

THREE TEARS FOR THE RED, WHITE, AND BLUE

THREE TEARS FOR THE RED, WHITE, AND BLUE:
SELF-REALIZATION OF RACIAL IDENTITY AS A
HIGHER EDUCATION ADMINISTRATOR

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Doctor of Philosophy

by

MICHAEL KATEMAN

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The undersigned, appointed by the dean of the Graduate School, have examined the dissertation entitled

THREE TEARS FOR THE RED, WHITE AND BLUE:
SELF-REALIZATION OF RACIAL IDENTITY AS A
HIGHER EDUCATION ADMINISTRATOR

presented by Michael Kateman,

a candidate for the degree of doctor of philosophy,

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THREE TEARS FOR THE RED, WHITE, AND BLUE

DEDICATION

I dedicate my dissertation to one nation under God,

indivisible, with liberty and justice for all,

and to

Samuel Alfred Beadle, Esq.

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Chapter 1: Introduction

All men [and women] are created equal. *Declaration of Independence*

The land of the free and the home of the brave. *Star Spangled Banner*

With liberty and justice for all. *Pledge of Allegiance*

For as long as I can remember, I have been a patriotic person. I love my country, the United States of America, and the principles for which it stands. At Blackwater Elementary School, I was the first student to stand up each morning to recite the Pledge of Allegiance, proudly placing my right hand over my heart. In my childhood bedroom, I hung portraits of George Washington and Abraham Lincoln above my desk, and I kept the Betsy Ross flag and Declaration of Independence on display. Early on, I could recite the preamble, “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness” (1776).

I was bullied during my boyhood, so I held firmly to my belief that God created all of us equal, that no one was better than anyone else. All of this was challenged on a cold February night in 2014 at the corner of Conley Avenue and South 6th Street in Columbia, Missouri. I am a White male and, at the time, was a brand new doctoral student about to turn 51 years old with more than a quarter century of experience in higher education administration. My educational leadership professor, who is Black and more than a decade my junior, asked me two compelling questions as we walked to a parking garage after class:

- How can you love your country and be patriotic when it allowed by law chattel slavery?

- Would you trade places with a Black man?

My life was changed forever in that moment.

This research study evolved from that moment with my professor. The study uses scholarly personal narrative to examine leadership in higher education. It explores the self-realization of my White racial identity, specifically the liminal space (a) between the acknowledgement of racial injustice and support for its elimination and (b) between support for its elimination and empathetic understanding of racial injustice. These liminal spaces require separate examination because my self-realization of each space did not progress together nor at the same pace. More broadly, this research study examines how higher education leaders can use the interrogation and acceptance of their own racial identity to help eliminate racial injustice, more empathetically understand the need for its elimination, and apply racial identity reconciliation to their administrative work.

This chapter begins with a discussion of historical and recent racial tensions that have impacted the institution in which I have served as a higher education leader. The chapter then describes the problem statement, purpose, research questions, methods, and limitations of this dissertation closing with a definition of key terms. This study focuses on a Black-White racial context based on the questions asked by my educational leadership professor. However, oppression and injustice affect many others minoritized groups.

Racial Tensions at the University of Missouri

On August 9, 2014, 119 miles from Columbia, Missouri, on Canfield Drive in Ferguson, Missouri, Michael Brown, an African American teenager, was shot and killed by Darren Wilson, a White police officer. Stewart and Bryan (2016) said this incident and

the protests, riots, and rhetoric that followed created a deeper Black-White racial divide in the United States. Citing the killings of numerous African American men and women by White police officers in recent years and the murder of African American teenager Trayvon Martin in 2012, Gafney (2017) argues that, as a Black, female Biblical scholar, Brown's death heightened her understanding of "the utter disregard for Black lives shared broadly in this country" (p. 205). She asserts the narrative that presented Brown as a monster and a demon, along with the length of time his corpse lay in the street following his death, "deeply underscored the degree to which the very humanity of Black folk is doubted and denied as a matter of course by individuals and institutions in our social and civil frameworks" (p. 205).

As residents in Ferguson began to protest and riot, Cuenca and Nichols (2014) argue this Missouri city became a national symbol for racial unrest and the increasing distrust of police officers' treatment of individuals in the Black community. Amidst conflicting witness testimonies and evidence, Wilson was not indicted by the grand jury on any charges, and Ferguson erupted again with protests and riots. The chaos that ensued underscored the racial tensions and divide not only in Ferguson but across the nation (Cuenca & Nichols, 2014; Gafney, 2017). That racial tension and divide made its way to the University of Missouri-Columbia (MU or Mizzou) campus. Black student leaders perceived a reluctance on the part of Mizzou Chancellor Bowen Loftin to hold open forums to discuss the events taking place in Ferguson and around the country. Once the forums took place, Loftin was criticized for not being engaged and tweeting about the events rather than listening to students (M. Little, personal communication, Oct. 30, 2015; Miller, 2015).

Historical Context for Missouri and Its University

The racial tension and divide were not new to the University nor to Missouri by 2014. Both have a complicated and conflicted relationship with slavery, Black-White race relations, and racial injustice. Missouri was admitted to the Union on August 10, 1821, based on The Missouri Compromise, legislation passed by the 16th United States Congress on May 8, 1820. It provided for the admission of Maine as a free-soil state along with Missouri as a slave state to maintain the balance of power between North and South. Additionally, as part of the compromise, slavery was prohibited North of the 36°30' parallel, excluding Missouri (Missouri Compromise, 1820).

Less than 2 decades later, in 1839, the University of Missouri was founded in Columbia. James S. Rollins, a Columbia lawyer, politician, and slave owner, was honored in 1872 as the University's father at a ceremony celebrating his more than 3 decades of support and service (Webner, 2014). Rollins was first elected to the Missouri State Legislature as a representative in 1838 and sponsored a bill to establish a state university in whichever county could raise the most money for its construction (Olson & Olson, 1988). He then led a campaign in Columbia's Boone County that raised \$117,000 for the University from 872 donors; \$61,000 of the total came from 384 donors who were slaveholders (Webner, 2014). He was re-elected to the state legislature in 1840, 1846, and 1854. During that time, he led multiple efforts to pass legislation providing funding for the university (Olson & Olson, 1988; Priddy, 1982). From 1860 to 1864, he served in the U.S. Congress. He opposed the expansion of slavery in new states, yet owned 34 slaves in Columbia at the time (Webner, 2014). Rollins initially voted against the 13th Amendment to abolish slavery, but ultimately changed his vote at the request of President

Abraham Lincoln. When he spoke before the U.S. House of Representative on the topic, he explained that preserving the Union and ending the war were his reasons, not ending slavery (Olson & Olson, 1988; Priddy, 1982; Webner, 2014). He returned to Missouri state politics in 1866 when he was again elected as a state representative and then as a state senator in 1868. During his tenure, he wrote, introduced, and worked to pass several pieces of legislation to help financially stabilize the University. Rollins served as president of the University's Board of Curators from 1869 to 1886 (Olson & Olson, 1988).

The first 2 presidents of the University of Missouri were slave owners. John Hiram Lathrop was the University's first president, serving from 1841 to 1849. On January 4, 1865, he signed a statement freeing his slave, Elijah, a 48-year-old man (Lathrop, 1865). James Shannon served as the University of Missouri's second president from 1850 to 1856 and was vehemently opposed to the abolition movement (Olson & Olson, 1988). During his presidency, two of his slaves were janitors for the University (Webner, 2014).

Just as the University's administrators played roles in slavery's continuation in the 1800s, so too did Missouri itself. In 1846, Dred Scott, an enslaved man from Missouri, sued his owner, Irene Emerson, for his freedom in the St. Louis Circuit Court. Scott's case was based on Missouri precedent dating back to 1824 upholding the "once free, always free" doctrine, where slaves who were emancipated through prolonged residence in free states and/or territories would remain free when returned to Missouri. Scott and his wife, Harriet, lived for 2 years in the free state of Illinois and the Wisconsin territory, which was free soil based on the Missouri Compromise. After a series of trials

in Missouri that resulted in varying decisions, the U.S. Supreme Court, in *Dred Scott v. Sandford* (1857), ruled 7–2 that Scott, a slave from Missouri, was not an American citizen and therefore could not sue for his freedom in federal court. Chief Justice Roger B. Taney delivered the decision against Scott, stating that the Missouri Compromise was beyond the power of Congress and unconstitutional. Additionally, he stated that free states and territories had no authority to emancipate slaves as it would be a violation of slaveowners' property rights (*Dred Scott v. Sandford*, 1857; Fehrenbacher, 1978; Mintz & McNeil, 2016). Fehrenbacher (1978) argued that this decision intensified the debate over slavery and its expansion by declaring that Congress did not have the power to prohibit slavery in federal territories, thus contributing to a deeper regional divide in the nation.

Missouri abolished slavery on January 11, 1865, before the 13th Amendment was ratified, making it the first slave state to emancipate enslaved people. Missouri's constitution following the Civil War mandated a segregated public educational system (Multicultural Mizzou, 2017). The following year, the Lincoln Institute, now Lincoln University, in Jefferson City, Missouri, was established by the U.S. 62nd Colored Infantry to provide higher education for Missouri's freed African Americans (Our History, 2017). Regardless of emancipation, Jim Crow practices created and enforced segregation between Black and White Missourians.

Lloyd L. Gaines, Lucile Bluford, and Gus T. Ridgel were African Americans instrumental in desegregating the University of Missouri and higher education nationwide (Bayar & Kerns, 2013; Edmondson & Perry, 2008; Endersby & Horner, 2016; Synnott, 2008). First, Gaines took action against the University in 1935. Gaines, a Lincoln

University honors graduate, was denied admission to the University of Missouri School of Law, and the state of Missouri offered to pay out-of-state tuition for a university that would admit him. He refused and sued the University. His lawsuit was a part of the National Association for the Advancement of Colored People (NAACP) campaign to challenge separate-but-equal U.S. policies. On December 12, 1938, the U.S. Supreme Court, with a 6–2 decision, ordered the state of Missouri to admit Gaines to the University’s law school or provide a facility of equal stature. Before he could enroll, Gaines, who was living in Chicago, disappeared on March 19, 1939, and was never found. The circumstances surrounding his disappearance are suspicious, and the case has never been solved (Endersby & Horner, 2016). In 2006, the University posthumously conferred to Gaines an honorary doctor of law degree (Archives, 2017).

Second, Bluford sought enrollment at the University. She earned a journalism degree with honors from the University of Kansas in 1932. She practiced as a journalist with the *Atlanta Daily World* and the *Kansas City Call* before applying to and being accepted into the master’s program at the University of Missouri School of Journalism. When she tried to enroll in January 1939 and again in 1940, she was told that Missouri’s separate-but-equal law was still in effect, due to the pending nature of the Gaines case, and her enrollment was be denied. She filed suit in the Boone County Circuit Court and eventually won enrollment through an appeal to the Missouri Supreme Court. Soon after the ruling, however, the University closed its graduate program in journalism, citing low student enrollment and fewer faculty due to World War II (Multicultural Mizzou, 2017). In 1989, the University conferred to Bluford an honorary doctor of humanities degree (Archives, 2017). Third was Ridgel. He graduated magna cum laude from Lincoln

University in 1950 with a bachelor's degree in business (Potter, 2013). That fall, he was one of the first nine African American students admitted to the University of Missouri and the first to ultimately graduate. He earned a Master of Arts degree with honors in economics in 1951. He completed a two-year program in one year due to limited finances (Multicultural Mizzou, 2017; Potter, 2013). In 1996, the University conferred to Ridgel an honorary doctor of science degree (Archives, 2017).

Mizzou's Fall Semester 2015

Racial tensions have been ever present at the University of Missouri and it was within the century-plus historical context just described that they became more explicit leading to the events in the fall of 2015. Within a year of Michael Brown's death, Mizzou was experiencing social unrest related to its decision to eliminate, then re-instate, graduate student health insurance. This policy reversal was followed by the cancellation of Mizzou's long-standing contract with Planned Parenthood (Favigano, 2015a; Keller, 2015). Also, in August 2015, Mizzou ELPA graduate student Maxwell Little posted a petition on Change.org to remove the statue of Thomas Jefferson that resides on the University's quadrangle (Guthrie, 2015). According to the petition:

The Jefferson statue on campus sends two signals: the first coding nonverbal element is that the University of Missouri belongs to a specific class structure, those who are great land-holders, wealthy and white. Secondly, it represents the discrimination of immigrant poor and landless whites, maltreatment of the Indigenous American and the dehumanization of black individuals who Jefferson himself viewed as inferior, owning over 200 slaves while believing that blacks were unintelligent and never could be equal to whites. (Little, n.d.,petition para. 3)

Jefferson is the namesake of the Jefferson Club at Mizzou, in which membership is granted to alumni, alumnae, and friends who make contributions of at least \$25,000. Its purpose is to encourage philanthropic support of the University. According to the Jefferson Club website, Mizzou strongly identifies with Jefferson because it is the first public university west of the Mississippi River in the Louisiana Purchase and because Jefferson is the founder of the nation's first public university, the University of Virginia. Promotional material for the organization states that “alumni and friends who share [Jefferson’s] commitment to public higher education rally behind the Jefferson Club as a tool for recognizing and involving MU's major donors as partners in our future.” The Jefferson statue was a gift from the club’s trustees to the University (Giving to MU, 2016). The statute is still in place.

During the same semester, a series of events around racial climate escalated to unprecedented levels. In the student newspaper, Weinberg and Blatchford (2015) published a comprehensive timeline of the events that occurred on campus from August through December 2015. Unless otherwise cited, the following narrative is credited to their reporting. On September 2, 2015, after being called racial slurs, Missouri Students Association (MSA) President Payton Head spoke out on his Facebook page against racism at Mizzou. His post quickly went viral on social media. The first of three “Racism Lives Here” rallies was held on September 24, 2015, and was followed by a march to Jesse Hall, the main administrative building, where student protestors criticized Chancellor Loftin for taking 6 days to condemn the racism on campus that had been described in Head’s post. The second rally occurred in the Student Center on October 1, 2015; it called for administrators to take a stance on campus racism. On October 5, 2015,

the Mizzou Legion of Black Collegians (LBC) was rehearsing for homecoming when an intoxicated White, male student yelled racial slurs. The following day, members of the faculty and student body staged a sit-in at Jesse Hall, protesting racism at Mizzou and the inaction of administration. By October 7, 2015, Little and other organizers decided the petition to remove the Jefferson statue had lacked attention, so they created a Twitter campaign with the hashtag #postyourstateofmind. They encouraged supporters to write down words to describe Jefferson on post-it notes and affix them to the statue, generating national media coverage. Many of the notes used “racist,” “rapist,” and “slave owner” to describe Jefferson (Downs, 2015; Guthrie, 2015). The following day, Loftin announced mandatory diversity and inclusion training for incoming, first-year students to begin in January 2016. Also, the MU Coalition for those Killed by ISIS (MUCK) staged a protest by burning the Islamic State’s flag. The flag burning garnered national media attention.

Mizzou’s homecoming parade on October 10, 2015. Eleven African American graduate and undergraduate students from Mizzou formed Concerned Student (CS) 1950, naming the group in honor of the nine African American students first admitted to Mizzou in 1950. CS1950 staged a demonstration at the homecoming parade, standing in front of the car carrying University of Missouri (UM) System President Tim Wolfe and his wife before Wolfe’s car could begin the parade route. Their scripted demonstration chronicled a history of racism at Mizzou. Wolfe did not respond to the demonstrators, remaining in the car until the Columbia Police Department forcibly removed the protestors near the end of the demonstration. The incident was captured on video and quickly spread on social media. The third “Racism Lives Here” rally was scheduled for

the day after homecoming on the top level of the Turner Avenue parking garage; however, university police cut the rally short by asking the protesters to leave.

Ten days after the homecoming parade, Wolfe had still not acknowledged the demonstration. CS1950 issued a set of demands, which included the removal of Wolfe as president. That same day, Mizzou College Republicans organized a “Stand with Jefferson” demonstration, issuing a petition to keep the Jefferson statue on the quadrangle. Their petition garnered close to the same number of signatures as the petition to remove the statue. CS1950 met with Wolfe on October 26, 2015, and the group issued a statement later saying:

Wolfe verbally acknowledged that he cared for Black students at the University of Missouri, however he also reported he was “not completely” aware of systemic racism, sexism, and patriarchy on campus. Not understanding these systems of oppression therefore renders him incapable of effectively performing his core duties. (Kovacs, 2015, para. 5)

Hunger strike at Mizzou begins. On November 2, 2015, the Monday following CS1950’s meeting with the president, Jonathan Butler, a member of CS1950, announced in a letter that he was beginning a hunger strike and would refuse to eat until Wolfe resigned as president. CS1950 began camping on the south quadrangle that day (Miller, 2015). On November 4, 2015, students in support of Butler began a protest and boycotted food and apparel sold on campus. The following day, CS1950 organized a walkout for students, faculty, and staff in support of Butler. The Mizzou Faculty Council issued a statement about the lack of communication from and concern over uncertainty within Mizzou and UM System leadership. By Friday, November 6, 2015, multiple academic

departments, including ELPA, issued statements of concern for Butler's health and the need for leadership to end his hunger strike. Late that afternoon, Wolfe issued an apology to the students for not responding sooner about the homecoming demonstration (Favigano, 2015b). Student protesters from Mizzou and the University of Missouri-Kansas City (UMKC) stopped the president and the UMKC chancellor that evening, after a musical performance on the UMKC campus. In responding to a protester's question, Wolfe stated that "systematic oppression is because you don't believe you have the equal opportunity for success." The protester responded, "Did you just blame us for systematic oppression, Tim Wolfe? Did you just blame Black students?" The exchange was captured on video and went viral (Prohov & Knott, 2015).

On Saturday, November 7, 2015, CS1950 organized a protest throughout campus during Mizzou Day, an event held for prospective students and their parents, asking the visitors to meet the real Mizzou. By Sunday, the members of the Mizzou football team announced a boycott in support of Butler stating they would not practice nor play until Wolfe resigned (Tracy & Southall, 2015). That same day, Wolfe released a statement discussing the upcoming diversity and inclusion strategies and saying he would not resign.

On Monday, November 9, 2015, however, President Wolfe held a news conference and resigned (Belkin & Korn, 2016). In his remarks, he spoke directly to students by saying, "from Concerned Student 1950, grad students, football players, and other students, the frustration and anger that I see is clear, real, and I don't doubt it for a second." (Stolze, Coleman, Blatchford, & Colville, 2015, p. 1). He acknowledged that a

lack of communication “forced individuals like Jonathan Butler to take immediate action and unusual steps to effect change” (Vandelinder, 2015, p. 1).

Also, that day Chancellor Loftin resigned. His resignation marked the end of a 21-month tenure riddled with controversy related to his leadership. Nine of the 12 MU deans sent a letter to the governing board on November 9, 2015, calling for Loftin’s dismissal. This letter followed two meetings they had with President Wolfe in October and a November 4 vote of no confidence in Loftin by the MU English Department faculty. In their letter, the deans stated Loftin created a “toxic environment through threat, fear, and intimidation” (“MU Chancellor,” 2014, para. 10).

Statement of the Problem

When the 13th Amendment to the United States Constitution was ratified on December 6, 1865, chattel slavery was abolished (13th Amendment, 2017). That was 149 years before my professor asked me about my patriotism. That is a long time ago. How can slavery and my patriotism be tied together, I wondered. I guess I might trade places with a Black man. I had never pondered such a thought. I guess it would depend on who he is, his educational background, and the type of work he does. Why did he ask me such a question? As a PhD student, I thought maybe I needed to be thinking about such things. But, I wondered, what does it have to do with my field of study, educational leadership and policy analysis (ELPA)?

Six weeks before homecoming, on September 1, 2015, I began my duties as director of internal communications for the UM System where I served as a member the president’s staff. I was involved in multiple confidential meetings and conversations, drafted letters and statements at the request of the president, and arranged informational

meetings related to events that occurred at Mizzou during this timeframe. The student protests and related events profoundly affected me personally and professionally. I began questioning my value system and world view as these events unfolded. I saw my colleagues on the president's staff struggling with these issues, as well. At the time, members of the president's staff were predominately White men, with three women, one of whom is African American. In multiple one-on-one conversations with several colleagues, they expressed their discomfort with topics of race and racism. I saw my own need, as well as my colleagues' needs, to reconcile feelings about the unrest on campus. For me, it was about acknowledging the humanity of the Black students, trying to understand the racism they experienced.

Maxwell Little and I met in August 2014 at our ELPA graduate student orientation. (As previously discussed, Little organized the Change.org petition and was a member of CS1950). In addition to being students in the same graduate program, we discovered we have fatherhood in common, as well as several mutual friends and a love of and commitment to education. Amidst the events, I kept thinking of Little. I wanted to know more about what he was experiencing at Mizzou and how it was affecting him. I began to realize I did need to dive more deeply into the two questions my educational leadership professor, Dr. Ty Douglas, asked me early in my doctoral studies:

- How can you love your country and be patriotic when it allowed by law chattel slavery?
- Would you trade places with a Black man?

My Need to Reconcile My Patriotism and White Identity

I was taught early in my doctoral coursework that educators or administrators do not check identity at the door. We must embrace who we are, what we stand for, and what we believe. We must be aware of our privilege and our bias so we can be more open to the experiences of others. Our identity includes our race. I never thought much about my race before becoming a doctoral student. I traveled in Europe and studied at the Universidad Iberoamericano in Mexico City, so I have an appreciation for diversity and other cultures. My racial autobiography (Appendix A), which is partially presented in Chapter 4, indicates my awareness of some of the challenges African Americans face and the oppression they experience. I was introduced to race as a social construct as a doctoral student and the idea that race matters in a way that is not congruent with a colorblind racial paradigm, which heretofore I embraced. When I was challenged by Douglas's two aforementioned questions and the events on the Mizzou campus in the fall of 2015, I craved a manual on how to think and respond to race so I could be politically correct. As I began diving into my coursework, I realized I had to process how and what to think, and how I would respond to race. That, I learned, is what emerging scholars do. For me, it was about understanding, defining, and reconciling my racial identity as I began to develop empathy for and understanding of racial challenges and injustices in my community and nation. I needed to start by doing the same with my patriotism, especially considering Thomas Jefferson's connection to Mizzou.

Though I was a 27-year veteran of higher education advancement and communications administration, who thought I was knowledgeable about issues related to race, I realized I lacked a deep understanding of my own White racial identity, how it

affected my perspective, and how it informed my work. As my country, state, and university wrestled with racial challenges in 2014 and 2015, I perceived a disconnect with who I thought I was as a patriotic believer in liberty and justice for all, the realities of current national and local racial tension, and my desire to be a White ally. I needed to better understand my White racial identity. I needed to better and empathetically understand racial injustices, understand not just how they were affecting the community around me, including the campus on which I worked, but how they were affecting friends, colleagues, and classmates. Therefore, when discussing racial challenges, the issue becomes not checking who I am at the door but better understanding the man standing in the doorway. Professionally, how can I become a better higher education advancement and communications administrator? How can I be more open to and learn from the experiences of others? Personally, what are the implications for becoming a better human being?

Purpose and Significance

The purpose of this research study is to examine leadership in higher education on a very personal level using scholarly personal narrative (SPN) methodology. Within my story, I explore the self-realization of my White racial identity by interrogating my patriotism, privilege, and work in higher education as it relates to navigating the liminal space that exists (a) between the acknowledgement of racial injustice and support for its elimination and (b) between support for its elimination and empathetic understanding of racial injustice. For me, these are two distinct spaces that did not necessarily progress together nor at the same pace, thereby requiring separate examination. Furthermore, I explore my efforts to correct my acknowledgement, support, and understanding. I

critically analyze my higher education advancement and communications work at Mizzou, Columbia College, and the University of Missouri (UM) System; my doctoral studies experiences at Mizzou; and personal reflections of my childhood.

Although informed, supported, and anchored by my entire body of work in higher education, along with my life experiences as a doctoral student who grew up near Arrow Rock, Missouri, this research is inspired by my work with UM System Interim President Michael A. Middleton while creating his 2015–2017 messaging campaign. The poem “My Country,” written and published by his maternal great-grandfather Samuel A. Beadle in 1912, is the inspiration for the messaging campaign (Beadle, 1912). Middleton, who is Black, was appointed interim president following racial tensions, national media attention, and top leadership resignations at the UM System. In my role as UM System director of internal communications, I worked with him to combine critical scholarship, the arts, and his African American family heritage to pursue the governing board’s goal of restoring trust and confidence in the university. The poem provided an epiphany for me, leading to a deeper understanding of my racial identity and to patriotic reconciliation. I drew upon my racial autobiography, my early career experiences, my love of God and country, my reactions to the 2015 Mizzou protests, and Middleton’s family heritage to inform, support, and anchor my research. These experiences span four decades and make up three units analysis. The focus of my research is in the Black-White racial context based on the two questions my educational leadership professor asked me in the first semester of my PhD program.

Investigation, analysis, and exploration of the self, as it relates to the world, is the essence of SPN, which is grounded in autoethnography (Chang, 2008; Nash, 2004; Nash

& Bradley, 2011, 2012; Nash & Viray, 2014). My SPN can provide insight and inform strategies for higher education leaders, administrators, and others who choose to explore their racial identity with a desire to fill the liminal space between acknowledgement and support and the space between support and understanding. The implications for this research are twofold:

1. to inspire higher education leaders and administrators to process, engage, interrogate, and embrace their racial identity and thus influence changes aimed at eliminating racial injustice and more empathetically understanding the need for its elimination specially as it pertains to African Americans, and
2. to apply racial identity reconciliation to their administrative work.

This research holds significance in educational studies, critical whiteness studies, White racial identity development theory, and potentially other disciplines due to the lack of White higher education administrators addressing their racial identity in scholarly research.

Research Question

This research focuses on my growth journey through matters within the Black-White racial context as a higher education advancement and communications administrator. I ask the following research question in my SPN: What are the ways in which I have developed as a higher education leader and administrator by acknowledging racial injustice for African Americans still exists, supporting its elimination, and more empathetically understanding it?

I address this overarching research question through collateral questions that include three key components: my patriotism, my White privilege, and my work in higher

education. The collateral questions are: How does my racial identity and White privilege influence my advancement and communications work in higher education? How am I reconciling the love for my country with racial disparities in the U.S. and in higher education? How can acknowledging, accepting, and applying privilege to create change lead to deeper levels of empathetic understanding of racial injustice?

Limitations

Because this study focuses on my personal narrative, initial limitations may be that some readers may choose not to believe it and that it may not reflect the stories of others. Killen and Gallagher (2013) argued that memoir does not fit the general understandings of scholarship even though it can be useful. Brookfield (2013) countered this argument by asserting that memoir, story, and personal narrative are critical elements in scholarship, especially in teaching and learning. He posits that we learn from each other in multiple settings with multiple interpretations. Jennrich (2016) cautioned that a major limitation of SPN is that it can have no beginning nor ending. This, she argued, can risk credibility as scholarship; not just with believability, but with scope. Whereas what we learn from SPN may indeed never end, life-long learning can be viewed as an advantage, not a limitation, in keeping us healthy and informed citizens (Nash, 2004; Nash & Bradley, 2011; Nash & Viray, 2014).

Data collected for my SPN begin in my childhood, circa 1976, and conclude in 2017. Trustworthiness of my memory and perspective could be viewed as a limitation. I use artifacts to corroborate data, as discussed in Chapter 3. Regardless of methodology to address the trustworthiness of data, the assumptions of SPN are based on what I am recounting now as a middle-aged, White male, what I remember, and what I believe to be

true within the context of my memory and perspective. I am asking readers to believe the times, dates, places, and events are real and accurate. This is my story as I experienced it and recall it. I own it, and no one can take it away from me. Its accuracy rests in my memory and perspective corroborated through peer debriefing. The storytelling of people of color is a valid and important way to convey knowledge; it can provide insight and healing (Ladson-Billings, 1998; Nash & Viray, 2014). As Brookfield (2013) argued, if SPN is grounded in research and theoretical literature, it amplifies and critiques the particularities of the narrative; allows for the generalizability of events, contradictions, and actions within those events; and enables the discovery of universal elements.

I acknowledge that this study focuses primarily on my White racial identity, not the privileges that surround other dimensions of my identity and their intersectionality. I do briefly discuss my identity as a practicing Christian and mention that I am a male who identifies as man. This is a limitation. Another limitation is the personal bias and preferences I bring to the table as a scholar, a researcher, a practitioner, and a human being. Even with a commitment to reflexivity and positionality as a qualitative researcher, it is possible for the researcher to overlook these and drive the narrative in a particular direction, reflecting personal biases and preferences rather than a holistic account (Creswell, 2013).

Because there is no lockstep approach to SPN, as a researcher I can choose which parts of my story I want to tell. Shall I overemphasize a positive outlook or approach my story with an overly critical spirit? Will the level of self-disclosure I choose affect the analysis? What is my comfort level in sharing crises and opportunities within my narrative? What balance of these elements will best engage the readers? What must I do

for the readers to trust me as their narrator? Nash (2004) posited that we live in stories about reality, not the reality itself. Within SPN, truth is “what works best for the narrator and the reader in the never-ending quest to find and construct narratives of meaning, both for self and others” (p.33). Truth in SPN is both postmodern and constructivist in nature (Nash, 2004; Nash & Bradley, 2011; Nash & Viray, 2014). Nash (2004) and Nash and Viray (2014) argued that it can be troublesome trying to find objective truths and meaning-making in the world today, because we are constantly distorting them with our narrative truth. This, too, may be a limitation of this study.

I am framing my SPN in a Black–White racial context. Based on the tremendous impact Dr. Douglas’s questions continue to have on me, I am compelled to frame my research this way. As a practicing Christian, I have always viewed chattel slavery as a sin, but not until my patriotism was challenged in 2014 did I see it as one of my nation’s greatest sins rather than just an individual slave owner’s sin. Since its founding, this great sin of the United States, which includes, but is not limited to, ownership of Black individuals by White individuals, violence, and degradation, has remained a sin from which we as a nation have yet to heal. For me, the great sin and the subsequent sins which have followed it must be discussed in a Black-White racial context. Avoiding this racial context, I argue, minimizes and deflects the violence, oppression, discrimination, and lack of humanity experienced by enslaved people and their descendants—even today. Because this is my SPN, I believe the focus of the African American experience must be centered within predominantly white institutions (PWIs), because my lived experience as an administrator thus far is at PWIs.

I fully acknowledge that Americans who identify racially as Black or African American do not represent the only racial identity to have faced oppression and discrimination in the United States. Omitting other racial and non-racial identities in my SPN is a limitation. I will consider the implications of my research for other races and identities in Chapter 5, as it is important for educational leaders today to be able to know how to lead in a complex, multi-racial, and diverse environment. For me, this knowledge begins with charting my reaction to the current and past Black–White racial context on the Acknowledgement, Support, and Empathetic Understanding Growth Continuum I created for this study.

Within this study, I ask readers to join me on a 4-decade-long journey that has changed me, shaped my identity, and informed my personal and professional life. I have a story. It is a story about finding meaning, wholeness, and reconciliation. If readers engage with me during the journey, they are limited only by the level to which they are willing to believe my story and trust me as their narrator.

Definition of Terms

Specifically for this study, I defined 30 terms that appear throughout my SPN. The definitions are short, dictionary-type definitions derived from scholarship, organizations, and the *Merriam-Webster Online Dictionary*. I originally compiled this list in my role as the UM System’s director of internal communications, offering it to senior administrators during the student protests and hunger strike at the University of Missouri-Columbia in the fall of 2015. I collaborated with colleagues from the UM System Title IX and human resources offices, and we vetted the definitions with faculty at the Mizzou College of Education and the Mizzou Department of Women’s and Gender Studies.

When a specific piece of scholarship was used or an organization's definition was used, it is cited in the list of definitions. Otherwise, a definition may be attributed to the *Merriam-Webster Online Dictionary*. I chose dictionary definitions because of their accessibility to a general audience. These definitions are by no means comprehensive and are listed to provide context in my SPN. I turned to the list of definitions I created in 2015 because that moment in time is a critical juncture in my narrative and in the history of the University of Missouri. I created the 2015 list to the best of my ability as an emerging scholar and a communications professional. At that time, I was halfway through my doctoral coursework and learned the definition of many of these terms through class-assigned readings in the scholarly literature. It is important to note that at the time I was exploring my White racial identity, I turned to faculty and other subject-matter experts for assistance. There is no doubt that critical scholars could define these terms more thoroughly or simply differently. However, using these definitions was important for context to more completely experience my journey in the SPN.

African American – a citizen or inhabitant of the United States of America whose ancestors are from Africa, including descendants of enslaved Africans who were subjected to the American system of chattel slavery.

American – a citizen or inhabitant of the United States of America; of or having to do with the United States of America.

Bigotry – intolerance toward those who hold different opinions from oneself.

Critical Race Theory – a theoretical framework in the social sciences focused on a critical examination of society and culture at the intersection of race, law, and power. It was introduced to the field of education by Gloria Ladson-Billings in 1998.

Diversity fatigue – White individuals’ weariness with diversity and inclusion training (Nkomo & Hoobler, 2014; Smith, 2013; Stewart, 2003; Thomas, 2012).

Injustice – violation of the rights of others; unjust or unfair action or treatment.

Institutional racism – the manner in which a society’s institutions operate systematically, both directly and indirectly, to favor some groups over others regarding access to opportunities and valued resources (Delgado, 1995; Leonardo, 2004).

Male privilege – a term that refers quite generally to any special rights or status granted to men in a society, based on their sex or gender, but usually denied to women.

Marginalized – to treat (a person, group, or concept) as insignificant or peripheral.

Master narrative – an account that justifies the world as it is (Delgado, 1995).

Microaggression – brief and commonplace daily, verbal, behavioral or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color.

Mizzou – another name for the University of Missouri-Columbia.

Nationalism – loyalty and devotion to a nation; especially a sense of national consciousness exalting one nation above all others and placing primary emphasis on promotion of its culture and interests as opposed to those of other nations groups.

Oppression – unjust or cruel exercise of authority or power.

Otherness – a condition of difference that is imposed upon a group of people by another, more powerful group (Guiffrida, 2005).

Patriotism – love for or devotion to one's country and its ideals; working to protect those ideals.

Perfect Storm – the name used by UM System Interim President Michael Middleton for the protests and events on the Mizzou campus in the fall of 2015, which included graduate student rights, Planned Parenthood, and racial unrest leading to a student’s hunger strike and top leadership resignations.

Privilege – a right or immunity granted as a peculiar benefit, advantage, or favor. In this SPN, it can relate to economic and educational privilege (see *Male privilege* and *White privilege* definitions).

Racial battle fatigue – “a response to the distressing mental/emotional conditions that result from facing racism daily” (Smith, 2004, p. 180).

Racially coded language – when a seemingly innocuous term is used to describe a person/phenomenon the speaker is too uncomfortable to say outright; code words that attempt to put a nice face on racism, stereotyping, etc. (Clifton, 2014; DiAngelo, 2011).

Social justice – justice in terms of the distribution of wealth, opportunities, and privileges within a society.

Systems of oppression – structures perpetuating limited access to power based on cultural norms, values, legal systems, and other structural components of society. These systems center the dominant culture.

Unconscious bias – when people of all backgrounds show latent preferences on the basis of gender, race, sexual orientation, or other aspects of identity (Flarman, 2016).

University of Missouri System – a state university system in Missouri that provides centralized administration for four universities, a health care system, an extension program, and research and technology parks. Collectively, at the time of this study, the University of Missouri-Columbia, the University of Missouri-Kansas City,

Missouri University of Science and Technology, and the University of Missouri-St. Louis enroll more than 70,000 students.

White ally – a person attitudinally and behaviorally committed to an “ongoing, purposeful engagement with and active challenging of White privilege, overt and subtle racism, and systemic racial inequalities for the purpose of becoming an agent of change in collaboration with, not for, people of color” (Ford & Orlandella, 2015, p. 288).

White fragility – a state in which “even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves” including anger, fear, and guilt resulting in argumentation, silence, or retreat (DiAngelo, 2011, p. 54).

White imagination – how White people perceive or contextualize issues of race and racial identity based on cultural norms (Rankin, 2015).

White privilege – tangible or intangible benefits White people experience beyond what is commonly experienced by non-White people under the same societal, political, or economic circumstances. This privilege provides obvious and not-so-obvious passive advantages White people may not recognize, thereby distinguishing it from overt bias or prejudice (Kendall, 2012; Rothenberg, 2002; Wise, 2011, 2012).

White supremacy – a term used in academic studies of racial power to denote a system of structural racism that privileges white people over others, regardless of the presence or absence of racial hatred (Academic Room, 2017; Rothenberg, 2002; Wise, 2008).

White rage – a byproduct of white fragility often characterized as outrage in response to racial discomfort (DiAngelo, 2011).

Summary

As this chapter outlines, my story is my study. It employs SPN to explore how I have grown emotionally and intellectually within the Black–White racial context. As a higher education advancement and communications administrator who is a White patriotic male, I took the time to interrogate racial injustice and move from simply acknowledging it exists to supporting its elimination and more empathetically understanding it. Contributing to the scholarly literature on self-realization of racial identity, in the context of patriotism, privilege, and higher education, is timely given the nation’s current tenor on race. My SPN is designed to help provide insight and inform strategies for higher education leaders, administrators, and others who choose to explore their racial identity through personal narrative. If these individuals have the desire to navigate through an acknowledgement, support, and understanding continuum of issues related to race, they may be able to inspire others to process, engage, interrogate, and embrace their racial identity and thus influence and create change in the presence of racial injustice. The following chapter offers a literature review as the basis for the study.

Chapter 2: Review of Literature

To address the problem and research question presented in my study, this literature review builds on the idea of social justice as a core mission of higher education (Harkavy, 2006; Pierce, 2014). It explores whiteness, its master narrative, its supremacy, its identity development, the study of it, and its position as property investment. It also provides a broad overview of the experiences of African American students, faculty, and administrators within the academy while reviewing scholarship on higher-education diversity initiatives. Examining this literature forms a basis from which higher education leaders and administrators who hold power and influence, but may not be familiar with existing scholarship on these topics, can begin to examine their lived experiences and juxtapose those experiences to their responsibilities and obligations within the academy. Without this knowledge, can administrators be truly equipped to lead? Within the dominate culture of predominately White institutions of higher learning (PWIs), what should leaders and administrators know about the experiences of African American students, faculty, and staff in higher education? While this literature review attempts to address some of the scholarship related to these questions, it cannot provide a definitive or complete overview of the plethora of scholarship that exists to interrogate race, racism, and racial injustice within the academy as it relates to all oppressed groups. It is not a review of literature of all marginalized groups in higher education due to the study's focus on the Black-White racial context. Additionally, in no way does this literature review attempt to represent a comprehensive discussion on the lived experiences of African American students, faculty, staff, and administrators. There is meaningful literature related to social justice in higher education addressing gender, LGBTQ, other

racial/ethnic groups, disabilities, among other groups. This review provides a more general overview of the literature to lend a perspective in which to frame my research question.

The *Merriam-Webster Online Dictionary* defines social justice as the just distribution of wealth, opportunities, and privileges within a society. Reisch (2002) asserted the idea of social justice originally was group-specific, to be “applied solely to a particular people or nation with the intention of redressing the effects of hierarchical inequalities, particularly inherited inequalities” (p. 343). Miller (2001) and Rawls (1999) posited that social justice removes inequities while distributing opportunity and privilege among people.

From both an historical and contemporary perspective, Harkavy (2006) and Pierce (2014) insisted a core mission of American higher education is to promote social justice in a democratic society. They called on academics and administrators to build stronger spaces and partnerships within the academy to address the universal problems that impede social justice. Dache-Gerbino and Onyenekwu (2015) said a definition of social justice must include challenging injustice to address systems of oppression in higher education institutions. Crawford and Fishman-Weaver (2015) argued that critical moral theory suggests that “places are sites where people contest their values and concepts of what is morally correct, engaging in struggles over power” (p. 4). Institutions of higher education can make moral goodness a reality, scholars argue, by creating open and safe environments where members of the academy can combat racism and promote social justice (Aitken, 2001; Entrikin, 1994; Sack, 1999). Administrators play a key leadership role in this hopeful outlook for higher education in a democratic society (Pierce, 2014).

One of the challenges within the study of higher education is what Harper (2012) argued was a disaggregation of outcomes arising from scholars researching, analyzing, discussing, and theorizing about racial differences in student achievement and faculty, staff, and student retention. To counter this challenge and push past racial disparities for a socially just system of higher education in the United States, scholars and practitioners must consider racism and acknowledge its harmful effects on not only marginalized students, faculty, and staff but on institutions and the sector as a whole (Bensimon, 2017; Harper, 2012). Bensimon (2017) posited that race and racism are products of a higher education system that reinforces racial inequity and disparity by sustaining the structures, policies, and practices that create them. She said there is a disconnect between White scholars and scholars of color that must be addressed:

Where mainstream White scholars see a higher education system that is adaptive to all kinds of students, critical scholars of color see and call attention to the production of racial inequality. Where mainstream White scholars and policymakers think in non-racial terms about structures, policies, practices, and people, critical scholars of color assume an analytical orientation that accepts racism as endemic to higher education. Where mainstream White scholars see structure as a means of bringing order to disorder, critical scholars of color see a racial structure paired with a discourse of whiteness that must be dismantled. (pp. 3-4).

Refusing to see race or insisting on living in a colorblind paradigm will not eliminate racism on campus or within the structural makeup of higher education institutions. Mainstream portrayals of higher education have traditionally denied that race

and racism are characteristics within the sector (Bensimon, 2017; Bonilla-Silva, 2006; Harper, 2012). Bensimon (2017) asserted that racism in higher education is inevitable if scholars and practitioners continue to “say nothing about the silencing of race . . . including whiteness” (p. 3). Institutions of higher education should be spaces where the playing field is leveled for all players and racial equity exists (Bensimon, 2017). Within the literature, there is a call for administrators, leaders, scholars, and practitioners to competently and consistently endorse and advance racial equity and equality. What works for White collegians does not always produce the same result for African American and other minoritized collegians. What is produced often harms minoritized collegians, perpetuates inequity and racial injustice, and furthers a master narrative of whiteness (Bensimon, 2017; Gusa, 2010; Harper, 2012; Matias & Allen, 2013).

Master Narrative of Whiteness

Steyn (2001) argued a master narrative of whiteness began in Europe during the medieval Christian crusades, which later gave way to a European hub of Christianity, commerce, and colonialism. Whereas, this literature review focuses on history related to the Black-White racial context which is grounded in a European-African context, other non-European people fall victim to the master narrative of whiteness. Prior to the fifteenth century, the interaction between Europe and Africa included mutual discovery and partnership. This relationship shifted when, in 1441, Prince Henry of Portugal received a gift of ten Africans from Guinea. A Portuguese trade in African slaves followed soon after. At that time, the slave trade included Europeans who were sold as laborers depending on the production needs of the area. In fact, discourse about Africans held a somewhat fluid preoccupation with African royalty (Davidson, 1994; Nederveen

Pieterse, 1992; Steyn, 2001). In the century that followed, enslavement of Europeans was no longer acceptable and considered an “abomination” (Davidson, 1994, p. 57).

By the beginning of the seventeenth century, the master narrative of whiteness was well established. There was now a “familiar European contempt for Africans” (Davidson, 1994, p. 43). European whiteness began to coalesce, crossing previously insurmountable ethnic borders and creating a common identity as European conquest and colonialism grew. Steyn (2011) asserted that enslaved Africans became the “main foil against which they [White people] defined themselves” (p. 5) thus marking African blackness as a key element in refining and expanding the master narrative of whiteness. The marking of blackness allowed European colonists to determine the scope of their own hegemony, “securing that people would buy into the social identities offered to them” (Steyn, 2001, p. 7) and creating a superior whiteness that “played a central part in colonial discourse” (Steyn, 2001, p. 7). The master narrative of whiteness included many justifications for the destruction of human life and oppression while defining and exerting power to conquer, exploit, colonize, and regenerate the continents other than Europe (Davidson, 1994; Lipsitz, 1995; Steyn, 2001). Based on its master narrative, Lipsitz (1995) said that “whiteness is everywhere in American culture, but it is very hard to see . . . and never has to speak its name, never has to acknowledge its role as an organizing principle in social and cultural relations” (p. 369).

Leonardo (2013) stated that whiteness studies became a subfield of study in education beginning in the early 1990s based on the foundational works of Roediger (1991), McIntosh (1992), and Frankenberg (1993), who dove into White privilege and the space between evading and recognizing race. This scholarship began to counter the

traditional race analysis by no longer asking what it means to be a person of color but instead asking what it means to be White in the United States. Drawing from DuBois (1903/1989), Leonardo (2013) asserted that whiteness studies as a discipline directs the original DuBois question to African Americans, “what does it feel like to be a problem?”, to Whites. He said that it is White scholars writing about whiteness who are asking this new question with a more literal tone than DuBois, and a tone that is accusatory. As the new version of DuBois’ question is being asked and the answers interrogated, the exploration of White racial identity becomes more germane.

White Racial Identity Development

Racial identity is “a sense of group or collective identity based on one’s perception that he or she shares a common racial heritage with a particular racial group” (Helms, 1993, p. 3). Many White people do not consider themselves members of a racial group, yet White racial identity development calls for this realization (Helms, 1993; Lewis, 2004; Lietz, 2015). The definition of the White race has evolved and is determined by people who hold the power in society. For more than 2 decades, whiteness studies and white racial identity development models have been emerging in academia (Croll, 2007; Leonardo, 2013; Malott, Paone, Schaeffe, Cates, & Haizlip, 2015; Middleton, Roediger, & Shaffer, 2016; Rowe, Bennett, & Atkinson, 1994). Helms (1993) constructed a theory of White racial identity development (WRID) based on Cross’s (1971) model of Black racial identity. The Helms WRID model is used primarily in the fields of education, mental health, and behavioral sciences (Malott et al., 2015; Ponterotto, Utsey, & Pedersen, 2006) and includes two phases and six stages. A more recent WRID model presented by Sue and Sue (2012) is similar to the Helms WRID with

another stage added, marking naivete as the first stage, where Whites have not yet been socialized to understand race or develop bias. The Helms WRID starts with the assumption that all Whites are racists. Phase one of the Helms WRID is “abandonment of racism” and has three stages:

1. contact – socialization, awareness of race, including whiteness;
2. disintegration – questioning of racial realities and unresolved racial moral dilemmas and inequities; and
3. reintegration – acknowledgement of White identity, reinforcing ideas of White superiority by transferring residual guilt and anxiety regarding racial moral dilemmas and inequities to fear and anger of Blacks.

Phase two of the Helms WRID is “defining a nonracist White identity” and has three stages:

1. pseudo-independence – begin to question the proposition that Whites are superior to Blacks and acknowledge racism and its perpetuation;
2. immersion/emersion – realize and accept White privilege and what it means to be White, confront individual bias, redefine Whiteness, and combat racism and oppression; and
3. autonomy – realize the highest level of White racial identity, which includes an increased awareness of Whiteness, value diversity, no longer experience fear or discomfort with experiential realities of race.

Helms (1993) said that, in the United States, White racial identity development intersects with racism; and if racism is denied, the possibility of developing a positive

White racial identity is lessened. In this context, Helms (1993) defines three types of racism:

1. individual – attitudes, beliefs, and behaviors that support the superiority of Whites and the inferiority of non-Whites;
2. institutional – social policies, laws, and regulations that maintain economic and social advantages for Whites over non-Whites; and
3. cultural – customs that promote the superiority of White culture over non-White culture.

With this power structure that has been dominate for centuries (Doane & Bonilla-Silva, 2003; Hacker, 1992; Helms, 1993, Steyn, 2001, Todd & Abrams, 2011), White people “implicitly or explicitly struggle with the dilemmas of having social power” (Todd & Abrams, 2011, p. 356). Todd and Abrams (2011) argued that White individuals’ ongoing tensions can be somewhat alleviated by aligning beliefs with reality and learning to accept the contradictions and ambiguities present. The Malott et al. study (2015) expanded White racial identity theory and cited Croll (2007), Lopez (2006), and Roediger (1999). It said that scholarship limiting the pursuit of a positive White racial identity is implicitly asserting that whiteness represents and perpetuates unfair privilege and, therefore, prohibits whiteness from becoming a positive identity. Lietz (2015) disagreed, arguing that White people “can increase their level of racial awareness through actions and reflection . . . [which] better equips Whites to positively engage in a racialized society” (p.2). Helms (1993) said that to develop a healthy White racial identity, a White person must abandon individual racism, acknowledge that institutional and cultural

racism exists, and actively oppose them. Acknowledging, understanding, and interrogating White supremacy is a part of this process.

White Supremacy

Allen (2001) defined White supremacy as the “global system that confers unearned power and privilege on those who become identified as White while conferring disprivilege and disempowerment on those who become identified as people of color” (p. 476). He categorized White supremacy using the following theses: (a) the White race was and is a global opportunity structure for European ethnics, (b) global White identity was founded on false images of the “civilized” White self and the “uncivilized” person of color, (c) the world system of nation-states territorialized and continues to re-territorialize global White supremacy, (d) global White supremacy is the structural manifestation of the more localized practice of White territoriality, and (e) White group membership is based on a shared cognition that actively and necessarily constructs blindness to global White supremacy. Congruent with the master narrative of whiteness, centuries of European cultural and religious imperialism developed visible White supremacy across the globe by forcing an epistemology upon people of color where being civilized and human was synonymous with being White and Christian (Allen, 2001; Cone, 2004). Even though the United States nation-state is younger, less formal, and less colonial when compared to the European nation-states of the past, it was founded as and has remained a nation-state of White supremacy based on policy and practice, including in the educational sector (Jung, Vargas, & Bonilla-Silva, 2011; Smith, 2012). White supremacy is a fundamental, defining characteristic of the U.S. educational system and has produced racial inequities and injustices that are constant and central (Carpenter & Diem, 2013;

Cone, 2004; Gillborn, 2006; Leonardo, 2004; Matias, 2013; Matias & Allen, 2013; Pollock, 2008).

Matias (2013) said “White supremacy manifests itself in education such that all curriculum and pedagogies are about White culture and pejorative White perspectives of people of color” (p. 72). Carpenter and Diem (2013) maintained that professors focus on students willing to engage in social justice conversations and to discuss the complexities of race, racism, and race relations; however, these same professors do not seek out participation from students who chose to remain silent. Furthermore, Carpenter and Diem said that future leaders in education must learn to engage all students in these conversations and in conversations about the impact of whiteness. Failing to do so perpetuates White supremacy by creating a cultural disconnect that denies students of color the same educational opportunities White students receive. Lack of understanding and commitment are two factors contributing to the perpetuation of White supremacy in education (Carpenter & Diem, 2013; Rusch, 2004). Rusch’s (2004) research indicated faculty fear talking about race and racism because they may lose control of the conversation and do more harm than good. Nonetheless, Carpenter and Diem (2013) posited that possessing a clear racial identity is one strategy educational leaders can use to prepare for and facilitate conversations about race and help them negotiate hurdles often present on campus. Carpenter and Diem said discussing your biases and struggles with racism opens the process for others. Pollock (2008) implied that “making antiracist conversations an expected, ongoing aspect of discourse in professional communities” (p. 2-4) may be one way to combat White supremacy.

There is little to no incentive for Whites to leave a system of White supremacy given its historical, political, and social position. It is taken for granted and invisible to many Whites (Hartman et al., 2009; Matias & Allen, 2013; McDermott & Samson, 2005). Yet as a theologian, Cone (2004) argued White supremacy is a moral evil that radically contradicts our humanity and a widespread poison deeply internalized by its victims, many of whom “do not have the cultural and intellectual resources to heal their wounded spirits” (p. 141). For African Americans and other people of color, White supremacy “disenfranchises their stories, experiences, histories, identities, languages, and cultures inasmuch as it propels, highlights, and substantiates those factors for Whites” (Matias & Allen, 2013, p. 299). Within the grip of White supremacy, anger about and protest against racial injustice by African Americans upsets only those Whites who choose to ignore catastrophic Black suffering, past and present (Cone, 2004; Matias & Allen, 2013).

As a social construction, race has an emotional dimension binding those who become racialized. While we are all firmly bound together with a common humanity, the social construction of race, which is dominated by White supremacy, ruptures our ability and willingness to embrace it (Cone, 2004; Matias, 2016; Matias & Allen, 2013). To better understand whiteness and how it binds Whites together, along with its supremacy, Matias and Allen (2013) argued it is vital to interrogate the emotionalities of whiteness, which include guilt, shame, anger, defensiveness, denial, sadness, dissonance, and discomfort. They insisted a commitment to these emotionalities, which leads to a commitment to loving whiteness and the White race, plays a primary role in perpetuating White supremacy. Yet within the whiteness framework exists a racialized and logical

colorblind ideology to ignore race. It purports a dichotomous paradigm of “us” versus “them” is avoided through color blindness. Contradiction and hypocrisy are exposed, often angering and agitating White people who proclaim the colorblind ideology, when actual policies and practices are proven to be racialized, to be beneficial to Whites, and to be incongruent with color blindness (Gallagher, 2003; Matias & Allen, 2013). To better unite in dismantling White supremacy, Allen (2001) argued there is a need for a better understanding of its globalization and a need for an altruistic goal of ending systemic oppression and creating a humanizing world with racial equity. Perhaps a starting place is a call for a more personal understanding on the part of White people of the pain, oppression, and suffering experienced by African Americans and other minoritized groups because of White supremacy.

White Privilege, Fragility, Rage, and Fatigue

Leonardo (2004) argued that White privilege reached currency status in educational and social science literature during the decade following 1994. He credited the scholarship of Frankenberg (1993, 1997), Hurtado (1996), Kidder (1997), McIntosh (1992), and Rothenberg (2002) with exposing codes of whiteness, including but not limited to privilege, that depend on racial others and are taken for granted. White privilege can be defined as the unearned advantages accrued and utilized as a result of being racially constructed as White (DiAngelo, 2011; Leonardo, 2004; Owen, 2007a, 2007b; Wise, 2011, 2012). DiAngelo (2011) defined white fragility as a “state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves” (p. 54). These moves or reactions, she said, include anger, fear, guilt

resulting in argumentation, silence, or retreat. White rage is a byproduct of White fragility often characterized as outrage in response to racial discomfort.

Racially-coded language helps protect comfort levels for Whites in discussions regarding race and racism. According to DiAngelo (2011), these codes include “urban, inner city, and disadvantaged,” yet codes such as “White, over-advantaged, or privileged” are not used to preserve said comfort levels. As defined by whiteness scholars, racism is a construct that includes economic, social, and cultural structures; it systemizes through ideology and action an unequal distribution of privilege, power, and resources (DiAngelo, 2011; Frankenberg, 1997; Owen, 2007a, 2007b; Wise, 2012). Owen (2007a) argued whiteness places elements of the social system into “a hierarchical relationship of superiority and subordination” (p. 207). Whiteness is normalized and basically has been invisible to the dominant culture in the post-civil rights era, thus creating a false security that racialization, racism, and inequity no longer exist. To suggest they do exist challenges the norm, often creating White impatience, backlash, and rage (de Bruin, 2016; Khalifa & Briscoe, 2015; Shevock, 2016).

Whiteness shapes cognitive frameworks of social agents thus informing and directing social patterns. The result is an internal cognitive and evaluative schema that reflects whiteness as the standard by which there is no need for self-reflection as a White social agent. Whiteness impacts and distorts the communicative process and understandings related to race. Its reproduction in the social order often occurs behind the backs of other social actors. There is, however, the need to distinguish between whiteness, the supremacy of whiteness, and White people. Whiteness as a social category often has the unintended consequence of White rage. McClendon (2004) said that “a

description of a White person does not necessitate a description and definition of a White supremacist” (p. 218). Much of the current narrative related to race, racism, and the need for diversity and inclusion training for Whites has led to diversity fatigue (Schumpeter blog, 2016). Current literature places it in the context of human resources, focusing on White individuals’ weariness with diversity and inclusion training (Nkomo & Hoobler, 2014; Smith, 2013; Stewart, 2003; Thomas, 2012). Is diversity fatigue a byproduct of White fragility? As DiAngelo (2011) and Owen (2007a) said, the dominance of whiteness makes balance difficult.

There is an “othering” context that cannot be overlooked. It is the process of creating and maintaining polarity between oneself and another. In popular vernacular, “us and them” (Bott, 2010). In the higher education context, Black students’ humanity needs to be more explicitly acknowledged. When it is not, students have affected change through activism throughout the history of higher education (Boren, 2001). Processing privilege, fragility, rage, and fatigue is the first step in working toward the enhanced status and dignity of Black students (DiAngelo, 2011; McClendon, 2004; Owen, 2007a).

It is important for scholars and practitioners in education to not throw the baby out with the bathwater. One of the ultimate objectives of critical scholarship, and one of the ultimate objectives of actions related to whiteness, privilege, fragility, and rage, should be self-realization, followed by individual commitment, leading to individual and collective action in promoting change in the social justice space. By doing so in higher education, how can leaders and scholars balance privilege shaming with authentic engagement to counter White rage and diversity fatigue? As educational leaders and scholars, we must recognize that many of our White colleagues, mentees, students,

family, and friends often falsely position discomfort in conversations about race as dangerous and unproductive. DiAngelo (2011) asserted that Whites may position themselves, based on their discomfort, as “victimized, slammed, blamed, attacked and being used as punching bags” (p. 64).

Whiteness as Property and Investment

Harris (1993) stated that racial identity is acutely interconnected to property. Her foundational work, *Whiteness As Property*, began with an autoethnographic account of her grandmother “passing” as White in 1940s Chicago. She described her grandmother’s existence in a fair-skinned, straight-haired space where White supremacy and economic domination met. Explaining further, Harris (1993) stated that “passing” is well known in the American Black community and is a feature of racial subordination. With passing, Black Americans can move toward becoming White, which means gaining access to public and private privileges that can permanently guarantee a level of survival not experienced by many Blacks.

From Harris’s grandmother’s perspective in mid-century America, whiteness was a treasured property, only afforded those who could pass as White. However, Harris (1993) argued that this phenomenon is rooted in the founding of the American colonies and later the United States, which was ultimately “affirmed, legitimated, and protected by the law” (p. 1713). Harris (1993) asserted that property rights became privileged based on whiteness because possessing and occupying land was only valid for Whites. The racial subordination of Blacks along with the racialization of identity furnished the ideology for slavery in America, beginning with the arrival in Jamestown, Virginia of the first Africans in 1619. Their racial otherness justified their subordinated status. Whereas not

all Africans were slaves, no slaves in America were White. Racial identity and subordination supported the emergent racialized concept of property, which was implemented by force and ratified by law. The construction of White identity, the emergence of whiteness as property, and the ideology of racial hierarchy intersected in a way that allowed for the expansion of chattel slavery in the early American colonies and later in the United States. The first slave codes were enacted in the early 1680s, codifying social practices of discrimination, oppression, and subordination. Blacks were not allowed to own property, to assemble publicly, to own weapons, to be educated, or to travel without permits (Harris, 1993; Rawley, 1981; Takaki, 2000). Black racial identity labeled who would become an enslaved person, while White racial identity labeled those who were free or, at least, not chattel slaves. The ideological and rhetorical progression from *slave and free* to *Black and White* as polar constructs became the basis for the social construction of race in America (Harris, 1993; Lipsitz, 1995; Rawley, 1981).

Within this construction, Harris (1993) argued that whiteness became the characteristic, attribute, and property of free human beings. Chattel slavery in the United States created the commodification of human beings and legally defined enslaved people “as property that could be transferred, assigned, inherited, or posted as collateral” (p. 1720). Racial identity became important to freedom, protection, and privilege. Since Whites were protected from being bought and sold as slave property, identifying as White was crucial; without whiteness, an individual was at risk for becoming property. Whiteness itself became valuable, self-owned property (Harris, 1993; Lipsitz, 1995). The transmittal of racial identity for economic gain can be traced to 1662 when the Virginia colonial assembly reversed the common-law practice where the father determined the

status of children. The assembly enacted a rule that children sired by a White man with a Black woman would be enslaved or free contingent on the mother's status. In effect, this rule created breeding stock for White property owners to increase their labor force (Giddings, 1984; Harris, 1993). As the founding fathers wrote the U.S. Constitution, the economic power of human property created a contradiction within their founding principles. The authors debated the idea that representation in the House of Representatives would be based on population computed by counting five-fifths of White people and three-fifths of enslaved people (U.S. Const., art I, § 2). During the Constitutional Convention in 1787, Gouverneur Morris, representing Pennsylvania, asked several questions pointing out the hypocrisy of the constitutional clause – “upon what principle is it that slaves shall be computed in the representation? Are they men? Then make them citizens and let them vote? Are they property? Why then is no other property included?” (Gottheimer, 2003, p. 8).

Beyond whiteness being a marker for freedom, Harris (1993) said it also served as a means to justify possession of land either conquered or purchased in North America. Based on a European paradigm that land left in its natural state was unproductive, Native Americans could not be true possessors of the land. Therefore, the only legitimate settlement of this land would be by White settlers. This was supported by the law of first possession, and created a means to ignore the Native American settlements and use of the land. Race became the basis of possession in that only people who were identified as White could acquire and secure property under law, thus establishing structures that encouraged possessive investment in whiteness. Property can be intangible. Whiteness is simultaneously self-identity, personhood, status, and property (Harris, 1993; Lipsitz,

1995). The law moved whiteness from a privileged identity to a vested interest. “Whiteness defined the legal status of a person as slave or free. White identity conferred tangible and economically valuable benefits and was jealously guarded as a valued possession, allowed only to those who met a strict standard of proof.” (Harris, 1993, p. 1726). This vested interest of whiteness in law became fact, moving it past the earlier ideology of subordination. Because whiteness can be both an identity and a property interest, it is a resource that can be experienced and utilized.

Furthermore, Harris (1993) argued laws in the post-slavery and post-segregation era legitimized a public racial hierarchy and race reputation, thus affirming whiteness as not only personal property, but also public reputation. She cited the 1957 *Bowen v. Independent Publishing Company* court case where the court stated, “there is still to be considered the social distinction existing between the races” (p. 1736) and set precedent for defamation litigation when a White person was called Black. However, a Black person could not sue if called White, thus reinforcing the racial hierarchy and race reputation paradigm. The courts were active in enforcing the right to exclude, which is a central tenet of whiteness as identity. This exclusion was not an inherent unifying characteristic, rather a declaration of not being White. Exclusion and racial subjugation form the basis of whiteness. Without them, there is no reason for an identity based on skin color (Harris, 1993; Lipsitz, 1995).

Social acceptance as White, but not legally White, has also been important in the history of the United States. Its importance is supported by case law. People of color tried to prove their whiteness through case law and claimed that racial identity was governed by blood. Harris (1993) asserted that White blood was preferred, based on case law

throughout U.S. history. The laws did not allow people to fake their whiteness through physical attributes, social acceptance, or self-identification. They were not allowed to legally pass as White. Post-emancipation of enslaved Blacks, whiteness provided the ability to vote, to travel freely, to attend schools, and to obtain work. It functioned as property that provided superior status in the social structure. The laws in the United States created and affirmed this definition of property and reinforced its social status. The 1896 *Plessy v. Ferguson* case legalized the “separate, but equal” paradigm for Blacks and Whites in the United States. Homer A. Plessy was an African American who looked White and could pass as White most of the time. When he was forbidden from riding in a railway car reserved for Whites, Louisiana law deprived him from identifying as White. Plessy’s attorney argued that “because the reputation of belonging to the dominant race . . . is property, in the same sense that a right of action or inheritance is property, empowering a train employee to arbitrarily take property away from a passenger violated due process guarantees” (Harris, 1993, p. 1747). Furthermore, the attorney argued that the property value in being White was self-evident with the assertion that “probably most White persons if given a choice, would prefer death to life in the United States as colored persons” (p. 1748).

The analysis Harris (1993) provided regarding *Plessy v. Ferguson* strengthens the ideology of whiteness as property while pointing out its fundamental flaw: even though the state could now define who was White, there was no clear definition of race. Therefore, even if a person phenotypically appeared to be White, ownership of whiteness was arbitrary within questionable cases of whiteness based on racial subordination from

the dominant race. The U.S. Supreme Court stated that Homer A. Plessy was not lawfully entitled to the reputation of a White man even though he could pass as a White man.

If he be a white man and assigned to a colored coach, he may have his action for damages against the company for being deprived of his so-called property. Upon the other hand, if he be a colored man and be so assigned, he has been deprived of no property, since he is not lawfully entitled to the reputation of being a white man. (Harris, 1993, p. 1749; *Plessy v. Ferguson*, 1896)

The double standard and hypocrisy is clear in the Court's decision, and reinforces White supremacy in law and practice even though it sought to create the separate-but-equal paradigm. Racial subjugation, including access denial of privileged social status and property ownership, was written into law with *Plessy* (1896) and stood for more than half a century until *Brown v. Board of Education* in 1954 and 1955. *Brown* (1954) reversed *Plessy* (1896), thus ending state-enforced, legal racial segregation. The Court stated that legalized racial segregation in public schools was inherently unequal and conveyed a sense of unworthiness and inferiority (*Brown v. Board of Education*, 1954). While on the surface this appeared to be a victory, Harris (1993) argued that the court "remained unwilling to embrace any form of substantive equality, unwilling to acknowledge any right to equality of resources" (p. 1751). This, she asserted, based on past systematic, formal and informal racial subordination, resulted in solidifying material inequities between Black individuals and White individuals as a norm in the United States. *Brown* (1955) set forth direction to de-segregate with "all deliberate speed" (*Brown v. Board of Education*, 1955), but not immediately. Harris (1993) said that this

left interpretation wide open, leading to delay and defiance, thus revising and reconstituting whiteness as property.

The possessive investment in whiteness continued up to and beyond the Civil Rights Act in 1964 (Lipsitz, 1995). An example of the rolling consequences of chattel slavery, segregation, and solidification of White racial identity is the legacy of seniority among workers when companies are faced with layoffs. Less than ten years after the Civil Rights Act, there were some real strides in reducing employment discrimination and lessening the economic gaps between Blacks and Whites. In fact, before the recession of 1973, minority poverty was at its lowest levels in history. However, when the recession hit, minority workers found themselves more vulnerable to seniority-based layoffs because their seniority was limited prior to the Civil Rights Act (Lipsitz, 1995). The race of meritocracy is difficult when the starting blocks are not equally distributed. Another example is when home loan officers more often overlook flaws in credit scores or found alternative financing for White applicants than for Black applicants, limiting home ownership (Lipsitz, 1995). This is an example of White supremacy and White privilege, and the systemic bias it creates. Additionally, each of these profoundly affect how African Americans experience higher education.

Experiences of African Americans within Higher Education

Historically, African Americans' relationship with predominantly White institutions has been one of struggle, resistance, violence, and oppression (Karabel, 2005). African American collegians have been excluded from PWIs longer than they have been allowed to enroll at many PWIs (Harper, Patton, & Wooden, 2009). Once African Americans are admitted as students or are hired as faculty or staff at PWIs,

feeling welcome and accepted is a struggle for them (Guiffrida, 2005; Tuitt, 2012; Urciuolo, 2009). They regularly experience racism, which Harper (2012) defined as “individual actions, both intentional and unconscious, that engender marginalization and inflict varying degrees of harm on minoritized persons; structures that determine and cyclically remanufacture racial inequity; and institutional norms that sustain White privilege and permit [their] ongoing subordination” (p. 10). Retention of African American faculty and students within the academy share similar challenges. The literature demonstrating this discusses the importance placed on university branding (Anctil, 2008; Askehave, 2007; Kateman & Frisby, 2014; Kwong, 2000). Kateman and Frisby (2014) posited that there is a disconnect between what PWIs promote and what their African American students experience when institutions of higher education tout brand attributes of culture and diversity. They do not always experience the benefits associated with faculty relationships. Research indicates these relationships can affect a student’s satisfaction with college, academic achievement, and retention (Guiffrida, 2005). African American students become dissatisfied and PWIs have lower retention rates for ethnic minority students due, at least in part, to a lack of realistic faculty role models (those of the same racial or ethnic background), cultural insensitivity (even when celebration of cultural diversity is promoted in the brand promise), and a failure to incorporate or acknowledge culturally diverse perspectives into curricula (Cummins & Griffin, 2012; Griffin, Bennett, & Harris, 2013; Guiffrida, 2005; Gusa, 2010; Harper, 2012, 2013; Kezar, Eckel, Contreras-McGavin, & Quaye, 2008; Kezar, Glenn, Lester, & Nakamoto, 2008; Strayhorn, 2008, 2012; Urciuolo, 2009). However, mentoring from same-race faculty can increase satisfaction among African American collegians, leading

to higher retention rates and the collegians' increased persistence to attain their degrees (Strayhorn & Saddler, 2009). Whereas mentoring is not the only solution, creating faculty–student mentoring programs and encouraging students to participate could raise Black student retention rates in college, thus positively affecting African American students' sense of self-esteem, self-efficacy, and career aspirations (Strayhorn & Saddler, 2009).

Students

Harper, Patton, and Wooden (2009) argued that, even though scholars have acknowledged higher education as a public good with benefits accrued individually and societally, recent analyses confirm “too few African Americans are offered access to the socioeconomic advantages associated with college degree attainment” (p. 390) and policymakers must become aware of “structural barriers that produce racial disparities in college access and attainment” (p. 409). As an example, African American men are underrepresented and systemically marginalized at PWIs with only one-third who begin college graduating within 6 years (Cummins & Griffin, 2012; Harper, 2012). Many of these men feel lost and excluded in the classroom at PWIs, often too afraid to learn (Cummins & Griffin, 2012; Harper, 2012). Cummins and Griffin (2102) said there is a systemic marginalization of African American men at PWIs and a “dominant deficit and at-risk discourse” (p. 86) that blames them for their academic struggles, including persistence, retention, and low degree attainment. They further argued that these struggles are not only rooted in inadequate preparation in elementary and secondary education but, in many cases, also rooted in poverty, substance abuse, incarceration, and homicide within the African American community. The question is shifting away from why so few

African American collegians, especially men, have excelled; it is shifting toward how African American collegians can learn to excel and productively navigate PWIs (Cummins & Griffin, 2012; Harper, 2012, 2013; Harper & Davis, 2012).

Harper (2013) argued scholarship about the shared experiences of African American collegians at PWIs can be categorized as onlyness, “niggering,” and racial microaggressions; these collegians lack same-race faculty role models. Harper, Davis, Jones, McGowan, Ingram, and Platt (2011) define onlyness as “the psychoemotional burden of having to strategically navigate a racially politicized space occupied by few peers, role models, and guardians from one’s same racial or ethnic group” (p. 190). “Niggering,” in the context of microaggressions and as defined by Harper (2013), is the process where the stereotypes of African Americans “shape people’s low expectations for their success in schools and society” (p.191) and includes the constant reminder of African Americans’ long-standing subordinate position in the economy, political system, and social structure of the United States. However, Harper and Davis (2012) argued based on recent sociological studies that low performance among Black students is due to underdeveloped literacy and numeracy skills in K-12 education; low performance is not due low societal expectations, followed by a student’s self-imposed, low expectations of educational attainment. Furthermore, their scholarship asserted that within the Black community there is a belief that people in poverty and socially disadvantaged circumstances can overcome societal and self-imposed expectations and transcend stereotypes through educational attainment. Harper (2013) said that racist stereotypes of African American men being either dumb jocks or criminals from urban ghettos are prevalent at PWIs, and when compounded with the previously mentioned experiences,

create a hostile and oppressive learning environment and the impression that Black male collegians do not care about education.

Harper and Davis (2012) found that Black male collegians are aware of the educational inequities they face, yet still believe education to be a great equalizer and liberator in society. They asserted that Black men do care about education despite how K-12 and postsecondary educational institutions and policies marginalize and disadvantage them. Based on the personal narratives of Black male collegians, Harper and Davis (2012) stated that these men can hold hopeful and altruistic attitudes about education while at the same time feeling as though their college or university does not care about them.

African American female collegians at PWIs often must accept a particular identity, or components of an identity, that is imposed upon them or that they must adopt in order to find success or achieve a certain level of acceptance and recognition among their peers and faculty. Based on racism, privilege, and marginalization, these women must navigate how they identify and subsequently enact their identity in the framework where society constrains and predetermines their choices (Griffin et al, 2013; Porter & Dean, 2015; Winkle-Wagner, 2010). In her study of Black female students at a Midwest PWI, Winkle-Wagner (2010) discovered that they were "coerced, forced, or persuaded to accept identity characteristics . . . [because] choice is constrained to the point where aspects of one's identity are ultimately unchosen" (p. 153). These unwanted components of identity are "institutionally bounded, culturally and institutionally imposed, and thus not necessarily freely chosen" (Winkle-Wagner, 2010, p. 36). In addition to accepting these aspects into their perception of self, the literature calls attention to how Black

female collegians are forced into a duality constraining how they identify. They are either required to represent the African American community at large or forced by faculty and classmates to remain invisible in the classroom. Exacerbating this phenomenon is the lived experience many Black female collegians have that forces them to navigate being either "too White" or "too ghetto" to be accepted in social circles (Porter & Dean, 2015; Winkle-Wagner, 2010).

Harper (2013) found that peer-reviewed scholarly research has consistently documented, for more than 4 decades, the oppressive and troubling realities of racism for Black collegians at PWIs. These realities often lead to activism in the forms of protests and aggressive demands directed at the institution's administration; Black collegians call for a response and acknowledgement of the devastating effects of alienation caused by an exhausting campus racial climate that overlooks their humanity. The literature points higher education administrators to a new era where racism can and needs to be named, and where they are willing to more responsibly explore its harmful effects on African Americans and other marginalized students. (Cabrera, 2012; Harper, 2012, 2013; Harper & Davis, 2012; Harper et al., 2009; 2011; Strayhorn, 2008, 2012; Strayhorn & Saddler, 2009). Cabrera (2012) said the issue of racism becomes a tangible reality, rather than an abstraction, when a humanizing pedagogy is employed in the classroom and when interpersonal relationships between students, faculty, and staff are cultivated in the academy.

Faculty and Administration

Decades after legislation concerning equal employment opportunities was passed, people of color still only make up a small portion of faculty positions in United States

institutions of higher education (Gasman, Abiola, & Travers, 2015). Osei-Kofi (2012) found that tenured faculty of color make up 7% of the total faculty and often face racism and other forms of oppression that are documented in campus climate surveys and diversity initiative reports. Osei-Kofi argued that institutional responses to these issues lack the depth necessary to adequately address structural changes to the benefit of social justice; instead, responses continue to privilege dominant groups through institutional preferences and values. To improve the conditions of early-career faculty of color in the academy, which include equity in hiring, evaluation, and tenure and promotion, Osei-Kofi said diversity and equity must be a primary component of the institutional mission and culture. The oppressive conditions these faculty members face are often treated as individual issues best resolved through individual action rather than action at the institutional level.

This phenomenon of placing the onus on minoritized faculty members, rather than on the institution, is related to the changing capitalism of higher education that is contrary to the values of equity, social justice, and economic democracy (Harkavy, 2006; Kwong, 2000; Osei-Kofi, 2012; Pierce, 2014). Administrators and scholars must fearlessly engage history and challenge aspects of capitalism in their attempt to transform institutions of higher education into socially just academies (Osei-Kofi, 2012; Smith, 2009). However, doing so can create a paradox of marginalized merit for faculty of color. Tenure is merit-based advancement defined, measured, and controlled by a faculty and administration that is majority White at PWIs. Within research universities, tenure is based primarily on scholarly research productivity. If the group evaluating the productivity is not committed to the research agenda of many critical scholars of color, which challenges the inequities

in the academy and the capitalization of higher education, their scholarship may be overlooked, diminished, or even ignored in the advancement process (Bensimon, 2017; Griffin et al, 2013; Osei-Kofi, 2012; Tierney & Bensimon, 1996). The paradox leads to decisions that may advance merit yet minimize a commitment to social justice scholarship or, alternatively, advance social justice at the expense of advancement through the tenure process. Griffin et al (2013) said this can lead to a fusion of thought regarding validity and rigor of research with the validity and rigor of racial, ethnic, and gender studies research. Does the marginalized scholar in this fusion overvalue the work while the dominate culture scholar minimizes it? Is there an unconscious burden of proof of rigor and validity placed on scholars of color who chose to question the status quo as it relates to social justice and the dominant value system within the academy?

Faculty of color are underrepresented at higher education institutions, and this fact is coupled with the fact that senior-level administrators of color are significantly underrepresented in the higher education workforce (Gasman et al, 2015). Institutions can enhance the diversity of senior-level administrators by changing recruitment and hiring practices so measures of success are tethered to the retention of administrators of color and the diversity of the talent pipeline. Interrogating historic and current policies and practices—specifically policies and practices which facilitate or negate diversity in recruitment and hiring—is the first step in challenging and resisting systems within the academy that were historically designed to recruit, hire, and promote White males, thus perpetuating and reinforcing White power structures (Gasman et al, 2015; Worthington, 2012).

Higher Education Diversity Initiatives

For more than 30 years, most colleges and universities have been committed to developing inclusive campuses that help historically underrepresented students succeed and address the chronic challenge of creating equitable educational outcomes for these students (Kezar, et al, 2008; Kezar & Eckel, 2008). A common approach for campuses to move toward a more diverse and inclusive culture and environment is to develop a diversity, equity, and inclusion agenda or initiative (Kezar, 2007; Worthington, 2012). Often these initiatives have broad goals that include developing an understanding of diversity for stakeholders; acknowledging race, sexual orientation, and gender; and addressing the need for greater equity in the experiences and outcomes of minoritized and marginalized stakeholders (Kezar, 2007).

Worthington (2012) stated that diversity, equity, and inclusion initiatives have become a complex area of U.S. higher education policy and practice since the year 2000, creating a paradigm shift base on five convergent factors: (a) disparities in educational attainment; (b) state referenda coupled with executive, legislative, and judicial intervention; (c) pressure from the business sector for the academy to better prepare a competitive and multiculturally competent workforce; (d) increasing evidence that diversity is integral to achieving educational and intellectual missions within the academy; and (e) shifts in population demographics that increase the number of underrepresented groups in colleges and universities.

Gasman et al (2015) asserted that diversity, in and of itself, can create disagreement and conflict with stakeholders due to differing perspectives and priorities, even though much of the current literature recognizes and promotes the merits of

diversity within the academy. They posited that many individuals in the academy are unwilling to “step out of their comfort zone and engage people that they see as different” (p. 2). For higher education institutions to meet their equity-related goals, Kezar, et al (2008) said leadership must create a culture where there is a readiness to examine data, practices, and policies; a willingness to reflect; and an ability to identify and name racism within institutional practices and policies. Additionally, their research indicated the leadership role in successfully implementing diversity initiatives must include taking a critical perspective that challenges people’s assumptions about race. Before further examining the role of leadership in implementing diversity, equity, and inclusion initiatives, I will first discuss the politics of diversity in the academy.

Politics of Diversity

Kezar and Eckel (2008) posited that the success of campus diversity efforts through the years has been uneven largely because initiatives and efforts to implement them have been fragmented; they further posited that campus climates remain, for the most part, unchanged. Research suggests that one reason for this is politics. One way to define politics is individuals using power within society, gaining status, and maintaining specific and distinct interests (Bolman & Deal, 2013). Institutions of higher education are by nature political entities (Kezar, 2008). More than 20 years ago, Gioia and Thomas (1996) identified campus diversity initiatives as a political issue. Conflict and resistance are often major problems affecting change management within the academy based on its political nature. Subgroups within the dominant culture form among students, faculty, staff, administrators, alumni, and alumnae based on different value systems along with individual and institutional goals.

The political environment within the academy is complicated because members of each subgroups lack a clear understanding of the ethos of other subgroups; this lack of understanding creates barriers to implementing diversity initiatives that could help create greater racial equity. Navigating the barriers and the politics is difficult for higher education leaders and hinders their ability to affect change (Kezar, 2008; Kezar et al, 2008). For example, in the context of capitalization of higher education, faculty often feel they must assert greater academic perspective when administrators become more managerial surrounding metrics of diversity initiatives. Alumnae, alumni, and alumnx, who are predominately White at most colleges and universities, provide another example of the challenging terrain for administrators in implementing a diversity agenda. They may see the diversity agenda for their alma mater as no longer serving their interests and values or no longer meeting their needs (Kezar, 2008). In this context, Kezar (2007, 2008) argued that creating coalitions, taking the political pulse, and anticipating resistance are key strategies for higher education administrators to understand how to advance a campus diversity initiative.

Role of Leadership in Diversity Initiatives

Higher education leaders are responsible for overcoming barriers to advance a diversity agenda (Kezar, 2007). University and college presidents play the key role in advancing an institutional diversity, equity, and inclusion initiative because of the authority and leverage they hold within the academy. Their leadership through shared governance can include working to transform the curriculum, creating measurable objectives for success, and establishing accountability. From both strategic-planning and budget perspectives, presidents demonstrate from the top down how much of a priority a

diversity agenda will be for the institution (Kezar, 2008; Kezar & Eckel, 2008; Kezar, Eckel, Contreras-McGavin, & Quaye, 2008). Because leaders bring personal and professional bias to the table, it is vital for administrators to check their perspectives by reaching out to students, faculty, and staff and by listening to the personal narratives of these colleagues, which can counter or balance the administrators' own narratives (Bowman, 2016; Kezar, 2007). Presidents must show a personal commitment to effectively motivating and leading others to understand and embrace diversity initiatives. Presidents can build a broader base of support through practices such as garnering governing board support; initiating campus-wide discussions; establishing committees and taskforces for both internal and external networking; offering educational opportunities; and pursuing synchronized communication efforts to all stakeholders that champion diversity efforts (Kezar, 2007, 2008; Kezar & Eckel, 2008).

Leadership, not just at the presidential level, is "perhaps the most important factor in ensuring institutional transformation and institutionalizing a diversity agenda" (Kezar & Eckel, 2008, p. 380) within higher education. Research demonstrates there is a link between presidents using both transformational and transactional leadership approaches to move forward a campus diversity, equity, and inclusion agenda. Whereas a transformational approach may help alter stakeholders' motivations, hearts, and minds, a transactional strategy leverages human and financial resources to reward administrators who advance the agenda through innovative initiatives (Kezar, 2008; Kezar & Eckel, 2008). When campuses are unstable, transformational leadership is difficult to deploy and a transactional strategy, such as budget allocation or departmental incentives/rewards, is more effective (Kezar & Eckel, 2008). For presidents of color at PWIs, transformational

strategies are particularly difficult. This is because of the possible perception of White stakeholders that the strategy is a personal agenda rather than an institutional goal. On the other hand, when a president avoids leading in a transformational manner, minoritized stakeholders can view the president as selling out (Gasman et al, 2015; Kezar & Eckel, 2008). Regardless of the leadership approach presidents use to advance a diversity agenda, they will face challenges with internal and external stakeholders. (Gasman et al, 2015; Kezar, 2008; Kezar & Eckel, 2008; Kezar, Eckel, Contreras-McGavin, & Quaye, 2008).

Because the purpose of this research study is to examine leadership in higher education on a very personal level using scholarly personal narrative, it is important for me as the narrator, and ultimately for the reader, to have a working understanding of the challenges African Americans face in the academy. My focus on African Americans is based on the two questions my educational leadership professor asked me in my first semester as a PhD student: (a) How can you love your country and be patriotic when it allowed by law chattel slavery? and (b) Would you trade places with a Black man? This review of existing literature attempts to facilitate this understanding. As I explore my White racial identity by navigating the liminal space that exists (a) between the acknowledgement of racial inequality and support for equality and (b) between support for equality and empathetic understanding of racial injustice, this information not only gives context but opportunity for me to begin the journey. It may help other higher education administrators embark on their journey, as well. One implication for this research is that it may provide insight and inform strategies for White, higher education administrators to process, engage, interrogate, and embrace their racial identity and thus

influence and create change aimed at heightening understanding of racial injustice. Another implication is that it may help White, male higher education administrators apply racial identity reconciliation to their administrative work. For individual journeys to be a success, administrators must explore whiteness, its master narrative, its identity development, the study of it, and its position as property investment.

Theoretical Framework: Critical Whiteness Studies

Owen (2007a) argued that critical theory should identify ways to reshape social order in pursuit of greater justice. His assertion was that a critical theory of whiteness is necessary to understand key socio-cultural mechanisms that contribute to and reproduce racial oppression. To better understand how whiteness produces and reproduces white supremacy, he identified seven functional properties of whiteness. They are: (a) whiteness shapes understanding of self and the social world with a limited perspective; (b) whiteness provides positions of economic, political, social, and cultural advantage; (c) whiteness defines the characteristics of normalized, natural, and mainstream in society; (d) whiteness is only invisible to Whites and reflects social and cultural dominance and hegemony; (e) whiteness is more than skin color shaping actions, practices, dispositions, and practical knowledge; (f) whiteness is continuously being redefined; and (g) whiteness is historically grounded in physical and psychic violence. To be sure, these properties can assist individuals, especially Whites, in deepening their comprehension of whiteness; however, they cannot change attitudes toward race, systems of racial oppression, and the marginalization of non-Whites. Whiteness cannot be refused, is not one-dimensional nor easily self-recognizable, and is not exclusively a social identity (Ash, Clark, & Jun, in press; DiAngelo, 2011; Owen, 2007a, 2007b, 2009; Wise, 2012).

Drawing on Giddens's (1979) theory of structuration and Habermas's (1981) theory of communicative action, Owen (2007a) argued that whiteness must be understood as a social system that structures property within the origins of racial oppression. He asserted that whiteness was visible before the civil rights era and invisible after the civil rights era. We are products of our social order and power structures, our norms, and our mechanisms (Adler, 1979; Bolman & Deal, 2013). Yet, the grand irony found in the Habermas theories of knowing and communicative action is that we humans are the ones who produce the social order, power structures, norms, and mechanisms that create our social hegemony (Murphy, 2013). This process is circular, and those who are willing to engage are the ones who ultimately can affect change. Leaders can connect our collective humanity by leading with resolve, compassion, and assurance. Willis (1977) said that some people accept their fate, acquiescing to odds that are stacked against them. In essence, they reproduce discriminatory sorting based on cultural assumptions and patterns. Levinson (2011) tied this to educational settings by asserting that schools use tracking, curriculum, examinations, and teacher assumptions and behavior to reproduce the status quo and perpetuate position in the political-economic hierarchy. The manner in which society and culture reproduce inequality therefore needs to be placed in the context of the consequential making of meaning we humans strive for (Levinson, 2011). As White higher education leaders, the implication is that we must be alert to self-perpetuation.

Levinson (2011) credited Bourdieu for explaining the power of schools to reproduce inequality but not the students' power to resist or challenge it. He pointed to a veneer of meritocracy that can explain the reason students struggle to resist or challenge

inequality. His focus is to explain the relationship between culture and power, and how the cultural process sustains relationships of power. Bourdieu's (1990) habitus, a discussion of habituated ways of acting and thinking, was deeply internalized through the evolution of social structure. I interpret this to mean that we humans are indeed creatures of habit, looking for significance in this world and a place to belong and be valued. White higher education leadership must include an understanding and compassion for individuals who may be different in some respects but are the same in their pursuit of belonging and self-worth. I assert that, based on the literature, this applies to K-12 and higher education leadership.

Giddens (1979) and Bourdieu (1990) tried to show that individuals incorporate material and ideational factors in social practice. Individuals and groups can shape social structures, yet they acknowledge there are constraining and determining powers within the social structures (Allan, 2011; Levinson, 2011). Bourdieu (1990) said that people pursue their interest and livelihoods within organized social fields. People have some choice in this. Cultural capital is symbolic credit achieved through learning to portray the acceptable and desired signs of social standing in individual social fields. Cultural capital can occur without monetary capital. Yet, Bourdieu's theory can be applied to modern K-12 and higher education-based interactions that have negative consequences for students from non-dominant backgrounds. What cultural capital and monetary capital does a student bring to the classroom each day? As White educators and leaders, are we aware of this? Does it matter?

The norm may indeed be self-perpetuation of class, but it is not the only narrative. Does meritocracy exist? Is the playing field level for all people? Must we work to lessen

and even eliminate inequality? The reality is that meritocracy and inequality will always exist (Leonardo, 2004; Leonardo 2013; Lipsitz, 1995). I argue part of our responsibility in educational leadership is to provide hope and guidance in making the most of our everyday circumstances. We serve our students and mentees better when we help them understand which battles to fight and on which hills not to die. Perez (2009) made use of Bourdieu's economic capital, cultural capital, and social capital to make this point. While she focused on parenting, her same findings apply to educational leadership. Leaders can help students succeed by educating students about existing structures and how to negotiate university bureaucracies.

Whiteness as power connects to Giddens (1979) theory of modernity. He posited that modernity is a juggernaut of irresistible force that makes it impossible to fulfill a reason for existence. However, humans seek to belong, to be accepted, and to have significance. Whites often take this for granted in a racialization context. Modernity, based on Giddens interpretation, provides tenuous social relations, uncertain attempts for self-actualization, and lifestyle politics. With radical modernity, individuals are lifted out of social networks and institutions that provide them with certain identities, knowledge, and the course markers for life's journey (Allan, 2011). Radical modernity interrupts our "normal" in a big way. It can create not only anxiety but also uncertainty for non-Whites.

The juggernaut hits hard and fast. Educational leaders must understand that even in the context of Giddens, these juggernauts vary within the diversity of the student body and provide the basic foundation for our understanding and pursuit of social justice in education. Critical theory can reshape social order to pursue greater justice. A part of that social order is whiteness conferring value, standing, and power, which schools, colleges,

and universities perpetuate. I argue White higher education leaders can avoid perpetuating whiteness as power by acknowledging it, interrogating it through self-realization, and by being good mentors and allies.

Critical theory should point out strategies in pursuit of greater justice in the social order. Critical Whiteness Studies (CWS) supports critical theory by creating a space to interrogate key socio-cultural mechanisms that create and perpetuate racial oppression in the context of whiteness (Owen, 2007a). From an educational scholars' perspective, Pennington and Brock (2012) defined CWS as the critical examination of whiteness framed in institutional racism, dysconscious racism, hyperpoliteness, and privilege. CWS is not the study of individual White people, rather the study of how whiteness functions as a cultural and racial category (Kolchin, 2002; Morrison, 1992; Owen, 2007a; Sullivan, 2008). The three core tenets of CWS as posited by Hartmann, et al (2009) are the invisibility of White identity, the understanding of racial privilege, and the adherence to individualized, colorblind ideals. West (2005) said scholars should understand whiteness as a "trope of domination" (p. 385). Keating (2000) argued "whiteness, which is not, necessarily, synonymous with White people, is associated with an unjust social system and a resistance to change, with the denial of accountability, with closure, with violence, with hypocrisy, and with ignorance of other cultures" (p. 427).

Citing Keating's (2000) characteristics of whiteness, West (2005) argued that it is important for scholars not to misconstrue critiques of whiteness as attacks on White people. He posited that CWS scholars must turn the trope "back on itself, to reflect on and expose its operations of exclusion and othering" (p. 386). Part of the role of CWS scholars, he said, is to listen specifically for what "whiteness is trying to defend and

protect [and to] listen for its anxieties and fears” (p. 387). Lewis (2004) said that many White people today think about race in the context of minority groups in general and Black people in particular with no acknowledgement of White as a race. Because of this, it is vital for CWS scholarship to increase understanding about the role of Whites as race actors in the racial hierarchy where whiteness is dominant (Lewis, 2004; Sullivan, 2008). Whites often call for a colorblind paradigm as evidence of progressiveness beyond race. When researchers seek out Whites to create conversations regarding race, often it only includes Whites’ opinion of others. Indeed, CWS can create conversations that give these discussions of whiteness equal attention to that of racial minorities (Lewis, 2004; Schuman, Steeh, Bobo, & Krysan, 1997). It is perfectly acceptable to be White, to be sure, but whiteness is problematic when it dominates or oppresses another. CWS must address this distinction.

Pennington and Brock (2012) argued that CWS provides a venue for White educators to view whiteness critically by becoming aware of their social dominance, which could lead to covert racism. Howard (1999) asserted that White people experience the world from a social position of dominance and often fail to recognize, individually and collectively, the group history that is the foundation for White dominance. Sullivan (2008) asked what a non-oppressive, anti-racist whiteness might look like and argued its goal cannot be building White pride “through uncritical glorification of the heritage of White people” (p. 249). Historically, whiteness has defined itself through ownership of the Earth (Du Bois, 1920) and through ownership of such values as goodness, cleanliness, and beauty (Sullivan, 2008). CWS interrogates the exclusive need for whiteness to possess values, habits, and customs (Morrison, 1992; Owen, 2007a; Sullivan, 2008).

Race as a construct, instead of a way to categorize human beings, is now a part of the anthropological, biological, educational, historical, and legal discourse (Kolchin, 2002; Ladson-Billings, 1998; Lopez, 2006). Sullivan (2008) argued that while it is easy for White people to appreciate and value racial diversity through the celebration of foods, dress, and cultural customs, it is difficult for them to recognize racial differences in economic, educational, and political inequities.

Summary

Research on educational leadership in higher education has explored the master narrative of whiteness and the concepts of white privilege, white fragility, white rage, whiteness as property and investment, and diversity fatigue. However, this research is by no means complete. White rage as a concept has been primarily contextualized in the far-right political realm (Blee & Creasap, 2010; Dobratz & Shanks-Meile, 2000; Durham, 2007). Further exploration of its presence in and application to higher education would be helpful. Cabrera (2012) said that White racial identity development, when it is based on the pursuit of social justice, becomes “a means by which racially privileged people can move beyond racial guilt paralysis and become allies in the movement toward racial equity” (p. 380).

DiAngelo (2011) argued that building stamina to maintain engagement with racial identity is vital for White people and must be intentional and explicit. As educational leaders, would higher education as a public good be better served if we encouraged and taught White colleagues, mentees, students, family, and friends to become more comfortable with their discomfort over conversations about race and racism? Perhaps this psychic stamina-building, much like physical conditioning, can be transformative, first by

helping White people learn to become comfortable with the uncomfortable and second by helping White people gain a deeper understanding of and empathy for marginalized colleagues, mentees, students, family, and friends. Many White people remain unwilling and unprepared to have conversations that explore their whiteness, much less race in general or racism. Naming and discussing white privilege, white fragility, and white rage perpetuates these constructs more often than not. Understanding the often defensive posture that White people assume in the narrative surrounding race and racism could be the beginning of intentional and explicit engagement (DiAngelo, 2011). What responsibility do educational leaders and scholars have for creating a critical consciousness about race and racism? Are there different standards for Whites and non-Whites? Should there be? The current literature lacks research into and discussion of how White educational leaders have worked through the process of self-realization, followed by individual commitment, leading to individual and collective social justice action.

The literature discussing the experiences of African Americans in higher education as students, faculty, and administrators is robust. The discussion includes the structures of and experiences with racial injustice. Educational leaders, whether in administration, the classroom, or research, must address power structures, how those in power maintain order, and why those not in power submit or acquiesce, even if it is not in a leader's best interest to promote social justice. Harkavy (2006) and Pierce (2014) argued that a willingness to embrace uncomfortable truths such as these is the essence of education. Social justice removes inequities among people and distributes opportunity and privilege among people (Miller, 2001; Rawls, 1999).

Chapter 3: Research Design and Methodology

In Chapter 1, I introduced my need to explore my White racial identity based on two piercing questions I was asked by my educational leadership professor, Dr. Douglas. In Chapter 2, I reviewed the scholarly literature related to White racial identity and educational leadership and developed the theoretical framework guiding this study. Here in Chapter 3, I define the research design and methodology I used to find my answers to Dr. Douglas's questions. His questions made me re-evaluate my patriotism and interrogate my whiteness and White racial identity development. I used scholarly personal narrative to pursue my answers and anchored my SPN in the racial tensions that resulted in student protests at Mizzou in the fall of 2015 while reflecting on four decades of lived experiences that shaped my White racial identity.

In this chapter, I discuss the research design for my SPN, including an overview of the methodology and its origin as well as my positionality and reflexivity as a qualitative researcher. Next, I discuss the data that were used for the SPN and the analytical tool I developed and used to answer the following research question: What are the ways in which I have developed as a higher education leader and administrator by acknowledging that racial injustice for African Americans still exists, supporting its elimination, and more empathetically understanding it? This research question focused my growth journey of my whiteness and my White racial identity development through matters within the Black-White racial context. At the end of the chapter, I discuss trustworthiness and research ethics.

Research Design

Creswell (2013) and Wolcott (2010) posited that qualitative researchers must use reflexivity to provide context in analysis. A researcher's background informs the interpretation of data and how the analysis is positioned. Researchers bring bias to their research through deductions and extrapolations made in relation to the "immutable biographical 'facts' of the researchers' lives which inform and construct politics, principles, values, and beliefs" (Bott, 2010, p. 161). The key caution is to understand our identity and positionality so we may guard against proselytizing our values and beliefs. Furthermore, the scholarly literature cautions us to avoid placing ourselves, through our positionality, in positions of power and undue influence, thus creating judgments and ethical dilemmas associated with collecting and analyzing data (Bott, 2010; Denzin & Lincoln, 2011; Hastings, 2010).

Scholarly Personal Narrative as the Methodology

Hyater-Adams (2012) stated that SPN is a sister to autoethnography and it is becoming a legitimate methodology for scholars to publish their work within professional and academic journals. Nash (2004) argued that SPN "liberate[s] researchers from abstract impersonal writings and touch readers' lives by informing their experiences" (p. 28). SPN is similar to memoir and personal essay. The key difference is that SPN is specifically organized around themes, issues, and constructs that couple personal experience with a broader worldview. Alvesson (2003) argued for self-ethnography as a research method to study settings with which the researcher is familiar and to which the researcher has access, particularly in college and university settings. Traditional ethnographic tools such as interviews, questionnaires, and observation do not provide the

depth of understanding that first-hand, lived experiences offer in an institutional setting. Alvesson (2003) distinguished self-ethnography from autoethnography by pointing out that the latter relates the personal to the cultural whereby the former relates the institutional to the cultural. Because SPN is an emerging methodology, I look to autoethnography to better inform my research design.

Developed from autoethnography. Spry (2001) defined autoethnography as a self-narrative that is both a method and a text with the capability to evaluate and analyze self with others in social contexts and the capability to more fully express the interactional textures occurring between self, other, and contexts. It is through this contextualization that self-ethnography relates institutions to culture. Spry used this research method in artistic performance to interpret “culture through the self-reflections and cultural refractions of identity” (p. 706), which allowed her to “engage, interrogate, and embrace” (p. 708) self as other to generate critical agency in her life stories. Gaining a cultural understanding of self that connects intimately to others in society is a foundational component of individual and group change (Chang, 2008).

Anderson (2006), Denzin (2014), Ellis (2007), and Reed-Danahay (1997, 2001) have interrogated the evolution of autoethnography from its origin in anthropology and sociology, providing a critique of its use as a qualitative research method. Custer (2014) argued there are benefits of autoethnography in education, counseling, psychology, sociology, and the arts due to its transformative nature to change time, produce vulnerability, foster empathy, embody creativity and innovation, eliminate boundaries, honor subjectivity, and provide therapeutic value. Sell-Smith and Lax (2013) posited that scholars can “potentially add a new layer of depth and richness to data that originally

seemed flat and sparse after statistical analysis alone” (p. 2) by combining quantitative, constructivist, and autoethnographic perspectives. For educators, social workers, medical professional, clergy, and counselors, Chang (2008) argued that autoethnography is both useful and powerful in research and practice. Much like Custer (2014), she found autoethnography to be reader-friendly, transformative for autoethnographer and readers alike, and a catalyst for enhancing cultural understanding. Many researchers have argued that autoethnography allows the autoethnographer to move beyond autobiography by combining a biographical text with cultural analysis and interpretation (Chang, 2008; Frambach, 2015; Ngunjiri, Hernandez, & Chang, 2010). Autoethnography is a powerful research tool that, at some level, stimulates readers to critically reflect on their lived experiences, examine how they construct their concept of self, and scrutinize their interactions with others in a social and cultural context (Denzin, 2014; Ellis, Adams, & Bochner, 2011; Ellis & Bochner, 1996; Goodall, 1998, 2012; Pennington & Brock, 2012; Spry, 2001).

My SPN strives to build on the three benefits of autoethnography posited by Longman, Chang, and Loyd-Paige (2015): (a) discovering leadership strengths and opportunities for improvement, (b) empowering expansion of leadership identity to pursue heightened goals, and (c) recognizing networks of support and encouragement. Additionally, I worked to ensure my SPN meets Tracy’s (2010) eight-criteria matrix in assessing the quality of qualitative research. The matrix markers include ethics, rich rigor, resonance, worthy topic, sincerity, credibility, meaningful coherence, and significant contribution. Not only do Tracy’s (2010) markers help insure trustworthiness of the study, which is discussed in more detail in this chapter, they provide a common

language for researchers and helps them “engage in dialogue with power holders who might otherwise regard qualitative research as just a good story” (p. 849). The autoethnographer should transcend good storytelling by making the narrative relevant to our culture and society and endeavoring to inform change.

Drawing upon the scholarship of Ellis et al (2011), Schoorman (2016) used autoethnography as a change agent—as a tool to reframe educational leaders’ typical relationship with communities in poverty. She asserted that educational leaders must strive to restore the idea that education is a collective public good in a democracy, while committing to empowering students and while rejecting marginalization and oppression. For her, autoethnography created a sense of urgency in advocating for and challenging colleagues to constructive social engagement with humility, openness, courage, and reflexivity. Hostetler (2005) asked how scholars consider the public good as a metric for good research. What role can and should autoethnography play in education? Hamilton, Smith, and Worthington (2008) argued that the self-study of teacher education is important. Autoethnography provides multiple layers of consciousness in critiquing the cultural elements of personal experience and how these elements affect work in the classroom. I argue that SPN, like autoethnography, can and should be applied to and used by higher education administrators to improve their work on campus.

Chang (2008) warned that the power of storytelling can cause autoethnographers to abandon autoethnography’s mission of cultural analysis and interpretation. She said that an autoethnographer can validate fidelity to the mission by treating their autobiographical data within a critical, analytical, and interpretive framework and by not shying away from the usual ethnographic process of data collection, which includes

participation, self-observation, interviews, and document review. Additionally, researchers must triangulate multiple data sources and content to provide both outsider perspective and external data to validate, add to, or challenge data generated from the researcher's recollection and reflection (Chang, 2008; Cho & Trent, 2006). Triangulation is the process of "corroborating evidence from different sources to shed light on a theme or perspective" (Creswell, 2013, p. 251). Just because an autoethnographer or scholarly personal narrator tells a story does it mean she or he owns the story? Clandinin and Connelly (2000) said that autoethnographers' stories are often linked to others and to their stories, and it is important for researchers to contemplate the confidentiality and protection of the human subjects who are part of the research.

Memory is both an asset and liability for scholars using SPN. Memory allows researchers to analyze and interpret data to which others have no access. Yet, it is selective at times and shapes, limits, and often distorts the researcher's ability to analyze and interpret. It can create aversions, censorship, or embellishments. It is important, but not always reliable (Chang, 2008; Muncey, 2005). Rodriguez and Ryave (2002) posited that researchers can complement memory with data collection to improve self-observation, providing access to the personal experiences of "emotions, motives, concealed actions, omitted actions, and socially restricted activities" (p. 3) that are often taken for granted or unconsciously limited in recall.

Participants. Because this is an SPN, I told my story as a White, patriotic, male who, as a new, middle-aged doctoral student was confronted with two compelling questions by his educational leadership professor. For this reason, I was the primary participant in the study. There were secondary participants who make up the supporting

cast of characters in the narrative. They serve as peer debriefers to corroborate data in my SPN (Creswell, 2013, 2014). I contacted each cast member to discuss the portion of my narrative that mentioned them and followed up with an opportunity to review the written narrative. If a cast member had changes, I made them. With their permission, I used their full names.

Researcher Positionality and Reflexivity

Positionality and reflexivity are vital in qualitative research (Bott, 2010; Davies, Browne, Gannon, Honan, Laws, Mueller-Rockstroh & Bendix, 2004; Hastings, 2010). Both provide a framework to acknowledge and explain the bias researchers bring to their research through deductions made by extrapolating their lived experiences and linking their experiences to broader politics, principles, values, and beliefs (Bott, 2010). The researcher must guard against promoting their own values and beliefs as well as placing themselves, through their positionality, in positions of power and undue influence. Doing so creates judgments and ethical dilemmas associated with collecting and analyzing data (Bott, 2010; Denzin & Lincoln, 2011; Hastings, 2010).

Scholar practitioners must heed Malone's (2003) warning of ethical issues when researching one's own institution. Anonymity and confidentiality become nearly impossible, and shifting loyalties and roles can bias the research. If the researcher or participant is in a position of power over other participants, or if a participant has power over the researcher, it creates a difficult and dangerous setting to conduct research. However, Kateman and Frisby (2014) argued practitioners who provide full disclosure in researching their own institution can offer helpful and needed best practices, context, and professional contacts. Furthermore, they asserted a critique of one's own institution does

not have to compromise it nor embarrass the participants because its purpose is to “learn from past and current practice and to improve” (p. 465).

Me, Myself, and I

I am a University of Missouri-Columbia alumnus who earned a bachelor of science in business administration in 1985 and a master of arts in journalism in 1991. Currently, I am a doctoral candidate in educational leadership and policy analysis at Mizzou. I am not only a student but also a former employee. I began my higher education career in 1987 at Mizzou, where I served in all areas of institutional advancement during my 19-year tenure. From 2006 to 2015, I worked at Columbia College, leading development, alumni, and public relations teams. From 2015 to 2017, I served the University of Missouri (UM) System as director of internal communications. In that role, I worked with UM System President Tim Wolfe and Interim President Michael A. Middleton. All told, I have worked directly with eight campus or system chief executive officers.

I am of English and German descent and identify as White. My Fenwick and Tichenor families have been in North American since early colonial days (Fenwick, 2001; Tichenor, 1977, 1988). In fact, I am a Fenwick descendent of a student in the first class at Georgetown University in 1792, and two of my seventh-generation uncles served as the 10th, 12th, and 13th presidents of Georgetown University between 1817 and 1825 (Curran, 1993; Fenwick, 2001). This has always been a source of pride on my father’s side of the family. My paternal grandmother, Alma Fenwick Kateman, joined the Daughters of the American Revolution (DAR) based on her Fenwick lineage. My maternal grandmother, Elizabeth Tichenor Deer, chose not to join DAR but made a point

of telling me she qualified based on her Tichenor ancestor who fought in the Revolutionary War. Genealogy, at some level, has been a priority for all four of my immediate family surnames and has fascinated me since my Great Uncle Harold Tichenor began researching the Tichenor family in the early 1970s and my Grandmother Kateman asked me to give speeches on American history at her DAR chapter meetings. When Alex Haley's television miniseries, *Roots* (Margulies, Chomsky, Erman, Greene, & Moses, 1977), aired in 1977, I was enthralled with the story, history, drama, and genealogy, yet I realize now that I did not fully comprehend the oppression and domination it represented. After 40 years of lived experiences and much personal and scholarly reflection, I realize that knowing my family history is a privilege. It is a part of the White privilege I carry simply because I am descended from the Fenwick and Tichenor families. Descendants for Africans who were kidnapped from their homeland and sold as slaves in the Americas do not have the privilege of knowing or learning about their genealogy. Their families were ripped apart, they were sold as property, beaten, oppressed, terrorized, raped, among other atrocities. Viewing *Roots* as a teenager created an awareness of this reality. My lived experience, work as a PhD student, and the counter narratives of African Americans in the decades that followed led me to a more empathetic understanding of it.

Throughout my doctoral studies, two key tenets from CWS and Critical Race Theory (CRT) have constantly run through my mind and help keep me focused as a researcher and practitioner. (In Chapter 4, I provide more detail on CRT and its impact on me through my narrative.) These tenets are, from CWS, *the invisibility of White identity must be revealed* (Hartmann, et al, 2009) and from CRT, *race matters and [counter]*

storytelling is a valid and important way to convey knowledge (Ladson Billings, 1998). These tenets closely align with my lived experience personally, professionally, and as a doctoral student, emerging scholar, and practitioner. The counter narratives of African Americans continue to challenge, inspire, and enlighten me in matters of racial injustice. The power of these personal counter narratives continues to illuminate for me how the invisibility of my whiteness can deter the recognition and understanding of racial injustice.

I am a practicing Christian, and I want to provide some personal context that frames my worldview. I believe we are created in God's image (Genesis 1:27) and the Bible is the word of God (Proverbs 30:5-6; Psalm 12:16, 119: 89; 2 Timothy 3:16-17). I believe I am called to act justly, love mercy, and walk humbly with my God (Micah 6:8) and to love my neighbor as myself (Mark 12:31). I believe we need to live in peace with each other, be patient with everyone, and always try to be kind to each other (Romans 12:8; 1 Thessalonians 5:11, 13-15). My pursuit of mercy, justice, kindness, and humility has led me, perhaps inevitably, to reject racism. I embrace the Judeo-Christian value system that includes the belief in free will (Genesis 3:22). With free will, I believe I have the ability to interpret and deconstruct scripture. I believe God calls us to make every effort to do what leads to peace and to mutual edification (Romans 14:17, 19). As a result, there is no justification for racism.

Metaphorically, if Mr. Rogers and Pollyanna had decided to have a family together, I would have been their son. In fact, for my doctoral qualifying exams, when asked to posit a new leadership theory, I created *transformationally benevolent leadership* based on the pop culture paradigm of Mr. Rogers, Pollyanna, and Stephen

Covey. In my metaphor, Covey must be an uncle. I guess he could be a close family friend, but I think uncle works better. The main point is that I strive to be a gentle, collaborative, sensitive, and optimistic fellow who stays focused. My racial autobiography has a positive spin as does my scholarship. I am not a combative activist scholar, yet I have no negative judgment for those who are. We need those scholars, just as I believe we need scholars like me. I am a dreamer, who most of the time has his feet on the ground. I look for and dream of that which is true, noble, right, pure, lovely, admirable, and praiseworthy (Philippians 4:8). I was challenged in a real, and life-changing way by the educational leadership class I took in 2014, by the compelling questions Dr. Douglas posed to me, and by critical race theory.

Data

For my SPN, data collection consisted of drawing from my memories. I used assets as data evidence to help spur, support, and corroborate my memories as I drafted the narratives in each unit of data. There are three units of data in my SPN (including a total of 7 sub-units) that span more than 4 decades of my lived experience as it relates to my White racial identity, whiteness, and to the Black-White racial context. Each unit, along with its evidence and timeline, is outlined in Table 1 below. The table names the data unit, provides a brief description, lists evidence used to corroborate my memories, and specifies the date ranges for each unit. I verified the timeframes for each unit using my personal and professional calendars. Dating the units of data helps validate the timeframes within my memories.

The Village of Arrow Rock unit of data consists of three sub-units: “Stone Gutters,” “Phil,” and “Lyceum Theatre Productions of the Musical *1776*.” The second

unit of data, titled MU Educational Leadership Class, consists of two sub-units: “The Semester” and “After the Semester.” Finally, the third unit of data, UM System Director of Internal Communications, consists of two sub-units: “Perfect Storm” and “Interim President’s Messaging Campaign.” For the most part, I will use a chronological thread to build the narrative and to help make sense of the data.

Data Table

Table 1

The Three Data Units of My Scholarly Personal Narrative, Including Evidence and Timeframes

Data unit name	Data evidence	Date ranges
Unit 1: The Village of Arrow Rock	Photographs Plaque	1976–1977 2006
This unit includes three sub-units: Stone Gutters—In 1976, as a 13-year-old docent for the Friends of Arrow Rock, I learned that the stone gutters on main street were laid by enslaved men in the early 1800s. Phil—Phil is a mannequin used by my Fenwick cousin, Karen Berry, to promote holidays in Arrow Rock. Phil became racialized following the 2013 Arrow Rock Fourth of July Parade and became a constant topic of conversation within my Fenwick family. Lyceum Theatre Productions of the Musical <i>1776</i> —At age 43, I was cast as Dr. Lyman Hall in the 2006 production of <i>1776</i> . In preparing for the role, I learned for the first time that Thomas Jefferson wrote a provision in an early draft of the Declaration of Independence that would eliminate the slave trade.	Recollection notes Transcript Libretto Music lyrics Programs	2012–2017

Data unit name	Data evidence	Date ranges
Unit 2: MU Educational Leadership Class	Document	1975–1981
<p>This unit includes two sub-units:</p> <p>The Semester—In this sub-unit, I describe how my educational leadership class challenged me and guided my remaining coursework, my research, and my practice as a higher education administrator.</p> <p>After the Semester—I explore collaborative research I conducted with an MU journalism professor. Our research served marginalized elementary- and middle-school students. I also describe a presentation that my classmates and I delivered at the conference of the American Educational Studies Association and the International Association for Intercultural Education.</p>	Recollection notes	1988–1991
	Photograph	1999–2002
	Newspaper articles	2007–2017
	Newsletters	
	Peer-reviewed journal article	
	Proposal	
	Script	
Unit 3: UM System Director of Internal Communications	Documents	2015–2017
<p>This unit includes two sub-units:</p> <p>Perfect Storm—I describe my directorship, which began on September 1, 2015, and frame it in the context of the student protests unfolding on the Mizzou campus at the same time, focusing on the support I provided to UM System President Tim Wolfe.</p> <p>Interim President’s Messaging Campaign—I explore how my racial identity and my scholarship affected and informed my work in developing UM System Interim President Michael Middleton’s messaging campaign.</p>	Fliers	
	Letters	
	Memos	
	Photographs	
	Poem	
	Programs	
	Videos	
	PowerPoint	
	Proposals	
	Scripts	
	Emails	
	Letters	
	Archived primary source documents	
Oral history		

Analytical Tool

Jennrich (2016) argued that SPN “values personal experience as a useful focus of study” (p. 69). Based on Nash and Bradley (2011), the “me-search” of SPN is not only a useful focus of study, but a powerful means of knowledge creation. In order for me to create new knowledge by answering the research question presented in this study, and ultimately the two compelling questions Dr. Douglas asked me in February 2014, I had to

build a tool to analyze my narrative. I was committed to not re-centering my whiteness in the analysis; I avoided re-centering by using existing scholarship and research tools to inform the crafting of my analytical tool. Utilizing the Helms WRID model (Helms, 1993), intersected with the Conquergood (1985) Moral Map, I developed an analytical tool for my SPN called the Acknowledgement, Support, and Empathetic Understanding Growth Continuum (ASEU Growth Continuum). This continuum allowed me to offer my narrative in an authentic manner that aligns with the emotional and intellectual journey on which Dr. Douglas sent me.

Through my doctoral coursework, research, and professional practice, since that winter night, I have been living on this continuum of acknowledgement, support, and understanding. This is the reason I elected to develop the ASEU Growth Continuum as my analytical tool, rather than apply my narrative to the existing Helms WRID model. The ASEU Growth Continuum allowed me to chart and analyze my lived experiences to inform the answer to this study's research question: What are the ways in which I have developed as a higher education leader and administrator by acknowledging that racial injustice for African Americans still exists, by supporting its elimination, and by more empathetically understanding it?

The Moral Map. Since my narrative *is* my datum, and since I committed to rigor and trustworthiness in my study, I needed a proven methodological lens through which to filter my SPN. I chose the Moral Map for this lens. In this sub-section, I discuss the Moral Map and how I used it in my analysis. In the next sub-section, I describe how I integrated the Moral Map with the Helms WRID model in order to create the analytical tool to interpret my narratives.

Dwight Conquergood is a White male theatre scholar who, in 1985, introduced the Moral Map to help address ethical dimensions of his ethnography of performance research (Conquergood, 1985). He asserted that moral and ethical questions and dilemmas arise when conducting ethnographic studies and subsequent performances, because researchers often surrender themselves to the culture in order to grasp the native's point of view and to understand the human complexities within the culture. Furthermore, he argued that "when working with minority peoples and disenfranchised subcultures, such as refugees, one is frequently propelled into the role of advocate" (p. 2). After some performances, he was accused of "White man's presumptuousness" (p. 4) when his White, male identity as researcher is not qualified for audiences, or audiences miss or ignore it. He was asked, "what right do you, a middle-class White man, have to perform these narratives" (p. 4).

Conquergood (1985) said that "good will and an open heart" (p. 4) are not sufficient in responding to these concerns from audience members. For this reason, he identified four ethical pitfalls that are morally problematic. They are (a) the custodian's rip-off – selfishness, (b) the enthusiast's infatuation – superficiality, (c) the skeptic's cop-out – cynicism, and (d) the curator's exhibitionism – sensationalism. He placed these pitfalls in quadrants with a vertical axis representing the tension between identity and difference and with a horizontal axis representing the tension between detachment and commitment. He warned that the extremes on each axis are "dangerous shores" (p. 5) and should be navigated to ideally land where the axes meet. This is Conquergood's (1985) dialogical performance where genuine conversation takes place. He argued this is where different voices, world views, value systems, and beliefs come together with one another

for productive discourse with questions, debate, and even challenges. The dialogical performance on the continua inspires empathy; this is the reason he charted his work on the Moral Map. I further argue, this is the location where empathetic understanding begins.

For my SPN to more accurately reflect my self-realization of racial identity, I re-labeled the quadrants, as shown in Figure 1, from the custodian's rip-off to *seeking gain*, from the enthusiast's infatuation to *trivializing*, from the skeptic's cop-out to *ignoring/withdrawal*, and from the curator's exhibitionism to *romanticizing*. I use this version of the Moral Map in my SPN is to chart my progress toward to genuine conversation and empathetic understanding.

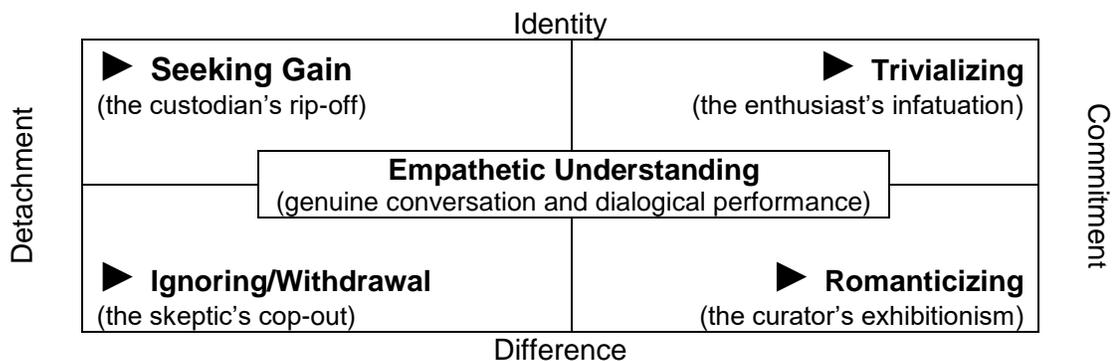


Figure 1. The Moral Map, as adapted for this research study.

The quadrants' primary labels are those created for this study; notations in parentheses indicate theatre scholar Dwight Conquergood's original labels for each quadrant. Similarly, the primary label at the center of the figure is new for this study, with Conquergood's original appearing in parentheses. As a person navigates the ethical pitfalls in the four quadrants and has genuine conversations, they arrive at the center axes where empathetic understanding is possible.

Helms's WRID Model and ASEU Growth Continuum. The three stages in the Helms WRID model were (a) pseudo-independence, (b) immersion/emersion, and (c) autonomy (Helms, 1993). These three stages accurately describe how many aspects of my personal and professional journey progressed since Dr. Douglas asked me those two compelling questions at the beginning of my doctoral program. At some level, I

experienced each stage of the model as I processed the answers to his questions, and I wrestled with the many questions subsequently raised in my mind.

Looking back after studying the Helms WRID model, I realize I was almost in lockstep with the model. For example, a short time after Dr. Douglas posed his questions, I began to question the proposition that Whites are superior to Blacks in an historic and contemporary context. Running parallel was a conscious acknowledgement that racism and racial injustice exists and is perpetuated. The next stage—self-realization and acceptance of White privilege—followed. I thought more and more about what it means to be White. There came over me a more willing spirit to confront any individual bias I might be harboring and a deeper commitment to combatting racism and oppression. As I progressed to the third stage in the model, my increased awareness of Whiteness allowed me to be more comfortable with the often-uncomfortable topic of race, racism, and racial injustice. I began having more in-depth conversations with African American friends, classmates, and colleagues. I was able to listen to them at a more connected level as they shared not just the challenges they face but the obstacles they overcome and the successes they celebrate. I was no longer taking issues of race so very personally that I became defensive. This deeper listening emerged, in part, from the power of personal counter narrative and led me to a more empathetic understanding of the racial injustices that exist in our country and within higher education. I realize that even though this study is focusing on the racial injustice for African Americans, there are other groups experiencing oppression in our country and within higher education. My journey to more empathetic understanding begins, based on my lived experience and personal narrative,

with a focus on African Americans. As I continue to grow in my empathetic understanding, I want to move beyond the Black-White racial context.

This more empathetic understanding emerged, in part, from categorizing racism and its resulting racial injustice according to Helms's (1993) three types: individual, institutional, and cultural. Individual racism includes attitudes, beliefs, and behaviors that support the superiority of Whites and the inferiority of non-Whites. Institutional racism includes social policies, laws, and regulations that maintain economic and social advantages for Whites over non-Whites. Cultural racism includes customs that promote the superiority of White culture over non-White culture. As an emerging scholar and higher education administrator, the Helms WRID model became the basis for the growth continuum I began experiencing, which helped me process those two compelling questions from Dr. Douglas:

- How can you love your country and be patriotic when it allowed by law chattel slavery?
- Would you trade places with a Black man?

The Helms WRID model helped me redirect how I lead in higher education. The growth continuum continues to help me to this day. My lived experience, before and after the compelling questions were asked, falls on a continuum that includes the acknowledgement of racial injustice, followed by support for its elimination, followed by an empathetic understanding of it. Navigating the liminal space that exists between the markers on this continuum continues to be a growth opportunity for me professionally and personally. Therefore, drawing from the Helms WRID model, I created and used for my analysis the Acknowledgement, Support, and Empathetic Understanding Growth

Continuum (ASEU Growth Continuum), shown in Figure 2, to chart my scholarly narrative.



Figure 2. The Acknowledgement, Support, and Empathetic Understanding Growth Continuum (ASEU Growth Continuum).

The ASEU Growth Continuum is a continuum created for this research study and is based upon research psychologist Janet Helms's white racial identity development (WRID) model. The primary labels for each of the stages along the continuum are those created for this study; notations in parentheses indicate the original Helms WRID labels. An individual seeks to move from left to right on the continuum but may not always follow this linear progression, which is why the arrows point in both directions.

Order of my growth continuum. From a common-sense perspective, or even intuitively, individuals support something or advocate for it once they logically understand it. However, in my personal and professional experience, this has not always been the case. My lived experience has been that there is often no logic. Some people seem to choose to support initiatives that address or raise awareness of racial injustice without understanding the injustice itself—or at least empathetically understanding it. From my experiences, these people seem compelled to support these initiatives to avoid looking out-of-touch, insensitive, or even racist, rather than out of genuine concern for or understanding of others. In fact, Owen (2009) asserted that even though racial justice is “typically not seen as part of White men’s personal agenda, they are expected, minimally, to be tolerant of diversity efforts in higher education” (p. 186). For these reasons and because of my lived-experience as a higher education advancement and communications administrator, the order on my growth continuum is acknowledgement – support – understanding.

Moral Map and ASEU Growth Continuum

While Conquergood (1985) categorized and charted quadratically, my ASEU Growth Continuum does so linearly because I make sense of the world in a more linear fashion. To be sure, there are times and situations when I experience reversals rather than forward motion on the continuum. It is imperative to note that others may not make sense of the world in a linear fashion, and the ASEU Growth Continuum may not apply to their narrative. Using a quadratic approach may work for them, or neither may apply.

The process. Rossman and Rallis (2017) suggested that working with qualitative data is a complex process used to bring meaning to the data. They argued meaning is assigned as a researcher labels, codes, and categorizes the data through immersion, analysis, and interpretation.

For my study, I immersed in the data by presenting each unit and sub-unit of data as a narrative followed by its analysis and interpretation. There was a systematic inquiry in my SPN for each unit and sub-unit. I looked at the data evidence and documented my thoughts, feelings, and reflections. The analysis of the data was grounded in how I remembered my feelings and emotions at the time and the connections I made immediately or post-occurrence. Through the use of personal notes and reflections, I recollected what happened, recorded it, and corroborated it with the data evidence. As I considered each piece of evidence in constructing my narrative, I memoed what came to mind in that moment. In effect, I interviewed myself. These processes are similar to coding (Creswell, 2013; Creswell 2014).

Saldana (2009) defined coding as qualitative inquiry that symbolically assigns a word or short phrase to a datum to summarize or capture its essence as an interpretative

act. Through summarization, the code does not seek to reduce the datum. Rossman and Rallis (2017) argued that categorizing strategies “identify similarities and differences across the data, coding and sorting them into appropriate categories” (p. 232). In essence, as I categorized each unit of data using the Moral Map, I coded each unit.

The analysis and interpretation of each narrative began as I filtered each one through the Moral Map. The map was a means of identifying the narrative’s point of view and to understand the human complexities it presents, thus helping me avoid re-centering my whiteness in my narrative. As a part of the analysis, each narrative was categorized in one or more of the Moral Map’s quadrants, based on my lived experience. Once the narrative was categorized, I assigned it a place on the ASEU Growth Continuum to chart where in my racial identity development I stood at the time. Interpretation of this analysis and charting followed. It was important to ensure that my SPN did not get lost in the coding/categorization process, but was strengthened by it. By conducting deductive coding/categorizing of the individual narratives within the units of data and placing them on my continuum, I ultimately completed the building process of my personal narrative by helping find meaning in it, which is the core of SPN (Nash, 2004, 2008; Nash & Bradley, 2011, 2012). When all is said and done in this study, the end product is my personal narrative.

Trustworthiness

Denzin and Lincoln (2011) asserted that qualitative research involves an interpretive and naturalistic approach to the world that can never capture objectivity. Triangulation, which means using two or more methodologies to secure a more in-depth understanding of the phenomenon being studied, can help increase the reliability of data,

but it is only an alternative to trustworthiness (Rossman & Rallis, 2017). For this reason, it is important to use as many scholarly tools as possible to arrive at the closest approximation achievable of a trustworthy qualitative study. For SPN, triangulation may be impossible so the SPN researcher can use peer debriefing to increase trustworthiness (Creswell, 2013, 2014; Nash, 2004). Peer debriefing is a technique used to corroborate data in qualitative research by reaching out to secondary participants, my supporting cast of characters, for an accuracy check (Creswell, 2013, 2014). I used four scholarly tools in this study to make it as trustworthy as possible: rigor in data collection and analysis, verification of the data using artifacts, peer debriefing, and external auditing. I will describe each in turn.

First, I used rigor in data collection and analysis. I achieved rigor by interviewing myself to build my narrative. Within SPN, trustworthiness begins with a clear trail of data that includes the scholars' narrative and reflection. By taking detailed notes for each of the units of data, the researcher forms a framework for scholarly rigor that takes risks, is expressive and emotional, and is constructivist in approach. These notes are the raw data. Rather than interview questions, an SPN researcher constructs as much as describes the phenomena being studied (Nash & Bradley, 2011). After I completed this scholarly interview of myself, I analyzed the data I had collected. The researcher's credibility and authenticity rests upon the rigor with which the data are collected, assembled into a clear narrative, and then analyzed. Systematically, I went through each unit of analysis and documented exhaustively all thoughts and feelings surrounding each unit.

Second, to make this study as trustworthy as possible, I used evidentiary artifacts. I collected documents, correspondence, transcripts, photographs, and more to compare

my own memories to the recorded history. The types of evidence I used are listed in Table 1. I considered how my recollections, thoughts, and feelings differed from the evidence, and I asked why those differences might exist. Did the differences arise from the perceptions I held as part of my White racial identity? Did they arise from the perceptions I held as part of my patriotism or privilege? The evidence allowed me to include in my analysis a juxtaposition between my perceptions and recorded history.

Reliance on artifacts to corroborate or challenge memory is one scholarly tool, supported by the literature, to ensure trustworthiness; peer debriefing the cast of characters in the narrative is another (Creswell, 2013, 2014; Nash, 2004; Nash, 2008; Nash & Viray, 2014). Therefore, I used peer debriefing as my third scholarly tool. I spoke with the individuals who played a critical role in the events that make up my data units. I compared my own recollections to theirs as part of my analysis. The cast of characters who contributed to peer debriefing are described in Chapter 4.

The fourth and final scholarly tool I used is external auditing. There are 11 attributes, Nash and Bradley (2011) asserted, that should be present in guiding SPN research; they create an important distinction that sets SPN apart from other qualitative methods. These are vigor, subjective experience, personal testimony, perspectives, introspective questions, personalized experience, illustrative embedded references, honesty, universalizability, plausibility, and coherence (pp. 82-85). The external auditor helps address the last three of these attributes—universalizability, plausibility, and coherence. Creswell (2014) affirmed that using an external auditor to review the entire project can strengthen trustworthiness, authenticity, and credibility. Creswell (2014) explained that “this auditor is not familiar with the researcher or the project and can

provide an objective assessment of the project throughout the process of research or at the conclusion of the study” (p. 202). I elected to use an external auditor throughout the process of compiling my SPN. Acting as more than an editor for grammar and style, this external auditor provided assessment distinctly different from peer debriefing. The peer debriefing of the cast of narrative characters included conversation as well as review of the written narrative relating to each cast member. The auditor remained removed from the researcher and the project to maintain objectivity. While impossible to achieve absolute trustworthiness in this scholarly personal narrative, I have tried to make my study as trustworthy as possible by using an external auditor and peer debriefing, along with evidentiary artifacts and rigor in my data collection and analysis.

Research Ethics

As an emerging scholar, I was committed to practicing ethical research throughout this study. There was minimal risk to me as the primary participant and my supporting cast of characters as secondary participants. It was possible that I would experience some emotional distress as I recalled certain events of the past; the secondary participants could have experienced similar distress in the peer debriefing process. I worked with the University of Missouri Institutional Review Board to determine the appropriate way to engage the characters within my SPN for their peer debriefing. I sought consent with waiver of documentation for this study and asked permission from the cast of characters within my SPN to use actual names and not pseudonym (see Appendix A). This added to the authenticity of the narrative. As I wrote my narrative and analyzed it, I reached out to each specific character for peer debriefing. An ethical

dilemma could have arisen if my narrative did not jibe with an individual character's recollection of the incident or event. This did not happen.

Summary

In choosing SPN to explore the disconnect I had as a veteran higher education administrator regarding my racial identity, my patriotism, and my privilege, I used a relatively new research methodology: scholarly personal narrative. Nash (2004) argued that this developing field of inquiry and expression can deliver to its readers "moments of self and social insight that are all too rare in more conventional forms of research" (p.24). To analyze my narrative, I created the ASEU Growth Continuum, an analytical tool based on the Helms (1993) WRID Model and adapted Conquergood's (1985) Moral Map. By filtering my narrative through the adapted Moral Map I could chart specific narratives on the ASEU Growth Continuum. All of this is done in the theoretical framework of revealing the invisibility of my whiteness (Hartmann et al, 2009). Personally and professionally, this scholarly exercise is helping me become a better human being and, thus, a better higher education administrator. Based on the questions my educational leadership professor asked me, my study focuses on the Black-White racial context. However as a scholarly contribution, this study can help inspire White, male administrators to process, engage, interrogate, and embrace their racial identity and to apply racial identity reconciliation to their administrative work, thus influencing and creating change in racial understanding and support for the elimination of racial injustice beyond the Black-White racial context.

Chapter 4: Findings

In this chapter I present my scholarly personal narrative (SPN) using three units of data. Within the first unit, The Village of Arrow Rock, there are three sub-units; the other two units, MU Educational Leadership Class and UM System Director of Internal Communications, are composed of two sub-units each (Table 1, Chapter 3). I used photographs to visually support my narrative, not as data. There is no analysis of the photographs. Following my SPN in each sub-unit is an analysis of my narrative based on the analytical tool described in Chapter 3, which is an adaptation of the Conquergood (1985) Moral Map and an Acknowledgement, Support, and Empathetic Understanding Growth Continuum. First, I mark in the Moral Map quadrants I find myself residing in based on my SPN followed by a marker placed on the ASEU Growth Continuum when referenced against the Moral Map. Following the graphic analysis, I offered a brief discussion of my growth development, including a CWS theoretical perspective. Based on my placement on the Moral Map and markings on the Growth Continuum, I identify which of Owen's (2007a) functional properties of whiteness I experienced. As I confronted my racial identity and interrogated my whiteness, it was important for me to name the functional properties of whiteness to better understand my development. Finally, after individual analysis of each sub-unit of data, I provide a meta-analysis of all the Moral Maps and ASEU Growth Continuums in the sub-units. Ultimately, I conclude addressing the research question.

The Village of Arrow Rock

I am a sixth-generation Missourian who grew up on a farm 4 miles south of Arrow Rock, Missouri. My sister and I were the fourth generation of the Kateman family

to be members at the Zion United Church of Christ at the corner of Main and 7th Streets. Arrow Rock was founded in 1829 and was the stepping off point for the Santa Fe Trail (Dickey, 2004; Phillips, 2005). My great, great, great grandfather, George Fenwick, came to the area in 1835 where he farmed and served as a justice of the peace for Saline County (Fenwick, 2001). Prior generations of Native Americans, explorers, and early westward travelers used the Arrow Rock bluff as a significant landmark on the Missouri River. Archaeological evidence indicates indigenous people used the Arrow Rock bluff as a manufacturing site for flint tools and weapons for close to 12,000 years. The bluff was first mapped by a French explorer in 1732 as *pierre a fleche*, which translated to English is *rock of arrows* (Dickey, 2004; Phillips, 2005).

Before the Civil War, people followed the route of the Santa Fe Trail from the Missouri River down Arrow Rock's Main Street with their supplies, merchandise, and animals. The town was home to many prominent citizens including Dr. John Sappington who brought quinine west of the Mississippi River to treat malaria; mid-19th century artist George Caleb Bingham; and three Missouri governors: Meredith Miles Marmaduke (1844), Clairborne Fox Jackson (1861), and John Sappington Marmaduke (1885-1887). Jackson was the state's only Confederate governor. Arrow Rock reached its peak population of 1,000 as the Civil War began. The region's culture, politics and architecture were southern in character and one-third of Saline County's population was enslaved African Americans. The town never recovered from the economic decline that resulted from the Civil War. The Santa Fe Trail and steamboats yielded to railroads that bypassed Arrow Rock. By 1910, the population was only 400 after two separate fires devastated the business district (Dickey, 2004; Pheiffer, Gallo & Epping, 2008; Prouse, 1981; Selby,

2017). When I hit my teenage years, there were 81 residents of Arrow Rock. Today, the population sign reads 56. This village and my family connection to it are the basis for of my love of history, genealogy, and my patriotism.

Stone Gutters

As the nation prepared to celebrate its bicentennial in 1976, my mom was busy at her sewing machine. She was making my sister, Beth, and me 18th century period costumes so we could be in character as docents for the Friends of Arrow Rock, an organization we would volunteer with throughout 1976 to share the village's history with neighbors and visitors alike. That organization was founded in 1959 to preserve the heritage and historic structures of the village (Our mission, 2017). The costumes Mom designed and made were such a big deal at our house that she hired a professional photographer to forever capture us wearing them. We were photographed together by the wood rail fence surrounding a flower garden at our farm (see Figure 3). The photographer earned every penny by finally getting us to smile at the same time after several failed attempts and sibling spats. Our first assignment as docents was playing the pump organ at the old Christian Church on Main Street. We were in full 18th century costume and received compliments for how we were dressed as well as for our hymn playing. I remember favorites of the crowd being "What a Friend We Have in Jesus" and "God Will Take Care of You."



Figure 3. My sister and me in our Bicentennial costumes, 1976.

Throughout the year, Beth and I were also assigned to other buildings and paired with adult docents. One of my favorite memories of volunteering was being assigned to the George Caleb Bingham house with Helen McDaniel; the memory is somewhat scandalous. In 1975, Miss Helen inherited an historic home on Main Street, next door to the Christian Church, from her uncle. She and her husband, John, moved to Arrow Rock from Memphis, Tennessee, soon after she inherited the home and he retired as an engineer from General Electric. Miss Helen was older than my mother and younger than my grandmother. Her soft southern drawl mesmerized me as we sat, elegantly attired, chatting in Mr. Bingham's home waiting for visitors to stop by and she told tales of falling in love with Arrow Rock when she visited her uncle. Actually, I may have been more mesmerized that day by the homemade peach brandy she allowed me to sip with her. That brandy was really tasty and forever lingers in my taste buds! We kept the brandy tasting our little secret for many years.

During our chat, I remember telling Miss Helen how cool I thought it was that I was 13 years old in 1976 because that was the number of the original colonies and that my favorite U.S. flag was the one with the 13 stars in a circle. She just laughed and reminded me we had 50 states and not to forget the progress our country had made since declaring independence from England. Our conversation was interrupted by what may have been the only visitors we had that day. I distinctly remember Miss Helen telling them about Bingham's painting *County Election*, which he painted in 1852. I had heard the local legend surrounding the painting; the setting was the courthouse in Arrow Rock and the characters in the painting were ancestors of many Arrow Rock residents. No one can tell me for sure, but I oft wonder if my great-great-great grandfather, George Fenwick, is in the painting. I know he moved to Arrow Rock from Maryland in 1835 after graduating from Georgetown University in 1832 (Fenwick, 2001). My Grandma Kateman joined the Daughters of the American Revolution (DAR) based on his and my great-great-great grandmother's lineage.

Miss Helen shared that legend with the visitor and mentioned there was a slave man in the painting who was smiling. After the visitor left, I asked her why she thought the slave was smiling. She chuckled and said maybe because he did not have to lay the stone gutters along Main Street. That prompted a conversation where, for the first time, I made a connection to the realities of slave labor. It also left me with a notion that Arrow Rock may have had slaves, but I wanted to believe they were happy slaves. After all, the Black man in the Bingham painting was smiling. As I recall, I was pretty matter of fact in my thinking about the gutters, having known for as long as I can remember that they existed. Today, just like when I was a child, residents know to cross Main Street at an

angle when driving lest they risk scraping the undercarriage of their vehicles. You always know there are visitors in town when you hear that loud, scraping sound of their car hitting the stone gutters. Back in the day, it sometimes made us kids laugh that the adults driving did not know how to properly drive in Arrow Rock. The gutters are an ever-present part of Arrow Rock that serve as a reminder of the village's and the nation's history of racial oppression and injustice. The gutters were completed between 1854 and 1858 to create a storm water system for the village that is still in use today (see Figure 4). Enslaved Black men dug by hand a two-foot trench on both sides of Main Street, cut thousands of hand-cut stones, and then lay the stones in the trench (Selby, 2017).



Figure 4. Stone gutters on Main Street in Arrow Rock.

These gutters, which still to this day serve as part of Arrow Rock's storm water system, were built by slaves in the 1850s. (Photo by Nile Kimble, 2017.)

As Miss Helen and I chatted about those gutters 4 decades ago, I recall that my thinking did not dwell much on the slaves' lives. I thought, well, the town needed gutters on Main Street, so the slaves dug them out, laid the stones, and that was that. I realized

slave labor built the gutters, but the idea that the human laborers were *owned* by other human residents in the Arrow Rock area did not occur to me. As a new teenager, the reality of a person being *owned* by another person in the U.S. was lost on me as I was caught up in the pomp and circumstance of the Bicentennial celebration. Looking back, I had a romanticized version of U.S. and Arrow Rock history. It must have been based on the textbooks I studied at Blackwater Elementary School, the Bicentennial promotional materials I read, and my understanding of how the village interpreted its own history at that time.

The following year, I was swept up in the *Roots* television miniseries (Margulies et al., 1977). I was an eighth-grader at the time and do not remember discussing the show in class or with classmates outside of class. However, I do remember being glued to the television set when it aired. As the story unfolded, I wondered if the slaves who built the stone gutters in Arrow Rock were like Kunta Kinte. Did they know where in Africa they were from? Did they have African names? Did they try to escape? Did they have families? I was smitten with Kunta's wife, Bell, portrayed by actress Madge Sinclair. She was beautiful, kind, and had a gentility that attracted me to her. Missy Anne, the plantation owner's daughter, taught Kizzy, who is Kunta and Bell's daughter, to read and they played together. The scenes made me think of the "happy, smiling" slaves in Arrow Rock. I remember being upset when young Kizzy was taken away from her parents after Missy Anne betrays her; I remember telling my parents that was not fair. My mom responded that was just the way things were back then. With this exception, I did not think much about the violence, oppression, and betrayal enslaved Africans experienced. However, I did connect on a superficial level with the powerlessness that enslaved people

experienced based on a scene with Kizzy and Missy Anne in their older years. Missy Anne's driver stops along the roadside where Kizzy happens to be. Missy Anne does not recognize Kizzy, but Kizzy recognizes her. Missy Anne demands a drink of water. Kizzy obliges, but secretly spits in it before handing it to her. Missy Anne takes a big drink. I remember blurting out, "Serves her right! Kizzy showed her!" I certainly did not understand the depth of oppression, but I did have a sense of empathy.

I believe part of my fascination with *Roots* was because my Grandma Deer's brother, Harold Tichenor, was working on a Tichenor Family genealogy book at the time. I made connections between Alex Haley and Uncle Harold. Both were telling their family's story. History and genealogy were something Grandma Deer and I chatted about often. In fact, when I graduated from the 8th grade a few months later, Grandma Deer gave me his book and inscribed it as follows: "To: Mike, with many good wishes for happiness and success as you continue your education – Grandma Deer, May 26, 1977, Eighth Grade Graduation." Uncle Harold went on to publish a more comprehensive volume of Tichenor genealogy in 1988. My love of family history and genealogy was inspired by my uncle and by Alex Haley's book, as told through Margulies' miniseries. Given the juxtaposition of my Tichenor genealogy with *Roots*, I subconsciously assumed that all Black families could trace their lineage, after all, Alex Haley made a television series out of his. At the time, it never occurred to me that descendants of slaves did not have the luxury of pursuing their genealogy.

Moral Map and ASEU Growth Continuum findings. The triangular markers next to ignoring/withdrawal, trivializing, and romanticizing indicate the three ethical pitfalls I faced during the period of the Stone Gutters sub-unit of data. As explained in

Chapter 3, any person's exploration of their identity should lead them from the outer edges of the quadrants to the inner intersection, where a person can achieve empathetic understanding.

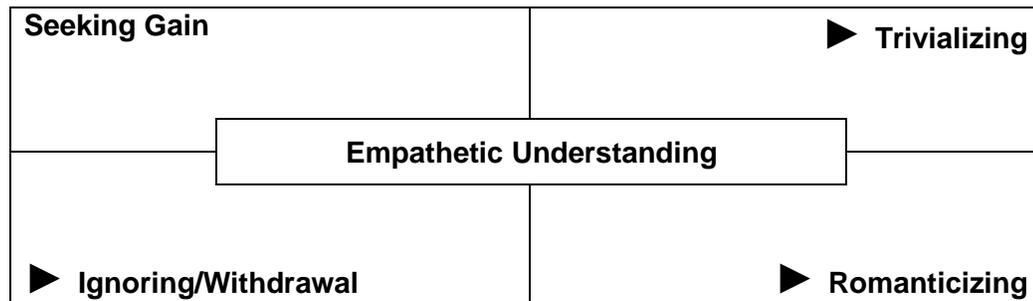


Figure 5. The Moral Map as applied to the Stone Gutters data sub-unit.

As a teenager, I had no concept of racial injustice. Through conversations while volunteering in Arrow Rock and through the *Roots* television miniseries, I was becoming aware of racial prejudice and some degree of injustice. I believed in being nice to each other but was never faced with oppression, unless being bullied as a young boy counts. Even if it does, I never thought about how Black people in America were or are oppressed. With no context, I ignored more than withdrew from the topic. Based on the happy Arrow Rock slave narrative, I trivialized slavery and its affects. I certainly romanticized everything about the Revolutionary War and the founding of the United States. In Chapter 3, I explained the Moral Map and the four ethical pitfalls that appear in the four quadrants of Figure 5. The triangles next to ignoring/withdrawal, trivializing, and romanticizing are markers that represent the three pitfalls I found myself in during the period of this Stone Gutter sub-unit, spanning 1976–1977.



Figure 6. The ASEU Growth Continuum as applied to the Stone Gutters data sub-unit.

No triangular marker serves to indicate my progress along the continuum because, during the Stone Gutters sub-unit, I had not yet landed on the continuum. My awareness of racial injustice was emerging but had yet to develop into acknowledgement.

Figure 6 shows the first of five ASEU Growth Continuums I will present in this study. In later figures, a triangular marker will represent where I fell on the continuum at the time of the relevant data sub-unit. I cannot add a marker to Figure 6, however, because I did not land on the continuum in this unit of data. Before I can acknowledge racial injustice exists, I must first become aware of it. Where it is true that the awareness process was beginning in this Stone Gutters sub-unit, I was too immature to be able to acknowledge racial injustice. There were no discussions of it in my home, at Blackwater Elementary School, at Zion United Church of Christ, or as a docent for the Friends of Arrow Rock. From a CWS theoretical perspective, I experienced how whiteness shapes understanding of oneself in a limited way and how it provided a position of advantage for me over people of color. Also, my whiteness was invisible to me (Owen, 2007a).

Arrow Rock Phil

Arrow Rock Phil is a soft-body mannequin, covered in black velvet and retired from Rose and Buckner, a men's clothing store in Marshall, Missouri, that is no longer in business. My Fenwick cousin, Karen Berry, inherited Phil from a friend, and he made his Arrow Rock debut in the mid-1980s by startling customers in her antique shop, sitting in a wooden chair dressed as a farmer. He was on sabbatical for almost a decade before he began playing holiday characters in the early 2000s in the window of Arrow Rock

Antiques, another Fenwick cousin's shop. He also made appearances during the Arrow Rock Heritage Craft Festival that is held each fall; he was dressed in blue jeans and a denim shirt and sat on Karen's back deck. Karen shared with me that Phil attracted the attention of a Black family attending the craft festival one year. They waved at him, but when Phil did not respond, the family approached him and proclaimed that he was a mannequin, laughed, and continued walking through the village. When Karen became mayor of Arrow Rock in 2011, she decided the village needed a mayoral ambassador—a mascot of sorts—so she decided to dress Phil in costumes related to holidays and have him sit on her back deck. Later, Phil moved to the front porch of another Fenwick cousin, Mark Gregory, which is two doors down from Karen's house and on Main Street. Karen created a Facebook page for Phil and, to date, he has 36 followers. Karen is a retired high school and middle school drama and communication arts teacher. She directed me in my first high school play. True to our Fenwick heritage, she is playful and enjoys entertaining people. Here is the text she posted on Phil's Facebook page:

I will still update you on the happenings of Arrow Rock, but am no longer serving as the Mayor's ambassador Phil is a retired mannequin from Rose and Buckner in Marshall, MO Phil is a festive fellow He enjoys dressing up for every holiday and special occasions. He is a former mannequin after all! Phil is best buddies with the former Mayor of Arrow Rock, in fact he resides in the space above her garage Phil likes to pony cart with Oh Suzie Q from Peaceful Park Stable. Phil can be seen hanging out on the front porch of his friends Mark and Jodi's house.

In 2012, Karen asked me if my driving pony, Oh Suzi Q, and I would give Phil, a ride in the annual, impromptu Arrow Rock Fourth of July Parade. Phil would be dressed as Uncle Sam. Well, of course, I obliged. It was a family request, after all, and would be good training for Suzi, an 11-hand, Shetland-cross pony relatively new to driving. Actually, this would be her first parade, and it would be a noisy one, including a firetruck and patriotic songs played by an all-kazoo band. I was a bit nervous about Suzi's response to the noise and the crowd but was willing to give it a go. I mentioned my concern to Karen and my sister, Beth, asking them to help keep Suzi calm as we prepared to join the parade. As they decorated the pony cart with patriotic bunting, I secured Phil in his seat. I positioned Phil's right arm so it appeared he would be waving to the crowd. Suzi, Phil, and I then joined the parade, which begins in front of Mark's house. After a few steps forward, Karen and Beth rushed toward the cart with looks of panic on their faces. I called out for them to slow down as to not spook Suzi and asked what was wrong. Apparently, with each step Suzi took, Phil made an obscene gesture with his waving hand moving up and down in front of his torso. As I held Suzi back, Beth quickly adjusted Phil's hand. Karen tried to hold back her laughter, but to no accord. From that point on, the parade progressed without incident – obscene or otherwise – and made for great conversation and much laughter at family gatherings throughout the next year.

As July 4, 2013 approached, I mentioned to Karen that Suzi and I would be honored to once again give Phil a ride in the annual parade. We laughed about how much fun last year was and how there was no way this year's parade would be as eventful. So just like the year before, Karen dressed Phil as Uncle Sam, Beth decorated the pony cart with patriotic bunting, and I positioned Phil to give a friendly wave to the parade goers.

Suzi was a big hit as children called out wanting a pony cart ride after the parade. Adults smiled and gave Phil and me the thumbs up. Last year's parade was good training for my little pony and, based on her performance and the crowd's reaction, I was so proud to celebrate my country's independence in my hometown and with my family and friends. It was a fun, patriotic moment for me.

The Fourth of July was on a Thursday that year, and by the weekend Quin Gresham called me. Quin is the Arrow Rock Lyceum Theatre's producing artistic director. It is not unusual for Quin to call me because we are friends and colleagues; we performed together on the Lyceum stage in the early 2000s and I serve on the theatre's board of directors. This call seemed different from the moment I said hello. There was a hesitancy in his voice. He proceeded to share with me a conversation he had with an African American man who was a member of the company. This company member was new to the Arrow Rock area; he was visiting for the summer and it was his first season at the Lyceum. He mentioned in passing to Quin that Phil was tar-baby-like and some sort of an effigy. Quin told the man that he knew me and assured him that in no way was Phil or his presence in the parade meant to offend anyone. The man's response to Quin was that it did not matter what was meant, it is what it appeared to be. Quin told me the man was not asking for any action and did not ask him to speak with me. Because we are friends and he knows me fairly well, Quin thought I would want to know. He was right about me wanting to know— ultimately. But at that moment, I was so taken aback by what he shared that I did not know how to respond. I was uncharacteristically quiet and thanked him for bringing this to my attention. We said our goodbyes and the call ended.

I felt sad to have made someone feel uncomfortable. I felt embarrassed that our playfulness had offended this fellow Lyceum member. There were elements of humiliation and shame that crept in, as well. But mostly, I felt defensive. I felt defensive and even somewhat angry that someone would dare interpret our Fenwick fun in an offensive way. From my perspective, there was no way Phil could look like a tar baby or some sort of effigy. But, that did not matter to him. To this visitor in Arrow Rock, Phil did look like something offensive because of the mannequin's perceived racial identity. Phil was now racialized for my family and me.

Quin never used the word racist in our conversation, but I could not help but wonder if this man thought I was racist. Racist. Me? No way. I was sensitive to areas of race. I coordinated the MU Black Alumni Organization, and I had Black friends, all the way back to grade school. I needed some validation that I was not a racist. I was uncomfortable with this situation and felt I needed to defend myself. I called Kathy Borgman for perspective. She is a former Lutheran missionary, and, at the time, she was executive director of the Friends of Arrow Rock and organizer of the parade. If anyone could validate I was not a racist, it would be her. She would know if Phil was problematic. When I chatted with her by telephone, she told me she was surprised anyone would find Phil offensive. Next, I called Sandy Selby, who was Arrow Rock's unofficial photographer and social media manager. I asked her to take the photo of Suzi, Phil, and me off of the Village of Arrow Rock's Facebook page. She said she would and expressed, like Kathy, surprise that someone would find Phil's Uncle Sam portrayal in the parade offensive. After Kathy's retirement from the Friends of Arrow Rock, Sandy

was named its second executive director. After my conversations with Kathy and Sandy, I texted Quin at 9:10 pm on Friday, July 12, 2013.

Me: Could we chat more about Phil?

Quin: I'm in rehearsal until 11. Are you available tomorrow?

Me: Yep. Is [the company member] still in Arrow Rock?

After our text message exchange, I decided to change my plans and drive to Arrow Rock on Saturday morning to chat with Quin in person. I am not sure why I asked if the company member was still in town. Should I apologize to him? Did I need to offer him an explanation? Why did he find Phil offensive? When Quin and I met, he explained that this company member was in his forties, had grown up in St. Louis, and was now living in New York City. He arrived in Arrow Rock that summer to be greeted by a Federal-style house just outside of Arrow Rock, one like a plantation home in the Deep South, where the owner was flying a Confederate flag. This first impression was followed by the Arrow Rock Fourth of July parade with a Black Uncle Sam. Quin did not advise that I apologize because the company member did not want to make an issue of it. As we chatted, he tried to help me see the company member's perspective. But I was blinded by my defensiveness.

My Fenwick cousins and I remained shocked and even a bit annoyed that someone could be offended by Karen's Arrow Rock mascot, especially in a racial context. After all, years earlier, a Black family had laughed at Phil sitting on Karen's deck. There was no racial component to Phil in our minds. He was just a soft-bodied mannequin covered in beautiful black velvet from the late 1970s. We discussed it numerous times over the course of several months. Fueling my defensiveness, Fenwick

cousin Troy Kateman told me of all the people in our family, I was the one most sensitive to racial situations. Karen began to search for ways to take away Phil's blackness.

Ultimately, she found a beige body suit and Phil became White (see Figure 7).



Figure 7. Photos of Phil, the mannequin, used in Arrow Rock parades.

In 2013, Arrow Rock Phil was a soft-bodied mannequin covered in black velvet; he began wearing a beige body suit the next year.

In 2014, Phil again dressed as Uncle Sam for the Fourth of July Parade. Oh Suzi Q and I escorted him on the parade route in my new pony cart. Phil was no longer Black. He could not be considered a tar baby or an effigy. I was conflicted by this, as I had started my doctoral studies and it was only 5 months after my educational leadership professor had asked me how I could be patriotic and if I would trade places with a Black man. I was proud to decorate my new pony cart with patriotic bunting and have Uncle Sam ride along next to me. But 2014 was different. I kept thinking about how my new friend and ELPA classmate, Rhodesia McMillian, shared with me that she did not celebrate the Fourth of July. As a descendant of enslaved persons and a victim of chattel slavery, she could not find a way to celebrate the hypocrisy of the Declaration of

Independence. Were all men [and women] created equal? If so, why was slavery allowed to go on for so long? Why was there so much discrimination post emancipation? Rho introduced me to Juneteenth. Juneteenth, also known as Juneteenth Independence Day or Freedom Day, is an American holiday that commemorates the June 19, 1865, announcement of the abolition of slavery in the state of Texas, and more generally, the emancipation of African American slaves throughout the former Confederacy of the southern United States (Taylor, 2002).

Mark and I chatted about the racialization of Phil, in retrospect, in 2017. Phil's racial context was new to us as a family in 2013 and the source of numerous conversations about race. Our family's long-time presence in the Arrow Rock community, which is predominately White, put me on the defensive about Phil when I perceived a threat to our family reputation. I was blinded by my privilege to not see another person's point of view about what Phil might represent. I was unable to resolve my feelings about Phil's racialization because of my difficulty in accepting that he was, in fact, racialized to someone else. Mark said the situation with Phil pointed out to him that he, too, had major blind spots when attempting to be sensitive to issues of race and to see other people's perspective. Some of my Fenwick relatives think the Lyceum company member was in the wrong for saying anything; others are more empathetic to him. The company member only mentioned Phil in passing. It was his White ally, Quin, who decided to bring it to my attention. I am glad he did. It prompted a response in me— one where in no way did I want to be seen as a racist. I was an ally after all. My racial autobiography is full of compassion and a desire to understand what Black people go through. Yet, my first response was defensiveness and disbelief that anyone would

question my actions. Phil's appearance in the parade dressed as Uncle Sam was not a racialized incident in my opinion. Phil dressed up for all the holidays and was a novelty in my little, historic hometown. But maybe the very word "historic" was a key here. Arrow Rock was a Confederate-sympathizing town during the Civil War. Perhaps, if I traded places with this Black man and was a performing artist based out of New York, I might research this rural village in the middle of Missouri to see what I was getting into for the summer. Maybe, after learning of Arrow Rock's history, it would make me question if this was such a good move for me to spend the summer there. Maybe there are racists in the area, even though the theatre is a welcoming place. Maybe the Confederate flag means nothing racial to the resident of that plantation-style house, but if I were a Black man who was descended from slaves, I might think differently.

Moral Map and ASEU Growth Continuum findings. I did not want myself or my family to be thought of as racists based on Arrow Rock Phil. As indicated in Figure 8, I sought gain by wanting validation that I, as the pony cart driver of Uncle Sam in the Fourth of July Parade, was not a racist. In truth, I was not called a racist. Phil's presence in the parade opened a dialogue, but I was more concerned with my reputation than the dialogue. I was trivializing the possibility that someone could misinterpret my motivation and action. The Moral Map is marked as such for the Arrow Rock Phil sub-unit of data.

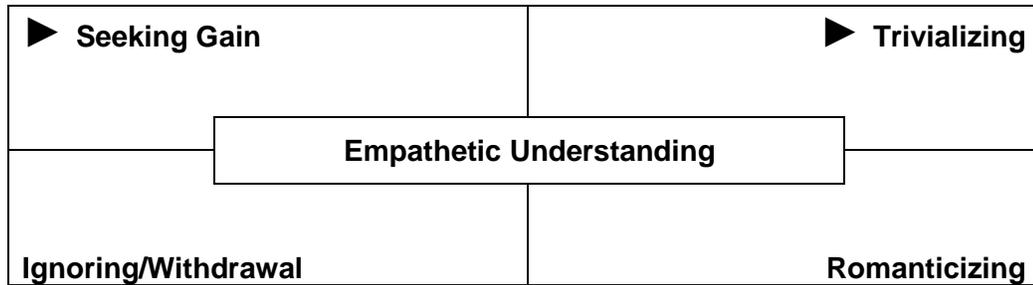


Figure 8. The Moral Map as applied to the Arrow Rock Phil data sub-unit.

I am able to acknowledge in retrospect how my White privilege fueled my desire for validation and to protect our family reputation. As my family and I debated the racialization of Phil, I initially was not acknowledging my whiteness not the fact that my family is White. In the context of our dominant whiteness, we had the privilege of deciding whether or not Phil was offensive. Then, we had the privilege of deciding to change Phil’s color to solve our inner conflict with his racialization. Our family has been a part of this predominately White community since 1835, so our privilege was well established.



Figure 9. The ASEU Growth Continuum as applied to the Arrow Rock Phil data sub-unit.

Arrow Rock Phil opened a family dialogue, but not an interracial dialogue. My family and I spent many conversations processing what Phil represented to us and what he might represent to others. We even pondered why Uncle Sam could not be portrayed by a Black actor. Our discussion included how a Black family seemed entertained by Phil sitting on Karen’s back deck. Initially, I trivialized their reaction to Phil without contemplating how they actually may have felt or comparing their privilege to mine.

During this time, I was navigating the space between acknowledgement and support and the space between support and empathetic understanding. Ultimately, for this analysis I choose to mark the continuum in Figure 9 at the former point because of the Moral Map quadrants in which I found myself. From a CWS theoretical perspective, I experienced how whiteness provides a position of advantage for me; how it defines normal, neutral, and mainstream; how it is continuously redefined; and how it remains invisible (Owen, 2007a).

Lyceum Theatre Productions of the Musical *1776*

The summer of 2006 was a complicated one for me. I was nominated for an assistant vice presidency at the University of Michigan. After reviewing the position profile and speaking with the recruiter, it felt like I could not have written a better job description, listing all of the duties and responsibilities I enjoyed and at which I had a proven track record. I could stay focused on one area where I excelled and would be joining a team with a national reputation for excellence. It seemed almost perfect, except the position was at a larger institution than the University of Missouri, where I had been employed since 1987. I had always dreamed of leading fundraising, alumni relations, and public relations at a small, private liberal arts college affiliated with the Christian faith. The University of Michigan was a giant and prestigious public university. Was I foolish to pass up this opportunity? Should I be true to my original career goal? Was that goal still the desire of my heart? At age 43, had I priced myself out of the market for small, private Christian, liberal arts colleges? Most importantly, my sons were ages 14 and 12; how would such a move affect them? My mother had passed away just 18 months before

and Dad was still struggling with her death; should I leave him? I needed a diversion. I needed to escape.

As I had often done over the past decade, I found both at the Arrow Rock Lyceum Theatre. Just 10 years earlier, I had become a divorcee and a single father. I never imagined pursuing either title. When my sons would spend their two-week, uninterrupted vacation with their mother, I would retreat to the Lyceum on my vacation. Because the Lyceum is a professional equity theatre, rehearsals are compressed into a shorter timeline than community theatre. The shorter time commitment made it attractive to me with my vacation schedule and playing a character in a completely different realm than my lived reality not only let me escape but also exercise some of my creative energy. After each of the 12 productions in which I performed during that decade, I emerged renewed and full of fresh perspective.

Quin Gresham cast me as Dr. Lyman Hall in the theatre's 2006 production of the musical *1776*. What a great way for me to escape during my vacation. Since our nation's Bicentennial 3 decades before meant so much to me, I could not imagine a better way to escape reality momentarily that summer and find my new perspective, and maybe, just maybe, some clarity about my career. Quin explained that the character I would play sides with South Carolina in opposing the section of the Declaration of Independence that Thomas Jefferson wrote that would have eliminated the slave trade.

Wait a minute. What? Thomas Jefferson wrote a section in the Declaration of Independence that would eliminate the slave trade? In full colonial dress during the Bicentennial, I made a presentation on the Declaration of Independence to my Grandma Kateman's DAR chapter. I proudly displayed the declaration in my childhood bedroom. I

read a lot about early American history. I graduated from Blackwater Elementary School, Marshall High School, and the University of Missouri, yet was never taught this. How did my public education and my personal research fail me? I asked Quin if this was actually true. He laughed and said yes, it was actually true. The playwright had taken some creative license, but this part it was fact. Even though I did not have the energy to fully process all of this at that time, I did feel somewhat betrayed by my K-20 public education.

Quin went on to explain that, at a critical point in the play, John Adams is struggling to convince his fellow delegates at the Second Continental Congress to choose independence. After all edits are agreed upon except the end of the slave trade section, Edward Rutledge, a wealthy slave owner from South Carolina, accuses both the North and the South of needing slaves for economic reasons. The southern delegates refuse to vote for independence if the slavery clause remains and the meeting ends in a shambles after Mr. Rutledge's rousing rendition of the musical number, "Molasses to Rum." Quin told me he was concerned about how the local audiences would react to that number given Arrow Rock's history. I remember not really understanding the context of his concern at that moment. Quin continued explaining that after a quiet, reflective ballad where Mr. Adams is on the stage alone, Dr. Hall, my character, re-enters the chamber and tells him he is changing Georgia's vote. Quin then tells me I would be playing the hero role in saving the Declaration of Independence. That lined up well with my patriotism. I gladly and excitedly accepted the role.

Once rehearsals began and we made our way to the "Molasses and Rum" number, I was struck by the poignancy of the lyrics. They sat heavy on my heart.

MOLASSES AND RUM

Molasses to rum to slaves

Oh, what a beautiful waltz

You dance with us, we dance with you

In molasses and rum and slaves

Who sail the ships out of Boston

Laden with Bibles and rum

Who drinks a toast

To the Ivory Coast

"Hail Africa, the slavers have come"

New England with Bibles and rum

And it's off with the rum and the Bibles

Take on the slaves, clink clink

Then hail and farewell to the smell

Of the African coast

Molasses to rum to slaves

'Tisn't morals, 'tis money that saves

Shall we dance to the sound

Of the profitable pound

In molasses and rum and slaves

Who sail the ships out of Guinea

Laden with Bibles and slaves

'Tis Boston can boast

To the West Indies coast

"Jamaica, we brung what ye craves"

Antigua, Barbados

We brung Bibles and slaves

(Gentlemen, you mustn't think our Northern friends merely see our black slaves as figures on the ledger. Oh, no, sir.

They see them as figures on the block. Watch the faces at the auctions, gentlemen. White faces on African wharves.

"Put them in the ships. Cram them in the ships. Stuff them in the ships." Hurry, gentlemen! Let the auction begin!)

Ya-ha!

Ya-ha-ma-cundah!

(Gentlemen, do you hear? That's the cry of the auctioneer.)

Ya-ha

Ya-ha-ma-cundah!

(Slaves, gentlemen! Black gold. Living gold. Gold from:)

Angola

Guinea, Guinea, Guinea

Blackbirds for sale!

Ashanti

Ibo, Ibo, Ibo, Ibo

(Look at the faces in the crowd, gentlemen. White faces.

New England faces. Seafaring faces. Faces from:)

Nantucket

Boston, Boston, Boston

Blackbirds for sale!

Handle them, fondle them

But don't finger them!

They're prime! They're prime!

Ya-ha

Ya-ha-ma-cundah!

Josiah Bartlett:

(For the love of God, Mr. Rutledge, please.)

Edward Rutledge:

Molasses to rum to slaves

Who sail the ships back to Boston

Laden with gold, see it gleam

Whose fortunes are made

In the triangle trade

Hail slavery, the New England dream

Mr. Adams, I give you a toast

Hail Boston

Hail Charleston

Who stinketh the most?

(Stone & Edwards, 1969, p. 96-98).

My reaction after the first rehearsal was “Wow. Maybe it’s my understanding of early American History that stinks.” I remember thinking the lyrics suggest some major hypocrisy from America’s Northern ancestors. Also, I could better understand Quin’s concern about the audience’s reaction. I was not sure how I felt about all of this. Yet, I did not reflect long on the hypocrisy, not at that moment anyway. I concentrated on my blocking and on memorizing my lines. I will not deny that the moment I shared on stage with the actor playing John Adams was extraordinary for me. I grew up imagining, even romanticizing, what it was like to live in colonial times and be a part of creating our nation. Suddenly, I was on stage in my hometown playing the role of a founding father who helped turn the corner in declaring independence from the mother country. Indeed, it was a patriotic moment for me. As I recited my lines, then moved upstage to change my vote, I felt I was sharing my patriotism with the entire audience. Here are the lines I delivered as Dr. Hall to Mr. Adams:

In trying to resolve my dilemma I remembered something I’d once read, “that a representative owes the people not only his industry, but his judgment, and he

betrays them if he sacrifices it to their opinion.” It was written by Edmund Burke, a member of the British Parliament (Stone & Edwards, 1969, p. 107).

I was of two minds as the musical closed. I was proud of my work as an actor that summer. I was still patriotic, that had not changed, and Quin was complimentary of my work. Soon thereafter, he gave me a 16-by-30-inch photograph of me signing the Declaration of Independence in the closing scene, surrounded by the full cast (see Figure 10). It still hangs in my home. Still, I pondered those words from Edmund Burke that my character had quoted. Do not sacrifice hard work and judgment to opinion when representing people Do not sacrifice hard work and judgement to opinion when representing people I understood Sir Edmund’s meaning; however, I had to ask myself, what do you do when the very core of your being is rooted in hypocrisy? The question stayed with me. My focus, however, already had turned to if I would be making a career move. For the first time as a Lyceum performer, I found myself lacking the renewal and fresh perspective I experienced previously. Even without clarity about my career’s next chapter after the production, I left the University of Missouri at the end of October after celebrating 19 years of service. My new chapter in higher education administration began at Columbia College in December. My tenure there continued until 2015 when I moved back into the University of Missouri System.



Figure 10. The cast of the 2006 Lyceum production of *1776*.
I played Dr. Lyman Hall, who is signing the Declaration of Independence.

Quin decided to revive *1776* in the 2016 season. The revival followed other moments that challenged my perspective and identity: (a) in 2013, the mannequin, Phil, and the offense he caused at the Arrow Rock Fourth of July Parade; (b) in 2014, Dr. Douglas’s compelling question, “How can you love your country and be patriotic when it allowed by law chattel slavery?”; and (c) in 2015, racial protests at the University of Missouri that drew national attention. I had not performed at the Lyceum since 2006. There was a nostalgic part of me that wanted to revive my role as Dr. Lyman Hall, but I chose not to. I had many reasons, but an important one was the new lens through which I would be viewing the production. I was still working though how to answer Dr. Douglas’s question.

I saw the 2016 production on July 4th following the Arrow Rock Fourth of July parade. It just felt patriotic to do so. The parade was as always—the firetruck, the kazoo band, decorated bikes, ATVs, and antique motor vehicles. Phil, still sporting the beige

body suit, dressed as Uncle Sam for the parade. One of my Fenwick cousins drove him in a John Deere Gator while other Fenwick family members watched from Mark's front porch. The lens through which I now viewed the parade and the production was more critical and contemplative and less nostalgic than before. Perhaps even a bit less patriotic.

Moral Map and ASEU Growth Continuum findings. During the period of the Lyceum Theatre Productions of the Musical *1776* sub-unit of data, I place myself in the seeking gain, ignoring/withdrawal, and romanticizing quadrants.

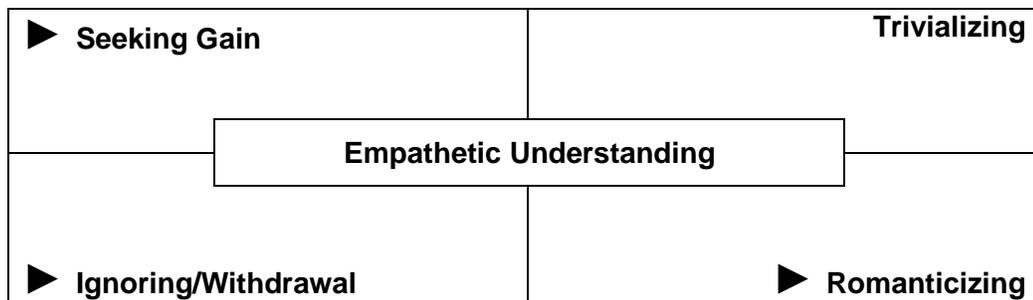


Figure 11. The Moral Map as applied to the Lyceum Theatre Productions of the Musical *1776* data sub-unit.

Playing Dr. Hall in the musical made me aware of Thomas Jefferson's provision to eliminate the slave trade. During the summer of 2006 as I prepared for the role, I did not trivialize this news, yet I ignored its deeper implications, as shown in Figure 11. For a fleeting moment or two, I thought my public education had let me down, but I gave no thought to how that might affect me or others. Honestly, I was romanticizing the entire experience because I was playing, as Quin put it, the fellow who saved independence! I was seeking gain in my desire to personify my patriotism on the stage in my hometown. As the decade progressed after the production, I came to more fully understanding that, indeed, my public education had failed me. In fact, I felt as if I had been lied to as a child who loved to explore history. When I saw the 2016 production, I was asking myself how

those who are not in the dominant White culture view the signing of the Declaration of Independence.



Figure 12. The ASEU Growth Continuum as applied to the Lyceum Theatre Productions of the Musical *1776* data sub-unit.

The marker labeled with a 1 indicates my position after the 2006 rendition of the musical; triangle 2 indicates my position after the 2016 rendition.

Based on the Moral Map quadrants, in 2006, I landed at just past the beginning of acknowledgement as indicated by the triangle labeled with a 1 in Figure 12. By 2016, based on my earlier acknowledgement, my lived experience, and educational leadership coursework and research, I landed in the space between support and empathetic understanding, as indicated by triangle two. From a CWS theoretical perspective, I experienced how whiteness shapes understanding of oneself in a limited way; how it defines normal, neutral, and mainstream; how it is more that skin color shaping actions and practical knowledge; and how it is historically grounded in physical and psychic violence (Owen, 2007a).

MU Educational Leadership Class

I dreamed of a PhD starting as a young adult. My wife and I dreamed about where our lives and careers would take us. Three months after we married, I made the move into higher education. She was an elementary school teacher. We were committed to the value of education in our household. In the midst of my master's degree, I began to dream of a PhD to support my career goal of leading fundraising, alumni relations, and public

relations at a private, Christian, liberal arts college. My wife and I figured I should get as much experience in those three areas at MU before enrolling in a doctoral program and finding that college where I could invest my career. All of that came to a screeching halt on February 14, 1996, when the judge declared my wife and me divorced. I found myself on very unsure footing with so many things to re-evaluate. My top priorities were my faith, my two young sons, and my work. I needed my work to support my sons and myself, and I needed my faith to decipher what I was living. Pursuing a PhD just dropped off my list of goals, or so I thought.

Then came 2013, which was supposed to be a year of clarity for me. I was turning 50 years old in March of that year. I revived the idea of pursuing a PhD and decided it was time to be honest with myself about whether I was going to pursue a terminal degree or not. That call for clarity became complicated when about a month before my birthday, the president of Columbia College announced his retirement after 19 years of service, effective at the end of the summer. When he hired me in 2006 as executive director of development and alumni services, we chatted about my desire to earn a PhD. He told me a person is never too old to learn and encouraged me to not give up on that dream. I decided to wait as to not interfere with the program I promised him we would build at the college. As he told me of his retirement, he asked me to take on some additional responsibilities including staffing the chair of the board of trustees. As chair, she named me to the presidential search committee, sought my council on how to conduct the search, and asked me to staff the governance committee of the board. I felt as though my leadership was coming of age as a higher education administrator and was honored to assist the board of trustees in finding the president's replacement. There were 65

individuals from diverse educational, professional, and ethnic backgrounds who sought to be the 17th president of Columbia College. As I read through their vitas, I was struck by how several of us had similar leadership roles and experiences, but a common element the candidates had and I lacked was a terminal degree. At that moment, I knew I wanted to earn a PhD. This was the time.

As I explored doctoral programs, I was struck by the goodness of fit of the educational leadership and policy analysis (ELPA) program at MU. My long-time friend and former colleague, Dr. Ron Kelley, received his PhD from this program in 2000. Had my priorities not needed to change in the mid-1990s, Ron and I may have been classmates. I would have enjoyed that because he is more than a friend and colleague, he is a mentor and like an older brother to me. Through the two-plus decades we have known each other, we have shared birthday celebrations and supported each other when we each lost parents. We have deep and meaningful discussions about our work, politics, our faith, and our families. So, it was not surprise to me that as I declared my intentions to pursue the PhD, he offered counsel. He advised me that I would be living on less sleep, would be reading more than I ever thought possible, and would have my thoughts about higher education challenged and expanded. He also said he was glad I was finally going for it after thinking and talking about it for so many years. Dr. Kelley identifies as African American.

I spoke with other friends within academia about the program. One was on a tenured faculty track in social work and almost 15 years my junior. The other had just completed a graduate degree in ELPA and was a few years older than me. Both identify as White males, and both told me that being White and male in academia was not

popular. The younger of the two men suggested leveraging my age and professional experience to use to my advantage while the older told me to be prepared for the very liberal emphasis on race and social justice in ELPA. This warning of liberalism coming from him kind of shocked me, but maybe not as much as it shocked himself. Those who know him, know he is about as liberal as liberal can get, but he told me his brand of liberalism did not come close to that of the ELPA faculty. He also told me I was going to be at a deficit in the program, as he felt he had been, because we are older, male, and White. He then shared that there was only one White male on the faculty and the emphasis in every class he took was on race and social justice. He told me he was glad to be finished and wished me good luck as an “old, White dude.” My shock turned to a bit of trepidation and maybe even a little bit of fear. What was I getting into?

Well, no matter, I reasoned. I wanted to pursue this PhD. It had been a long time coming, and I was determined to not let his experience with ELPA be mine. I proceeded to meet with the ELPA director of graduate studies for coffee one morning, and he advised that I take Educational Leadership and Introduction to Research Design as my first two classes. He said I could take them without being accepted into the program to get a jump start. So, I activated my post-baccalaureate status, enrolled in those two classes, and began the application process for the ELPA program.

The Semester

Twenty days after I submitted my cover letter and application for the program, I was sitting nervously in my educational leadership class. Before our first meeting, Professor Ty Douglas emailed class members, asking us to bring two to three artifacts to our first meeting that we found meaningful and would help our classmates understand our

current views on leadership. I looked up Dr. Douglas's bio online and saw that he was affiliated with the Mizzou Black Studies program, and based on his photograph, I assumed he identified as African American. My friend's wishing me good luck as an "old White dude" popped into my mind. Well, I thought, if this leadership class is going to talk about race, I can do that. After all, in the late 1980s, I was the Mizzou Black Alumni Organization coordinator, and I learned a lot about leadership in that role. In fact, when I left that job, the volunteers, who were all African Americans, gave me a framed print of William H. Johnson's painting, *I Baptize Thee*, to thank me for my leadership. Johnson, an African American folk artist, painted it around 1940, and it is a part of the Smithsonian American Art Museum collection (Wintz & Finkleman, 2004). The BAO leadership gave it to me because they believed I had been "baptized" into the cause of fighting racism. I was really honored to receive it, and it has been hanging in my study at home ever since (see Figure 13). I told myself, "Take that print as one of your artifacts, Mike, so you can leverage your age, experience, and 'racial baptism.'"



Figure 13. A framed print of William H. Johnson's painting, *I Baptize Thee*.

This print was a gift to me from the volunteers of the Mizzou Black Alumni Association and hangs in my personal study. The volunteers said they gave the print to me because they believed I had been “baptized” into the cause of fighting racism.

There was some small talk before class got started. I noticed I was the only White man, and I was the oldest person in the room. When my turn came for show and tell, I proudly displayed the print and shared that my role as BAO coordinator included recruiting and working with African American alumni volunteers on programming. Building on the previous coordinator's work, I shared that I began researching issues facing African American in higher education and came across a piece in the *Chronicle of Higher Education* suggesting three reasons for the disproportionately low number of African Americans in higher education: (a) lack of role models, (b) lack of funding, and (c) lack of access. After sharing this article with the BAO president, we began to build a plan that would address these three issues. Our programming, recruiting, discussions, and work all centered on these. There, I did it. Okay, I threw in some substance about race as

an old White dude. Maybe I am ahead of it. Ahead of what I was not sure—perhaps being irrelevant, or starting at a deficit, as my friend had cautioned, or even being “bullied” as the old White dude.

To drive the point home even further, for my introductory online post, which was due the next class session, I strategically included that I am multicultural, committed to helping the poor, a Christian, have an African American hero, and am patriotic. Here are the excerpts from my post:

I completed a summer study program at the Universidad Iberoamericano in Mexico City in 1983 emphasizing language and art and archeology Recently, I completed two terms as a member of the board of directors for the Heart of Missouri United Way, assisting with their transition to Community Impact to combat poverty in our area. I’m a member of Woodcrest Chapel here in Columbia. My Christian faith is important to me I’ve also attached a photo of one of my heroes and me. Col. Charles McGee is a Tuskegee Airman and 1978 Columbia College alumnus. He is the epitome of all good things in America. I have been so blessed to know him. The photo was taken on May 16, 2013 on the balcony of the Agricultural Committee Room in the Longworth Office Building on Capitol Hill. Columbia College hosted a reception in his honor for more than 200 alumni and members of Congress. It was one of the most meaningful events of my career. Here’s a link to the video we produced as a part of our 2009 Black History Month celebration. <http://www.ccis.edu/newsroom/colmcgee.asp>.

During these early moments of my educational leadership class, I was keenly aware of my race and my age. I was hyper-sensitive about them and determined to not let them become obstacles.

Compelling questions. On February 6, 2014, the high temperature was 11 degrees Fahrenheit and the low was -5 degrees (Weather Underground, 2017), so the walk to the parking garage on campus after class that night around 10 pm was really, really cold. It was our third class session, and a classmate and I volunteered to facilitate a discussion titled, “The nature of leadership: Postindustrial and revolutionary leadership perspectives.” Colonialism and its effect on leadership and our public education system were a part of the discussion, but my recollection overall is fairly nondescript. However, one particular moment in the after-class conversation, as my classmate and I walked with Dr. Douglas to the parking garage, is the polar opposite of nondescript. It is a moment forever etched in my mind, my heart, and my soul. I remember the conversation being lively, and we lingered on the corner of Conley Avenue and South 6th Street just outside Townsend Hall on the MU campus. My teeth were chattering, and I was bouncing up and down trying to stay warm. I commented that the scholarship we were reading, in the context of our discussion of colonialism, seemed to be asking me to deny my patriotism and love for my country. It was well past 10 pm, and I was tired from a long day at work and our class facilitation, yet there was no clear transition or stopping point until Dr. Douglas looked at me after my comment and asked two questions. He was not pejorative in his tone; he was rather matter of fact. I probably looked like a deer in headlights after he asked me. I had no answer for either question. We three said our goodbyes and headed to our cars while I pondered his questions: (a) How can you love your country and be

patriotic when it allowed by law chattel slavery? (b) Would you trade places with a Black man?

The 17th edition of *Merriam-Webster's Collegiate Dictionary* says the word ponder means "to weigh in the mind; to think about; reflect on." To say the least, I pondered Dr. Douglas's questions. I could even describe my pondering as stewing. Those questions would not let go of me. They surrounded all the readings for my class. They circled my consciousness as I responded to the readings, prepared my assignments, and went to work. I was not naïve enough to think the U.S. was not without flaws, but I could still love it, right? After all, I am a 10th generation American and a 6th generation Missourian. My ancestors had fought in and survived the Revolutionary War. They made their way from Maryland, New Jersey, and Kentucky to Missouri to make a better life for their children, grandchildren, and the generations that followed. That was part of the American dream. I was a benefactor of their dreaming, and I am thankful for their hard work and sacrifice. In short, I was becoming defensive about the first question. I was finding it difficult to make the connection between my patriotism, the U.S. education system, and educational leadership. I just kept pushing forward with the readings, class activities, and assignments.

A number of other experiences throughout the course also made me defensive; there were moments when I felt as if my age and race were at issue. We watched a video called *Black Bruins*. It was a powerful indictment on the lack of diversity at the University of California, Los Angeles and its treatment of Black men. I commented that from a public relations perspective, certain audiences would shut down and lose the message given its format and tone. I was told sometimes you just have to do that. I felt

the response was dismissive of my comment. In a group activity, the class participated in a Privilege Walk and discussed it afterward. We were told that most of the time White men are at the front of the line. As the only White man, I was a couple of people back. A White woman was at the front of the line in our walk. I felt somewhat patronized by the activity. Yet, I remember one instance when I was asked my thoughts on something and I replied that as a White male I did not think I had a place at the table related to topics of race and that my thoughts would not be valid or pertinent in the discussion. Several classmates spoke up and said that I definitely had a place at the table.

Critical Race Theory. We studied and discussed Critical Race Theory (CRT) at length. CRT provides a critical analysis of race and racism, originally from a legal perspective and now from other disciplines, including education (Bell, 1995). Drawing upon the legal field, Ladson-Billings (1998) created a space for CRT in educational studies and provided five tenets of the theory. They are: (a) race matters and storytelling is a valid way to convey knowledge; (b) racism is an invisible norm and white privilege is the standard; (c) racism is socially constructed; (d) interdisciplinary dialogue and discourse are needed to analyze race relations; and (e) racism is systemic, with many current policies and laws that privilege Whites and marginalize non-Whites. Ladson-Billings asserted that personal narrative is a valid way to convey knowledge and can begin to bring about a deeper understanding of race and racism.

To enhance our discussions, various scholars would join us via Skype or visit class in person. A couple of our Skype-a-Scholars said that White scholars could not use CRT as a methodology. A classmate reminded me that I was 50 years old, suggested maybe I was too results oriented, and implied these two things cannot align with CRT.

Beyond the comments of our Skype-a-Scholar and my classmate, the works of Ladson-Billings (1998), McIntosh (1992), Lopez (2003), and Villenas and Deyhle (1999) in CRT inspired and challenged my thought process as an emerging scholar. Inspired and challenged. I choose these words very intentionally, hoping they convey an element of tension. My thought process provided the springboard for both questioning and validating my value system. I came to the study of CRT as a 50-year-old White male who has had his share of bumps in life's journey, as has every human being who has inhabited this Earth. I am a sensitive and nurturing man who cares about others and wants to please them. Yet, because I was bullied as a child, I am quick to become defensive, on guard, and protective if I perceive a threat of bullying.

During my first read of CRT scholarship, I perceived a threat of bullying. To counter this perception, I defaulted to my worldview of peace and harmony and wrote the following questions in the margin of Ladson-Billings' (1998) work: *How can the conversations be framed without blame? Is pointing out blame, oppression, and perpetrators going to create a safe environment for discussion?* As someone who was bullied, I am all about safe environments. As a Christian and a leader, I am all about relationships, and safe environments are the best place for me to build and nurture them. Kezar, Carducci, and Contreras-McGavin (2006) supported this idea by positing that effective leadership only occurs in the context of relationships and safe cultural constructs. Yet, Ladson-Billings (1998) asserted that these relationships can and must be formed, in part, through the tensions and realities of personal and collective histories, thus the challenge in my thought process and the questioning of my values system.

African Americans have significantly and positively influenced my life. I was baptized into the fold for fighting racism years ago by the BAO leadership and I had my W. H. Johnson print to prove it. They told me I was a White ally in the fight for social justice, so why did I default to defensiveness as I read scholarly works on CRT? The tone and the rhetoric in the works, through my lens at the time, did not lead to peace, patience, kindness, and edification. It felt pejorative to me. In my quest for harmony, I do not see complaining as a solution to problems. My leadership and management styles ask that you bring to the table solutions to problems, not just the problems. Ladson-Billings (1998), McIntosh (1992), Lopez (2003), and Villenas and Deyhle (1999) all seemed to point out the problems with race and racism without offering any solutions. This did not rest well with my soul.

The turning point for me came when I raised my concerns to my close friend, Dr. Kelley. He asked me a very simple question: “Why are you taking this so personally?” As I tried to answer his question, our conversation revealed to me my lack of awareness of my whiteness and my privilege, of how fragile I was related to this topic, and of how quickly my defensiveness turned to anger. CRT and my conversation with Ron challenged my status quo and led me to explore the liminal spaces between acknowledgement, support, and empathetic understanding. The tenets of CRT influenced how I intellectually processed my whiteness and raised my awareness of racial inequities at my university, in my community, and across the state and the nation. The power of personal counternarrative continues to enlighten me to these inequities. CRT says that (counter) storytelling is a valid and important way to convey knowledge.

Male. Pale. Stale. Just old White men. By April 2014, I was officially accepted into the ELPA PhD program. I was processing through what I was learning and realizing I was not as far along in understanding racial injustice as I thought I was. Perhaps my racial baptism years ago planted a seed, but my educational leadership class was helping me grow and make progress. Dr. Douglas was giving me feedback on my work that was positive, yet challenging me to wrestle with my current thinking. He was all about stretching us as a class, building a community of learners where diversity of thought was to be respected. He worked hard to create a space where we could get outside of our comfort zone to confront leadership challenges.

On April 10, we had two Skype-a-Scholars join us. I have chosen pseudonyms for the two Skype-a-Scholars I discuss because I do not have a personal relationship with them and their presentations are not public. The first, Dr. M, is a scholar who racially identifies as Black, and he talked about the importance of engaging the local community when working for change within the educational structures. He relayed a story of visiting with a Black community member about deconstructing the current educational system. Her response was to ask what Dr. M planned to put in place of what he tore down. For me, this was a turning point in my struggle with critical scholarship. My leadership style is to not bring a problem to the table without some suggestions for how to solve the problem. Critical scholarship I had read up to this point in class did not offer any suggestions for solutions to the problems it critiqued. Therefore, I connected immediately with Dr. M's story, especially when this community member challenged him on his scholarly approach, implying it needed to be a bit more practical.

Following Dr. M's Skype-a-Scholar presentation and discussion, Dr. H joined us. He was wearing a Travon Martin hoodie sweatshirt and told us he was 30 years old. We were assigned to read several pieces of his scholarship prior to class, just as we had done for Dr. M. With Dr. H's scholarship, we learned he was a transnational adoptee born in Korea and was committed to studying and thinking critically about transnational adoption and model minority stereotypes. For me, his articles and presentation were the epitome of critical scholarship—citing problematic issues without offering any possible remedy. I did not connect with his readings or his presentation until he mentioned some research he had done on endowed chairs in education at several universities. I thought I might be able to relate to this because I had worked with endowed chairs at both higher education institutions where I was employed. Chairs are an important component in college and university endowments, as they focus on faculty and provide the chair holder funding for a margin of excellence the salary line does not. As he described his research, he mentioned that there were very few Asian Americans who hold chairs in education. He said “most were male, most were pale, most were stale. Just old White men.” Several classmates laughed out loud.

Dr. H just kept talking, but I did not catch what he was saying. Did he really just say male, pale, and stale? Just old White men? I tuned back into his presentation, and he was talking about micro-aggression and micro-insults he experienced in school and during conversations with his parents. As a child he was teased and called a “Twinkie – yellow on the outside and white on the inside.” He relayed how it hurt to be called that. He also talked about the hurt his parents caused; he called them White liberal racists and said he does not speak with his adopted mother anymore. He has healed from all of this

by mentoring other adoptees. He went on to say that in speaking with Whites about the micro-aggressions and micro-insults, some understand but most do not. He told us false empathy is real, words are powerful, and we must be sensitive to everyone. Most all my classmates were nodding their head in agreement after gasping at him being called a “Twinkie.” I thought, did he just admonish us to be sensitive after his male, pale, and stale comment? My childhood experiences with bullying make me acutely aware of the need to be sensitive, but why would you laugh at “male, pale, stale – just old White men” and immediately be outraged by “Twinkie?”

I emotionally shut down as Dr. H continued. I closed my laptop and decided I was finished with class. I just sat there until class dismissed. I hung around for a moment, thinking I wanted to debrief. One classmate was recruiting those of us who were interested in submitting a joint proposal for an academic conference, based on our racial autobiography assignment. I declined. Why would I collaborate after this mess of a class session, I thought? I left.

As I drove the 10 miles from campus to my home, I got more and more upset. I was bothered by what Dr. H had said, but I was more hurt by and disappointed my classmates’ reactions to him. Dr. Douglas had worked hard to establish a trusting and honest environment, one where we could discuss sensitive issues and feel respected in the process. For me, that trust broke down during class. After parking the car at home, I wrote Dr. Douglas an email explaining my concerns and went to bed. I had trouble sleeping. I tossed and turned. Shortly after 2 a.m., I got up, returned to my laptop, and drafted a more detailed email to Dr. Douglas about what I was processing from class. I worked on the draft for two and a half hours before hitting send. Dr. Douglas was quick

to respond and encouraged me to reach out to the class with how I was feeling via a post on Blackboard. At first, I declined. I just wanted to move on and finish the semester.

After a couple of emails, he convinced me to move forward by engaging the class. Here is the email I posted on Blackboard.

Dear Colleagues,

Dr. Douglas has encouraged me via email to share with you some thoughts about last night's class. He thinks this is a very important process if we are to maintain honesty in our community. I shared with him I was hesitant. I have decided to share with you the two emails I sent to him after class. It's the best I can do at this point.

Mike

Email to Dr. Douglas at 10:38 pm on April 10, 2014

Dr. H, age 30, "Most were male. Most were pale. Most were stale. Just old white men."

Many classmates laughed out loud.

Dr. H, "We must be sensitive to everyone."

Really? Sensitive to everyone?

Email to Dr. Douglas at 4:59 am on April 11, 2014

Dear Dr. Douglas,

I awoke at 2:20 a.m. this morning after not drifting off to sleep until after 11 pm. This is unusual for me in that I usually fall asleep as soon as I greet my pillow and sleep soundly for six to seven hours.

At 2:20 a.m. I was an ELPA PhD student who felt very discouraged. I was typing out some bullet points to work through why I was feeling discouraged when suddenly my inner Pollyanna led me to re-read your comments in the grade section of Blackboard. That helped balance the discouragement. I appreciate your encouraging words on my posts, my philosophy of leadership, and my class facilitation with [a classmate].

After last night's class, I truly needed these words. I was offended by my classmates' laughter following Dr. H's insensitive statement about the White men who hold endowed chairs. That statement followed by his admonition that we must be sensitive to everyone and my classmates nodding and verbalizing agreement was just too much for me last night. It just felt like hypocrisy.

Now that I've processed through these emotions and shared them with you, my professor, I'm going to try to get another hour or two of sleep before beginning my day at my day job.

Sincerely,

Mike

To my recollection, no classmate responded to my post. I was not asking for an apology. I was working hard to not take any of Dr. H's comments or my classmates' reactions personally. Ron's question about why I was taking stuff related to the critical scholarship personally kept floating through my mind. It would be petty for me to conflate their reaction with a personal attack. We, as a class, were building relationships with each other. There seemed to be genuine community and mutual respect in the group, so I needed to get myself together, stop pouting, and email the classmate who was

organizing the conference proposal. This proposal was due on Tax Day 2014, which was just 4 days away, so I emailed her saying “I’m in, let me know what I can do to help.”

The proposal was for the joint American Educational Studies Association and the International Association for Intercultural Education (AESA/IAIE) conference to be held in October, and if accepted, I would present my racial autobiography alongside my classmates.

Racial autobiographies. For the assignment, we were to recount one of more significant events that led to us questioning our racial identity or our reaction to the racial identity of another. Of course, we were to frame our narrative in the theoretical discussions held in class and consider the conversations we had on the definitions of equality and inequity throughout the semester. Specifically, Dr. Douglas asked us to consider these four questions:

1. What have been the most life-impacting experiences you have had with race and racism?
2. How has race impacted your perspectives on matters of social justice, democracy, equity, and societal reformation?
3. How has race and racism influenced your professional practice?
4. How has your familial, regional, and national background impacted your perspective on race and racism?

I chose to build on question 4 and write about 13 African Americans who helped me refine my value system and more clearly see the world overall, not just at it relates to race. My story begins with me as a seventh grader during the 1975–1976 academic year at Blackwater Elementary school. It spans high school, college, and my professional

career (see Appendix B). I enjoyed thinking about and recording how much these friends and colleagues meant to me. I tried not to overly “Pollyannaize” the manuscript. I want to expand on two of the vignettes in my racial autobiography because these individuals’ counter narratives helped build a foundation for me to contextualize racial injustice in higher education.

Roxane Battle. During the late 1980s, Roxane and I were both Mizzou journalism graduate students and Mizzou Alumni Association (MAA) employees. She was the first person to introduce me to the idea that not everyone experiences or interprets history in the same way. Some people, especially descendants of enslaved Africans in North America, do not have the genealogical opportunities my Uncle Harold and Alex Haley had. The trigger for this revelation was our discussion of an MAA Tourin’ Tigers plantation tour. She told me she had no desire to tour plantations in the Old South. She knew her mom’s family was from Arkansas and her dad’s family was from Mississippi, where her paternal grandfather was a sharecropper and her great grandfather father was a slave, and that her parents eventually ended up in Minnesota. She did not know much more about her ancestors. This conversation with Battle was extremely salient for me as it made real to me the violence and cruelty of slave owners separating families that I first became aware of through Kizzy in *Roots*.

Our discussion was part of a larger conversation that started after the Mizzou Legion of Black Collegians (LBC) organized its own festivities to protest the 1988 Mizzou homecoming theme, “Show Me ‘Ol Mizzou.” Jacqueline Judie, LBC president at the time, stated that the organization was “outraged and viewed it as a reference to slavery-era Missouri” (*The African-American experience*, 1994, p.18). In response, LBC

created their own homecoming theme, “Show Me a New Mizzou: Black to the Future.” LBC hosted their own events but did march in the main homecoming parade. According to Judie, the MAA homecoming steering committee “really didn’t understand the racial exclusion of the slogan they were promoting” (*The African-American experience*, 1994, p.18). I was the MAA staff member who coordinated the student homecoming steering committee at the time, and Judie’s statement was certainly true for me. For the 1989 homecoming steering committee, I recruited the largest number of African American students to serve as had ever been on the committee, and I organized programs and activities to promote discussions on race. One memorable event was the steering committee attending the MU Black Theatre Workshop’s production of *A Raisin in the Sun* and a group discussion afterward. I recall feeling like I had participated in something valuable by organizing the event, but I do not remember any specifics. After Battle graduated, she recommended I take over her responsibilities as the MAA Black Alumni Organization (BAO) coordinator.

Ladell Flowers. Through my work with BAO, I met Ladell Flowers, who graduated from Mizzou in 1974 with a bachelor of education and in 1976 with a master of education, both in music. He was an active leader with the LBC Gospel Choir. As we got to know each other, he told me he did not have the greatest experience as a Mizzou student. He said he was thankful for his education, but once he graduated, he never looked back. Occasionally, when a Mizzou Tiger basketball game was televised, he said he would dig out an old sweatshirt, put it on, and cheer for a victory. After the game, he put away any Mizzou feelings along with the sweatshirt. Through our conversations, I began to understand how differently the two of us experienced our alma mater. These

conversations began to open my thought process to the idea that I had opportunities at Mizzou that Flowers did not. The difference was not because he was a decade older than me, and in that time, there were advances that differentiated our times on campus. The difference was because he is Black, and I am White.

Kizzy can read. In addition to the vignettes from my own racial autobiography, I want to share a classmate's vignette that has since helped me contextualize racial injustice just as much as my own vignettes. During one of the last class sessions, those who were comfortable shared excerpts from their racial autobiographies. I introduced Rho McMillian earlier, as my friend and classmate who introduced me to Juneteenth. McMillian read about being a young girl reading to her mom. When she skipped over some words, her mother asked her why she was doing so, McMillian answered that the teacher told her to skip over words she could not pronounce. Her mom's reaction was to declare aloud "well, Kizzy can read!" as she ran to the telephone. Because it was Saturday, she called McMillian's principal at home to bring her concern to his attention.

This was the first real connection I made about the inequities students face in our public-school system. My mind went directly back to 1977, sitting in the living room of my childhood home, watching *Roots*, and cheering for Kizzy when she got a little satisfaction for spitting in Missy Anne's cup of water. Just as I ached for Kizzy, I was aching for McMillian and her mom. What McMillian went through hit closer to home, however. She is my friend. I admire her. This was very real to me. Her mother had to fight for what was supposed to be equal and equitable educational opportunity, and it was not all that long ago. McMillian is 20 years younger than me. As a student at Blackwater Elementary School, I never had a teacher tell me to skip over something I did not

understand. Never. I was always encouraged to sound out words and given strategies to learn. McMillian was not. I was a young White male student. She was a young Black female student. Why did she not have the same opportunity? I was mad.

Moral Map and ASEU Growth Continuum findings. Based on my narrative for The Semester sub-unit of data, I find myself in all four quadrants of the Moral Map. I was seeking gain in my desire to be accepted into the class as the oldest person and as the only White male. At the beginning of the semester, I drew upon my past experiences with African Americans trying to insure I would be accepted into the class. Due to my initial defensiveness regarding CRT, I began to trivialize its tenets as a way to justify rationalizing to myself that as leaders, there could be no room for complaints without potential solutions.

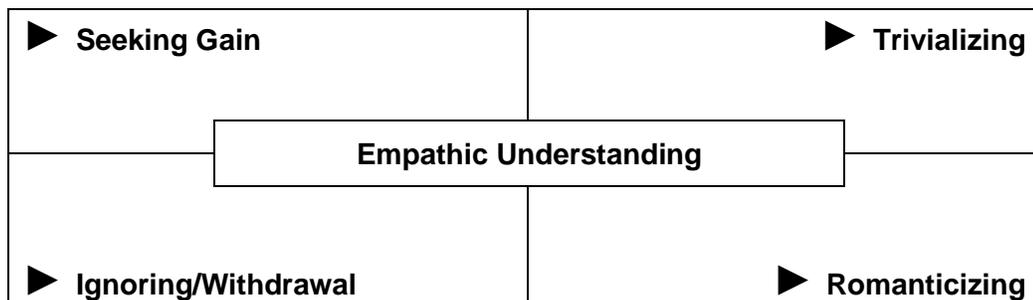


Figure 14. The Moral Map as applied to The Semester data sub-unit.

Leading up to the compelling questions Dr. Douglas asked me, I was idealizing, perhaps even aggrandizing my past work with the MU Black Alumni Association and with Columbia College in addition to using it to gain acceptance in class. Once the questions were asked, my reaction was to further romanticize how I had dealt with race in the past and to look for ways that would indicate the USA was worthy of my patriotism. I was not yet open to definitions of patriotism other than my traditional, blindly loyal

definition based on my childhood in Arrow Rock. For a time during the semester I withdrew from class discussion because I felt as a White male, I represented the oppressor. Although I did not ignore the “male, pale, stale” comment, I certainly did withdraw. I saw the statement and my classmates’ reactions to it as hypocritical and creating a double standard. Because Dr. Douglas had created a welcoming and safe environment in our classroom to explore issue, I felt comfortable reaching out to him and ultimately my classmates. Based on the counter narrative of the friends I featured in my racial autobiography assignment, I began to reconcile my criticism of CRT. The power of their counter narrative and their friendship softened my defensiveness. Although I was not consciously seeking gain as I wrote my racial autobiography, the exercise certainly allowed me to drive toward empathetic understanding.

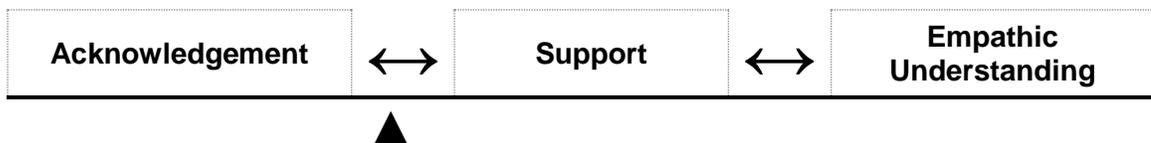


Figure 15. The ASEU Growth Continuum as applied to The Semester data sub-unit.

During the semester, I was gaining knowledge of racial injustice through our readings, guest scholars, assignments, and class activities. I was navigating the liminal space between acknowledgement and support through these lived experiences. From a CWS theoretical perspective, I experienced how whiteness shapes understanding of oneself in a limited way; how it provides positions of advantage; how it defines normal, neutral, and mainstream; how it is invisible to Whites reflecting dominance; how it is more than skin color shaping practices and knowledge; how it is continuously redefined; and how it is historically grounded in violence (Owen, 2007a).

After the Semester

Our final assignment in the educational leadership class was a “turning points” paper. In this essay, we were to describe a core leadership problem affecting our current or previous work in education, pinpointing implications for equity and transformative leadership, and provide a plan to address the problem’s turning point. I decided to write about a partnership between Columbia College (CC) and Columbia Public Schools (CPS) called Summer Expeditions, using the theoretical frameworks of Transformational Leadership, Servant Leadership, and Critical Race Theory. After the semester ended, I used my class assignment as the basis for a communications audit with public relations teams for CC and CPS.

Summer Expeditions at Columbia College and Columbia Public Schools. I already had credibility within the CC community for being committed to diversity. I led the strategic planning process that created the most robust 5-year plan in the history of the Columbia College Alumni Association while recruiting their most ethnically, geographically, and programmatically diverse board of directors. Stakeholders thanked me for asking Col. Charles E. McGee to record his oral history for the college’s 2009 Black History Month celebration. And prior to that, in 2008, I had championed a feature story on alumnus Ron Stallworth’s newly published book, *Black Klansman*, to be included in the Columbia College alumni magazine. In 1978, Ron, who is African American, worked as an undercover police detective, infiltrated a Colorado Ku Klux Klan chapter, created a sting operation, and broke up a potentially deadly rally. As the magazine was being proofed by the college’s president, he asked me if I was sure about publishing the feature story on Ron given the “sensitive nature” of the subject matter. I

said absolutely, assuring him it was a story that should be told, could offer insight into a topic that needed more discussion, and celebrated one of the college's successful graduates. We received numerous compliments on the story.

With that track record, I felt confident moving forward with the turning points assignment. I described how I had critiqued the promotional literature used to invite students to join the Columbia College's Summer Expeditions program, how I had turned this work into a scholarly journal article, and how this was a turning point for me. The promotional literature said that, in 2010, the program, in cooperation with the Columbia Public Schools, began providing "at-risk, high-potential" fifth- and sixth-grade elementary students, as well as their parents and/or guardians, with an opportunity to experience a week of college life complete with courses taught by professors and information about pursuing a college education. The racial demographic of Summer Expeditions students in the first 4 years was more than 85 % African American (M. Taylor, personal communication, April 22, 2014). Furthermore, during the 2011 Summer Expedition Commencement Ceremony, the Executive Vice President and Dean for Academic Affairs offered a "substantial scholarship" to those attendees who chose Columbia College as their place of matriculation. Prior to my audit, "substantial scholarship" had not been defined by the Columbia College Administration. The use of "at-risk, high-potential" to describe the students and the undefined "substantial scholarship" were problematic for me given my newly acquired knowledge from my educational leadership program.

I worked with Annelle Whitt, CPS District Coordinator for the Multicultural Achievement Committee (MAC) Scholars program, as well as CC and CPS public

relations staff, to evaluate the language being used in promotional materials, such as brochures, videos, social media content, media alerts, website content, and internal communication channels. I participated in workshops with the staff to discuss communication messaging that created a deficit discourse by describing students as being “at risk.” I used the following quote from my friend, Rho McMillian, who worked as a K-12 school psychologist, to try to illustrate the impact of using a deficit discourse:

The biggest obstacle at-risk, high-potential students face is the outside perception of what they can or cannot achieve along with the challenges they may face outside the classroom in their personal lives. As educational leaders we must consider the whole student, not just the student who sits in the classroom. We must be willing to take steps by any means necessary to insure these students have opportunity and that we are providing them with what they need, not what we think they need (R. McMillian, personal communication, April 3, 2014).

I met with CPS faculty and administrators to discuss changes we were making with our communications strategy. Whitt told me several of the African American CPS faculty members were surprised and delighted that I, a White administrator, had not shied away from discussing marginalization, White privilege, and the need to be more inclusive in messaging.

While my work with Whitt was going on, I was taking an elective doctoral class at the Missouri School of Journalism with Dr. Cyndi Frisby. Using content analysis and a framework merging CRT and critical discourse analysis, I worked with Dr. Frisby to study how CC and CPS were using public relations to build trust in the community and to communicate with stakeholders. The study showed that improved, more inclusive

messaging was needed between the college, the school district, and stakeholders.

Recommendations included training for communications staff on how to build messages that would deconstruct the macrostructures reinforcing racism and the marginalization of students. We submitted the study to the *Journal of School Public Relations*, it was accepted with minor revisions, and published in their fall 2014 issue (Kateman & Frisby, 2014).

The publication upset two members of the CC PR team, who are White, because they felt it painted them as racist. While I was being lauded by African American CPS teachers for my willingness to confront race, I was being criticized by White CC team members. This created a conundrum for me as a leader. How do I approach a team that is defensive, much like I was earlier in the year during my educational leadership class? I drew upon what I had learned, but even more so on Dr. Kelley's advice to not take things so personally. The PR team and I had a good working relationship. They did not report directly to me, but I led the division they were in. Their direct supervisor was the senior director of public relations, who is White, and that position reported to me. The four of us White professionals met to chat. We respected each other's work, and they had been active participants in our workshops to craft new language for Summer Expeditions to eliminate deficit discourse. The point of concern with them was the following passage in the discussion section of the journal article:

Does the Columbia College public relations team, which is exclusively Caucasian yet responsible for crafting messages about Summer Expeditions, have a limited view of the privilege offered it based on race? If so, it is possible that awareness of critical race theory and how its tenets may or may not be present in messaging

can provide the team the basis to deconstruct the macrostructures of racism within its department and possibly the college, allowing it to be an agent of social change in keeping with the founding principles of the institution (Kateman & Frisby, 2014, p. 471).

They shared with me this passage negated the work they had done to understand why “at-risk” created a deficit discourse and believed it made the team look racist.

Joint AESA/IAIE conference. As I was finishing up the Summer Expeditions audit and study, the five educational leadership classmates who submitted a proposal for the conference learned it was accepted. We had promised in our proposal, titled *Convergent Storytelling: Constructing Collaborative Racial Autobiographies to Interrogate Multi-Narratives in Educational Leadership*, that we would re-conceptualize discussions around diversity and racial identity (including international identities), globalization, and motherhood. The conference review committee’s comments

Reviewer A: This is one of the best proposals I have reviewed for AESA’s annual meeting. Racial autobiographies will make an important and unique contribution to the program. I highly support accepting this proposal panel.

Reviewer B: It is certainly nice to know that Ed. Leadership students are getting a strong dose of critical perspective . . . surprising . . . but nice. Bravo (K. Weaver, personal communication, July 11, 2014).

I was so glad I had not allowed my defensiveness about “male, pale, and stale” to keep me from this opportunity. We were headed to Toronto in October. Once the semester started, we began to prepare for our presentation. Coupled with the recent conversations about Summer Expeditions and the related journal article, preparations for the conference

presentation made me feel like I was emerging as a scholar. But was I a critical scholar? Was that my goal?

Ultimately, plans for our symposium presentation morphed into a readers' theatre performance. Given my theatre background, I was asked to direct the performance. We all had our scripts in black folders, and we marched to the front of the room single file and stood side-by-side, wearing either a tie or scarf made of official Mizzou plaid (see Figure 14). As each of us spoke, we took a step forward. Once the last monologue was performed, our single line moved one step closer to the audience. We concluded with rapid fire, one-word descriptions of ourselves before we took our bow. *Immigrant. Ghanan. Midwesterner. Korean. Mother. Teacher. Scholar. Administrator. Researcher.* The performance generated several questions and comments. One African American scholar thanked me for the courage to tell my story (see Appendix B for the full script) and asked me if I had investigated critical whiteness studies. I answered no, and she recommended doing so to become a better informed critical scholar and to avoid centering my whiteness. Maybe I was emerging as a critical scholar. How would that present itself in my practice, I wondered.



Figure 16. ELPA at the 2014 AESA/IAIE conference.

Classmates, all wearing Mizzou plaid, with our professor, Dr. Douglas, after presenting our racial autobiographies in Toronto at the 2014 AESA/IAIE conference.

Moral Map and ASEU Growth Continuum findings. Based on my narrative for the After the Semester sub-unit of data, I place myself in the Seeking Gain quadrant and the Romanticizing quadrant of the Moral Map. Following the semester's coursework in my educational leadership class, I felt more equipped to address racial injustice in my practice as a higher education leader. My work at Columbia College provided a project for my last assignment, and that assignment allowed me to dive deeper into the Summer Expeditions program working with colleagues in the Columbia Public Schools. Plus, I was working with Dr. Frisby at the Missouri School of Journalism on a research study about Summer Expeditions' messaging using CRT as a framework that was accepted for publication in a peer-reviewed journal. In addition to this project, I found out that my classmates and I were selected to present our racial autobiographies at an academic conference – my first as a doctoral student. With each of these post-semester occurrences gave me a sense of validation in my quest to support efforts to eliminate racial injustice

and, selfishly, I felt more valuable to my employer and as a doctoral student. For these reason, I find myself in the Seeking Gain quadrant.

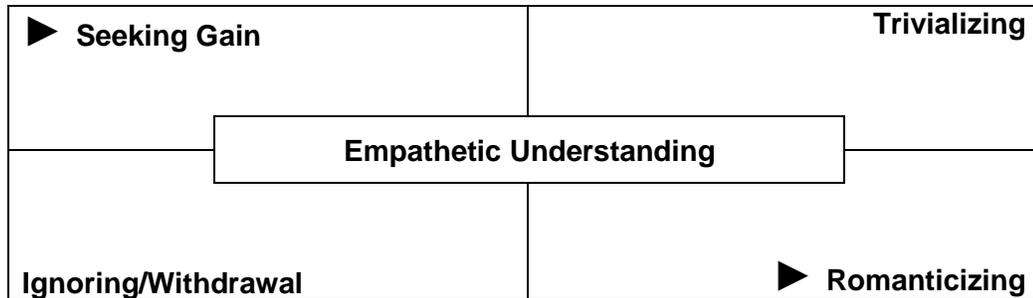


Figure 17. The Moral Map as applied to the After the Semester data sub-unit.

Initially as I categorized this sub-unit of data, I considered placing a marker in the Trivializing quadrant as I memoed about the CC PR team feeling they were being painted as racists in the scholarly article Dr. Frisby and I were publishing. Ultimately, I decided my reaction was more romanticized and sensationalized. I viewed leadership in addressing this as a knowledgeable mediator because I was studying racial injustice as a PhD student. Perhaps I was wanting to be viewed that way. As I considered my reaction to presenting at the academic conference, I again realized I was romanticizing it, not from a self-aggrandizing standpoint as with the team issue, but from a moment of understanding, moving toward empathetic understanding. My inner Pollyanna and Mr. Rogers kicked in. My classmates and I were making a difference by sharing our racial autobiographies, and we were doing so with a sense of urgency at an international conference! I moved toward the inner intersection on the diagonal of the two quadrants leading to deeper, more empathetic understanding of racial injustice.



Figure 18. The ASEU Growth Continuum as applied to the After the Semester data sub-unit.

Ultimately, by the end of the first semester and following summer, I had a foundation for moving toward a more empathetic understanding of racial injustice, as shown in Figure 16. For many years, I had supported the need to eliminate it, but with a more casual nature and no sense of urgency. Having to navigate the emotions surrounding the Moral Map quadrants took away the casual nature of my support and created a sense of urgency. From a CWS theoretical perspective, I experienced how whiteness is continuously being redefined and how it defines normal, neutral, and mainstream (Owen, 2007a).

UM System Director of Internal Communications

I decided to leave Columbia College in the summer of 2015. The decision was a difficult one. My eight and a half years with the college were Camelot-esque because I was able to fulfill my dream of leading advancement at a private, liberal arts college, as well as my desire to be an administrator in a Christian college. (CC had a covenant with Disciples of Christ). I had the freedom to dream of and build a program with the support of the president, the board of trustees, and the team I led. And I could do it in a respectful, faith-based environment. My time there was not without its flaws, but there was never a day in my tenure where I questioned what I was doing. Once the new president was in place, I felt I had achieved my initial career goal and was wondering if I should establish a new career goal or revise my old one. If so, what would it be and when should I start pursuing it?

I did not go looking for a position, but an opportunity to move back into the University of Missouri System, as director of internal communications, presented itself to me. A colleague encouraged me to apply and shared with the recruiter that I would be a strong candidate. I began to consider, somewhat selfishly, the benefits of earning the new job. I could hone my higher education communications skills; gain exposure to enterprise leadership at a large, multi-campus, research university; and reduce my travel commitments while I finished my PhD. Collectively, the benefits made it an almost too-good-to-be-true career opportunity. So, I competed and earned the position. I began my duties on September 1.

Perfect Storm

At Mizzou, graduate students were petitioning for better wages and other benefits by August 2015. Other student and non-student groups were calling for the restoration of hospital privileges for and contracts with Planned Parenthood. (See Chapter 1 for a more detailed timeline of the protests occurring in fall 2015.) Within the first few weeks I was in my new position, issues related to racism at MU began going viral on social media and resulted in rallies on campus. However, it was not until the president was stopped by the Concerned Student 1950 protest at the homecoming parade, on October 10, 2015, that my own job's focus began to change. On the Monday after homecoming, the discussion at the president's staff meeting was different than the other meetings since I had joined the team.

Dr. Betsy Rodriguez, vice president for human resources, and I encouraged the president to engage CS1950 in conversation. Other members of the president's staff raised concerns that, if he were to engage CS1950, every group that protested would

expect an audience with the president. I tried to explain this was different and shared that, as educational leadership students, it was evident the CS1950 leaders were using critical race theory as a foundation for their protest; by acknowledging their humanity and that race matters, perhaps a dialogue could begin. Later that evening at a social event, Rodriguez and I tried again to explain to the president and his wife the importance of acknowledging the students and their concerns. Wolfe told us he believed the students were actually looking for MU Chancellor Loftin at the homecoming parade, not him. Rodriguez agreed, but said, when the students could not find the chancellor, they purposely turned to Wolfe with their message. I told him I was confident the students had intentionally sought him out at the parade.

Wolfe chose to remain silent about the homecoming protest and not meet with CS1950 that evening. However, for insight and perspective, the president agreed to meet with Rhodesia McMillian, who knew several CS1950 members. McMillian and I had several ELPA classes together and became close friends. We shared multiple conversations outside the classroom about issues related to race and the marginalization of K–12 and college students. Rodriguez said she thought meeting with McMillian was a great idea, and the president agreed to the meeting. McMillian and I met the president and his wife in his office on October 19, 2015. She provided several articles for them to read and encouraged them to reach out to the students and listen to their concerns.

CS1950 issued a set of demands on October 20, 2015, which included the removal of Wolfe as president. Two days after, the president and I met with Carl Kenney, a local journalist and pastor, who was mentoring some of the group's membership. Like others, he encouraged Wolfe to reach out to CS1950 to listen to their concerns and to

acknowledge their humanity. Wolfe decided to meet with the students, but before he could issue an invitation, CS1950 requested a meeting with him. I texted one of the group's members, Maxwell Little, who was my friend to see if he would attend the meeting. He replied that he would attend. This meeting took place late in the afternoon on October 26, 2017, in the Mizzou chancellor's conference room. CS1950 had prepared for how they wanted the meeting to progress. Jonathan Butler, also an ELPA student and their spokesperson, made an opening statement that gave ground rules for the meeting. Two members of the group would alternate asking the president questions, and he was to answer with only yes or no. I asked if the students would introduce themselves to the president and the chief of staff, who was also in attendance. Butler said no, as they were speaking in one voice, that of Concerned Student 1950. The nature of the questions did not allow for dialogue. After the students left, Little texted me that it was nothing personal at the meeting, just business for the group.

I was introduced to the CS1950 students by Little and had an informal conversation with some of them prior to this formal meeting with the president; he and I made plans for me to give him a scholarly article before the meeting related to our research as ELPA students. It appeared to me that the CS1950 students behaved quite differently with me in informal conversation than they did in the formal meeting with the president. My impression was that the students were no longer interested in having a dialogue with the president because for 16 days—from October 10 at the homecoming parade's protest to October 26 at the meeting—he had remained silent and made the students feel unacknowledged, as if their concerns were unimportant. This moment

helped me realize that higher education leaders need not shy away from or fear difficult conversations about race. Indeed, doing so can escalate feelings of marginalization.

The Monday following CS1950's meeting with the president, Butler announced in a letter that he was beginning a hunger strike and would refuse to eat until Wolfe resigned as president. CS1950 began camping on the south quadrangle that day (Miller, 2015). I found out about the hunger strike during the president's staff meeting when the chief communications officer received an email with Butler's letter attached and showed it to me. After the meeting, the president asked me to draft an email to Butler, and he sent it to Butler's student account. I was also asked to draft the president's public statement regarding his concern for Butler and to craft responses to emails he had received about the hunger strike, including emails from Butler's family, students, alumni, alumnae, and other community members. By Friday, November 6, 2015, President Wolfe issued an apology to the students for not responding sooner about the homecoming demonstration (Favigano, 2015b). I drafted the apology. On Monday, November 9, 2015, Tim Wolfe resigned as president of the University of Missouri System.

Moral Map and ASEU Growth Continuum findings. On numerous occasions during the fall of 2015, I listened to President Wolfe question why some of the students were so angry with him. He pointed out that he supported diversity initiatives for the UM System and had made them a part of his strategic plan. He questioned CS1950's need for him to acknowledge any injustices they were experiencing. These are valid questions and important ones for any higher education administrator, indeed any human being, to raise when confronted with a challenge to the racial status quo. It is possible that some of Wolfe's questioning arose from defensiveness. I have articulated in this narrative that I

have experienced similar feelings of defensiveness, and it seems most of us do. But Wolfe was also subconsciously placing himself on the ASEU Growth Continuum, asking about the importance of acknowledging others' experiences. I realized the value of offering a path by which White, male higher education administrators can navigate the liminal spaces between acknowledging racial injustice, supporting its elimination, and empathetically understanding the experiences of Black people and other minoritized groups. My own journey toward this research study was becoming clearer, yet in the Perfect Storm sub-unit of data, I found myself in three quadrants: Seeking Gain, Ignoring/Withdrawing, and Trivializing.

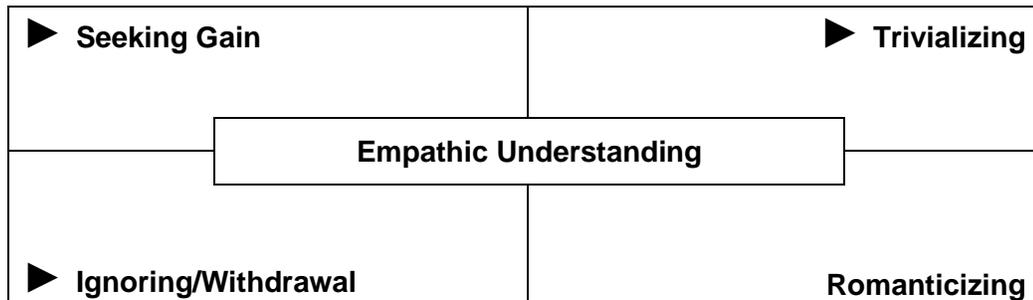


Figure 19. The Moral Map as applied to the Perfect Storm data sub-unit.

Throughout Perfect Storm, I was navigating being the newest member of President Wolfe's staff. There was an element of me needing to prove myself, yet my inner Mr. Rogers wanted it to be in the context of altruism. I was seeking gain, no doubt. Not in a way that would appropriate or co-opt African American voices, but one of mediator and advisor. Although new to the team, I had contacts at MU from my 2 decades on its advancement team and my new colleagues in ELPA. I wanted to be of service. Upon reflection and memoing about the CS1950 meeting with President Wolfe, I found myself

simultaneously navigating the Trivializing quadrant and the Ignoring/Withdrawal quadrant. First, I was dismissive of the groups methodology for conducting the meeting, feeling like it was not appropriate to solve the policy issues related to the group's demands. The format of the meeting did not allow for discourse as it was structured with yes or no answers to questions. Following the meeting, I recall a desire to just not think about what was going on at MU, wondering if it would go away. The symbolism of one voice projected by the members of CS1950 was not lost on me. Based on MU's history with Black students, it made perfect sense to me. In fact, Roxane Battle and I had been directly involved a racially-charged homecoming in 1988. As I began thinking about the counter narratives of the CS1950 members, I began to empathize more with group even though I did not agree with their methodology.

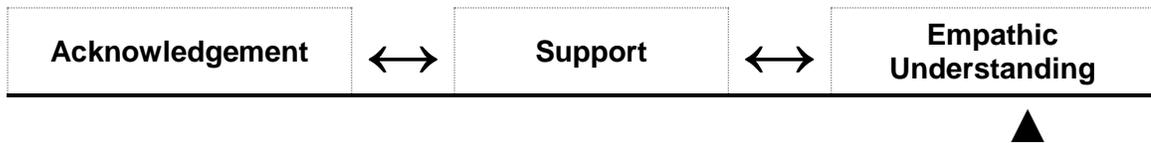


Figure 20. The ASEU Growth Continuum as applied to the Perfect Storm data sub-unit.

Based on the quadrants in which my Perfect Storm narrative resides, I realized that I was deep into the empathetic understanding stage of the growth continuum because the need to recognize the humanity of the CS1950 students weighed heavy on my heart. I was relating to and comprehending why they issued their list of demands. From a CWS theoretical perspective, I experienced how whiteness is invisible to Whites reflecting social and cultural dominance (Owen, 2007a).

Interim President's Messaging Campaign

Michael A. Middleton was named interim president of the University of Missouri System on November 12, 2015. He is a Mizzou alumnus, who earned a bachelor of arts in political science in 1968 and a juris doctorate in 1971. He retired from Mizzou in 2015 after serving 30 years as a faculty member and administrator (M. A. Middleton, personal communication, October 13, 2016). I first met Middleton and his wife, Dr. Julie Middleton, when I was Black Alumni Organization (BAO) coordinator. They were active in the organization, but not in leadership roles. They always seemed supportive of our events and activities. It was evident to me that they were well liked and respected by the BAO membership. After the 2015 MU homecoming parade, but before he was named interim president, we had several conversations about how the Black Lives Matter movement was this generation's version of the Civil Rights Movement and how important it was to recognize the humanity of the students who were protesting and engage them in conversation.

Once he came out of retirement and was named interim president, the University of Missouri Board of Curators established 3 key goals for him: (a) repair relationships and rebuild trust with key stakeholders; (b) work with the board of curators, system staff, and campus leaders to ensure continuity, progress, and excellence during the interim presidency; and (c) launch campus and system efforts to make the University of Missouri System a national leader on diversity and inclusion.

I was assigned to build and implement Middleton's messaging campaign to students, faculty, and internal groups in our university community, which ultimately ran from November 2015 through February 2017. After reviewing his goals, the

communications team focused on the themes of relationship, trust, and leadership in diversity and inclusion. I drew upon the assertion that personal narrative and storytelling are important and valid ways to convey knowledge and are the beginnings of developing a deeper understanding of race and racism (Ladson-Billings, 1998). To effectively communicate the president's work, the communications team recommended highlight a poem by his great grandfather, Samuel A. Beadle, titled, "My Country." The team recommended using the poem as a springboard to engage stakeholders in working together to create the university they can imagine, and we recommended drawing upon the UM System's performing arts programs to aid in the storytelling. In fact, we developed an entire communications campaign around the tagline "We imagine."

When I suggested this tagline, the president got a little choked up, as the poem has been an inspiration for his family for more than 100 years. I recommended he combine his family heritage with critical scholarship to communicate his vision for the university and his goals as an educational leader. Middleton first introduced the tagline at the news conference where he was announced as interim president and again in his report to the curators in December. In January, he and the board president welcomed students back for the spring semester with a video message built around the tagline.

Middleton then introduced stakeholders to his great grandfather in his Black History Month blog post (Middleton, 2016). Samuel Beadle (see Figure 17) was born in 1857 to a free mother and an enslaved father in Atlanta, Georgia (M. A. Middleton, personal communication, October 13, 2016). Based on the law at that time, being born to a free mother allowed Samuel to be free as well, and in 1858, his mother moved with him to Mississippi. As an adult, Samuel taught himself the law and, with the help of White

allies, was allowed to sit for and pass the bar. He built a successful law practice in Mississippi, but was forced to abandon it once the Jim Crow laws came into effect or risk losing his life (Patterson, 1992). He moved to Chicago and began to write poetry and prose. “My Country” was published in 1912 in Beadle’s book, *Lyrics of the Underworld*. In the preface, he acknowledged that he will be criticized by people for the poem, but he asked them to let him imagine the America of its ideals. The Beadle family heritage includes slavery, violence, oppression, struggle, resistance, optimism, and the rule of law.



Figure 21. Samuel Alfred Beadle, 1857-1932.

(Photo courtesy of Michael Middleton.)

The communications team produced a video performance of his great-grandfather’s poem, based on the president’s twin goals to make the UM System a national leader on diversity and inclusion to begin developing a deeper understanding of race and racial tension. The video performance was produced at the University of Missouri-Kansas City (UMKC) with the students of the Master of Fine Arts program. I secured funding from the *James and Vera Olson Fund for the Arts* so UMKC and the theatre departments at the other three UM campuses could produce works based on or inspired by the poem. The goal was partly to develop internal communication messages,

but it was more than that. We sought to further open up dialogues discussing issues of diversity and inclusion. I also produced a video of cast interviews as a part of the campaign, to help give voice to the students' own opinions and experiences. The poem, as well as the responses from actors Ken Sandburg and Jay Love, resonated with me as I continued to wrestle with Dr. Douglas's questions. This is Samuel Beadle's poem:

MY COUNTRY

My Country God bless thee! God bless thee, my home!

With harvest and plenty, thy dark fertile loam;

The brooklet that bickers from hills far above,

And dances and dallies through vales that I love,

Go purling on, may it, the sun on its sheen,

The cress and the fern on its banks growing green,

The mead ever verdant where graze gentle kine,

And wide roam the herds of my neighbor and mine.

Thou dearer and grander than all other earth,

With clime sweet and balmy, fair land of my birth;

May valiant thy youth grow, more stalwart, more brave,

Till ne'er a poor laggard, nor coward, nor slave

Is seen in thy valleys, nor met on thy hills,

Where babbles the brook, or the bright dew distills.

Oh, Country of mine! May thy humblest son be

Ever true to thy genius, “brave, happy and free.”

May palsied the hand grow that strikes not for thee
When traitors would spoil thee, thou land of the free;
And the alien who dares to invade thy domain,
By the sword let him fall, and from sleep with the slain
Let him never awake in the morning to greet
The daisies that bloom o’er his dank winding sheet;
And freedom, my Country’s great boon to the world,
Let me die on the day that thy banners are furled.

I love thee, adore thee, my Country, I do;
Thy faults, though, are many, “in pulpit and pew,”
The work of the vicious, the mean and the vain,
Who, vile in their motive and weak in their brain,
Forget that the law is the strength of the brave,
And the man who would break it worse than a slave.
But thou art my Country, still grand and sublime,
The noblest in genius, the fairest in clime.

(Beadle, 1912)

With my initial reading of the poem, the first two lines in the last stanza lingered in my mind constantly: “*I love thee, adore thee, my country, I do; Thy faults, though, are*

many, 'in pulpit and pew.'” They represented a realization about my love of country and my patriotism. I kept them on a pedestal, allowing myself to blindly romanticize them. But my initial impression evolved, as I worked with the poem and the artists on the performances and videos. Interim President Middleton told me as I pitched the idea to use the poem as the foundation of the campaign and pointed out that it was a harsh critique of our country and could offend some people. Yet the intersection of my public-relations-professional-self and my emerging-scholar-self had such enthusiasm about the authenticity of Beadle’s words. If Samuel Alfred Beadle could love our country and acknowledge its flaws at the same time, could I not do the same? Sandburg’s and Love’s words helped me process that question. Sandburg stated:

The poem acknowledges that this country is not flawless, that we have made some big mistakes, and there is a history of violence and oppression and people messing up. But it still is our country, and it still is a great country, and there is so much here that is worth fighting for and standing up for in spite of all that (UM System, 2016).

Love’s interview followed Sandburg’s. In it he said:

For me, being a Black man in America, reading and working with this poem has opened my eyes up to so many different things just as far as history—it was very gratifying and satisfying to know that back then, in the early 1910s, there were African-Americans who showed patriotism. It wasn’t just [an] “I’m disenfranchised: I hate everyone” kind of thing. And that even made me question my own feelings about feeling disenfranchised in this day and age, to where I was asking myself “why?” Is it just an issue of morality, that “this isn’t right, so

therefore should it be done”? but now I’m thinking of it as ‘I’m feeling this way because I love my country.’ It was a reason for feeling this way rather than it just feeling bad to feel bad or upset” (UM System, 2016).

These two young artists provided an analysis and critique of the poem that seemed to gather together my feelings on patriotism so they could begin to fuse into new meaning. I was closer to answering Dr. Douglas’s question.

In the months that followed UMKC’s April 2016 performance of “My Country” (see Figure 18) and the debut of the related video (UM System, 2016), I worked with the Missouri University of Science and Technology (Missouri S&T), the University of Missouri-St. Louis (UMSL), and the University of Missouri-Columbia (MU or Mizzou) to schedule their events. Missouri S&T hosted *Poetry is Power: Race and Patriotism in American Poetry* on February 2, 2017 (see Figure 19). They promoted it as a celebration of African American poetry and voices that inspire change and hope. UMSL presented *My Country: A devised piece* asking the question, “What does your country look like?” on April 21-23, 2017 (see Figure 20), and Mizzou created a theatre course, which was cross-listed in English and Black Studies, called Performance, Praxis, Race and Education. Throughout the semester they discussed Mizzou’s institutional history, performed personal narratives, and discussed counter narratives. Their final class performance was called MU’s Counter Campus Tour (see Figure 21), where they took the audience on an admissions-style campus tour of five locations, discussing the dominant and counter knowledge of the site. All these events provided a platform for the counter narrative of marginalized students and sparked student-led conversations.



Figure 22. The University of Missouri-Kansas City's performance of the poem "My Country."



Figure 23. The Missouri University of Science and Technology's performance of the poem "My Country."



Figure 24. The “My Country” event at the University of Missouri-St. Louis.



Figure 25. The Counter Tour, at the University of Missouri-Columbia, based on “My Country.”

To support the interim president's goals of becoming a national leader in diversity and inclusion, I identified national conferences where I could present my research on his messaging campaign. I submitted proposals that were accepted for the 2016 Association of Black Sociologists (ABS) National Conference and the 2017 Critical Race Studies in Education Association National Conference. Additionally, I presented the same research to the university's internal stakeholders around the one-year anniversary of President Wolfe's resignation.

In September while preparing for the presentations, the *Chronicle of Higher Education* reported that Georgetown University was giving legacy status to descendants of the 272 slaves who were sold in 1838 by the president of the university to keep the institution afloat financially (Zamudio-Suarez, 2016). I had a moment of panic. 1838. Were either of my Fenwick ancestral uncles the Georgetown president who sold the slaves? A quick Internet search revealed that the Most Rev. Benedict Joseph Fenwick, S.J., was president in 1817 and again from 1822 to 1825 while his brother, the Most Rev. Enoch Fenwick, S. J., was president from 1820 to 1822 (Wikipedia, 2016). So, neither of my ancestors made the decision, but was I kidding myself? While neither of my distant uncles had participated in the sale in 1838, they technically had been slave owners by proxy of the presidency. This was a new twist on my work with President Middleton, my scholarly ELPA work, and indeed my entire journey to better acknowledge, support, and empathetically understand my fellow human beings' quest for racial justice. Here I was communicating Dr. Middleton's counter narrative as a way to rebuild trust and open up conversations about race and racism, and I had just learned my family heritage is related

directly to slavery in higher education. What was I to do with this information? I wondered if I was a hypocrite for being proud of my family heritage.

As I drove to Memphis, Tennessee, for the ABS conference, I resolved to not to re-center my whiteness, or whiteness in general, as I presented Interim President Middleton's messaging campaign. My Fenwick connection had nothing to do with it. I was a higher education communications professional who wanted to be sensitive about matters of race in my work. I was one of only a few White people there. I had never been at a conference where the majority of people were Black. Truth to tell, I did not feel like I belonged at the conference. I felt like I was invading a sacred space reserved for someone else. I wondered if this is how African Americans feel in a dominant White culture. However, my fellow conference attendees both welcomed me and engaged with me. At breakfast on the second day of the conference, I was welcomed by several women who invited me to join their conversation. After my presentation that day, several of the critical scholars who attended were quick to point out the need to be on guard to not re-center the master narrative of whiteness in my research. I accepted their critique, not sure of all its implications, but determined to work toward a deeper understanding.

At the main luncheon, the Black National Anthem, "Lift Every Voice and Sing," was printed on the back of the program. I had no idea there was a Black National Anthem. But, I thought, it makes sense based on the conversations with Rho about patriotism. I tried to sing with the group, but was unfamiliar with the melody. The lyrics in the first verse seemed to jump out at me: "sing a song full of faith that the dark past has taught us, sing a song full of the hope the present has brought us" (Black culture connection, 2017). I remember thinking how appropriate they are for a national anthem.

The National Football League's Colin Kaepernick had begun protesting during the national anthem around this time. Kaepernick's protests popped into my head, and I remember wondering how many White Americans knew African Americans has their own national anthem. I wondered how they would react given the reaction to Kaepernick's protest.

Moral Map and ASEU Growth Continuum findings. I find myself navigating all four quadrants of the Moral Map based on my narrative for the Interim President's Messaging Campaign sub-unit of data. I was emotionally and simultaneously navigating these quadrants of the Moral Map, as shown in Figure 22. Because of my experiences in my educational leadership class the year prior to joining the UM System and pushing through the events leading up to President Wolfe's resignation, I was more confident in navigating the space created by the leadership challenges facing Interim President Middleton during his tenure. However, as I continued to seek gain as I developed Middleton's messaging campaign. Perhaps at the core, was a desire to be validated in my new role and for the work I had done as an emerging scholar.

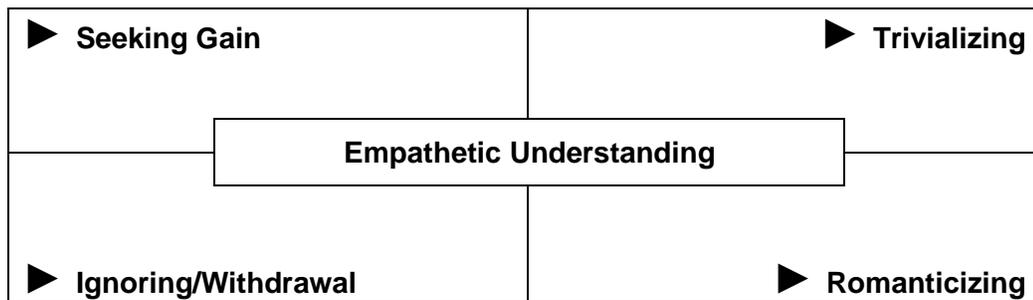


Figure 26. The Moral Map as applied to the Interim President's Messaging Campaign data sub-unit.

There was still an altruistic component to this which lead to a nostalgic component that places me in the romanticizing quadrant. The romantic in me saw grand

visions of the poem by Interim President Middleton’s great grandfather opening up deep discussions and demonstrating that, as an emerging scholar, I knew what I was talking about. Again, seeking gain for me. I may have trivialized my presence at the ABS conference as I processed feeling like I did not belong. When confronted with the reality that I was linked to American slavery through my Fenwick ancestors, I initially wanted to ignore and withdraw from their connection to the Georgetown University slavery and reparations issue, wondering how it would impact my reputation. In other words, I was seeking gain. Navigating those two quadrants was more emotional than others based on how I thought my family heritage could be perceived.



Figure 27. The ASEU Growth Continuum as applied to the Interim President’s Messaging Campaign data sub-unit.

The power of Samuel Beadle’s poem, “My Country,” and his commentary on how he imagined the America of its ideals, helped me move past obstacles related to my patriotism. So too did the actors’ response to their performance of the poem. Beadle and the student actors helped me overcome obstacles that allowed me to move toward empathetic understanding of racial injustices, as shown in Figure 23. As a result, I was receptive to the experiences available to me, such as learning of a Black National Anthem and reflecting on its history, beauty, and meaning with less defensiveness than I may have had in the past. All of this led me to a more empathetic understanding of racial injustice. From a CWS theoretical perspective, I experienced how whiteness is more than

skin color shaping actions, practices, dispositions, and practical knowledge. And how it is historically grounded in violence (Owen, 2007a).

Meta-Analysis of the Moral Map and the ASEU Growth Continuum

I display collective markings on the Moral Maps (see Figure 24) and the ASEU Growth Continuum (see Figure 25) to visually demonstrate how my growth is fluid, not static. I will never arrive at a state of complete enlightenment regarding my White racial identity, my whiteness nor my acknowledgement of racial injustice, support for its elimination, or empathetic understanding of it. From a theoretical standpoint, is my whiteness invisible to me, and if it is, am I perpetuating the master narrative of whiteness? Using the Moral Map to chart my emotions and subsequent growth allows me to visually acknowledge these questions as I develop my racial identity through self-realization. For me, taking time and investing the energy to interrogate my thought, beliefs, and practices requires a dialogue with myself, and with others. However, a key for me to actually learn and grow is not to have dialogue with people just like me. My narrative taught me that building relationships with individuals who are marginalized in our country, with mutual respect as a corner stone, is what leads to the trusting relationships that help me along my journey.



Figure 28. The Moral Map illustrating the collective markers from each sub-unit of data.

A common theme that was woven throughout my narrative is in the seeking gain quadrant. It appears six out of seven times. I have always been a person who seeks the approval of others and seeks to please them. I thrive when I receive positive reinforcement. Therefore, the gain I sought in this narrative, and continue to seek, was often viewed by African Americans as a nice guy who gets it. Coming into my doctoral program, I believed I was that guy. However, my status quo was greatly challenged by Dr. Douglas's questions. The journey I had been on up to that point passed through the other three quadrants, as well. The direction my journey took beginning in February 2014 became more urgent and the stakes became higher. The person I thought I was and the leadership I practiced in my higher education role were now in need of deeper evaluation and possible repair.

The Semester and Interim President's Messaging Campaign sub-units are the only ones where I find my narratives in all four quadrants. Simultaneously navigating these quadrants required training to recognize the meaning of each and an environment that allowed the exploration. My narrative for The Semester sub-unit is was filled with assignments, guest scholars, activities, and two compelling that challenged my status quo as an emerging scholar, practitioner, and human being. Each of these experiences were a component of training to recognize racial injustice. As my professor, Dr. Douglas created an environment that encouraged engagement. Similarly, Interim President Middleton created an environment where my work on his messaging campaign was valued and allowed me to apply critical scholarship, framed in the arts to his family heritage.



Figure 29. The ASEU Growth Continuum illustrating the collective markers from each sub-unit of data.

The aggregate of markers on my continuum, shown in Figure 25, do not progress from left to right in chronological order. This is important for me to realize personally and point out in my research. At any point in time, my growth as marked on this continuum will move back and forth. I fully acknowledge that I will take several steps forward, followed by multiple steps backward, on the journey to empathetic understanding. For me, this is my human experience. The key for my ongoing growth is openness. In a sense, Helms's (1993) attempt to define a nonracist White identity in phase two of her White racial identity development model (WRID) has occurred during my self-realization of my racial identity. It calls for autonomy in the final stage of this phase. As a result of interrogating my narrative, I am fully and autonomously aware of my whiteness; it is no longer invisible to me. However, this alone does not keep me from being racist. Fluid movement on my growth continuum provides a self-analysis of my reactions to racial injustice, how the master of narrative of whiteness factors in, and if I am perpetuating it. From a CWS theoretical perspective, I experienced all 7 functional properties of whiteness within my SPN: (a) how whiteness shapes understanding of oneself in a limited way; (b) how it provides positions of advantage; (c) how it defines normal, neutral, and mainstream; (d) how it is invisible to Whites reflecting dominance; (e) how it is more than skin color shaping practices and knowledge; (f) how it is continuously redefined; and (g) how it is historically grounded in violence (Owen, 2007a).

Addressing the Research Question

For this study, my scholarly personal narrative focused on my growth journey through matters within the Black-White racial context as a higher education advancement and communications administrator. I asked the following research question: What are the ways in which I have developed as a higher education leader and administrator by acknowledging racial injustice for African Americans still exists, supporting its elimination, and more empathetically understanding it? This study and the research question were inspired by two piercing and compelling questions I was asked by my educational leadership professor in the first semester of my doctoral course work: (a) How can you love your country and be patriotic when it allowed by law chattel slavery? and (b) Would you trade places with a Black man? Because the founding premise of SPN is to liberate scholarly writing (Nash, 2004), I am obliged to first address these questions before addressing the research question. By not doing so, I lessen the power of personal narrative in SPN research and ultimately my ability to respond to the formal research question (Nash, 2004, 2008; Nash & Bradley, 2011).

Dr. Douglas's Questions

It is not hyperbole when I state, as I have previously, that my life was changed forever in that moment my educational leadership professor, Dr. Douglas, asked those questions. The latter question echoed across more than a century, from when the attorney arguing the 1896 *Plessy v. Ferguson* case had said: “probably most White persons if given a choice, would prefer death to life in the United States as colored persons” (Harris, 1993, p. 1748). When Dr. Douglas asked me those questions, I had worked for more than a quarter of a century in higher education advancement and communication, including

service as the Black Alumni Organization coordinator for the Mizzou Alumni Association. As a Black professor to his White student, he was challenging my status quo, which I believed at the time had an empathetic understanding of racial injustice. His questions demanded that I interrogate my long-held patriotic and faith-based paradigm and, ultimately, my White privilege. Dr. Douglas did not ask me if I would trade places with a man from any other racial group. He asked me if I would trade places with a Black man. He questioned my patriotism in the context of United States chattel slavery. The question regarding chattel slavery took me back to my childhood in Arrow Rock and was the springboard for me as a higher education administrator to be able to begin understanding the challenges that African American students, faculty, and staff experience at predominately White institutions of higher education (PWIs). This growth journey allowed me to process and ultimately answer his questions.

Patriotic reconciliation. *How can you love your country and be patriotic when it allowed by law chattel slavery?* “Balance” and “come to terms with” are the components of the dictionary definition of “reconcile” that I most relate to when I now consider my patriotism.

Cone (2004) offered that if we as White Americans benefit from the past and present injustices committed against Blacks, then we are accountable as citizens and as members of the institutions that perpetuate racial injustice. “We cannot just embrace what is good about America and ignore the bad. We must accept the responsibility to do everything we can to correct America’s past and present wrongs” (p. 146). I believe there still are rolling consequences for American chattel slavery and the subsequent lies and omissions about our history. Must my patriotism be juxtaposed with these consequences

and my response to them? How will I respond as a higher education administrator? Is Georgetown University on the right track with their attempt at reparations?

Coates (2014) makes a powerful case for reparations to Black Americans in his article “The case for reparations” in *The Atlantic* magazine. It also provided for me context and clarity about my patriotism and my faith as I pondered the Georgetown University reparations. Coates (2014) provided a basis for me to better understand Samuel Beadle’s poem, the rolling consequences of American chattel slavery, and the work we must continue toward a more perfect version of our nation:

American prosperity was built on two and a half centuries of slavery, a deep wound that has never been healed or fully atoned for – and that has been deepened by years of discrimination, segregation, and racist housing policies that persist to this day. Until America reckons with the moral debt it has accrued – and the practical damage it has done – to generations of Black Americans, it will fail to live up to its own ideas” (Coates, 2014, p. 55).

I was taught that the United States of America was founded with liberty and justice for all. As a White person, I did not, and do not, as easily see the contradictions of the founding principles as do our Black citizens. The Declaration of Independence originally had a section in it eliminating the slave trade. It was taken out. This was a pivotal moment in our history as a nation and has had long-term, negative effects. To deny this is a part of our national heritage is to deny facts of history. Nonetheless, 240 years later, I do not have to be defensive about being White nor about the rolling consequences of American chattel slavery. Acknowledging that our country was established by a dominant White culture that oppressed Black people is not unpatriotic. It is acknowledging historic

facts and is the beginning of empathy, compassion, and sharing in the feelings of those who are marginalized. For me, education is the key. Empathy is the door which must be opened, and compassion must walk through it. My Christian faith teaches we are all created in the image of God; therefore, all of us have inherent value. My Christian faith asks me to follow Christ, who challenged the status quo. As a higher education administrator, I can challenge the status quo from a place of more empathetic understanding of racial injustice if I take the time to realize my White racial identity, make my whiteness visible, and continually explore the journey from acknowledging racial injustice, to supporting efforts to eliminate it, to an empathetic understanding of it. There is hope in working to perfect our democracy, to eliminate the injustice in educational policy, and to pursue an America of its ideals. This is how I can still love my country and be patriotic.

Trading places. *Would you trade places with a Black man?* My answer to this question in the literal sense is no. I believe “God created my inmost being; knit me together in my mother’s womb, and I praise Him because I am fearfully and wonderfully made; His works are wonderful, I know that full well” (Psalm 139:13-14). For this reason, it is not within me to accept trading places, but that does not mean that I should not use the question as a thought exercise to better understand the experiences of Black men. There are many Black and African American men I greatly admire. They are friends, husbands, fathers, mentors, and leaders; all created in God’s image, fearfully and wonderfully made. Their lives matter to me and to our greater society. Symbolically or metaphorically, trading places with them, I recognize, would include living daily with the multiple challenges White supremacy brings. Trying to understand this has been an

important step for me toward more empathetic understanding of racial injustice. As a result of my SPN, I am more fully able to recognize that I will never be able to understand what it is like to be a Black man. As much as I may want to understand his challenges, struggles, and oppression, I cannot fully comprehend his lived experiences because I cannot erase my White privilege. I can acknowledge how the master narrative of whiteness perpetuates his struggles and use his counternarrative to inform how I live my life and in my practice as a higher education administrator. The question stopped me in my tracks and sent me on an unexpected journey of growth.

The Research Question

In addition to processing and ultimately answering Dr. Douglas's questions to help address my research question, I allowed collateral questions that include three key components: my patriotism, my White privilege, and my work in higher education, to guide my SPN. These collateral questions were: How does my racial identity and White privilege influence my advancement and communications work in higher education? How am I reconciling the love for my country with racial disparities in the U.S. and in higher education? How can acknowledging, accepting, and applying privilege to create change lead to deeper levels of empathetic understanding of racial injustice?

The ways in which I have developed as a higher education leader and administrator by acknowledging racial injustice for African Americans still exists, supporting its elimination, and more empathetically understanding it can be summarized with the following statement: First and foremost, I am willing to grow. Had I stayed on the defensive path throughout my journey, I would not have been able to move forward, merging onto the growth path.

I was willing to work through a variation of Conquergood's (1985) Moral Map and the ASEU Growth Continuum. My journey through the past 4 decades has exposed truths about my patriotism and my racial identity and my practice in higher education. I have been able to own them, process them, and ultimately begin to reconcile them. By doing so, I developed as a higher education leader and administrator by:

- learning to reveal the invisibility of my whiteness through acknowledging its master narrative which perpetuates racial injustice. In doing so, I am becoming aware that I do carry bias related to issues of race by either seeking gain in the situation, trivializing or romanticizing the issue, or simply ignoring it and withdrawing from it. I can do this based on my White race, the master narrative it brings, and the privilege it provides.
- understanding that race does indeed matter and counter storytelling is a valid and important way to convey knowledge. Recounting my childhood memories, I realized I have always been moved by personal counternarratives, yet did not understand their impact until as a doctoral student I studied racial injustice, critical theory, and racial identity.
- interrogating my response to issues of race using the Moral Map, placing myself on the ASEU Growth Continuum, and realizing this is a fluid process. This self-awareness has helped me identify the source of my defensiveness when discussing issues of race.
- recognizing that I will never be able to understand what it is like to be a Black man and any attempt I make to appropriate or co-opt his voice only reinforces the master narrative of whiteness. I can embrace his counter narrative, however, and

be inspired to delve into a deeper understanding of the challenges, struggles, and oppression he faces.

- realizing my patriotism is not reliant on blind loyalty to the founding principles of my country, but is a product of working as an educational leader to perfect its democratic ideals through the pursuit of racial justice.

The work I have done to develop my racial identity has included a self-realization that it is intrinsically tied to the master narrative of whiteness, and now my whiteness is no longer invisible to me, yet it is also not fully visible. As a result of this self-realization, I have a better understanding of how racial injustice impacts higher education and am better equipped to empathetically understand it in working to eliminate it.

Chapter 5: Conclusions and Implications

The purpose of this study was to self-interrogate my White racial identity, whiteness, and development as a higher education administrator in understanding racial injustices experienced by African Americans. My need to examine this aspect of self was based on two piercing and compelling questions I was asked early in my doctoral studies by my educational leadership professor: (a) How can you love your country and be patriotic when it allowed by law chattel slavery? and (b) Would you trade places with a Black man? His questions made me re-evaluate my patriotism and interrogate my racial identity as an individual, a higher education administrator, and a doctoral student. The study specifically explored the liminal space between (a) the acknowledgement of racial injustice and support for its elimination and (b) support for its elimination and empathetic understanding of racial injustice.

In exploring the disconnect I had regarding my racial identity, my patriotism, and my whiteness, I used scholarly personal narrative (SPN) for the methodology. As a developing field of inquiry and expression, Nash (2004) argues SPN can deliver to its readers “moments of self and social insight that are all too rare in more conventional forms of research” (p. 24). My SPN is framed in critical whiteness studies (CWS) relying on the tenet that the invisibility of White identity must be revealed (Hartmann, Gerteis, & Croll, 2009). To further inform the study, I embraced the tenet from critical race theory (CRT) that race matters and counter storytelling is a valid and important way to convey knowledge (Ladson Billings, 1998). I found reflecting on the counter narratives of African Americans to be very powerful as I interrogated my own privilege and fragility in my journey through the Black-White racial context. To analyze my narrative, I created

the Acknowledgement, Support, and Empathetic Understanding (ASEU) Growth Continuum. It is based on Helms's (1993) White racial identity development model and informed by a variation of Conquergood's (1985) Moral Map.

To ground my SPN, I turned to scholarly works that build on the idea of social justice as a core mission of higher education (Harkavy, 2006; Pierce, 2014) and explored the literature on whiteness, its master narrative, its supremacy, its identity development, the study of it, and its position as property investment. Additionally, I provided a broad overview of the experiences of African American students, faculty, and administrators within the academy while reviewing scholarship on higher education diversity initiatives. I explored the master narrative of whiteness juxtaposed to the need to acknowledge my White privilege also with the need to acknowledge the humanity of African Americans who have been denied access to privilege.

The overarching problem I presented for the study was anchored in the racial tensions that resulted in student protests at the University of Missouri-Columbia (Mizzou) in the fall of 2015. My lived experience as a higher education communicator for the University of Missouri System further solidified my need to more deeply understand my racial identity as a middle-aged, White patriotic male. Given the nation's current tenor on race, it is timely to be contributing to the gap in scholarly literature on self-realization of racial identity in the context of patriotism, privilege, and higher education.

My research was informed, supported, and anchored by my entire body of work in higher education, along with my life experiences as a doctoral student who grew up near Arrow Rock, Missouri. But the inspiration for this research was my work with UM

System Interim President Michael A. Middleton, who is African American, while creating his 2015–2017 messaging campaign. The 1912 poem “My Country,” written and published by his maternal great-grandfather, Samuel A. Beadle, was the inspiration for the messaging campaign (Beadle, 1912). It also provided an epiphany for me, leading to a deeper understanding of my racial identity and to my patriotic reconciliation. Along with educational leadership professor’s two compelling questions, Beadle’s poem challenged me to build my own narrative by drawing upon my racial autobiography, my love of God and country, my career experiences, and my experiences with and reactions to the 2015 Mizzou protests.

Research Objectives

This research focused on my growth journey through matters within the Black-White racial context as a higher education advancement and communications administrator. Throughout the study, my objective was to answer the following research question:

What are the ways in which I have developed as a higher education leader and administrator by acknowledging racial injustice for African Americans still exists, supporting its elimination, and more empathetically understanding it?

Using my narrative more broadly, the goals of the study were to provide insight into how higher education leaders can use the interrogation and acceptance of their own racial identity to help eliminate racial injustice, more empathetically understand the need for its elimination, and apply racial identity reconciliation to their administrative work. Other higher education leaders and administrators, who hold power and influence, can use this study to begin examining their lived experiences juxtaposed with their

responsibilities and obligations to social justice within the academy. It can provide insight and inform strategies for higher education leaders, administrators, and others who choose to explore their racial identity through personal narrative. If these individuals have the desire to navigate through the ASEU Growth Continuum, they may be able to process, engage, interrogate, and embrace their racial identity and consequently create change in the presence of racial injustice.

These research objectives were met using the ASEU Growth Continuum and a variation of Conquergood's (1985) moral map to categorize and mark my White racial identity development producing five key findings to ultimately answer the research question. A summary of these findings includes:

- I am learning to reveal the invisibility of my whiteness through acknowledging its master narrative which perpetuates racial injustice.
- I am more deeply understanding that race does indeed matter and counter storytelling is a valid and important way to convey knowledge.
- I am interrogating my response to issues of race using the Moral Map, placing myself on the ASEU Growth Continuum, and realizing this is a fluid process to identify the deficits that keep me from moving toward more empathetic understanding.
- I am recognizing that I will never be able to understand what it is like to be a Black man and any attempt I make to appropriate or co-opt his voice only reinforces the master narrative of whiteness.

- I am realizing my patriotism is not reliant on blind loyalty to the founding principles of my country, but is a product of working as an educational leader to perfect its democratic ideals through the pursuit of racial justice.

Implications

As a scholarly contribution, this study can help inspire higher education administrators to process, engage, interrogate, and embrace their racial identity and to apply racial identity reconciliation to their administrative work. A greater understanding of racial identity and reconciliation leads to a more empathetic understanding of racial injustice and, thereby, influences change to help eliminate it (Dessel, Rogge, & Garlington, 2006; Ladson Billings, 1998; Nash, Bradley, & Chickering, 2008). Whereas, this research focused on the Black-White racial context, it is beneficial in working with other marginalized groups, as well. Also, even though this research focused on my narrative as a White, male higher education administrator, it will benefit higher education administrators of other races or genders, as well as leaders outside of the academy. To conclude this study, I offer several implications for research and theory as well as policy and practice.

Research and Theory

There is a dearth of literature about White higher education administrators addressing their racial identity. The literature identifies six publications as the first-tier, peer-reviewed journals crucial to higher education research: *Higher Education*, *Higher Education: Handbook of Theory and Research*, *Journal of College Student Development*, *Journal of Higher Education*, *Research in Higher Education*, and *Review of Higher Education* (Bray & Major, 2011; Budd & Magnuson, 2010; Hart, 2006). After a cursory

review, abstracts published in these six journals over the past 3 years indicate there is a lack of literature addressing White racial identity of higher education administrators.

More research is needed to help scholars and practitioners better address racial injustice in the academy through self-realization of their racial identity, especially those with privileged, White identities (Hartmann, et al, 2009; Owen, 2009).

My narrative demonstrated that racial identity can be fluid and depends on context and relationships. The implication with the Helms's (1993) WRID model is that identity progresses somewhat chronologically, yet my study indicated that it is more fluid.

Malcom and Mendoza (2014) argued that ethnic identity is fluid, created and recreated through discourse, and can change at any moment. Personality plays a role in racial identity development as well. My study revealed that seeking approval and nostalgia are components of my personality that continue to influence my racial identity. What role do these play in the self-discovery of racial identity for other individuals? Can the ASEU Growth Continuum informed by a variation of Conquergood's (1985) Moral Map be applied to any or all marginalized groups? These questions point to the need for further research.

Racial identity includes personality and is contextual and relational (Gay, 2000; Douglas, 2013; Terrell & Lindsey, 2009). Douglas and Peck (2013) argued that "voices and identities live and are silenced within, across, and on geopolitical, socio-cultural and institutional boundaries and borders" (p. 71). Furthermore, they stated that because people of African descent access and utilize community-based pedagogical spaces that exist outside of formal educational institutions, they must become border crossers. They posited that faculty, administrators, policy makers, and researchers in education should

recognize the impact these learning spaces outside of schools may have on student scholastic success. Anzaldua (1987), in her foundational work, argued 30 years ago that borderlands, geographical and cultural areas most susceptible to hybridity, are real and perpetuate oppressive expectations. Emerging beyond the limits of borderlands provides a voice for the oppressed through personal (counter) narrative. Nash (2004) discussed the power of personal narrative in border crossing as it relates to the privileged discourse in the academy. In this context and supported by my study, I argue that interrogating racial identity through personal narrative such as racial autobiography can open these borders to form relationships that facilitate growth in our empathetic understanding of racial injustice. How might examining border crossing (Anzaldua, 1987; Douglas & Peck, 2013; Nash, 2004), racial autobiography (Gooden & O'Doherty, 2014), and White racial identity development work (Helm, 1993) intersect in future research and theory? This study provides an opportunity for further theoretical discussions on White scholars using CRT in their research. My study revealed that CRT can inspire, inform, and focus a White researcher's work. It specifically demonstrated the impact the power of counter storytelling, a key component of CRT (Ladson Billings, 1998), had on my journey to a more empathetic understanding of racial injustice. Even though CRT was not used as a theoretical framework for my study, it played a significant role in revealing the invisibility of my whiteness and helping me understand how whiteness reflects social and cultural dominance (Owen, 2007a). However, Bergerson (2003) argued that White scholars cannot co-opt this tenet of CRT from people of color in their attempt to advocate for racial justice, and Harris (1993) and Steyn (2001) argued that the master narrative of whiteness is the dominant narrative in our culture. Therefore, future theoretical

discussions should include how CRT and CWS might lessen the White dominant narrative through SPN.

The power of personal narrative and counternarrative need not be nor should they be competitive. How can the application of current theory and the development of new theory address this? Nash et al (2008) argued the underpinnings of personal narrative support moral conversations as a part of broader social conversations where all points of view should be heard in order to lead to genuine conversation that according to my study, leads to empathetic understanding of racial injustice. As Helms (1993) showed, this process begins with an awareness of race, including whiteness. My study showed as a White male, I had to become aware that my whiteness was invisible to me, but not so to African Americans. My whiteness had to first become more *visible* to me so I could understand why working to make it *invisible* enhanced my ability to have genuine conversations, build trusting relationships, and more effectively understand racial injustice. The findings of my study indicate it enhanced my ability to acknowledge racial injustice, support its elimination, and empathetically understand it. However, White scholars must avoid promoting their own interests or re-centering their whiteness in an attempt to advocate for racial justice (Bergerson, 2003). In a quest to promote racial justice, White scholars can inadvertently allow the dominate ideology of White supremacy and the master narrative of whiteness to prevail (Cale, 2001; Steyn, 2001). My study provided a tool with which higher education administrators can self-assess their motivations related to matters of race and racial injustice to avoid perpetuating the master narrative of whiteness and, in turn, co-opting the counternarratives of marginalized populations. Based on this study, the ASEU Growth Continuum when coupled with a

variation of Conquergood's (1985) Moral Map provided a new, accessible model for White racial identity development. When filtered through the lens of CWS, specifically the 7 functional properties of whiteness (Owen, 2007a), the model allows White higher education leaders and administrators to more thoroughly reflect how they process issues of race.

Policy and Practice

Personal growth cannot be mandated by higher education policy. It is a personal choice that must come from the heart. Policy makers can develop, and higher education leaders can mandate diversity training in the hopes it may help with personal growth and make people reflect, but there is no guarantee. These policies are often complex, creating disagreements or conflict with stakeholders (Gasman et al, 2015; Worthington, 2012). Diversity policy goes well beyond training. Iverson (2007) argued that well-intentioned efforts to create a more diverse and inclusive campus environment may actually reinforce practices that perpetuate exclusion. The results of this study imply that higher education policy makers, administrators, and leaders should examine current policies and programs related to diversity and inclusiveness in the context of their own personal growth and self-realization of racial identity. Future policies and programs should be developed in this same context. While Kezar and Eckel (2008) argued it is difficult to put aside the politically charged nature of creating and reviewing diversity and inclusiveness policy, this study provides further rationale for how self-review and self-development can lead to a deeper, more empathetic understanding when identifying the needs the policies should address.

In everyday practice, policy makers use presentations, programs, workshops, and conferences to begin or continue conversations regarding diversity and inclusion as well as racial identity to promote social justice and change (Dessel et al, 2006; Langellier, 1999). Intergroup dialogue is designed to build relationships across cultural and power differences, is guided by trained facilitators using an educational curriculum to explore race, racism, politics, religion, sexual orientation, and culture. Using personal and collective narratives, this dialogue works to resolve conflict to advance advocacy, justice, and social change (Dessel, et al, 2006; Nagda & Gurin, 2007; Zuniga, Nagda, Chester, & Cytron-Walker, 2007). My study when intersected with intergroup dialogue provides an opportunity and a means by which White participants can interrogate their racial identity and whiteness prior to participating in the exercise. This allows them to begin the exercise with a clearer understanding of the elements in their racial identity that could co-opt the counternarratives of participants from marginalized groups, thus perpetuating the master narrative of whiteness, including White supremacy.

The use of racial autobiography by such scholar-practitioners as Heather C. McGhee and Debby Irving indicates a willingness to interrogate White racial identity beyond diversity and inclusion initiatives. McGhee is president of Demos, a public policy organization working for an America where we all have an equal say in our democracy and an equal chance in our economy. In her viral video (Upworthy, 2016), she suggests (a) White people should get to know Black families; (b) if religious, White people should consider joining a Black church or one that is racially diverse; and (c) White people should foster conversations with family and neighbors about racial bias. The first step toward empathy and compassion is one's ability to simply verbalize one's fears, biases,

and prejudices. She further argues that a second step is for White people to begin to integrate their lives more with African Americans. When people get to know each other, and build a relationship, fears, biases, and prejudices have a better chance of being resolved. My study showed that I interrupted my whiteness to make room for the counternarratives of African Americans through relationships with co-workers, colleagues, classmates, and friends. These relationships allowed me to create space for their counternarratives to enter my consciousness and ultimately lead to more empathetic understanding of racial injustice. As humans collectively work to eliminate racial injustice, everyone will begin to realize it does not have to be a zero-sum game. Everyone wins in this scenario (Upworthy, 2016).

Irving, who first published *Waking Up White: And finding myself in the story of race* in 2014, uses racial autobiography to begin genuine and critical conversations about race. On her website, she offers readers 10 tips as they begin their journey to contextualize the work on which they embark, including not re-centering whiteness in the process and acknowledging there may be emotional pain and discomfort along the way (Irving, 2017). This study provided insight into the work of these scholar-practitioners as well as an additional tool for analysis. It demonstrated the power of racial autobiography to help me navigate the liminal space that exists between the acknowledgement that racial injustice for African Americans still exists and supporting its elimination to more empathetically understanding it.

White, higher education leaders and administrators must become comfortable with the uncomfortable spaces they find themselves in related to race and other social constructs. An example of this is UM System President Wolfe's October 26, 2015

meeting with CS1950. In the meeting he acknowledged that “he was not completely aware of systemic racism, sexism, and patriarchy on campus” (Kovacs, 2015, para. 5). Based on this, the group called for his resignation. White higher education leaders and administrators must move beyond the master narrative of whiteness to ask themselves compelling questions like Dr. Douglas did of me. Additionally, White, higher education leaders and administrators must realize there are different types of racism. Working to understand Helms’s (1993) definitions of individual, institutional, and cultural racism, White, higher education leaders and administrators can lessen the defensiveness and rage that often accompanies racial discussions. Not until Dr. Kelley asked me why I was taking the discussions of race so personally did I begin to realize how fragile I was when broaching the subject. Based on my study, these are the first practical steps into self-realization of racial identity that can ultimately lead to empathetic understanding of racial injustice. This is not only true for matters of race, but also with gender, sexism, patriarchy, and other social constructs that must be addressed in the academy and society at large to insure liberty and justice for all.

Practical questions for White, higher education leaders and administrators to ask themselves as they pursue self-realization of racial identity include, but are not limited to:

- What issues of race make me uncomfortable?
- How can I become more comfortable in broaching and discussing these issues?
- If I become defensive when discussing issues of race, what is the source of my defensiveness?
- If I take issues of race personally, why do I?
- How do I distinguish between individual, institutional, and cultural racism?

- How have the narratives and counter narratives of people affected me?

Conclusion

Building a scholarly personal narrative may be viewed as self-indulgent and could be perceived as re-centering whiteness when conducted by White scholars researching race, racism, and racial injustice (Bergerson, 2003, Nash & Bradley, 2011). The foundational premise of scholarly personal narrative is that it liberates scholarly writing, making it more accessible to readers (Nash, 2004). As SPN developed, scholars argued that personal narrative is a powerful, useful, and productive methodology leading to competent scholarship, yet still seeks credibility and acceptance (Nash & Bradley, 2011; Urban, 2010). This study advanced SPN by delivering a higher level of rigor in analysis using the ASEU Growth Continuum informed by Conquergood's (1985) Moral Map. By continuing to adapt theoretical and analytical frameworks from other academic disciplines such as, but not limited to sociology, social work, theatre, journalism, and communications studies, the use of SPN in higher education research will be more productive. Doing so, I argue based on the findings of this study, allows higher education to be better prepared in dealing with complex human experiences and the opportunities they bring into the academy. The quest for knowledge is ultimately and always about the quest to understand humanity and our relationship to the world in which we find ourselves. Most scholarship seeks to produce objective results by aggregating data and looking for commonalities, but subjective research has its place. Researchers acknowledge bias in every study they conduct (Creswell, 2013; Denzin, 2014; Denzin & Lincoln, 2011; Nash, 2004; Rossman & Rallis, 2017). But how can researchers fully understand their biases if they have not fully explored their self-identity? This study

offered a method in which researchers, indeed anyone, can interrogate their self-identity and perhaps be truer in recognizing their biases.

In liberating scholarly writing through SPN, the process of building my narrative was cathartic, resulting in a retrospective of my moral consciousness as it relates to race, my love of God and country, and my faith. The process also has solidified my ongoing pursuit of self-awareness and provided for me an analytical tool. I pursued my PhD in part to fulfill a long-time personal goal but also to better prepare me for what may be the final chapter of my higher education career. I did not expect my patriotism and racial identity to be challenged. I am extremely grateful for this challenge, because I believe from the bottom of my heart and the depths of my soul that I am a better man, father, son, brother, family member, friend, communicator, administrator, and leader because of it. *If there is no other reason than this that I earn my PhD, it is more than enough.*

But there is more, I believe, for my leadership in higher education. In our nation and within higher education, we need people who will focus on honoring the humanity of our citizens and our students to combat the master narrative of whiteness, including White supremacy, in the battle for racial justice. Others will focus on, and rightly so, economic issues, criminal justice, law and order, education policy, public policy, and entertainment. Ideally, humanity will be interwoven into each sector, but not everyone involved will have a deep commitment to or an empathetic understanding of it. Higher education leaders have the opportunity to build a more solid foundation for honoring humanity through the elimination of racial injustice. This is why this scholarly journey of mine matters. A journey of self-discovery is life long, sometimes confusing, often painful, at times joyful, hopefully clarifying, yet always worth it all.

Appendix A: University of Missouri Institutional Review Board
Recruit Consent and Follow-Up Recruit Script

Recruit Consent

Three tears for the red, white, and blue:

Self-realization of racial identity as a higher education administrator

Researcher's Name: PI Michael Kateman, Advisor Dr. Pilar Mendoza

Dear Participant,

I am Michael Kateman, a doctoral student at the University of Missouri-Columbia, working on my dissertation under the direction of Dr. Pilar Mendoza. You are being asked to participate in a research study. This research is being conducted to examine leadership in higher education on a very personal level while exploring the liminal space between acknowledgement of racial injustice and support of initiatives to alleviate the injustice, and understanding more empathetically racial injustices. When you are invited to participate in research, you have the right to be informed about the study procedures so that you can decide whether you want to consent to participation.

You will be asked to provide a peer debriefing on the section of my research that discusses my memories of our past conversations or interactions as a means to corroborate the data from my racial autobiography. This will take approximately one hour of your time.

There are no risks nor benefits to you by participating in my study. The data collected will be stored electronically on a password-protected computer.

After you have corroborated my narrative, I will be happy to share with you a completed digital copy of my dissertation. I may pursue publishing the research; if I do, I will keep you informed of the process.

Participation in this study is voluntary. You do not have to participate in this study.

Please contact me, Michael Kateman, at mwkc50@mail.missouri.edu or 573.268.7099 and/or my advisor, Dr. Pilar Mendoza, at mendozamp@missouri.edu.

If you have any questions regarding your rights as a participant in this research and/or concerns about the study, or if you feel under any pressure to enroll or to continue to participate in this study, you may contact the University of Missouri Campus Institutional Review Board at 573.882.9585.

Follow-Up Recruit Script

Three tears for the red, white, and blue:

Self-realization of racial identity as a higher education administrator

Hello _____.

This is Mike following up on the email I sent you last week. Do you have any questions? Can we proceed with your peer debriefing?

[If no, I will set up a mutually agreed upon time for the peer debriefing]

[If the participant declines to be a part of the study, I will thank them for their consideration.]

[If yes, I will read the section of my scholarly personal narrative that mentions the participant and ask the following question:]

Are you comfortable with how you are represented in my scholarly personal narrative?

[If yes, I will thank them for their participation.]

[If no, I will ask the following question:]

What edits can I make that will make you comfortable with how you are represented in my scholarly personal narrative?

[If we agree on the edits, I will thank them for their participation. If we cannot agree on the edits, I will eliminate their section of my scholarly personal narrative and thank them for their consideration.]

Michael Kateman

573.268.7099

mwkc50@mail.missouri.edu

**Appendix B: My Racial Autobiography,
as Presented at the 2014 AESA/IAIE Conference**

**CRT SQUARED: Critical Race Theory as an Explanatory Framework
for Critical Relationships in Teaching and Educational Leadership**

Michael Kateman

University of Missouri-Columbia

2014 AESA Annual Meeting

Convergent Storytelling Symposium

Script

I recognize and value differences. I was not the typical Mid-Missouri farm boy growing up. I was different. I was an outsider. I was bullied. I had no advocate at school or on the playground or on the bus. I was alone. My racial autobiography is framed through this lens. It was shaped by 13 African American women and men.

Mr. Moccia was the first and only male teacher I had at Blackwater Elementary School. He intrigued me because he was from the city, which one I don't recall. One day he told us a new student named **Luther Payne** would be joining our 7th grade class. He told us Luther was Black and since he'd be the only Black student in our class we needed to make him feel welcome. Luther quickly became one of the cool guys, but he never picked on me. Even though we really couldn't hang out because I wasn't one of the cool guys, Luther was always nice to me. He was different, yet he was cool and nice; I wanted to be like him.

My mom said **Sue Hall** was one the best nurses in Saline County. I figured mom should know since she was a nurse, too. Sue, like my mom, was always helping neighbors with their healthcare needs – taking blood pressure, sorting medicine, encouraging trips to the doctor when appropriate. Sue lived with her life partner, Patricia Murphy. Pat is White. Neighbors held them in high regard; you could always count on them to help someone in need.

Kenny Hill was one of the cool guys at Marshall High School, and he actually liked me. Once I had the confidence to actually start hanging out in high school, hanging out with Kenny started to move my cool meter in the positive direction.

My sister, Beth, is three years younger than I and stands 6 feet tall. As a freshman at MHS she made the varsity women's basketball team and became a starter after the first

game. Her team mentor was **Jo Benham**, a friend from my class. Jo's mom and my mom worked together as nurses. They were proud mothers watching their daughter succeed on the basketball court that year. I was glad my baby sister had a mentor.

Thanks to **Dr. Gail Baker** I found my career track as a senior at Mizzou. As an elective for my business degree in marketing, I took Dr. Baker's introduction to public relations class and within the first week I knew I needed to go to graduate school for a master's degree in journalism. Dr. Baker challenged me academically and mentored me toward a fulfilling career.

Ron Lawrence was my mom's boss in the late 1980s and early 1990s. His mom was **Josephine Lawrence**, a well-known Saline County lay historian. One day when I asked my mom for story ideas for my graduate work at the *Columbia Missourian*, she suggested a feature on Ms. Josephine. The article I wrote, *Pennytown: One Woman's Story* won the 1989 Thomas Duffy Award for Feature Writing at the Missouri School of Journalism, but more importantly the relationship it created with Ms. Josephine and me was a defining moment in my life. She introduced me to the idea that no matter what, each of us has custody of ourselves. She spoke of the challenges she had being black, being poor, of hurting, and questioning, yet did so with determination and resolve.

Roxane Battle and I were both MU Journalism graduate students and Mizzou Alumni Association employees. After she graduated and took a job elsewhere, she recommended I take over her responsibilities as Black Alumni Organization coordinator. Roxane was the first person to introduce me to the idea that not everyone experiences or interprets history in the same way. The trigger for this revelation was our discussion of a

Tourin' Tigers Plantation Tour. She told me she had no desire to tour plantations in the old south.

My role as BAO coordinator included recruiting and working with African-American alumni volunteers on programming. Building on what Roxane and BAO President **Mark Miller** had done, I began researching issues facing African American college students. I came across a piece in the *Chronicle of Higher Education* which said lack of role models, lack of funding, and lack of access were reasons for the disproportionate number of African Americans in higher education. After sharing this article with Mark, we began to build a plan for the BAO that would address these three issues. Our programming, recruiting, discussions, and work all centered on these. For me as an individual, the work with Mark was transformative. For the BAO it was but one transformative moment. We never lost our "big picture" focus, we gathered key stakeholders, and created an environment which allowed common goals and values to push toward a greater good. In 1998, Mark became the first African-American to serve as President of the Mizzou Alumni Association.

Darlene Dixon was an administrative assistant in the alumni office and provided support for the BAO. We were a great team and together we were recruiting great volunteers and planning programming. Suddenly there were accusations from another administrative assistant that I acted Black. That it was inappropriate. And that I was neglecting my other work. I thought, "What does that mean?" Should I be complimented? Should I be offended? I wasn't neglecting my other work. Darlene suggested that it didn't have anything to do with race really, it was just professional jealousy based on the success of the BAO, and the attention Darlene and I were receiving. It made me pretty

mad, but Darlene had a way of making me realize that being mad about it wouldn't make it better. She said we just needed to rise above it and keep up our good work. Doing so she said would in the end make the greatest impact.

Ladell Flowers didn't have the greatest experience as an MU student. He told me he was thankful for his education, but once he graduated, he never looked back. Occasionally when a Tigers' basketball game was televised, he said he'd dig out an old sweatshirt, put it on and cheer for a victory. After the game, he'd put away any Mizzou feelings along with the sweatshirt. Through our conversations, I began to understand how differently the two of us experienced our alma mater. These conversations began to open my thought process to the idea that I had opportunities at Mizzou that Ladell didn't. And, the difference wasn't because he was 10 years older than I and there were advances made in the decade that separated our time on campus. The difference was because he was Black and I was White.

My wife and I first met MU student **Debbye Turner** when the University hosted a reception for her after she became Miss Missouri and we became fast friends. We were so thrilled when she was crowned Miss America. Darlene Dixon, my wife and I were travelling back from an away Mizzou football game that night, but made sure to check into our hotel rooms before the pageant started. Our cheering was pretty loud each time Debbye advanced in the competition. I'm pretty sure we disturbed people in the room on either side of us. When she was crowned Miss America it got really loud! Debbye was so gracious in her media interviews. Yet the three of us were bummed when the media just wouldn't let her be Miss America. We discussed how at times it seemed that the media always brought race into the interview. A letter to the editor of the *Philadelphia Inquirer*

in September 1989 blasted columnist Linda Wright Moore for criticizing Debbye's response to a news conference question asking what it's like to be Black and Miss America. Debbye said she had nothing to do with it, she just came that way.

Dr. Ron Kelley and I have been friends for more than two decades. I admire how he manages his career, his life, and his friendships. He has an impressive work ethic and intellect. He maintains a commitment to excellence in all that he does. As I transitioned from married to single again, he provided strong support and wise counsel. I think of him not just as a friend, but as a mentor and the older brother I never had. We celebrate birthdays together. He's helped my son, Brady, with school projects. We've mourned the death of our parents together. Many of our political ideals are on opposite ends of the continuum; some ideals we share. We have deep and meaningful discussions about our work, our nation, and our lives among other things. We challenge each other's thought process – sometimes agreeing; sometimes not. We have at times had to agree to disagree and walk away from the topic of conversation. But, we've never walked away from each other.

I'm pretty sure my older son's first crush was on **Alicia Miles Olatuja**. Alicia was a music student while I directed arts development and planning for MU. She played the role of Sacagawea in MU's commissioned opera *Corp of Discovery* during 2002 and 2003. In my role I negotiated and coordinated performances at Carnegie Hall, The Kennedy Center, and at the University of Virginia. I was able to take my sons (ages 11 and 9 at the time) with me thanks to my mother travelling with us. My mom, Chad, Brady, and Alicia always seemed to gravitate to each other on the trips. Especially on the long bus journey from Columbia to Charlottesville. Alicia just became one of the family.

At my mother's funeral, Alicia sang the most beautiful medley of *In The Garden* and *The Old Rugged Cross*. I checked in with Alicia while she was in grad school in New York City, attended her wedding, have travelled to see her in concert, have cared for her when she was fighting illness before a performance, and am so very proud and supportive of her career. As Alicia sang her solo with the Brooklyn Tabernacle Choir at President Obama's 2013 inauguration, I elbowed Chad and he just smiled a decade-long smile. She's an honest and authentic woman who inspires me and my sons.

Each of these individuals has profoundly impacted my life. They are Black. I am White. The color of our skin is evident. Our relationships were certainly not colorblind; we are all cognizant of our individual skin color. It just wasn't an issue. Relationship is what matters.

None of these individuals were suffering in poverty or from neglect or abuse. Some had overcome it; some had never experienced it. Some of us had discussion about the prejudice they'd experienced and pondered if prejudice would ever cease to exist. We decided that it probably would not, but we could each individually do our part to lessen it. Social justice, equality, and equity all land in my mind and in my heart, thanks to these 13 wonderful individuals, in the context of relationships.

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VITA

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