggested that participants desired to "shed their whiteness" as a means of disassociating from what they had come to believe "being White" means: "elitist," "conservative," or "racist." Similarly, some participants, in their evaluation of the impact of "being White" on their own lives, characterized it as "the culture" or "a White context" that "needs to be overcome," as this participant described: "I grew up in a White context. But, I have also attempted to overcome that, because I don't think that is the way the world is." "Shedding whiteness," in some ways, resembled a process of enlightenment. Some participants, coincidently those exhibiting lower levels of racial consciousness, were led to describe themselves as "liberal," an "idealist," or "progressive" as a result of the process; whereas other participants, coincidently those exhibiting higher levels of racial consciousness, reported that they were frequently being labeled a "traitor" or "communist," namely by other Whites who presumably no longer saw the participant(s) as one of them. In the section that follows, I further delineate the attributes of racial consciousness, beginning with those at lower levels.

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Lower levels of racial consciousness. Participants with lower levels of racial consciousness seemed to evaluate race through a moral dualism frame that for them drew attention to the conflict between good and evil. Further, race among these participants was more narrowly defined, at times being characterized as "biological," as contextualized here by a participant (lecturer) who said: "I do prefer to talk about ethnicity more than race, because I feel that race is a construct, where ethnicity is something that is traceable to a country of origin." And as a result of its narrow scope, patterns within the data suggested that at this level, race is seen as "insignificant" and "not reliable"—a social construction. To further illustrate, I have included remarks from one participant (associate/full professor) who shared his/her reflections stemming from a dialogue he/she had with a colleague who was also Black:

> She asked me, "Do you notice that I am Black?" I was like, oh my god, what's the right answer. Then I thought, well yeah duh. I think that was a defining moment for me. "Well, of course I see you are Black. Just like I see that you have brown eyes or that I see you have short hair. Or, that you are wearing earrings or something." That's what I hope it would mean for me.

Arguably for this participant, characterizing race (e.g., "biological," "insignificant," or "not reliable") in this way, was rooted in a belief that race is harmful. Participants like this one desired not to place a value on race for fear of being called racist. The appeal of colorblindness (Bonilla-Silva, 2006) garnered responses, such as "Identifying myself as White doesn't benefit anybody" or "Are there discrete categories or is there a spectrum? I firmly believe that there is more of a spectrum, if you even have to identify race at all,"

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from participants who preferred not to operate in a race paradigm. At the same time, there

was an acknowledgement by some of these participants that to do so is rare among

Whites. The participant (lecturer) account below provides further illustration of how

commonplace it is for race to maintain an ascribed status, in this case among Whites:

> At times, I've noticed that my family will insert a person's race when describing
>
> them or what they do. Like, for our family doctor, they'll say Dr. *, who is Black,
>
> said this or that. I've responded back by saying, "Yeah you know, Dr. * is also
>
> type O," which prompts stares of confusion about the relevance of that. I do that
>
> to point out that the fact that he was type O versus type A should be just as
>
> significant as the fact that his skin was brown instead of lighter.

> Evaluating race through a moral dualism frame seemingly allowed participants at

this level to characterize the effects of race, including but not limited to racism as

problematic—both internal and external of the academy. Participant accounts also

implied that the effects of race are filtered through a post racial lens and believed to be

"continually evolving" and "not as they once were," as characterized by the following

participant (lecturer):

> Today I see it as a million little specific changes that need to take place, whereas
>
> in the 60s, it was not that way. It was big; we need to change this big wall or
>
> something. I think it's just different now. I need to change individual hearts and
>
> minds.

Respectively, another participant voiced the following, "My hope is that some of these

problems will die with the people who continue them." Problematizing race and its

effects was not only relegated to circumstances external to the academy. This also applied to the institution of higher education and mostly associated with perspectives on increasing compositional diversity on college campuses, as this participant pointed out: "You are not going to redistribute the money based on wealth to try to equalize things; you have to wait for these things to slowly change." In this instance, the participant was underscoring a widely accepted and contested belief in the discourse of racial equality, in that more emphasis should be placed on creating equal access (restrictive) and less emphasis is placed on promoting more equitable conditions (expansive) among the racially minoritized.

Higher levels of racial consciousness. Disparate from those at lower levels, patterns within the data suggested that participants with higher levels of racial consciousness readily interrogated whiteness—their own and that placed upon them by others. Participant accounts also illuminated that this interrogation of whiteness was "critical" and "essential" in one's ability to further develop, as this participant account (lecturer) depicted:

Growing up in a White, male dominated culture, you can't help to also have racist and misogynist perspective of superiority toward those who are different or whatever. We must ask, what is this? Where is this coming from—and then reject it—to say, no more.

Additionally, this "willingness" and "priority" to interrogate whiteness appeared to stem from a belief that being born White has "inherent privilege," which some participants even alluded to as a "birth right." For this set of participants, "being White" meant "never

having to consider how race" has shaped their experiences, with one participant (associate professor) explaining it this way: "I know that when I walk into a room, I walk with the benefit of assumptions that people bring to me—who don't even know me. I have that power. It's a privilege that other people don't enjoy."

Moreover, patterns within the data also suggested that this interrogation of whiteness increased these participants' sensitivity to race and aided in their ability to identify its effects, both internal and external of the academy. Specifically, participant accounts seemed to indicate that at this level, there is not only a "concern" but also "recognition" by participants of the ways in which whiteness is re-centered and/or privileges White people and marginalizes others—at times by their own hand. One participant (associate/full professor) captured this well, in his/her own reflection about meeting the needs of an ELL student in the classroom:

> Having her in the class, made me think. We know that the American educational system favors extroverts. It favors certain personality types and experiences; and yet as teachers—we kind of find ways to cultivate that. I thought—I've fallen into this trap.

Another participant (associate/full professor) stressed similar notions when he/she shared his/her experience with working with a graduate teaching assistant who was also Black:

> I watched her everyday being dissed by students in my classroom. They aren't thinking that she had nearly as much reason to be there as I did, when in fact she has more degrees then I do, in and out of our discipline, and a professional life

that I couldn't hope to aspire to. Yet, I watched her every day struggle with just

those sorts of issues—because she was a person of color.

This increased sensitivity to race that is brought on by an interrogation of whiteness led

participants at this level to describe race and its effects as endemic. Moreover, patterns

within the data suggested that addressing matters of race required both nuanced and

immediate responses. The endemic nature of race and its effects, including but not

limited to racism, is accentuated here by this participant (lecturer):

We are not beyond race. And we won't be until we sincerely acknowledge its

power. Either that or we'd all have to become dumb, deaf, and blind. And only

then would race not matter, in a world where there would be no light, for

example, no feeling, and no sound—only then will it not matter.

Accordingly, these participants, in response to the perceived endemic nature of

race and its effects, tended to "use their influence" and the "power embedded within the

faculty position" to "alter processes" and/or "challenge assumptions about race" that they

presumed contribute to the perpetuation of racialized structures, as this participant's

account (associate/full professor) indicates:

We were preparing to do a search in my department. And as the department

chair, the first thing I said we were going to do was hire a woman faculty

member. And I knew that we would have magnificently qualified White males

apply and that we are going to think that they are more magnificently qualified

because they are White males. But, we are not going to hire a White male. Is that

clear to you? So, we hired our first woman faculty member. And then the next

opening, we are not going to hire another White male. Then we hired a Chinese

American woman, then an African who was Muslim.

Where possible, these particular participants used their positionality (e.g., embodiment of

whiteness and faculty rank) to challenge norms and push boundaries among students and

their colleagues with regard to addressing systems of privilege and power.

Faculty Behavior

Patterns within the data suggested that the behaviors of White faculty in the

classroom are explicitly linked to their level of racial consciousness. Findings also

revealed that a participant's level of pre-occupation with white self-interests made his/her

behaviors in the classroom susceptible to its preservation and dictated its impact (see

Appendix AA). Consistent with literature review findings, participants with lower levels

of racial consciousness tended to employ behaviors in their classroom reflective of a

more restrictive view of equality. Behaviors reflective of a restrictive view of equality, as

I noted previously, focus on creating equal access to learning by promoting inclusion of

the *Other*, which safeguards white supremacy and fuels the reproduction of racial

hierarchies in the classroom. Conversely, participants with higher levels of racial

consciousness tended to employ behaviors in the classroom reflective of a more

expansive view. Behaviors reflective of an expansive view of equality seek to "disrupt

and dismantle classroom norms and traditions that reinforce racial subordination in

pursuit of equitable educational outcomes for racially minoritized students, which I

articulated in Chapter 2. I begin this section by discussing the behaviors of participants

that reflect a more restrictive view of equality.

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Behaviors reflective of a restrictive view of equality. Indicative of a lower level of racial consciousness, participants employed behaviors in their classrooms reflective of a more restrictive view of equality, which largely emphasized examinations of the self as a means of "altering attitudes" among students (see Appendix AA). The participant (lecturer) account below provides an illustration:

> What I try to do is correct what I saw to be prejudicial paradigms, where students would come in painting with broad brushes in the classroom. They'd say, Africa is like this…and I'll say, well no, Africa is not like this. So, I think my main thing was trying to introduce more specificity than the students had previously. To say, what you are articulating may describe someone, but it doesn't describe everyone.

Findings also indicated that "altering attitudes" was believed to be a function of "exposing their students to difference," as illustrated by one participant, who said, "I'm hoping that's an eye opener for them or at least makes them receptive to things. So they're at least being exposed to some differences." These sentiments were echoed by another participant, who said, "My hope is that if we get more students seeing a broader world... if we could get more globally connected, my hope is that some of the ignorance will go away." It is also of significance to note that the "students" to which these participants were referring were the White students in their classrooms. It is for these students that the "effort" and "attention" with respect to "altering attitudes" was largely centered. This therefore leaves the racially minoritized students in the class with a very specific role to play in their learning, an aspect I will revisit later.

Behaviors that focused on the individual appeared to have several features, which ultimately contributed to the safeguarding of white supremacy and the reproduction of racialized structures in the classroom. The first of such behaviors revolved around the faculty member's "reluctance to make explicit" that explorations of race/racism, or more broadly, power and privilege, were relevant to their discipline and industry. As participant accounts indicated, this leaves its value open to interpretation by students. For instance, one participant, by his/her own acknowledgement said, "My syllabus is contract," and within it, he/she incorporated "learning objectives" to measure his/her own effectiveness and clarify for students what they would learn as a result of participation in the course. When asked how developing multicultural competence or diversity was reflected in his/her learning objectives, given his/her course's service learning component with the Refugee Community Center, he/she (associate/full professor) replied, "It is not specifically stated in my learning objectives." He/she continued,

> My learning objective is not to teach students how to be good citizens. I use
> service learning to teach them how to do HR, and one of the outcomes is that they
> become good citizens without them being aware of it. Because I think that if I
> actually stated it as a goal, I would actually get push back, because they'd say,
> what does that have to do with Human Resources.

For him/her and other participants with similar perspectives, both their commitment to diversity and relevancy of power and privilege in their respective discipline and industry become subject to interpretation by the students. In the case of this particular participant's case, students in his/her class were left ill equipped to address and disrupt the racial

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stratification that would exist in their future roles as HR managers. This is tied directly to the second feature, which revolves around faculty members' inability to "evaluate how learning occurs" in their classroom. When asked about how they knew that learning was taking place in their classroom, participants whose behaviors reflected a restrictive view of equality were more reticent in making comments, such as "I am teaching my students how to manage diversity a little bit without really even being conscious of it." "Students can't really articulate what has changed for them….I just think their world got a little bigger." "I am really not sure it occurs."

Patterns within the data also suggested that behaviors that reflected a more restrictive view of equality had several distinct impacts on student learning. Learning is one-dimensional is the first. Participant accounts described learning as "belonging to the students," with faculty being "in charge" of its facilitation. From this purview, students were seen as "responsible for themselves," as this participant's comments reflected: "My attitude towards teaching is ultimately; it's the students' responsibility for themselves as long as the faculty member is not so incredibly boring or incompetent that they are making it difficult for people to learn." This participant's comments represented the perspective shared among this set of participants in that "students get out of it what they put in." "I trust them to know what it is they need," and "presumably I am supposed to know more than my students."

The second impact that these behaviors had on student learning revolved around the faculty members' greater reliance on racially minoritized students in addressing issues of race/racism, or more broadly speaking, power and privilege in the classroom.

Broaching the subject of race/racism in the classroom, for some of these participants, felt "somewhat taboo" and even "dangerous" at times. Patterns within the data suggested this was mostly the case when they had to address these issues in a class with mostly White students, as illustrated by this participant (associate/full professor):

I was flabbergasted, but this White student who pushed back on me once in front of the class. This never happened at my old school, because there I had way more diversity in the class. The few White guys would have been too scared to say anything like that in that environment, because they were in the "minorities" in class.

Patterns within the data further illuminated that some of these faculty also felt like "it's me against the whole class" or that they "are not legit." These beliefs appeared to stem from a perception among these faculty that "the lived experience of students of color isn't mine" and that "Latino and African American students are likely thinking, what the fuck do you know," feeding into a faculty member's confidence about even addressing these issues in his/her classroom.

The final impact on student learning involved a belief among these participants that exploring issues of race/racism, or more broadly, power and privilege, was discipline specific. Participant accounts revealed that with regard to their role, these faculty saw themselves as "not responsible" and described their role in exploring these issues as "difficult," given the parameters of their course and disciplines/industries. For example, one participant explained, "Well, you know, it's challenging, given the subject matter I am assigned. But if I were teaching a philosophy course, this would be more overtly a

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part of my teaching." Given the patterns within the data, the institution of higher education, and by extension its faculty, were held to a much lesser degree (and in some cases, absolved) of accountability for the facilitation of social change, as this participant illustrated:

> In the sciences, the discussion tends to be, I don't understand this, and it has a clear answer: This is the way you do it. And there are no distinctions that involve cultural issues or critical thinking. It's pretty much right or wrong for much of the stuff that's taught in my area.

Reactions were consistent among participants with regard to social change being a matter of "happenstance," as this participant's comment demonstrated: "My objective is not to teach my students about social justice. I would see that more for a humanities course or something. It is more of a byproduct."

Behaviors reflective of an expansive view of equality. Indicative of a higher level of racial consciousness, participants employed behaviors in their classrooms reflective of a more expansive view of equality in that their focus was on the systemic, with regard to how explorations of power and privilege contribute to both classroom conditions and professional competence among students (see Appendix AA). Patterns within the data suggested that these participants were more concerned with "their impact and not simply their intent," and "challenging the status quo" with their faculty behaviors. The participant (lecturer) account below illustrated this focus:

> I challenge my class to question why some societies are developed and others are not. It gives me the opportunity to disrupt something that one of my White male

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students said to me after class one day. He said, "Have you ever noticed that all the places that have the trouble are the poorest and have the Black people?" Well, of course, I used that then to say, "Let's explore other things and see if we can still use race as the explaining variable." We talked about imperialism and colonialism.

This participant, like others participants whose behaviors were reflective of an expansive view, utilized his/her course aims and content to critique and evaluate widely accepted cultural norms that reinforced racialized structures, not only in the classroom but also in his/her industry. To illustrate, this participant used the global economy as a means of exploring how poverty and capitalism is used to maintain hierarchies of power along the lines of race, ethnicity, and class.

Patterns within the data also suggested that these participants believed it was the "responsibility of faculty to connect the subject matter to its societal implications." For instance, one participant (lecturer) shared his/her experience:

> You know, at the business school, we talk a lot about ethics and we talk a lot about your relationship to a wider community than just the workplace. But some students resist and say, "No, it is about wealth creation." I challenge these assumptions by emphasizing corporate social responsibility throughout the curriculum. And one student said—a senior—he'd never heard that term before. And I said, "You give me the names of the faculty," and I went to them. How can this be at our school? I can't be the only person thinking about this.

These participants maintained that as faculty, "they see themselves and their students as part of society responsible for taking care of its infrastructure."

Patterns within the data also suggested that the aim of these participants in the classroom was not limited to "altering attitudes through the celebration of difference," like those who employed behaviors reflective of a restrictive view of equality. Instead, findings indicated that these participants used their faculty behaviors to expose students to how they might be complicit in the perpetuation of racism and other forms of oppression. Furthermore, these participants were also able to demonstrate for their students how a disrupting the perpetuation of racism and other forms of oppression aided in the students' mastery of professional competence in their respective disciplines and industries.

Like behaviors that are more reflective of a restrictive view of equality, patterns within the data suggested that behaviors that were more reflective of an expansive view of equality also had an impact on student learning. That learning is two-dimensional is the first impact, with the majority of participants describing it as a "two-way street." Participant accounts also revealed that these faculty believed their students not only contributed to their learning, but also were imperative to knowledge construction in their classroom. "Generativity" is how one participant described the mode of knowledge construction in his/her classroom. *Generativity*, as outlined in his/her syllabus and demonstrated in his/her approach to teaching, refers to the "collective scaffolding of ideas that aid in their critical examination."

For these faculty, the learning process was about "not treating students like receptacles" and "engaging students where they are and for who they are." This point of view was represented by one participant as follows: "Faculty must create the pedagogical presence that requires them to also be present to people, meet students where they are, and draw upon what students bring to the classroom—it is also a part of my experience." With consistency, these faculty contended that "they [the students] learn best if I take a step back and invite all the voices," because students said things they had rarely considered. One participant spoke about the importance of everyone having an opportunity to serve as the "novice" and the "expert" in his/her classroom, explaining, "We all have indigenous knowledge that we bring and I don't want to miss a bit of it....You know, we don't want to lose this rich resource that we have available in the classroom."

Participant accounts also implied that these faculty were comfortable with addressing issues of race that emerged in their classrooms. Participants appeared to exercise a variety of strategies in this regard. But the centrality of race/racism, or more broadly, power and privilege, that was explored in their curriculum, combined with a commitment to involving students in the construction of knowledge, resulted in the majority of these faculty reporting that they were "prepared for the unexpected" and believed it necessary to be "amendable" in the classroom. One participant (associate/full professor) recollected,

> Once you introduce issues of race/ethnicity, it's not far beneath that that you also
> encounter stereotypes and ignorance. Sometimes you just have to say, "That's ill

considered. That stereotype is one that you may be cultivated over many years, but I am here to tell you that that's an incorrect characterization that you have to give up."

Strategies continued to emerge in participants' accounts, with some participants'' choosing to disrupt the grand narrative by "presenting an alternative explanation" to students, which participants argued was a "first" for most students or their students. Participants indicated that a key to their success in this endeavor was due in large part to "preventing one voice from dominating the conversation" in their classrooms.

The last impact on student learning that these types of behaviors had, revolved around a belief among these faculty that all disciplines had race implications, with one participant going so far as to say, "Studying issues of power/privilege is important to every course; unless you are studying cacti." Patterns within the data suggested that this belief was tied to shared values among these participants in that the institution of higher education was presumed responsible for the facilitation of social change; and thus, they saw themselves as a conduit, assuming that role in their classrooms. These participants described education, as "a liberating mechanism" and "something that everyone deserves," where students were "free to learn and free to think." Their role then became much more closely aligned to what they believed the function of education to be: an instrument of social change. One participant synthesized it this way: "You can't be in education and not feel a responsibility to promoting social change. Otherwise you would be accepting a situation that to me is unacceptable. We have a responsibility."

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In their description of the role they played, another participant drew inspiration from the story of Michelangelo's *David*. After the statue of David was presented in the town square, he/she recalled, it is believed that Michelangelo was asked how he had created such a beautiful work of art. The participant stated, "And Michelangelo responded, 'The statue was in the stone; I merely freed the statue.'" The participant then explained, "And we do just that by helping students break away from what that stone can represent…closed mindedness. It can also represent certain cultural things that they inherited…it's a non-questioning mind."

Patterns within the data also suggested that these participants held themselves, as faculty, responsible, despite the educational norms and traditions in the academy that allowed faculty to be "let off the hook" or "skirt the issue." One participant put it this way:

> We can't simply be sensitive to issues of diversity and equality. We have a responsibility to act to achieve change and model that for our students and each other. It starts here in the department, but it must also be a part of the larger campus community. We must begin to model for ourselves what that can mean.

Conclusion

In this chapter, I presented the findings by discussing the themes that emerged through my analysis of the data. The resulting themes, white self-interests, racial consciousness, and faculty behaviors, as noted in the previous sections, are complex in their description but also quite interdependent in nature (see Appendix AA). The first theme, white self-interests, as the findings illuminated, has both psychological and

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material attributes. Moreover, white self-interests were being perpetuated at the individual level by the participants through their embodiment of whiteness, and by the academy through such highly embedded educational traditions and norms as academic freedom, faculty status, and student course evaluations, giving white self-interests its institutional context, thus further expanding on the work of Hardiman (1982). She found white self-interests to also be significant, but left unexplored. My research findings allowed me to explain how White faculty understood, described, and experienced white self-interests.

Findings indicated that White faculty were required to navigate the risk involved with maintaining a particular level of pre-occupation with preserving white self-interests, given its embedded nature. White faculty with greater pre-occupations with preserving white self-interests tended to avoid the risks involved. However, White faculty with lesser pre-occupations with preserving white self-interests opted to either negotiate or assume the risks involved. What the data illuminated was that it was the participants' embodiment of whiteness that allowed them a choice in deciding how to navigate the risk involved. Equally compelling was that white self-interests did not appear to be exclusively tied to experiences of White faculty. The data suggested that the embedded nature of white self-interests, given it its institutional context, was a reality for all faculty. But it can also be argued that because white self-interests cultivated white supremacy (i.e., normalcy, advantage, privilege, and innocence), it was *by design* that White faculty were afforded a freedom of choice in how they chose to navigate it—or that they even had a choice in the matter at all.

My analysis of the data also supported my preliminary findings from the literature that suggested that white self-interests represented the lynchpin in my framework, thus critical in my ability of constructing a "theoretical interpretation of the delimited problem" under study (Glaser & Strauss, 1967). However, I would argue it is not the existence of white self-interests but the faculty member's level of pre-occupation that dictates its effect on racial consciousness, as Appendix AA depicts. Faculty with greater pre-occupations with preserving white self-interests seemed also to have lower levels of racial consciousness. Participants with lower levels of racial consciousness seemed to evaluate race through a moral dualism frame, which for them drew attention to the conflict between good and evil. Likewise, race and racism were more readily described by these participants as problematic, which resulted in the belief that "these things" will continue to evolve over time. By comparison, faculty with lesser pre-occupations with preserving white self-interests appeared to have higher levels of racial consciousness. Participants with higher levels of racial consciousness appeared to regularly interrogate whiteness—their own and that placed upon them by others—resulting in an increased sensitivity toward race that aided in their ability to identify its effects. These participants described race and racism as endemic, and as such, believed any response needed to be immediate and nuanced. Regardless of the participants' level of racial consciousness, their perception of race and racism (i.e., problematic or endemic) was uniformly applied to their lives, both internal and external of the academy.

With this information, I am also able to explain the influence that racial consciousness has on the behaviors of White faculty in their classroom. Indicative of their

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lower levels of racial consciousness, a subset of participants employed behaviors in their classrooms reflective of a more restrictive view of equality, which largely emphasized examinations of the self as a means of "altering attitudes" by exposing students to difference. Moreover, these behaviors essentially safeguarded white supremacy (i.e., normalcy, advantage, privilege, and innocence) in that they allowed the faculty member to remain reluctant in making explicit how race/racism was relevant in their discipline and industry, leaving its value subject to interpretation by students. Behaviors reflective of a more restrictive view of equality also had a significant impact on student learning. Findings indicated that faculty who employed these types of behaviors believed that learning is one-dimensional, ultimately belonging to the students. Because these participants felt that broaching the subject of race could be "somewhat taboo" or "dangerous," they relied greatly on the racially minoritized students they had in their classrooms, providing some faculty with the option of opting out—when there was threat of push back or fear of being called racist. And lastly, participants whose behaviors reflected a more restrictive view of equality seemed to believe that exploring issues of race/racism were discipline specific. There was consensus among this faculty set that doing so in most cases was tough or outside of their responsibility, given the courses they taught. The institution, and by extension its faculty, were thereby held to a much lesser degree (or absolved) of accountability for the facilitation of social change.

This is in contrast to participants who employed behaviors in their classrooms reflective of a more expansive view of equality. Indicative of a higher level of racial consciousness, this set of participants' behaviors focused more on the systemic, with

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regard to how explorations of power and privilege contributed to both classroom conditions and professional competence among students. More concerned with "impact over intent," these faculty used their course aims and content to critique and evaluate widely accepted cultural norms that reinforced racialized structures, not only in their classrooms but also in their industry. As with faculty behaviors in the classroom that reflected a more restrictive view of equality, these types of behaviors also appeared to have a specific impact on student learning. Findings indicated that participants believed that learning, in this context, was two-dimensional, with faculty articulating that students contributed to their learning as well. Being described as "colleagues," students were invited to share in the construction of knowledge in the classroom with their faculty. These faculty also appeared more comfortable with issues of race that emerged in the classroom, with most reporting that they "expect" them and "prepare" themselves accordingly.

Lastly, patterns within the data suggested that these faculty believed that all disciplines had race implications, with most arguing that education should be "liberating" and an exploration of "freedom." And as such, there was close alignment between what they presumed their role as faculty to be and their perception that the institution of higher education had the responsibility to facilitate social change. Whereas it appeared evident that racial consciousness was inextricably linked to the behaviors of White faculty in the classroom, this analysis of the data also made clear that faculty behaviors were also susceptible to the preservation of white self-interests. Given the embedded nature of white self-interests in the academy, it appeared that advancing racial consciousness

among White faculty was one way to moderate the effects of white self-interests. I explore this and other implications of the study further in a subsequent chapter. What follows in the next chapter is a complete description of the resulting substantive theory that this study produced, which is implicitly derived from data.

CHAPTER 6: THE INFLUENCE THAT RACIAL CONSCIOUSNESS HAS ON THE

BEHAVIORS OF WHITE FACULTY IN THE CLASSROOM:

A SUBSTANTIVE THEORY

As noted in Chapter 3, my investigation of the literature aided in my ability to

develop a theoretical sensitivity to the concepts under study. A conceptual framework

entitled *Racial Consciousness and Its Influence on the Behaviors of White Faculty in the

Classroom* was also subsequently developed and then tested in this study. As the

researcher, I returned from the field with a clearer and more intricate understanding of the

conceptual framework proposed, given my study's emergent themes: white self-interests,

racial consciousness, and faculty behavior. In this chapter, I explain the resulting theory's

construction as a means of demonstrating how the tested conceptual framework, or an

implicit explanation of the data, evolved. Implicit explanations allowed me as the

researcher to apply the themes to a larger context as a means of identifying implications

for higher education research and practice. In keeping with Clarke (2003, 2005), I

developed a conceptual map (see Appendix BB), an illustration of the resulting

substantive theory, to depict the situational analysis of my findings and make visible the

inherently invisible structural relations between themes (Charmaz, 2006; Strauss &

Corbin, 1990, 1998).

The theoretical explanation that emerged as a result of this study is considered a substantive theory, as opposed to a formal theory. Substantive theories materialize through successful integration of relevant code categories and gain complexity from their associated properties (Glasser & Strauss, 1967). Moreover, the resulting substantive theory provides me with an indication as to where to pursue further research in the development of a more formal theory for the phenomenon under study. This chapter concludes with a detailed response to the study's overarching research question, *What role do White faculty believe they play in the dismantling of the white supremacy embedded in their classrooms through their faculty behavior*?

White Self-Interests: The Lynchpin of the Framework

Patterns within the data suggested that white self-interests were being perpetuated by both the individual (i.e., whiteness) and the institution (e.g., academic freedom and faculty status), requiring a navigation of the risk associated with maintaining a level of pre-occupation with its preservation. I use the term *lynchpin* to describe the function of white self-interests in this framework, but it can also be thought of as a driving force or an anchor in the theory's construction. As noted in Chapter 3, I did suspect that white self-interests played a considerable role in explaining how racial consciousness influenced the behaviors of White faculty, but it was from my time in the field and ongoing analysis of the data that I began to understand that it was the White faculty member's pre-occupation with preserving white self-interests that bore the most influence, by illuminating the significance of racial consciousness and explaining how behaviors derived their impact. I note the significance of that by locating white self-

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interests on the far left in the resulting conceptual map (see Appendix BB), where the

remaining portions of the framework derived their significance and origins. To continue

my explanation of the theory's construction, I outline how a greater pre-occupation with

preserving white self-interests contributes to the White faculty member's lower level of

racial consciousness, resulting in the employment of behaviors reflective of a more

restrictive view of equality in his/her classroom.

Lower Racial Consciousness and Behaviors Reflective of a Restrictive

View of Equality

Racial consciousness, as the data suggested, appears to be a fluid process that

occurs at both higher and lower levels, each with its own set of attributes. In my original

conceptual framework, I imagined racial consciousness as a process of development in

stages—a figurative lock and step, but still occurring at higher and lower levels.

However, the study's findings led me to conclude that racial consciousness is a more

fluid process, portrayed through interwoven circles, for individuals that self-identify as

White (see Appendix BB). And as such, the individual is able to move back and forth

between the associated attributes. I am not certain as to why, but it is its presumed direct

correlation to the embodiment of whiteness and its associated privilege that allow these

individuals some flexibility. The attributes at each level are still discrete, thus further

illuminating how level of racial consciousness is understood. As discussed in Chapter 5,

participants with lower levels of racial consciousness evaluated race through a moral

dualism frame, which for them drew attention to the conflict between good and evil.

Likewise, race and racism were more readily described by these participants as

problematic, which resulted in a belief that "these things" would continue to evolve over time.

I contend that this level of racial consciousness has three attributes that ultimately revolve around a desire among these individuals to "not inject race where it does not belong" (see Appendix BB). The first attribute is the unwillingness or an inability to grapple with the realities of race and racism that exits in society. This attribute has been expanded from what I originally proposed to include unwillingness, based on my analysis of the data. Those participants with an *inability* tended to resist complex thinking of race out of white guilt, with one participant going so far as to say, "I can't allow myself to feel any one way about it, because I'd just go crazy when I realize what groups of people have went through and continue to go through." Other participants were more *unwilling*; and therefore refused to operate in a race paradigm, such as this participant who preferred not to be described as White, despite recognition that society would characterize him that way. The participant preferred to be described as "having lighter skin" than those who would be characterized as being racially minoritized (e.g., Hispanics or Blacks), and therefore "having darker skin." The same participant recalled a discussion he/she once had with a friend, whom the participant identified as British and being from India:

> I was having lunch with a friend, and she was saying something about it being so difficult to be a Brown person in London. I pulled up my sleeve, and I was darker than she was. But, I am not a Brown person because of the texture of my hair and all these other things that people look at, and I just thought to myself that this is

such a construct to say that she is Brown and I am not. When the actual word we are using—Brown, and I am browner than she is.

With this response, the participant essentially dismissed any critique or recognition of race's very real effects that the friend was experiencing. And whether the White faculty member was unable or unwilling, the influence both have on faculty behavior is quite similar. As Appendix BB illustrates, an inability or unwillingness to grapple with realities of race and racism that exist in society enables the faculty member to employ behaviors in his/her classroom reflective of a more restrictive view of equality, which dismisses a critique of racial inequities and permits any effort to address diversity to be tokenized. In the class on Natural Hazards, one participant asked students to complete a final paper that required the student to interview an individual who had experienced a natural disaster. In outlining the assignment expectations to the students, he/she instructed, "Use good judgment in finding a person who has been affected by a natural disaster, but keep it friendly, happy, and reflective." With this particular behavior, the faculty member was prioritizing an evaluation of the type of the natural disaster that the interviewee had experienced, which ultimately dismissed a critique of how such factors as race, ethnicity, and socioeconomic status may have increased the interviewee's odds of survival. In my follow-up interview about this, the participant explained,

> To me, it's more important that these people are living in badly constructed buildings, then the color of their skin. So, I will bring up the skin thing, but I will talk more about this is wrong about them living in a shantytown. With the amount of attention I give it in class, I try to model the amount of attention I think it

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should be given in life. I am not preaching about race all day, because I don't

think race should be talked about all day.

The second attribute of a lower level of racial consciousness is that assumptions

and attitudes about race remain unexplored. The impact of having little to no

understanding of how being White had shaped their lived experience, among these

participants, was also a factor of significance. Believing that they "deserved to be here"

has allowed these participants to remain complicit in the operation of racism and other

forms of oppression. Accordingly, these unexplored assumptions and attitudes about race

have allowed similar ones, also carrying the stigma of being minoritized, to remain intact

in these participants' classrooms. For instance, one participant recalled his/her reaction to

hearing a White student in his/her class say, "That's so gay," when commenting aloud on

another student's work. The participant went on to say,

> Actually it would have been interesting, if I had said to that student—is saying
>
> that's so gay, like saying—that's so Black? Or, that's so Mexican? Truthfully,
>
> I've never actually responded that in that way to my students because saying
>
> "that's so gay" is quite common for their age group, where "gay" is used for lame.

Also a characteristic of behaviors reflective of a more restrictive view of equality,

White faculty whose assumptions and attitudes about race remained unexplored not only

excluded themselves from the learning process, but also required their *racially*

minoritized students to assume most of the risk and vulnerability involved in the learning

process (see Appendix BB). This particular characteristic of behaviors that reflect a more

restrictive view of equality has been modified from the original conceptual framework to

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expose the direct impact it specifically has on the experiences of *racially minoritized* students in the classroom. When I asked the same participant about his/her hesitation in addressing this particular student's attitudes, he/she replied,

> I am a little uncomfortable on calling people on their actions in the classroom and putting them on the spot. So other than saying, I'm not sure about your choice of words, I am not likely to go much further—to publically ridicule the student. It's a fine line, because otherwise people can become hostile.

And that these assumptions and attitudes are unexplored and thus remain intact in the classroom, also sheds light on why whiteness is often re-centered through these faculty member's behaviors.

One participant demonstrated this very notion in his/her class on Computer Game Design and Development. The faculty member required that students, in smalls groups, modify a game of checkers by adding an element of economy to the game that would directly impact the game play. The economy, from this perspective, obtains its meaning from a more Western or American connotation that associates wining with *having more* or *to dominate*. There was little interrogation about how the concept of economy has varying importance and meaning in different cultural contexts. Once split into groups, I observed students having multiple reactions to the assignment. Some small groups chose to include an economy as a means of incentivizing and encouraging competition among the players of their game. However other small groups questioned whether their presumed method of economy allowed a player to become too powerful, and even allowed a player the opportunity to buy back into the game, thus giving him/her a chance

to compete. Those who pushed their classmates to think critically about the role an economy played in their games were not limited to the racially minoritized students in the group. But more often than not, the students who appeared to disengage from the group assignment were the racially minoritized students. I presume that this was due in part to being left with the burden of educating their classmates on how their assumptions and attitudes about race were informing how they were constructing their game's economy.

The third attribute of this lower level of racial consciousness is that the cultural differences among students are ignored out of a fear of being called racist (see Appendix BB). In this regard, participants frequently thought it best to see students as universally the same, which—at times—prevented students' individual cultural strengths from being invited into the classroom. In the case of one participant, when I asked how the needs of race-centric students were being met in his/her classroom, he/she said,

> Is there anything wrong with being proud of your family? No. And should a
> student choose to identify his or her family's ancestry racially over ethnically—
> that is certainly one way to do it. Although, it doesn't make sense to me that that
> would be something that people would focus so much on.

Curious as to how students, particularly those who were racially minoritized, might be experiencing his/her classroom, I posed a followed-up question, to which the participant replied, "A student's ancestry, to a pretty strong degree, or how much they are able to connect to this type of historical approach hasn't really come up a lot in my classroom." This participant's sentiments suggested that the voices did not "come up" by happenstance. But, I would argue that their voices were more likely not emerging

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because the voices of racially minoritized students had instead been irreparably silenced in his/her classroom. When faculty employ behaviors in their classrooms that promote colorblindness or draw on colorblind ideologies, they are at risk of replicating the social and political implications of race as well. By this I mean that their behaviors, which are reflective of a more restrictive view of equality, reinforced the status quo—both inside and outside the classroom.

The Human Capital course that I observed partners students enrolled in the course with a refugee, and through service learning, the student is exposed to practices of HR management. In this course, the participant frequently discussed and encouraged the students to "leverage workers' talents." Curious about what that meant, I ask him/her more about it in a follow-up interview. He/she shared that most employers say that students who graduate from HR programs are missing the ability to "work with and supervise people who are not like them." He/she believed that this course, because of the service learning component, helped his/her students develop "empathy" for those who were different than them. He/she continued, "If they become more emphatic managers, then they can design a job that will leverage that person's skills and bring them more joy because they will work harder. Then everybody wins." I found this rather interesting, because it resembled perspectives often associated with economic liberalism, which undergirds key aspects of colorblind ideologies.

I followed up by asking how students experienced his/her course, given the complex dimensions of refugee status and social positioning. He/she recalled the following classroom experience:

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One of my students said, "Well isn't this bad that a refugee, who might have been a physician in the Congo, is being stuck in a kitchen to be a dishwasher in a restaurant. Isn't that wrong?" I said, "You know, I faced this when I was a Ph.D. student during my teaching case. The hospitality manager, who had employed a group of refugees as part of a resettlement project, had grappled with the same issues himself. He thought, am I belittling these former doctors, lawyers, etc., by making them housekeepers? But he said, 'You know, we ended up paying for them to have English Language classes; we were giving them a lot.' So, I said to my student, "We are one of the few industries that will take individuals with limited English language skills. You can be a physician in another country, but you are not going to be one here until you learn English and pass the boards. So we at least give people a job and a way to earn money, while they are learning English. We open the door; where they walk from there is up to them. We are one of the only industries who do this, and we should be proud of that." So we talk about the humanity of hospitality.

This "humanity of hospitality" that the participant referred to is essentially a form of economic liberalism, which "promotes choice and individualism abstractly" as a means to explain, or in this case, dismiss the effects of racism that perpetuate racial subjugation and stratification in the hospitality industry. Bonilla-Silva (1997) referred to this as *abstract liberalism*, a colorblind racism frame that encourages the use of ideologies that distributes power and reinforces dominance. When White faculty, like this participant, apply an abstract liberalism frame to issues of race (both in and outside the academy)

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they are essentially trying to appear good or just, which Bonilla-Silva (1997) argued

"[allows a] practical approach to dealing with de facto racial injustice" (p. 28) not dealt

with.

Higher Racial Consciousness and Behaviors Reflective of an Expansive

View of Equality

Consistent with study findings, participants with lesser pre-occupations with

preserving white self-interests also appeared to have higher levels of racial

consciousness. Regular interrogation of whiteness, their own and that placed upon them

by others, resulted in an increased sensitivity toward race that aided these faculty in their

ability to identify its effects, both internal and external to the academy. Moreover, these

participants described race and racism as endemic, and as such, believed that any

response needed to be immediate and nuanced. That a regular interrogation of whiteness

is included at this level should not be taken for granted, because the data indicated that an

interrogation of whiteness is required to move from a lower to a higher level of racial

consciousness. This explains its new position in the conceptual map of the resulting

substantive theory from where it was previously before testing (see Appendix BB).

As with a lower level of racial consciousness, there are three distinct attributes of

a higher level of racial consciousness that inform its conception. As Appendix BB

denotes, these attributes include (a) the ability to see the classroom as a racialized

structure, (b) the ability to expose (White) students to their complicity in the perpetuation

of racism, and (c) the ability to substantively address the social issues that bear

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disproportionately on the lives of racially minoritized students. I begin by discussing the first attribute: ability to see the classroom as a racialized structure.

A racialized structure is one that cultivates white supremacy (i.e., normalcy, advantage, privilege, and innocence). Accordingly, participants who saw the classroom as a racialized structure were committed to eliminating "hierarchies of power" that they believed obstructed knowledge from being constructed. One participant argued that inviting students to call him/her by name was a good starting point in that process. He/she elaborated,

> I introduce myself [on the first day] and say that I like to be called by my first name. It eliminates hierarchies. I don't think you need a hierarchy in teaching. Knowledge is something we should all at least seek; I mean we can all have it. It's very democratic.

White faculty with this higher level of racial consciousness recognized that it was both the classroom climate and the course's subject matter that crafted conditions in their classrooms that could promote *Othering*, a normative educational practice that these faculty were actively trying to disrupt. Classroom climate, from this perspective, was considered quite seriously when it came to how racially minoritized students were experiencing the classroom. One participant explained it this way:

> It is important that the classroom is an environment that provides opportunity for equal participation. But, we must also always to be on guard and not obligate students of color to be the representatives of their race or culture. I try to be sensitive to the fact that they might feel somewhat marginalized or as a minority

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in the classroom. So I aim to find ways to make people feel like that we're all in this together as teachers and learners with each other.

I observed a class on the Global Economy, where the participant acknowledged and later discussed with me how the course's content functioned in pushing his/her students further in their thinking to consider concepts of capitalism and poverty differently:

It became about this bigger picture, about food security, the structure of policies that were condemning people to starvation and famine. I encourage students to critique the position of those who argue "the Market has to work." And instead, began to ask, "For whom does it work?" To begin to see that poverty often is not always a circumstance of one's own making.

So for this faculty member and others like him/her, it became important, as an act of resistance, that conditions in their classrooms disrupt the processing of *Othering*, which included preventing the re-centering of whiteness (see Appendix BB). In turn, these faculty were able to share the power inherent in their position and find delight in occupying the "margins" (hooks, 2004), which one participant described as "being on the outside," where he/she "knew that and gladly accepted it." An idea that is only expanded in the following discussion of the second attribute of racial consciousness: to expose [White] students to their complicity in the perpetuation of racism (see Appendix BB).

This second attribute continues the dialogue from above by further illuminating the significance of sharing power. Moreover, findings indicated that the desire of this group of faculty to expose their [White] students to their complicity resulted in

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employing behaviors in the classroom that reflected a more expansive view of equality—ones that promoted a constant evaluation of positionality. The subject of positionality also emerged in my follow-up interview with another participant, where he/she said,

> In every environment I go, there is something that happens almost every day where I think, okay, how I could have done that differently. I should have listened better or I could have asked that question in a different way.

I bracketed the term, White, above because the data did not exclusively limit its value to that of White students. But for these participants, it was with White students that its value most often applied.

In the course on Global Economy, the faculty member asked the students to complete an assignment that required them to track their spending over several days, both fixed and flexible expenses. The faculty member indicated that this activity, though not required, was important for students:

> They learn to conceptualize poverty beyond the numbers—and walk away knowing that it's more a function of choice. Meaning, the more choices you have, the more wealth you likely have. And the lesser choices you have, likely the less wealth you have. It brings it home.

Participants readily discussed that exposing students to their complicity might mean that the learning process could be uncomfortable for some students. Upon his/her own recollection of an experience, one participant said,

> The learning process often creates discomfort for my students and they tell me that. Though, they recognize that they can't escape it [in my class]. I make sure

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that there is an opportunity for them to come and talk to me individually about it,

if they ever need it.

In response to my inquiry about the responses from students that these types of behaviors tended elicit, another participant underscored what others frequently described as "push back": "When students pose follow-up questions, particularly my White students, I don't think they do so because they're having difficulty with the grasping the information. I think it's because they are having difficulty with accepting it." It also did not seem to matter if the faculty member was experiencing this "push back" from students in front of the class or not. As in the case of this faculty member who said, "If it's raised in class, I will talk about it and ask the student to help me understand why this is problematic." But, it also appeared that this "push back" was something these faculty anticipated and believed to be valuable.

The third and final attribute of a higher racial consciousness is the ability to substantively address the social issues that bear disproportionately on the lives of racially minoritized students, as Appendix BB illustrates. White faculty who exhibit racial consciousness at this level also appeared to employ behaviors in their classroom that emphasized social justice, which for them became synonymous with excellence in teaching. Participants described *recognizing their own limitations* as one major factor in their ability to substantively address the social issues that bear disproportionately on the lives of racially minoritized students. In recognizing their own limitations, these faculty were more willing to acknowledge this and be proactive about learning what it was they

did not know. In his/her class on the Science of Religion: A Study of Darwin, one participant provided an exemplar illustration of how to approach this:

I watch Community. And in one of the segments, Joel walks in on this Indian kid and a Black kid, and they are Krumping. He said, "That's not Krumping." I finish the segment and I said, "I don't even know what Krumping is. I don't get the joke because I don't know what Krumping is." So then, I go find out about Krumping and dance wars in west LA, and the Christianizing of Krumping. It was understood in that community as Kingdom Radically Uplifted Might Praise, KRUMP. The people who inventing Krump really feel like it's taking it out of its original context, which is really kind of more representing of the Montague's and Capulet's, a way of fighting without really doing violence. But when you take it in that sort of way, I use it to illustrate fights in early Christianity over the right kind of language or orthodoxy. Orthodoxy really means right praise. How you come to use the right language. But, they had all these fights about the "right" language, that's appropriate. So KRUMP or Krumping became a point of illustration that I brought into the classroom as a means to lead students through this discourse.

While it does not appear that this was the goal, findings also indicated that these faculty are in essence modeling for their students how they want them to engage also in the learning process. This modeling first begins in the classroom, but is continued when the faculty member illustrates for the students how the skills are relevant and useful in professional practice for their respective industries.

In my observation of the course on Non-Governmental Organizations (NGOs), I witnessed a "teach-back." The faculty member required that all students conduct what he/she described as "teach-backs" as a means of engaging classmates in a lesson plan that covered an assigned-course session's required readings. The presenters led the class through an exercise referred to as the "Towel Activity." The presenters asked their classmates to gather into their already formed teach-back groups to complete this activity. Once in groups, one member of each teach-back group was invited into the hallway, where he/she received separate instructions. Once the students re-entered the classroom, they found their way back to their groups. The "Towel Activity" was a team-builder activity of sorts that required students in their groups to figure out how to balance each member of their group on a towel that would continue to shrink in size over an allotted time frame. This activity, as I and the other students soon realized, required a communication strategy. But only the one student from each group could communicate the instructions to completing the task at hand. The catch was that the individual was only permitted to communicate in his/her native language. The students invited into the hallway had been purposely selected, because they spoke English as a second language. As you might imagine, some groups struggled with this activity, because the basis for communication was no longer dependent on language.

Once the activity was over, the presentation leaders asked each group to take their seats. Then the presenters engaged their classmates in a discussion of the activity's significance. Underscored throughout their comments was that NGOs regularly enter foreign countries, often without considering the impact of not speaking the language, as

the presenters had tried to demonstrate with the "Towel Activity." The presentation leaders continued by arguing that more consideration must be given to how members of NGOs situate themselves in these countries. NGOs, the students argued, must operate from an asset-based approach with foreign partners in which the existing customs and business practices are seen as valuable—worthy of being learned—and the interests being pursued by NGOs are also mutually beneficial to the host country. That the students were able to synthesize the experience and apply the systemic issues regarding language and cultural bias to a larger context of their work is significant and a reflection of the faculty member's good modeling.

Conclusion

Three complex and highly interdependent themes emerged from my analysis of the data: white self-interests, racial consciousness, and faculty behavior. And with these themes, I was able to provide a theoretical explanation or substantive theory of the influence that racial consciousness has on the behaviors of White faculty in the classroom. As noted in the conceptual map (Clarke, 2003, 2005) that explains the study's resulting substantive theory (see Appendix BB), White faculty with greater pre-occupations for preserving white self-interests are also likely to ascribe to lower levels of racial consciousness and consequently employ behaviors in their classroom reflective of a more restrictive view of equality. This is in contrast to White faculty with lesser pre-occupations for preserving white self-interests. These faculty maintain higher levels of racial consciousness and accordingly employ behaviors in their classroom reflective of a more expansive view of equality. The study's findings indicated that racial consciousness

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and the behaviors of White faculty are in fact inextricably linked; and more importantly, faculty behavior is susceptible to the preservation of white self-interests. I explore that aspect further in my discussion of the study's implications in Chapter 7. Nevertheless, my findings enabled me to address this study's larger research question with the regard to the role White faculty believe they play in the dismantling of the white supremacy embedded in their classrooms through their faculty behavior.

White faculty with higher levels of racial consciousness believed the institution of higher education has a responsibility for the facilitation of social change within a larger societal context. As such, they saw their role as faculty closely aligned to the presumed responsibility of the university, given its compelling interest in higher education. Indicative of a higher level of racial consciousness, these faculty employed behaviors in their classrooms reflective of a more expansive view of equality in their pursuit of social justice, which for them became synonymous with excellence in teaching.

Findings also suggested that these faculty were better equipped to substantively address the social issues that bear disproportionately on the lives of racially minoritized students. This is in stark contrast to White faculty who maintained lower levels of racial consciousness. The institution of higher education, and by extension its faculty, are held to a lesser degree, or even absolved of accountability to the facilitation of social change. Moreover, indicative of lower levels of racial consciousness, these faculty perceived that there was no longer a role to be played in this regard, that the system itself had changed and the educational outcomes, like the conditions of higher education, would continue to evolve over time. In the next chapter, I outline the study's larger implications for higher

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education, which include a discussion of the study's significance, the role of higher

education in the facilitation of racial consciousness among its faculty, and my future

research process.

CHAPTER 7. LIMITATIONS, IMPLICATIONS, RECOMMENDATIONS AND FUTURE RESEARCH

This research aimed to aid faculty in recognizing the persistent patterns of racism and inequity that may be inherent in their classroom teaching. To that end, I outlined in Chapter 1 the purpose of this study and the research problem, which suggested that a relationship may exist between racial consciousness and a White faculty member's ability to employ behaviors in his/her classroom that promote equitable educational outcomes for racially minoritized students. I explored that relationship in Chapter 2 through an investigation of the literature, wherein racial consciousness and the behaviors of White faculty appeared to be inextricably linked. A conceptual framework was subsequently developed and tested in this study. In Chapter 3, I articulated why constructivist grounded theory was the most appropriate approach to qualitative research for this study, given my desire to provide a theoretical explanation for the concepts under study.

This was followed in Chapter 4 with an overview of the study's design, including the data collection and analysis strategies. In Chapter 5, I presented the study's findings through a discussion of the complex and highly interdependent emergent themes: white self-interests, racial consciousness, and faculty behavior. My study's emergent themes supported my construction of a substantive theory that explains the influence that racial consciousness has on the behaviors of White faculty in the classroom, which I provided

in Chapter 6, along with a response to the study's larger research question. In this chapter, I detail the limitations and implications of my research findings, which include a revisiting of the study's significance. Finally, I conclude this chapter by outlining my goals for future research.

Limitations

Though rigorous in design and analysis, this doctoral dissertation study has some limitations. The first revolves around my time in the field. The criteria and constraints of the doctoral dissertation process required that I adhere to specific perimeters as they relate to timeline and degree completion. Despite that, as noted in Chapter 4, I did achieve theoretical saturation of my code families, thus enabling me to thoroughly address my study's research question(s). Lastly, I also acknowledge that my research findings imply that racially minoritized faculty, by comparison, would ostensibly possesses higher levels of racial consciousness. I did not test for that in this study, though I intend to pursue racial consciousness in comparison groups in future research. That my findings are based on a small sample size is the last limitation of this study. The impact of small sample size is a consistent critique in qualitative research with regard to the generalizability of findings. I attempted to minimize the impact of this by starting my data collection process with a larger population of 63 respondents through distribution of the campus wide survey, before reducing the sample to 21 eligible participants and then to a narrowed sample of 6 participants for the observations and follow-up interviews via theoretical sampling.

Implications and Recommendations

Having demonstrated that White faculty with higher levels of racial consciousness employ behaviors in their classroom more reflective of an expansive view of equality, I posit that racial consciousness among faculty is [also] a suitable signifier in measuring factors that positively contribute to the academic persistence of racially minoritized college students. The signifier or *floating signifier* concept originates in the work of Levi-Strauss (1950/1987). A signifier, like that of race or gender, is believed to hold a symbolic value despite its undetermined measurement with regard to worth. More recent iterations within social science research have applied the signifier concept to measuring the impact of a faculty member's race (i.e., social construction and/or biological make-up) on the academic persistence among students (Cooks & LeBesco, 2006; Mitchell & Rosiek, 2006; Nel, 2011; Phelan & Luu, 2004). The academic discourse, along with higher education's research and practice, must expand to include promoting racial consciousness among faculty, given its presumed correlation to faculty behavior and educational outcomes among college students. Further, my research findings suggest that faculty preparation and continuing education must also include curricula aimed at developing the highest level of racial consciousness, an implication that should be of particular interest to academic deans/program directors, campus-wide Centers for Teaching Innovation, and University Provosts or Chief Academic Officers.

When asked about their faculty preparation, the majority of my participants reported that their "route to teaching was unintended" and that they were "not taught how to teach," because their faculty preparation (e.g., doctoral studies) emphasized a mastery

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of content knowledge or skill. "Very little time," one participant (associate professor) explained, "was spent training me *how* to deliver the subject matter. That stuff starts when you are first presented with a classroom." And overwhelmingly, participants at both the higher and lower levels of racial consciousness felt and articulated that the professional development opportunities currently available to them were limited to training on how to incorporate "classroom technologies," instead of exposing them to how to further student learning or how to evaluate their own teaching, which would require that the faculty member consider how students might be experiencing his/her classroom. To further illustrate, one participant (professor) offered the following critique:

> My biggest complaint about the academy is that we [i.e., faculty] aren't taught to be critical of ourselves. It's not about how to do things better; it's about how your idea is better--and what's wrong with everybody else's ideas. So much of the emphasis, and certainly the training in grad school, is about how to find what's wrong [in our field]. Well, that type of thinking and being trained in that for 4 to 6 years in our graduate program carries over into life. And so it's very easy for academics to be negative and to find fault—elsewhere. It's not so easy for academics to find solutions—and to think that the solution requires us to change.

The above sentiments only reinforce the need for more formal instruction in faculty preparation and continued education. And as the findings indicated, this type of formal instruction is needed for faculty regardless of faculty rank or status. When faculty are not fully equipped and then placed in the classroom, they are forced to rely on more tacit knowledge regarding their approach to instruction and course design. For most of

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my participants, this included reflecting on their best and worse experiences in the classroom as students. Participants credited strong mentors and faculty advisors they had had, at both the graduate and undergraduate levels, whose teaching style they try to immolate. However, as the following participant (lecturer) illustrated, some of those experiences were not always some of the best—and that proved equally influential:

> I try to model my teaching after my own experiences, which were open, embracing, inspiring, and thought provoking. But, I also had the other side of it. I had a former professor, as an undergraduate, who was humiliating, who had a great time tearing people apart. The way he reacted to students and things, I would **never** do that to some body.

Irrespective of academic discipline, participants across the data set overwhelming reported they felt they were underprepared for the classroom, with one participant (lecturer) going so far as to contemplate whether this was "by design":

> There has never been a time where it's been "this is how to teach," and that, maybe by design. I mean whoever are the shadowy people behind the scenes managing these things might figure that these are the types of things that people do better learning on their own.

> The presumption that such faculty experiences are more likely *by design* is

certainly well supported within my research findings (see Chapter 5), along with its resulting implication: faculty behavior becomes susceptible to the preservation of white self-interests. This is an important implication for all members of the academy; but arguably, this may be most important to those that serve as University Provost or Chief

Academic Officers. The embedded nature of white self-interests cultivates white supremacy, giving way to an institutional context (i.e., academic freedom, faculty rank, and faculty status) that, as this research revealed, has several repercussions not limited to the experiences of students. Under these conditions, the overall value of classroom teaching is left open to interpretation among White faculty, given their level of pre-occupation with preserving white self-interests. The impact of this is made much clearer when juxtaposed with the experiences of one participant from my study. This participant (lecturer) made a conscientious choice to remain a lecturer to avoid what is called the "constrictions of tenure." At the level of lecturer, he/she is permitted to focus on teaching and take what appears to be "more risks" in the classroom. Risks, contrary to what some believe, enable the faculty member to present the best course of study for which the education is to be offered.

This participant and others like him/her employed behaviors in their classroom more reflective of an expansive view of equality, indicative of their higher level of racial consciousness. And in his/her decision to assume the associated risks with maintaining a lesser pre-occupation with preserving white self-interests, this faculty member chose to forgo pursuing a tenured faculty position, despite his/her qualifications and the accompanying benefits. The system of reward within the academy is clearly flawed.

This is also why I argue that advancing racial consciousness, at least among White faculty, can moderate the effects of white supremacy (i.e., normalcy, advantage, privilege, and innocence); but it is only one part of the equation. To fully understand the impact white supremacy has on the academy as it relates to educational outcomes—and

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the experiences of White faculty, for that matter—we must revisit the tenets of critical race theory, in particular the functionality of interest convergence. The interests of equitable educational outcomes among racially minoritized students will only be accommodated when and for so long as those interests converge with those of White faculty, in particular those with greater pre-occupations with preserving white self-interests. Further, so long as the academy rewards White faculty who maintain a greater pre-occupation with preserving white self-interests, racial consciousness among them will likely remain low. This cyclical and highly codified system of reward within the academy only perpetuates the false assumption that our society is beyond race. As such, White faculty with higher levels of racial consciousness will be required to forfeit their reward because they reject notions that assert race no longer matters. I do not say this to insinuate that the institution of higher education is solely responsible for promoting the racial consciousness among its faculty. But as this research illustrated, it most certainly is culpable.

From this research, I have also been able to generate a theoretical explanation for the attributes of racial consciousness among faculty members who self-identify as White and the way in which racial consciousness influences their faculty behavior in the classroom. But of all the outcomes in this research, I would argue that the most significant is that I have been able to demonstrate the critical role that faculty play in making college campuses places where racially minoritized students want and are able to learn. The academic ethos at most institutions is set and maintained by its faculty. University Provosts or Chief Academic Officers must recognize that it is from that

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academic ethos that student learning is shaped and from which our society will be transformed. For instance, an institution that embraces service learning as a pedagogical framework inspires students to become change agents in their lives beyond their education. Similarly, faculty who engage one another and their students in critical explorations of race and racism, or more broadly, power and privilege, are also equipping students to disrupt such perpetuation in their own communities. I would like to take this idea a step further and posit that colleges of education are well positioned to model the way; and as educators, we ought to be the most vigilant. As one participant in my study made clear, "It's in the College of Education where you will likely find most faculty evaluating teaching, and it's measuring its impact on student learning." Frontier Range University, where this study was conducted, has no undergraduate degree program in education, which explains why faculty from this discipline were not represented. I do believe that this also contributed to the shared feeling among participants that they were "not taught how to teach." Regardless, I would argue that colleges of education faculty are well suited, given their expertise, to initiate the dialogue and involve educational leaders in a critique of the teaching and learning standards at their institutions. Though, this by no means exempts trained educators and scholars from the process; nor, as my findings suggest, should it be assumed that trained educators and scholars are the best teachers. I do believe, however, that as trained educators and scholars, we ought to be some of the first ready to engage in a critique of faculty behaviors in the classroom.

Higher education and student affairs (HESA) programs also play a similar role in this process. In preparing and supporting future scholars and practitioners in their

continued education, HESA programs must provide their students with the knowledge and concrete experiences that stimulate increases in racial consciousness. A heightened racial consciousness will enable these future scholars and practitioners to contribute meaningfully to the academic ethos of their institution through the effective application of theory to student affairs practice.

Future Research

This research represents some of the first of its kind to utilize critical legal scholar, Kimberlé Crenshaw's (1988) restrictive and expansive views of equality framework to empirically measure and describe excellence in college teaching. And as such, I intend to add to the scholarly discourse with regard to continued applications of critical race theory to post-secondary educational contexts. Following this doctoral dissertation research, I intend to conduct a phenomenological study that seeks to compare the way in which racial consciousness influences the behaviors of both White and racially minoritized faculty in the classroom. Completing this forthcoming research study would allow me to test *for* certain limitations and *against* some findings that emerged in this study, including but not limited to (a) *How are white self-interests described and navigated for racially minoritized faculty?* and (b) *What influence does racial consciousness have on the behaviors of racially minoritized faculty in the classroom by comparison*? I believe the combination of my dissertation research and the forthcoming phenomenological study will well position me to construct a quantitative instrument that utilizes factor analysis to measure racial consciousness among adults.

Though not the focus of this study, I do believe my findings shed light on the experiences of racially minoritized students in the classroom. In my discussion of the findings in Chapter 5 and the substantive theory in Chapter 6, I described the presumed impact of behaviors reflective of restrictive and expansive views of equality on the classroom experiences of racially minoritized and White students. In future research on this topic, I intend to foreground the impact of such experiences on students. Exploring the experiences of students will allow me to further delineate the impact of these behaviors on their educational outcomes.

Also directly derivative of my research findings, I intend to further critique and explore the impact white self-interests have on the academy with regard to space and place (Tuan, 1977). The significance and influence of white self-interests was certainly one of the most compelling of my researching findings, and as such, requires further research. And lastly, I believe that scholar faculty not only are responsible for producing new knowledge that advances the field but also must be able to generate research that can be readily applied and ultimately improve higher education and student affairs practice.

In this regard, I fully intend to finalize the assembly of a professional development curriculum that will expose instructional faculty to the types of classroom activities and pedagogical frameworks that facilitate deep learning and promote more equitable outcomes for all students. Although it is also of significance to note that the primary aim of this professional development curriculum will be exploring and advancing racial consciousness. As this research indicated, faculty with higher levels of racial consciousness are authentically and actively engaging in the necessary self-work

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first. I am, therefore, inclined to believe that any attempt to employ these behaviors

without first engaging in the necessary self-work is both futile and hazardous.

I am completely excited by this research agenda. And moreover, I believe that my

dissertation, with its rigorous modes of data collection and analysis, will serve as an

excellent springboard into my career as scholar faculty. The last and final chapter of this

dissertation, I end with an Epilogue, where I share my reflections on the research process

by discussing what emerged for me as both a Black woman and scholar. I conclude by

honoring the voices of my participants, whose authentic engagement in this research

process enabled its success.

CHAPTER 8. EPILOGUE

Though not required for completion of a doctoral dissertation, I have chosen to include an epilogue to conclude my dissertation. I offer this brief piece of reflective writing to critically reflect on my experience within this research process and acknowledge the voices of my participants. At the onset of this research project, I fully acknowledged that engaging in race work was somewhat familiar territory, given that the majority of my educational experiences have been racialized. Whether I consider my experience with mandatory busing, school tracking, or being marginalized in the classroom, my educational experiences have served as "sorting mechanisms in the larger global market—where people of color, women, and the disenfranchised are prepared to fit a particular role in society" (Lopez, 2003, p. 70). Despite this, I did and still do believe that the institution of higher education is well positioned to address and redress the social injustice that has and continues to promote racial subjugation, both inside and outside the academy. With the completion of my doctoral dissertation study, I am even further persuaded.

> Hooks (1994) in *Teaching to Transgress* wrote,
>
> The academy is not paradise. But learning is a place where paradise can be created. *The classroom* [emphasis added] with all its limitations remains a location of possibility. In that field of possibility we have the opportunity to *labor for freedom* [emphasis added], to demand of our *selves and our comrades* [emphasis added], an openness of mind and heart that allows us to face reality even as we *collectively imagine ways to move beyond boundaries* [emphasis

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added] to transgress. This is *education as the practice of freedom* [emphasis added]. (p. 207)

I read these words and the educator within me was inspired, but the learner within was perplexed by its charge. This type of education about which she speaks is one that I had never personally experienced. That is until I entered the classroom as a doctoral student. It has been the type of education that I have always tried to facilitate and replicate in my own work and teaching: education that transforms and liberates those involved in the learning process. I guess therefore that it is by no surprise that I decided to explore the influence that faculty behaviors have in promoting equitable educational outcomes in my dissertation. Again, faculty are critical in making college campuses places where racially minoritized students want and are able to learn.

I pursue this research agenda because, like *hooks* (1994*)*, I too believe that education is the practice of freedom and a field in which we all (i.e., those who call themselves educators) must labor. Moreover, I have been made better and different through my participation in this research process. My commitment to employing behaviors in my own classroom that reflect liberatory forms of teaching and learning has only been further cemented. Further, my motivation to engage in critical scholarship that explores how innovations in teaching and learning promote educational equity has been stimulated.

When discussing my experience in this research process with a mentor, I was asked if I would offer any words of advice for other racially minoritized researchers who also choose to engage in critical scholarship, in particular around issues of race. In taking a moment to reflect on her prompt, I thought—just for a second—about how far I had

come personally in my ability to examine issues of race. You see, for the most part, issues of race were always something I had only been able to explore emotionally, not purely from an intellectual purview. Race was messy and could be contentious for me at times. Thus, prior to entering in the doctoral process, I made a consciousness decision to avoid it. So if I had any words to offer, I would begin by saying that having an emotional reaction to exploring issues of race is, dare I say, normal—especially for those of us who have had racialized (educational) experiences. But, be encouraged. Use that emotion to help identify, explore, and critique issues of race and racism that continue to perpetuate differing lived experiences among individuals, both within and outside the academy. Additionally, expect that your attitudes and emotions, given the nature of this work, will range and continue to evolve. Being involved in critical scholarship, in particular around issues of race, will have its moments of discomfort. Though, I also had moments of validation and even experienced moments of kinship. Expect to be exhausted throughout, because this work can be such. Also expect to be surprised and renewed.

It has been my experience in the scholarship aspect of race work that I have found the greatest reward. I credit my participants for that. Throughout my doctoral program, I was frequently challenged to consider the ways in which the research process itself could impose power structures of dominance between the *researcher* and the *researched*. I believe the reflexive stance that I maintained throughout allowed me to accomplish what Lutterell (2000) referred to as "bringing intellectual labor and life into closer relation" (p. 517).

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I honor the voices of my participants, without whom none of this would have been possible. I thank my participants for their willingness, vulnerability, and authentic engagement. I too, engaged accordingly. As *hooks* (2004) so aptly stated, "[As] comrades, we [must] *collectively imagine ways to move beyond boundaries* [emphasis added] to transgress (p. 207). This research, I believe, advances higher education forward in its struggle for racial justice and equity. This is the beginning of a life's work for me, and I would argue, for my participants also. So to commemorate our collective *press forward,* I close with words taken from a forthcoming publication in which I salute my comrades—those with shared and differing lived experiences—for their commitment to the Cause and for fueling my own:

> I press forward knowing that our outrage is not bound by one definition of inequity, but by the shared feelings of intolerance for the status quo. I acknowledge that I need you in order to achieve the levels of learning in education that have the power to transform, transcend, and transfer beyond and above the influence of privilege and oppression. I see you as instrumental to the process and refuse to discount your willingness or ability to labor for the cause based on our divergent experiences and upbringings. I press forward knowing that this is only the beginning of my story and acknowledging that I will continually be shaped by my participation in the educational system. And as such, I commit to *press forward* [emphasis added] in an effort to make my tomorrow better than my yesterday. (Haynes, 2012, p. 15)

CHAPTER 9. AFTERWORD

Completing the doctoral program has been my deepest desire for quite some time. I never imagined that each part of my own consciousness as Black woman, learner, and educator would have transformed me as much as it has. I am most thankful for this experience. I emerge from the program a scholar, with an increased accountability to my community (in which I both live and serve), my students, and myself. The immense work, time, and energy that this has required did not take place in isolation, nor do I accept the credit alone. I give thanks to my Lord and Savior, Jesus Christ. I praise You for Your great faithfulness, Your love, and Your grace. For I delight myself in You; and You give me the desires of my heart (Psalms 37:4). This journey has required a great deal of sacrifice, but my closer walk with You has been the greatest reward. I count it all joy (James 1: 2-8).

I give thanks, oh Lord, for the family you gave me. I thank my mother, Carolyn Haynes. From you, I learned the value education. You inspire me and your belief in me gives me courage. I thank you, Mom, for your prayers and love. It knows no bounds. I love you. I come from a close-knit extended family. And to leave my community to pursue this degree was not easily. I thank the entire Haynes family for their commitment to my dreams, their support, and the constant prayers, especially Danita McCain, Danielle McCain, and Billie McCain. Without any of you, this would not have been possible. In kind, I must thank my church family. My pastor, Rev. Dr. Darrell Macklin, the ministers,

and members of St. Paul Baptist Church, I praise God for you. Together, we are rejoicing in the work of the Father; to God be the glory. And to my prayer circle, Loretta Young, Elaine Washington, Renee Macklin, Rhonda Macklin, and Audrey Britt-James, I thank you.

My family extends beyond that which I was born into, but also bound by love. I thank my friends who are family. Those new and old would have and continue to support and love me. I praise God for you. When I look at you, I see myself. The person I aspire to be and the friend I have needed. I thank you: Derrick Davison, Nicole Russell, Latoya Johnson, Desiree Alvarez, Ronnyne Bannister, Kateri Tucker, Miracle Jean Ryder, Cameron Harris, Chiquita Baylor, Gabrielle Burrow, Greg Reid, Neville Voglezon, Michelle Bowie, Tiffany Stephens, Lisa Herod, Ariene Bethea, Tanya Brown, Anita, Triggs, Jessica Harris, and Samantha Ivery.

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APPENDIX A: Glossary of Operational Definitions

Faculty Behavior	Describes two of the most compelling facets of classroom dynamics: course design and instruction (Ramsden, 2003)
Racial Consciousness: Contextualized by Its Presumed Impact on the Behaviors of White Faculty	Racial consciousness is an in-depth understanding of the racialized nature of our world, requiring critical reflection on how assumptions, privilege, and biases about race contribute to one's worldview. As an act of resistance, White faculty with higher levels of racial consciousness employ behaviors reflective of an expansive view of equality that expose students to the social and political contradictions embedded in both the classroom and society in pursuit of equitable educational outcomes for racially minoritized students
Faculty Behavior Reflective of a Restrictive View of Equality	Behaviors of faculty in the classroom that reflect a restrictive view of equality emphasize equality as a process (Crenshaw, 1988). Said differently, existing classroom structures, processes, and traditions employed and reinforced by the faculty member create equal access to learning, while at the same safeguard white supremacy. Fueling the reproduction of a racialized structure in the

	classroom, faculty behaviors that reflect a restrictive view of equality promote inequitable educational outcomes among racially minoritized students.
Faculty Behavior Reflective of Expansive View of Equality	Faculty behaviors that reflect an expansive view of equality emphasize equality as a result. This means that existing classroom structures, processes, and traditions that reinforce racial subordination are not only identified, but also dismantled in pursuit of equitable educational outcomes for racially minoritized students.
White Versus white	White with an uppercase W is used within this dissertation when making reference explicitly to White as a race of people or a to describe a person's race. Whereas white with an lowercase w is used when making reference to behaviors, beliefs, perspectives, or experiences (e.g., white supremacy) that are associated with the performative nature of whiteness
Racially Minoritized	"Minoritized, unlike minority, emphasizes the process of minoritizing" (Godard, Mukherjee & Mukherjee, 2006, p. 1). Moreover, this term draws attention to the stigma associated with having a minority status. In the case

	of this research, *racially minoritized* is used to limit our understanding of the concept to the effects associated with the impact of race.

APPENDIX B: Analysis Map of Literature Review

Subject Areas	- Social Justice - Expansive/Restrictive Views of Equality - Faculty Experiences - Equity - College Teaching - Whiteness
Sample of Keywords used in Searches	- College teaching and equity - Faculty and social justice - Social justice and teaching - Race and classroom - Antiracist teaching - Privilege and power - White supremacy - Educational inequity - Educational outcomes and college students - White and faculty - Teacher attitudes and race - College teaching and race - Social justice education - Faculty student interactions
Sample List of Sources (by Title)	*Equity and Excellence in Education* *Internal Handbook of Educational Change* *Journal of Teacher Education* *Measurement and Evaluation in Counseling and Development* *Teaching and Teacher Education* *Harvard Law Review* *Race, Ethnicity, and Education* *Journal of Negro Education* *Educational Policy* *Journal Geography* *Social Psychology Quarterly* *Community College Journal of Research and Practice* *Cognition and Instruction*
Key Concepts Areas	- White Faculty and Their Obligations, Responsibilities, and Self-Reported Experiences - Whiteness, Racism, and Emotions and Their Operation in the Classroom - Race (Consciousness) as a Signifier - Historical Context of Expansive/Restrictive Views of Equality - Social Justice Teaching

Faculty Behaviors that Reflect a Restrictive View of Equality *With a focus on creating equal access to learning, these types of faculty behaviors seek to promote inclusion of the other, which safeguards white supremacy and fuels the reproduction of racial hierarchies in the classroom*		
Level of Consciousness	Exemplar Faculty Behaviors From Literature	Impact
LOW LEVEL Ignore the cultural difference among students out of fear of being called racist	• Emphasis on exposing students to the neutral standards of discourse, such as language usage, which are rooted in colorblind ideologies (Ryan & Dixson, 2006) • Pedagogical choices, such as the selection of text, readily privilege whiteness, fail to challenge the conventional educational traditions that reinforced what counts as knowledge, and protect the status quo (Ryan & Dixson, 2006) • Dependence on limiting pedagogical frameworks, such as psychological constructivism, makes construction of formal knowledge reliant on membership in a social network (Richardson, 2003), which ultimately disregards how power structures (i.e., economic, political, and social) influence and contribute to group formation and how knowledge is assigned value • Instituting classroom activities that reinforce dominant culture	Promote the use of colorblind ideologies, which allow the social and political implications of race to be replicated in the classroom

	privilege; requiring students to work independently, disclose personal information, and respond positively to evaluation systems that promote competition (Harbour et al., 2003)	
SLIGHTLY LOWER LEVEL Assumptions and attitudes about race remain unexplored	• Not adequately addressing assumptions about race that emerge and being maintained by students and disregarded by their faculty, instead these are often keep out of public view, safeguarding white supremacy (Storrs, 2012) • Awarding students who are most like the faculty member (e.g., White, female, traditional aged, and middle class) with more attention and ownership in the learning process (Shadiow, 2010) • Deeming those most like the faculty member (e.g., White, female, traditional aged, and middle class) as credible, while maintaining lower expectations of those less like the faculty member as (Shadiow, 2010; Trujillo, 1986)	Enable faculty to exempt themselves from the learning process, thereby requiring the student to assume all of the risk and vulnerability involved
EVEN LOWER LEVEL Unable to grapple with the realities of race and racism that exist in society	• Presuming that the creation of inclusive classroom environments, such as that emphasized in universal instructional design, enables the faculty member to address the needs of racially minoritized students (Mino, 2004; Johnson, 2002) • Course design, and other pedagogical choices, emphasize celebration of difference that makes a superficially attempt to address issues of race and racism through narrowly defined discussion on diversity	Permit any effort to address diversity to be tokenized, which dismisses a critique of racial inequities

	(Eisen et al., 2003; Gorski, 2008; Johnson, 2002) • Course content frames multicultural education as a respect for "diversity" that promotes cultural sensitivity and tolerance, not critical consciousness and how to resist oppression (Gorski, 2008)	

APPENDIX D: Exemplar Faculty Behaviors Reflective of an Expansive

View of Equality Generated From the Literature Review

Faculty Behaviors that Reflect an Expansive View of Equality *Seek to disrupt and dismantle classroom norms and traditions that reinforce racial subordination in pursuit of equitable educational outcomes among racially minoritized students*		
Level of Consciousness	Exemplar Faculty Behaviors From Literature	Implication
HIGH LEVEL Able to see the classroom as a racialized structure	• Recognition by faculty member of how his/her behavior creates shifts in power; takes responsibility when his/her faculty behaviors create, adopt, and participate in *othering*, mitigating the effects of racism (Koro-Ljunberg, 2007; North, 2010; Shine, 2011) • Faculty member decides along with his/her students what will be counted as knowledge (Koro-Ljunberg, 2007) • Faculty member expresses vulnerability felt when struggling to unlearn attitudes and values that promote "universal sameness" (Koro-Ljunberg; 2007; Mohanty, 1990) • Faculty member allows the "voice and defiance" of students to expose the privilege that the faculty member and other White people regularly enjoy (Jennings & Lynn, 2005), requiring that examinations of race be moved from private to public sphere through faculty behaviors (Jennings & Lynn, 2005)	Disrupts the *othering* of racially minoritized students, as an act of resistance
SLIGHTLY HIGHER LEVEL Readily interrogates	• Faculty member is direct and clear in naming the operation of power and privilege that emerge in his/her classroom,	Encourages constant evaluation of positionality

whiteness (his/her own and that placed upon him/her by students) as means of redistributing the structure of power in the classroom, originally being maintained by the formation of racial hierarchies.	especially when at his/her own hand (Shine, 2011). • Faculty member commits to entering academic discourse through a racialized lens, acknowledging his/her privilege, instead of another less volatile point of entry, such as feminism (Blackmore, 2010; Hughes et al., 2010; Pollock et al., 2010) • Faculty member recognizes that his/her White students see him/her as "race-less," not having an agenda because of the embodiment of whiteness, even though he/she explores issues of race and racism in the classroom (Cooks, 2003; Rebollo-Gill & Moras, 2006) • Faculty member uses faculty behavior to problematize whiteness through a sharing of power ascribed to him/her through the embodiment of whiteness (Cooks, 2003; Rebollo-Gill & Moras, 2006)	
EVEN HIGHER LEVEL Able to substantively address the social issues that bear disproportionately on the lives of racially minoritized students; engages his/her White students in an evaluation of how they can be complicit in the perpetuation of racism as a result of their privilege	• Classroom is not considered a safe space, as it is believed that White students in particular should expect to feel uncomfortable (Gordon, 2007; Hussey et al., 2010; Shine, 2011) • Throughout the curriculum, students must actively be exposed to and engage in evaluation of monocultural perspectives, along with historic and contemporary forms of race, racism, and privilege that are being perpetuated (Hussey et al., 2010, Shine, 2011) • Regularly "police their own boundaries" in the classroom and reject white normative ontologies of what is worth of	Emphasis on social justice becomes synonymous with excellence in teaching

	serious scholarly study, in recognition of how classroom norms often alienation racially minoritized students (Gordon, 2007)	

APPENDIX E: Racial Consciousness and Its Influence on the Behaviors of White

White Faculty in the Classroom: A Conceptual Framework (Tested)
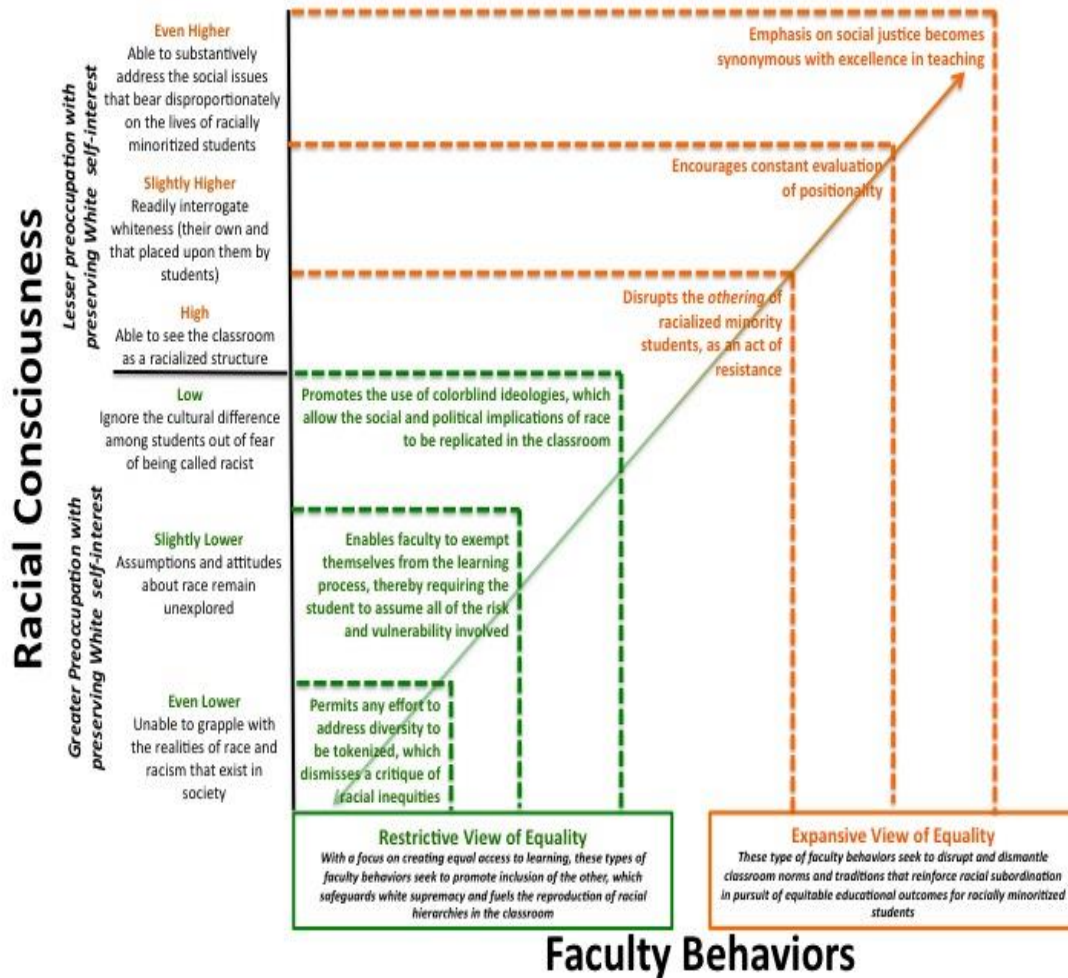
Note. Conceptual framework developed by C. Haynes, 2013.

APPENDIX F: Exploring the Influence of Identity

on Faculty Behaviors in the Classroom Survey

Q1. Faculty's Information
(First Name, Last Name, and Email)

Q2. Please indicate your gender identity:
(Man, Woman, Transgender, or Gender Queer)

Q3. Please indicate your race:
(White, non-White, or International)

Q4. How many years have you been teaching at the college level, please start counting from the 1st year following last degree earned?
(1 or less, 2-5, 6-10, 11-15, or 16+)

Q4. What is your faculty status?
(Tenured, Non-tenure track appointment, Tenure track, or Non-tenure track adjunct)

Q5. What is your faculty rank?
(Full Professor (including Clinical and Research), Associate Professor (including Clinical and Research), Assistant Professor (including Clinical and Research), Lecturer, Adjunct, or Other)

Q6. What classification of student is your primary demographic?
(Undergraduate Students, Graduate Students, or Both)

Q7. In which type of academic School or College do you primarily teach in at the University? (a complete list will be provided)

Q8. Participants in this study must be teaching a course at the University in the 2013 Winter Quarter. Please type the name of your course below:

Q9. In regard to your Winter 2013 Course:
Your course is:
(___a part of your program's core curriculum, ____an elective,___ other; include a text box)

Open-ended Questions (**forced choice, open dialogue box)**
Q8. What factors most influence how you approach course design and classroom teaching?

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Q9. What role do you believe faculty play in dismantling the type of behaviors in the classroom (e.g., educational processes, structures, or traditions) that promote inequitable educational outcomes among students based on race?

Q10. How, if at all, are issues of race and racism (including but not limited to: power and privilege) explored in your classroom?

Q11. In what ways might your race influence how your students' perceive you? In your response, please include how might you attempt to moderate the effects of those perceptions.

Q12. In what ways does the race of your students influence your classroom teaching?

CONCLUSION: Thank you for completing this survey. Your time and energy is appreciated. The researchers will be continuing their data collection through the facilitation of classroom observations and interviews. If you are selected to continue to this research study, the researcher will use the information your provided to contact you directly.

Hello Faculty Member:

We hope this email finds you well. Please accept this invitation to participate in a dissertation research study being conducted by Chayla Haynes. Her research explores the influence of <u>identity on faculty behaviors in the classrooms.</u> The research study has three components: taking short survey, interviews, and observations. To be considered for the study, we are requesting that you complete first complete this short survey containing five open-ended questions, by clicking the link below.

Your participation in this study is completely voluntary. Complete details explaining how the data from this survey will be used and participant confidentially are enclosed within the survey. We appreciate the time and energy that you are extending.

Should you have questions about the study, we invite you to contact Chayla directly.

To access the survey and the participant information, please click the Qualtrics link below.

Thank you,

Director of Teaching Innovation and the Chief Diversity Officer

Hello:

Thank you so much for volunteering to participate in my dissertation study, which explores the influence of racial consciousness on the behaviors of White faculty in the classroom. I am writing to confirm your willingness and availability to participate in the study. Just to remind you, participation in this study involves both classroom observations and interviews.

Participation in this study can require your participation in both observations and interviews. During the 2012 Fall Quarter, each participant will take part in one 2-hour interview and asked to provide a copy of their teaching philosophy statement and 2013 Winter Quarter Course Syllabus. Some participants will be asked to continue their participation by taking part two classroom observations and one follow-up 2-hour interview during the 2013 Winter Quarter. During each interview, participants will be asked questions about their understanding of race, faculty experiences, and classroom teaching. Participants are also being asked for access to their completed course evaluations for the course being observed. Participation in this project is strictly voluntary.

At your earliest, reply to this email and indicate you're still available to participate. I would very much appreciate it. Your response is need by ____. Don't hesitate to contact me with questions, should you have them.

All the best,

Chayla Haynes
Doctoral Candidate
Higher Education Program

APPENDIX I: Informed Consent Form for Classroom Observations and Interviews

A Grounded Theory Study That Explores the Influence of Racial Consciousness on the Behaviors of White Faculty in the Classroom

You are invited to participate in a study that is exploring the influence of racial consciousness on the behaviors of White faculty in the classroom. This study is being conducted to fulfill the requirements of doctoral dissertation research being conducted by Chayla Haynes. In addition, results will be used to inform the field of higher education, faculty preparation programs, and Centers of Teaching and Learning of the ways in which classroom teaching can facilitate equitable educational outcomes among college students. Chayla Haynes can be reached by phone or email. The course instructor, Dr. Frank Tuitt, Associate Professor, Higher Education, is supervising this project.

Participation in this study can require your participation in both observations and interviews. During the 2012 Fall Quarter, each participant will take part in one 2-hour interview and asked to provide a copy of their teaching philosophy statement and 2013 Winter Quarter Course Syllabus. Some participants will be asked to continue their participation by taking part two classroom observations and one follow-up 2-hour interview during the 2013 Winter Quarter. During each interview, participants will be asked questions about their understanding of race, faculty experiences, and classroom teaching. Participants are also being asked for access to their completed course evaluations for the course being observed. Participation in this project is strictly voluntary. The risks associated with this project are minimal. If, however, you experience discomfort you may discontinue the observation and interview at any time. We respect your right to choose not to answer any questions that may make you feel uncomfortable. Refusal to participate or withdrawal from participation will involve no penalty or loss of benefits to which you are otherwise entitled.

Your responses will be identified by code number only and will be kept separate from information that could identify you. This is done to protect the confidentiality of your responses. Only the researcher will have access to your individual data and any reports generated as a result of this study will use only group averages, paraphrased wording, or text excerpts. However, should any information contained in this study be the subject of a court order or lawful subpoena, the University might not be able to avoid compliance with the order or subpoena. Although no questions in this interview address it, we are required by law to tell you that if information is revealed concerning suicide, homicide, or child abuse and neglect, it is required by law that this be reported to the proper authorities.

If you have any concerns or complaints about how you were treated during your participation in this study, please contact Institutional Review Board for the Protection of Human Subjects, Office of Research and Sponsored Programs.

You may keep this page for your records. Please sign below if you understand and agree to the above. If you do not understand any part of the above statement, please ask the researcher any questions you have.

I have read and understood the foregoing descriptions of the study called *A Grounded Theory Study that Explores the Influence of Racial Consciousness on the Behaviors of White Faculty in the Classroom.* I have asked for and received a satisfactory explanation of any language that I did not fully understand. I agree to participate in this study, permit my responses to be used by the researcher for the completion of their dissertation and future research, and I understand that I may withdraw my consent at any time. I have received a copy of this consent form.

Signature _____Date _____

_____ I agree to be audio taped during my interview.
_____ I do not agree to be audio taped during my interview.
_____ I agree to be video recorded during my classroom observation, if the researcher is unable to attend.
_____ I do not agree to be videotaped during my classroom observation, if the researcher is unable to attend.

Signature _____Date _____

_____ I would like a summary of the results of this study to be mailed to me at the following postal or email address:

APPENDIX J: Participant Information Sheet

What would your Pseudonym to be? _____

Please indicate your gender identity: _____

Would you identify your race as White: (yes or no)

How many years have you been teaching at the college level, please start counting from the 1st year following last degree earned? _____

What is your faculty status? _____

What is your faculty rank? _____

What classification of student is your primary demographic? _____

In which type of academic programs do you primarily teach in at the University?
_____STEM Programs (e.g., School of Engineering and Computer Science or Natural Sciences and Mathematics, and Social Sciences)
_____Social Science Programs (College of Education, School of Social Work, or Arts, Humanities and Social Sciences)

Describe your faculty training and preparation:

How do you define racial consciousness?

Describe your level of racial consciousness (e.g., high or low) and why.

APPENDIX K: Demographic Overview of Sample Participants

Denotes participants who continued on with participation in classroom observations and the subsequent follow-up interview

Participant # & Gender	R.C. (Base Level)	Faculty Behavior	Years Teaching /Faculty Rank/ Status	College/ School	C. Title	C. Type	Pedagogical Approach
*Participant 1 Male	High	Expansive	5 yrs. Lecturer Non-Tenure Track	Int'l Studies	The Global Economy	Req'd Core	
*Participant 2 Male	Low	Restrictive	22 yrs. Professor Tenured	Engineering & Computer Science	Game Design	Req'd Core	
Participant 3 Female	Low	Restrictive	6 yrs. Lecturer Non-Tenure Track	Natural Sciences	Calculus for Business/Social Sciences	Req'd Core	
Participant 4 Female	High	Expansive	6 yrs. Lecturer Non-Tenure Track	Arts, Humanities & Social Science	Advanced Writing & Research	Option within Req'd Core General Ed.	
*Participant 5 Female	Low	Restrictive	14 yrs. Associate Professor Tenured	Hospitality & Tourism Management	Human Capital in Hospitality	Req'd Core	Service Learning
Participant 6 Female	High	Expansive	16 yrs. Lecturer Non-Tenure Track	Business	Accounting & Decision Making	Required Core	
*Participant 7 Male	High	Expansive	26 yrs. Associate Professor Tenured	Arts, Humanities & Social Sciences	Science of Religion: A Study of Darwin	Option within Req'd Core General Ed.	Reacting to the Past Game

Participant 8 Female	High	Expansive	23 yrs. Associate Professor Tenured	Arts, Humanities & Social Sciences	French: Conversatio n & Comprehen sion	Req'd Core	Teaches in French
Participant 9 Male	Low	Restrictive	20 yrs. Professor in Residence Non- Tenure Track	Business	Intro to Business	Req'd Core	
Participant 10 Female	High	Expansive	9 yrs. Assistant Professor Tenure- Track	Arts, Humanities & Social Sciences	Social Anthropolo gy	Req'd Core	
*Participant 11 Male	Low	Restrictive	2 yrs. Lecturer Non- Tenured Track	Natural Sciences & Mathematic s	Geography	Req'd Core	
*Participant 12 Female	High	Expansive	16 yrs. Lecturer Non- Tenure Track	Business	Non- Governmen tal Orgs (NGOs)	Elective	

Note. R.C. is an abbreviation for racial consciousness and C. is an abbreviation for Course.

APPENDIX L: Informed Consent for Survey

The Influence of Identity on Faculty Behaviors in the Classroom
(BUILT INTO THE FIRST PAGE OF SURVEY)

You are invited to participate in a study that is exploring the influence of identity on faculty behaviors in the classroom. In addition, this study is being conducted to fulfill the requirements of doctoral dissertation research being conducted by Chayla Haynes. In addition, results will be used to inform the field of higher education, faculty preparation programs, and Centers of Teaching and Learning of the ways in which classroom teaching can facilitate equitable educational outcomes among college students. Chayla Haynes can be reached via phone or email. The course instructor, Dr. Frank Tuitt, Associate Professor, Higher Education is supervising this project.

Participation in this portion of the dissertation study should take about 15 minutes of your time and will involve responding to 12 questions (seven multiple-choice and five open-ended) about your faculty experience and classroom teaching. Participation in this project is strictly voluntary. The risks associated with this project are minimal. If, however, you experience discomfort you may discontinue the interview at any time. We respect your right to choose not to answer any questions that may make you feel uncomfortable. Refusal to participate or withdrawal from participation will involve no penalty or loss of benefits to which you are otherwise entitled.

Your responses will be identified by code number only and will be kept separate from information that could identify you. This is done to protect the confidentiality of your responses. Only the researcher will have access to your individual data and any reports generated as a result of this study will use only group averages, paraphrased wording, or text excerpts. However, should any information contained in this study be the subject of a court order or lawful subpoena, the University might not be able to avoid compliance with the order or subpoena. Although no questions in this interview address it, we are required by law to tell you that if information is revealed concerning suicide, homicide, or child abuse and neglect, it is required by law that this be reported to the proper authorities.

If you have any concerns or complaints about how you were treated during your participation in this study, please contact the Institutional Review Board for the Protection of Human Subjects, Office of Research and Sponsored Programs.

You may print and keep this page for your records. Please indicate below if you understand and agree to the above. Completion of this survey is your acknowledgement that you understand the above statement. If you do not understand any part of the above statement, please contact the researcher before completing this survey with any questions you have.

_____I have read and understood the foregoing descriptions of the study called *The Influence Identity on Faculty Behaviors in the Classroom.* I have asked for and received a satisfactory explanation of any language that I did not fully understand.

_____I agree to participate in this study recognizing that I may be contacted to participate in subsequent classroom observations (Winter Quarter 2013) and interviews (one in Fall Quarter 2012 and one in Winter Quarter 2013).

_____ I permit my responses to be used by the researcher for the completion of their dissertation and future research, and I understand that I may withdraw my consent at any time. I am aware of my right to print a copy of this consent form.

APPENDIX M: Interested Participant Response Form Included in Survey

for Completion by Respondents Who Meet Participant Criteria

Q1. Faculty's Information
(First Name, Last Name, and Email)

Q2. Please indicate your gender identity:
(Man, Woman, Transgender, or Gender Queer)

Q3. Please indicate your race:
(White, non-White, or International)

Q4. How many years have you been teaching at the college level, please start counting from the 1st year following last degree earned?
(1 or less, 2-5, 6-10, 11-15, or 16+)

Q4. What is your faculty status?
(Tenured, Non-tenure track appointment, Tenure track, or Non-tenure track adjunct)

Q5. What is your faculty rank?
(Full Professor (including Clinical and Research), Associate Professor (including Clinical and Research), Assistant Professor (including Clinical and Research), Lecturer, Adjunct, or Other)

Q6. What classification of student is your primary demographic?
(Undergraduate Students, Graduate Students, or Both)

Q7. In which type of academic School or College do you primarily teach in at the University? (a complete list will be provide)

Q8. Participants must be teaching a course at the University in the 2013 Winter Quarter. Please type the name of the course below:

Q9. Is this course:
(___a part of your program's core curriculum, ____an elective,___ other; include a text box)

APPENDIX N: Mapping Data Collection Components Table

Method	Construct(s) Measured	Evidence	Secondary research and its rudimentary *foundational question
Faculty Behaviors in the Classroom: An Open Ended Survey ***Primary Form of Recruitment: Researcher to use participant criteria to identify 12 participants. ****If unable to identify 12 participants, 2nd attempt at recruitment will be instituted.	Racial consciousness (i.e., issues of equity, race, and privilege) and faculty behaviors (i.e., course design and instruction)	• Allows the voices of the participants to remain intact and unfiltered, • Provides a platform for the participants to describe what influences their pedagogical choices and illustrations of their classroom experiences, • Creates a means for researcher to analyze their data through evaluations of terminology and missing or present concepts	What influence does a faculty member's racial consciousness (i.e., issues of equity, race, and privilege) have on his/her behaviors in the classroom?
Initial Interview	• Race (context, effects, assumptions, their positionality/values/life experience) • Consciousness and influence of race on their faculty behaviors (perceptions of students, perceptions from students, etc.), research interest, expectations of academy • Pedagogical choices that influenced their construction of the course and a summary of their goals for the class.	• Allows researcher to evaluate the participants' level of understanding of the constructs being measured, based upon their ability to respond to questions with some complexity and clear examples, • Provides a platform for the participants to describe what influences their pedagogical choices. • Additionally given the nature of the questions, the participants' responses can indicate their level of self-knowledge or awareness, as well as their comfort level with the subject matter.	What factors (e.g., personal experiences, professional experiences, training, relationships, etc.) contribute to a White person's ability/inability to grapple with the complexities of race *How does one's ability/inability to grapple with race inform their classroom experience?

| Observations | • Faculty member's level of racial consciousness

• Racial consciousness (i.e., issues of equity, race, and privilege) and its influence on his/her faculty behaviors (i.e., course design and instruction) | • Provide researcher with insight as to whether and how his/her faculty behaviors reflect his/her commitment to diversity,
• How the participant contextualizes and explores issues of race and racial consciousness in his/her classrooms,
• How his/her course components are operationalized (e.g., outcomes, objectives, assignments, supplemental materials),
• What influences his/her pedagogical choices, and
• How he/she manages his/her classroom dynamics. | What impact does racial consciousness (i.e., issues of equity, race, and privilege) have on the behaviors of White faculty in the classroom?

How does the faculty member understand and describe white self-interest.

What influence does a system of higher education that privileges whiteness have on the development of racial consciousness among White faculty?

How are faculty behaviors that reflect both restrictive and expansive views of equality manifested in the classrooms of White faculty? |

Second-Round Interviews	• Racial consciousness (i.e., issues of equity, race, and privilege) and its influence on their faculty behaviors (i.e., course design and instruction)	• Isolate the factors that influence the faculty member's pedagogical choices, • Evaluate his/her ability to grapple with the complexities of race (his/hers and the students), • Assess his/her level of comfort with and desire to explore issues of whiteness (e.g., power, privilege, etc.), and • Check for consistency between the faculty member's espoused commitment to diversity and reflections of it in his/her faculty behaviors.	What influence does the faculty member's racial consciousness have on his/her behaviors? How does the faculty member describe white self-interest? What influence does a system of higher education that privileges whiteness have on the development of racial consciousness among White faculty?
Document Analysis: Participant Information Sheet	• Collects and maintains faculty and demographic information • Asks participant to define and describe the complexities of race, along with his/her racial consciousness.	• Word usages and/or the absence of key context or concepts • Voices of the participant remain intact and unfiltered	*How does the participant conceptualize race and its effects? *How does the participant describe his/her faculty preparation?
Document Analysis: Syllabus	• Evaluate levels of consistency between his/her intentions (i.e., constructions measured in initial interview) and his/her course construction, • How race is centered in the	• Presence of various academic policies • Expectations for student involvement/contribu-tions • Course description/learning outcomes/text/assignm ents	*How is race/racial consciousness contextualized and explored? *How is the racial consciousness of the faculty member being manifested

	• The faculty member's value for diversity, and the relevance of race in his/her respective field and program.		through the construction of this syllabus? *What is valued, absent, being learned/studied? How are faculty behaviors that reflect both restrictive and expansive views of equality manifested in the classrooms of White faculty?
Document Analysis: Teaching Philosophy	• Self-described approach to and value for teaching • Illustrations of what informs his/her teaching	• Word usages and/or the absence of key context or concepts • Voices of the participant remain intact an unfiltered	What influence does a faculty member's racial consciousness (i.e., issues of equity, race, and privilege) have on his/her behaviors in the classroom? How are faculty behaviors that reflect both restrictive and expansive views of equality manifested in the classrooms of White faculty?
Document Analysis: Course Evaluations	• Student's classroom experience • Student's evaluation of faculty member's classroom behaviors	• Illustration of student's experiences in the classroom • Word usages and/or the absence of key context or concepts • Voices of the participant remain intact an unfiltered	*How did student experience the course? What impact do White faculty believe their behaviors in the classroom have on the educational

| | | | outcomes of racially minoritized students?

How are faculty behaviors that reflect both restrictive and expansive views of equality manifested in the classrooms of White faculty? |
|---|---|---|---|

APPENDIX O: Emergent Themes: An Analysis of the Survey Discourse

Theme	Discourse Analysis
Factors that influence course design/teaching	• <u>Most</u> identified this as the 1st priority: subject matter, learning outcomes, student demographics (major, minors, requirement/elective, student classification), and class size/room layout • <u>Some</u> identified this as the 2nd priority: making the class engaging and meaningful for students (i.e., creative assignments, inclusion of diverse perspectives in content, supporting varying learning styles, making students part of the process) • <u>Few</u> identified this as the 3rd priority: promoting deeper understandings of difference (i.e., fostering sympathetic imagination, conveying the restraints of monolingual-ism, and critiquing Western context (White privileged and American)
Role faculty play in promoting equitable educational outcomes among students based on race	• <u>Most</u> said: At minimum, Do No Harm, Celebrate/recognize the alternative cultural holidays • <u>Some</u> said: We need to be conscious, vigilant, and constantly reevaluating; engage in self-reflection, illuminate structural inequalities, and act upon our new awareness • <u>Few</u> said: In reality, these factors are outside of my control, though I try to let students know discrimination isn't going to be tolerated. • <u>Even Fewer</u> said: At least make an attempt to be race-blind
If issues of race and racism explored in classroom	• <u>Most</u> said: Not directly or at all, falls outside of course curriculum • <u>Few</u> said: Only in ways that overlap with the course curriculum; more an emphasis on privilege and prejudice • <u>Even fewer</u> said: All of the time; emphasis on privilege, disparities, and dominant hegemonic notions
Influence that the faculty member's race has on student's perceptions of him/her, and Whether an attempt is made to moderate those effects	• <u>Most</u> said: I am not sure, I don't know. • <u>Some</u> said: I am seen as a mom figure (race, age, and gender); I don't try to moderate these effects. • <u>Few</u> said: My race feeds into perceptions of being normal, an academic, an ally, or reputable; I mind my language and examples I use in class to moderate

Influence that students' race has on his/her classroom teaching	• <u>Most</u> said: I try not to let it. Though I do notice when the class is not racially diverse. • <u>Some</u> said: Not at all; I don't expect students to represent their race; I foreground pluralism, students of color feel permitted to explore topics of relevance to them. • <u>Few</u> said: Big time, I am lost if the class is all White, in all ways—my pedagogy, classroom dynamic, and course content. • <u>Even fewer</u> said: In an ideal world, it should not have influence.

APPENDIX P: Initial Interview Protocol

Twelve individuals that meet the participant criteria (i.e., White, undergraduate full time, tenured or tenure-track faculty, with varying faculty statuses, men and women desired, that teach core and elective—race and non-race based—courses) will be invited to participate in the study via email. All other respondents will be thanked for their willingness to participate and notified via email that the maximum number of participants has been reached for the study.

Before the start of the Initial Interview, the informed consent form will be distributed, and the signed copy will be collected from each participant. Each participant will also be asked to choose a pseudonym and complete a Participant Information Sheet and return it to me.

Next, participants will be reminded that throughout the interview and reporting the findings, they will be referred to by their pseudonym to maintain their confidentiality.

Turn on recorder and state:

I'm Chayla Haynes, it is (time and date) and this my initial participant interview with (insert pseudonym here). Throughout the course of this interview and in my results, I will be referring to you by the pseudonym you chose. The consent form that you signed and have a copy of gives me your permission to record our discussion, so that I can consult it later for my dissertation and future research. Once this research is complete, I will write my dissertation, which will be maintained by the University. Your name and any identifying information, including your course title/number, will not appear in my research, only your pseudonym and/or brief summary of the course description. Since you will not be able to be identified after today, I encourage you to be as honest as you like. Within two weeks of this interview, a full transcript will be available. If you would like to review it, please let me know. I am happy to provide a copy, should you have any feedback or comments to add.

The next phase of my research will involve observations and interviews to commence in the 2013 Winter Quarter. You will be notified before the start of the Winter Quarter if you are selected to participate in observations and a subsequent follow-up interview. If selected, I will be following up with participants to verify their classroom location and secure a copy of their syllabus, if it has not already been provided.

Do you have any questions?

Let's get started.

APPENDIX Q: Initial Interview Guiding Questions

1. Tell me about your teaching experience?
    a. What made you pursue it?
    b. What keeps you engaged in it?
    c. Has it changed you? How so?

2. Describe the role and responsibility of a faculty member in the classroom?
    a. What experiences shaped your understanding of each?
    b. Have they changed over time?
        i. What experiences precipitated their change?

3. How did your faculty training prepare you for your role and responsibility as a faculty member?

4. What is your teaching philosophy?
    a. What has shaped it?
    b. How if at all has it changed over time?

5. How is your teaching philosophy reflected in your course design and approach to instruction?

6. What types of pedagogical frameworks inform your approach to teaching?

7. What factors most influence how you approached the design of this course and your classroom teaching?
    a. Are these factors specific to this course or do they depend on the type of course you are teaching? If so, please provide an illustration.

8. What are your research interests?

9. Please share how and where you grew up.

10. How do you identify racially?
    a. How did you come to understand that you are White?

11. What is your understanding of race as it is contextualized in the US?
    a. Describe the experience (or set of experiences) that helped you arrive at that understanding?
    b. How, if at all, has it changed over time?
    c. Is that definition applicable to all racial identity groups or just your own?

12. How, if at all, has being White shaped your life experiences (e.g., personal relationships, life choices, educational experiences/pathway, belief system, values, self-standards/expectations, etc.)?

13. Do issues of race and/or racism present themselves in your life (civic service/engagement, parenting, religious activities, etc.) outside of the academy?
    a. If yes, how so?
    b. If no, then why not?

14. What effects has race and racism had on the institution of higher education as it relates to academic persistence?
    a. On the experiences of students of color?
    b. On the experiences of White students?
    c. On your experience as a faculty member?

15. How are issues of race and racism (including but not limited to: power and privilege) explored in your classroom?
    a. Why are these issues relevant to your course and program's curriculum?
        i. How important is it that faculty engage students in thinking critically about these issues?
        ii. How should faculty respond to individuals who believe that these issues are only relevant to courses about diversity?
    b. How important do these issues become in a course where the students are mostly White?

16. In what ways might your race influences how your students' perceive you?
    a. Do you think that perception is different for your students who are White verses students who are racial minorities? Why or why not?
    b. How, might, do you attempt to moderate the effects of those perceptions?

17. To what extent is the institution of higher education, and by extension its faculty, responsible for promoting social change as it relates to equity and racial equality?
    a. What role do you play?
        i. Can you identity some tangible educational outcomes that faculty can contribute toward in relation to this?

APPENDIX R: Recruitment Email to Participants Selected for Classroom

Observations and Follow-up Interview

Hello:

I hope this email finds you well. Data collection for my study has been going smoothly and your participation has been much appreciated. As noted in the informed consent form, a subset of my participants would be asked to participate in classroom observations and a follow-up interview. I am writing to invite you to continue in the study. I would like to attend your class again on ___ and ___. Can we schedule a follow-up interview during the week of ___ and ___; I'd like them to follow the observation(s).

Again, your participation has truly been appreciated. Should you have additional questions or needs, don't hesitate to let me know.

All the best,

Chayla Haynes
Doctoral Candidate
Higher Education Program

APPENDIX S: Observation Protocol

Context: Four-six participants with varying levels of racial consciousness will be invited to participate in classroom observations in the 2013 Winter Quarter.

Remind participants of the informed consent that they signed and provide them a copy, if needed.

Next, I will inform the participant that in my observation and field notes they will be referred to by their pseudonym. Individual students will not be noted in my observation notes by name, but may be referenced by race and gender.

The faculty member (i.e., the participant) can elect when and how to disclose to the class that they are participating in a research study on faculty behaviors in the classroom. Though, I will encourage that the following language be used in discussing this with their class:

> "My commitment to teaching and learning extends beyond this classroom. As such, I have elected to participate in a research study that aims to examine the influence of faculty behaviors in the classroom on the educational outcomes of students. Chayla Haynes, a doctoral student, is conducting this research and will be observing our class. She will be sitting in on several occasions to observe me, but will not be participating in the class. I also agreed to let Chayla record the class, if she is unable to make it one day. I assure you this will not be a disruption to our learning process. Should you have questions, please don't hesitate to let me know. I am happy to address them and provide any information that you may need. My participation in the research study does not supersede your class experience, so you are encouraged to let me know if you have any questions or concerns."

During each observation, I intend to seat myself in the rear of the classroom and apart from the students. My location in the classroom can be changed, if the faculty member believes that it is obtrusive to their lesson plan or classroom dynamic. I will use a laptop, note pad, and writing utensils to take detailed notes of my observations. In the event that the faculty member distributes handouts or materials in class that are pertinent to the research study, I reserve the right to ask the faculty member for a copy to use for my data analysis.

After each observation, I will check-in via email with the faculty member to verify the next observation date and see if they have any additional needs.

APPENDIX T: Follow-Up Interview Protocol

Context: Four-six participants with varying levels of racial consciousness will be invited to participate in one additional interview in the 2013 Winter Quarter, which will last no more than 2 hours. This final interview will follow the last of the classroom observations.

This final interview will focus primarily on how they understand issues of race and racism, including but not limited to: power and privilege, with intent to better understand how their consciousness of race influences their faculty behaviors in the classroom.

I will remind participants of the Informed Consent Form that they signed and provide them with a copy for their review. Then indicate that throughout the interview and in writing my findings, I will refer to them by their pseudonym to maintain their confidentiality.

At each of the remaining interviews, I will turn on recorder and state:

I'm Chayla Haynes, it is (time and date) and this is my final participant interview with (insert pseudonym here). Throughout the course of this interview and in my results, I will be referring to you by the pseudonym you chose. The consent form that you signed and have a copy of gives me your permission to record our discussion, so that I can consult it later for my dissertation and future research. Once my research is complete, I will write my dissertation, which will be maintained by the University. Your name and any identifying information, including your course title/number, will not appear in my research, only your pseudonym and/or brief summary of the course description. Since you will not be able to be identified after today, I encourage you to be as honest as you like. Within two weeks of this interview, a full transcript will be available. If you would like to review it, please let me know. I am happy to provide a copy, should you have any feedback or comments to add.

Do you have any questions?

Let's get started.

APPENDIX U: Follow-Up Interview Guiding Questions

1. What is your most salient social identity (race, gender, religious, ability, etc.) and why?
   a. How has that identity been developed?
   b. In what ways is that identity been engaged (in faculty life, family life, community/volunteerism, social activities, etc.)?

2. How does your positionality (e.g., worldview, assumptions, upbringing, background, values) influence your faculty behaviors in the classroom?
   a. How does being White inform your understanding of your positionality?

3. In what ways does your students' race influence your classroom teaching?
   a. If not at all, why not?
   b. If so, how has a student's race influenced how you perceive them (e.g., their ability, limitations, social standing, credibility, interest, etc.)?

4. How would you describe your value for diversity and inclusion and how are they reflected in your course design and approach to instruction?
   a. Why or why not?
   b. If yes, then how so?
   c. Was this explored in your training or faculty preparation?

5. How are assumptions about race or racism that might be overlooked or reinforced in the classroom (in either classroom discourse, faculty/student behavior, or in course materials) confronted in your classroom?
   a. Should they be?
   b. When they do arise, do you feel comfortable intervening? Why or why not?
      i. How has your training or faculty preparation equipped you to handle these situations?
   c. Can and should faculty be accountable to their students' emotional well-

      being?

6. How are the effects of privilege and power moderated in your classroom?
   a. Specifically that which is inherent within your position as faculty member and that which results from being born White (for the faculty member and the White students)

7. How would racially minoritized students describe their experiences in your class?
   a. How would White students?

8. When you evaluate how learning is facilitated in your classroom, who or whom is at the center of your efforts?
   b. Why? In your response please provide examples.
   c. How, if at all, are you included in that process?

9. How are students' experiences included in your classroom?

APPENDIX V: Summary of Constant Comparative Method of Data

Collection and Analysis

Mode of Data Collection	Approach to Data Analysis
Survey Data	1st-Cycle Coding (Line-by-Line) • Aided in development of theoretical sensitivity to concepts under study and formulation of ideal types (citation)
Initial Interview Data (Transcripts)	1st-Cycle Coding (Line-by-Line): <u>350 Codes</u> 2nd-Cycle Coding (Focused): Code categories begin to emerge • Imposed Theoretical Sampling to narrow sample from 12 to 6
Observation Data (Field Notes/Analytic Memos)	1st-Cycle Coding (Line-by-Line): Few new codes emerged 2nd -Cycle Coding (Focused): Code categories began to solidify • Posed structural questions for future and further investigation and created rich descriptions of codes, exclusionary/inclusionary boundaries for code families, and isolated specific quotes.
Follow-up Interview Data (Transcripts) o *Document Analysis (Syllabi and Teaching Philosophy Statement)*	1st-Cycle Coding (Line-by-Line): No new codes were emerged 2nd-Cycle Coding (Focused): Code categories began to reach theoretical saturation o *2nd-Cycle Coding (Focused) Continued: Code categories expand and continue to be refined, culminating at <u>41 saturated code categories</u>* 3rd-Cycle Coding (Theoretical): <u>3 themes</u> emerged (i.e., White Self-Interests, Racial

	Consciousness, and Faculty Behavior) and theoretical saturation was achieved; characteristics, interconnections, and impact of each is understood and thoroughly explains phenomena under study.

APPENDIX W: Second-Cycle, Focused Code Categories

	2nd Cycle Code Category (Focus Code)	3rd Cycle Category (Theoretical)
1	Code Category: What Keeps Theme Engaged/Benefits	Behaviors
2	Code Category: Learning is two dimensional/Students contribute to my learning	Behaviors: Expansive
3	Code Category: Close alignment between responsibility of faculty and the believed role of HE in facilitating social change	Behaviors: Expansive
4	All disciplines have race implications	Behaviors: Expansive
5	Focus is on the systemic	Behaviors: Expansive
6	Code Category: Discomfort with Feeling Vulnerable in the Classroom	Behaviors: Restrictive
7	Code Category: Focus is on the individual	Behaviors: Restrictive
8	Code Category: Complexities of Power/Privilege valued but not addressed	Behaviors: Restrictive
9	Code Category: Awareness of, but limited (or no) complex understanding of the impact of Power (privilege) associated with exploring/addressing issues of race (racism)	Behaviors: Restrictive
10	Code Category: Greater Reliance on racially minoritized students when addressing/exploring issues of race/power/diversity/privilege in class	Behaviors: Restrictive
11	Code Category: Learning is one dimensional; belonging to the students	Behaviors: Restrictive
12	Code Category: Entry Point Into Discourse on Difference/Power/Privilege	Consciousness
13	Code Category: White is What Others Are Not	Consciousness
14	Code Category: I am not White, I am…	Consciousness
15	Code Category: I'm not as White as I look	Consciousness

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16	Code Category: Impact of a High Level of Racial Consciousness	Consciousness: High
17	Recognize the Privilege of Being Born White	Consciousness: High
18	Race and Its Effects are Endemic (Entrenched)	Consciousness: High
19	Addressing Matters of Race (Power) Require Nuanced/Immediate (Explicit) Responses	Consciousness: High
20	Code Category: Race is Narrowly Defined	Consciousness: Low
21	Code Category: Race and Its Effects, Though Problematic, Will Continue to Evolve Over Time	Consciousness: Low
22	Code Category: Desire to Not Place Value on Race	Consciousness: Low
23	Code Category: Little to No Recognition of Privilege in Being Born White	Consciousness: Low
24	Code Category: Fear of Being Called Racist	Consciousness: Low
25	Code Category: Limited or Little Recognition of Operation of Power/Privilege in HE	Consciousness: Low
26	Code Category: Impact of a Low Level of Racial Consciousness	Consciousness: Low
27	Code Category: Race is Harmful	Consciousness: Low
28	Code Category: Route to Teaching Not Intended	Discussion Implications
29	Code Category: Wasn't Taught How to Teach	Discussion Implications
30	Code Category: Critique of the Profession (Professorate)	Discussion Implications
31	Code Category: Expectations of the Profession (Professorate)	Discussion Implications
32	Code Category: Student's Expectations of Professors	Discussion Implications
33	Code Category: Responsibility of Professor	Discussion Implications
34	Code Category: Role of Professor	Discussion Implications

35	Code Category: Role/Responsibility of Faculty Learned, Not Taught	Discussion Implications
36	Code Category: Teaching Philosophy Values/Aims	Discussion Implications
37	Code Category: Power Associated with Faculty Position	White Self-Interests
38	Code Category: Privilege/Misappropriation/Impact of Academic Freedom	White Self-Interests
39	Code Category: Describing/Defining White Self-interest	White Self-Interests
40	Code Category: Lesser Pre-occupation With Preserving White Self-Interest	White Self-Interests: High Consciousness
41	Code Category: Greater Pre-Occupation With Preserving White Self-Interests	White Self-Interests: Low Consciousness

APPENDIX X: Focused Code Category: *I am not White, I am...*

<u>Inclusion and Exclusionary Bounds:</u>
Codes in this category describe desires participants had to disassociate with what being White means (or has meant). Being White is associated with being elitist, conservative, exclusive, or even racist at times requiring a loss to insider status.

Direct Quote from Transcript	First Cycle Code
I want to be progressive.	Preferred characterization
I just feel more comfortable with laborers (house keepers). So, that probably does come out somewhat because even though I am from this upper class, my loyalties and sympathies lie with the working dogs in a way, who are there 40 hours a week doing this monotonous routine jobs for really low money.	One of you
I am also seen as a bleeding heart liberal.	Traitor (an outsider) *No longer able to maintain insider status (assigned by other Whites)
And I think about it [race], not just idealistically but with the [context of] history and slavery and everything. And say, ok this is where we have come from. But even with all of that, it still doesn't make sense to me. So yeah, part of it is me honestly trying to live in the way that I think reality should be and that's my idealism. But, the other part is this befuddlement in that it has come to the point that it has.	Idealist
I am sure when my students go home for Thanksgiving and tell their parents what they have learned; their parents say what do you got there a communist for a professor (laughter). I joke around a say, I am sure you parents probably do think I am a communist, along we a few other people on campus. But, it has nothing to do with communism but everything to do with justice	Communist (no longer able to maintain insider status—psychological wage in jeopardy) *Does this reflect lesser pre occupation with preserving white self-interests? (structural question)*

APPENDIX Y: Focused Code Category: *White is what others are not…*

<u>Inclusion and Exclusionary Bounds:</u>
Codes in this category describe how the participant came to understand that he/she is White or/and what it means to be raced. Race or alternative lived experiences (ways of knowing) did not exist for participant until an actual encounter with the Other.

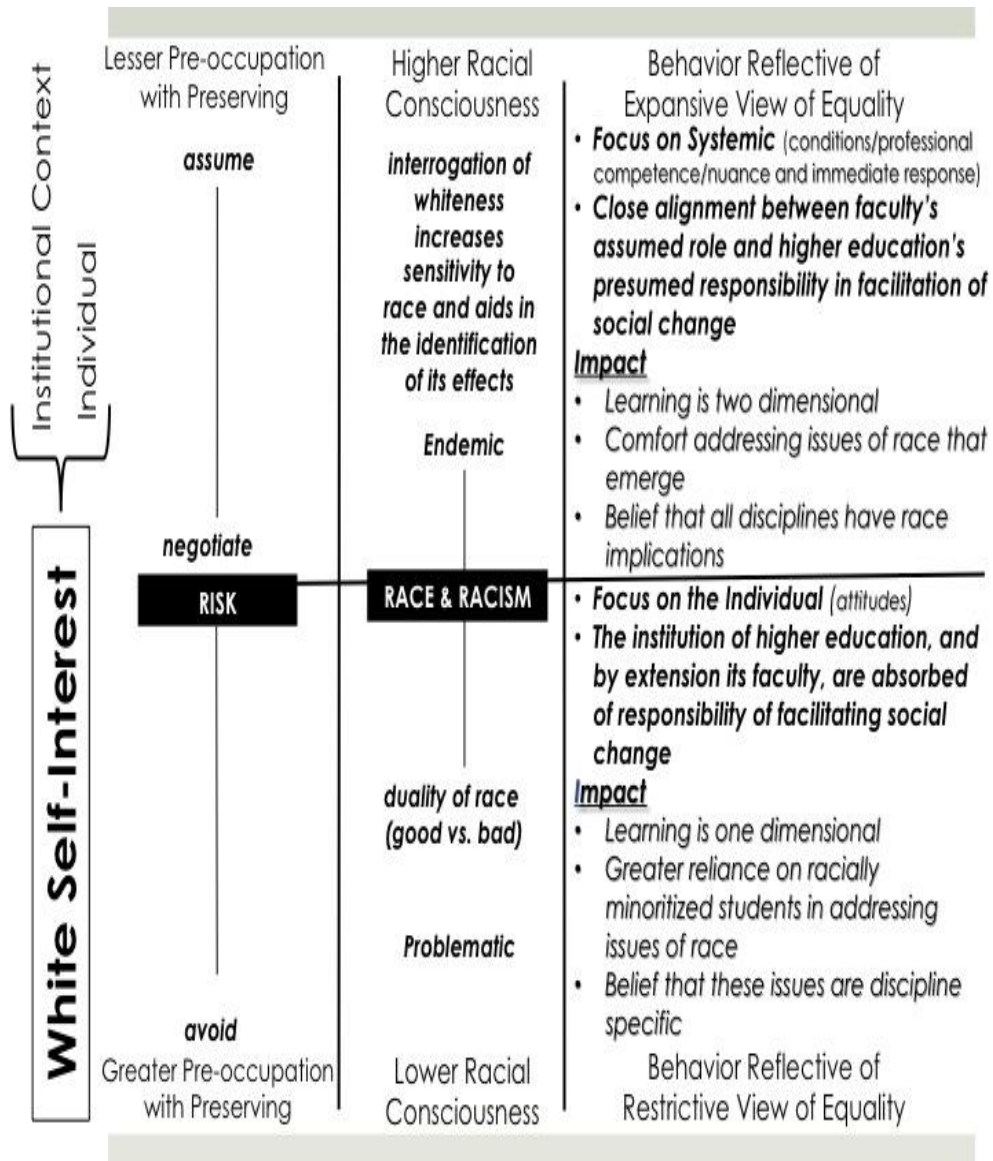| Direct Quote	First Cycle Code
Where I grew up everybody was White. There was no other color. There were only White people. So, I suppose I didn't think about it when I was little.	White is normal
In high school, there were some African American students. There were no Latinos. They weren't even on the radar.	*Othering* Encounters framed understandings
My understanding of race…well it exists. That we are recognizing, first of all that Latinos exist. Latinos didn't exist for me when I was growing up. I don't know if they just didn't live in my area.	Out of sight, out of mind, t*hey* didn't exist
But, there was still this reaction I had that these [black] children were dirty, and I was going to get dirty to.	White is what is clean and good; better to distance and to disassociate
I grew up in a White context. But, I have also attempted to overcome that because I don't think that is the way the world is. I self-consciously tried to make inclusive and diverse	Grew up in a white context is a struggle to overcome

Appendix Z: Theoretical Code Category Map

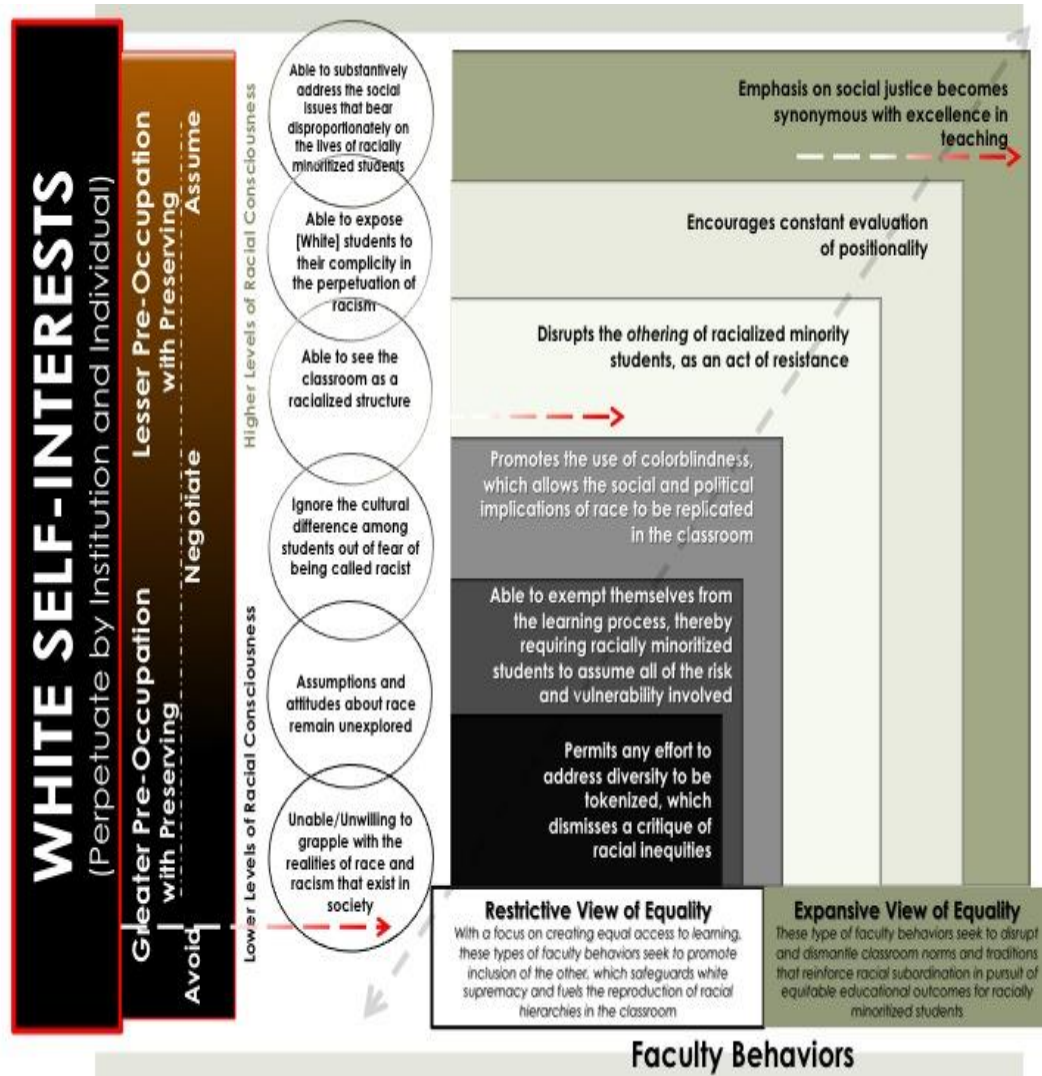| Theoretical Coding (Emergent Themes 3rd Cycle Codes)	Focused Code Categories (that map 3rd Cycle Codes)	Explicit Explanation Derived Directly From Data
Race Consciousness _Focused Code Categories that Conceptualized Theme_ • Identity formation and racial consciousness not mutually exclusive • Entry point into discourse on difference/power/ privilege • White is what others are not • I am not White, I am… • I'm not as White as I look		
(High Racial Consciousness)	• Race and its effects are not endemic • Recognize the privilege in being born White ○ Addressing matters of race (power) requires nuanced responses	• Interrogation of privilege increases sensitivity to race and aids in the identification of its effects

(Low Racial Consciousness)	• Race is narrowly defined
	   ○ Little to no recognition of privilege in being born White
	• Race is harmful
	   ○ Desire to not place value
		• Duality of race (moral dualism conflict between good vs. evil)

	on race
	   ○ Fear of being called racist
	• Race and its effects, though problematic, will continue to evolve over time
	   ○ Limited or little recognition of operation of power/privilege in higher education	

White Self-Interests *Focused Code Categories that Conceptualized Theme* • White supremacy (privilege, normalcy, advantage, etc.) is embedded (institutional context) that is being reinforced by the individual (embodiment of whiteness) • Privilege/misappropriation/impact of academic freedom • Power within faculty position • Describing/defining white self-interests ○ Element of risks		
(High Racial Consciousness)	• Lesser pre-occupation with preserving white self-interests	• White faculty, in response, tend to negotiate the associated risks
(Low Racial Consciousness)	• Greater pre-occupation with preserving white self-interests	• White faculty, in response, tend to avoid the associated risks

Faculty Behavior • Either expansive or restrictive • Each corresponding to a particular level of racial consciousness		• Racial consciousness and faculty behavior inextricably linked. • Faculty behavior appears susceptible to white self-interests.

(High Racial Consciousness)	• Expansive [Impact]
	   o Focus is on the systemic
	   o Learning is two dimensional
		• Close alignment between believed responsibility of higher education and faculty member's assumed role in the facilitation of social change.
		• Belief that all disciples have race implications

(Low Racial Consciousness)	• Restrictive [Impact]
	   o Focus is on individual
	   o Learning is one dimensional, belonging to students
	   o Greater reliance on racially minoritized students in classroom, when exploring issues of race/power/ diversity/ privilege
	   o Being vulnerable in the
		• Belief that explorations of race/racism (power/privilege) belong elsewhere
		• Institution of higher education, and its faculty, held less accountable/or absolved of accountability, for the facilitation of social change

	classroom is uncomfort-able	

APPENDIX AA: Emergent Themes and Their Interdependence

APPENDIX BB: Racial Consciousness' Influence on the Behaviors of White Faculty in the Classroom: A Substantive Theory

Note. Developed by C. Haynes, 2013.