A CASE STUDY OF CLASSROOM FACULTY EXPERIENCES WITH RACIAL DIALOGUE IN ONE RURAL MISSOURI UNIVERSITY

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A Dissertation

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Doctor of Education

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by

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

A CASE STUDY OF CLASSROOM FACULTY EXPERIENCES WITH RACIAL

DIALOGUE IN ONE RURAL MISSOURI UNIVERSITY

presented by Steven Bryant

a candidate for the degree of doctor of education,

and hereby certify that, in their opinion, it is worthy of acceptance.

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Dr. Everett Singleton

Dedication

To the social justice educators and activists that came before us. Their dedication and at times giving of their lives, to making our world a more inclusive place for all. May we continue to strive towards their shared goals of equity and inclusion for their shoulders are whom we are standing on today. In addition, the young people today who are disrupting the status quo and pushing us all towards justice. May your work continue to make a difference.

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To all the students I have had the opportunity to work with over the years. Your individual stories, your dedication to success, and your ability to overcome challenges and obstacles in the face of oppression continues to amaze me. I hope you have learned a fraction of what I have learned from each of you. I will continue to work with and for each of you!

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To all the people in our world who do not feel they belong. I commit to continue to work to make the world more inclusive in hopes that you may find liberation. Let us all rise, together.

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ACADEMIC ABSTRACT

The divide of America and the racial injustices occurring support the need for
ensuring faculty development to confront race and racial inequities in the classroom
(Hughey, 2012). This study explored the experiences of White faculty members who
incorporate racial dialogue in their courses. Based on ten interviews, one focus group,
and a qualitative survey, this study explored the experiences and background factors of
White faculty members who incorporate racial dialogue in their courses. This qualitative
study (Creswell, 2014) worked to fill this gap in knowledge present in understanding
these background factors. Findings inform developers of diversity, equity and inclusion
trainings on how White faculty members have arrived at incorporating racial dialogue
within the classroom. It is important in future professional development opportunities to
increase White faculty member's engagement with racial dialogue within the classroom
to foster inclusion and create a more just society.

SECTION 1: INTRODUCTION TO THE DISSERTATION IN PRACTICE

With police brutality becoming modern day lynching and the changing of racial demographics in the United States influencing the presidential election of Donald Trump, race and racism continues to be on the forefront of America (Huber, 2016; Keller, 2016; Major, Blodorn, & Blascovich, 2016; Walley, 2017). Michael Eric Dyson (2016) described the views from many Americans on race as, "a dividing line drawn in blood through the nation's moral map," (p. ix), while Lawrence Bobo (2017) discusses racism remaining a powerful piece of American culture. Meghan Green (2017) explains, "in a world where it seems everyone has a platform to share their thoughts, it can be difficult to find unbiased, accurate information about important issues," (p. 4). It is evident the importance of exploring how we discuss race, racism, and racial inequities within our educational systems.

Within higher education, race has been a focus of institutions with the viewpoint changing over time (Reilly, 2017). From a higher education perspective, the focus on race in America during the civil rights era was solely on access with ensuring an increase of Black students on predominantly White institutions (PWI's), which showed an increase in enrollment numbers (Harris et al., 2015; Stulberg & Chen, 2014). The focus being solely on access did not take into account institutional racism and the normalization of the White student experience (Cabrera, 2014). Resulting in focus of access only, retention of students of color and lack of critical Whiteness studies within higher education still occur (Cabrera, Watson, & Franklin, 2016).

Harris et al. (2015) discuss how the 1980's and 1990's focus on diversity as a contextual learning outcome, and that students learn best when surrounded by diverse

individuals while Franklin (2016) explains the benefit of this diversity was for White students at the expense of students of color. This approach, commonly referenced as a deficit model, continues today within multicultural courses that fail in exploring Whiteness and the emotions present when working through White racial identity development (Tatum, 1992).

In higher education today, focus on assessing diversity campus climates, disaggregated by social identities, is new and becoming instrumental in recognizing gaps in services (Franklin, 2016). An increase in access for students of color did not eradicate the subtle forms of racism and institutional racism present today, through a color-blind perspective, on college and university campuses (Franklin, 2016; Moore & Bell, 2017). Davis and Harris (2016) explain that racial incidents have been occurring across college campuses for decades and the nationwide attention of these is influencing reactions of colleges and universities.

Racial inequities and educating students on the many layers present is a strategic focus of the institution of study, referred to as Midwest University (Strategic Plan, 2016). The many layers include internal components of bias, privilege, and internalized racism, that manifest in external relationships including interpersonal, institutional and structural (World Trust Educational Services, 2014). World Trust Educational Services (2014) explains these internal and external components are influenced by history, culture, and identity and moved by power and economics. Midwest University has incorporated these layers through intentional support of racially minoritized students along with providing learning opportunities in both academic and student affairs that focus on diversity and inclusion.

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Midwest University, a four-year public institution in rural Midwest America, recognizes the importance of creating an inclusive campus climate and preparing all students for our global society. The values and core competencies of Midwest University include intercultural competence along with respect and integrity, which support the mission of student success. Racial incidents that have ascended to nationwide attention, such as the University of Missouri student demands around racial bias and the police killing of Michael Brown, an unarmed Black teenager in Ferguson, have brought greater focus and attention on the racial campus climate at Midwest University. As diversity, equity and inclusion has risen to an institution-wide strategic priority, this study is important as it focuses on the learning and teaching aspect of diversity work.

From the Skyfactor (2015) annual diversity campus-climate assessment, most White students on campus at Midwest University learn about diversity through attending campus-wide events. Some instructors incorporate diversity work into their curriculum due to its importance even though the curriculum does not require this focus. There is a lack of information about background factors affecting White faculty members engaging in racial dialogue within the classroom. This qualitative study (Creswell, 2014) worked to fill this gap in knowledge present in understanding these background factors. It is important in future professional development opportunities to increase White faculty member's engagement with racial dialogue within the classroom.

Statement of the Problem

Problem of Practice

White students enter predominantly White institutions with imaginary walls protecting them from confronting White supremacy while students of color confront

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racism, exclusion, and toxic racial climates (Brunsma et al., 2013; Harper, 2013).

Students of color confront racism through stereotypes, racially inequitable policies,

microaggressions, interpersonal interactions with oppression, negotiating voice and being

silenced (Domingue, 2015; Harper, 2015). Race and racism is part of the national

dialogue while higher education institutions nationwide continue to struggle with racism

and racial inequities within their campuses (Goode & Nicolazzo, 2016; Moore & Bell,

2017). Midwest University focuses on these inequities and has an emphasis on teaching

and learning within the strategic plan for diversity, equity and inclusion (Strategic Plan,

2016).

The emphasis on teaching and learning within the diversity, equity and inclusion

strategic plan at Midwest University is comprised of two main components (Strategic

Plan, 2016). The first component focuses on ensuring all students graduating from

Midwest University are equipped with the skills and knowledge to work effectively in

our diverse and global society. The second component concentrates on ensuring faculty

and staff are equipped with the knowledge and skills to prepare students for our diverse

and global society. Although a strategic emphasis on teaching in terms of diversity is

present, a lack of information exists about the background factors affecting White faculty

members engaging in racial dialogue within the classroom. Understanding these

background factors can lead to intentional and meaningful development opportunities for

faculty around skills on incorporating racial dialogue in the classroom.

Existing Gap in the Literature

A vast amount of research demonstrates racial and cultural bias throughout

college campuses while higher education institutions are doing little to combat Whiteness

(Brunsma et al., 2013; Museus, 2014). Whiteness, usually invisible to White people who benefit from it, is a social construction and a system of domination that privileges White people over people of color (Cabrera, 2012; Hughey, 2012; Lund, 2015; Matias et al., 2014; Yoon, 2012). Moore and Bell (2017) discuss modern day racism being subtle and coming from a color-blind perspective and a lack of understanding of Whiteness, while Franklin (2016) elaborates on institutional racism and its effects on historically underrepresented populations lacking within the literature. Color-blindness, a popular perspective after the civil rights era, serves as an ideological armor where well-intended White people try to outwardly ignore or acknowledge race or their own racial prejudices while still negotiating internalized racist views (Becker & Paul, 2015; Bonilla-Silva, 2017; Neville, Poteat, Lewis, & Spanierman, 2014).

Prior studies on teacher candidates explain the development of cultural competencies when candidates are placed in diverse settings, but little research has showed if the connection is due to coursework and racial dialogue to prepare candidates for these experiences (Bloom, Peters, Margolin, & Fragnoli, 2015). Groff and Peters (2012) explain that little research exists on the impact of White teachers on students of color in relation to academic outcomes while Bloom et al. (2015) explain the importance of reflecting on one's own values, beliefs, and social identities before teachers enter the classroom. There is a need for more evidence to connect an educator's own development of racial identity and the impact on students' learning.

A large amount of literature on race and racial injustices exists, but the connection to studying Whiteness within higher education is lacking (Cabrera, 2014). Literature includes concepts of White privilege and White racial identity development, but a gap

exists on understanding why White individuals choose to incorporate race and racial dialogue into their work. While this research might influence professional development opportunities for faculty at the institution of study, the intent is not to be generalizable.

Purpose of the Study

The purpose of this study is to fill the gap in knowledge that currently exists in background factors White faculty members experience affecting the reason to engage in racial dialogue within the classroom. This qualitative study will explore these experiences to find similarities for potential faculty training (Creswell, 2014). Goode and Nicolazzo (2016) liken the experiences within institutional racism on college campuses to brick walls that students of color are constantly confronting. Working on a college campus as a diversity and inclusion practitioner, dialogue among students of color is constantly occurring on the individual and collective experiences of racism and racist behaviors, while White privilege and racial power is rare in higher education literature (Cabrera et al., 2016).

Cabrera et al. (2017) explain studying Whiteness and the dynamics of marginalization are the missing link for diversity scholars. Further discussion on understanding Whiteness includes disrupting its practice on a daily basis (Cabrera et al., 2017).   Whiteness studies exist, but focusing on factors leading to self-incorporation of racial dialogue into classroom contexts does not. Filling the knowledge gap that currently exists in White faculty members experience affecting the reason to engage in racial dialogue within the classroom is essential.

The overarching research question for this study was what are the experiences of faculty members who incorporate racial dialogue into their courses? The sub questions that guided this study included:

1. What previous experiences in life led faculty members to incorporating racial dialogue within their course(s)?

2. What emotions or feelings have faculty members experienced when leading racial dialogue within the classroom?

3. Why do faculty members incorporate racial dialogue within the classroom experience?

Theoretical Framework

White racial identity development (WRID) guides this study (Malott et al., 2015; Siegel & Carter, 2014). White racial identity development has guided areas of education and counseling for over two decades and involves six statuses divided equally between the following two phases: (a) abandonment of racism and (b) development of a positive nonracist White identity (Malott et al., 2015; Siegel & Carter, 2014). The theory, originally proposed by Helms (1990), has statuses that incorporate attitudes, behaviors, and beliefs in relation to race (Malott et al., 2015). To educate White people on their own racial identity and socialization within systems and structures, WRID has guided understanding (Badran, 2018).

Phase one of WRID, labeled as abandonment of racism, includes the statuses of contact, disintegration and reintegration (Bloom & Peters, 2012; Groff & Peter, 2012; Major et al., 2016; Siegel & Carter, 2014; Tatum, 1992). This phase involves the

unawareness of White privilege, power, or institutional racism and characterized by the emotions of anger, disgust, fear, guilt and shame (Bloom & Peters, 2012; Siegel & Carter, 2014). Bloom et al. (2015) describes the struggle to recognize the influence of race and privilege at the interpersonal and institutional level. Tatum (1992) characterizes phase one as a feeling of ignorant bliss while Bloom et al. (2015) describe this ignorance as being unaware to historical oppression. As knowledge increases, emotions vary and typically intensify (Tatum, 1992).

Phase two of WRID, labeled as development of a positive nonracist White identity, includes pseudo-independence, immersion/emersion, and autonomy (Bloom & Peters, 2012; Groff & Peter, 2012; Major et al., 2016; Siegel & Carter, 2014; Tatum, 1992). This phase involves a person taking action towards social justice and characterized by the emotions guilt, shame, and happiness (Bloom & Peters, 2012; Siegel & Carter, 2014). Bloom and Peters (2012) describe this phase as a greater understanding of one's Whiteness and its presence in cross-cultural relations. The considered attempt to be nonracist and engagement of antiracist actions are typical outcomes of phase two (Bloom et al., 2015; Major et al., 2016). The three concepts of dialogue, shame, and Whiteness, guide and support this theory.

Dialogue

Dialogue is a form of communication focused on comparing ideas, formulating hypotheses, testing perspectives, and fostering critical reflection (Bowne, Cutler, DeBates, Gilkerson, & Stremmel, 2012; Matusov & Marjanovic-Shane, 2012; Zuniga, Lopez, & Ford, 2012). Ganesh and Zoller (2012) describe dialogue as a means for social change and recognizing power and conflict while hooks (1994) describes dialogue as one

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of the simplest ways people begin to cross boundaries of identity. Rooted in dialogic research, the focus on identity and otherness and reflecting together upon reality, can act as a catalyst to transform reality (Ganesh & Zoller, 2012; Zuniga et al., 2012).

Dialogue, different from the convincing or simple explanation of debate and discussion, works to critically analyze and generate new world perspectives (Bowne et al., 2012; Zuniga et al, 2012). Dialogue, a special form of communication involving collaborative relationships, can aid the process of WRID through a reflection and transformation process, referred to as intergroup dialogue (Ganesh & Zoller, 2012; Zuniga et al., 2012). To develop a positive White racial identity and move through the statuses WRID involves, interpreting and co-constructing knowledge through dialogue is essential (Diaz, 2017; Siegel & Carter, 2014).

Bohm (2013) presents an argument that communication is breaking down due to modern technologies while van der Veen et al. (2015) and Pehmer et al. (2015) discuss dialogue being the primary mode of learning over the past four decades. Pehmer et al. (2015) identify that classroom dialogue includes the encouragement of student engagement and the ability to scaffold the thinking of students while Twiner et al. (2014) explains dialogue has the ability to transform student learning into social action. Dialogue is present in classroom learning daily and is not about winning, as found in debates, but instead about new understanding (Bohm, 2013).

Shame

Emotions are psychologized entities and defined as distinctive mental states occurring when one is evaluating themselves (Muris & Meesters, 2014; Zembylas, 2012). Zembylas (2012) states that emotions are found in power relations while Muris and

Meesters (2012) describe emotions as both positive and negative, depending upon the perceptions of the individual's experience. The researcher focused on the self-conscious emotion of shame, its connection to the statuses of White racial identity development, and its presence in racial dialogue and discourse.

Brené Brown (2012) defines shame as an intensely painful experience or feeling that one is wrong, and guilt as doing something wrong and being able to hold it up against one's values. Essentially, shame is a focus on oneself being wrong and guilt is on the behavior of doing something wrong. Scheff (2003) discusses shame being a taboo and Brown (2012) points out how we do not want to speak it into existence. Shame involves a fear that one will not feel a sense of belonging if their whole truth is seen (Brown, 2012; Dickerson & Gruenewald, 2004; Hartling et al., 2004). Shame and guilt are both present in social justice work, but when shame is not spoken it controls us moving forward and fosters fear in engaging in social justice work (Brown, 2012).

Whiteness

Studying Whiteness began with efforts of visionaries such as W.E.B. Du Bois in the beginning of the 1900s (Leonardo, 2002). Whiteness, defined by a social construction and a system of domination that privileges White people over people of color, has emerged from colonial times (Cabrera, 2012; Hughey, 2012; Matias et al., 2014; Yoon, 2012). Cabrera, Watson, and Franklin (2016) note the progress with race in our society but Hughey (2012) discusses racial inequity remaining a blight on our national landscape. Whiteness is an embracement of White culture and is invisible to many of the White people who benefit from it (Matias et al., 2014; Yoon, 2012). The sense of normal typically means what is practiced by White people and this

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normalization, and its disruption, is present on college campuses today (Cabrera, 2014; Matias et al., 2014).

When not explored, the dynamics and facets of Whiteness including the tendency of White people to perpetuate racism and live a "colorblind" life occurs (Cabrera, 2014; Matias et al., 2014; Yoon, 2012). Cabrera (2012) explains the development of a healthy White identity involves exploring the aspects of Whiteness including privilege, power and supremacy while Yoon (2012) discusses moving through colorblindness is imperative to removing the barricades of our racial reality. The researcher focused on the two tenets of privilege and moving from colorblind to racially cognizant, as key factors in understanding Whiteness and developing a healthy White racial identity.

Cabrera et al. (2017) discuss Whiteness as being present throughout the politics and people within higher education and includes the facets of, "colorblindness, epistemologies of ignorance, ontological expansiveness, property, and assumed racial comfort," (p. 8). Lund (2015) defines Whiteness as superiority and stemming from western European colonization. Critical Whiteness studies is not new and is continuing to evolve with further research. Matias and Mackey (2016) explore Whiteness and its relationship to race relations. Current race relations in the United States are at a divide, and further exploration of Whiteness can aid in moving our nation forward as long as the intent of Whiteness is not to re-center White people into the racial dialogue (Flintoff et al., 2015).

Design of the Study

This bounded case study was conducted to gain understanding of the experiences of White faculty members who incorporated racial dialogue in the classroom (Creswell,

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2014). Utilizing interviews, a focus group, and a qualitative survey, each provided data for this qualitative study (Creswell, 2014). Merriam and Tisdell (2016) discuss focus groups working best due to the discussion on topics that people usually do not talk to others about in everyday life while Creswell (2014) explains utilizing data analysis in qualitative studies to find patterns through deductive thinking. Triangulating data to find themes utilizing a coding process was used after collecting data until saturation occurred (Creswell, 2014; Merriam & Tisdell, 2016).

Setting

Midwest University is a four-year public regional university in rural Missouri. With an undergraduate population of approximately 6,500 students, the University focuses heavily on hands-on profession based learning. According to Midwest University's website (2018), the institution, established in the early 1900s, offers 127 undergraduate and 20 graduate degree programs. Business, education, geography and agriculture departments yield the highest graduation numbers (Midwest University, 2018). The student to teacher ratio is approximately 20 to 1 and the racial makeup of the student body is 75% White, 10% international, 12% domestic students of color, and 3% unknown (IPEDS Data Center, 2018).

Five strategic objectives drive the work on campus, with one of these focusing on enhancing diversity, equity and inclusion practices (Strategic Plan, 2016). New positions, structures, and focus on diversity, equity and inclusion began in July of 2016 including a new Vice President of Diversity, Equity and Inclusion. Moving forward, further analysis and data collection on diversity will drive the strategic focus of the campus. Specifically, data from this study will help influence the strategic goal of

learning and teaching, a focus on equipping faculty and students with the essential skills for our global society.

Participants

White faculty members at Midwest University served as the participants within the study. The study utilized faculty who incorporate racial dialogue within courses, (not specifically focused on ethnic or racial studies) utilizing a purposeful sample, in focus groups and interviews (Creswell, 2014; Merriam & Tisdell, 2016). The researcher sought out faculty, utilizing a snowball effect, for both focus groups and interviews (Merriam & Tisdell, 2016). A qualitative survey sent via email to all faculty at Midwest University provided data and served as a tool to recruit participants for focus groups and interviews. Contacting participants via electronic mail served as the main form of communication in recruitment.

Data Collection Tools

Interviews, a focus group, and a qualitative survey served as the data collection tools for this study. Merriam and Tisdell (2016) discuss qualitative data collection tools and provide resources for implementation. A qualitative survey, sent via electronic mail, functioned as the first piece of data collection. Semi-structured interviews with faculty occurred until reaching saturation (Creswell, 2014; Merriam & Tisdell, 2016). One focus group with six participants occurred, selected from opting in on the qualitative survey.

The following of Institutional Review Board policies occurred and was a priority of the researcher, along with informed consent and protection of anonymity. Prior to entering focus groups and interviews, the researcher thoroughly discussed the informed consent form. Fink (2013) explains informed consent gives potential participants

sufficient information on whether to participate. The informed consent form included the purpose of the study, procedures, potential risks and benefits, and highlighted confidentiality and withdrawal (Fink, 2013).

Data Analysis

Upon completion of data collection through the qualitative survey, interviews, and focus group, the researcher read through the raw data several times to gain understanding and then utilized coding to find themes throughout the perceptions and experiences of participants (Creswell, 2013; Merriam & Tisdell, 2016). Creswell (2014) describes the importance of utilizing multiple forms of coding while Merriam and Tisdell (2016) explain coding as assigning shorthand words or phrases to the data to make it easy to analyze in order to group comments together. The researcher first used Merriam and Tisdell's (2016) open coding process of reading the data and noting main themes. Upon completion, the researcher returned to the data to develop comprehensive categories from reflection on meaning, referred to as axial coding or analytical coding, which emerged to answer the main research question (Merriam & Tisdell, 2016). Interviews continued until saturation occurred (Creswell, 2014; Merriam & Tisdell, 2016).

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Limitations

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Being a bounded qualitative case study, the findings may be specific to the institution of study and may not be generalizable (Merriam & Tisdell, 2016). The answers to the research questions are the thoughts and perceptions of the participants and may lack validity. The institution of study has few White faculty members who incorporate racial dialogue in the classroom, which resulted in a smaller sample size. The researcher maintained focus on eliminating as much researcher bias, due to knowledge

with diversity, equity and inclusion practices, and recognizes this bias had potential to effect the interpretation of the data (Creswell, 2013).

Delimitations

All data collection took place at the institution of study in a small Midwest rural area. There was no representation from other institutions of higher learning. Limiting the analysis of data to White faculty ensured the personal experiences of faculty of color did not influence the interpretation of findings. Future studies could include utilizing multiple institutions of study or comparing a rural institution to an urban institution.

Assumptions

The researcher assumed participants answered truthfully and were not striving to show greater understanding of diversity, equity and inclusion. Protecting anonymity and confidentiality was essential in creating an environment where participants could be honest with their experiences (Fink, 2013). Placing importance on the informed consent form allowed the researcher to create an environment where participants could be authentic.

A second assumption is that participants have varying levels of experience with diversity, equity and inclusion training and development. The study aimed to explore what experiences may have led to participants engaging racial dialogue within their classrooms. Assessment of these experiences occurred in the data collection process and led to the development of the findings.

Definitions of Key Terms

Colorblind: denial or minimization of race and racism (Neville, Spanierman & Doan, 2006).

Deficit approach: implicitly or explicitly believing and/or acting on the perception that racially marginalized individuals are inherently inferior and need to learn and grow to be at the same level of White individuals (Solorzano, Ceja & Yosso, 2000).

Diversity: range of differences (SJTI, 2012).

Microaggressions: subtle insults that are presented verbally, nonverbally and can be visual, and directed towards marginalized individuals and groups (Solorzano, Ceja & Yosso, 2000).

Racial dialogue: A conversation involving at least two parties, on the topic of race, that involves intently listening, thoughtful inquiry, and acknowledgment of concerns across differing perspectives (Murray-García, Harrell, García, Gizzi, & Simms-Mackey, 2014).

Social identities: The various groups an individual has a belonging to including race, gender, sexual orientation, ethnicity, etc. (Tiggemann, 2015).

Social justice: Both a process and a goal. The process includes understanding one's self and the goal includes creating an equitable society for all (Adams & Bell, 2016).

Students of color: Students who identify with racial categories that do not include White.

White supremacy: presumed superiority of White racial identity individuals over all other races within all aspects of society, including culturally, socially, economically, etc. (Bonds & Inwood, 2016).

Whiteness: a social construction and a system of domination that privileges White people over people of color (Cabrera, 2012).

Significance of the Study

Practice

Minimizing racial inequities and preparing all students for our global society are priorities of Midwest University. The findings of this study has the potential to provide the institution an understanding of what leads to White faculty members desire to incorporate racial dialogue in the classroom. This understanding can shape potential professional development opportunities for faculty. Filling this gap in knowledge has the potential to shape professional learning opportunities in other areas outside of faculty, including education staff and K-12 settings.

At the institution of study, this research will shape the direction of the learning and teaching goal within the diversity, equity and inclusion strategic objective. With the strategic priority on diversity, equity and inclusion being new, this study will help narrow the development needs for faculty on campus.

Scholarship

The study aimed to explore experiences from White faculty members who incorporated racial dialogue in the classroom. There is a gap in knowledge on the experiences of White faculty members to incorporate racial dialogue in the classroom and understanding these experiences can lead to creating professional development opportunities. This study utilized White racial identity development theory, which could lead to similar future studies of other campus populations including staff, students, and local community members.

Summary

The divide of America and the racial injustices occurring support the need for ensuring faculty development to confront race and racial inequities in the classroom (Hughey, 2012). This study aimed at exploring White faculty members with the goal of finding themes to provide future development and education for faculty on college campuses. There is a lack of information about background factors affecting White faculty members engaging in racial dialogue within the classroom. This qualitative study (Creswell, 2014) worked to fill this gap in knowledge present in understanding these background factors. It is important in future professional development opportunities to increase White faculty member's engagement with racial dialogue within the classroom to foster inclusion and create a more just society.

SECTION 2: PRACTITIONER SETTING FOR THE STUDY

History of the Organization

1900s to 2000

Midwest University has served the northern region of this Midwest state since the early 1900s. The institution's inception focused on teacher certification and teacher preparation serves as a key programmatic area today. The past century has shown campus growth including new academic programs, an increased focus on international students, and recently a strategic commitment to enhancing diversity, equity and inclusion practices.

After Brown v. Board of Education, Predominantly White Institutions (PWIs) in America faced the challenge of recruiting students of color to campuses centered on the White experience (W. Allen, 1992). This access only focus created campus environments where mostly Black students felt the lack of support and not belonging to the campus experience (Stewart, 2012). Through student demands, a need to support Black students and other students of color, higher education experienced a rise in the creation of minority student services and minority student affairs offices (Stewart, 2012). Midwest University followed a similar approach.

In the late 1990s, Midwest University implemented an office focused on supporting both international students and domestic students of color. An office suite within the student union housed a professional staff member and provided physical space for international students and domestic students of color to connect with each other. The infrastructure provided by Midwest University resembled that of higher education institutions at the time, focused on a deficit approach (Franklin, 2016; Stewart, 2012).

The deficit approach encompassed a belief, whether conscious or not, that something is

inherently wrong or less than within communities of color and support to acclimate and

assimilate these students to their White counterparts was essential (Q. Allen, 2015)

2000 to 2011

An increase in both international students and domestic students of color, as well

as the need for more support, created a need for additional staff at Midwest University.

The office focused on these student populations responded by splitting the needs of

domestic students of color and international students between two full-time positions,

creating a new Coordinator role and office focused solely on domestic students of color.

This new Coordinator, hired in the early 2000s, took on the responsibilities of cultural

heritage programming and supporting students of color, mostly Black students on

campus.

In 2007, a Director was hired to serve within the Office of Minority Affairs.

Under her direction, the focus of the Office moved from a deficit support model to a

multiculturalism model (Stewart, 2012). A focus on supporting students of color, and

including other marginalized student identities, remained the primary focus along with

diversity programming and developments focused on the needs of students from

marginalized identities. These developments became the first series of support to faculty

and staff on campus to learn about diversity and how to better support marginalized

student communities.

Under the new Director, the Office of Minority Affairs implemented the first

multi-week professional development opportunity directly designed for faculty and staff.

Approximately 30 employees participated and underwent several sessions geared towards

increasing cultural competence and cultural awareness. The curriculum used was

developed under the Director and the Intercultural Development Inventory (IDI), an

assessment tool utilized to understand an individual's approach to diversity and inclusion,

was implemented. This experience served as the first intentional campus-wide

opportunity used to develop and train on the topic of cultural competence.

2011 to the Present

In 2011, a new Director within the Office of Intercultural Affairs was hired. The

prior year, the Office changed its name to reflect the greater scope of the work including

cultural competence development. The new Director had a focus on assessing the

diversity campus climate and utilizing the data to move diversity efforts forward in a

strategic manner.

The first campus-wide diversity campus climate assessment was implemented in

spring of 2012. Under the direction of the new Director, the purchasing of a third-party

survey instrument served as the assessment tool. Prioritized themes stemming from

assessing the data served as the initial development of aligning the focus for the Office.

Inaugural strategic goals included inclusivity in the classroom, inclusivity among

students, and developing a sense of belonging for students of color on campus.

Between 2012 and 2015, the Office continued implementing an annual campus

climate assessment and made connections to disaggregate data on retention by racial

identity. Working closely with the Vice President of Student Affairs, and the Provost, the

Director obtained funding to add a Coordinator focusing on supporting and mentoring

students of color. The role of the Director shifted to focus on intentional social justice

learning and development, along with strategically working to move campus climate

initiatives forward. This period included an increase of racist incidents occurring on campuses nationwide along with students speaking out about current social injustices. The office also changed its name to the Office of Multicultural Student Success during this period.

Midwest University underwent campus-wide diversity, equity and inclusion strategic planning between 2015 and 2016. Led by the Vice President of Student Affairs, along with the Director of Multicultural Student Success, a committee formed and followed the strategic planning process of Midwest University. Along with campus climate data, the committee performed an environmental scan and conducted 12 focus groups under the themes of access and success, learning and teaching, and campus and community climate. The results aided in the formation of a new division, the Division of Diversity, Equity and Inclusion, to add structural support to enhance diversity, equity and inclusion practices. In the summer of 2016, a Vice President of Diversity, Equity and Inclusion was hired along with two new Coordinators and the realignment of four positions currently housed within Student Affairs.

Organizational Analysis

Institutional infrastructure on diversity, equity and inclusion has drastically changed at Midwest University. The early 2000s had one full time employee focused on diversity work compared to seven full time employees in 2016. Midwest University has moved diversity, equity and inclusion work to a strategic priority with creating a division focused on enhancing diversity, equity and inclusion practices.

A Vice President who supervises two Directors leads the Division of Diversity, Equity and Inclusion, where each Director supervises two Coordinators (see Figure 1).

Each Director leads a separate office that works to support a symbiotic relationship. These offices include the Office for Equity and Accessibility and the Office for Diversity and Inclusion.

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                    │   Vice President of      │
                    │ Diversity, Equity & Inclusion │
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    │   Director of     │             │   Director for    │
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│ Diversity & Inclusion │ │ Diversity & Inclusion │ │ Accessibility │ │ Title IX Investigator │
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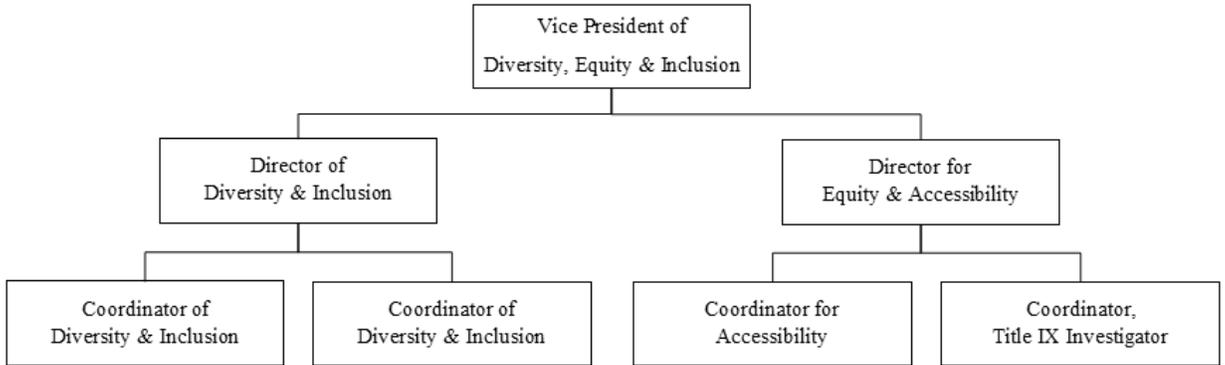
Figure 1. Midwest University Division of Diversity, Equity and Inclusion

The Office for Equity and Accessibility has a legal focus on supporting Title VI, VII, and IX laws. This office also manages the bias incident response protocol and manages the disability resources and accommodations for students. The Director serves as the Title IX Coordinator, and has two Coordinators. The Coordinator, Title IX Investigator works to investigate Title IX and bias related incidents while the Coordinator for Accessibility works to provide accommodations and support to students with disabilities.

The Office of Diversity and Inclusion has a focus on supporting students from marginalized identities and provides social justice education along with cultural awareness programming. The Director leads the planning, implementing and evaluating of social justice education while the two Coordinators lead efforts on supporting students from marginalized identities and cultural awareness programming.

In creating the Division of Diversity, Equity and Inclusion, the strategic planning team focused on enhancing diversity, equity and inclusion practices focused on

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organizational structure (Bolman & Deal, 2013). The structure of an organization needs to support the mission of the work and not be a barrier to achieving this mission (Bolman & Deal, 2013). To create the necessary structure, the strategic planning team utilized a model from Dr. Christine Clark (2012), which focuses on both infrastructure and programming for diversity and equity (see Figure 2).
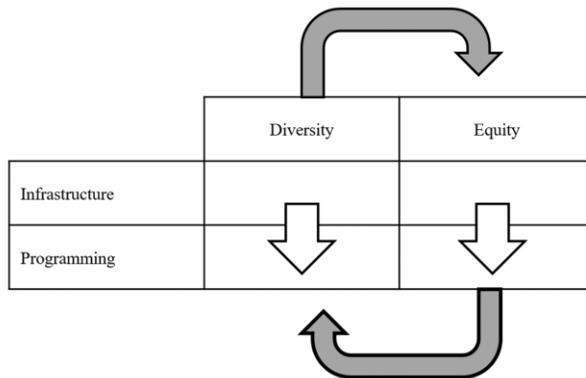
Figure 2. Diversity and Equity Model (Clark, 2012)

Clark's (2012) model for diversity and equity contains four quadrants. The first column is a focus on diversity while the second focuses on equity. The infrastructure row encompasses personnel, policies, and procedures. The programming row, led and influenced by the infrastructure, as demonstrated in the downward facing arrows, encompasses developments, trainings, and events (Clark, 2012). The diversity work is to educate and prevent a need for equity interventions while the equity work trends influence the direction of the diversity work and intervenes with diversity education shortcomings, as demonstrated by the curved arrows (Clark, 2012).

The structure of the Division of Diversity, Equity and Inclusion reflects Clark's (2012) model. The Office of Diversity and Inclusion and its work fulfills the diversity column while the Office for Equity and Accessibility fulfills the equity column. An

intentional symbiotic relationship occurs between the two sides of the Division to foster an inclusive and equitable campus environment.

Midwest University utilized strategy to create the Division of Diversity, Equity and Inclusion. Bolman and Deal (2013) discuss how structure influences what actually happens in the workplace. In designing the structure for the Division, key aspects considered were clear role responsibilities, workload, and job clarity (Bolman & Deal, 2013). Dr. Christine Clark's (2012) model served as a basis for designing an effective structure, supported by Northouse (2016) who explains the importance of structuring for results. This intentional infrastructure served as the first step in enhancing diversity, equity and inclusion practices at Midwest University.

Leadership Analysis

Enhancing diversity, equity and inclusion practices in higher education cannot happen in a vacuum due to every aspect of the campus experience feeding into the diversity campus climate of an institution. Engaging with other campus members to develop the Division of Diversity, Equity and Inclusion, the strategic planning team utilized a transformational leadership model (Northouse, 2016). Northouse (2016) explains transformational leadership as leaders creating connections that raise the level of motivation for followers and leaders.

The diversity, equity and inclusion strategic planning team knew that the process of developing the desired outcomes would be critical to achieving success. Incorporating students, faculty, staff, and community members in this process was essential and selecting committee members from each constituent group was key. Northouse (2016) describes transformational leadership as a desire to influence and charismatically

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providing followers with a sense of mission while Levi (2014) explains teams having influence on the organizational culture. In the beginning of the strategic planning process, team member training on diversity models occurred to create a common purpose and to develop the sense of mission for enhancing diversity, equity and inclusion practices. The common thread throughout the entire planning and implementing process was influencing the organizational culture to create a shared campus-wide commitment to the goals (Levi, 2014; Northouse, 2016).

Transformational leadership involves being social architects that help shape the shared meaning and goals of an organization (Northouse, 2016). Diversity, equity and inclusion work is complicated and brings out many unconscious behaviors, actions, and thoughts (Hunt, Layton, & Prince, 2015). The strategic planning team knew that it would be important to bring varying levels of competence within diversity, equity and inclusion work to the table to help shape shared meaning and to make the work of enhancing diversity, equity and inclusion practices shared goals within the organization (Northouse, 2016). To achieve this goal, 12 focus groups were conducted focusing on the goals of access and success, teaching and learning, and campus and community climate. Multiple students, faculty, staff, and community members were involved in the process.

As the strategic planning team analyzed the data from the focus groups, along with a previously completed environmental scan and the campus diversity climate data, the focus moved to creating infrastructure that would hold ownership and agency for implementing the goals through continued collaboration with the campus community (Bolman & Deal, 2013; Northouse, 2016). The data collection showed a need for a Vice

President of Diversity, Equity and Inclusion, to serve at the apex of the organization underneath the President (Bolman & Deal, 2013).

In selecting the Vice President, Midwest University knew that finding a transformational leader would be essential in continuing the progress made through the strategic planning process. Northouse (2016) explains transformational leaders having a clear vision, creating trust in the organization, knowing their strengths and weaknesses, along with the ability to mobilize people towards the shared goals, values, and norms. These qualities served as key factors in filling the newly created position. The selected leader exhibited these qualities throughout the interview process.

The new Vice President of Diversity, Equity and Inclusion picked up the implementation of the goals of access and success, learning and teaching, and campus and community climate, as developed by the strategic planning team. At the same time as the hiring of the new Vice President, hiring two Coordinators occurred along with the realignment of the roles of the two Directors and two Coordinators already serving in similar capacities at Midwest University. The drive and direction of enhancing diversity, equity and inclusion practices moved to the work of these seven team members.

<div align="center">**Implications for Research in the Practitioner Setting**</div>

Understanding the factors that led faculty members to incorporate racial dialogue into the classroom could provide the Division of Diversity, Equity and Inclusion with a framework to develop intentional learning and development for faculty. If common experiences arise throughout the research, similar experiences or discussions on these with other faculty could transform their development. This research aligns with the

second goal of the strategic plan for enhancing diversity, equity and inclusion practices, which focuses on teaching and learning.

With fostering inclusive campus environments being the responsibility of all members of the campus community, the research findings could aid in the social architecture of diversity training on campus (Northouse, 2016). Northouse (2016) explains how transformational leaders create a vision and motivate others toward achieving the vision together. The research findings could potentially add to the shared vision and direction of social justice education at Midwest University.

SECTION 3: SCHOLARLY REVIEW FOR THE STUDY

The purpose of this study was to fill the gap in knowledge that currently exists in background factors White faculty members experience affecting the reason to engage in racial dialogue within the classroom. The theoretical framework of White racial identity development guided this study. The three areas supporting this framework include dialogue, shame, and Whiteness. The literature review summarizes current literature, synthesizes and analyzes for the theory of White racial identity development, and the three supporting areas. Each area defines, explains, and loops back to the connection to race and White racial identity development. Figure 3 below shows the connection of how an individual moves through the two phases of White racial identity development by confronting shame and Whiteness through engaging in dialogue.
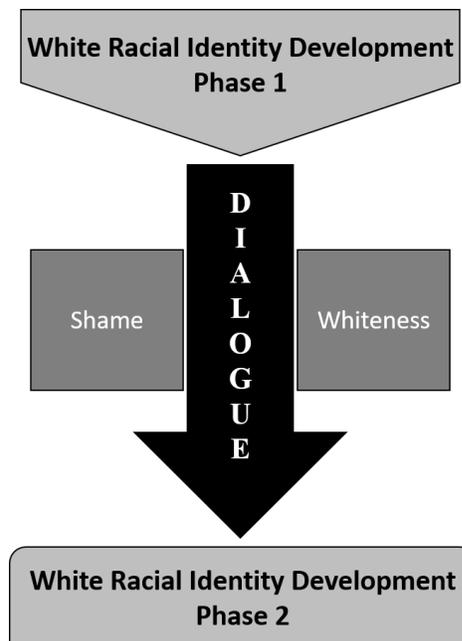

Figure 3. Moving through White Racial Identity Development: The model represents the movement from abandonment of racism (phase one) to living as a positive nonracist (phase two). The arrow demonstrates the individual engaging in critical racial dialogue to move through shame and Whiteness.

White Racial Identity Development

White racial identity development guides this study. White racial identity development (WRID) has guided areas of education and counseling for over two decades and involves six statuses divided equally between the two phases of abandonment and racism, and development of a positive nonracist White identity (Bloom & Peters, 2012; Groff & Peter, 2012; Major, Blodorn, & Blascovich, 2016; Siegel & Carter, 2014; Tatum, 1992). Originally developed by Helms (1990), and based upon a sense of one's perception that they share a collective identity with a racial group, educational settings have implemented WRID to understand race (Bloom, Peters, Margolin, & Fragnoli, 2015; Major et al., 2016; Siegel & Carter, 2014; Tatum, 1992).

Phase one of WRID includes the statuses of contact, disintegration and reintegration while phase two includes pseudo-independence, immersion/emersion, and autonomy (Bloom & Peters, 2012; Groff & Peter, 2012; Major et al., 2016; Siegel & Carter, 2014; Tatum, 1992). The six statuses involve unique attitudes, beliefs, behaviors and experiences in relation to race (Bloom et al., 2015; Major et al., 2016). These phases are not linear and WRID, influenced by context and intersecting identities, is a lifelong process where an incident may send someone back through the statuses (Bloom et al., 2015; Major et al., 2016; Tatum 1992). Major et al. (2016) describe the process as learning to live as nonracist while recognizing that one can be at multiple statuses simultaneously (Siegel & Carter, 2014).

Phase One of WRID

Phase one of WRID, labeled as abandonment of racism, includes the statuses of contact, disintegration, and reintegration (Bloom & Peters, 2012; Groff & Peter, 2012;

Major et al., 2016; Siegel & Carter, 2014; Tatum, 1992). This phase involves the unawareness of White privilege, power, or institutional racism and characterized by the emotions of anger, disgust, fear, guilt, and shame (Bloom & Peters, 2012; Siegel & Carter, 2014). Bloom et al. (2015) describes the struggle to recognize the influence of race and privilege at the interpersonal and institutional level. Tatum (1992) characterizes phase one as a feeling of ignorant bliss while Bloom et al. (2015) describe this ignorance as being unaware to historical oppression. As more knowledge is gained, emotions vary and typically intensify (Tatum, 1992).

The contact status involves unawareness of one's own race, denying its significance, and the existence of racism (Bloom & Peters, 2012; Goff & Peter, 2012; Siegel & Carter, 2014; Tatum, 1992). Major et al. (2016) characterize the contact status as the adoption of dominant cultural norms while Siegel and Carter (2014) describe a sense of surprise when one begins to recognize racism and deconstruct these norms. The contact status includes racist behaviors towards people of color and shyness or discomfort with interracial contact (Major et al., 2016; Siegel & Carter, 2014).

The disintegration status involves internal conflicts about beliefs of fairness and the reality that racism exists (Siegel & Carter, 2014; Tatum, 1992). Bloom and Peters (2012) connect this reality to recognizing one's Whiteness which Tatum (1992) and Siegel and Carter (2014) describe as producing feelings of discomfort, guilt, shame and anger. Siegel and Carter (2014) further explain these feelings develop from conflicting beliefs of whether one is racist or not. Attempting to minimize discomfort, blaming of people of color or further denial may occur and confidence in racial situations typically lowers (Siegel & Carter, 2014; Tatum, 1992).

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The final status of phase one is reintegration, characterized by an acceptance of racism (Groff & Peter, 2012; Tatum, 1992). Siegel and Carter (2014) describe reintegration as White people believing they deserve their societal place and people of color have earned theirs by assumed shortcomings. Tatum (1992) explains the easiness for Whites to be stuck in this phase while Groff and Peter (2012) discuss the need for a willingness to action for one to move into phase two. Typical emotions of reintegration include being unsettled and further guilt or shame (Siegel & Carter, 2014; Tatum, 1992).

Phase Two of WRID

Phase two of WRID, labeled as development of a positive nonracist White identity, includes pseudo-independence, immersion/emersion, and autonomy (Bloom & Peters, 2012; Groff & Peter, 2012; Major et al., 2016; Siegel & Carter, 2014; Tatum, 1992). This phase involves a person taking action towards social justice and characterized by the emotions guilt, shame, and happiness (Bloom & Peters, 2012; Siegel & Carter, 2014). Bloom and Peters (2012) describe this phase as a greater understanding of one's Whiteness and its presence in cross-cultural relations. The considered attempt to be nonracist and engagement of antiracist actions are typical outcomes of phase two (Bloom et al., 2015; Major et al., 2016).

The pseudo-independence status involves acceptance of one's race, racial privileges and relinquishment of beliefs in White superiority (Bloom & Peters, 2012; Tatum, 1992). Siegel and Carter (2014) discuss pseudo-independence as recognizing how racism is damaging to both Whites and people of color, while Tatum (1992) explains White people may still look to people of color to help understand racism and continue to perpetuate the system of racial oppression. Frustration, alienation, and rejection occur

from trying to fit in with Whites and people of color (Siegel & Carter, 2014; Tatum, 1992).

The immersion/emersion status involves discomfort with one's Whiteness and further questioning of what it means to be White (Groff & Peter, 2012: Siegel & Carter, 2014; Tatum, 1992). Siegel and Carter (2014) describe a sense of happiness occurring when around other White people within this status while Major et al. (2016) points out how White people begin to avoid options in life that require involvement in racial oppression. Guilt, shame and sadness occur due to recognizing deeper levels of racially oppressive behaviors and acts (Siegel & Carter, 2014; Tatum, 1992).

The final status of phase two is autonomy and involves an acceptance of one's White racial identity, an internalized new sense of oneself as White, and the development of an antiracist White identity (Bloom & Peters, 2012; Groff and Peter, 2012; Siegel & Carter, 2014; Tatum, 1992). Siegel and Carter (2014) describe a sense of satisfaction in one's racial development while Tatum (1992) points out how this positive feeling fuels the individual to confront racism and oppressive behaviors within daily life. Greater comfort and less fear, guilt or shame typically occur at autonomy which allows individuals to engage in the ongoing process of continually confronting new racial experiences and information (Bloom & Peters, 2012; Siegel & Carter, 2014; Tatum, 1992).

Developing through both phases of White racial identity development promotes higher psychological functioning and ability to live one's life as practicing antiracism (Bloom et al., 2015; Siegel & Carter, 2014). Major et al. (2016) define antiracist behavior as intentional engagement in consistently striving to dismantle racism. Being

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antiracist is an ongoing process and not an arrival point, characterized by embracing vulnerability, moving through guilt, shame, and fear, and not adopting a colorblind perspective (Bloom & Peters, 2012; Tatum, 1992). White people who continue to challenge racist beliefs and actions can utilize their power and privilege to influence the environment around them (Bloom et al., 2015). Tatum (1992) explains the importance of incorporating other forms of oppression into one's racial learning due to the intersectionality of identities.

Dialogue

Dialogue is a form of communication focused on comparing ideas, formulating hypotheses, testing perspectives, and fostering critical reflection between a facilitator and participants, among participants, and from participants to the facilitator (Bowne, Cutler, DeBates, Gilkerson, & Stremmel, 2012; Matusov & Marjanovic-Shane, 2012; Zuniga, Lopez, & Ford, 2012). Dialogue, from the Greek word 'dia' meaning 'through' and 'logos' meaning 'word' is recognized as an important classroom pedagogy (Gregory, 2007; Howe & Abedin, 2013). Dialogue in the classroom allows students to construct meaning and is most effective when students are actively involved within meaning making (Gregory, 2007; Wells & Arauz, 2006). Ganesh and Zoller (2012) describe dialogue as a means for social change and recognizing power and conflict while hooks (1994) describes dialogue as one of the simplest ways people begin to cross boundaries of identity. Rooted in dialogic research, the focus on identity and otherness and reflecting together upon reality, can act as a catalyst to transform reality (Ganesh & Zoller, 2012; Zuniga et al., 2012).

Dialogue, different from the convincing or simple explanation of debate and

discussion, works to critically analyze and generate new world perspectives (Bowne et

al., 2012; Zuniga et al, 2012). Dialogue, a special form of communication involving

collaborative relationships, can aid the process of WRID through a reflection and

transformation process, referred to as intergroup dialogue (Ganesh & Zoller, 2012;

Zuniga et al., 2012). To develop a positive White racial identity and move through the

statuses WRID involves, interpreting and co-constructing knowledge through dialogue is

essential (Diaz, 2017; Siegel & Carter, 2014).

Collaborative Relationships

White racial identity development explains the statuses a White person goes

through as they learn about race and racism, but lacks concrete skills one can engage in to

further move towards antiracist action. Dialogue fills this gap as an avenue, involving

others with oneself, to build collective understanding and self-reflection (Bartlett, 2005;

Bowne et al., 2012). The researcher calls this involvement with others collaborative

relationships.

Collaborative relationships are essential to White racial identity development as it

involves thinking together to develop new meaning typically achieved only in

relationships across difference (Bartlett, 2005; Bowne et al., 2012; Ganesh & Zoller,

2012). Ganesh and Zoller (2012) describe dialogue as cooperative, ethical, nonadversial,

and often results in deepened connections between those involved. Essentially, dialogue

is not about winning, but about connecting to the lenses and perspectives of others.

Bartlett (2005) discusses teachers and students needing to learn together when

utilizing dialogue, which Ganesh and Zoller (2012) further explain as the importance of

recognizing and overcoming power relations within dialogue spaces. Power relations can

involve positional power, such as the student-teacher relationship, or social identity

power, such as racial dominance and marginalization dynamics (Bolman & Deal, 2013;

Ganesh & Zeller, 2012). One must be cognizant of these power dynamics when entering

into dialogue around race, racism, and identity development.

Bartlett (2005) discusses knowledge production through interaction while Ganesh

and Zoller (2012) characterize dialogue as a form of mutual relationship showing concern

for self and others. Bartlett (2005) further explains the importance of developing

structures that allow healthy dialogue to occur and to ensure, as Ganesh and Zeller (2012)

describe, it stays cooperative and allows for vulnerability among participants. Dialogue

must involve a love for the world and human beings and allow the search for social

justice together (Bartlett, 2005; Ganesh & Zoller, 2012).

Intergroup

To test one's worldview and identity, and to search for dominant/marginalization

ideologies, a particular form of dialogue, called intergroup dialogue, has emerged

(Ganesh & Zoller, 2012; Matusov & Marjanovic-Shane, 2012). Intergroup dialogue

utilizes democratic engagement and collaboration across cultures and social identities

(Ganesh & Zoller, 2012; Zuniga et al., 2012). Zuniga et al. (2012) describes the goal of

intergroup dialogue to critically transform and raise consciousness of social inequities to

lead towards social change in society. This critical form of dialogue engages the heart,

involves critical reflection on one's perspectives, and allows participants to make sense

of their own racial identity (Bowne et al, 2012; Zuniga et al, 2012).

Ganesh and Zoller (2012) discuss communication in the form of dialogue as a democratic process that serves, as what Zuniga et al. (2012) describe, as a way of breaking down and dissecting the many meanings and parts formed through intergroup dialogue. Formed around a particular social identity, such as race, intergroup dialogue involves as close to equal representation from differing racial identities to critically exam oppressive social realities (Zuniga et al., 2012). Bartlett (2005) discusses the importance of examining relationships in dialogue and Zuniga et al. (2012) offer that intergroup dialog allows for this examination through focusing on social group biases, inequities, fostering cross-identity alliances, and examining power relationships.

Dialogue has the ability to allow for self-reflection and foster alliances for social justice work (Bowne et al., 2012; Zuniga et, 2012). Through focusing on the collaborative relationships necessary to have authentic dialogue, and doing so in a specialized form such as intergroup dialogue, meaning and knowledge can be constructed (Diaz, 2017). This new knowledge construction has the ability to help move White people through the statuses of White racial identity development.

Shame

Emotions are psychologized entities and defined as distinctive mental states occurring when one is evaluating themselves (Muris & Meesters, 2014; Zembylas, 2012). Zembylas (2012) states that emotions are found in power relations while Muris and Meesters (2012) describe emotions as both positive and negative, depending upon the perceptions of the individual's experience. The researcher focused on the self-conscious emotion of shame, its connection to the statuses of White racial identity development, and its presence in racial dialogue and discourse.

Self-Conscious Emotions

Self-conscious emotions consist of guilt, shame, pride, and embarrassment, and regulate behavior within relationships (Muris & Meesters, 2014; Tangney, Miller, Flicker, & Barlow; 1996; Zembylas, 2012). Muris and Meesters (2014) describe self-conscious emotions as involving other people's reactions to one's behavior while Tangney et al. (1996) describe these emotions as deriving from one's own perception, even if others are not present to react. Essentially, perception drives self-conscious emotions.

Guilt and shame, although stimulated by similar situations, have distinctive differences (Brown, 2012; Milazzo, 2016; Muris & Meesters, 2014; Tangney et al., 1996). Guilt, typically less painful than shame, focuses on behavior and involves feelings of remorse while shame focuses on self, and involves feeling of not being worthy (Brown, 2012; Muris & Meesters, 2014; Tangney et al., 1996). Essentially, guilt is defined by doing something wrong and shame as being wrong (Brown, 2012; Tangney et al., 1996). Guilt causes a desire to correct and own the behavior while shame typically involves retreat, hiding, and disconnection (Brown, 2012; Tangney et al., 1996). Shame's effects can be universally felt and come from one failing to live up to their own democratic principles (Brown, 2012; Locke, 2015).

Race and Racial Identity

Human beings are wired for connection and strive for a sense of belonging (Brown, 2012; Muris & Meesters, 2014). As White people enter into racial dialogue and connections across race, the desire to belong faces opposition by the fear of marginalization or oppressive behaviors (Brown, 2012; Muris & Meesters, 2014;

Tangney et al., 1996). These fears, as moving through White racial identity development, can lead to guilt or shame, the preference being on the former due to its focus on behavior (Brown, 2012; Tangney et al., 1996). When guiding White people through race and racial identity, focus on shame resilience, is essential for moving towards antiracist behaviors (Brown, 2012; Major et al., 2016; Tangney et al., 1996). Shame cannot survive when it is spoken, showing the essential nature of uncomfortable racial dialogue and critical self-reflection within White racial identity development (Brown, 2012).

Uncomfortable interactions with race or racism can lead towards individual retreat and movement back to phase one statuses of WRID if shame engulfs an individual (Bloom et al., 2015; Brown, 2012; Muris & Meesters, 2014; Tatum, 1992). Brown (2012) discusses the importance of combating shame by embracing vulnerability while Milazzo (2016) explains shame being detrimental to achieving racial equity. Noticing shame's existence when working through White racial identity and embracing vulnerability to combat it is critical in achieving autonomy (Brown, 2012; Linder, 2015; Siegel & Carter, 2014). Linder (2015) describes the fear of appearing racist as one of the main contributors to feeling shame while Zembylas (2012) discusses the need for clear attention on student's emotional responses during racial dialogue within the classroom. The dynamics of shame, compounded with the examination of WRID through dialogue, shows the complexity of facilitating conversations around race (Brown, 2012; Zembylas, 2016; Zuniga et al., 2012).

Whiteness

Whiteness, defined by a social construction and a system of domination that privileges White people over people of color, has emerged from colonial times (Cabrera,

2012; Hughey, 2012; Matias et al., 2014; Yoon, 2012). Cabrera, Watson, and Franklin (2016) note the progress with race in our society but Hughey (2012) discusses racial inequity remaining a blight on our national landscape. Whiteness is an embracement of White culture and is invisible to many of the White people who benefit from it (Matias et al., 2014; Yoon, 2012). The sense of normal typically means what is practiced by White people, and this normalization, and its disruption, is present on college campuses today (Cabrera, 2014; Matias et al., 2014).

When not explored, the dynamics and facets of Whiteness, including the tendency of White people to perpetuate racism and live a "colorblind" life occurs (Cabrera, 2014; Matias et al., 2014; Yoon, 2012). Cabrera (2012) explains the development of a healthy White identity involves exploring the aspects of Whiteness including privilege, power, and supremacy, while Yoon (2012) discusses moving through colorblindness is imperative to removing the barricades of our racial reality. The researcher focused on the two tenets of privilege and moving from colorblind to racially cognizant, as key factors in understanding Whiteness and developing a healthy White racial identity.

Privilege

Whiteness, a dominant ideology, encompasses an environment where unearned privileges can remain oblivious and daily biases and the painfulness of "otherness" can remain unchecked (Case, 2012; Cabrera et al., 2016; Yeung, Spanierman, & Landrum-Brown, 2013). The invisibility of these unearned assets free White people to view themselves as individuals and the ideologies of Whiteness comprise actions of racism in practice (Case, 2012; Yoon, 2012). Critical Whiteness studies developed to interrogate Whiteness, understand the reality of privilege, and aid in developing a more inclusive

society (Cabrera et al., 2016; Case, 2012). Although critical Whiteness studies has offered theoretical knowledge, a lack of direct discussion on White privilege and power in higher education remains (Cabrera et al., 2016; Case, 2012).

White students must understand privilege at an individual level and its presence within systems and structures to reach the autonomy status of WRID (Cabrera, 2014; Cabrera et al., 2016; Case, 2012; Yeung et al., 2013). Cabrera (2014) explains White students come from environments typically separate from people of color which Bonilla-Silva (2012) describes surroundings that foster Whiteness as universal stories. The socialization of White people to be ignorant about racism results in the luxury of navigating life without reminders of one's own race, an example of privilege (Cabrera, 2012; Case, 2012). White people cannot give up one's racial privilege, but when cognizant of privilege, they have the responsibility to use it towards greater racial justice (Cabrera, 2012; Case, 2012; Yoon, 2012).

Colorblind to Racially Cognizant

Working from colorblind to racially cognizant is critical to working through Whiteness and typically involves a push out of one's comfort zone (Cabrera et al., 2016; Case, 2012). Colorblindness, characterized as not noticing racial differences, is encouraged in White children's racialization from White adults (Matias et al., 2014; Yoon, 2012). This colorblind perspective develops from shielding children from racial realities, not discussing race, and creates environments where young White adults are just beginning racial dialogue at the college level (Cabrera, 2014; Matias et al., 2016; Yoon, 2012). This colorblind racialization produces feelings of shame and discomfort when confronted with racial realities later in life (Cabrera, 2012; Matias et al., 2016).

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Cabrera et al. (2016) describe moving from colorblind to racially cognizant as a process continuously engaged and not an end achieved. Higher education lacks critical examination of becoming racially cognizant, therefore graduating students lacking the motivation to take antiracist actions (Cabrera et al., 2016; Case, 2012). Yeung et al. (2013) describe White students as mostly viewing multicultural issues only relevant to people of color, while Cabrera et al. (2016) discuss that racial dialogue within education typically involves prioritizing the comfort of White students over people of color's safety. Moving through shame and discomfort is essential in WRID, and engaging in racial dialogue, and learning about Whiteness, is key in developing antiracist behaviors.

Summary

The purpose of this study was to fill the gap in knowledge that currently exists in background factors White faculty members experience affecting the reason to engage in racial dialogue within the classroom. The literature review format from Galvan (2014) served as a model to develop the structure while synthesizing and analyzing relevant sources. White racial identity development served as the theoretical framework, supported by the areas of dialogue, shame, and Whiteness. White racial identity development includes the experience of moving from phase one, abandonment of racism, to phase two, the development of a positive nonracist White identity (Bloom & Peters, 2012; Groff & Peter, 2012; Major, Blodorn, & Blascovich, 2016; Siegel & Carter, 2014; Tatum, 1992). The use of dialogue to work though shame and Whiteness showed the beginning of the ongoing process of living as an antiracist and social justice advocate.

SECTION 4: CONTRIBUTION TO PRACTICE

Plan for Dissemination of Practitioner Contribution

The dissemination for practitioner contribution is a research poster session at the College Student Educators International annual convention in Boston, Massachusetts in March, 2019. The research poster sessions are 60 minutes in length and allow participants to navigate between different poster presentations. The posters then remain up for the duration of the convention.

Type of Document

The poster is 48 inches by 36 inches in size, mounted on a portable wall. The components of the executive summary served as the guide for developing the formal presentation. The presentation includes sections on the abstract, purpose of the study, theoretical framework, design of the study, research questions, findings, acknowledgements, and references.

Rationale for this Contribution Type

The College Student Educators International annual convention convenes approximately 3,500-4,000 college and university educators and has a social justice education undertone throughout the sessions, speakers, and research presentations. The poster presentation sessions allow presenters to share their research with multiple different convention participants and allow for deeper conversations due to the structure of participants travelling through the exhibit hall.

Practitioner Document: Executive Summary

A CASE STUDY OF CLASSROOM FACULTY EXPERIENCES WITH RACIAL
DIALOGUE IN ONE RURAL MISSOURI UNIVERSITY
Executive Summary for Poster Presentation
ACPA 2019
Boston, Massachusetts
March 2019

By Steven Bryant

Abstract

The divide of America and the racial injustices occurring support the need for ensuring faculty development to foster abilities to confront race and racial inequities in the classroom (Hughey, 2012). This study explored the experiences of White faculty members who incorporate racial dialogue in their courses. Based on ten interviews, one focus group, and a qualitative survey, this study explored the experiences and background factors of White faculty members who incorporate racial dialogue in their courses. This qualitative study worked to fill this gap in knowledge present in understanding these background factors. Findings inform developers of diversity, equity and inclusion trainings on how White faculty members have arrived at incorporating racial dialogue within the classroom. It is important in future professional development opportunities to increase White faculty member's engagement with racial dialogue within the classroom to foster inclusion and create a more just society.

Purpose of the Study

The purpose of this study is to fill the gap in knowledge that currently exists in background factors White faculty members experience affecting the reason to engage in racial dialogue within the classroom. This qualitative study explores these experiences to find similarities for potential faculty training (Creswell, 2014). Goode and Nicolazzo (2016) liken the experiences within institutional racism on college campuses to brick walls students of color constantly confront. Working on a college campus as a diversity and inclusion practitioner, dialogue among students of color is constantly occurring on the individual and collective experiences of racism and racist behaviors; in contrast, White privilege and racial power is rare in higher education literature (Cabrera, Watson & Franklin, 2016).

Cabrera, Franklin and Watson (2017) explain studying Whiteness and the dynamics of marginalization are the missing link for diversity scholars. Further discussion on understanding Whiteness includes disrupting its practice on a daily basis (Cabrera et al., 2017). Whiteness studies exist, but do not focus on factors leading to self-incorporation of racial dialogue into the classroom. Filling the knowledge gap that currently exists in White faculty members' experience affecting the reason to engage in racial dialogue within the classroom is essential.

Theoretical Framework

White racial identity development (WRID) guides this study (Malott, Paone, Schaefle, Cates & Haizlip, 2015; Siegel & Carter, 2014). White racial identity development guided areas of education and counseling for over two decades and involves six statuses divided equally between the following two phases: (a) abandonment of racism and (b) development of a positive nonracist White identity (Malott et al., 2015; Siegel & Carter, 2014). The theory, originally proposed by Helms (1990), has statuses that incorporate attitudes, behaviors, and beliefs in relation to race (Malott et al., 2015). To educate White people on their own racial identity and socialization within systems and structures, WRID has guided understanding (Badran, 2018).

Phase one of WRID, labeled as abandonment of racism, includes the statuses of contact, disintegration and reintegration (Bloom & Peters, 2012; Groff & Peter, 2012; Major, Blodorn & Major Blascovich, 2016; Siegel & Carter, 2014; Tatum, 1992). This phase involves the unawareness of White privilege, power, or institutional racism and characterized by the emotions of anger, disgust, fear, guilt and shame (Bloom & Peters, 2012; Siegel & Carter, 2014). Bloom, Peters, Margolin and Fragnoli (2015) describes the struggle to recognize the influence of race and privilege at the interpersonal and institutional level. Tatum (1992) characterizes phase one as a feeling of ignorant bliss, while Bloom et al. (2015) describe this ignorance as being unaware of historical oppression. As knowledge increases, emotions vary and typically intensify (Tatum, 1992).

Phase two of WRID, labeled as development of a positive nonracist White identity, includes pseudo-independence, immersion/emersion, and autonomy (Bloom & Peters, 2012; Groff & Peter, 2012; Major et al., 2016; Siegel & Carter, 2014; Tatum, 1992). This phase involves a person taking action towards social justice and is characterized by the emotions guilt, shame, and happiness (Bloom & Peters, 2012; Siegel & Carter, 2014). Bloom and Peters (2012) describe this phase as a greater understanding of one's Whiteness and its presence in cross-cultural relations. The considered attempt to be nonracist and engagement of antiracist actions are typical outcomes of phase two (Bloom et al., 2015; Major et al., 2016). The three concepts of dialogue, shame, and Whiteness guide and support this theory.

Design of the Study

This bounded case study was conducted to gain understanding of the experiences of White faculty members who incorporated racial dialogue in the classroom (Creswell, 2014). Utilizing interviews, a focus group, and a qualitative survey, each provided data for this qualitative study (Creswell, 2014). Merriam and Tisdell (2016) discussed focus groups working best due to the discussion on topics people usually do not talk to others about in everyday life, while Creswell (2014) explained utilizing data analysis in qualitative studies to find patterns through deductive thinking. Triangulating data to find themes utilizing a coding process was used after collecting data until saturation occurred (Creswell, 2014; Merriam & Tisdell, 2016).

Setting

Midwest University is a four-year public regional university in rural Missouri. With an undergraduate population of approximately 6,500 students, the University focuses heavily on hands-on profession based learning. According to Midwest University's website (2018), the institution, established in the early 1900s, offers 127 undergraduate and 20 graduate degree programs. Business, education, geography and agriculture departments yield the highest graduation numbers (Midwest University, 2018). The 2018 IPEDS Data Center lists a student to teacher ratio is approximately 20 to 1 for Midwest University. The racial makeup of the student body is 75% White, 10% international, 12% domestic students of color, and 3% unknown (IPEDS Data Center, 2018).

Five strategic objectives drive the work on campus, with one of these focusing on enhancing diversity, equity and inclusion practices. New positions, structures, and focus on diversity, equity and inclusion began in July of 2016, including a new position of Vice President of Diversity, Equity and Inclusion. Moving forward, further analysis and data collection on diversity will drive the strategic focus of the campus. Specifically, data from this study will help influence the strategic goal of learning and teaching, a focus on equipping faculty and students with the essential skills for our global society.

Participants

White faculty members at Midwest University served as the participants within the study. The study utilized faculty who incorporate racial dialogue within courses, (not specifically focused on ethnic or racial studies) utilizing a purposeful sample, in focus groups and interviews (Creswell, 2014; Merriam & Tisdell, 2016). The researcher sought out faculty, utilizing a snowball effect, for both focus groups and interviews (Merriam & Tisdell, 2016). A qualitative survey sent via email to all faculty at Midwest University provided data and served as a tool to recruit participants for focus groups and interviews. Contacting participants via electronic mail served as the main form of communication in recruitment.

Data Collection Tools

Interviews, a focus group, and a qualitative survey served as the data collection tools for this study. The qualitative survey, sent via electronic mail, functioned as the first piece of data collection. Semi-structured interviews with faculty occurred until reaching saturation. One focus group with six participants occurred, selected from opting in on the qualitative survey.

The researcher prioritized adherence to Institutional Review Board policies, provision of informed consent, and protection of anonymity. Prior to entering focus groups and interviews, the researcher thoroughly discussed the informed consent form. Fink (2013) explains informed consent gives potential participants sufficient information to decide whether or not to participate. The informed consent form included the purpose of the study, procedures, potential risks and benefits, and highlighted confidentiality and withdrawal.

Data Analysis

Upon completion of data collection through the qualitative survey, interviews, and focus group, the researcher read through the raw data several times to gain understanding of the results and then utilized coding to find themes throughout the perceptions and experiences of participants. Creswell (2014) describes the importance of utilizing multiple forms of coding while Merriam and Tisdell (2016) explain coding as assigning shorthand words or phrases to the data to make it easy to analyze in order to group comments together. The researcher first used Merriam and Tisdell's (2016) open coding process of reading the data and noting main themes. Upon completion, the researcher returned to the data to develop comprehensive categories from reflection on meaning, referred to as axial coding or analytical coding, which emerged to answer the main research question (Merriam & Tisdell, 2016). Interviews continued until saturation occurred.

Research Question

The overarching research question for this study was what are the experiences of faculty members who incorporate racial dialogue into their courses? The sub questions that guided this study included:
1. What previous experiences in life led faculty members to incorporating racial dialogue within their course(s)?
2. What emotions or feelings have faculty members experienced when leading racial dialogue within the classroom?
3. Why do faculty members incorporate racial dialogue within the classroom experience?

Findings

The study explored the experiences of White faculty members who incorporate racial dialogue into their courses. This exploration focused on the areas of previous experiences in life leading faculty to incorporating racial dialogue, emotions or feelings experienced when leading racial dialogue, and why faculty incorporate racial dialogue within the classroom.

Through axial coding, the data analysis yielded three themes under the areas of previous experiences, emotions, and rationale (Creswell, 2014; Merriam & Tisdell, 2016). Previous experiences in life leading faculty to incorporating racial dialogue showed relationships, continuous experiences, and crucible moments as key factors. Emotions or feelings experienced when leading racial dialogue included being uncomfortable and experiencing fear, sadness, and joy. Why White faculty incorporate racial dialogue within the classroom included experiences, a moral imperative, and relationships.

Previous Experiences

Participants shared relationships, continuous experiences, and crucible moments are previous experiences in why they incorporate racial dialogue within their courses. Relationships included good friends who are people of color, serving in the military or growing up in a military family alongside people of color, and being in a racially diverse family. Participants articulated how these relationships impacted their view of race and racism in society. Vivid memories of these close relationships shaped an importance to participants in incorporating racial dialogue.

Continuous experiences participants experienced include exposure to diverse environments, coursework or trainings on diversity and inclusion, and empathy for the oppression of people of color through their own marginalized identity. Diverse environments include growing up in large racially diverse cities, experiencing environments that were predominantly Black along with other people of color, and attending schools that bussed in predominantly Black students. Coursework included studies and specific courses at varying levels within participant's higher education experience, while training included an understanding of bias and privilege. The connection of participants own marginalized identities to having empathy for the

oppression experienced by people of color came from participants who explained the ability to connect their lens of the world to others.

Crucible moments emerged as a theme within previous experiences. Bennis and Thomas (2002) describe a crucible moment as a moment that forces deep self-reflection and examination of ones values and assumptions. Faculty participants described crucible moments in vivid detail. These moments include how ones' father made three students of color feel included, the treatment one saw their father in a wheelchair receive, at five years old seeing a Black guy being stabbed by a White guy and then being called the N word. Other crucible moments shared include experiences in class as a student learning about diversity, having ones parents sit them down and talk about racism, and one sharing how they could not play with hats with a Black friend because they were told they would get some kind of disease. These moments stayed with each faculty participant who shared a crucible moment.

Emotions

The emotions participants experienced when leading racial dialogue within the classroom included being uncomfortable, sadness, and joy. Being uncomfortable was the leading emotion shared by participants. Faculty participants discussed both sadness and joy towards White students and students of color.

Participants explained feeling explicitly uncomfortable along with nervousness, hesitance, tenseness, frustration, trepidations, anxiety, and being terrified. When expanding upon fear, participants shared a fear of doing something wrong, saying something wrong, or tokenizing Black students within the classroom. One participant spoke in regards to fear of feeling unqualified to lead the dialogue. Within the survey results, participants predominantly stated feeling comfortable leading racial dialogue and then when asked what emotions were felt a large majority of these participants listed terms relating to discomfort and fear.

The feeling of joy and sadness shared by participants was for both White students and students of color. Expanding upon joy, faculty participants shared the joy for learning and growth of White students, while students of color, predominantly Black students, being thankful for having racial dialogue within a classroom context. Faculty participants shared joy with their own comfort level increasing with each racial dialogue session. The experience of sadness was for White students who did not know much about race and racism, and sadness with empathy, for students of color for having to experience discrimination and oppression while at the institution of study.

Rationale

Rationale focused on why faculty participants chose to incorporate racial dialogue within the classroom. Key commonalities included experiences, a moral imperative, and relationships. A moral imperative was the primary rationale expressed by participants while experiences and relationships also emerged from the data.

A moral imperative, expressed by the majority of participants, included phrases of "it is who I am," "I have to it's essential," "would have to intentionally avoid it," "a mandate," and the words "moral imperative." Participants further discussed wanting everyone to be respected, a drive to create a sense of belonging for students of color, and the importance of being in a place of privilege to say something and do something against

racism and racial inequity. Living in a global society and a desire to act against hatred and oppression motivated faculty participants to incorporate racial dialogue in the classroom.

The experiences shared mirror some of the previous experiences discussed earlier. These include growing up in diverse large cities, being in the military or on military bases, coursework in graduate programs, and bus integration. Relationships, also mirroring those of previous experiences, include growing up with racially diverse friends and racially diverse families.

Acknowledgements

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It has been an honor to work with and learn with each of you. A special thank you to Dr. Edmonds and Dr. Wall. Thank you Dr. Edmonds for your countless hours of supporting, reading, guiding me in the right direction, and challenging me to continue to push through. It has been an honor to learn with both Dr. Edmonds and Dr. Wall. To the faculty participants I owe you my gratitude for openly sharing on such a difficult yet necessary topic to discuss.

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Practitioner Document: Poster Presentation

A CASE STUDY OF CLASSROOM FACULTY EXPERIENCES WITH RACIAL DIALOGUE IN ONE RURAL MISSOURI UNIVERSITY

Steven Bryant, Ed.D.
Midwest University

Abstract: The divide of America and the racial injustices occurring support the need for ensuring faculty development to confront race and racial inequities in the classroom (Hughey, 2012). Based on ten interviews, one focus group, and a qualitative survey, this study explored the experiences and background factors of White faculty members who incorporate racial dialogue in their courses.

Research Question: What are the experiences of faculty members who incorporate racial dialogue into their courses?
The sub questions that guided this study focus on: Previous Experiences, Emotions & Rationale

Purpose of the Study: To fill the gap in knowledge that currently exists in background factors White faculty members experience affecting the reason to engage in racial dialogue within the classroom.

Design of the Study

Setting: Midwest University is a four-year public regional university in rural Missouri. With an undergraduate population of approximately 6,500 students.
The racial makeup of the student body is 75% White, 10% international, 12% domestic students of color, and 3% unknown (IPEDS, 2018).

Participants: White faculty members at Midwest University served as the participants within the study. The study utilized faculty who incorporate racial dialogue within courses.

Data Collection Tools: Interviews, a focus group, and a qualitative survey served as the data collection tools for this study.

Data Analysis: Upon completion of data collection through the qualitative survey, interviews, and focus group, the researcher read through the raw data several times to gain understanding and then utilized coding to find themes throughout the perceptions and experiences of participants (Creswell, 2013; Merriam & Tisdell, 2016).

Theoretical Framework: White Racial Identity Development
Concepts: Dialogue, Shame & Whiteness

Findings:

The study explored the experiences of White faculty members who incorporate racial dialogue into their courses. This exploration focuses on the areas:

Previous Experiences
Relationships
Continuous Experiences
Crucible Moments

Emotions
Uncomfortable/Fear
Sadness
Joy

Rationale
Experiences
Moral Imperative
Relationships

References:

SECTION 5: CONTRIBUTION TO SCHOLARSHIP

Target Journal

The target journal for publication is the *Journal of Diversity in Higher Education.* The journal is a publication of the National Association of Diversity Officers in Higher Education.

Rationale for this Target

The *Journal of Diversity in Higher Education* highlights research studies completed at higher education institutions across the United States with emphasis placed on studies completed by individuals engaging in diversity, equity and inclusion work on college campuses. The journal works to support higher education institutions in efforts of achieving inclusive excellence.

Outline of Proposed Contents

Submissions for the journal are articles consisting of 10-35 pages, double-spaced with an abstract containing a maximum of 250 words following the *Publication Manual of the American Psychological Association* (6th ed.). Traditional headings and subheadings are permitted for use within the body of the article.

Plan for Submission

Who: *Journal of Diversity in Higher Education*

When: Spring of 2019

How: Electronic submission (.rtf, .pdf, or .doc) at www.apa.org/pubs/journals/dhe

Submission-Ready Journal Article

A CASE STUDY OF CLASSROOM FACULTY EXPERIENCES WITH RACIAL

DIALOGUE IN ONE RURAL MISSOURI UNIVERSITY

The divide of America and the racial injustices occurring there support the need for ensuring faculty development to confront race and racial inequities in the classroom (Hughey, 2012). This study explored the experiences of White faculty members who incorporate racial dialogue in their courses. Based on ten interviews, one focus group, and a qualitative survey, this study explored the experiences and background factors of White faculty members who incorporate racial dialogue in their courses. This qualitative study worked to fill the gap in knowledge in understanding these background factors. Findings inform developers of diversity, equity and inclusion trainings on how White faculty members arrived at incorporating racial dialogue within the classroom. It is important in future professional development opportunities to increase White faculty member's engagement with racial dialogue within the classroom to foster inclusion and create a more just society.

Keywords: race, faculty, White racial identity, racial dialogue

With police brutality becoming modern day lynching and the changing of racial demographics in the United States influencing the presidential election of Donald Trump, race and racism continues to be on the forefront of America (Huber, 2016; Keller, 2016; Major, Blodorn, & Blascovich, 2016; Walley, 2017). Dyson (2016) described the views from many Americans on race as, "a dividing line drawn in blood through the nation's moral map," (p. ix), while Bobo (2017) discusses racism remaining a powerful piece of

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American culture. Green (2017) explains, "in a world where it seems everyone has a platform to share their thoughts, it can be difficult to find unbiased, accurate information about important issues," (p. 4). The importance of exploring how we discuss race, racism, and racial inequities within our educational systems is evident.

Background of Study

Within higher education, race has been a focus of institutions, with the viewpoint changing over time (Reilly, 2017). From a higher education perspective, the focus on race in America during the civil rights era was solely on access with ensuring an increase of Black students attending predominantly White institutions (PWI's) (Harris, Barone & Davis, 2015; Stulberg & Chen, 2014). The focus solely on access did not take into account institutional racism and the normalization of the White student experience (Cabrera, 2014). Due to the resulting focus on access only, retention of students of color and lack of critical Whiteness studies within higher education still occur (Cabrera, Watson, & Franklin, 2016).

Harris et al. (2015) discussed how the 1980s and 1990s focus on diversity as a contextual learning outcome, and that students learn best when surrounded by diverse individuals. Franklin (2016) explained the benefit of this diversity was for White students at the expense of students of color. This approach, commonly referenced as a deficit model, continues today within multicultural courses that fail in exploring Whiteness and the emotions present when working through White racial identity development (Tatum, 1992).

The focus on assessing diversity campus climates, disaggregated by social identities, is new and becoming instrumental in recognizing gaps in higher education

services (Franklin, 2016). An increase in access for students of color did not eradicate the subtle forms of racism and institutional racism present, through a color-blind perspective, on college and university campuses (Franklin, 2016; Moore & Bell, 2017). Davis and Harris (2016) explained racial incidents have occurred across college campuses for decades and the resulting national attention influences reactions of colleges and universities.

From the campus annual diversity campus-climate assessment (2015), most White students on campus at Midwest University learn about diversity through attending campus-wide events. Some instructors incorporate diversity work into their curriculum due to its importance even though the curriculum does not require this focus. There is a lack of information about background factors affecting White faculty members engaging

Racial inequities and educating students on the many layers present is a strategic focus of the institution of study, referred to as Midwest University (Strategic Plan, 2016). Midwest University, a four-year public institution in rural Midwest America, recognized the importance of creating an inclusive campus climate and preparing all students for our global society. The values and core competencies of Midwest University include intercultural competence along with respect and integrity, which support the mission of student success. Racial incidents that ascended to nationwide attention, such as the University of Missouri student demands around racial bias and the police killing of Michael Brown, an unarmed Black teenager in Ferguson, brought greater focus and attention on the racial campus climate at Midwest University. As diversity, equity and inclusion is an institution-wide strategic priority, this study is important as it focused on the learning and teaching aspect of diversity work.

in racial dialogue within the classroom. This qualitative study worked to fill this gap in knowledge present in understanding these background factors. It is important in future professional development opportunities to increase White faculty member's engagement with racial dialogue within the classroom.

Statement of the Problem

Problem of Practice

White students enter predominantly White institutions with imaginary walls protecting them from confronting White supremacy, while students of color confront racism, exclusion, and toxic racial climates (Brunsma, Brown & Placier, 2013; Harper, 2013). Students of color confront racism through stereotypes, racially inequitable policies, microaggressions, interpersonal interactions with oppression, negotiating voice and being silenced (Domingue, 2015; Harper, 2015). Race and racism is part of the national dialogue while higher education institutions nationwide continue to struggle with racism and racial inequities within their campuses (Goode & Nicolazzo, 2016; Moore & Bell, 2017). Midwest University focuses on these inequities and emphasizes teaching and learning within the strategic plan for diversity, equity and inclusion (Strategic Plan, 2016).

The emphasis on teaching and learning within the diversity, equity and inclusion strategic plan at Midwest University is comprised of two main components (Strategic Plan, 2016). The first component focused on ensuring all students graduating from Midwest University are equipped with the skills and knowledge to work effectively in our diverse and global society. The second component concentrated on ensuring faculty and staff are equipped with the knowledge and skills to prepare students for our diverse

and global society. Although a strategic emphasis on teaching in terms of diversity is present, a lack of information exists about the background factors affecting White faculty members engaging in racial dialogue within the classroom. Understanding these background factors can lead to intentional and meaningful development opportunities for faculty around skills on incorporating racial dialogue in the classroom.

Existing Gap in the Literature

A vast amount of research demonstrated racial and cultural bias throughout college campuses while higher education institutions are doing little to combat Whiteness (Brunsma et al., 2013; Museus, 2014). Whiteness, usually invisible to White people who benefit from it, is a social construct and a system of domination that privileges White people over people of color (Cabrera, 2012; Hughey, 2012; Lund, 2015; Matias et al., 2014; Yoon, 2012). Moore and Bell (2017) discuss modern day racism being subtle coming from a color-blind perspective and a lack of understanding of Whiteness while Franklin (2016) elaborates on institutional racism and its effects on historically underrepresented populations. Color-blindness, a popular perspective after the civil rights era, serves as an ideological armor where well-intended White people try to outwardly ignore or acknowledge race or their own racial prejudices while still negotiating internalized racist views (Becker & Paul, 2015; Bonilla-Silva, 2017; Neville, Poteat, Lewis, & Spanierman, 2014).

Prior studies on teacher candidates explain the development of cultural competencies when candidates are placed in diverse settings, but little research has revealed if the connection is due to coursework and racial dialogue to prepare candidates for these experiences (Bloom, Peters, Margolin, & Fragnoli, 2015). Groff and Peters

(2012) explain that little research exists on the impact of White teachers on students of color in relation to academic outcomes and Bloom et al. (2015) explain the importance of reflecting on one's own values, beliefs, and social identities before teachers enter the classroom. There is a need for more evidence to connect an educator's own development of racial identity and the impact on students' learning.

A large amount of literature on race and racial injustices exists, but the connection to studying Whiteness within higher education is lacking (Cabrera, 2014). Literature includes concepts of White privilege and White racial identity development, but a gap exists on understanding why White individuals choose to incorporate race and racial dialogue into their work. This research may influence professional development opportunities for faculty at the institution of study.

Purpose of the Study

The purpose of this study is to fill the gap in knowledge that currently exists in background factors White faculty members experience affecting the reason to engage in racial dialogue within the classroom. This qualitative study explored these experiences to find similarities for potential faculty training (Creswell, 2014). Goode and Nicolazzo (2016) liken the experiences within institutional racism on college campuses to brick walls students of color are constantly confronting. Working on a college campus as a diversity and inclusion practitioner, dialogue among students of color is constantly occurring on the individual and collective experiences of racism and racist behaviors; in contrast, White privilege and racial power is rare in higher education literature (Cabrera et al., 2016).

Cabrera et al. (2017) explained studying Whiteness and the dynamics of marginalization are the missing link for diversity scholars. Further discussion on understanding Whiteness includes disrupting its practice on a daily basis (Cabrera et al., 2017). Whiteness studies exist beginning with W.E.B. Du Bois (1903), but research focusing on factors leading to self-incorporation of racial dialogue into classroom contexts does not. Filling the knowledge gap that currently exists in White faculty members experience affecting the reason to engage in racial dialogue within the classroom is essential.

Research Question

The overarching research question for this study was what are the experiences of faculty members who incorporate racial dialogue into their courses? The sub questions that guided this study included:

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that incorporate attitudes, behaviors, and beliefs in relation to race (Malott et al., 2015).

To educate White people on their own racial identity and socialization within systems

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identity, includes pseudo-independence, immersion/emersion, and autonomy (Bloom &

Peters, 2012; Groff & Peter, 2012; Major et al., 2016; Siegel & Carter, 2014; Tatum,

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characterized by the emotions guilt, shame, and happiness (Bloom & Peters, 2012; Siegel

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of one's Whiteness and its presence in cross-cultural relations. The considered attempt to

be nonracist and engagement of antiracist actions are typical outcomes of phase two

(Bloom et al., 2015; Major et al., 2016). The three concepts of dialogue, shame, and Whiteness guide and support this theory.

Dialogue

Dialogue is a form of communication focused on comparing ideas, formulating hypotheses, testing perspectives, and fostering critical reflection (Bowne, Cutler, DeBates, Gilkerson, & Stremmel, 2012; Matusov & Marjanovic-Shane, 2012; Zuniga, Lopez, & Ford, 2012). Ganesh and Zoller (2012) described dialogue as a means for social change and recognizing power and conflict, while hooks (1994) described dialogue as one of the simplest ways people begin to cross boundaries of identity. Rooted in dialogic research, the focus on identity and otherness and reflecting together upon reality, can act as a catalyst to transform reality (Ganesh & Zoller, 2012; Zuniga et al., 2012).

Dialogue, different from the convincing or simple explanation of debate and discussion, works to critically analyze and generate new world perspectives (Bowne et al., 2012; Zuniga et al, 2012). Dialogue, a special form of communication involving collaborative relationships, can aid the process of WRID through a reflection and transformation process, referred to as intergroup dialogue (Ganesh & Zoller, 2012; Zuniga et al., 2012). To develop a positive White racial identity and move through the statuses WRID involves, interpreting and co-constructing knowledge through dialogue is essential (Diaz, 2017; Siegel & Carter, 2014).

Bohm (2013) presented an argument that communication is breaking down due to modern technologies. van der Veen, van Kruistum and Michaels (2015) and Pehmer, Gröschner and Seidel (2015) discussed dialogue being the primary mode of learning over the past four decades. Pehmer et al. (2015) identified that classroom dialogue includes

the encouragement of student engagement and the ability to scaffold the thinking of

students. Additionally, Twiner et al. (2014) explained dialogue has the ability to

transform student learning into social action. Dialogue is present in classroom learning

daily and is not about winning, as found in debates, but instead about developing new

understanding (Bohm, 2013).

Shame

Emotions are psychologized entities and defined as distinctive mental states

occurring when one is evaluating themselves (Muris & Meesters, 2014; Zembylas, 2012).

Zembylas (2012) stated emotions are found in power relations, while Muris and Meesters

(2012) describe emotions as both positive and negative, depending upon the perceptions

of the individual's experience. For this study, the researcher focused on the self-

conscious emotion of shame, its connection to the statuses of White racial identity

development, and its presence in racial dialogue and discourse.

Brown (2012) defined shame as an intensely painful experience or feeling that

one is wrong, and guilt as doing something wrong and being able to hold it up against

one's values. Essentially, shame is a focus on oneself being wrong and guilt is on the

behavior of doing something wrong. Scheff (2003) discussed shame being a taboo and

Brown (2012) pointed out how we do not want to speak it into existence. Shame

involves a fear that one will not feel a sense of belonging if their whole truth is seen

(Brown, 2012; Dickerson & Gruenewald, 2004; Hartling et al., 2004). Shame and guilt

are both present in social justice work, but when shame is not spoken, it controls us

moving forward and fosters fear of engaging in social justice work (Brown, 2012).

Whiteness

Studying Whiteness began with efforts of visionaries such as W.E.B. Du Bois in the beginning of the 1900s (Leonardo, 2002). Whiteness, defined by a social construct and a system of domination that privileges White people over people of color, has emerged from colonial times (Cabrera, 2012; Hughey, 2012; Matias et al., 2014; Yoon, 2012). Cabrera, Watson, and Franklin (2016) noted the progress with race in our society, but Hughey (2012) discussed racial inequity remaining a blight on our national landscape. Whiteness is an embracement of White culture and is invisible to many of the White people who benefit from it (Matias et al., 2014; Yoon, 2012). The sense of normal typically means what is practiced by White people and this normalization, and its disruption, is present on college campuses today (Cabrera, 2014; Matias et al., 2014).

When not explored, the dynamics and facets of Whiteness including the tendency of White people to perpetuate racism and live a "colorblind" life occurs (Cabrera, 2014; Matias et al., 2014; Yoon, 2012). Cabrera (2012) explained the development of a healthy White identity involves exploring the aspects of Whiteness including privilege, power and supremacy. Yoon (2012) discussed moving through colorblindness being imperative to removing the barricades of our racial reality. For this study, the researcher focused on the two tenets of privilege and moving from colorblind to racially cognizant, as key factors in understanding Whiteness and developing a healthy White racial identity.

Cabrera et al. (2017) discussed Whiteness as being present throughout the politics and people within higher education and included the facets of, "colorblindness, epistemologies of ignorance, ontological expansiveness, property, and assumed racial comfort," (p. 8). Lund (2015) defined Whiteness as superiority stemming from western

European colonization. Critical Whiteness studies is not new and continues to evolve with further research. Matias and Mackey (2016) explored Whiteness and its relationship to race relations. Current race relations in the United States are at a divide, and further exploration of Whiteness can aid in moving our nation forward as long as the intent of Whiteness is not to re-center White people into the racial dialogue (Flintoff, Dowling & Fitzgerald, 2015).

Design of the Study

This bounded case study was conducted to gain understanding of the experiences of White faculty members who incorporated racial dialogue in the classroom (Creswell, 2014). Utilizing interviews, focus groups, and a qualitative survey, each provided data for this qualitative study (Creswell, 2014). Merriam and Tisdell (2016) discussed focus groups working best due to the discussion on topics people usually do not talk to others about in everyday life, while Creswell (2014) explained utilizing data analysis in qualitative studies to find patterns through deductive thinking. Triangulating data to find themes utilizing a coding process was used after collecting data until saturation occurred (Creswell, 2014; Merriam & Tisdell, 2016).

Setting

Midwest University is a four-year public regional university in rural Missouri. With an undergraduate population of approximately 6,500 students, the University focuses heavily on hands-on profession based learning. According to Midwest University's website (2018), the institution, established in the early 1900s, offers 127 undergraduate and 20 graduate degree programs. Business, education, geography and agriculture departments yield the highest graduation numbers (Midwest University,

2018). The 2018 IPEDS Data Center lists a student to teacher ratio is approximately 20 to 1 for Midwest University. The racial makeup of the student body is 75% White, 10% international, 12% domestic students of color, and 3% unknown (IPEDS Data Center, 2018).

Five strategic objectives drive the work on campus, with one of these focusing on enhancing diversity, equity and inclusion practices. New positions, structures, and focus on diversity, equity and inclusion began in July of 2016, including a new position of Vice President of Diversity, Equity and Inclusion. Moving forward, further analysis and data collection on diversity will drive the strategic focus of the campus. Specifically, data from this study will help influence the strategic goal of learning and teaching, a focus on equipping faculty and students with the essential skills for our global society.

Participants

White faculty members at Midwest University served as the participants within the study. The study utilized faculty who incorporate racial dialogue within courses, (not specifically focused on ethnic or racial studies) utilizing a purposeful sample, in focus groups and interviews (Creswell, 2014; Merriam & Tisdell, 2016). The researcher sought out faculty, utilizing a snowball effect, for both focus groups and interviews (Merriam & Tisdell, 2016). A qualitative survey sent via email to all faculty at Midwest University provided data and served as a tool to recruit participants for focus groups and interviews. Contacting participants via electronic mail served as the main form of communication in recruitment.

Data Collection Tools

Interviews, a focus group, and a qualitative survey served as the data collection tools for this study. The qualitative survey, sent via electronic mail, functioned as the first piece of data collection. Semi-structured interviews with faculty occurred until reaching saturation. One focus group with six participants occurred, selected from opting in on the qualitative survey.

The researcher prioritized adherence to Institutional Review Board policies, provision of informed consent, and protection of anonymity. Prior to entering focus groups and interviews, the researcher thoroughly discussed the informed consent form. Fink (2013) explains informed consent gives potential participants sufficient information to decide whether or not to participate. The informed consent form included the purpose of the study, procedures, potential risks and benefits, and highlighted confidentiality and withdrawal.

Data Analysis

Upon completion of data collection through the qualitative survey, interviews, and focus group, the researcher read through the raw data several times to gain understanding of the results and then utilized coding to find themes throughout the perceptions and experiences of participants. Creswell (2014) describes the importance of utilizing multiple forms of coding while Merriam and Tisdell (2016) explain coding as assigning shorthand words or phrases to the data to make it easy to analyze in order to group comments together. The researcher first used Merriam and Tisdell's (2016) open coding process of reading the data and noting main themes. Upon completion, the researcher returned to the data to develop comprehensive categories from reflection on meaning,

referred to as axial coding or analytical coding, which emerged to answer the main research question (Merriam & Tisdell, 2016). Interviews continued until saturation occurred.

Findings and Discussion

The study explored the experiences of White faculty members who incorporate racial dialogue into their courses. This exploration focused on the areas of previous experiences in life leading faculty to incorporating racial dialogue, emotions or feelings experienced when leading racial dialogue, and why faculty incorporate racial dialogue within the classroom.

Through axial coding, the data analysis yielded three themes under the areas of previous experiences, emotions, and rationale (Creswell, 2014; Merriam & Tisdell, 2016). Previous experiences in life leading faculty to incorporating racial dialogue showed relationships, continuous experiences, and crucible moments as key factors. Emotions or feelings experienced when leading racial dialogue included being uncomfortable and experiencing fear, sadness, and joy. Why White faculty incorporate racial dialogue within the classroom included experiences, a moral imperative, and relationships.

Previous Experiences

Participants shared relationships, continuous experiences, and crucible moments are previous experiences in why they incorporate racial dialogue within their courses. Relationships included good friends who are people of color, serving in the military or growing up in a military family alongside people of color, and being in a racially diverse family. Participants articulated how these relationships impacted their view of race and

racism in society. Vivid memories of these close relationships shaped an importance to participants in incorporating racial dialogue.

Continuous experiences participants experienced included exposure to diverse environments, coursework or trainings on diversity and inclusion, and empathy for the oppression of people of color through their own marginalized identity. Diverse environments include growing up in large racially diverse cities, experiencing environments that were predominantly Black along with other people of color, and attending schools that bussed in predominantly Black students. Coursework included studies and specific courses at varying levels within participant's higher education experience, while training included an understanding of bias and privilege. The connection of participants own marginalized identities to having empathy for the oppression experienced by people of color came from participants who explained the ability to connect their lens of the world to others.

Crucible moments emerged as a theme within previous experiences. Bennis and Thomas (2002) describe a crucible moment as a moment that forces deep self-reflection and examination of ones values and assumptions. Faculty participants described crucible moments in vivid detail. These moments include how ones' father made three students of color feel included, the treatment one saw their father in a wheelchair receive, at five years old seeing a Black guy being stabbed by a White guy and then being called the N word. Other crucible moments shared include experiences in class as a student learning about diversity, having ones parents sit them down and talk about racism, and one sharing how they could not play with hats with a Black friend because they were told they would

get some kind of disease. These moments stayed with each faculty participant who shared a crucible moment.

Emotions

The emotions participants experienced when leading racial dialogue within the classroom included being uncomfortable, sadness, and joy. Being uncomfortable was the leading emotion shared by participants. Faculty participants discussed both sadness and joy towards White students and students of color.

Participants explained feeling explicitly uncomfortable along with nervousness, hesitance, tenseness, frustration, trepidations, anxiety, and being terrified. When expanding upon fear, participants shared a fear of doing something wrong, saying something wrong, or tokenizing Black students within the classroom. One participant spoke in regards to fear of feeling unqualified to lead the dialogue. Within the survey results, participants predominantly stated feeling comfortable leading racial dialogue and then when asked what emotions were felt a large majority of these participants listed terms relating to discomfort and fear.

The feeling of joy and sadness shared by participants was for both White students and students of color. Expanding upon joy, faculty participants shared the joy for learning and growth of White students, while students of color, predominantly Black students, being thankful for having racial dialogue within a classroom context. Faculty participants shared joy with their own comfort level increasing with each racial dialogue session. The experience of sadness was for White students who did not know much about race and racism, and sadness with empathy, for students of color for having to experience discrimination and oppression while at the institution of study.

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Rationale

Rationale focuses on why faculty participants choose to incorporate racial dialogue within the classroom. Key commonalities include experiences, a moral imperative, and relationships. A moral imperative was the primary rationale expressed by participants while experiences and relationships also emerged from the data.

A moral imperative, expressed by the majority of participants, included phrases of "it is who I am," "I have to it's essential," "would have to intentionally avoid it," "a mandate," and the words "moral imperative." Participants further discussed wanting everyone to be respected, a drive to create a sense of belonging for students of color, and the importance of being in a place of privilege to say something and do something against racism and racial inequity. Living in a global society and a desire to act against hatred and oppression motivated faculty participants to incorporate racial dialogue in the classroom.

The experiences shared mirror some of the previous experiences discussed earlier. These include growing up in diverse large cities, being in the military or on military bases, coursework in graduate programs, and bus integration. Relationships, also mirroring those of previous experiences, include growing up with racially diverse friends and racially diverse families.

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Limitations, Delimitations and Assumptions

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Limitations and Delimitations

Being a bounded qualitative case study, the findings may be specific to the institution of study and may not be generalizable (Merriam & Tisdell, 2016). The answers to the research questions are the thoughts and perceptions of the participants and

may lack validity. The institution of study has few White faculty members who incorporate racial dialogue in the classroom, which resulted in a small sample size. The researcher maintained focus on eliminating as much researcher bias, due to their knowledge with diversity, equity and inclusion practices, and recognizes this bias had potential to effect the interpretation of the data (Creswell, 2013).

All data collection took place at the institution of study in a rural Midwest area. There was no representation from other institutions of higher learning. Limiting the analysis of data to White faculty ensured the personal experiences of faculty of color did not influence the interpretation of findings. Future studies could include utilizing multiple institutions of study or comparing a rural institution to an urban institution.

Assumptions

The researcher assumed participants answered truthfully and were not striving to show greater understanding of diversity, equity and inclusion. Protecting anonymity and confidentiality was essential in creating an environment where participants could be honest while sharing their experiences (Fink, 2013). Placing importance on the informed consent form allowed the researcher to create an environment where participants could be authentic.

A second assumption is that participants have varying levels of experience with diversity, equity and inclusion training and development. The study aimed to explore what experiences may have led to participants engaging racial dialogue within their classrooms. Assessment of these experiences occurred in the data collection process and led to the development of the findings.

Implications for Practice and Research

Minimizing racial inequities and preparing all students for our global society are priorities of Midwest University. The findings of this study have the potential to provide the institution an understanding of what leads to White faculty members desire to incorporate racial dialogue in the classroom. This understanding can shape potential professional development opportunities for faculty to meet the strategic goal of teaching and learning within the diversity, equity and inclusion strategic initiative. Filling this gap in knowledge has the potential to shape professional learning opportunities in other areas outside of faculty, including education staff and K-12 settings.

At the institution of study, this research will shape the direction of the learning and teaching goal within the diversity, equity and inclusion strategic objective. With the strategic priority on diversity, equity and inclusion being new, this study shows the need for structuring development that include:

- Exposing participants to racial diversity and requiring intentional self-reflection to tap into participants' own previous experiences with difference
- Participants learning to work through discomfort, fear and nervousness, and opportunities to practice this skillset
- Facilitators making intentional connections between the concepts of racial inequity and helping participants find the desire to connect these to their academic programs

The study explored experiences from White faculty members who incorporated racial dialogue in the classroom. There is a gap in knowledge on the experiences of White faculty members to incorporate racial dialogue in the classroom and understanding

these experiences can lead to creating professional development opportunities. This study utilized White racial identity development theory, which could lead to similar future studies of other campus populations including staff, students, and local community members.

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SECTION 6: SCHOLARLY PRACTIONER REFLECTION

The knowledge learned and the process of going through the Educational Leadership and Policy Analysis Statewide Cooperative EdD program have been life changing. I think differently about the work within the field of higher education and I am a better employee, steward of university resources, and have the ability for greater contribution in the most important aspect of our work, student success. My leadership style has changed, developed, and I am confident in saying I am more effective in my role because of participating in the EdD program.

Entering the EdD program, I had little to no expectations about the experience I was beginning. My assumptions were many lectures, little to no interaction with other students, and more reading than I could ever imagine. I learned quickly I was wrong, except for the reading. The opportunity to connect with other educational professionals across the state, develop my abilities working in groups and on teams, and my growth in multiple facets of my professional practice, are all things I value now and did not expect in the beginning. The program is much like a fraternity in that words to outsiders do not do it justice when describing the experience, but the connection with others who have embarked on this journey and shared responsibility in our growth will last a lifetime.

Reflecting upon the EdD program and the dissertation process, I will describe the multiple facets of my development both as and educational leader and how the process influenced my scholarship. As an educational leader, the dissertation influenced my understanding of leadership along with how I lead others. As a scholar, the dissertation process influenced my content and context of learning and how I incorporate learning within my higher education role.

Dissertation Influencing Practice as an Educational Leader

The structure of the EdD program allows participants to implement knowledge learned throughout the coursework and dissertation process within the daily practice of our educational leadership roles. My understanding of leadership and leading others has positively changed.

If leaders from multiple different organizations were asked to define leadership, the answers would vary and include close to, if not equal, the amount of leaders asked. Northouse (2016) terms leadership as a process involving the influence of a group from an individual towards a goal, which is similar to Levi (2014) describing leadership as a process where one influences the group toward achieving a goal. Both definitions are vague and allow for multiple interpretations when only focusing on the definition itself. Leadership encompasses more than a single definition, and multiple theories and approaches need consideration (Northouse, 2016).

Levi (2014) discussed how different leaders are needed for different situations while Northouse (2016) explained that leaders have an ethical responsibility based upon the needs of followers. Leaders must keep ethics at the heart of the process regardless of the leadership approach they implement. Northouse (2016) and Levi (2014) discussed the trait approach and the situational approach. All leadership approaches are essential in different capacitates, depending on the type of leader needed, and these two approaches stood out to me (Levi, 2014; Northouse, 2016).

The trait approach is among the first approach of leadership studies and focuses on the leader (Levi, 2014; Northouse, 2016). This approach stood out to me due to diversity, equity and inclusion work focusing on how we each show up. As individuals,

we need to reflect upon how we approach situations, the words we choose, the actions we take, and how each of these incorporate our biases, privileges, and own internalized oppression. I have learned that as a leader I need to consider how those I am leading see traits within my approach and the characteristics within themselves that make us both effective and ineffective leaders (Northouse, 2016).

The situational approach is widely recognized and focuses on different situations require different types of leadership (Levi, 2014; Northouse, 2016). In this style, the focus is on the followers and the importance of evaluating the approach needed (Levi, 2014; Northouse, 2016). A change in approach may occur over time, and different situations may require different types of leaders (Levi, 2014; Northouse, 2016). Directive behaviors and supportive behaviors are key aspects that guide situational leadership and the need for delegating, supporting, coaching, and directing varies depending on the influence needed on followers (Northouse, 2016).

The situational approach is instrumental within my practice as an educational leader. Taking the time to get to know each of my team members and how they need to be led individually and as a team makes me a more effective supervisor. One aspect that I have grown in is being able to support a team member while I simultaneously challenge them. This has created stronger relationships and fostered success as a team and individually. The focus on the followers has increased my ability to delegate, support, coach, and direct depending on the influence needed by each team member (Northouse, 2016).

The dissertation process specifically influenced my practice as an educational leader as I focus more on data and the story from the data. As I reflect upon how I

interpreted data prior to both coursework and the dissertation process, I would bring

multiple assumptions and biases to the table. These biases and assumptions still exist, but

the process of this doctoral program has allowed me to recognize them and remove them

from interpretation.

Dissertation Process Influencing Scholarship

Learning occurs constantly and the focus of content and context for learning was

to develop environments focused on a learning culture (Gill, 2010; Merriam & Bierema,

2014). Accountability within education has increased creating a need for showing

measurable results while staying financially sound (Gill, 2010). This skill is essential in

my current role as enrollment is continuing to go down and costs continue to rise. The

need for a learning culture is evident and institutions need mechanisms to prove learning

occurs (Gill, 2010). Discussion on barriers to a learning culture, developing a learning

culture, and types of learning are essential pieces of the learning culture puzzle (Gill,

2010; Merriam & Bierema, 2014). Working with my team, we now focus on removing

self-created barriers impeding learning.

Barriers to a learning culture encompass the multiple forms of resistance when

changing an organization's culture (Gill, 2010). Merriam and Bierema (2014) presented

five theories that are instrumental in preparing on the cultural change journey.

Understanding theories is not enough; one must also have the skills to apply these

theories to practice within groups, teams, and the whole organization (Gill, 2010; Levi,

2014; Merriam & Bierema, 2014). Gill (2010) presented multiple barriers including

limited resources, need for control, and skilled incompetence while Merriam and Bierema

(2014) discussed understanding our globalization, changing demographics, and use of technology to overcome some of these barriers.

Developing a learning culture begins first with removing the barriers and rewarding groups and teams for taking action (Gill, 2010; Levi, 2014). One approach to removing barriers is developing a transformational learning environment that moves teams towards social change (Merriam & Bierema, 2014). Transformational change works to remove oppressive structures in society and organization in order to create inclusive environments (Merriam & Bierema, 2014). Utilizing this approach to develop teams and individuals, they can work to remove biases and institutional structures that create inequity (Banaji & Greenwald, 2013; Levi, 2014)

Types of learning occur at multiple levels, including whole organizations, teams within an organization, and at the individual level (Gill, 2010). At the individual level, Gill (2010) discussed new knowledge being acquired involving skills and attitudes while Merriam and Bierema (2014) presented the importance of the learner's relationship between their learning and work experience. This relationship is key to an individual connecting the learning to shaping the organization and its success (Merriam & Bierema, 2014). Team learning is about creating high-functioning teams while organizational learning is the accumulation of strategically moving an organization at the individual and team learning levels (Gill, 2010). Gill (2010) presented that organization learning is essential to developing a learning culture while Merriam and Bierema (2014) discussed the importance of focusing on the diverse cultures and integrating appropriate practices in developing an organizational learning culture.

Developing a culture for learning, and not simply being an institution that dispenses learning, has been a key growth experience for my practice. Starting in my new role, I took time to assess the learning needs of my team individually and as a group. Due to this coursework and dissertation, I work to develop a learning plan with each of my team members and our department as a whole. Although we are in the early processes, I feel great excitement and joy that I am invested in their learning individually and collectively.

My skills have grown in the ability to assess learning outcomes and measure if we are meeting our goals. This skill has increased my ability to prove the value we are adding to the higher education experience of both students and employees. I will continue to refine these skills and develop new ways of effectively developing and aiding in the development of others. These changes are creating a stronger team that works to develop each other, remove barriers preventing student success, and influence the removal of oppressive structures within our work.

Conclusion

The dissertation and coursework in the EdD program has improved my professional practice and I continue to become a more effective leader. By incorporating scholarship and multiple sources into each strategic direction we take, the changes my team proposes have strengthened and are more likely to occur. The result from this is fostering a campus environment that focuses more on student success. I will forever be grateful for the experiences and knowledge learned within the EdD program.

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APPENDIX A: INFORMED CONSENT FORM

A CASE STUDY OF CLASSROOM FACULTY EXPERIENCES WITH RACIAL
DIALOGUE IN ONE RURAL MISSOURI UNIVERSITY

You are being asked to participate in a research study. This research is being conducted to investigate the experiences of classroom faculty with racial dialogue in the classroom. 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. This form may contain words that you do not know. Please ask the researcher to explain any words or information that you do not understand.

You have the right to know what you will be asked to do so that you can decide whether or not to be in the study. Your participation is <u>voluntary</u>. You do not have to be in the study if you do not want to. You may refuse to be in the study and nothing will happen. If you do not want to continue to be in the study, you may stop at any time without penalty or loss of benefits to which you are otherwise entitled.

WHY IS THIS STUDY BEING DONE?

The purpose of this research is to investigate the experiences of classroom faculty with racial dialogue in the classroom. This study will exam what, if any, experiences led to the faculty member deciding to incorporate racial dialogue in the classroom.

HOW MANY PEOPLE WILL BE IN THE STUDY?

About 50 people will take part in this study at Midwest University. A qualitative survey will be sent to approximately 260 faculty members, and 10-15 participants will participate in focus groups and interviews.

WHAT AM I BEING ASKED TO DO?

You will be asked to participate in a survey, focus group, or interview lasting up to, but not exceeding 30-45 minutes

HOW LONG WILL I BE IN THE STUDY?

This study will take approximately six months to complete. Your participation will be in either a survey, focus group, or an interview. You can stop participating at any time without penalty.

WHAT ARE THE BENEFITS OF BEING IN THE STUDY?

There will be no direct benefit to you in participating, however the results of the study have the potential to shape professional development and learning for faculty members in relation to diversity, equity and inclusion teaching and learning.

WHAT ARE THE RISKS OF BEING IN THE STUDY?

Besides your time commitment, there is no risk involved in this study.

WHAT ARE THE COSTS OF BEING IN THE STUDY?

There is no cost to you.

WHAT OTHER OPTIONS ARE THERE?

The alternative option is to not participate in the study.

CONFIDENTIALITY

The information you provide will remain confidential. Nobody except the principal investigator will have access to it. Your name and identity will also not be disclosed at any time.

Information produced by this study will be stored in the investigator's file and identified by a code number only. The code key connecting your name to specific information about you will be kept in a separate, secure location. Information contained in your records may not be given to anyone unaffiliated with the study in a form that could identify you without your written consent, except as required by law.

WILL I BE COMPENSATED FOR PARTICIPATING IN THE STUDY?

You will receive no payment for taking part in this study.

WHAT ARE MY RIGHTS AS A PARTICIPANT?

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

You will also be informed of any new information discovered during the course of this study that might influence your health, welfare, or willingness to be in this study.

WHO DO I CONTACT IF I HAVE QUESTIONS, CONCERNS, OR COMPLAINTS?

Please contact Dr. Carole Edmonds, the researcher's dissertation advisor at cake@nwmissouri.edu if you have questions about the research. Additionally, you may ask questions, voice concerns or complaints to the researcher by contacting Steven Bryant, the primary researcher, at bryan1sp@gmail.com.

WHOM DO I CALL IF I HAVE QUESTIONS OR PROBLEMS?

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 (which is a group of people who review the research studies to protect participants' rights) at (573) 882-9585 or umcresearchcirb@missouri.edu.

CONSENT TO BE AUDIO-RECORDED DURING THE INTERVIEW AND FOCUS GROUP

If participating in an interview or focus group for this study, I consent to be audio-recorded. The audio-recording is being used to transcribe the focus groups and interviews. I understand I can decline to be recorded at any time.

A copy of this Informed Consent form will be given to you before you participate in the research.

AUTHORIZATION

I have read this consent form and my questions have been answered. My signature below means that I do want to be in the study. I know that I can remove myself from the study at any time without any problems.

Participant's Name (Printed or Typed):
Date:

Participant's Signature:
Date:

Principal Investigator's Signature:

APPENDIX B: QUALITATIVE SURVEY

The below survey was distributed via electronic mail to faculty members at Midwest

University:

1. Are you currently teaching in-person courses?
   a. Yes
   b. No
2. How do you identify racially?
   a. White Person
   b. Person of Color
3. Do you incorporate racial dialogue into your courses?
   a. Yes
   b. No

(If a participant answers no to question one, Person of Color to question two, or no to question three, they will not receive the following questions and will be thanked for their time).

4. Please describe how you incorporate racial dialogue into your course(s).
5. Thinking about experiences you have had, please describe why you choose to incorporate racial dialogue into your course(s).
6. Having dialogue in the classroom can lead to many different types of emotions occurring. Please describe the emotions you have personally experienced when engaging in racial dialogue.
7. What professional learning have you had around race, racial inequities, or racism?
8. Describe your comfort level with having racial dialogue in the classroom.

(A confirmation screen will thank participants for participating in the survey. A prompt displayed will provide an additional link that will direct participants to an additional survey, listed below, that allows them the opportunity to be contacted for participation in a focus group and/or interview).

Focus Group/Interview Follow Up Survey

Thank you for electing to participate in a focus group and/or interview to explore your experiences with racial dialogue in the classroom. Your participation is greatly appreciate. Please complete the information below and the researcher may contact you to setup a time for a focus group and/or interview.

1. Full Name
2. Email Address
3. Phone Number
4. I prefer to participate in the following:

a. Focus Group
b. Interview
c. Either a Focus Group or an Interview

APPENDIX C: INTERVIEW/FOCUS GROUP QUESTIONS

While a faculty member at Midwest University, you have incorporated racial dialogue

into the classroom experience. Please answer the following questions to the best of your

ability in relation to your experience:

1. In what ways do you incorporate racial dialogue into your course(s)?
2. Why do you choose to incorporate racial dialogue into your course(s)?
3. Describe the emotions you have personally experienced when leading racial dialogue in the classroom.
4. What experiences in life have led you to incorporating racial dialogue in your course(s)?
5. What has been the impact for incorporating racial dialogue into the classroom?
6. What further knowledge would you like to gain around leading racial dialogue in the classroom?

VITA

Steven Bryant was born and raised in Pierson, Michigan. Upon graduating from Tri County Area Schools, Steve attended Central Michigan University where he graduated with a Bachelor's of Science in Public Health Education and Health Promotion. Steven then moved to Maryville, Missouri to work at Northwest Missouri State University where he received his Masters of Science in Higher Education Leadership. Steve is continuing his work within diversity, equity and inclusion with the goal of continuing to make the world a more equitable and inclusive place.