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Diversity Ideology in the CCCU: A Critical Discourse Analysis

Desiree Libengood
Bethel University

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Diversity Ideology in the CCCU:

A Critical Discourse Analysis

by
Desirée Libengood

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Abstract

As American demographics shift, it is necessary for institutions of higher education to adapt to the needs of an increasingly diverse student population. Christian colleges and universities have often been criticized for their lack of diversity efforts, and much of the existing research focuses on this deficiency. Some Christian institutions, however, work diligently to increase diversity on their campuses and to support the needs of a diverse student body. In the Council for Christian Colleges and Universities (CCCU), for example, several institutions with high commitment to diversity have received the Racial Harmony Award (RHA). Focusing specifically on racial/ethnic diversity in CCCU campuses with high commitment to diversity, this study used discourse analysis and Bennett's (2004) DSIM to study the applications for this award with the aim of answering the questions: How did the winning CCCU schools represent their successes in racial diversity? What ideologies are revealed in the applications? What common themes and ideological representations exist between the winning CCCU schools? This study found several key ideological themes present within the data, as well as implications from these themes, primarily in the areas of leadership, local community engagement, recruitment and retention, resources, institutional change, and institutional identity.

Dedication

Community does not mean "free of conflict." It's inevitable and even healthy to have great differences. Diversity in community is as healthy as diversity in any ecosystem. Without diversity in age, ethnicity, and ideas, we don't have communities; we have lifestyle enclaves. Even conflict can lead to closeness. As Dennis Schmitz wrote, "Humans wrestle with each other, and sometimes that wrestling turns into embracing."

--*Mary Piphe*r The Middle of Everywhere

For those who wrestle and embrace.

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Table Of Contents

List of Figures

Chapter I: Introduction

"Like desire, language disrupts, refuses to be contained within boundaries. It speaks itself against our will, in words and thoughts that intrude, even violate the most private spaces of mind and body." –bell hooks Teaching to Transgress

"Dialogue further requires an intense faith in humankind, faith in their power to make and remake, to create and re-create, faith in their vocation to be more fully human (which is not the privilege of an elite, but the birthright of all)." –Paulo Freire Pedagogy of the Oppressed

In their landmark works on social change, diversity, and education, hooks (1994) and Freire (1970) both devote a chapter to language and remark on its power. For hooks (1994), language is at once the site of oppression and the resistance to oppression. For Freire (1970), language is fundamental to the dialogue that enacts change. Both reveal an understanding that language is power, and throughout world history, language has been used as an act of dominance of the mind – or what Fanon (2005) called "the colonized mind" (p. 11). Similarly, hooks (1994) showed readers how one who is oppressed may use the language of the oppressor as "counter-hegemonic speech" (p. 175). Freire (1970) strongly purported that the oppressors can, themselves, be changed and join in the "struggle for liberation" but noted the need for self-reflection and assessment: "Those who authentically commit themselves to the people must re-examine themselves constantly" (p. 60).

How do we in higher education go about assessing ourselves, as Freire (1970) suggested, and examining our motives and the underlying ideologies that drive the decisions made? Is it enough to make changes toward diversity, to support the recruitment and retention of students of color, and point to hard quantitative data to support our claims of success? While these efforts and the data are worthy, deeper assessment is needed of the language that used, for it is in this

language that we can begin to understand ideologies and whether or not institutions have gone through the "profound rebirth" Freire (1970, p. 61) advocated for those in the majority.

Yet, how might institutions go about assessing language? The stories told are powerful indicators of our ideology, meaning our system of belief. While ideology can be immensely personal and individual, there are fundamental ideologies that underlie any group of people. The dominant group in any society typically controls the narratives that construct these ideologies. In America, the ideology of race began early with the narrative of "The Indian," who many explorers described as unintelligent or violent, creating an ideology for future European colonists about racial difference between white Europeans and indigenous American peoples.

These narratives of racial difference soon extended to Africans brought to America for the purposes of enslavement. Stories were told of racial inferiority and idiocy, caricaturizing slaves in a way that developed the idea of race. Nevertheless, as Fields (1990) pointed out:

> Race is not an element of human biology (like breathing oxygen or reproducing sexually); nor is it even an idea (like the speed of light or the value of π) that can be plausibly imagined to live an eternal life of its own. Race is not an idea but an ideology. It came into existence at a discernible historical moment for rationally understandable historical reasons and is subject to change for similar reasons. (p. 101)

While race is an ideological construct, and not an element of biology, it has, since its invention, played a huge role in American society. About the power of ideology, Hall (1986) wrote,

> In this, more politicized perspective, the theory of ideology helps us analyse how a particular set of ideas comes to dominate the social thinking of a historical bloc, in Gramsci's sense; and thus helps unite such a bloc from the inside, and maintain its dominance and leadership over society as a whole. (p. 30)

12

The ideology of race in America has given social dominance to white people for centuries, beginning with slavery, and now in less obvious underlying structural ways that are hotly contested in American media and culture. For example, in higher education, there has been much discussion of the increase of African-American and Hispanic student populations. Nevertheless, a disparity is also being enacted, as the enrollment is disproportionate within the most elite institutions. According to Bidwell (2013):

> Although African-Americans' and Hispanics' participation in higher education has been growing faster than white students, the report found that whites are over-represented in the nation's 468 most selective and well-funded colleges and are increasingly vacating the less selective open-access, two- and four-year colleges, which admit a majority of their applicants. On the other hand, African-American and Hispanic students are concentrated at 3,250 of these open-access colleges. (par. 4)

So even while America is making advances in eliminating discrimination, there are less immediately obvious ways in which racism is still inherent within our systems, even within higher education.

Education has never been able to escape the ideology of race as a means of dominance, either. Higher education was created using money made in slaving (Wilder, 2014), and as will be detailed in the next sections, colleges and universities have had a troubled racial ideology since (Thelin, 2011); many of these issues are still reflected in struggles with race in higher education today and are reflected in news headlines. For example, UCLA's Chancellor recently said diversity was one of the biggest struggles for the institution, particularly because of financial constraints that affect middle-income African American families (Morgan, 2016). In fact, oftentimes race ideology and finance are hand-in-hand, as Vanderbilt University recently found

when they had to return $1.2 million to a donor in order to remove the word *confederate* from one of their buildings (Kingkade, 2016). These stories, and the many others like them, reflect that racial ideologies are still prevalent and having an impact on decision-making in American higher education.

The Racial History of American Higher Education

Using many different approaches, several authors have undertaken the large task of investigating the history of higher education in America. Rudolph's (1962) analyzed the historical challenges and changes from this vantage point. Bok's (2015) recent work focused on higher education through the lens of critique, exploring prevailing criticisms and praises for a range of types of institutions throughout history. Thelin (2011) cast a wide net, looking at a variety of programs and hot-button issues that have arisen in higher education in America since the era of Colonialism. Others, like Watkins (2001) and Wilder (2014), focused more narrowly on race and higher education history. For the purposes of this essay, the history presented was be narrowed to racial diversity and the problematic racial history of American higher education.

Colonial colleges, slavery, & imperialism. From its inception, American higher education has had a troubled history with diverse people groups. In a recent historical study on race, slavery, and higher education, Wilder (2014) wrote, "The academy never stood apart from American slavery – in fact, it stood beside church and state as the third pillar of a civilization built on bondage" (p. 11). The earliest American colleges were built on the revenue of slavery, as many plantation and wealthy slave owners were the financiers of the colleges, and the white male students, particularly in New England, were being trained mainly with the goal of going to the South to teach on plantations or in Barbados and other places in the colonized world.

Two main minority people groups were present in the history of the earliest American colleges: Black slaves and Native Americans. In fact, according to Wilder (2014),

> African slavery and the slave trade subsidized the college [Harvard] and the colony. In 1636, the year Harvard was founded, a group of merchants at nearby Marblehead… built and outfitted a small ship and named it *Desire*. The following summer, *Desire* became the first slaver to depart from the British North American mainland. (p. 29)

This ship set out to the Caribbean to pick up trade goods, including the sale of prisoners and purchase of enslaved Africans. Wilder (2014) found accounts from the earliest history at Harvard that accounted for a "Moor" who was enslaved and working at the school and was "the first enslaved Black person documented in the colony" (p. 29).

Additionally, Wilder (2014) illustrated that early leaders and subsidizers of New England colleges were often colonizationists and proponents of white European imperialism. While several schools did early on open their doors, somewhat reluctantly, to Native American students, those students were set on a rigorous course for the hegemony.

> At Harvard and William and Mary, Native students also dressed in English clothes, marking their cultural submission. The English sought to correct Indians' appearance, speech, and beliefs…. The hegemonic language of the Europeans displaced Native languages and their attendant values and ideas. (Wilder, 2014, p. 27)

Fanon (2005) also noted this in more recent years, using the term "colonization of the mind" to show the ways in which language is used to exert dominant power over a people group in order to strip them of their unique cultural identity. Even now, theorists discuss the ways in which intelligence is only seen if it is shown using standard English, and those with deviating vernaculars are pushed to adopt the standard academic English with little regard to underlying

problematic racial ideology present in this. As hooks (1994) quoted Adrienne Rich's poem, "'This is the oppressor's language yet I need it to talk to you'" (p. 167).

These early ideologies of American colleges ultimately led to the continued close connection between slavery and the institutions. For example, by the 1720s, many Harvard graduates, more than half of who were trained and practicing ministers, were also large slaveholders and would purchase these slaves from fellow alumni. For many colleges, such as Dartmouth and Queens College (Rutgers), slave labor was a necessity for economic growth and sustainability.   Additionally, from the Colonial era and into the late 1700s, the academy began to research and develop the so-called science of race; compounded with religious overtones of white superiority, this science put forth an ideology of human variation based on race. This burgeoning field of science would grow in the early 1800s to become a chief impetus of institutionalized racial policy in Antebellum America, from which a direct line can be traced to modern day ideologies on race and racial difference, even if the scientific belief of racial difference has been repeatedly disproved.

One of the earliest cases in which science was used in order to prove an argument to a judge was that of *Commissioners of the Almshouse v. Alexander Whistelo, a Black Man* in 1808. In this case, racial science was used to prove "how color and its perceived qualities transferred across generations, when and why racial characteristics manifested, and how race shaped the individual and how it behaved in larger populations" (Wilder, 2014, p. 211). This case employed several expert witnesses from the academic science community. These professors represented the top researchers in the new scientific community from several well-known and prestigious colleges. They had trained at elite colleges in both Britain and America, and their word was

taken as the authority on the science of race even if some of their answers seemed self-contradictory. Wilder (2014) contended that

> the paths that the experts took to show the value and power of science were also the paths
>
> through which science got deployed in politics. The expansion of the northern and
>
> southern academies in the decades before the Civil War accelerated the politicization of
>
> science and the institutionalization of race. (p. 212)

From this politicization of science, the ideology of race and racial difference became entrenched in the American cultural milieu (Watkins, 2001).

In the early 1800s, the field of science came to displace religion in the academy. Earlier, religion and higher education were two sides of the same coin, intertwined to preserve and disseminate theological control, which ultimately was also political control. This control, as we have seen, was also racially driven. Science supplanted this but with no better results for people of color. In fact, the scientific community supported the same ideology of race that the church and academy had been perpetuating, only furthering it with ostensible research and evidence (Watkins, 2001).

As the polarization between the North and South was beginning on the basis of race and slavery at this time, southern scholars were becoming increasingly extreme in their views on race, and northern scholars were becoming increasingly indifferent, looking, rather, for ways to keep the peace in the academy. Wilder (2014) wrote,

> American scholars constructed two ideological paths to a national reconciliation: positive
>
> defenses of slavery grounded in history, theology, and economics; and scientific attacks
>
> upon the humanity of the colored races that denied black people the moral status of
>
> persons and forced them into the moral sphere of brutes. (p. 239)

This shifted, however, in the wake of the American Revolution and the Second Great Awakening, but not as much with the professors as among university students (Thelin, 2011). The war and the spiritual revival caused students across many campuses to question the theological and scientific rationale for slavery and racial difference. Nonetheless, many of these colleges were still dependent upon slave labor for their own financial solvency, and many knew that the abolitionist movement did not bode well for the operations of college institutions.

During this time, several college presidents affirmed their support of abolitionist movements, including the presidents of Yale and the College of Rhode Island (Brown). Additionally, the rights of Native Americans were fiercely debated on college campuses. "When President Jackson visited Harvard in 1834, the residents of Cambridge sharply divided over whether and how to protest his Indian removal policy" (Wilder, 2014, p. 251). Debates over sending slaves back to Africa also originated on college campuses. Furthermore, increased debates on interracial relationships and white imperialism continued among faculty and students. "The intellectual roots of the cyclical political and social assaults upon Native Americans, African Americans, Jews, Irish, and Asians can be traced back to this scholarly obsession with race" (p. 273). As slavery became progressively out of favor in the North, then, historians and scholars sought to reinterpret history – to disconnect the wealth and growth of the northern states from slavery, culminating in a whitewashed history that would be perpetuated throughout the next hundred plus years. So while abolitionist movements and anti-racism movements did begin on college campuses, the narrative ideologies were not necessarily honest in their portrayal of the racialized history of America, thus reifying a detrimental ideology of race.

Reconstruction & American Colleges. After the Civil War and the Second Great Awakening, several Protestant groups began to work toward ensuring higher education for

African Americans. One such group was the American Missionary Association who was "central to the founding of Hampton Institute, Fisk University, Howard University in Washington, D.C., Atlanta University, and Talladega College in Alabama" (Thelin, 2011, p. 76). While these groups advocated for the necessity of this education for African Americans, they also showed very little interest in any type of integrated education and began to perpetuate the ideology of segregation by favoring segregated institutions (Watkins, 2001).

One of the major disagreements during this establishment of African American higher education was related to the nature of education that African Americans should receive. Many colleges were concerned with basic trades or skills based education. Author and civil rights activist W.E.B. Du Bois represented those who believed more leadership opportunities should be afforded to African Americans; therefore, Du Bois argued for an ideology of Black leadership, maintaining that leadership education was necessary for Black Americans (Watkins, 2001).

Nevertheless, many of the major colleges for Black students, such as Tuskegee and Hampton Institute, remained dedicated to technical fields of training. Even within all-Black institutions, there was debate on the ideology of race and whether or not it was beneficial to Black people to espouse a segregationist ideology of education. Hampton Institute, though, was a leader making a large scholarship benefit for Native American students, and several institutions for Native students were founded during this time, as well (Thelin, 2011). Again, the ideology of racial difference, though no longer held as highly scientific in the academy, continued to permeate through American thought and influence decision-making, thus creating structures of institutional racism, such as segregated schools and fewer offerings of high leadership opportunities for students of color.

The Reconstruction Era South was struggling to find its footing in many ways; their colleges were not immune to this. During this time, institutional survival relied on what Thelin (2011) termed "localism" (p. 107). Post-slavery American colleges could no longer rely on what had been a main source of support: slave wealth. This also meant that African American colleges had to rely on the support of their local communities, as well, and this was often found in the churches. Schools like the University of South Carolina tried to admit "colored students" with very little success. The tensions of the post-war were too high, and the efforts were often discarded quickly. Many of the schools in the south had to focus on technical education, as well, as the region had a large need for these skills and laborers who could work for economic recovery after the war (Rudolph, 1962). The war had left such damage that, as Thelin (2011) wrote, "the economic devastation of the post-Civil War period meant that charges for tuition and living expenses, however low, were beyond the means of most young men" (p. 171). So the idea that Black students only needed technical training, stemming from a racial-difference ideology, was reinforced by a practical need for technically training workers. Thus, the Du Bois ideology of racial equity, practically lived out in leadership institutions for Black students, had a more difficult time taking hold because of the economic situation of post-war America.

Additionally, a country that had experienced such racial segregation, unsurprisingly, had a difficult time integrating when the opportunities were afforded. Thelin (2011) found little evidence in the research that schools, from 1890 to 1910, were deliberately excluding students based on race but concluded that this happened naturally based on self-selection by students. The major sentiment across America, even in the North, was that integration was unwise. So while no longer operating with the ideology of slavery, the ideology of racial difference had a continued effect on race relations and a lack of reconciliation in post-Civil War America. The

discourse in this era seems to lack one of the necessary elements that Freire (1970) espoused: "dialogue cannot exist without humility… How can I dialogue if I consider myself a member of the in-group of 'pure' men, the owners of truth and knowledge, for whom all non-members are 'these people' or 'the great unwashed'" (p. 90). The polarization of the discourse of ideology in post-war America made it almost impossible for dialogue to bridge the divides. While people like Du Bois loudly declared the equality of Black people and worked to make major changes, particularly within education, the ideology of racial difference lived too strongly in people's minds and hearts for major reform to take place. As Watkins (2001) wrote,

> Much was at stake in the discourse on Black education in the early twentieth century. Programs, curriculum and practices to be established would influence a century of American education. Educational practices adopted at this time determined the social and political future of Black Americans. (p. 114)

In this way, we see the need, once again, to examine our own ideologies, for we see that it is possible that the discourse of a previous era could reside so deeply in the American consciousness that it impedes necessary change.

The American College Boom. This ideology of segregation would take even stronger hold during the American era of the college boom. Facing the aftermath of economic devastation, colleges worked diligently to increase the country's interest in attending higher educational institutions. A major part of this was the push for the *collegiate ideal experience* or the idea that colleges would be able to attract more students if campuses afforded a certain prestigious lifestyle for students (Thelin, 2011). This involved athletics, fight songs, collegiate dress codes, and a number of extravagances. By the 1920s, this had the effect of increasing college enrollment enough that colleges could afford to be more selective in their admissions

processes. In trying to increase the aristocracy by way of education in America, colleges took up the practice of exclusion that privileged white Protestant families. This further reinforced the segregation of colleges, and the American public, now enthralled with the collegiate ideal and higher education, largely ignored Historically Black Colleges and Universities (HBCUs).

> For example, the 1937 issue of *Life* magazine devoted exclusively to the American college includes no mention of a black college. Nor is a black student featured in any photograph in the issue. This example underscored the majority culture's presumption of segregation and indifference to racial integration. (Thelin, 2011, p. 231)

Life magazine showed (as cited in Watkins, 2001) the dominant ideology of the age, replicated and reified in American colleges: the new aristocracy in America was the white Protestant corporate family.

> Individuals, including Negroes, were simply cogs in the corporate machine. The role of people was to obediently work for the corporate good and the nation's good. Hence, cheap labor was desirable, subservience was acceptable, and prevailing segregationist practices were tolerable. (Watkins, 2001, p. 125)

The discourse of success combined with the ideology of racial difference led to a broad acceptance of segregation in higher education. Even when Black students were admitted to historically white institutions, they were often excluded from campus life, leading to segregation within the institutions. One example was exclusively Black fraternities that were created when Greek fraternities denied entrance to Black students. Reflecting American society as a whole from 1920-1940, American colleges and universities were highly, and often unquestioningly, segregated (Watkins, 2001).

The Truman Commission on Higher Education. The Report from the Truman

Commission on Higher Education, while largely ineffective in practice, had the effect of

bringing to nationwide attention inequities in the collegiate system and to the problematic

ideologies of race espoused in America, including segregation. The report was released

> precisely [at] the time that Jackie Robinson had broken the 'color line' in major league
>
> baseball – a landmark event that was both controversial and divisive. Given the current
>
> state of race relations in American institutions (whether baseball or the campus),
>
> politicians made certain that at the federal level, the commission report's immediate fate
>
> was tabled. (Thelin, 2011, p. 270)

Nevertheless, this was the beginning of a later Civil Rights Era conversation, during the

presidencies of John F. Kennedy and Lyndon B. Johnson that would push for increased and

equitable access for all students in colleges and universities. Additionally, many states began

their own move toward this in the intervening years.

The Civil Rights Era. After World War II, southern states began the slow and often

indignant move toward racial integration. According to Thelin (2011), these efforts "during the

1960s were largely a matter of halfhearted, token compliance. According to Peter Wallenstein,

by 1968 racial integration had been nominally achieved at all state flagship universities in the

South, often as the result of litigation" (p. 304). Furthermore, while many schools did change

their admissions policies, this did not automatically ensure entrance for Black students. Again,

Black students who were accepted and attended often found themselves isolated from the rest of

the campus activities and harassed by other students (Branch, 1998). To add to this, selectivity

in admissions was increasingly becoming a hallmark of prestige, and major institutions, such as

Tulane, Vanderbilt, and Emory, were uninterested in any type of activity that would detract from the prestigious names they were trying to cultivate. Thelin (2011) noted,

> The result was that black students remained marginal and proportionately underrepresented at almost all racially desegregated campuses in the United States… HBCUs continued to enroll and confer degrees to a large proportion of black high school graduates who pursued a bachelor's degree between 1945 and 1970. (p. 305)

Here we begin to see a slight shift away from overt policies of race that would exclude students, but the underlying ideology still existed, continuing to make it difficult for students of color to receive a high caliber education.

For this reason, HBCUs were the sites of much civil rights movement activity (Branch, 1988; Rudolph, 1962). Student groups began to organize on these campuses. Of the approximately 110 HBCU campuses, four were heralded as the "Negro Ivy League": Hampton Institute, Howard, Morehouse, and Spelman (Branch, 1988). Morehouse, in part, found its fame for having educated Martin Luther King Jr. But other than these four, many of the HBCUs were still largely technical schools, not training students for leadership or high level positions in communities, and these schools offered very few advanced degree programs (Rudolph, 1962). Additionally, some students, like Martin Luther King Jr., felt it necessary to attend historically white institutions as a way of proving themselves and pushing to show the rest of the country that Black students were just as intellectually capable as white students (Branch, 1988). Students of color, like King, took up what hooks (1994) later called "the language of the hegemonic" in order to resist the hegemony (p. 175), and they did so at the sight where the ideology of the oppressor was strongest – the academy – for this is the place where the ideology of race was birthed and from which it had been perpetuated for over 100 years.

President John F. Kennedy signed Affirmative Action into law in 1961 for all U.S. businesses (Kaplin & Lee, 2007; Massey & Mooney, 2011). It was the assassination of Martin Luther King Jr., though, that caused colleges and universities across the country to begin to pay more attention to equitable admissions processes, perpetuating another shift in the ideology of race in the academy. According to Thelin (2011), after this, enrollment numbers for African Americans and other minority student groups increased markedly. This also precipitated a number of court cases about programs designed to increase minority enrollment, and a landmark case, *Regents of the University of California v. Bakke*, found that race alone could not be a determining factor for entrance into colleges and universities but that when taken with other factors, race could play a determining part (Kaplin & Lee, 2007). After the *Bakke* decision, many institutions began to pursue the diversification of their student cohorts. However, many schools lacked the funding for such direct admissions processes and marketing, and only the most prestigious of institutions, such as Harvard and Yale, seemed successful in accomplishing this (Thelin, 2011). For this reason, HBCUs continued to serve a disproportionate number of Black students, but they did feel the impact of these decisions on their enrollment (Anderson, 2011).

It was not until the 1980s and 1990s, then, the conversation about diversity in institutions of higher education became about more than Black and white students. According to Thelin (2011),

> To speak merely of 'minorities' was no longer adequate, now that demographic and educational data on such groups as Asian Americans, Native Americans, Hispanics, and gays and lesbians had elevated awareness of the growing diversity of both the United States as a whole and its potentially college-bound students (p. 349)

The need for thought and ideology change became more and more evident as institutions began changing their language to focus on the breadth of diversity within their student bodies, and financial aid for underrepresented student groups also became more robust, increasing diversity on many campuses. While legal cases revealed the American racial unrest still present, many "academic leaders affirmed their commitment to racial equity" (Thelin, 2011, p. 349). One of the major presidents to take part in this was John T. Casteen III, president of the University of Virginia, who, in 1999, spoke of the moral obligation to provide access to higher education for minority students – an idea that would begin to permeate slowly the ideology of race in the academy. The language of racial ideology was no longer relegated to a separate but equal discussion. Instead, words like "morality" and "heart" were used – as with Casteen – to show a commitment to diversity. Thus, the conversation about diversity on college campuses began to slowly shift. Nevertheless, the 21st century would still see racial turmoil and struggle.

The 21st Century & Higher Education Diversity. In the first 10 years of the 21st century, colleges and universities saw a major growth in enrollment, and a large part of this growth was in minority student populations.

> By 2000, for example, at two large, prestigious state flagship universities – the University of Texas at Austin and the University of California, Berkeley – minorities were a majority. In other words, white students constituted less than half of the undergraduate student body and increasingly shared campus lecture halls and dormitories with a persistently increasing number of students who were Asian, Hispanic, or African American. (Thelin, 2011, p. 369)

Hispanic and Latino student demographics have increased and will likely continue to increase; in particular, Latinos are now considered a significant proportion of national demographics and not considered regionally located just in the American south and west.

One significant problem of increasing diversity in the 21st century in colleges and universities has been financial aid. Banks and lenders, including an increasing number of available private lending companies, looked more toward offering safe loans, rather than seeing loans as a way of increasing access to education for minority students. In this, many minority students were having difficulty in finding ways to finance their education. In 2006, though, there was an increase in federal government lending and Pell Grant funding, which helped many minority students enter colleges and universities across the country.

The language of affirmative action has been tied to financing, as well, as colleges have sought to give financial incentive to underrepresented minority students. This has taken on a negative connotation, leading to a number of high profile court cases and a challenge to the original *Bakke* findings.   In the July 1996 *Hopwood v. Texas* case, "the Fifth Circuit Court of Appeals opined that the only legal justification for affirmative action is to rectify the present effects of past discrimination" (Long & Tienda, 2011, p. 689), leading to a number of states banning the use of racial affirmative action in their admissions processes, including Texas, California, and Florida (Long & Tienda, 2011). As Massey and Mooney (2011) showed, though, many institutions use affirmative action outside of the bounds of race, as well, in athletic and legacy admissions processes. The researchers found that major critiques – such as the mismatch hypothesis or stereotype threat hypothesis – were unfounded in all three types of affirmative action: minority, athletics, and legacy. Research like this seeks to change the dialogue, to take the language of the oppressor and use it in a "counter-hegemonic" way (hooks, 1994, p. 175).

What remains to be seen is how current ideologies, revealed through our narratives, are

driving these difficulties and obstacles for students of color. Though we have currently reached

a majority-minority status in children five and under, our language still largely reveals the

ideology of the oppressor and causes decision-making that perpetuates institutional racism. For

educators, this should be of grave concern, particularly for Christian educators who feel a moral

and theological imperative to teach through the lens of biblical truth. More on this will be

covered in the review of literature in Chapter Two.

Diversity in the CCCU

The Council for Christian Colleges and Universities (CCCU) is a higher education

association with 120 "intentionally Christ-centered institutions" in North America (CCCU,

2014). The CCCU began as the Christian College Consortium in 1976 as a way of enabling

Christian colleges to network on a variety of issues in a range of ways. Little has been done to

document the history of diversity efforts within the CCCU. This may be due to a lack of

diversity efforts early on in the CCCU. Around 1990, the CCCU began to encourage its

members to increase emphasis on diversity. President of the CCCU, Dr. Myron Augsburger,

brought together a committee of scholars to develop a theology of diversity and inclusion (Perez,

2010). This led to the development of a book of essays on the topic. In 1991, editor D. John Lee

published *Ethnic-Minorities and Evangelical Christian Colleges* as a way to address issues of

diversity within the CCCU. This work included 10 articles addressing various issues of diversity

on CCCU campuses. In it, Wolterstorff (1991) wrote:

> The book's intent is to discover the *structures* that have led to the present situation. To
>
> understand the book, one has to acknowledge that the fallenness and brokenness of our
>
> world is not exhibited solely in fallen social practices. The endeavors of individuals of

good will working within fallen institutions may have painfully damaging consequences. To understand the book one needs a theology of corporate sin and guilt. Correspondingly, the path to healing requires not just personal repentance but some sort of corporate ritual of confession of sin and repentance and reconciliation. These colleges have caused one hundred years of wounds and cries in American Blacks, in American Indians, in Hispanic Americans, in Asian Americans, etc. The colleges must come to see these wounds and hear these cries; and then to empathize with them, to feel them as their own. Once they do that – and that will not come easily – they must seek reconciliation. (p. ix-x).

Thus Wolterstorff (1991) outlined a path for the CCCU, and one that seems to have been walked slowly and perhaps, at times, unsteadily.

Nevertheless, the CCCU also developed the Office of Racial/Ethnic Diversity and events and workshops on diversity (Perez, 2010). Dr. Bob Andringa began his tenure as president in 1994 and developed the Racial Harmony Council. It was at this time that the Racial Harmony Award was instituted. According to Perez (2010),

The CCCU created the Racial Harmony Award to recognize institutions committed to racial reconciliation as demonstrated in the following ways: a statement that speaks to the commitment the institution has to diversity, enrollment data, significant programs that contribute to reconciliation, their impact and how the impact is measured, and how they are linked to the broader institutional plan. (p. 31)

This award exemplifies a concerted effort to move forward in diversity in the CCCU.

In 2012, Joeckel and Chesnes released another volume of work on issues within the CCCU, *The Christian College Phenomenon: Inside America's Fastest Growing Institutions of*

Higher Learning. For this study, the editors distributed a survey to faculty and students of CCCU institutions, and with the CCCU's blessing, distributed that data to various researchers for interpretation. There are 23 essays in the work that take different approaches to the data and offer insights into the various issues presented, including diversity. The three essays on diversity in this book reveal that while progress has been made since the 1991 address and publication, many problems still exist and need attention, particularly systemic problems that are not easily seen nor addressed.

Looking at the history of diversity in higher education is important for setting the stage, so to speak, for exploring prevalent themes of diversity in the CCCU. The earliest history of American higher education, colonial colleges, shows us that from the outset, institutions of higher education have been built on foundations of systemic racism – from the use of slaveholder wealth to the science of race. This cannot be ignored as we seek to untangle our current systems from the racism inherent that excludes minority students from higher education. Particularly in the CCCU, where our foundation for diversity is more than demographic need but theological imperative, it is important to understand how far we have come but also just how far we need to go.

The Racial Harmony Award. In 1999, former president of the CCCU, Robert Andringa, identified a need within the CCCU to address diversity and created the Racial Harmony Award (RHA) in an effort to encourage CCCU institutions to increase their efforts and initiatives in diversity and racial reconciliation. Every year, the CCCU awards one recipient *The Robert and Susan Andringa Award for Advancing Racial Harmony*, which "celebrates the achievements of CCCU campuses in making progress in the areas of diversity, racial harmony and reconciliation" (CCCU, 2014, p. 3). The award has been conferred on schools since 2000,

and since that time, 17 schools have been recipients. Three times, the award has gone to two schools for the year.

These 17 institutions represent the CCCU schools that have made concerted efforts in diversity through a variety of initiatives. While the focus of the award is diversity work, the award application has an open structure that allows schools to highlight their unique and specific efforts (see Appendix). For this reason, the schools' strategies and plans do differ from one another and represent a wide-range of planning efforts and initiatives in diversity within the CCCU. From these schools, one might be able to gather common themes and issues being addressed on CCCU campuses, as well as gaps in racial diversity work in the CCCU. This study seeks to understand these themes. To do so, it is essential to first understand the history of racial diversity in higher education and, more narrowly, the CCCU, as well as past research on racial diversity, which will be covered in Chapter Two.

The Problem

While a plethora of studies have been done on diversity in institutions of higher education, very little research has been done on the themes or areas of racial diversity most often tackled by CCCU schools (Abadeer, 2009; Bryant & Craft, 2010). Much of the literature focuses very narrowly on the lack of diversity initiatives in CCCU schools (Paredes-Collins, 2009) or on gender equity within the CCCU (Joeckel & Chesnes, 2009; Longman & Anderson, 2011). Additionally, one study revealed that students in CCCU schools lag behind their peers in non-CCCU private colleges and universities in diversity-related activities (Schreiner & Kim, 2011). Research has also revealed that the CCCU has struggled to keep up with national trends in minority enrollment and retention (Confer & Mamiseishvili, 2012). It is clear that CCCU institutions have challenges to overcome in the area of diversity. To begin to fill this gap in the

literature on diversity in the CCCU, it is important to look at the CCCU institutions that represent concerted effort in strategic diversity planning and initiatives. Not only this, it is important to understand the ideologies out of which these institutions are operating. Analyzing the ideology is a step toward taking Freire's (1970) advice that "Those who authentically commit themselves to the people must re-examine themselves constantly" (p. 60). Furthermore, as Christian institutions, diversity work must come out of not just our mission but also our theology. It is important to examine the racial ideologies that exist in order to know, also, how they align with our theology. While this study did not look at those connections explicitly, it hoped to serve as a good starting point for further discussion on race ideologies in the CCCU.

Those 17 institutions that have won the CCCU *Robert and Susan Andringa Racial Harmony Award* (RHA) should represent intensive and deliberate planning and initiatives in diversity. From the most recent winners, then, one should be able to understand common areas of emphasis and themes prevalent within diversity work in the CCCU, and the language used to describe the narratives of these institutions may be a significant indicator of the ideologies of race at work in the CCCU. By looking at the schools that have been concerted in their diversity efforts, one may be able to see not just where our ideology lacks but also where it positively portrays movement away from the language of the oppressor.

Significance of the Study

This study will fill a gap in the literature. As of now, no research has been done on the CCCU Racial Harmony Award or the winners of this award. Additionally, no critical discourse analysis has been done on diversity in the CCCU. (The methodology will be discussed in more depth in Chapter Three.) This study seeks to fill those gaps. Diversity in higher education is on the rise.

According to the National Center for Education Statistics:

The percentage of American college students who are Hispanic, Asian/Pacific Islander,

Black, and American Indian/Alaska Native has been increasing. From 1976 to 2011, the

percentage of Hispanic students rose from 4 percent to 14 percent, the percentage of

Asian/Pacific Islander students rose from 2 percent to 6 percent, the percentage of Black

students rose from 10 percent to 15 percent, and the percentage of American

Indian/Alaska Native students rose from 0.7 to 0.9 percent. During the same period, the

percentage of White students fell from 84 percent to 61 percent (U.S. Department of

Education, 2013, p. 4).

This rise in demographics of minority student populations, particularly in the rapidly increasing

Latino population means that demographics are shifting. Institutions that do not grapple with

how to best matriculate and retain students of color will find themselves with decreasing

enrollment and, likely, an inability to sustain their institutions. This move toward diversity must

begin with ideology –thinking on race – because out of ideology, as seen in the history of higher

education and race, decisions are made that have lasting impact on our students and the

structures of our institutions.

Faith-based institutions, seem to lag in recruiting diverse student groups. According to

Confer and Mamiseishvili (2012):

In 2005, only 15 percent of the students enrolled in the CCCU member institutions were

minority students compared with a national average of 27.4 percent (Noel-Levitz, 2010).

In 2009, minority enrollment at CCCU member institutions had only increased to 19

percent, while the national average reached 33 percent (Institute for College Access and

Success, 2008; National Center for Education Statistics [NCES], 2010; Noel-Levitz,

2010). Thus, recruiting and retaining racially diverse student populations continues to be

a struggle for faith-based institutions. (p. 5)

As stated above, colleges and universities cannot afford to ignore diverse student populations as demographics shift in America.

Additionally, Christians have a biblical imperative to operate in diverse unity as brothers and sisters in Christ. In 2 Corinthians 2:17-18, Paul stated, "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation." This reconciliation means that we must reconcile not only with God but also with our fellow human beings (Katongole & Rice, 2008; Rah, 2010). While we also know that biblically, as Paul tells us in Galatians 3:26 and 28, "So in Christ Jesus you are all children of God through faith… There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus," we cannot let misunderstanding of scripture lead us to believe this means we should not identify the diversity among us. Rather, here Paul is making a legal argument. The word *children* here should actually be translated *sons*. Sons are those who can inherit; women and slaves and Gentiles would not have been on the same level as free Jewish men in this culture. Paul shows us, though, that there is now value to all humanity ("Galatians 3 Commentary," n.d.). We can all inherit, as sons would have been able to in this cultural time. For the 21st century, this means that Christians must treat each other as equally valuable and bear the ministry of reconciliation where wounds and rifts exist (Katongole & Rice, 2008; Rah, 2010). The history of race in America and in higher education, both at large and in the CCCU, show that reconciliation is needed.

Using critical discourse analysis (Fairclough & Wodak, 1997; Titscher et al, 2000; Van Dijk, 2008), this study will analyze how CCCU schools that have received the RH Award represent their successes in racial diversity and hopes to reveal underlying ideologies present in this language. Looking at the constructs of language helps us analyze the reality, or perceptions of reality, we are creating in our efforts to increase racial diversity and promote reconciliation. "Shifting how we think about language and how we use it necessarily alters how we know what we know" (hooks, 1994, p. 174). Through this analysis, we may perhaps be one step closer in understanding how our language represents or does not represent appropriate ideologies of race in our CCCU schools.

Research Questions

The purpose of this qualitative study was to explore and describe the characteristics of the diversity planning and initiatives of the winners of the CCCU RHA. This study also sought to discover any common characteristics or methodologies used by the winners that may suggest best practices for diversity in CCCU schools. The study looked to answer the following questions:

1.   How did the winning CCCU schools represent their successes in racial diversity? What ideologies are revealed within this expression?

2.   What common themes and ideological representations exist between the winning CCCU schools?

Chapter II: Literature Review

Introduction to Diversity in the CCCU

"The Christian church is probably the most ethnically diverse grouping on earth; very few ethnic groups are not represented in Christ's body. Yet of almost all those ethnic groups it is true that if a member of the group attended one of the colleges belonging to the Christian College Coalition [now CCCU], he or she would feel alien – and worse, would typically experience discrimination"

–Nicholas Wolterstorff Ethnic-Minorities and Evangelical Christian Colleges

In this quote, Wolterstorff (1991) acknowledged a deep injustice happening across colleges and universities associated with the Christian College Coalition: ethnic minority students and faculty were underrepresented on these campuses and oftentimes mistreated when they were involved on these campuses. To address this problem, in 1991, the Christian College Coalition, now the Council for Christian Colleges and Universities (CCCU), developed the Minority Concerns Project (MCP), which worked for three years to develop networks, workshops, and conferences for ethnic minority faculty and students. At the time, racial diversity within the CCCU had been largely ignored, and the MCP was founded to begin dialogue and research that would bring forth change within CCCU institutions for racial diversity. While this effort lasted only three years, it marked the beginning of the challenging work within the CCCU to increase and support racial diversity (Joeckel & Chesnes, 2012). Since then, different racial diversity efforts have begun and ended within the CCCU, and many researchers have focused on various aspects of racial diversity within the institutions in the CCCU.

Twenty-one years after that seminal work was released, Joeckel and Chesnes (2012) released a book, *The Christian College Phenomenon,* analyzing the results of a survey sent to

9,594 faculty members in CCCU institutions. This survey included a range of topics and their intersection with faith in these institutions. For each area of interest, including, to name a few, campus culture, scholarship, academic freedom, and gender equity, the editors asked scholars and researchers to analyze the data and provide a chapter. The chapters on racial diversity in the CCCU provide interesting insight into the historical development of diversity within the CCCU and current attitudes toward diversity on CCCU campuses. Additionally, these three chapters attempt to assess the current state of ethnic and racial diversity within the CCCU.

In the chapter "Race and Ethnicity in CCCU Schools," Nieves (2012) gave a broad analysis of the data in the Joeckel and Chesnes (2012) study. Nieves (2012), who had been a part of the *Minority Concerns Project* for its duration, recalled the difference in perception of the end of the project. The author noted that the editors of the current study, Joeckel and Chesnes, characterized the culmination of the effort as a "fizzle," while to Nieves the ending seemed to happen because the effort "was killed" (p. 200). Nieves (2012) wrote, "The difference in perception may be an indication, however, that there is potentially still a critical difference between dominant and subordinate group members involved in our mutual enterprise" (p. 200). While overall percentages of minority faculty and students have increased on CCCU campuses in the last 30 years, Nieves (2012) noted that the open-ended questions posited to faculty and students revealed that problems of racism and inequity still exist and need to be addressed. In particular, Nieves (2012) focused on the fact that ethnic minority faculty seemed skeptical of CCCU efforts in diversity because of historical challenges and unsuccessful efforts to create systematic change. Nieves (2012) recommended more commitment to diversity at all levels of institutional leadership within the CCCU.

Five years after the release of *The Christian College Phenomenon*, the CCCU brought together authors to contribute to *Diversity Matters: Race, Ethnicity, and the Future of Christian Higher Education* (2017). This book offers five sections, each looking at diversity in CCCU institutions from a different lens. The first section offers campus case studies, written from the perspectives of current presidents of Nyack College, North Park University, Warner Pacific University, and Greenville University. Each institution offers their history of diversity, along with an honest look at the pitfalls they have encountered, as well as the strides they have taken to increase diversity. Section two offers perspectives from diversity professionals in the CCCU; while, section three brings forth voices of white allies who confront their own roles in decentering whiteness and working to center multiracial values. Section four offers chapters on curricular and cocurricular initiatives. Finally, section five provides autoethnographies from eight emerging leaders of color in the CCCU. These sections provide a multiplicity of voices and framework from which to view diversity in the CCCU, providing honest viewpoints on both the current challenges, as well as successes, institutions have made in diversity, as well as the lived experiences of people of color and white allies within these institutions.

One effort the CCCU has made to increase a commitment to diversity is the offering of a yearly award, as noted in the introduction. As of now, no research has been done on the CCCU Racial Harmony Award (RHA) or the winners of this award. If this award is given to those CCCU institutions that are most intentional with diversity efforts, it may stand to reason that much could be learned from the award application itself in terms of efforts given to diversity within the CCCU and the ideologies that underlie those efforts. This study sought to fill this gap in the literature and explore the ideologies, patterns, and themes evident in the award-winning applications.

To guide the structure of the literature review, the RHA award application was analyzed. The application asks open-ended questions on seven major institutional areas and their relationship to diversity: mission, strategic planning, enrollment and retention, organizational structure, administration and leadership, faculty and staff, and assessment. These seven areas are highly related, so they have been grouped into two major sections in the literature review: strategic leadership and organizational structure. Strategic leadership will include research on mission, planning, administration and governance, and assessment. Organizational structure will include the research on enrollment and retention, organizational diversity structures, and faculty and staff. Literature on these areas will be presented looking at higher education at large, as well as the CCCU.

Diversity is problematic as a term within higher education research. For different authors and researchers, this term has varied connotative meaning, and oftentimes, researchers take the meaning of the term for granted, not offering a definite denotation. For the purposes of the literature review, only research that seemed to include racial diversity within their meaning of diversity has been included. However, many authors may extend – either directly or indirectly – their definition of diversity to include gender, sexual identity/orientation, religious affiliation, socio-economics and other factors. This study is narrowed to the focus of racial diversity, so these areas will not be highlighted in the review of literature, though these ideas may be present in some of the articles.

Strategic Leadership

Strategic leadership for racial and ethnic diversity is varied and vast. Most higher education institutions are contending with how to increase their racial diversity in a way that supports their students of color and is beneficial to all students on campus. Nevertheless, the

ways of setting out to accomplish this vary. According to Yancey (2010), Protestant colleges and universities often seem less responsive to racial diversity and, therefore, struggle even more to increase racial diversity and support students of color on their campuses. The review of literature for this section on strategic leadership will explore literature on several areas related to the highest levels of racial diversity leadership on campus, including administration, strategic planning, and assessment.

In their article in the ASHE 2006 report, Aguirre and Martinez (2006) described leadership as transformational, or able to effect change in the culture and climate of an institution. Using research literature, the authors "develop[ed] a framework for discussing the links between organizational culture, diversity, and leadership" (p. 26). They noted that leaders must be transformational in the 21st century because institutions will need to adapt to the changes of demographics in America. They also demonstrated how this transformational leadership will be needed not just from presidents but from many different leaders across an institution, as colleges will need to act collectively, as well, in order to bring about transformation. The authors contended, "transformational leadership enables the organization to be seen as responding to the collective need for identity and commitment between persons and organizational culture" (p. 36).

Revealing the need for more than just top-down leadership in diversity efforts, as well, Anderson (2008) stated,

> Senior leadership is vital; in fact, it is indispensable to any serious attempt to integrate
> diversity and/or globalism into the academy. Yet, the dynamism that can fuel such
> inclusion slowly or, in rare cases, by quantum leaps, comes from those at other levels of
> the organization who recognize and seek organizational change. (p. 40)

Anderson (2008) referenced research that showed that many levels of leaders could introduce diversity and connect it powerfully to other institutional values in order to drive change across the institution.

Kezar (2008) sought to explain how presidents, specifically, navigate the rocky political terrain of diversity initiatives. Kezar (2008) stated, "Politics is typically defined as how people use power within a social setting, gain status, or maintain distinctive interests" (p. 408), then posited that more political theories of change should be used in higher education to navigate diversity change. In the research, the author described key ideas from political theory, such as bargaining, persuasion, coalition building, and persistence, to name a few, that could be used in the presidency in higher education. Through elite interviews, Kezar (2008) found that presidents had relied on several of these strategies in order to build consensus and move diversity initiatives forward.

While presidents play pivotal and influential roles in diversity work, a role that has also become influential is that of Chief Diversity Officer (CDO). Arnold and Kowalski-Braun (2011) reviewed the necessary steps for creating and implementing such a position at public 4-year institutions. They reviewed literature that revealed the necessity of maintaining intercultural competence at every step of the process and also ensuring that the institution's values are considered and infused into the process, including the development of the portfolio for the position, the selection of the officer, and the work of a newly hired CDO. The authors recommended involving the institution at every stage of the development and implementation of the position to garner buy-in as the CDO begins their role in transformational leadership.

Harvey (2004) recounted his experiences advancing diversity as a dean in order to give key findings to leveraging this position for diversity change. Recalling how difficult it was to

change faculty mindsets, the author showed that customs and habits often prevail and need to be continually challenged; this can be done through faculty alliances who will also champion diversity. Moreover, Harvey (2004) noted the powerful way deans might use the hiring process to increase diversity within the faculty, including having to close searches and restart when time and resources have not been given to diversifying the faculty. To do this, Harvey (2004) revealed that one must know their friends and champion seasoned faculty members who may stand firm for diversity.

Porter (2011) conducted more narrow quantitative research on student affairs administrators in the CCCU, looking at the links between administrator multicultural competency and eight independent variables. Porter (2011) used a linear regression to show that "three variables--race, diversity training, and professional level were significantly linked to multicultural competence ($p < .05$)" (p. iii). Porter (2011) interpreted this information to suggest that colleges associated with the CCCU put effort into hiring more diverse leadership, offering more comprehensive diversity training, and evaluating diversity policies at the highest level of the institutions.

Overall, the research of administration in all institutions of higher education has the common theme of showing that all levels of leadership have the opportunity to influence the development of racial diversity initiatives within their institutions. Ideology, too, plays a part in leadership. The language used to discuss diversity at the highest levels of administration will influence the ways in which diversity initiatives and strategies are developed (Harvey, 2004; Kezar, 2008; Porter, 2011). Once they have their ideology solidified and have identified appropriate language to express the ideology, institutions will likely find more success if a

strategic plan is implemented. Strategic plans seek to ensure that institutions work

collaboratively and utilize their resources in the most efficient and effective ways.

Williams (2013) offered extensive research and implementation guidance for strategic

planning in *Strategic Diversity Leadership.* Williams (2013) noted that one of the chief reasons

diversity efforts often fail in higher education is due to the "cheetah approach," meaning that

schools wait to spring into action in moments of crisis rather than developing and strategically

implementing solid diversity plans (p. 163). For example, recent headlines in *The Chronicle of*

Higher Education reveal universities and colleges struggling to respond to the racial tensions

currently present in American culture and politics, including court decisions on police shootings

of young Black men and the Black Lives Matter (BLM) movement and protests. City University

of New York has been contending with their policies on free speech as they relate to public

demonstrations on campus because of recent BLM rallies (Martinez, 2016). Kelderman (2016)

wrote about the unique challenge to university lawyers over this upsurge in protests and activism

that are now embroiling institutions in civil rights related lawsuits. The article noted that with

stricter guidelines from federal and state governing bodies, institutions are facing major

pressures to change, most notably from the recent Supreme Court decision in *Fisher v.*

University of Texas at Austin, because while the court found in favor of UTA, they also noted

that universities must be ever mindful of their admissions policies.

Christian institutions, and more specifically CCCU institutions, have also faced

challenges where a "cheetah approach" to diversity has not served them well (Williams, 2013, p.

163). Wheaton College was brought into headlines after firing a Larycia Hawkins over her

comments on Islam. One *Chronicle of Higher Education* (2016) article noted:

Larycia A. Hawkins, a black associate professor of political science at Wheaton, says she

is being held to a different standard. Other professors at the predominantly white college

hold views similar to hers, she notes, yet since she arrived in 2007 Ms. Hawkins, the

campus's only black female tenured professor, has been called on to defend her views on

a host of topics, including diversity, sexuality, and liberation theology. (McMurtrie, 2016,

para. 2)

Yancey (2010) also wrote about Protestant colleges and universities lack of preparedness in

strategic planning for racial diversity and showed that the programming necessary can only come

through structural changes within the institution, which requires strategic planning. Yancey

(2010) offered ideas for the best use of institutional resources in Protestant institutions for

strategic diversity planning.

Even when not prompted by crisis moments, change in higher education is difficult and

messy; many mistakes can be made along the way, including the range of reach, from too minor

to too far, and the type of change. Williams (2013) presented ways in which leaders can drive

diversity change with a "strategic diversity leadership toolkit" that includes powerful leadership

and organizational frameworks to address the many aspects of higher education institutions (p.

209). The research then reveals the necessity of creating campus buy-in in order for the

frameworks and strategic plans to be successful. Furthermore, Williams (2013) insisted on the

importance of developing accountability through a "leadership scorecard" (p. 256).

Both Williams (2013) and Anderson (2008) discussed the need for transformational

leadership, or leadership in diversity that impacts and shifts the culture of the institution as a

whole. Anderson (2008) noted dos and don'ts in strategic planning that are necessary because

directional change often implies a lack of excellence that academia takes offense to. The leader,

according to Anderson (2008) must follow eight rules: avoid ambiguity regarding diversity change, ground change in existing historical patterns, strike a balance between micro and macro change, cultivate awareness of similar institutions who have successfully undergone diversity change, employ those who can think creatively and critically about diversity change, plan responses to external and internal disagreement, build broad consensus across the organization, and significantly connect the changes to the curriculum and learning. As with Williams (2012), Anderson (2008) also encouraged the use of a scorecard for assessing the effectiveness of diversity efforts and strategic plans, as well as to assess the readiness of the institution for change. More on assessment is provided later in this section.

Many researchers have devoted time to studying the efficacy of various strategic diversity models in higher education. Tamashiro (2011) conducted a case study of Webster University (WU), a once small Catholic college that is now has 107 campuses and 21,000 students enrolled worldwide. Specifically, Tamashiro (2011) looked for themes that spoke to the increase of enrollment at WU, and one of the major themes was the diversity of students. Tamashiro (2011) noted, that it was not just that WU had a diversity of students but more so that they were able to accommodate a diversity of students and found ways to help make traditionally underserved student groups very successful in their programs. Instructors found ways to engage students from varied backgrounds and learning styles, creating classroom atmospheres – both in-person and online – that worked well for a diversity of learners.

Adserias, Charleston, and Jackson (2017) reviewed 10 major manuscripts on diversity leadership to ascertain which leadership theories are most employed and best suited for leading diversity change in higher education. The research found that there was not one style of leadership best suited for diversity leadership. "Rather, leaders employ both the transactional

45

and transformational leadership styles in a manner closely resembling full-range leadership" (p. 327). The researchers found that successful leaders used their contextual understanding of their institution to determine the best approach for diversity change leadership and management. Finally, Adserias, Charleston, and Jackson (2017) found that the most recent research on leadership theory in diversity was over 10 years old and that new research was needed in this area.

Hand-in-hand with strategic planning for racial diversity should be mission, and the idea of mission is just as varied as strategic planning. For some, mission speaks directly about mission statements; while for others, mission refers to a framework or ideology from which decisions are made within an institution. In the 2007 Association for the Study of Higher Education Presidential Address, Hurtado gave "the practical, theoretical, and empirical rationale for linking diversity with the central educational and civic mission of higher education" (p. 185). Hurtado (2007) revealed the history of diversity research that drove diversity change in many institutions, using the University of Michigan affirmative action cases as a chief example. Using this historical illustration, Hurtado (2007) encouraged institutions to continue to push diversity toward the center of the institution, meaning to make it central to the mission and research because it is a benefit to all students in preparing them for a multicultural world. While Hurtado (2007) did not directly define diversity, the emphasis given on a multicultural world suggested that the author was using a broad sense of the word, not specifically focused on race.

Abadeer (2009) developed a wide framework for diversity in Christian higher education, which included research on "biblical foundations and teaching of redemptive diversity, which emphasize diversity in God's creation, redemption, and eternal diversity in the kingdom of God" (p. 187). Abadeer (2009) traced these biblical foundations from Genesis to Revelation, revealing

that the idea of redemptive diversity – a term that Abadeer (2009) used to mean the diversity of God's Kingdom and plan, as opposed to a more secular definition – has been a part of God's plan for humanity from the beginning of the world and will continue to be until the end, and ultimately showing ways in which Christians should be leading in the area of diversity. Abadeer (2009) used this framework to direct a study on the tensions that exist with diversity in the Christian academy. Abadeer (2009) pointed to studies that revealed fear, weak missional linking, sporadic cultural engagement, and lack of transparency about diversity as key factors in keeping redemptive diversity out of Christian universities. Abadeer (2009) then offered solutions based on relevant research to contend with these barriers to redemptive diversity.

Similarly, Judkins and LaHurd (1999) used a case study of Lenoir-Rhyne College, a Christian college in North Carolina that focused on diversity by linking it to their mission statement and making stronger connections to their local community. The authors showed how Lenior-Rhyne chose to see the mission of diversity as closely linked to their Lutheran theological roots but also as a way of addressing the changing world and the need for students to understand how to thrive in a multicultural environment. Additionally, the college was located in a unique area with large Hispanic and Asian populations and was the only four-year institution in a wide area. By partnering with local non-profits also seeking to address issues of diversity, Lenoir-Rhyne College was able to offer classes and racial reconciliation dialogues in their community, which in turn offered students opportunities to engage with diverse ideas and people groups. As noted in the strategic planning research, one of the key factors that made this community collaboration a success was the pre-planning the college had undertaken. Judkins and LaHurd (1999) used this case study to illustrate how Christian colleges may effectively link their mission to diversity initiatives and use that as a way to make better connections within their communities

and to create a dialogue that would engage both the campus and the community in important conversations about diversity. The dialogue, they asserted, was essential to both student development and to how the community related with the college because the college was an asset to the community as they offered ways for the diverse populations of the area to unite and engage with each other, not just offering assimilation opportunities but true conversation about diversity.

Perez (2013) focused on characteristics of successful diversity initiatives in Christian colleges and universities. The four CCCU schools Perez (2013) chose to study schools that had invested great financial resources into the diversity initiative, either through fundraising or grant writing. Using four schools, each from a different denomination, as a case study, Perez (2013) found that these schools linked their drive for diversity to biblical mandate for diversity. This biblical mandate drove the mission of the institution, as well. Nevertheless, Perez (2013) found that none of the institutions had a theology of diversity to direct their efforts. It was noted that this might help institutions like these four schools to increase their success with diversity. Rather than focus just on programing, Perez (2013) suggested that mission and theology must first be developed to include diversity in order to create lasting and measurable change.

Paredes-Collins (2009) conducted research on diversity commitment in CCCU schools. Using a coding system to analyze levels of commitment in CCCU schools to diversity, the researcher looked at publicly available information from several key schools in the CCCU. Through this codification, Paredes-Collins (2009) found that as a whole CCCU institutions expressed a low commitment to diversity. The author compared the institutional missions of the colleges to the publically available information on course offerings, campus activities, and other curricular and co-curricular events that represent intentional engagement of diversity. The

author found that while the schools may have made a missional commitment to diversity, or offered an outcome for their students that represented a need for multicultural competency, on the aggregate, the institutions offered very little that would indicate a true intentional commitment to diversity. The findings also implied that this might correlate with very low diversity enrollment in many CCCU schools. The research suggested that institutional commitment to diversity is the first step in increasing diversity enrollment on CCCU campuses.

Commitment to diversity through strategic planning must stem out of an appropriate ideology. Language, even in the research surveyed, may strongly reveal the race ideology out of which institutions are working. The language that we use to describe our student groups must be questioned. Word choice can be a powerful indicator of the orientation the institution is taking toward a student group. Tamashiro (2011) noted the diverse student populations as underserved, perhaps showing an ideology of working toward better serving these students and the needs that this group of students will have as they enter college. Hurtado (2007) pointed out the centrality of mission, using language that suggested diversity should be at the center of the institution, revealing the ideology of the necessity of diversity. Researchers at Christian institutions all used missional language – such as community, funding, and commitment – to express the necessity of linking diversity not just to programming but the mission and heart of the institutions (Judkins & LaHurd, 1999; Paredes-Collins, 2009; Perez, 2013). For example, Perez (2013) chose institutions to study that had put a large amount of money in their racial diversity funding. In evangelical communities, the idea of funding is closely connected to missions or outreach, as many have a strong belief that "where your treasure is, there your heart will be also" (Matthew 6:21). Through this, it may be seen that language choice reveals ideology. This ideology has a

strong influence, then, on how institutions establish their strategic plans and may influence the efficacy of these plans, as well.

Once institutions have made a commitment to diversity and created strategic plans that include missional drive for diversity, it is necessary to assess the impact of the initiatives. As research indicates that these initiatives can and will be varied according to institutional need, it follows that assessment types will be varied according to the initiatives. While some may believe student enrollment is a good indicator of success in diversity, others disagree. According to Smith (2015),

> Increasing numbers of diverse undergraduates, or visible diversity, does not address whether the institution's capacity at all levels is increasing and whether that diversity is present in the faculty, among graduate students, or in senior leadership. It doesn't address whether students are succeeding or thriving. (p. 245)

Smith (2015) maintained that different institutions require different assessments to meet their needs. To do this, Smith recommended linking diversity to the overall institutional effectiveness plan, including monitoring institutional capacity and creating a culture of evidence to prove this capacity. The author maintained that linking diversity to institutional capacity must go beyond just measures of student success and get into institution-wide indicators of improvement. To do this, Smith (2015) recommended the three-pronged process:

> (1) establishing the context and background for diversity at the campus; (2) developing an approach for monitoring progress with a relevant framework and indicators; and (3) developing a mechanism for reporting and sharing information and a time and place to discuss progress and make necessary changes. (p. 258)

While these assessments will be tailored to the institutions needs, Smith (2015) provided a framework that may be used in any institution to develop the assessment tools and plan as a part of the strategic plan.

Williams (2012) promoted the use of both qualitative and quantitative methodologies in assessment of diversity initiatives. Unlike Smith (2015), Williams (2012) suggested areas of assessment more narrowly, recommending assessing "from a balanced perspective that focuses on access and equity, campus climate and inclusion, learning and diversity-themed research and scholarship, and leadership commitment" (p. 386). This also includes the use of a Strategic Diversity Leadership Scorecard (SDLS). This is a tool that Williams (2012) contended could be used to promote diversity systematically, as well as assess the initiatives in place. Anderson (2008) recommended using rubrics and assessments that are cross-culturally infused wherever possible in an institution. For example, student ratings of teacher effectiveness could include questions focused on culture and voice, such as "Encourages students to share their cultural backgrounds and experiences" or "Enables students to feel comfortable expressing their 'voice' in class" (p. 169). Additionally, Anderson (2008) recommended finding ways for students to reflect meaningfully on their own cultural competence and development.

In the 2007 ASHE report, Evans and Chun noted the Supreme Court endorsement of diversity on college campuses as a driving force for campus diversity initiatives but also for the importance of assessment of such efforts. They also noted the need for linking this assessment with institutional capacity and also with proving that diversity efforts have permeated the institution, not just visibly but in structural and implicit ways, as well. Evan and Chun promoted the use of a diversity scorecard to ensure that assessment is multilevel and robust, perhaps using the accreditation as a framework, as well.

A review of research on higher educational diversity shows that to be successful in diversity efforts requires long-term planning and intentionality. While programming will not look the same at all institutions, there are similar concepts or frameworks that institutions may use to guide their efforts in their strategic diversity planning. Additionally, these efforts must be led by top-level administration in order that they filter throughout the entire organization and must be a part of the mission of the institution in order to be effective. Finally, strategic planning must involve assessment to ensure that diversity efforts are not nominal or siloed in one part of the institution but that the efforts pervade the entire institution and are working to challenge and change the culture of the entire organization. The language of the researchers reveals an ideology of balance and reflection (Anderson, 2008; Smith, 2015; Williams, 2013). Smith (2015), Williams (2013), and Anderson (2008) showed the importance of focusing not just on an increase in numbers but also on the quality of the diversity efforts, revealing that the impetus for diversity likely cannot just stem from a desire for increased numbers but from a genuine desire to see students of color excel in higher education.

Organizational Structure

Now that the larger theoretical frameworks for leading diversity change and strategy have been examined, it is necessary to analyze more closely the component parts of institutions, which can be done by looking at the elements of organizational structure. Organizational structure can mean many things and include many areas of a university; management/leadership frameworks, curriculum, support structures, all these parts of an institution are a part of its organizational structure. For the purposes of this paper, the areas of support structures, enrollment and retention, and faculty and staff will be included in the exploration of relevant research as it pertains to diversity in colleges and universities.

Menjares (2016), the CCCU Senior Fellow for Diversity, addressed the most pressing

needs facing the CCCU at the time in the area of racial diversity. Menjares (2016) stated:

> According to 2014 IPEDS data, students of color represent nearly a quarter (23.61

> percent) of all students in the CCCU while total faculty diversity (full and part time) is

> less than one in ten (9.95 percent). Students of color have expressed difficulty fitting in

> and feeling pressure to assimilate into the white majority. Faculty of color are often the

> only person of color in their department or academic division, and most campuses have a

> lack of diversity in key staff and administrator roles. There is a great need to build

> structures of support for both faculty and students of color. (p. 18)

Clearly, there is a need to understand the research on diversity support structures, hiring,

enrollment, retention, and the overall organizational frameworks of institutions. In doing this, it

is hoped that institutions can find ways that work for their faculty, staff, and students not only to

increase diversity but support faculty, staff, and students of color in a way that benefits them and

the entire institution.

A few studies have focused on campus frameworks in a broad sense, looking at overall

structures and hiring in all areas of the institution. Evans and Chun (2007) discussed ten

organizational barriers, both formal and informal, to diversity. These barriers include hiring,

promotion and advancement, lack of support, failure to empower in decision making, differing

expectations, lack of networking, isolation, tokenism, and the revolving door. Women and

minorities in the academy may experience these obstacles, and Evans and Chun (2007) pointed

out, these obstacles may be inherent and informal, not intentional. They suggested looking at

power structures and governance as a start to overcoming these barriers. Training from the top

down, particularly on the informal barriers that so often go unnoticed, is essential in creating

organizational structures that are conducive to increased and sustained diversity in any organization.

Kezar et al. (2008) also researched leadership and structures that support diversity across an institution. Their research found that presidents are key leaders in moving forward with diversity initiatives. Additionally, the study revealed that to do this, presidents needed to create a web of support across the institution. In their elite interviews with 27 college presidents, the found that the strategies employed by these presidents were never linear; in fact, they created a web of "highly interrelated" strategies that support each other across the institution. These interviews "suggest six important sets of actors, which serve as nodes in the web: faculty, administrators, staff—particularly student affairs educators, students, boards, and various external organization" (p. 78). These key stakeholders were instrumental in creating a campus climate conducive to diversity work and an atmosphere of welcome and support for diverse student groups. To create these key groups, human resources was the ultimate key. Hiring practices were essential for finding the right people to advance diversity agendas. Fubara, Gardner, and Wolff (2011) described diversity management:

> understanding and appreciating the differences between people based on their cultural backgrounds… an approach to management that includes all persons in organizations and that provides a climate that supports all types of employees. Ideally it gives everyone access to the organization's inner circles where they continuously learn, continuously improve, and contribute to the bottom-line success of the organization. (p. 113)

Research in the area of college administration and diversity can be seen as different ways of trying to achieve this type of diversity management within an institution. Fubara et al. (2011) used a case study to reveal that tensions exist on Christian college campuses that keep them from

fully realizing the benefits of diversity to the organization. For example, Christian colleges often express fear that inclusion will lead to a loss of their core values and will cause mission drift. Fubara et al. (2011) recommended applying the business model diversity management, including values examination, nondiscrimination, the *Platinum Rule*, affirmative outreach, and diversity leadership, which are all principles pulled from relevant business literature. They found that applying these principles would increase diversity effectiveness on Christian campuses without compromising mission and values.

Campus-wide framework language in the research surveyed reveals that a deep understanding of systemic racism must be a part of an institution's ideology if they are to create systems that are successful for all people on campus. For example, Evans and Chun (2007) noted the "obstacles" that are often present for students of color, which may point to the ways in which the historical systems of an institution disregard the needs of students of color. Additionally, institution-wide framework language, such as "webs of support" (Kezar, 2008, p. 78), seems to be important for providing "access" for all people (Fubara et al., 2011, p. 113). This type of language seems to suggest an ideological approach of inclusion, noting how group of minority students, staff, and faculty may encounter barriers and need a specific type of support in order to thrive.

Narrowing focus from campus-wide frameworks to curriculum, it is essential to look at the ways in which diversifying the educational curriculum affects all students. Anderson (2008) set forth a broad framework for transforming the curriculum in showing the necessity of studying the current students' perceptions of diversity. Research suggested that institutional leadership could use this to better understand where students, both white and minority, are in order to bring change that is helpful for the students. This also offers a baseline by which the efforts can be

measured but also to see how much change the campus would be ready for. Additionally, Anderson (2008) showed the merit of interdisciplinary curricular offerings that could add layers of complexity and diversity to the curriculum, such as offering a Women and Technology course in the engineering and computing program that would cover "basic engineering design" for engineering students but would also satisfy a requirement for Women's Studies students by asking key questions on women in technological fields. This is one example of an interdisciplinary way to diversify the curriculum.

But just how diversified is college curriculum? Nelson Laird (2011) researched this question by collecting 7,101 faculty responses from the Faculty Survey of Student Engagement. The research suggested that diversity is being included across a wide number of courses but that it is most prevalent in classes taught by female faculty or faculty of color. Additionally, diversity is more often included in the soft fields. Bowman (2009) found through a longitudinal study of 3,000 first-year students at 19 institutions that while taking one diversity course does have a positive effect on cognitive skills for students, taking more than one course on diversity did not result in increased cognitive gains.

But what does it take for students of color, in particular, to thrive in a university setting? Smith (2015) uncovered several key factors in minority student success, including collaborative learning, clear pathways, and faculty-student engagement. Smith (2015) reviewed research that pointed out that competition as a part of the curriculum decreased cooperative learning and "trigger[ed] intergroup tensions that may be nascent in the environment" (p. 222). Furthermore, "institutions that are successful with first-generation and low-income students" (p. 222) pay close attention to making the implicit explicit, particularly in the curriculum and advising. What may feel like coddling for some faculty could be factors that determine success for students with

no previous academic experience through which they can navigate the institution. Purposeful relationships, particularly between faculty and students, are also important for student success. The research surveyed showed much higher learning and satisfaction when students and faculty engaged together in purposeful learning activities. Support structures are crucial in helping all students navigate the unfamiliar territory of higher education, but they may be even more important for students of color, in particular if those students are first-generation college students.

Alemán and Gaytan (2017) used open-ended interviews, focus groups, and survey data to research students of color who are resistant to critical race pedagogy. While white students are often studied for this type of resistance, and students of color are seen as empowered by this pedagogy, the researchers identified a segment of students of color who resist critical race pedagogy. Alemán and Gaytan (2017) found that there are "three triggers [for resistance]: (1) an entrenchment in majoritarian ideologies; (2) a disavowal of experiences with racialized oppression; and (3) a disinclination to scrutinize personal experiences marred by race or other marginalized identities" (p. 142). The researchers remind readers that not all students of color come to college with positive racial identity or a complex understanding of whiteness and decolonization and may resist pedagogies that cause them internal discordance about their own identities. Some students of color may also resist because of race identity trauma. These students may resist the pedagogy as a means of defending themselves against the trauma (Alemán & Gaytan, 2017).

The language used within research of diversity curriculum may show a strong inclusion ideology and a push against a deficit ideology. Deficit ideology tends to see students of color as inherently lacking, which causes these students to not succeed in college. The research here

shows that barriers come not from the students, but from systems built on the dominant cultural understandings and that minority student groups may need added support in order to make the implicit explicit (Smith, 2015). Additionally, the research shows an ideology of unity in that diversity curriculum is most effective when it is targeted at all students and in all disciplines (Anderson, 2008; Nelson Laird, 2011).

Much of the literature and research on retention of diverse students is focused on factors, both internal and external, that support persistence and resiliency. Andrade (2008), Reyes (2013), and Rivas-Drake and Mooney (2009) all focused on factors internal within students that contribute to certain minority student groups' persistence and resiliency. Andrade (2008) found that international students often exhibited persistence factors that did not fully line up with research and found that the ability to identify with the vision of the institution, receiving validation, and finding spiritual engagement were all factors that contributed to international student success and persistence at Christian colleges. Additionally, Andrade (2008) focused research on seniors, not freshman, adding a new layer to the studies on this student population, which tends to focus on freshman students.

Reyes (2013) focused on Latino students, using human ecology theory to ground his study and finding that Latino students who were able to develop their ethnic identity – a process called particularity – were better able to eventually integrate into the Christian college community. Reyes (2013) wrote, "Human ecology theory is distinct in its understanding of human beings as both biological and social organisms and its emphasis in delineating the interaction of individuals with their environment" (p. 41). The author discussed that human ecology emphasizes individuality in context, or how individuals work interdependently and must adapt to their ecosystems in order to do this. To adapt people must make choices that come from

their individuality. Reyes (2013) noted that Latino students at a Christian college needed niches

– or places to turn to that were consistent with their Latino cultural context – in order to process

the events they were experiencing within the institution in order to be able to adapt well into the

institution. This is the development of ethnic identity, or what Reyes (2013) called

"particularity" (p. 41). These niches may often be called affinity groups, but Reyes (2013) noted

that this term is often negative, while niches themselves are helpful in aiding students in identity

formation processes that are necessary for integration into the campus community. Reyes (2013)

finally revealed ways in which these ecocultural niches may be sustained on campuses while still

allowing for integration and unity on the campus, which is often a value that Christian colleges

hold.

Furthermore, Rivas-Drake and Mooney (2009) recognized three orientations of Latino

students that affected their adjustment to college: "assimilation, accommodation, and resistance"

(p. 642). Rivas-Drake and Mooney (2009) suggested that Latino students' own perceptions of

their minority status became either a barrier or factor for success and used their study to suggest

ways in which colleges may help students better navigate and adjust to college life. Cavazos et

al. (2010) also examined resiliency factors in Latino students, and found both internal and

external factors, which they took from McMillan and Reed's concepts of resiliency. These

include "high educational goals, support and encouragement from parents, intrinsic motivation,

internal locus of control, and high self-efficacy" (p. 172). Cavazos et al. (2010) used interviews

with Latino students to reinforce practical suggestions on how universities can provide support to

Latino students and offer opportunities to increase these resiliency factors. Rivas-Drake and

Mooney (2009) and Cavazos et al. (2010) both point to ways in which institutions might use

relevant research to design support structures for specific groups of underserved student populations, specifically Latino students.

Ecklund (2012) and Raphael, Pressley, and Kane (2003) focused on external factors that influenced persistence and resiliency in diverse student groups and both acknowledged ways in which outside support is crucial for the success of these students. Ecklund (2012) focused the research on first generation college students' pre-enrollment needs, explaining through her research the need for help in navigating the systems of higher education institutions. In particular, Ecklund (2012) focused on Christian institutions and looked at the unique opportunities these schools have to partner with local churches that may be able to offer resources for this particular student group. Raphael et al. (2003) examined Latino students specifically and found that connections to family and spiritual support were vital to Latino student success. Just like Rivas-Drake and Mooney (2009) and Cavazos et al. (2010), Ecklund (2012) and Raphael et al. (2003) offered relevant research that may be used to design support structures for underserved student populations, but Ecklund (2012) and Raphael et al. (2003) focused even more narrowly on students in Christian institutions.

Both Jones (2004) and Stewart (2004) used their experiences at Washington State University and The Ohio State University, respectively, and promoted systematic programming through affinity groups, as well, and revealed that in their experiences these types of programming promoted as sense of belonging for minority students that also helps "promote cultural, social, and educational discourse among all students" (Stewart, 2004, p. 159). Jones (2004) focused on the necessity of beginning programming with students early and ensuring that these programs are student-centered, "serving… student needs and interests even when those needs and interests appear to run counter to those of the institution" (p. 127). Nevertheless,

Jones (2004) also pointed out that multicultural programming from matriculation to graduation must be a part of the vision, values, and mission of the institution because it requires a university wide commitment and use of resources.

Stewart (2004) outlined the various recruitment programs at The Ohio State University used to attract minority student groups, in particular pointing out the intentionality necessary to garner interest from these students groups. The institution worked with the largest school districts in the state in a Young Scholars Program to increase the cohorts of minority students, particularly African American students, and this program focused on academic strength from high school to college. This helped increase student academic engagement, as well as college entrance. Stewart (2004) also pushed the need for "targeted scholarship support" (p. 152), based on both need and merit. This type of programming helped to increase dramatically the enrollment of minority students at Ohio State. Reardon, Baker, Kasman, Klasik, and Townsend (2017) used a simulation model to show that socio-economic affirmative action policies alone were not enough to increase racial diversity in institutions but when paired strongly with race-based recruitment efforts could increase racial diversity. Nevertheless, Reardon et al. (2017) also found that "cost and magnitude of such policies might render such policies non-workable in practice" (p. 28).

The language of retention, as in the language in previous sections, seems to fight against the deficit ideology, showing that students of color do have and can continue to build internal resiliency in order to persist in higher education (Andrade, 2008). This comes through understanding students' own self-perceptions (Rivas-Drake & Mooney, 2009). The word choices here seem to indicate that students have what it takes but that it is up to faculty and staff to develop systems of support (Cavazos et al., 2010; Ecklund, 2012; Raphael et al., 2003; Rivas-

Drake & Mooney, 2009) that can draw on the students' internal strength and provide resources to help students succeed and further develop their own resiliency. A theme of belonging and discourse (Jones 2004; Stewart, 2004) also points to an ideology of unity on campus, showing that diversity work is not just about students of color but about all students learning to better engage with one another and to appreciate and understand people from other cultures.

Confer and Mamiseishvili (2012) studied matriculation choice of minority students in CCCU institutions and, using quantitative research, found several key factors that influence minority students. While many factors presented themselves as important, including financial aid awarding, race, recruitment strategies, and perceived institutional characteristics, the final regression of the data showed that high school GPA, on-campus interaction, and promotional materials were the three influences that remained significant for minority students. While all factors noted do play a part, the researchers suggested focusing mainly on on-campus interactions because of the significant role this played in influencing matriculation choice for students of color. For this reason, Confer and Mamiseishvili (2012) suggested focusing on cultivating a campus climate that celebrates diversity, working to eliminate attitudes of colorblindness that only suppress students of color on campus and taking opportunities to showcase how institutional systems will allow students of color to find a place within the institution.

Smith (2011), too, conducted research on the CCCU institutions, using regression analyses, and found that religiously affiliated institutions had a negative relationship with Black graduation rates. Smith (2011) used this study to suggest that further research be done to promote an increase in Black graduation rates in CCCU institutions.

Along with support systems and organizational structures to enable students of color to be successful in college, support is needed for faculty, in particular for faculty of color. Researchers have gained interesting insight into faculty culture, finding ways in which faculty may operate as champions of or barriers to diversity efforts. Additionally, as colleges attempt to increase their faculty of color, it has become necessary to understand what efforts are needed to help these faculty members succeed. Smith (2015) provided a strong rationale for the hiring of a diverse faculty. Nevertheless, Smith (2015) challenged the idea that institutions must hire diverse faculty because they have a diverse student body, stating, "individuals bring many characteristics to their identity on which a student and faculty member may make a connection and other characteristics on which they may not" (p. 148).

Smith (2011) used this to show that the rationale for a diverse faculty must be deeper and more relevant and include ideas of openness and presence that shows underrepresented minority students that there is a place for them in the academy, as well. Furthermore, a diverse faculty is a visible representation of the university's commitment to diversity and a "central component of the academy's ability to develop diverse forms of knowledge" (p. 150). Studies show that underrepresented minority and white female faculty are more likely to include diverse topics into the curriculum and bring "different patterns of pedagogy" to the classroom (Anderson, 2008; Smith, 2015). These faculty members also increase relationships for the institution with diverse external communities that are often vital in the growth and development of the university, including attracting a diverse staff to the institution. Smith's (2011) language choice, once again, points to an ideology that goes beyond numbers and finances. Words like commitment and openness and "diverse forms of knowledge" show an integration ideology, revealing that when

an institution works from this place, it is open to many different ideas and holds less rigidly to a dominant sense of rightness or tradition.

Gordon (2004) discussed the difficulties of hiring minority faculty members and solutions to these problems. One of the most often cited barriers to hiring a diverse faculty is a small pool of candidates who are highly sought after. Gordon's (2004) research revealed, "the majority of minority doctoral recipients of prestigious scholarships and fellowships are neither highly sought after nor exorbitantly paid" (p. 183). Truly, the reason behind the lack of diversity in a faculty is in the hiring process, which Gordon called "one of the most privileged activities that occur on a predominately white university campus" (p. 184). Faculty members who may still hold many prejudices and stereotypes that prevent the consideration of minority candidates do faculty hiring. The language of privilege shows an ideology of denial within these institutions, revealing that the reasons they believe hiring of a diverse faculty is not happening are a denial of the reality.

Additionally, processes are often very private and closed in practice. Gordon (2004) used the experience of systematically working to increase faculty diversity to give key principles, including committed leadership at the dean's level, accountability, strategically structured search committees, and position descriptions, as well as trying to level the playing field in the examination of candidates and providing excellent campus visits. Gordon found that implementing these strategies greatly increased diversity in the faculty in just a few years.

Yancey (2010) studied the effects of a diverse faculty on students in evangelical institutions through qualitative research. Themes from student responses to interview questions revealed that students were highly influenced by professors of color who could "speak with a degree of legitimacy that may escape majority group professors" (p. 119) on racism and its

effects on people of color. Yancey (2010) also found that these professors were able to help

students see and appreciate new ways of thinking and learning, and many of these professors

seemed to offer time for the students to reflect personally, which benefited the students in

developing an awareness and understanding of our racialized culture. Professors of color were

able to help students better understand racial difference; though, it was also pointed out that at

times this may mean an increase in racial tension in the classroom or on campus if majority

students feel the professor is hostile toward them. Yancey (2010) noted that this might be

because students in general in Protestant colleges expressed a desire for relationships with their

professors, and majority group students might feel a relationship is not possible with a faculty

they find hostile toward them. Yancey's (2010) research focused directly on faculty of color, so

no comparison was made to white faculty members. Yancey's language also reveals the

importance of relationship in Christian ideology and that this must be taken into account when

promoting diversity on Protestant campuses.

Williams Paris and Knights (2012) used Joeckel and Chesnes's (2012) data to explore

minority faculty experiences in the CCCU. They noted that the "data mostly agree with previous

studies about faculty of color at predominantly white colleges and universities, and previous

studies of CCCU faculty as well" (p. 211). They urged administrators "to act on the knowledge

we already have, which highlights both the value of faculty of color to CCCU colleges and

universities and the inequities in their work experiences" (p. 211). While Nieves (2012) pointed

out that diversity in faculty groups in the CCCU is on the rise, Williams Paris and Knights

(2012) found that tensions and problems still greatly exist, though the general climate may be

better than in organizations outside the CCCU. Faculty of color tend to have heavier teaching

loads, and while they are more degreed and more active in publishing than their white

counterparts, these faculty members feel the stress of trying to produce scholarly work while also teaching heavy loads. The authors also stated,

> One important area of difference was the greater likelihood that faculty of color have chosen to work at a Christian college or university because of the opportunity to integrate faith and learning, whereas white faculty are more likely to be at the institution out of a commitment to Christian higher education. (p. 217)

This difference may reveal that faculty of color have fewer historical ties to Christian higher education, which may have impact when considering institutional values and tradition keeping. The language used also reflects the denial or defense ideology that may be in play in CCCU institutions, revealing that these institutions may underestimate the barriers and racism inherent in the traditional systems they are using for faculty hiring and training.

Taylor, Van Zandt, and Menjares (2013) developed a model for faculty development that might help in meeting the need identified by Porter (2011) for more comprehensive diversity training at the highest levels of the institution within the CCCU. Their model was designed to blend the cognitive, affective, and spiritual dimensions of diversity in order to have cultural change, not just compliance, and to allow faculty to grapple with the complexities of diversity. The authors contended that diversity of faculty members lags behind the diversity of the student body, and to answer this need, it is important to train majority group faculty members in cultural competency.

Taylor et al. (2013) revealed the work they did with 10 faculty members in a CCCU school in southern California. This group of faculty came together out of their own volition to improve their cultural competency, and the authors took the group through readings and cultural experiences that were closely related to their campus in some way, as the authors believe it is

necessary for each campus to create a plan that works for the unique needs of the institution.

After this long-term training, Taylor et al. (2013) found that these faculty members were more

likely not just to include cultural components in their classes but to develop new courses around

the concepts of multiculturalism and diversity. Additionally, these faculty members, over the

next few years, continued to rise in influence and authority on campus, taking dean roles or

serving on influential committees and were able to shape the climate of the campus, as well as

affect university-wide decisions. Furthermore, the authors noted the camaraderie created in the

group because of the experiences they had together, and as being a faculty member can often be

isolating, this was an added benefit of the group. This type of training expresses an adaptation

ideology, showing training that allows faculty members to learn to value diversity.

The research on faculty revealed the need for a system and culture of training within

organizations in order to effectively develop diversity training for staff and faculty. This training

is key in enabling faculty members, in particular, to become powerful allies in creating a campus

culture of diversity.

Conclusion

The literature reviewed describes a broad range of studies in diversity within higher

education, including, secular, Christian, and CCCU specifically, and reveals that while strides

have been made, institutions still have far to go in increasing diversity efforts that cause

transformational change that permeates the institution (Williams Paris & Knights, 2012). This

type of change takes time and intentionality, particularly when it comes to lasting structural

change. Some of the major themes that emerge from the literature reveal that change must be

strategic and intentional, including the entirety of the organization, and flowing out of the

mission of the institution. It is easy in higher education to have silos and work independently in

an area when other parts of the organization are less amenable to change (Kezar, 2008).

However, research reveals that in order to have the most effective outcomes in institutions, the

entire institution must join in the change. This means leadership at the highest levels must see

the need for diversity efforts – seeing how an increased focus on multiculturalism is good for

both students of color and majority group students, in particular, as research showed that faculty

of color and diversity courses have a large capacity to challenge and change students in a

positive way (Anderson, 2008; Nelson Laird, 2011; Yancey, 2010).

Many authors seemed to find that, in particular in Christian campuses, relational change

is important (Taylor et al., 2013; Yancey, 2010). This means that diversity change cannot

happen overnight, but that leaders must take it slowly and be intentional in their relationship

building, maintaining an attitude of openness and care for those who are being challenged in

their mindsets and recognizing that for some this may be a very difficult process. One of the

ways in which this change begins is in our ideology, reflected in our language. Language reveals

the place out of which we are working to make change, and it communicates a message, both

explicit and implicit, to the organization about why diversity is important. The language used to

describe diversity can either help others move forward toward an ideology of integration or may

push people back toward denial.

It is not just students who need training; faculty and staff also benefit from diversity

training, in particular when it involves not just cognitive engagement, such as reading a text, but

also experiential and social engagement, including community trips and an opportunity for

dialogue and personal reflection (Taylor et al., 2013). Many researchers also noted the

difficulties in hiring a diverse faculty and pointed out barriers that can be overcome in trying to

diversify the faculty (Gordon, 2004; Smith, 2015; Taylor et al., 2013; Yancey, 2010).

Williams Paris and Knights (2012) made one of the most compelling arguments for the CCCU. That is that the data continues to be the same. It reveals that while there is a need for more diversity efforts, CCCU institutions, on the whole, still lack the concerted effort diversity requires. They stated, "We urge CCCU administrators and faculty to act on the knowledge we already have, which highlights both the value of faculty of color to CCCU colleges and universities and the inequities in their work experiences" (p. 211). Perhaps within the CCCU, as well as in Christian colleges outside the CCCU, one of the biggest barriers is a desire for unity that appears in conflict with the work of diversity (Williams Paris & Knights, 2012; Yancey, 2010). The suggestion, then, from this research is that the work of diversity must come from the heart, meaning it cannot be driven by dollars. Ultimately, integrated diversity ideology is about unity – or joining together and using our differences to support each other. Oftentimes, though, the language of unity in Christian institutions hides an assimilation ideology, where people feel everyone must believe and act the same way in order to join together. In the long run, though, this is not unity; it is just uniformity – or more particularly dominant white uniformity.

American demographics are changing. "According to the U.S. Census Bureau, in 2014 there were more than 20 million children under 5 years old living in the U.S., and 50.2 percent of them were minorities" (Wazwaz, 2015). This trend, which many are calling majority-minority, means that our institutions will have to embrace a diverse student body in order to survive. Nevertheless, survival is different than thriving. In order to thrive, research shows that institutions will have to do more than just accept diversity. They will have to allow it to flow out of a deep understanding of the racialization of our society and a heart-felt desire to develop students who can make a positive impact on our world by being a culturally competent citizen.

Chapter III: Methodology

"Ideology has power and force – it can drive men to treat a child like a hardened criminal or it can lull others into submission. People reify race because they see this force at work, so they believe in it. But it's an ideology, a set of beliefs… Because race is ideological and not biological we can then replace it with another set of beliefs – another way of thinking that can mobilize people or quiet them"

Jim Downs "'Sister Outside': Rachel Dolezal and the Ideology of Race"

In June of 2015, Rachel Dolezal, president of the Spokane, Washington NAACP chapter, was accused of lying about her race, sparking a nationwide debate over the legitimacy of her claims of blackness. Dolezal, indeed, was born to white parents and had no African or Black ancestry. Nevertheless, Downs (2015) wrote a response to this in a blog on *The Huffington Post*, noting the ways in which the ideology of race had been used to portray Dolezal as a liar and seemingly defending her choice to engage in the performance of race. More than this Downs (2015) illustrated powerfully how the ideology of race is still at work in American culture and how this ideology has a significant impact on the actions of people within our society. Downs (2015) then encouraged readers not to play this game anymore and to appreciate points at which – as in the case with Dolezal – people "reject a racial script" (p. 3).

Higher education has not escaped the force of racial ideology; in fact, it has been driven by it in many ways. As detailed in chapter one, institutions of American higher education participated in and promulgated the ideology of racial difference, and this ideology drove many decisions that have made higher education what it is today for both secular and Christian institutions, including those institutions within the CCCU. For this reason, as colleges and universities attempt to diversify their campuses and curriculum, it is imperative that they do so with a deep understanding of the ideology driving those decisions for change. One way to do

this is to analyze narratives that the institutions provide about their own diversity history, change, and successes.

While it is important to examine blatantly negative instances of language and ideology (such as in hate speech or obviously racialized policies), it is equally important to look at narratives and instances of positive language and ideology – where institutions are trying to portray their best attempts to embrace diversity and make changes. In these instances, it is crucial to look closely at the language and determine if appropriate ideology is driving the change or if the narratives are only masking an insidious ideology of race, such as the colorblind ideology. Critical Discourse Analysis (CDA) provides a way to explore the ideology of these schools as a means of reflecting on the current status so that the ideologies of CCCU institutions can continue to change. In many ways, CDA is a social justice movement; researchers using this methodology, such as Van Dijk (2008) and Fairclough and Wodak (1997), are known to desire their research to effect change for equity in many areas. This aim is grounded in Habermas's (2002) theory of the ideal speech situation. Habermas (as cited in Titscher, 2000) held that through self-reflection and "rational discourse, ideologically impaired discourse may be overcome and an approximation to the ideal speech situation may be achieved" (Titscher et al., 2000, p. 144).   To that end, CDA stands as the most appropriate way to discourse and discover whether or not change is needed.

Research Method & Design

This study utilized Critical Discourse Analysis (CDA) to examine the ways in which CCCU RHA winning schools in the last ten years have represented their successes in diversity work. From this representation, the study sought to understand the ideologies signified by these representations, which may be seen as representative of the CCCU's ideologies of diversity.

Additionally, this study compared these schools, looking for common themes and ideological representations that indicated a pattern or connection between the schools. Before delving into the details of the methodology, it is necessary to define terms relevant to the research, as well as explore CDA and its suitability for this study.

To best understand Critical Discourse Analysis (CDA), one must first understand Discourse Analysis. Discourse Analysis is the study of how language works. Unlike linguistics, though, discourse analysis works from the presupposition that language is more than literal meaning. Johnstone (2002) wrote, "Discourse is both the source of this knowledge (people's generalizations about language are the basis of the discourse they participate in) and the result of it (people apply what they already know in creating and interpreting discourse)" (p. 3). Discourse analysts accept the historical, social, and political influences on language and texts, i.e. instances of discourse, and because of this, discourse can often symbolize something larger than the individual speaker; discourse may be symbolic of the society in which the language was produced. Discourses – or the plural form, indicating a collection of conventional ways of conversing in a society – may then represent the ideology of a community or society (Johnstone, 2002). Johnstone (2002) wrote, "In other words, 'discourses' in this sense involve patterns of belief and habitual action as well as patterns of language. Discourses are ideas as well as ways of talking that influence and are influenced by the ideas" (p. 3).

Critical Discourse Analysis. Critical Discourse Analysis (CDA), then, focuses specifically on the social aspect of language. Two of the foundational theorists and authors in CDA, Fairclough and Wodak (1997), wrote:

> Describing discourse as a social practice implies a dialectical relationship between a
> particular discursive event and the situation(s), institutions(s) and social structure(s)

which frame it. A dialectical relationship is a two-way relationship: the discursive event

is shaped by situations, institutions, and social structures, but it also shapes them. To put

the same point a different way, discourse is socially *constitutive* as well as socially

shaped: it constitutes situations, objects of knowledge, and the social identities of and

relationships between people and groups of people. It is constitutive both in the sense

that it helps to sustain and reproduce the social status quo, and in the sense that it

contributes to transforming it. (p. 258)

The authors went on to illustrate the ways in which discourse creates "ideological effects" in that

it can "produce and reproduce unequal power relations" (p. 258) in a number of ways, including

in areas of race and ethnicity (Fairclough & Wodak, 1997). They described this type of language

– used to reify a disproportionate social construct – as ideologically loaded, meaning the

language, while not necessarily overtly racist, has an underlying message, constructed through

word choice, tone, grammatical organization, etc. CDA, then, is a way to analyze this language

and explore the underlying ideological loading. In terms of the research in this essay, CDA

offers a way to deeply explore the narratives provided and to try to determine the ideologies

inherent within them. It is qualitative in nature, in that it does not use quantitative data as a

primary means of exploring the subject. However, quantitative approaches may be taken with

the language, through coding of words and grammatical structures to see how many occurrences

exist within the narratives. CDA goes beyond this to explore the themes presented within the

discourse, which makes CDA qualitative. According to Titscher et al. (2000), "Language use

may be ideological. To determine this it is necessary to analyse texts to investigate their

interpretation, reception and social effects" (p. 146). Quantitative methods alone cannot account

for the interpretation, reception, and social effects in the way that CDA can. Additionally, other

qualitative forms of research do not offer the close reading of narratives and investigation of language in the way that CDA does.

Diversity. Diversity is also a term that is highly fraught, carrying many different connotative meanings. For the purposes of this study, in researching an award dedicated to racial harmony, diversity was restricted to race/ethnicity. A delimitation of this study was to exclude other areas of diversity, such as gender, sex, or religion. While much of current research on diversity focuses on these areas, they are beyond the scope of this study.

Theoretical Grounding. It must be noted that CDA is an orientation toward research, rather than a distinct or specific theoretical position, so researchers must use a more specific theoretical grounding within CDA. According to Van Dijk (2008), CDA can be approached in one of four ways in order to maintain unity in the methodology: members-groups, actions-process, context-social structure, personal and social cognition. These approaches bring the researcher an idea of the type of theoretical grounding needed. For the purposes of this study, the context-social structure was used. According to Van Dijk (2008),

> Situations of discursive interaction are similarly part or constitutive of social structure; for example, a press conference may be a typical practice of organizations and media institutions. That is, 'local' and more 'global' contexts are closely related, and both exercise constraints on discourse. (p. 354)

In this way, the researcher examined the award recipients as constitutive of the CCCU ideological orientation toward diversity and tried to gain a better understanding of the themes and beliefs prevalent in CCCU diversity work.

Discourse analysis in general, and CDA in particular, is also inherently interdisciplinary. This is because the chief aim of discourse analysis is to create a heuristic of questions to ask of

the text(s). These heuristics come from other disciplines related to the specific field of the study. For example, a critical discourse analysis of diversity curriculum used Banks' Levels of Multicultural Integration to analyze the level at which online courses incorporated the topic of diversity (Winchester, 2011). This study employed Bennett's (2014) *Developmental Model of Intercultural Sensitivity* (DMIS), which is detailed later.

Research Process

Frameworks. The theoretical frameworks employed in this study were Critical Discourse Analysis using a context-social structure and Bennett's (2014) DMIS. CDA offers a number of possible theoretical frameworks, and for the purposes of this study Fairclough's (1997) theoretical framework will also be used, as it closely relates to the context-social structure within CDA. In Fairclough's theory, "The objective of analyses… is to draw CDA closer to recent sociological and other social scientific research on social and cultural change so that CDA can be an effective method within such research" (Fairclough & Wodak, 1997, p. 265). Fairclough's work is often paired with educational research as the aims align well.

Bennett's (2014) framework was used to create the heuristic for questioning the texts. This framework (Figure 1) provided six "experiences of difference" or orientations toward intercultural experiences. These areas are denial, defense, minimization, acceptance, adaptation, and integration. The first three represent the ethnocentric stages, and the last three represent the ethnorelative stages. When Bennett released the DMIS in 1986, the framework was oriented toward individuals. In 2004, Bennett and Bennett applied the DMIS to organizations. From this work, the heuristic has been developed, focusing on the language of orientation toward diversity experiences. As the CCCU thus far has no formal assessment program for diversity within their institutions, Bennett's framework offers a good starting point for understanding the ideology that

has driven these CCCU schools specifically, and perhaps CCCU institutions more generally, to make changes or initiatives for racial diversity.

According to Van Dijk (1998):

ideologies may be very succinctly defined as the *basis of the social representations shared by members of a group.* This means that ideologies allow people, as group members, to organize the multitude of social beliefs about what is the case, good or bad, right or wrong, *for them*, and to act accordingly. (p. 8)

The DMIS, then, shows ideologies of diversity as it shows the ways in which beliefs of an organization drive the behaviors of the organization. Again, while the belief may not be overt, it can be understood by analyzing the language used to represent diversity and analyze the underlying ideology of race and diversity within the organization. It is important to note that one limitations of the study was the nature of the application narratives. These narratives represent institutions trying to show their diversity work in the best light; therefore, they are likely to appear higher on the DMIS than more natural speech occurrences or narratives would. However, viewing these narratives through the DMIS still gives an important examination of where institutions believe themselves to be but may not reflect the reality of their intercultural sensitivity.

Development of Intercultural Sensitivity

Experience of difference →

Denial Defense Minimization Acceptance Adaptation Integration

Ethnocentrism → Ethnorelativism

IDRInstitute © Milton Bennett
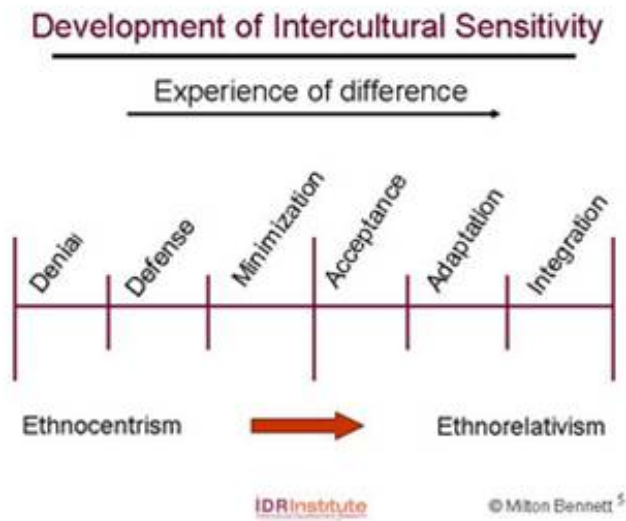
Figure 1: Bennett's Developmental Model of Intercultural Sensitivity

Systematic Analysis Process. According to Maramba, Sulé, and Winkle-Wagner (2015), critical discourse analysis "(1) analyzes relationships between discourse and other elements of the social process; (2) includes systematic analysis of texts/policy debate; and (3) is descriptive and normative (i.e., addressing social wrongs)" (p. 757). For the purposes of this study, the researcher endeavored to uncover underlying and overt themes in the awards that represent ideological positions of the institutions being researched. There are a number of ways a researcher can uncover themes in narrative data. Ryan and Bernard (2003) discussed many of these in their work, and several of their techniques were used.

1. The researcher began by "pawing through texts" (Ryan & Bernard, 2003, p. 88) manually, using printed copies of the applications and highlighting, underlining, and note-taking to note themes. In this phase, the researcher read through each document three times to get a deeper sense of the data under scrutiny.

2. While pawing through the data, the researcher looked for repetitions, indigenous categories, metaphors, transitions, and other larger linguistic markers of theme that may stand out in the texts.

3. The researcher then interviewed the texts, using a heuristic of questions from the six areas of Bennett's (2014) framework. While the content for these questions comes from Bennett (2014), they have been framed in a way to be consistent with the aims of CDA and this study, focusing on how the language used in the award application answers reveals certain ideologies. The questions were created from the six orientations in the DMIS framework, but no question is related to one specific orientation. Rather, the questions were intended to be open-ended and allow for the language to reveal the orientation to which the institution might belong. The questions listed should not be seen as in any order of importance.

   - How do the institutions describe their sensitivity to diversity issues?
   - What key words – such as colorblind or tolerant – are used to describe the experiences?
   - How is the retention of people of color described, both in the student body and in the faculty/staff?
   - How much emphasis is placed on corporate culture conformity?
   - What language is used to describe the value of diversity?

- How are recruitment efforts described?

- What language is used to describe training efforts?

- How are marketing efforts described?

- How are leaders and administrators described in relation to racial diversity?

- How is multiculturalism or diversity defined? Are international and domestic diversity addressed as distinct?

- What language is used to describe policy making and changes in relation to diversity?

- How are faculty/staff encouraged to incorporate multiculturalism into their areas of the institution?

4. The researcher then looked for similarities and differences, noting the ways in which language and ideas are similar or different between applications. These similarities may reveal common themes. Differences were noted as possible subthemes.

5. Finally, the researcher asked the question *what is missing?* According to Ryan and Bernard (2003), "Researchers have long recognized that much can be learned from qualitative data by what is not mentioned" (p. 92). This was done by closely scrutinizing areas of the data that did not immediately reveal a theme and looking more closely at what might have been overlooked or missed as a less overt theme.

6. At this point, the data was entered into NVivo software for processing techniques, including cutting and sorting together quotes and passages that seem to go together from all the application data. The data was sorted into possible themes and subthemes here.

7. The researcher also noted smaller word choice and grammatical decisions at this point to see if these small units reveal any themes.

8. Finally, the researcher used NVivo to gain a statistical understanding of the applications, including word/phrase counts in certain themes and subthemes.

9. The researcher also made word lists and key words in context (KWIC) to produce concentrated data that might be revealing of themes and ideologies.

Research Questions

1. How did the winning CCCU schools represent their successes in racial diversity? What ideologies are revealed in the applications?

2. What common themes and ideological representations exist between the winning CCCU schools?

Sample and Setting

The sample for this study was four of the winners of the last 10 years of the RHA. A few contextual facts will be given about each institution. The information about the institutions was taken from their public websites. Each institution has been given a pseudonym in order to keep them anonymous.

Southwestern University. Southwestern University is located in in the southwestern United States near a large urban city. They enrolled just under 10,000 students in the 2014-15 school year, with around 60% of that in undergraduate programs and 40% in the graduate programs. According to their IPEDS data, their undergraduate program had around 50% identify as students of color.

Urban Midwestern University. Located in the Midwest in the metropolitan area of a large city, Urban Midwestern University has over 6,000 students in both undergraduate and graduate programs. Their student body is 83% white and 17% students of color, according to IPEDS data.

Rural Midwestern University. Rural Midwestern University is located in a small rural community in the Midwest. They enrolled just over 1,200 undergraduate and 130 graduate students in the 2014-15 school year. They are 9% students of color.

Northwest University. Northwest University is located in in the Northwest directly in a large city in a highly diverse neighborhood. They enrolled around 1,400 students in the 2014-15 school year, over 900 of whom are in the Adult Degree Program. Their student body is 48% white and 52% students of color.

Instrumentation & Measures

The chief instrument used to gather the data was the researcher. The researcher gathered the documentation necessary and coded the documentation using specific qualitative coding software, NVivo. Because of this, it is important to note that the researcher approached this study with certain assumptions. These will be further discussed in the Role of the Researcher section below.

In qualitative research, risks to validity and reliability are found in "(1) the researcher, (2) the subjects participating in the project, (3) the situation or social context, (4) the methods of data collection and analysis" (Brink, 1993, p. 35). In this particular study, the subjects participating and the situation or social context were fairly controlled because no human subjects were used directly. The data was already completed and finished and just needed to be retrieved. However, there was still need to mitigate the risks of the role of the researcher and the methods of data analysis and collection. These concerns are addressed below.

Role of the Researcher. As I was the instrument for data collection, it is important that readers understand my experiences, biases, assumptions, and expectations. I work at a CCCU institution as an English professor and dean. I have served on the Cultural Diversity Committee

for five years, and in that time, I have experienced the difficulty of trying to promote diversity on an Evangelical campus. For this reason, I became interested in the ideologies that drive responses to diversity, particularly racial diversity. Because of this, and because of research I have read and anecdotal evidence shared from colleagues, I have a bias toward believing that Evangelicals struggle with racial ideology because of the theological desire for unity. I do not see diversity and Kingdom unity as diametrically opposed; in fact, I believe that diversity is a biblical and moral imperative and that all Christian institutions should be actively pursuing biblical diversity.

In relation to this research, I see my role as emic – or an inside researcher. I am employed at a CCCU institution and have attended CCCU institutions as a student. As a member of these groups, I am interested in the ideologies present and desire to see them change when necessary. Furthermore, I am biased to believe that most CCCU institutions do not have appropriate ideologies of race and need to increase their understanding of race ideology.

Because of these biases, it will be necessary for me to make sure I am not just seeing what I want to see in the data. Knowledge of bias is the first step toward lessening it (Brink, 1993). To further mitigate my bias, I have developed a range of analyses techniques that I will use to live in the data and look at it from many possible angles. The outline of techniques also serves to limit the risks to reliability and ensure that another researcher may perform the same research. Sample bias may also be evident if the researcher does not gather enough data. For this reason, four institutions were chosen instead of just one. This triangulation of data sources and methods should help reduce researcher bias. All of these steps have been taken in order to reduce the risk to reliability and validity.

Data Collection & Analysis

For the purposes of this study, the award applications were requested directly from the CCCU. After the documents were gathered, the researcher began by "pawing through texts" (Ryan & Bernard, 2003, p. 88), looking for themes, using the techniques outlined above. Then, the researcher used NVivo Software to code the documents. After the coding was done, reports on the descriptive data were created. To generate these reports, the heuristic questions were used. The reports noted frequencies and patterns in the various aspects of language used within the answers to the questions. The data was analyzed in a disaggregated manner, looking at each school individually, as well as in the aggregate. This allowed the researcher to see similarities and differences between the schools, as well as to consider the group as a whole. Other methods of analyzing the coding, including graphic representation and thematic/ideological grouping and analysis were developed. This data was used to answer the research questions posed above. The detailed outline of methods has been listed above, as well.

Limitations & Delimitations

As discussed above, the study was delimited in the following ways. The study only focused on racial/ethnic diversity. The study only focused on four of the past ten years award winners. This was done in order to gather an appropriate amount of data but also to ensure the data is recent. This is important because old applications may not reflect the most current ideologies of the institution or the CCCU.

One of the major limitations was finding variety or differences in the data because the focus is on schools that have filled out the same application for the RHA and may have taken similar strategies.

Another major limitation of the study was the nature of the data being award application materials. It is likely in these applications that institutions tried to frame their diversity work in the best possible light. The DMIS levels revealed in the study are indicative of this and do not necessarily represent the full institutional picture for intercultural sensitivity.

Ethical Considerations

In terms of respect for persons, beneficence, and justice (Belmont Report, 1979), it is important to note that no individual people or people groups were interviewed or surveyed in this study. The data gathered was seen as representing the institution, not a specific person. Furthermore, the institutions, including all four colleges and the CCCU, have been made aware of the nature of the research.

Chapter IV: Findings

The purpose of this study was to examine the ways in which recent institutional winners of the CCCU Racial Harmony Award represented their successes in diversity work and the underlying ideologies that may be revealed in the applications. After receiving approval from the four institutions involved, the researcher collected the applications from the CCCU directly. The institutions are four of the ten most recent award-winning institutions and are anonymous in this study. The applications all followed a standard format for providing the narrative of success (Appendix A). However, each institution had the opportunity to provide supplementary materials with the applications, and these supplementary materials were also examined. Three institutions, Urban Midwestern University, Rural Midwestern University, and Northwest University, included supplementary materials. Southwestern University had the shortest application, at 12 pages. Urban Midwestern University's application was 19 pages, Rural Midwestern University's 136 pages, and Northwest University's 58 pages. Coding was done using methods outlined in Ryan and Bernard (2003), including "pawing through the texts" (p. 88) manually, using printed copies of the applications. During this phase, the researcher looked for indigenous categories, repetitions, metaphors, transitions, and other large linguistic markers of theme that stood out in the texts.

When this had been completed, the researcher answered the heuristic of questions developed from Bennett's (2014) DMIS. Bennett (2004) wrote about six levels of intercultural sensitivity divided into two distinct categories: ethnocentric and ethnorelative (see figure 1). Each category has three levels within that indicate different mindsets and ideologies about other ethnic and cultural groups. In ethnocentric these mindsets are denial, defense, and minimization. In ethnorelative, these mindsets are acceptance, adaptation, and integration. Bennett (2014) then provided an analysis of the ways in which these mindsets may be seen organizationally. These

organizational indicators of the DMIS ideologies were used to create the heuristic.   This

interview of the texts afforded the researcher an opportunity to develop deeper themes and

connections among themes (Fairclough & Wodak, 1997).

The researcher then looked for similarities and differences among the applications, as

well as details or ideas not mentioned (Ryan & Bernard, 2003). Finally, the researcher used

NVivo software to analyze word counts and word associations, cutting and sorting the data into

possible themes and subthemes and gaining a better statistical understanding of the data, as well

as whittling down and combining the original categories into to six major themes. These themes

will be explained in detail here, revealing how the institutions were similar and different in their

representations of these themes, as well as the underlying ideologies apparent within the themes.

Institutional Identity

Each institution in the study discussed, in some capacity, their institutional identity.

While this identity was framed in different ways for each institution, two predominant subthemes

stood out: historical context and local context. The schools showed the ways in which their

successes in diversity were tied to or framed by their institutional identity through their historical

contexts and/or local contexts.

Historic Context. For each institution, a major part of the historic context for their

school was the denominational ties of the institution. For example, Southwestern University

wrote:

Each of the [diversity change] efforts listed above tie back to our overarching mission

and purpose of cultivating God-honoring diversity. God-honoring diversity serves not

only as a value of our Wesleyan heritage, but also exists as a kingdom principle, which

86

includes an embrace of the broader community and the application of scholarship to service the woundedness of the world. (p. 1)

This shows that historical context is created through the mission of the institution, as well as the denominational ties. The institutions tied the identity of the mission and the denomination to their diversity efforts in order to provide a foundation for the decision-making toward diversity efforts and change. Northwest University framed their denominational historical context as a "location," stating:

Our theological location is… a church whose heritage and founding principles celebrate inclusion, unity and holiness… our structural location of being a Christ-centered liberal arts college is central to our mission to serve and prepare students from diverse backgrounds for active engagement in our constantly changing world. (p. 9)

Again, the institution framed their success in the historic missional and denominational ties that undergird the diversity change efforts they have led.

Local Context. Rural Midwestern University and Northwest University also strongly included their local community context as a part of their identity and an indicator of their diversity success. Rural Midwestern University noted that their community was not one that welcomed or embraced people of color. Because of the racism present in their local context, students and employees of color did not feel welcome in the institution. The school wrote:

We began to push back with intentional strategies both on campus and in the local community to create a more welcoming environment for our racially and ethnically diverse students. (p. 2)

Rural Midwestern University engaged in a variety of partnerships with their local community to effect change, which will be outlined in a subsequent section.

Northwest University gave extensive data on their local community context, showing demographic and socio-economic data and the ways in which the school addressed the needs of their community through their policies and practices, creating more access to education for the high number of underserved and underrepresented students in their local area. The location of their institution has become missional, as well. Northwest University wrote:

> We believe the city is integral to who we are, and it is where we experience God's grace and presence. We believe [the school] serves as a force for change, a community that practices an ethic of inclusivity and diversity while addressing issues of regional injustice and educational challenges. (p. 1)

This institution included ideas of the city into their marketing and tag lines and made a concerted effort to be an active part of their local context.

Southwestern University and Urban Midwestern University also acknowledge their locations, discussing them as a unique opportunity and part of who they were. They asserted that these locations offer students unique opportunities for multicultural experiences.

Institutional Identity Ideology. Of the integration ideology in an organization, Bennett (2004) wrote, "There is little emphasis on the ethnicity or national identity of the organization, although its cultural roots and influences are recognized" (p. 158). From the application narratives, it is clear that all four institutions focus or are trying to focus more on their heritage and cultural roots than their dominant ethnicities. Furthermore, in an adaptation ideology, Bennett (2004) showed that it is clear diversity is both domestic and international. In acknowledging local context, both for its benefits and challenges, these institutions revealed an ideological mindset that understands the complexity of local diversity, as well as all it has to offer to students in terms of educational experience.

88

Leadership

The word *leadership* is found 121 times in the application materials examined and appeared as one of the top 10 most commonly used words in the data. When using the word, institutions typically referenced one of three areas of leadership: the work of senior-level administrative leaders, local community change, or student leadership. The first two of these are discussed in this theme, but the student leadership subtheme will be included in a later section.

Senior-Level Leadership. Key positions that were a recurrent topic for all four institutions were the governing board, president, chief diversity officer (or like position), and diversity committee. The representations of success in relation to the governing board were relatively small in comparison to the amount of time spent illustrating the ways in which the other three leadership positions played a role in diversity success at the institutions.

Governing Board. The two major ways in which the institutions discussed diversity in reference to the board were decision-making or affirmation and the diversity of the board members themselves. Major diversity decisions for the institution were often framed as being either initiated by the board or discussed and affirmed by the board. Certain key verbs stood out as in relationship to board action, including "backed," "supported," "amended," "discussed," "enabled," and "established" (Nvivo "leadership" query, 2018). This language may indicate the nature of the board action is more that of oversight and approval of policy, which may be due to the scope of board responsibilities. None of the institutions indicated ways in which the board actively initiated any diversity work; however, this may be indicative that the scope of the governing board does not include the initiation of diversity work but rather the oversight of the work as the institution introduces it.

Additionally, all four institutions discussed the demographics of their boards, including ethnic and gender diversity as representative of success in diversity. Urban Midwestern University stated that they "Added four new board members who are ethnically diverse Asian, African American and Latino" (p. 8). Rural Midwestern University wrote, "Our board is now 18 percent women and 12 percent ethnic minorities" (p. 75). Rural Midwestern University and Northwest University described both the need for board diversity and indicated possible difficulties in achieving this. Rural Midwestern University wrote:

> The board of trustees, administration, faculty and staff needed to become more diverse, too. We were fortunate that natural turnover on the board created some timely opportunities, and networking relationships with our church denomination, alumni base, and business relationships yielded some outstanding trustee candidates. (p. 75)

This quote illustrates both the need and desire for board change, and the use of the word "fortunate" in describing the organic change process indicates that perhaps other institutions experience more frustration in the process of board change.

Presidents. All four of the applications were sent with cover letters from the institution's presidents and were submitted on behalf of their presidents. Presidential leadership in diversity stood out as a major theme for all four institutions, and each narrative included the significant actions the president of the institution took to lead the institution in their diversity work. For example, Southwestern University wrote:

> We have learned that the president of the university must be the chief diversity officer; our president is. The president sets the tone for the for the seriousness with which diversity initiatives are taken, and helps the community move beyond being politically correct to being biblically correct. (p. 2)

90

This same institution also had a chief diversity officer, so this statement indicates the earnestness with which the president approaches the work of diversity, as well as the time and attention the president must give to diversity.

As said before, all four institutions illustrated the ways in which their presidents led the efforts for diversity within their schools. Each discussed a diversity initiative they had personally taken up, whether through regular meetings with students of color or diversity work within the local community, the four presidents played an active role in diversity work. They were also seen as giving vision for diversity and inspiring the campus to get behind the vision, as well. President of Northwest University stated, "Our urban location will be our organizing principle," and university employees were "advised us to become experts in everything within a one mile radius of the College" (p. 46). This demonstrates the ways in which these four presidents dedicated their work in the institution to making diversity central to the mission, not just a side effort of the school.

Chief Diversity Officer. Chief diversity officer, or commensurate position, was a role created at Southwestern University, Urban Midwestern University, and Northwest University. This means that these three schools had a senior level administrator who served on the executive cabinet and advised the president directly. Rural Midwestern University did not indicate this level of position, meaning they did not have a diversity position that reported directly to the president or a place on the executive cabinet. Instead, they created a director position that was shared with a local ministry group and only half time at the university. The reporting structure created for this position was unclear. The senior-level leadership positions, defined as positions that directly report to the president and have significant influence over institutional decision-

making, were given the task of working across the institution, bridging the curricular and co-curricular and leading diversity efforts across the campus. Southwestern University wrote:

> The special assistant to the president has a comprehensive view of diversity matters and oversees diversity initiatives on both the curricular and co-curricular sides. On the academic side we have an office of diversity, which facilitates diversity initiatives pertaining to faculty and the classroom. On the co-curricular side, we have a Multi-Ethnic Office which provide support for students. The special assistant is connected to both. (p. 3)

This is illustrative of the high-level, dedicated leadership present at the majority of the institutions included in the study, as well as the ways in which these positions led across the institution, ensuring that diversity work was engaged in all areas and all levels of the institution.

Diversity Committee. Each institution in the study had a committee dedicated to the diversity work of the institution, and each committee had "institutional decision-making" as a primary focus of their work. These committees were comprised of "top leaders throughout the campus" and focused on institution-wide collaboration and assessment of diversity matters. While each institutional committee had specialized concerns, such as a charge for oversight of "protocols" and "ideology" at Northwest University (p. 13) and "developing antiracism and reconciliation training" at Urban Midwestern University (p. 2), all four committees had very similar structures and organizing principles, including a selection of members from across the institution and mandates for mission and strategic planning around diversity. The success of the committees was demonstrated by the nature of having the committee, and none of the applications revealed the ways in which the committee was assessed or gave concrete illustrations of specific tasks or projects the committees had achieved.

Leadership ideology. The underlying ideology of diversity leadership at these four institutions seems to be that diversity leadership must happen from the highest levels of leadership. All four demonstrated strong presidential leadership and interest in diversity and presidential-led change efforts for diversity. Bennett (2004) described the organizational implications of an adaptation mindset, stating, "Typically, upper level executives take a leading role in supporting intercultural development in the organization" (p. 157). While this one factor does not indicate overall ideology, it is indicative that these organizations have a strong understanding that high-level leadership is necessary for change in an institution and that they value diversity enough to give presidential leadership to diversity change efforts. The ways in which the institutions demonstrated presidential leadership varied. Rural Midwestern University's president engaged with the local community by becoming active on committees and acted as a catalyst for changes in the community mission statement. Northwest University's president led significant changes in financial aid language and distribution to increase diversity in the student body. Urban Midwestern University's president demonstrated success through initiation of reconciliation and antiracism movements on campus. Southwestern University, though, captured a key principle of presidential leadership that all four schools demonstrated: "The president sets the tone for the seriousness with which diversity initiatives are taken, and helps the community move beyond being politically correct to being biblically correct" (p. 2). This is an ideology that all four institutions showed in the ways in which they discussed presidential leadership, revealing the need for vocal presidential support of diversity.

Local Community Engagement

The word community is, perhaps unsurprisingly, one of the most often used words in all of the applications, third after only students and diversity (Nvivo community query, 2018). This

word references two different groups, though. The first is the campus community, referring to employees and students who are a part of the institution. The second way referred to the local community in which the institution is located. Urban Midwestern University, Rural Midwestern University, and Northwest University strongly represented an aspect of their success in diversity through the ways in which the institution engaged their local community, and all four institutions referenced partnerships in some way. The communities exhibited different needs, but the ways of engaging the communities were described with some similarity, including two main subthemes of partnership and outreach.

Partnership. Urban Midwestern University, Rural Midwestern University, and Northwest University all used the word partnership to describe the many different ways the institution worked with local community groups, and these partnerships included a wide range of goals or intended outcomes.

Educational. One of the main goals of the partnerships is to offer educational experience opportunities to all students. As Urban Midwestern University wrote, "We partner with community groups to provide unique opportunities and experiences for our students" (p. 11). These partnerships offered opportunity for students to participate in "service learning," a term used by Urban Midwestern University and Northwest University, as well as opportunities for "civic, social, and spiritual" engagement, as stated by Urban Midwestern University (p. 11). The theme of creating partnerships that meet the educational goal of developing cultural competency in all students stood out strongly in all four applications. These partnerships most often gave experiential learning opportunities to students. Service learning, in particular, seemed to be connected to credit-earning opportunities. Northwest University wrote that service learning offered a "credit-earning, experiential education approach with established community partners,

which is guided by professors and community-based practitioners, as they work together with students to address community needs" (p. 11). This institution dedicated an entire office, the Office of Service Learning, to these partnerships and to working with students and faculty to create service-learning opportunities, connecting them to credit-earning courses. Furthermore, Northwest University students "enrolled in 12 or more credit hours are expected to participate in the Faith and Service Commitment Program" (p. 11). Making the program obligatory shows a deep commitment to ensuring that all students engage in the local community, and allowing students to earn credit for the work establishes that the institution believes this work is valuable. As Northwest University demonstrated, their local community is diverse; this may mean, then, that students participating in these opportunities may also experience a culture different from their own. Nevertheless, neither Urban Midwestern University nor Northwest University showed any assessment of these service-learning programs for student learning outcomes or progress, which may reveal that institutions are not assessing the efficacy of such programming.

Another one of the main partnerships retained by all four institutions is a relationship with a local community non-profit to form a scholarship program for local students who demonstrate specific scholarly and leadership qualities. These partnerships created educational opportunities for students in two ways. The first is to increase student awareness of private Christian education options that this group of underserved and underrepresented students may not have otherwise been aware, as well as to eliminate any financial barriers this group of students may face. All four institutions offered full-need scholarships for this population of students, which will be discussed in the Resources section below. All four institutions referenced "underserved and underrepresented" student populations as another way of categorizing students of color. This may be because of the ways in which students of color have

been historically marginalized in the educational system; thus, students of color have not been represented demographically in admissions and have not been served well by institutions. These terms can certainly apply to other student populations, as well, such LGBTQ students or students with low socioeconomic status. However, as the award is focused on race, it may be assumed that the institutions are only discussing students of color when using the terms *underrepresented* and *underserved.*

The scholarship relationships cultivated were often described in reciprocal terms, as well, indicating the ways in which the partnership benefits the community group or student, as well as the ways in which the campus benefits from the partnership. About the program, Rural Midwestern University wrote that it "Enrich[es] our campus community by engaging persons from a variety of cultural and socioeconomic backgrounds, exposing students, faculty and staff to cross cultural environments" (p. 2). This illustrates that the scholarship partnerships offered educational value not only to the students who receive the scholarships but also for the entire campus community as scholarship-receiving students offered their unique cultural perspectives to the campus. These cultural perspectives are likely unique on predominately White campuses. While peer-to-peer interaction is one way students may gain cultural competency, this may also indicate an ideology of "otherness" in which the minority group is tokenized or put into a position of having to represent for their entire race/ethnicity. "Enrich our campus" may indicate an us-versus-them ideology, as well. This may denote that the institution was still in the early stages of developing their own cultural competency.

Another type of partnership for educational purposes discussed was that of partnerships with local community colleges to create pathways for underserved and underrepresented student groups to attain a four-year degree. Northwest University had commendations from three local

community college presidents evidencing the ways in which the institution "provides proactive solutions to engage one of our city's most vexing problems – college graduation rates for underrepresented students" (p. 56). This demonstrates a strong theme of creating partnerships that enable students to participate in the educational experience. As is discussed later in this chapter, Northwest University gave strong demographic and economic data for their surrounding community, showing the complex ways in which race and economics are related and demonstrating a deep understanding of the complexity of making education accessible and equitable for a diverse student body.

Service. Another type of partnership described was one that offered service to the local community. Northwest University stated, "The partnership between [the school] and the greater… community engages students in service primarily with nonprofit organizations, local public schools, and under-resourced agencies. Community partnerships are strategically developed so as to live out the… mission of [the school]" (p. 11). These partnerships were often described, as above, as strategic ways for not only engaging and serving but also effecting change within the local community.

For example, Rural Midwestern University had noted deeply troubling racial tensions within their community and recognized the need to effect change within the community so that diverse members of the college campus would feel more welcome within the community. They stated, "The University recognizes that efforts to create a more racially diverse student body cannot take place 'in a vacuum.' It is also vitally important that diverse students are made to feel welcome in the surrounding community" (p. 6). As evidence of this, the institution noted the partnership the president made with local government to create a committee that put on events, as well as passed changes to the mission statement of the local community, affirming the value

of all people. This illustrates the type of strategic and significant local community partnerships

used to evidence diversity success for several of the institutions.

Outreach. Another way the several of the institutions described their engagement with

the community is with the term "outreach." For example, Northwest University described an

"outreach" to "the most ethnically diverse neighborhood high school" in their area (p. 17).

During this outreach, the college students visited the high school on a specific day. However,

the aim of the visit was unclear. Other outreach events described by the institutions included

giving out sandwiches and drinks to homeless community members, preparing bags for foster

children, and other community-based service events. Northwest University stated:

> The outreach offers an opportunity for students to gain perspective about the urban
>
> environment and provides a personal experience and understanding of people living in
>
> poverty. (p. 20)

This is illustrative, again, of the reciprocal relationship that community engagement has for these

institutions. The institution sent students to serve in the community as a way of providing

"outreach" but also as a way for the student to have a valuable learning experience. None of the

institutions attempted to define the difference between outreach and service or service learning.

However, it may be that the difference is in connection to credit-earning opportunity and

connection to a course or learning outcome. The outreach events seemed more co-curricular in

nature. Additionally, this language may also be connected to the faith-based ideology of the

institutions. As all these institutions are Christian, and "outreach" has a missional component

within the sphere of Christianity, it could also indicate missional ideology of the institutions.

Local Community Engagement Ideology. The common ideology represented in this

theme is that of local community impact, revealing understanding that diversity is both domestic

and international, which Bennett (2004) ascribed to an adaptation mindset. The institutions represent their success in diversity through the ways in which they reach the local community. Not only this, the institutions showed a strong inclination toward a desire for community change, particularly when the community showed a tendency toward racist behaviors.

Recruitment and Retention

All four institutions discussed the areas of recruitment and retention, and while there were differences in the length at which the institutions discussed recruitment and retention, for example, Southwestern University and Urban Midwestern University had only about half a page dedicated to it, while Rural Midwestern University had one page and Northwest University and three pages, the ways in which they were discussed were largely similar. Recruitment and retention were largely explained using three key subthemes: representation of local community, demographic data, and programming. Policies and procedures were also discussed in relation to recruitment and retention; however, that subtheme is discussed in a later section.

Representation. All four schools revealed the need for and efforts to increase ethnic diversity in both the student body and in hiring. One of the main reasons for this was to, as Southwestern University wrote, "reflect the diversity of the surrounding communities" (p. 1). While the institution did not indicate what this meant, specifically, this may suggest that the local community in which they are located had more ethnic/racial diversity than the institution at that time. This need to for representation in both the student body and in staff and faculty stood out clearly in all the applications. In particular, all four institutions discussed the need for representation of people of color among faculty and staff. All institutions made note of new hires in strategic positions who were persons of color.

While increasing ethnic minority populations in the student body was discussed, the biggest challenge seemed to be hiring a diverse faculty. Rural Midwestern University discussed a specific strategy for increasing representation:

President… asked all faculty search committees to include at least one female or minority candidate in every final selection pool. This practice has been widely adopted across campus and has helped bring more diverse prospective faculty members to campus.

Offers of employment have been made to a diverse group of faculty candidates. (p. 8)

While not a mandate, this request reflects the institutional desire to adopt practices that encourage more diverse hiring. Nevertheless, Rural Midwestern University also noted difficulty in that several ethnically diverse candidates had turned down the offers from the institution. While this could be seen as placing blame on the candidates, rather than the institution, for lack of ethnic/racial diversity in hiring, the same institution also took responsibility for the reasons why these candidates turned down the positions, one being that their local community is not welcoming to people of color. Rural Midwestern University tried to address this with community programming, as discussed in the community partnerships section. What was not discussed was whether or not the institution made any effort to ask candidates directly their reasons for turning down the positions or worked with current employees of color to ensure they were directly addressing the issues and not just guessing at the underlying reasons the candidates had rejected the offers.

Student Demographic Data. Throughout the applications, quantitative data was used sparingly; its strongest use was within the recruitment and retention theme. Each school provided institutional demographic data to show the increase in minority student populations, as well as the increase in hiring of diverse staff and faculty over time. The charts included on

100

demographic data were used to demonstrate success in the area of diversity. Rural Midwestern University stated, "the enclosed enrollment chart demonstrates, enrollment of U.S. ethnic minorities has increased dramatically" (p. 6). While the schools all included enrollment data in this format, the retention data was not as strong. Instead of including charts with specific data, two of the institutions included statements like the following: "These gains have been sustained over time, despite small decreases in overall undergraduate enrollment in 2010 and 2011" (Rural Midwestern University, p. 6). This could indicate that retention data is not as strong as the schools would like in order to demonstrate success.

Northwest University, though, showed dramatic differences in their minority student enrollment, as well as PELL eligible students, as compared to several other institutions in their area and comparable institutions within the CCCU to demonstrate success in increasing the enrollment of underrepresented student groups (see Figure 2). They also gave comparisons of their retention scores to the National Student Clearing House data on student retention and six-year completion rates. This may reveal that this institution, specifically, has done well in their efforts to retain the student populations they served, as well as a strong use of data to assess their own growth. In Figure 2, the chart Northwest University provided shows their comparisons with regional institutions (p. 6). The last three sections are the institutional data on traditional undergraduate enrollment from two different years, as well as the adult and professional division of their institution.

Private Colleges Percent PELL Undergraduates and Percent Minority Undergraduates
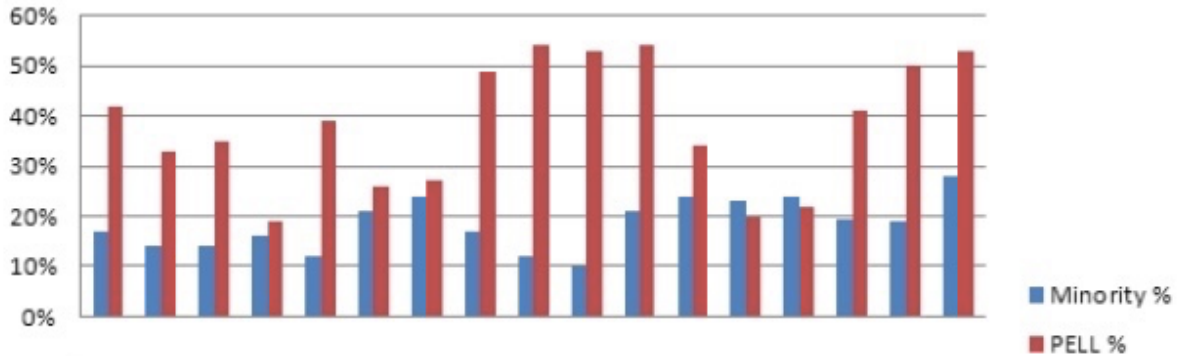
Figure 2: Northwest University Enrollment Data

Furthermore, this same institution also included Pell Grant funding as a part of its explanation of recruitment and retention, giving focus to the need for socio-economic diversity, as well as the complexity of the connections between race and socio-economics. This is not a complexity that any of the other schools focused on.

Programming. The final subtheme for recruitment and retention is programming. All four institutions demonstrated the ways in which increased, targeted programming improved their enrollment and retention of ethnically diverse student populations. For example, Northwest University wrote:

> When students do struggle academically, [the school] has an active 1-to-1 mentoring program that personally matches students on academic probation with staff members at the College who share similar interests, family and cultural backgrounds, or professional goals. (p. 7)

Urban Midwestern University wrote:

With specific programs and services, we hope to eliminate any barriers that

underrepresented students or students of color may have as they acclimate to college life,

engage in campus activities, and grow academically and spiritually at [the school]. In

addition to all… clubs and organizations as well as Campus Ministries events, we offer

many opportunities for students of color to get plugged in... (p. 29)

All four institutions named many different programs, including mentoring, tutoring,

affinity groups, and other student organizations to help support and encourage underrepresented

students in their college journey. For example, Urban Midwestern University offered "Peer

Empowerment Orientation… a pre-orientation designed specifically for incoming students of

color with a focus on how to navigate campus life socially, spiritually, and academically" (p. 29).

Southwestern University offered a scholarship program that "provides scholarships and

mentoring to incoming freshmen who are from diverse backgrounds" (p. 2). Northwest

University employed "cohort based learning communities," explaining that these "learning

communities will allow an increasingly diverse, lower-income group of students to build

meaningful community around an academic pursuit in curricular and co-curricular settings" (p.

10).   This is illustrative of the high support services all of these institutions offered.

Additionally, multicultural programming is highly related, in the narrative, to student retention

and success, as well as strong educational outcomes for cultural competency for all students.

Recruitment & Retention Ideology. With the area of recruitment and retention, the

institutions demonstrated their success through demographic data and narratives of support

programming, indicating the ideology that demographic numbers, and perhaps with that

aesthetics, are important to prove successful in racial diversity, meaning that it is important for a

campus to "look" diverse. For example, within the demographic data, higher numbers of

recruited students and employees of color represented success in diversity. What is missing is the qualitative data of the lived experiences of these individuals or assessments to reveal how these student and employee populations responded to the institutional efforts for diversity. Furthermore, this type of data does not indicate the ways in which these students are distinct and come from a variety of cultural backgrounds. Quantitative data alone likely cannot capture this nuance. Bennett (2004) discussed the highest ideology of integration as being multicultural in mindset; this means going beyond being multi-colorful aesthetically. While Northwest University did show a more complex understanding of their local demographics, each institution could work to develop a more nuanced way of assessing the multiculturalism represented on their campuses. As the institutions also represented their success in recruitment and retention through programming, this more nuanced understanding of multicultural worldviews may also enhance this programming. By acknowledging nuanced cultural differences, institutions may be able to make structural changes to programming that will better serve students.

Resources

One of the major themes that the institutions focused on to illustrate their success in diversity work was that of resources, particularly financial resources. Financial commitment and scholarships were two major subthemes in resources. Another aspect was the desire to become a resource to other communities, such as other colleges or the local community, for diversity.

Financial Commitment. The narratives on finances and funding for diversity initiatives revealed many similarities among the universities. All four discussed the nature of needing to fund diversity training and development for faculty and staff, as well as funding curricular opportunities for students. For several, a significant part of the strategic planning included at least one point on funding. While most of the funding language centered on scholarships, as is

discussed below, Northwest University illustrated a distinctive in their commitment to diversity

financially by highlighting the ways in which they reduced tuition. Northwest University wrote:

> [Our] commitment to underserved students begins with improving the affordability of a
>
> Christian, liberal arts education. In 2008, we became one of the first institutions to
>
> significantly restructure tuition and financial aid in order to increase access to a college
>
> education, reducing tuition by 23 percent. According to College Board's Trends in
>
> College Pricing 2011, the cost to attend [our school] is 35 percent lower than the national
>
> average for 4-year private institutions and nearly 40% lower than 4-year private
>
> institutions in [surrounding states]. (p. 5)

This narrative illustrates a strong commitment to underserved and underrepresented student

populations. In doing this, the university demonstrated a deep understanding of the complexity

of finances for this student population. Furthermore, this institution went into detail on the ways

in which socioeconomics and ethnicity/race are connected. They wrote:

> Given its location, [the school] recognized that because of the high population of
>
> prospective students who are also first generation college students (55% of those enrolled
>
> in the traditional program and 74% of those enrolled in the Adult Degree Program); price
>
> sensitivity was a particularly challenging obstacle and deterrent for enrollment. For first
>
> generation students there is little understanding of "tuition discounting models" that show
>
> a "sticker price" which is later reduced through tuition discounting by awarding
>
> institutional grants and scholarships.
>
> Often first generation students assume that their only option is to enroll at lower priced
>
> community colleges to begin their academic careers, with the hope of later transitioning
>
> to a four-year public institution. In reality, this perception of their limited options often

leads to their demise as college students. Rather than being served in a context where the student to faculty ratio is conducive to their success, they often begin their academic careers in contexts with a much higher student to faculty ratio with multiple adjunct instructors, and large lecture/test format classrooms. We believe the best opportunity for success among first generation college students is in a context where they are personally supported as they learn to navigate the complexities of the higher education environment, which often presents challenges of language, protocol and systems that are foreign to this student and his or her family.

Although being first generation is not necessarily limited to students from diverse ethnic and racial backgrounds, it is a prevalent reality for many. Given the historic realities of higher education institutions underservice of diverse populations, it goes to reason that many, if not most, of our first generation students are also students from diverse racial and ethnic backgrounds. (p. 5)

The institution began by demonstrating a profound understanding of their local community, as well as their students' needs. They showed that they used this knowledge to make systemic change within the institution (changing "tuition discount models") to better serve first-generation, often underserved and underrepresented, student populations. The institution then revealed why the current widely accepted tuition model was detrimental for this student populations' educational goals, as well as how this all ultimately connected to race. They succinctly and adeptly explicated a complex and nuanced topic and showed how, institutionally and systemically, they made strides to address it.

One area that was lacking in all four applications was any direct reference to actual dollars spent or any specifics on the budget allocation given to diversity. This lack of

information may indicate that the institutions did not allocate much financing to diversity; however, it could also indicate that this is an area of assessment overlooked by the institutions.

Scholarships. All four institutions identified a great number of scholarship dollars that went specifically to underserved and underrepresented student groups. All four institutions offered a scholarship program that was full-tuition, full-need for a cohort of scholars who demonstrated leadership and scholarship abilities. These scholarship programs all required participation in a number of requirements, including mentoring and on-campus student leadership roles.

One of the key ideas that seems to inform these scholarships was that they were provided as a way to increase access to education for underserved and underrepresented student populations, in particular high performing students from those populations. Urban Midwestern University stated, "Finances should be the last thing standing between promising young leaders and the skills they need to thrive" (p. 14).

Rural Midwestern University wrote:

> The following criteria have been established for the scholarship. Students must have a 2.9 GPA, 900 SAT/19 ACT, involvement or affiliation with [Partner Organization], and other leadership involvement evident through extracurricular activities. (p. 27)

This illustrates that the institutions are dedicated to committing scholarship dollars to underserved and underrepresented student populations, particularly those at a certain achievement level.

One of the institutions countered this narrative of only serving high performing students. Northwest University wrote:

> [This scholarship program] identifies students who have demonstrated academic and

leadership potential, but who may not qualify for scholarships based on their grade point

averages and SAT scores. Often, family circumstances have hindered these students in

giving their best investment in high school academic performance. We believe that their

God given potential can best be realized in a context that provides support and

accountability, which is at the core of the… Scholarship program. This [program] also

calls for nine months of weekly pre-college training by… staff that covers everything

from money management and study skills to race relations. This track also offers classes

at [the school] concurrent with [a local community college] coursework to raise student

proficiency in core academics. (p. 10)

This demonstrates the ways in which this institution worked to afford access not just to high

achieving students within underserved and underrepresented student populations but also to

those whose previous educational opportunities had been limited or insufficient.

Furthermore, Northwest University also offered a scholarship program for students who

demonstrated a commitment to diversity work. They wrote:

These five students will show a strong past commitment to diversity, and in order to

renew the award for future years, these students will be active members of the Student

Diversity Council and one other Student Multicultural organization. These students will

be active participants in student diversity programming on campus, advocating for

multicultural education, programming and social justice through their award and

leadership positions. (p. 13)

This illustrates the importance of student diversity work at this institution. While leadership and

scholarship are praised through a different scholarship, the value of diversity commitment is

honored in this scholarship.

Resourcing Communities. A different type of resourcing was a prevalent theme for all four institutions, that of offering knowledge resources to other institutions, such as other colleges, as well as surrounding community groups. The goal of Southwestern University was to "Establish a website and online resources on diversity for knowledge development within the academic community and opportunities for interactive dialogue" (p. 1). This shows a commitment to resources beyond finances. As knowledge is the main resource in exchange in an educational institution, this demonstrates a commitment at the highest level of resourcing a university has to offer. Northwest University wrote that they "will be a model and producer of expert knowledge regarding Christ-centered, urban, liberal arts education," revealing a commitment not only to do diversity work but to do it with excellence and to influence other institutions to also engage the work (p. 30).

Southwestern University, Rural Midwestern University, and Northwest University also hosted conferences on diversity that included faculty and staff from colleges across the nation. The conferences featured nationally recognized leaders and speakers in diversity and covered a range of topics related to diversity. For example, Rural Midwestern University wrote:

> The event explored diversity as a "Kingdom calling" and addressed issues of race, ethnicity, gender, culture, religion, age, and ability-all from a Christian worldview. Students, faculty, staff, and alumni were invited to submit essays reflecting on diversity-related topics. (p. 9)

The shows how highly interdisciplinary these conferences were, trying to make room for breadth and depth in dialogue on diversity within the academy.

These examples show the institutions' commitments not only to develop their own institutional cultural competency but to also further the conversation in the wider academy.

Resource Ideology. Within the four applications, there is a clear indication that a financial commitment to diversity is necessary, particularly through scholarships for underserved and underrepresented student groups. For the most part there is a stipulation that scholarship recipients be high achieving students in terms of grades and standardized test scores. While on the one hand a strong financial commitment can indicate an ideology of commitment to diversity, the lack of demonstrated understanding of the complexity of standardized test and GPA scores for this population of students may also demonstrate a lack of multicultural worldview in several of the institutions (Bennett, 2004). For the one institution that did demonstrate this, Northwest University, it could point to an integration mindset where organizations are "intentionally flexible in their movements among cultural contexts," (p. 158) meaning the organization is able to be adaptable in their indicators of success so that the markers for success are culturally appropriate (Bennett, 2004).

Institutional Change

Institutional change was a pervasive theme in all of the applications, and the theme had a variety of subthemes that came out, including programming and training, policies and procedures, and campus climate. In this area, the institutions demonstrated effort to change across the intuition in order to be successful in diversity work. Rural Midwestern University wrote, "In every strata of University life, we are working to create a nurturing environment for these students" (p. 2). While "these students" could signal an "us vs. them" mentality, the statement also shows a commitment to change (Bennett, 2004).

Programming & Training. One of the significant ways in which all institutions demonstrated their success in diversity was the myriad programming and training created for all students and employees. Programming, as mentioned above, was extensive, both for students of

color and underrepresented underserved student populations, as well as for the entire student body. The programming seems to fall into two categories: support programming and educational programming. Support programming was covered under retention and recruitment, so educational programming will be focused on here. Educational programming was a dominant theme in all four applications. Urban Midwestern University wrote:

> Annual Reconciliation Week focuses on our institutional journey to becoming a reconciling campus. This week's activities include a special speaker on a reconciliation topic, Chapel service with President addressing the purpose of our efforts. (p. 5)

This week dedicated to reconciliation also included a Justice Fair, Community Forum, T-Shirt Competition, Racial Reconciliation Devotions, and a Film Forum. Very little information was given on the nature of these events. The Justice Fair was "an opportunity for students, staff, and faculty to learn abut the work of campus and community partners who are working toward the goal of racial reconciliation" (p. 5).   The Community Forum was a place where "community [members] can ask questions and discuss issues related to our antiracism and reconciliation efforts" (p. 5). The Racial Reconciliation Devotions were "held in classes throughout the week by [Antiracism Committee] members" (p. 5). Finally, the film forum showed "films that address the topic of racial reconciliation and the Civil Rights movement in the US" (p. 5). The only mandatory event seems to be the devotions, which are held in classes. However, the application did not reveal whether this happened in every class or just select classes. It seems possible that some students may have been able to avoid participation in Reconciliation Week if they so chose. The language used to describe these events was academic, using words like "address," "discuss," and "learn." A range of topics was covered, including "Civil Rights," "Racism," "Antiracism," and "Reconciliation."

Southwestern University wrote, as a goal, "Develop and fund cultural immersion activities (including larger acquisition) designed for faculty, staff, and students to engage in cross cultural and interdisciplinary scholarship and studies" (p. 1).

Events like these were common at all four institutions, even if the same types of topics were not covered at all four institutions, and all four used academic language to describe the purposes and goals of the programming. For example, Rural Midwestern University wrote their goal to "enrich our campus community by engaging persons from a variety of cultural and socioeconomic backgrounds, exposing students, faculty and staff to cross-cultural environments" (p. 4).

This illustrates that the institutions took measures to ensure that students had the opportunity to learn about diversity and become more culturally competent. Nevertheless, the word choice here is important, as "expose" may indicate an "us vs. them" ideology, perpetuating the ideology that the predominately White student body will be the recipients of the educational benefit here, rather than working from equity based ideology where all students are considered equally in the creation of the system (Bennett, 2004). Furthermore, the institutions did not indicate that the trainings were obligatory, so students were given a choice, not required to attend. This may mean that students who need the challenge of confronting racial and cultural bias did not attend the trainings.

Training for employees was also discussed in all four applications. Urban Midwestern University and Northwest University made the training mandatory and recurring, while Southwestern University and Rural Midwestern University seemed to offer more one-time or optional training. However, Southwestern University lacked depth in their description of training, so this aspect of it is unclear. For the faculty, training seemed to be focused on

preparing faculty to teach students cultural competency, as well as faculty ability to teach diverse learners. For example, Southwestern University wrote about a goal to "enhance faculty preparation to teach to diverse learning styles, strengths, and cultural norms through institutional support of faculty learning activities, experiences, and scholarship" (p. 1). Urban Midwestern University offered "Introductory Antiracism Training for staff and faculty. The President has mandated that all staff and faculty receive this training" (p. 8). Northwest University created a *Teaching and Learning Center*. "The focus of their work is to provide training and support for faculty who must reimagine their curriculum to serve an increasingly diverse population, and to support students as they explore their learning potential at the post-secondary level" (p. 10). All of these examples reveal the depth of commitment to training that the institutions expressed.

Polices and Procedures. All four schools addressed the policies of the institution and how they have changed to accommodate a more diverse student population. The main focus of this was the change to incorporate a bias incident policy of some type. Urban Midwestern University instituted a "Racial Harassment Policy" (p. 8), while Northwest University noted, "The College has provided training to faculty, coaches and student life personnel related to addressing issues of harassment and bullying per the requirements of Title IX" (p. 15). Northwest University proceeded to give details on the training faculty and staff had been given in order to ensure this policy was carried out correctly.

Procedures were not as prevalent in the applications. The word was rarely, if ever, used, but as previously discussed, Northwest University did write about the ways in which they had changed the way they did financial aid and the ways in which they presented tuition and discounting to potential students in an effort to better serve underrepresented and underserved

student populations. This may reveal that institutions are not doing as much to change procedures as they are policies.

Campus Climate and Culture. Campus climate and culture are discussed in all four applications, and two ways of explaining the type of climate and culture are presented among the institutions: a climate of welcome and accessibility. Both are discussed here.

Welcoming. Urban Midwestern University and Rural Midwestern University discussed a climate of welcome in their applications. Rural Midwestern University wrote:

> This strategy is aimed both at making our …campus community richer through welcoming students, faculty and staff from a variety of cultural and socioeconomic backgrounds and at educating and broadening us through rich cross cultural experiences…. We want to be a welcoming community. (p. 22)

Urban Midwestern University wrote:

> [The committee] appointed by the President, has provided guidance on policies to confront racism and create a climate that welcomes diversity. (p. 1)

Welcome seems to be tied to cultural change on campus that would make students of color feel more accepted on campus. This is accomplished in a variety of ways. Rural Midwestern University wrote:

> In every strata of University life, we are working to create a nurturing environment for these students. For example, we have adjusted the food served in the dining commons, we have emphasized the hiring of women and minorities for faculty and staff positions, and we have changed the demographic makeup of our Board of Trustees. (p. 2)

Here, the word nurturing can be thought of as a part of a welcoming environment. It would seem that many details make up this welcoming environment, including food and leadership. The

topic of welcome seems to be tied to recruitment, as it is used in conjunction with preparing for future students, as well as the students who are already on campus. Rural Midwestern University noted later:

> …it is important that the symbols and language used on campus -- and even the food served in the dining commons -- must reflect a more diverse campus culture. (p. 6)

Urban Midwestern University wrote:

> [The committee] commissioned reconciliation artwork for a campus lounge. The art work was coordinated by Professor… who worked with students in depicting their perspectives of racial features of the campus… and now hangs in our… lounge. (p. 4)

The work to change "symbols and language" in order to reflect a more diverse community is another way in which these institutions have framed their success in diversity work. These symbols can be seen in the food and artwork, as well as the bigger systemic changes such as hiring. The intentional language changes were not explicated as clearly in the applications.

Accessible. Northwest University described their campus culture more with terms about access and with demonstrations of the ways in which they create access to education for underserved and underrepresented student populations, particularly students of color who come from communities that have been historically marginalized in higher education. This institution did not use the term "welcome" to describe their climate. Instead, their culture is one of access. Northwest University wrote:

> [The school] is committed to improving access to higher education for underrepresented students and to providing the coordinated support necessary to retain them as well. (p. 6)

This commitment was outlined in a strategic plan with procedural steps for attaining the goal of increasing access for this student population. They demonstrated success by showing their deep

understanding of the connection between race and economics and education; they showed the ways in which economy and education have historically and systematically disenfranchised people of color, and creating a climate and systems of access was Northwest University's response to this historic reality.

Institutional Change Ideology. According to Bennett (2004), institutions that have an integration mindset will have a multicultural worldview and be intentionally flexible, meaning their practices and procedures are culturally flexible. Within this every policy and procedure will be examined with a multicultural lens. A climate and culture that changes to create more access through policy and procedures is more in line with this type of mindset, as they demonstrate flexibility and a multicultural worldview. Urban Midwestern University and Rural Midwestern University seem to be operating out of an ideological mindset of welcome that in trying to develop a diverse campus, success is evidenced in creating a welcoming atmosphere. However, in looking at Bennett's model, a climate of access seems to be more in line with the highest level of intercultural sensitivity ideology, integration. It could be that the climate of welcome also comes from a faith ideology on "welcoming the stranger" (Matthew 25:35). Nevertheless, institutions must understand that a climate of access is integral to successful diversity work.

Conclusion

In this chapter, the predominant themes of the applications have been explored, looking for the ways in which the institutions framed their experiences of success in diversity work similarly and differently. In looking at the themes of leadership, local community engagement, recruitment and retention, resources, institutional change, and institutional identity, it is clear that the schools have some similar ideologies. Using Bennett's (2004) model for intercultural

116

sensitivity in organizations, it is also evident that the institutions often fall somewhere in the

adaptation or integration mindsets. Further exploration of the ideologies potentially present, as

well as their implications, is discussed in the following chapter.

Chapter V: Summary and Discussion

This study explored CCCU institutions that have made strategic changes in racial and ethnic diversity institutionally in order to diversify their campuses and better meet the needs of students of color, examining ideologies present within the institutional narratives of success in diversity. This chapter provides a brief summary of the study, including the methodology. It discusses the implications of the research findings, as well as conclusions and suggestions for future research. As discussed in Chapter 3, for the purposes of this study – in researching an award dedicated to racial harmony – diversity will be restricted to race/ethnicity. A delimitation of this study was the exclusion of other areas of diversity, such as gender, sex, or religion.

Summary of the Study

As discussed in Chapter 1, currently, a small amount of research has been done on CCCU institutions with a high commitment to racial/ethnic diversity. Most of the research has been focused on the ways in which CCCU schools are behind the national higher education movement toward more diverse campuses. One study showed that students in CCCU schools lag behind their peers in non-CCCU private colleges and universities in diversity-related activities (Schreiner & Kim, 2011). Research also revealed that the CCCU has struggled to keep up with national trends in minority enrollment and retention (Confer & Mamiseishvili, 2012).

Recently, the CCCU released *Diversity Matters,* a collection of essays on diversity in the CCCU that highlight a variety of voices on diversity, including four campuses that have made great strides in diversity. In the foreword to the book, CCCU President Hoogstra wrote, "I am more convinced than ever that Christ-centered colleges and universities are uniquely positioned to model and lead the crucial discussion on matters of diversity" (2017, p. 5). In this forward, Hoogstra called diversity work in the CCCU the "Excellence Imperative," illustrating the depth of commitment the CCCU has to diversity work. This study sought to understand the ideologies

118

present in CCCU schools that have demonstrated a high commitment to diversity and the commonalities that might exist between these schools.

For 13 years, the CCCU gave institutions demonstrating a high commitment to diversity the *Racial Harmony Award* (RHA) For the purposes of this study, four of the 17 winners of this award were examined.

Purpose statement and research questions. The purpose of this qualitative critical discourse analysis was to explore and describe the characteristics of the diversity planning and initiatives of the winners of the CCCU RHA (Fairclough & Wodak, 1997). This study also sought to discover common characteristics or methodologies used by the winners that suggest best practices for diversity efforts in CCCU schools. The study looked to answer the following questions:

1. How did the winning CCCU schools represent their successes in racial diversity? What ideologies are revealed within this expression?

2. What common themes and ideological representations exist between the winning CCCU schools?

Review of the methodology. This study examined four of the 17 CCCU RHA winners' narrative applications. The theoretical framework for the study was *Critical Discourse Analysis* (CDA), using the context-social structure (Fairclough & Wodak, 1997). This means that the schools are seen as representative of the whole, looking at the ways in which the schools represented their successes and using the themes found as potentially representative of the CCCU. Bennett's *Developmental Model for Intercultural Sensitivity* (DMIS) was used as a framework, as well, for creating a heuristic of questions included in Chapter 3, which were used to "interview" the data and gain a deeper understanding of the ideological positions present in

119

the data as they are outlined in Bennett's DMIS (Bennett, 2004). Ryan and Bernard's (2003)

"Techniques to Identify Themes" was used to create a systematic analysis process of the data in

which the researcher "pawed" through the data by hand, looking for indigenous categories,

repetitions, metaphors, transitions, and other larger linguistic markers of theme (p. 88). The

researcher then interviewed the texts using the heuristic previously discussed. Finally, the

researcher entered the data into NVivo software for more refined cutting of themes and sorting of

the data, including statistical understanding of the word counts and key words in context

features. The researcher then "winnow[ed] the themes to a manageable few" and linked the

themes to concepts in Bennett's DMIS (Ryan & Bernard, 2003, p. 85).

Findings & Ideological Implications

Throughout the study, as discussed in Chapter 4, six main themes were prominent among

the four institutions: leadership, local community engagement, recruitment and retention,

resources, institutional change, and institutional identity. Now the focus will be on answering

the research questions using the results presented in Chapter 4.

Representations of Success.

Leadership. One of the main ways that all four institutions represented their successes

was through an emphasis on the top-down leadership that served as a catalyst and guide for the

diversity work within the institution. Southwestern University, Urban Midwestern University,

and Northwest University all created chief diversity officer or commensurate positions; these

positions all directly reported to the president and were included in institution-wide decision

making committees, like executive councils or president's councils. Rural Midwestern

University had a lower-level employee position designated for diversity, meaning the position

was a level removed from the president and directly reported to a vice president. The ideology

of the president or chief leadership of the institution being primarily responsible for diversity, though, is evident at all four institutions; a tactic identified in research as a primary driver for institutional diversity change (Aguirre & Martinez, 2006; Kezar, 2008). Bennett (2004) described the organizational implications of an adaptation mindset, stating, "Typically, upper level executives take a leading role in supporting intercultural development in the organization" (p. 157). While they did not have a chief diversity officer or commensurate position, Rural Midwestern University showed high level engagement from their president on diversity as the president worked with the local community directly on committees to lead community culture and mindset change.

These four institutions demonstrate the type of transformational leadership espoused by Aguirre and Martinez (2006) in the 2006 ASHE report. While the presidents are highly engaged, research has shown that the transformation only comes from having leaders at every level engaged (Aguirre & Martinez, 2006; Anderson 2008). The presidents were able to garner governing board support, as well as designate leadership for institution-wide diversity change. Furthermore, the presidents at three of the institutions demonstrated ways in which they were trying to shift language use within their organization, which is shown to have positive ideological impact for diversity change (Harvey, 2004; Kezar, 2008; Porter, 2011).

Interestingly, the governing board was the only place where the demographics of administrative leadership were discussed. None of the institutions discussed whether a person of color or other representations of diversity filled the president, vice presidents, or administrative leadership roles. Also, leadership positions such as college deans or directors were not included in the narrative on institutional change; student leadership was also not indicated in the narratives. Only Urban Midwestern University discussed faculty as a catalyst for diversity

change or grassroots movements. While the administrative leadership suggests an adaptation

mindset in Bennett (2004), this may also represent some gaps institution-wide thinking. CCCU

schools, as well as any institution desirous of diversity change, may want to consider how to

encourage employees at every level of the institution to take ownership in the diversity change

process. Kotter (1996) argued that leaders need to develop credible teams from across the

organization in order to lead successful change. Furthermore, a marker of success that may be

missed is the compositional diversity of executive leadership within the institution. Not having

diversity in hiring at the highest levels of the institution could suggest more of an acceptance

ideology where, according to Bennett (2004), institutions "talk the talk" but do not allow the

change to completely permeate the organization. As discussed in Chapter 2, Menjares (2016)

wrote, "most [CCCU] campuses have a lack of diversity in key staff and administrator roles.

There is a great need to build structures of support for both faculty and students of color" (p. 18).

While the ideology of high-level diversity leadership may be increasingly prevalent in the

CCCU, institutions would do well to also use the diversity of high-level leadership as a

benchmark for success.

Local community engagement. One of the more surprising themes that came to the

forefront for all four institutions was that of local community context and engagement. The

application itself does not offer a prompt to address institutional work with the local community.

Nevertheless, as discussed in Chapter 4, all four institutions represented their success in diversity

by including within their narratives stories of the ways in which they had built partnerships and

outreach opportunities for their students within the local community. Urban Midwestern

University, Rural Midwestern University, and Northwest University used the word *partnership*,

to describe their relationship to their communities and to particular community organizations.

All four institutions used the word *outreach* to describe programs established for community-based service, as well as *service-learning* for credit earning educational opportunities for students. Urban Midwestern University, Rural Midwestern University, and Northwest University, though, described having a "presence" within the community, noting the ways in which they had worked to develop reciprocal relationships with their local community. This is a type of "triple-loop learning" that Williams (2013) discussed:

> Across America, colleges and universities can be found in every community, from rural towns to sprawling metropolises. An institution's strategic diversity leaders must reckon with the effects of such varied geographic locations. Whether the focus is on increasing the representation and inclusion of diverse groups on campus or ensuring that students have experiences with diversity in the curriculum and co-curriculum, the institutional environment can both constrain and enable diversity possibilities. It is for this reason that a triple-loop learning perspective is essential as institutional leaders seek to understand their environmental context. (p. 214)

Rural Midwestern University and Northwest University both prioritized their strategies for geographic constraint, which demonstrated a deep understanding of their local context, as well as creative thinking for overcoming the obstacles in a way that engages the local community. Not only do these four institutions demonstrate an understanding that diversity is both local and global, they also display an integration ideology where, "There is little emphasis on the ethnicity or national identity of the organization, although its cultural roots and influences are recognized" (Bennett, 2004, p. 158). The four institutions showed commitment to diversity through their community engagement and illustrated success in strategic and creative planning, such as joining

with local politicians to create a council for promoting equity and understanding in a historically racist town, such as in the case of Rural Midwestern University.

Southwestern University, Urban Midwestern University, and Northwest University touted their urban locations as a benefit to institutional diversity work, and Northwest University showed high integration into their local community, using the tagline developed by the president: "In the city. For the city" (p. 43). Northwest University provided demographic data for race/ethnicity, as well as a picture of economic and educational situation of community members. One of their key values was to "provide proactive solutions to engage one of our city's most vexing problems – college graduation rates for underrepresented students" (p. 56). They showed creative ways to address their geographic location and to be a benefit to their community.

Perhaps most extensively of the four institutions, Rural Midwestern University and Northwest University illustrated high success in engaging their community in a way that was beneficial not just for their institution but also for the community. They were examples of institutions in two very different geographical locations that refused to be held back by geographic constraints (Williams, 2013). Higher education institutions, particularly those in the CCCU, can learn from these examples. It is easy to say that diversity will not work because of a rural location or because of a depressed urban economy in which student of color often fall into underrepresented and underserved populations who cannot afford higher education, but these two institutions demonstrate that an ideology of building reciprocal relationships with the local community can develop into something that benefits everyone.

Smith (2015) suggested one way to do this is through the hiring of diverse faculty members. Smith wrote:

124

A third benefit of faculty diversity lies in the development of vital relationships with diverse communities outside the campus. For both personal and intellectual reasons, many White women and faculty of color are more likely to cross a border between the academic institution and issues of practice outside. (p. 151)

Perhaps this is because, in American culture and society, concepts of individualism have not returned great results for women and people of color. It could be that these groups of people have found better outcomes when they work in community, so reaching out to their surrounding community, particularly when they work in the isolating spaces of predominately White academia, has become a way to survive and thrive. Institutions should follow the lead of their faculty members who already are more inclined at creating these partnerships, learning from them. In doing this, executive leaders can demonstrate their commitment to diversity and to developing diverse leadership, as was discussed earlier. Fernando (2017) wrote,

…when capable faculty and staff of color are present, administrators need to surround them with opportunities that might 'stretch' them and also send them a message that 'we can't go on and be true to our mission without your leadership.' (p. 350)

As administrators open themselves up to both mentoring and learning from faculty members and employees of color, likely two things will happen. First, faculty members and employees given opportunities for growth and engagement in the institution may rise into more senior-level administrator roles, which was noted as a serious need in the leadership section.

Second, institutions may find themselves better able to make significant structural changes needed to both engage the community around them, as well as to better prepare the institution for students who have been historically underrepresented and underserved. By engaging the local community, institutions may find that they better serve their students because

the community already has rich resources that students need and institutions may lack (McNair, Albertine, Cooper, McDonald, & Major, 2016). This relationship is symbiotic, also providing the community with "the considerable resources that only that partnering institution can provide" (McNair et al., 2016, p. 105). This is what McNair et al. (2016) called "student-focused symbiosis" (p. 105). This symbiosis is driven by an "evolved survival instinct" that appreciates both what the community has to offer the institution and what the institution has to offer the community, seeing the ability of both to thrive as linked, not seeing both in competition for survival. It is essential for diversity work to be done in community, and this extends beyond campus community and into all constituencies, including the local community in which the campus resides.

Recruitment and retention. All four institutions used recruitment and retention data to support their narratives of success in diversity. As discussed in Chapter 4, only Rural Midwestern University and Northwest University included specific recruitment and retention numbers, while Southwestern University and Urban Midwestern University did not. Nevertheless, all four institutions focused strongly on the programming they had implemented to support underrepresented and underserved student populations and increase student success and completion rates. Research shows that these support structures are vital to the success of students of color who may have different obstacles and needs than students in the majority (Cavazos et al., 2010; Ecklund, 2012; Raphael et al., 2003; Rivas-Drake & Mooney, 2009). Furthermore, the research indicates that moving from a deficit ideology to an asset ideology about students, particularly students from underrepresented populations, is essential to the success of this programming (Andrade, 2008; Rivas-Drake & Mooney, 2009). This type of ideological shift could fit into Bennett's (2004) adaptation ideology, showing "cognitive frame-

shifting, where one attempts to take the perspective of another culture" (p. 156). This cognitive frame-shifting ability is significant for institutions who wish to design programming that meets multicultural needs, for the perspectives of those cultures should inform the programming. While Rural Midwestern University discussed the desire to "enrich our campus community by engaging persons from a variety of cultural and socioeconomic backgrounds, exposing students, faculty and staff to cross-cultural environments," this language does not quite get to the asset ideology needed for success in serving students of color (p. 2). This language expresses what the dominant culture can gain from these students, shifting the focus away from the students of color and back to the dominant White culture group.

One of the dangers of not shifting from an ideology of deficit to an ideology of asset is that deficit ideology can leave institutions blind to the ways in which their own systems are barriers for diverse student populations finding success in higher education (Smith, 2015). Deficit ideology places the blame for failure solely on the student, not taking into account role the institution may play in creating barriers for student success. Urban Midwestern University and Northwest University both mentioned the removal of barriers; however, only Northwest University discussed the ways in which current systems had changed. Urban Midwestern University related their removal of barriers to the addition of programming for "disadvantaged" student populations. While this is admirable and needed, institutions that wish to better serve underrepresented and underserved student populations would do well to also turn the lens of barriers onto existing systems. This would take institutions one step closer to Bennett's (2004) integration ideology, in which "Every policy, issue, and action is examined in its cultural context and assessed for its strengths and limits" (p. 158). As student demographics shift, so do student needs; "over 70 percent of today's college students possess nontraditional or post-traditional

127

student characteristics" (McNair et al., 2016, p. 17).   With 52% first generation college students, 51% from low to moderate income families, 44% ages 24 and above, 42% from communities of color, 30% attending college part-time, and 28% taking care of a child or dependent, the student populations in our colleges today have significantly different needs outside of the institution that demand support within the institution in order for student to succeed to graduation (Miller, Valle, Engle, & Cooper, 2014).

Policies on attendance, course scheduling, confusing financial aid language, race identification check-boxes on institutional forms, and many other issues may present barriers for students of color who are more likely to be first generation, lower-income students. McNair et al. (2016) recalled a student experience in which a student who was also an armed forces veteran tried to re-enroll in an institution. In every office, the first question the student was asked was for an ID number. The student, unable to remember this number, found frustration in every office and waiting hours before finally leaving without re-enrolling. This is just one example of the ways in which our practices – as simple as the request of an ID number before even making eye contact with a student – may dehumanize students and frustrate them in the process enough to cause them to leave. This is representative of the systemic barriers to access that are important to challenge institutionally, and this cannot be done without listening intently to students, without defensiveness and with a willingness to change how things have always been done.

The idea that adding one more program will make a significant difference for students of color may not be founded. Yancey (2010) found that on Protestant campuses, student-led organizations, minority professors, and a diverse curriculum were more highly effective in promoting racial diversity. Yancey (2010) wrote:

128

Majority and minority group students offer similar levels of concern about the inability of history months, multicultural programs, antiracism programs, community programs, and non-European cultural events to create a more harmonious racial atmosphere, although the reasons for some of the concerns did differ by race. (p. 112)

Perhaps this is because these events, while contributing to an atmosphere of welcome, only succeed in changing the aesthetics of the campus. They do not contribute to breaking down barriers of access. However, changing curriculum and hiring of more diverse faculty and employees, as well as having student-leadership focused on diversity, may likely drive deeper institutional systemic change.

A key area of systemic change long overlooked in higher education is that of pedagogical and assessment practices (Bishop & Finders, 2018). While research has been prevalent on culturally responsive teaching practices in K12 settings, very little exists on culturally responsive teaching in higher education (Ladson-Billings, 2014). The achievement gap is a significant point of discussion and action in K12, and it is a factor institutions may also do well to acknowledge as it has implications for higher education, as well, as students who do not succeed in high school either do not matriculate to higher education, representing an unreached applicant pool, or likely struggle in higher education. One system that is worth looking to as an example is that of open-enrollment institutions, such as two-year community colleges (McNair et al., 2016). These institutions provide support to students no matter the educational challenges they have previously faced and may have made systemic changes that would be beneficial in private four-year institutions, as well. Ultimately, systems of pedagogy and assessment need to be examined with a multicultural lens in order to truly approach students with an asset and not deficit attitude.

Resources. Resources are a necessary and challenging aspect of institutional life, and in successful diversity efforts, the choice on how to designate funds can often be difficult for institutions (Williams, 2013; Yancey, 2010). All four institutions demonstrated their success in diversity by revealing the ways in which they had designated funding for different initiatives, such as training and programming. The biggest area of funding was for scholarships. Surprisingly, this was an area that many had difficulty connecting to true diversity efforts, which may be indicative of the larger fear of the affirmative action ideology. As noted in Chapter 1, the 1996 *Hopwood* case made it so "that the only legal justification for affirmative action is to rectify the present effects of past discrimination" (Long & Tienda, 2011, p. 689), which in turn caused many states to ban the use of race in admissions practices. This fear of affirmative action has created a system in which it is difficult, then, for institutions to serve students of color well. For students of color, who often are also part of the underrepresented and underserved student population, finance may present a barrier to higher education. As Northwest University wrote:

> Although being first generation is not necessarily limited to students from diverse ethnic and racial backgrounds, it is a prevalent reality for many. Given the historic realities of higher education institutions underservice of diverse populations, it goes to reason that many, if not most, of our first generation students are also students from diverse racial and ethnic backgrounds. (p. 5)

This institution was the only one of the four to explain the complex racial and socioeconomic connections in society. While all four institutions offer scholarships to students who demonstrate leadership capacity or high aptitude for scholarship, Northwest University was the only one who directly addressed systemic and unjust barriers created for students of color in particular. This institution also noted that first generation students, often students of color, may have barriers in

their K12 education that would mean not earning a high enough test score or GPA for merit scholarships. The institution chose to address this need by creating other pathways to scholarships. By using first generation as a designator for the scholarship fund, they are able to also address race and socioeconomics but in a way that does not carry the fear of affirmative action. This demonstrates a creative solution to a pervasive problem in our country. It also illustrates an understanding of the ways in which legislation may create barriers for students. This type of policy and procedure examination falls into Bennett's (2004) integration ideology, but it also could be indicative of the integration ideology because it shows intentional flexibility on the part of the institution, the ability to look beyond American higher education culture and a pervasive fear of affirmative action and to act in ways that break down systemic racial barriers.

Other institutions may also learn from this and try to identify the ways in which legislation and resource dissemination policies may be systemic barriers for students of color. Furthermore, language change in institutional finance is important. The language of higher education finance and aid is difficult to challenge, but Northwest University showed that it is possible to identify and challenge pervasive problems of the socioeconomics of race and that even discussions of merit often ignore systemic racism in the educational system. The more institutions begin to address this, the better able they will be to work out of ideology of equity and institute financial policy change that will increase access for historically underrepresented and underserved student populations.

Institutional change. All four institutions discussed quite similar ways in which they had worked to change to provide better service to students of color as a part of their narratives of success in diversity. Some of the ways all four intuitions have done this are through training and policy and procedure changes. All four institutions discussed policy and procedure changes, but

131

it is significant to note that the policy changes were much more highly focused on than the procedures, which may indicate that procedures are not as easily changed. It is important for institutions to consider a multicultural lens when looking at procedures to ensure that the procedures present do not create additional barriers for students of color. For example, many institutions have specific procedures for course registration that includes registration holds. These holds may comprise a number of financial steps that must be completed before students can register. For students of color, who are more likely to be first-generation and lower to middle income, these steps can represent barriers. The longer students take to complete these, often confusing, steps, such as completing a FAFSA with parental information that the student may not have direct access to, the higher the likelihood that the courses the student needs will be filled. This is not only frustrating, but it creates a barrier that may prove to be too much for the student.

This can become an issue of access, which is another subtheme that came up in the theme of institutional change. Northwest University was the only institution of the four that focused highly on access, rather than welcome. Southwestern University, Urban Midwestern University, and Rural Midwestern University all showed the ways in which they tried to create a welcoming environment, and many of these were good changes, such as food, artwork, policies, and educational programming to help faculty and fellow students adopt more welcoming mindsets. This could indicate that Southwestern University, Urban Midwestern University, and Rural Midwestern University are not as far along on their diversity journey as Northwest University, which is not a negative assessment. However, it also shows other institutions that a creating a climate of welcome is just the beginning of diversity work in higher education.

A goal institutions may want to have in mind is integrating access into their diversity ideology. Welcome seems to be associated more strongly with surface or aesthetic-level change, i.e. art work, food, policy, and even increasing compositional diversity focused most highly on race alone, which is what Southwestern University, Urban Midwestern University, and Rural Midwestern University all focused on. Northwest University, however, showed more procedure changes, as well as a complex understanding of racial and socioeconomic diversity and the complex ways in which those two are interrelated, as well as the ways in which traditional measures of academic success may actually represent barriers for students of color. For example, Northwest University wrote:

> [This scholarship program] identifies students who have demonstrated academic and leadership potential, but who may not qualify for scholarships based on their grade point averages and SAT scores. Often, family circumstances have hindered these students in giving their best investment in high school academic performance. We believe that their God given potential can best be realized in a context that provides support and accountability, which is at the core of the… Scholarship program.

Grade point averages and SAT scores are the primary measures used in higher education to determine academic merit, and scholarship programming is often based on these measures. In fact, though, studies have found an existing race achievement gap in these measures, particularly in standardized test scores such as ACT and SAT (Anderson, 2010; Harvey, 2013). While most studies focus on the ways in which to counteract the achievement gap, very little research addresses the measures themselves and how they may represent a White dominant cultural assessment. Little research exists on culturally responsive assessment in higher education and how the measures we focus on for college entry may be an example of systemic racism (Bishop

133

& Finders, 2018). In offering scholarship programs based on other measures of academic potential, Northwest University disrupts this ideology of White dominant measures of academic success and creates more access for student groups who may be typically overlooked in the selection process.

Higher education institutions looking to increase their success in diversity will have to look at institutional policy and procedure change, and as in the case of Northwest University, it would be beneficial for them to change their ideology of access and to call into question the measures they use to determine student preparedness and fit and to question whether these measures represent White dominant ideology. In doing this, they will also be adopting Bennett's (2004) integration ideology by using a multicultural framework for understanding policies and procedures at every level of the organization. Furthermore, institutions seeking to increase their effectiveness with students of color would benefit from engaging those very students in shared governance and change process leadership. When students are not engaged in the process of change, it has the effect of an "us vs. them" ideology. At most predominately White institutions, the administration, faculty, and staff are also predominately White. Without a strong voice in the process from people of color, the power still lies with the majority, perpetuating White dominance and not really getting to the core issues. Good diversity leadership takes the humility of putting oneself – both individually and institutionally – in the position of learner, recognizing that communities of color have wisdom to offer and that allowing students of color and employees of color a chance to lead will result in the symbiotic relationship college communities need to succeed in the 21st century (McNair et al., 2016).

Institutional identity. There is some evidence of institutions that make stronger connections to their local community and connect diversity to their heritage and mission

statement in order to begin diversity change processes (Ecklund, 2012; Judkins & LaHurd, 1999). All four institutions discussed their heritage and the connection of their denominational ties to diversity, as well as a deeper connection to their local context for partnership as a representation of their diversity success. As discussed in chapter 4, of the integration ideology in organizations, Bennett (2004) wrote, "There is little emphasis on the ethnicity or national identity of the organization, although its cultural roots and influences are recognized" (p. 158). In making these connections on cultural roots and local partnerships, these institutions also demonstrate an adaptive ideology, showing an understanding that diversity is local and global.

In the exploration of institutional heritage and history, though, there is nothing on institutional acceptance of responsibility for past mistakes or bad ideologies. As discussed in chapter 1, the academy has had a long and troubled history with the invention and perpetuation of race ideology. Christian institutions have also participated in this, but our way to reconciliation should be one rooted in a biblical call to repentance, which begins in lament. Moreover,

> We are called to learn the anguished cry of *lament*….The journey of reconciliation is grounded in the practice of lament… The voice from Ramah *refuses to be consoled*… refuses to spiritualize, explain away, ignore or deny the depth and truth of suffering in this world. (Katongole & Rice, 2008, p. #)

All four institutions made great strides in moving from "us vs. them" to "we" type ideology, but a stronger narrative of ownership of the past and grief for what students of color have had to face in CCCU institutions is necessary on the path to reconciliation. The nature of the application may not allow for such a story, but even this must push us to think about our narratives of success and how we frame them ideologically. Are there ways in which we leave out important

135

pieces of the narrative that may make us uncomfortable to confront? This is a question about institutional identity that all CCCU and higher education institutions that wish to do well in diversity must ask.

The practical implications of this will likely look different for every organization, but research on reconciliation shows us that it begins in pain (Katongole & Rice, 2008; Salter McNeil, 2015). Salter McNeil (2015) wrote of the "catalytic event," a moment that may be scary and painful but that allows us to see things in a new way, a way that cannot be ignored (p. 45). For some institutions, this may happen to them, perhaps through a racial incident; while, for others, it is some kind of moment of disruption that clarifies the future in a new way. Perhaps one of the ways the CCCU is beginning to do this is through the telling of story. In their newest release on diversity, *Diversity Matters* (2017), authors, both from majority and minority groups, at CCCU institutions discuss the ways in which they have wrestled with diversity at CCCU institutions. Space was made for White authors to share the ways in which they have fumbled and wrestled to becoming allies. Authors of color shared the troubles they have faced trying to make their way in academia. Presidents shared institutional narratives of struggle, as well.

Perhaps this kind of honest story telling can serve as those catalytic events. As Pipher (2002) wrote, "Telling stories never fails to produce good in the universe" (p. 137). For institutions, perhaps it begins with finding ways for students to share their stories and for administrators, faculty, and staff to listen, without rushing to defensiveness, but to truly take the time to understand what students are saying. Maybe it is administrators, faculty, and staff taking a cultural sensitivity assessment and honestly sharing results and grappling with what those results mean. Reconciliation is about disrupting the ways in which we, in our humanity, have used things like the perpetuation of race to create distance and power structures that offer some

power and oppress others. "The practice of *relocation,* of taking our very bodies to the hard places and tarrying long enough to be disturbed, is a way of unlearning distance" (Katongole & Rice, 2008, p. 91). To both individually and institutionally lean into reconciliation, we must put ourselves in the way of painful disruption, allowing it to act as a catalyst toward unity, not sameness. For this reason, institutions that have done this hard work must share, providing models for other schools that wish to do the same.

Implications for Practice

Several implications for practice for CCCU institutions, as well as higher education institutions outside the CCCU, who wish to increase their success in diversity can be found within this study.

Assessment and Self-Reflection. Something that has not yet been addressed is that all four institutions initiated the award process by filling out the award application and submitting it to the CCCU. They were able to do so because they had done concerted work in diversity and they had assessment data to back this up. Institutions can only prove success if they are willing to baseline – to give an honest assessment of the current condition – and to work from there to create and implement a change plan. While only Rural Midwestern University and Northwest University included a formal diversity strategic plan, all four institutions showed strategy in creating institutional change. As seen in the research, assessment is necessary for strong and lasting diversity work (Smith, 2015; Williams, 2013).

One area that seems to be lacking institutionally is the kind of self-reflection we ask students to do all the time – deep ideological reflection on growth and change. The narratives presented were about programming, leadership, institutional change, policies and procedures, and local community connections. These are excellent markers of success, but they do not

137

represent deep self-reflection that would overtly express ideological shift. The language used represents the institution at their best, not showing the ways in which the institution has erred or where the institution still has room for improvement. As Freire (1970) wrote, "Conversion to the people requires a profound rebirth" (p. 61). In sharing more transparently these stories of rebirth, we give hope to those who are just beginning, hope that change can happen, as well as models for change. Higher education seems to be bound by fear of being too transparent or being found guilty, rather than seeing this as an opportunity to showcase growth. Menjares (2017) wrote a brief summary of the institutional narratives shared by four CCCU presidents:

> To some extent, the four institutions represent the breadth of diversity that characterizes the CCCU. The authors have written their narratives honestly and faithfully as they recount critical moments in the histories of their institutions when their core commitments or principles were challenged, when strategic decisions and bold actions had to be made on the part of leadership, when students acted courageously to challenge the status quo on campus and in society, and when programs to support increasing diversity and to advance their mission were implemented. These cases demonstrate individual and institutional resiliency in changing times. (p. 34)

These types of narratives are a good starting place for institutions that desire to face the difficult realities in order to move forward (McManigell Grijalva, 2018). Sandercock (2012) wrote:

> To imagine the future differently, we need to start with history, with a reconsideration of the stories we tell ourselves… In telling new stories about our past, our intention is to reshape our future…. If we want to work towards a policy of inclusion, then we need to start from a sound understanding of the exclusionary effects of planning's past practices and ideologies. (p. 22)

Sandercock (2012) called this kind of storytelling "multicultural literacy" (p. 22). As we know in academia, to do something well, one must be literate in the conventions and history of discipline in which they work. If we want to do diversity well, we must have diversity literacy. We must tell the stories that do not put our institutions in the best light. When we turn the microscope on ourselves, assessing our strengths and weaknesses, we must have safeguards to ensure that we are seeing the full picture, not just what we want to see. Student voices may be the best indicator of this, and listening to students, particularly students from historically marginalized people groups, may very well be the key for deep-seated institutional change.

Ideological Transformation. All four institutions were successful in changing policies and programming and even some procedures, but there are still ideological underpinnings of student success in higher education that need to be interrogated for their perpetuation of oppression and White dominance. Freire wrote:

Indeed, the interest of the oppressors lie in "changing the consciousness of the oppressed, not the situation which oppresses them"; for the more the oppressed can be led to adapt to that situation, the more easily they can be dominated…. The truth is, however, that the oppressed are not "marginal," are not people living "outside" society. They have always been "inside" – inside the structure which made them "beings for others." The solution is not to "integrate" them into the structure of oppression, but to transform that structure so that they can become "beings for themselves." (p. 74)

So much of the applications revealed that higher education is in an era of diversity programming. We operate out of an ideology that espouses creating new structures to help students of color navigate the life of higher education, but ideologically, this still lies in the realm of treating students of color, as Freire (1970) suggested, as "outside." In reality, to truly transform, we must

not simply question the readiness of students of color to come to us and integrate into us. We must question our own abilities to change and transform to be ready to serve all students.

To do this, we must reframe our challenges. In higher education, when we see students struggle, we often ask what is going on inside that student that causes them to struggle (Schreiner, Louis, & Nelson, 2012). We more rarely ask: what are the ways in which the system we created causes that student to struggle? Furthermore, educators tend to be high achievers academically. It is difficult to question the system in which we were raised and in which we achieved, but it is worth asking if the systems we have created for assessing students are multicultural and afford students an opportunity to showcase their learning in ways that are culturally appropriate and that honor the inherent value each student brings with them to campus.

Recommendations for further research

This study was limited to four Racial Harmony Award winning CCCU institutions, but there is further research that could be done that was beyond the scope of this study. For example, it would be beneficial to see the same methodology applied to other institutions that have demonstrated high commitment to diversity to ascertain their underlying ideologies, and the researcher believes that the methods used for this study could be replicated for both Christian and secular institutions.

Another limitation of this study was that the applications were not the most recent account of diversity at these institutions. Case studies on the individual award winning institutions would be pertinent to better understanding how to create long-lasting diversity change. It would be interesting to note whether or not these institutions were able to maintain their diversity change efforts since winning the award, as well as how the institutions have shifted to meet new demands in the years since winning the award.

One of the limitations of this study was that the award material represented the institutions efforts to show themselves in the best possible light. More research should be done to reveal ideology in institutions in their natural or spontaneous discourse. Furthermore, using the Intercultural Development Model assessment for these institutions would likely reveal a different DMIS finding than this study and would be pertinent to revealing not only where institutions believe they are on the DMIS but also where they are in reality ideologically and could help institutions wrestle with how to bridge those gaps.

Finally, as previously discussed, there is very little research on culturally responsive teaching and assessment practices in higher education (Ladson-Billings, 2014). This is a relatively wide-open area for research, and more must be done to question existing modes of teaching and assessment with a multicultural lens. With the rise in demographics of minority student populations, institutions of higher education may likely flounder or flourish on their abilities to apply multicultural lenses to all aspects of their institutional life (U.S. Department of Education, 2013). More research is needed on how institutions can transform their ideological underpinnings in order to make sustainable structural change that does not put the onus of change directly onto students of color.

Concluding Remarks

This study was conducted using Critical Discourse Analysis as a way to confront the ideological loading of the language of racial diversity in the CCCU (Fairclough & Wodak, 1997). Then Bennett's *Development Model of Intercultural Sensitivity* was applied to the different thematic areas presented in the findings and in the discussion. The researcher found that by-in-large, the institutions landed in adaptive and integrative ideology mindsets on the DMIS. This method was used to better understand the ways in which CCCU institutions with

high commitment to diversity represent their own successes in diversity work and to answer the call of Freire (1970) to "reexamine [ourselves] constantly" (p. 60).

As hooks (1994) wrote, "discussions of diversity and multiculturalism tend to downplay or ignore the question of language" (p. 173). The intent of this study was to bring language to the center of the diversity discussion and to explore the ways in which different ideological mindsets might better serve institutions as they frame the diversity work they do and seek growth in their own multicultural understanding institutionally. From hooks (1994), we are challenged:

> Shifting how we think about language and how we use it necessarily alters how we know what we know… in the patient act of listening to another tongue… we may disrupt that cultural imperialism that suggests one is worthy of being heard only if one speaks in standard English. (p. 174)

This study shows that to push deeper in to change institutionally, we must intentionally look at our language use and learn to value voices that have not been historically valued as academic. In doing this, then, perhaps we will find the freedom to look at education in a new way that truly benefits us all.

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Council for Christian Colleges & Universities

ROBERT & SUSAN ANDRINGA RACIAL HARMONY AWARD

Date
College / University
President
Statement of Commitment to Diversity; Goals for Diversity:
Enrollment / Retention:
Programs/Initiatives: *a. History* *b. Connections to the Missions/Strategic Goals* *c. What You Have Learned*
Structural Change: *a. Organizational Structure* *b. Organizational Functions*
Impact / Measures of Effectiveness: *a. Evaluation of Programs* *b. Assessment of Student Outcomes and Institutional Outcomes*

Other Demonstrations of Racial Harmony / Diversity:

Leadership and Personnel: a. *Demographics*   b. *Role Models, Mentoring, etc.*

Supporting Documents / Recommendations:

I attest that, to the best of my knowledge and belief, all information submitted in this application is accurate and complete.

Print Name   Signature   Date

Applicants should complete all sections of the application. Applicants may be asked for additional information, which will remain confidential. If chosen, the institution president agrees to participate in the 2013 CCCU Presidents Conference program. Please submit completed applications to Seh-Hee Koh, skoh@cccu.org.