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LOYOLA UNIVERSITY CHICAGO

MASTER'S STUDENTS' EXPERIENCES IN A GRADUATE
PREPARATION PROGRAM: MULTICULTURAL COMPETENCY AND
SOCIAL JUSTICE CURRICULUM

A DISSERTATION SUBMITTED TO
THE FACULTY OF THE GRADUATE SCHOOL
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

PROGRAM IN HIGHER EDUCATION

BY

KRISTIN I. McCANN

CHICAGO, IL

DECEMBER 2014

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ABSTRACT

This dissertation study contributes to gaps in the extant research on multicultural issues in higher education. Specifically, this study focused on master's students' experiences with required social justice-focused multicultural competency curriculum in a graduate preparation programs (GPP). The two overarching research questions for the study addressed how, if at all, master's students' understanding of core concepts of a required social justice course changed over time as evidenced by a primary curricular component of the course. Educators' approach to the curriculum was also addressed, per their impact on the context in which students learned and the lack of research that considered both students' and educators' experiences within the same study.

Themes in students' and educators' experiences with the curriculum over time (one academic semester) were gleaned through a qualitative, constructivist approach. Primary sources of data for this study were participants' (n=12) two-part photo elicitation projects and one-on-one semi-structured interviews with the 12 students and the two educators who taught the course and with the educator who designed and piloted the photo elicitation project.

Findings from this study showed that students' understanding of core concepts of the required social justice course changed over time. To varying degrees, in- and outside-of-class experiences, students' social identity, students' prior experiences with social justice topics in informal and formal academic settings, and the educators' approach to

the required curriculum mediated students' changed understanding of the core concepts over time. Select implications for higher education research and practice include a focus on *social justice literacy* as a means through which master's students' experiences with social justice curriculum are understood and curriculum that both challenges and supports students' experiences with difficult topics. Social justice literacy shifts the focus on measuring or quantifying students' levels of multicultural competence to an enlarged understanding of how such competency (or literacy) is experienced.

CHAPTER ONE

INTRODUCTION

This dissertation study focused on master's students experiences with multicultural competency curriculum in graduate preparation programs (GPPs) and contributes to gaps in the extant literature on multicultural issues in higher education. Notably, some scholars distinguish between *multiculturalism* and *diversity* courses, wherein the former address ethnic and racial diversity only; whereas the latter take up a variety social factors such as gender, religion, politics, and ability (Marbley, Bonner, & Ross, 2010). For the purposes of this study, references to multiculturalism and multicultural competency assumed a broader view of social factors beyond just race and ethnicity, as the required multicultural competency course used in this study engaged a wider range of social factors. Also, a unique aspect of the course was that it included a social justice focus. Commonly—and in the context of the required multicultural competency course used for this study—social justice is defined as a goal and process aimed toward an equitable society (Adams, Bell, & Griffin, 2007).

Overview

The broader context for this dissertation study included the higher education profession's history with multicultural issues on U.S. college and university campuses (Pope & Reynolds, 1997; Pope, Mueller, & Reynolds, 2009). For example, since at least the 1950s, the higher education profession has acknowledged the importance of

multicultural issues on U.S. college and university campuses (Pope et al., 2009; Pope & Reynolds, 1997). The profession's initial involvement with multicultural issues entailed *awareness* of issues related to race and ethnicity, and select staff were deemed multicultural experts (Pope & Reynolds, 1997). Beginning in the 1990s, new research in the field called for widespread *multicultural competence* among all higher education professionals (Pope et al., 2009). Multicultural competence is typically defined as, "the awareness, knowledge, and skills necessary to work effectively and ethically across cultural differences" (Pope & Reynolds, 1997, p. 270), and a primary purpose of such competence is to ensure ethical and effective practice among higher education professionals in order to meet the needs of a changing undergraduate student population (Pope & Reynolds, 1997). The most recent statistic on the percentage of GPPs that require a multicultural-related course is 74%, and of the programs that did not require such a course, 8% planned to implement a requirement (Flowers, 2003).

The persistent demand for multicultural competency among higher education professionals can also be traced to historical events that contributed to the diversification of U.S. undergraduate student populations. For example, the Morrill Federal Land Grant Acts (1862, 1890) defended the need for public higher education and increased access for women and racial/ethnic minorities (Pope et al., 2009). As well, the GI Bill (1944), the Civil Rights Movement (1960s), and the Women's Movement (1970s) increased access to underrepresented and underserved student populations (Pope et al., 2009). Moreover, I argue that recent and widespread commitments to diverse learning environments have arguably buttressed the need for a multiculturally competent higher education profession.

To elaborate, research and practice around diverse learning environments were reinforced by the 2003 U.S. Supreme Court Decision that upheld the educational benefits of diversity (Gurin & Nagda, 2006). Prior to the 2003 ruling, the 1978 Regents of the University of California v. Bakke decision established “the educational benefits of diversity as a compelling governmental interest” (Gurin, Dey, Hurtado, & Gurin, 2002, p. 331) and race as a “‘plus’ factor” (Gurin et al., 2002, p. 193), among other forms of merit. In the landmark University of Michigan cases, *Grutter v. Bollinger* (2003) (*Grutter*) and *Gratz v. Bollinger* (2003) (*Gratz*), the educational benefits of a diverse student body were again upheld as a compelling state interest in *Grutter* (Gurin & Nagda, 2006). Research used in the University of Michigan cases showed that undergraduate students learn better among diverse peers (Gurin, 1999), and these findings prompted more scholars and higher education institutions to maximize the educational benefits of diversity, primarily through: (a) structural diversity (students’ numerical representation); (b) informal interactional diversity (interactions with diverse peers outside of classroom settings); and (c) classroom diversity (full-length courses and structured co-curricular experiences) (Bowman, 2011; Hurtado, Milem, Clayton-Pederson, & Allen, 1999; Umbach & Kuh, 2006). Ongoing commitments to research and practice around diverse learning environments are also commonly linked to rapidly changing U.S. demographics (Chang, 2002; Denson, 2009; U.S. Census Bureau, 2010) and racial tensions on college campuses (Engberg, 2004). Thus, institutions’ larger commitments to diverse learning environments provide further endorsement for the multicultural competency of higher education professionals.

Problem Statement

Despite the higher education profession's longstanding commitment to multicultural issues, based on the review of literature for this study, there is a need for more research on multicultural competency in higher education (Pope et al., 2009). For example, although multicultural issues were in the purview of U.S. colleges and universities since at least the 1950s, it was not until the 1990s that scholars called for multicultural *competency* among higher education professionals (Ebbers & Henry, 1990; McEwen & Roper, 1994; Talbot, 1996). In response to such a need, parameters for how to define the construct of multicultural competency were established in the quantitative higher education literature (Pope & Reynolds, 1997). Based on a model from the counseling psychology literature by Sue, Bernier, Durran, Feinberg, Pedersen, Smith, and Vasquez-Nuttall (1982), the construct by which many subsequent studies relied was Pope and Reynolds' (1997) tripartite model for multicultural competency. Subsequently, other scholars developed quantitative instruments to test the validity of Pope and Reynolds' (1997) tripartite model, and the populations that those studies sampled were largely higher education professionals rather than students in GPPs (Castallanos, Gloria, Mayorga, & Salas, 2007; Mueller & Pope, 2001; Pope & Mueller, 2000).

Other research on multicultural competency argued for connections between multicultural competency and social justice (Iverson, 2012; Wallace, 2000). Whereas Iverson (2012) called for the addition of a social justice agenda to GPP curriculum due to the shortcomings of a multicultural competency focus, Wallace (2000) called for the integration of social justice issues within existing multicultural competency frameworks.

Yet, both Iverson (2012) and Wallace's (2000) contributions were theoretical pieces rather than empirical studies. Additional studies captured master's students' experiences with multicultural curriculum and recommended more research on those experiences, per the lack of literature on master's students' experiences in GPPs (Gayles & Kelly, 2007; Kelly & Gayles, 2010). However, different from the Gayles and Kelly (2007) and Kelly and Gayles (2010) studies, this study considers master's students' experiences over time and addresses educators' experiences in relationship to that of students'. Additionally, two recent dissertation studies (Bureau, 2011; St. Clair, 2007) addressed multicultural competency; however, Bureau's (2011) study addressed the profession's competencies in general with only some mention of multicultural competency; and, St. Clair's (2007) study focused on a variety higher education professionals rather than master's students in the same GPP. These and other studies are described in more detail in the "Literature Review" chapter.

Thus, within this relatively new and growing body of research, there is much room for additional contributions. I argue that one way to better understand how multicultural competency is developed is to examine students' experiences with multicultural competency curriculum in a GPP, as GPPs are a primary means through which students are socialized into the values and standards of the field (Bureau, 2011). Also, as previously stated, an explicit need for research on master's students' experiences with the multicultural curriculum is supported in the literature (Gayles & Kelly, 2007; Kelly & Gayles, 2010). As well, there is much room for further research on multicultural competency as it relates to social justice issues. Such research provides more

understanding for how students make meaning of what they learn in required multicultural competency curriculum and contributes to knowledge of promising practices in GPP multicultural competency curriculum.

To bound my inquiry into how master's students made meaning of core concepts in a required multicultural competency course, I focused on master's students' experiences in a required multicultural competency-related course that had a social justice focus within a GPP at a four-year, doctoral granting institution in the U.S. Although GPPs are also known as higher education or student affairs master's programs, from this point forward, the term GPP is used and encompasses all other terminologies. Also, more information about the institutional context for this study is overviewed in the "Background for this Study" section in this chapter.

Purpose

The primary purpose of this study was to understand master's students' experiences with multicultural curriculum in a required GPP multicultural competency course with a social justice focus. From this point forward, I refer to this course in terms of social justice curriculum. I conducted the study at Loyola University Chicago (LUC) and recruited participants from LUC's Master's in Education (M.Ed.) Higher Education Program. LUC was an ideal site for this study due to its mission driven focus on social justice. Given gaps in the literature on multicultural competency curriculum—such as a lack of research on required social justice-oriented curriculum in GPPs—participants from an institution and program that has a social justice focus provided arguably richer data than an institution and program that does not. Thus, the research site and

participants were purposefully selected and sampled, and these decisions will be discussed in more depth in Chapter 3.

To depict students' experiences with multicultural curriculum, I examined a key curricular component of the multicultural competency course called the photo elicitation project (see Appendix A for project description and course syllabi). The photo elicitation project served as a site for rich data analysis for several reasons. First, the project included two parts—one due at the beginning of the semester and one at the end of the semester. Therefore, the project captured changes in students' meaning-making about multicultural competency issues over time. For part one of the project—and ideally prior to the completion of any course readings about privilege, oppression, or social justice—students were to take two or three new photographs of how they understood each of the three concepts. Alongside each photograph, students composed a brief description that justified why each photo related to the chosen concept. In the part one descriptions, students mostly drew from recent, out-of-class experiences, given their lack of exposure to major course components. The second part of the project was due at the end of the Fall 2011 semester and capture changes, if any, over time with regard to students' understandings of the same core concepts. Students' part two justifications drew upon in- and out-of-class experiences. For both parts, students were highly encouraged to relate all photographs to their lived experiences rather than distance themselves from the topics.

To crystallize (Ellingson, 2006; Richardson, 2000; Tobin & Begley, 2004) my interpretations of the photo elicitation project, I engaged in analysis of the following: contextual documents for the required multicultural competency course such as course

syllabi for the two sections of ELPS 432, the project assignment description (the same for each section); parts one and two of the photo elicitation project for each student participant; conducted one-on-one, semi-structured interviews with 12 master's student participants about their understanding of privilege, oppression, and social justice, as evidenced by their experiences with the photo elicitation project; and, conducted one-on-one, semi-structured interviews with three educators (see Appendix C) who taught the project in the required multicultural competency course in concurrence with Pope and Reynolds' (2005) argument that educators are integral components of students' experiences with multicultural competency curriculum. Overall, there are few studies that examine the experiences of master's students with the multicultural curriculum—let alone that with a social justice focus—in the higher education literature. Therefore, a qualitative study with the purpose of understanding such experiences called for the following research questions:

Research Questions

(1) How, if at all, did students' understandings of privilege, oppression, and social justice change over time as evidenced by parts one and two of the photo elicitation assignment?

a. What themes, if any, were present among students' selected photographs and justifications for the photographs in parts one and two of the project?

b. What, if any, changes over time in students' understandings of privilege, oppression, and social justice—as evidenced by the photo elicitation project—were due to experiences students had in the required course? (e.g., in-class intergroup dialogue, class

discussion, a guest presenter, an in-class activity related to the photo elicitation project, reading reflections, or any other required course assignments?)

c. What, if any, changes over time in students' understandings of privilege, oppression, and social justice, as evidenced by the photo elicitation project, were due to experiences students had outside of the required course? (e.g., conversations with classmates in the ELPS 432 course and/or others not enrolled in the ELPS 432 course, the sociocultural milieu in which the students experienced the multicultural curriculum.)

In addition, because educators impact master's students' experiences with the multicultural curriculum:

(2) As evidenced by the master's students' photo elicitation projects, how, if at all, did educators' approach to the multicultural curriculum impact changes in students' understandings of privilege, oppression, and social justice over time?

a. How, if at all, did educators view the photo elicitation project as a promising practice for teaching privilege, oppression, and social justice?

b. How, if at all, does the photo elicitation project relate to educators' pedagogy?

Need for Study

The above research questions responded to the need for more research on how students experience multicultural curriculum in master's level education in GPPs.

Research on students' experiences with the multicultural curriculum in GPPs is needed for at least four primary reasons. First, there is an overall lack of research on multicultural issues in the student affairs literature (Pope et al., 2009). Second, although multicultural competency-related courses are typically required for master's students in

GPPs (Flowers, 2003), little is known about such students' experiences with multicultural-related curriculum in those programs (Pope & Mueller, 2005; Pope et al., 2009). Third, higher education professionals remain charged with the ethical obligation to maintain and cultivate diverse learning environments (Pope & Reynolds, 1997; Pope et al., 2009; Membership of ACPA and NASPA, 2010). Fourth, the issue of multiculturalism in higher education is still being debated in the current political and legal arenas. For example, *the Fisher v. University of Texas at Austin (Fisher v. Texas)* case, wherein a White student, Abigail Fisher, maintained that the university's admissions policies resulted in less-qualified students of color being admitted and taking her place in the first year class (Howe, 2012). On August 13, 2012, the American Educational Research Association (AERA)—a major professional organization in education-related fields, including higher education—filed an amicus brief in the *Fisher v. Texas* case in defense of social science research that supports the benefits of diversity for all students ("AERA Files Amicus Brief," 2012). Also, a separate amicus brief written by the American Council on Education (ACE) in August 2012 was signed by major higher education professional organizations such as the American College Personnel Association (ACPA) Student Affairs Administrators in Higher Education (NASPA) in support of maintaining diversity as a compelling state interest.

On June 24, 2013 the *Fisher v. Texas* case was heard by the U.S. Supreme Court. The court remanded the case to a lower court, as the justices determined that the lower court "failed to apply 'strict' scrutiny" correctly" (Francis, Berkowitz, & Downes, 2013, para. 1). In other words, the U.S. Supreme Court determined that lower Fifth Circuit

court did not examine closely enough evidence of how the University's race-conscious admissions were used in practice. Application of strict scrutiny would have proved or disproved that race-neutral admission practices, for example, would have achieved the same goals as race-conscious admissions practices (Downes et al., 2013). Therefore, as of this writing, diversity as a compelling state interest—as established by the aforementioned *Grutter* and *Gratz* cases—has not been formally struck down. However, pending the U.S. Supreme Court's likely Spring 2014 opinion with regard to Proposal 2 that banned the use of affirmative action in the state of Michigan (Denniston, 2013), higher education institutions' use of race in college admissions and otherwise may change. Moreover—given the inclusion of issues beyond only race/ethnicity in many GPP's multicultural competency curricula, including ELPS 432—the U.S. Supreme Court's 2013 decision to overturn California's Proposition 8 (*Hollingsworth v. Perry*) (Peralta, 2013, para. 2), which declared marriage to be only that between a man and a woman ("Filings in the Defense of Marriage Act," 2013), and to overturn the Defense of Marriage Act (DOMA) (*United States v. Windsor*) (Tribe, 2013, para. 1), which restricted federal marriage benefits and inter-state recognition of marriage to opposite sex marriages ("Filings in the Defense of Marriage Act," 2013), are notable aspects of the larger sociocultural milieu in which master's students experience the multicultural curriculum and in which educators teach multicultural competency courses. Also, gay marriage in Illinois—the state where this study took place—was legalized in November 2013 ("Bill Status of SB 0010," 2013). However, at the time that data was collected for this study, such rulings had not yet been made. Nevertheless, this dissertation study

responds to relevant issues in the wider higher education landscape with regard to multicultural issues.

Thus, it is needed and timely to contribute to key gaps in the higher education literature and to offer new contexts by which multicultural competency can be understood. Overall, the field could benefit from more inquiry into how higher education professionals come to understand the field's ethos toward multicultural issues, by way of research into master's students' experiences with multicultural curriculum in a GPP. In addition to the stated need for this dissertation study, this study holds significance to higher education research.

Significance of Study

This study not only responds to a need in the extant higher education literature for more research on multicultural issues but also offers new ways to understand and conceptualize the construct of multicultural competency in required multicultural competency courses. Thus, this dissertation study will be a significant contribution to multicultural research within the higher education literature for at least three reasons. First, this study will refresh understandings of the multicultural curriculum by accounting for students' social identity other than just race and gender, so as to have a better understanding of a student's social identity in relationship to experiences with the multicultural curriculum. For example, based on the review of literature for this dissertation study, the majority of research on multicultural competency has paid little attention to participants' social identity beyond race and gender, if a focus to participants' identities is mentioned at all.

Moreover, the extant literature has focused analysis primarily on White females.

In defense of this limited scope of sampling in the literature, the beginnings of multicultural competency were situated within a specific historical moment wherein higher education's conception of multicultural issues was mostly limited to racial diversity (Pope et al., 2009); yet, embedded in this history of multicultural competency is a power dynamic wherein a White female must gain new awareness, skills, and knowledge to help students who differ from a White and female norm. While the higher education profession remains predominantly White and female (Pope & Mueller, 2005), there is room in the literature to also foreground the experiences of those who identify as persons of color and to account for other social identity factors that might impact one's experiences with the curriculum. Doing so is possible through this study's qualitative approach. Moreover, there have been recent calls to diversify the higher education profession to better reflect a undergraduate diverse student body (Diaz & Kelly, 2013), and the GPP from which participants for this study were recruited has included approximately 33% students of color over the past five years, which is a higher percentage than samples used in extant studies on multicultural competency.

Second, existing research on master's students multicultural competency in GPPs has relied primarily on one theoretical framework by which to analyze multicultural competency—that being Pope and Reynolds' (1997) tripartite model of multicultural competency. Thus, new frameworks are needed to expand understandings of multicultural competency, and in the subsequent section, I detail the proposed framework for understanding master's students' experiences with the multicultural curriculum in a

GPP. Third, because the multicultural competency course from which students' experiences with the multicultural curriculum were analyzed also has a social justice focus, this study contributes to expanded understandings of what multicultural competency curriculum involves. Therefore, arguably, current conceptions of multicultural competency—such as those that do not have a social justice focus—in the higher education literature remain necessary but insufficient points of departure toward understanding the wider scope and depth of multicultural-related learning that takes place in certain GPPs' curriculum. For example, according to Pope et al. (2009),

...the [multicultural] scholarship has challenged the understanding of diversity in terms of social justice. Diversity is no longer only about understanding and appreciating differences, breaking down stereotypes, or providing access to a wider range of students, it is also about confronting systems that privilege some groups and challenging the defensive reactions to the dismantling of those systems [i.e., through a social justice focus]. (p. 645)

Therefore, this study is significant in its attention to expanded conceptions of multicultural competency and to new understandings of master's students' experiences with multicultural curriculum in GPPs.

To summarize, in consideration of this study's significance, this study: (a) focused on master's students' experiences with social justice-oriented multicultural competency curriculum; (b) included the experiences of White females in addition to males and people of color; (c) accounted for participants' demographic information beyond only sex and race/ethnicity—(e.g., belief, sexual orientation, ability, sex as differentiated from gender); and (d) offered a new conceptual framework for understanding master's students' learning with multicultural-related issues by departing from Pope and Reynold's (1997) heavily used tripartite model for multicultural

competency, thereby also including the voices of educators in relationship to students' experiences with the curriculum.

Literature and Conceptual Framework

Literature related to the history of multicultural competency in higher education, students' experiences with multicultural competency curriculum, and literature on educators who teach multicultural-related curriculum in higher education are addressed in this study—the latter of which being crucial, as student learning is shaped by both students' and educators' experiences (Pope & Mueller, 2005). From these bodies of literature, the conceptual framework for this study follows (see Appendix B). In summary, to guide analysis of master's students' experiences with the multicultural curriculum, I applied a conceptual framework that differs from common ways that multicultural competency in GPPs has been theorized. As mentioned, many scholars rely on Pope and Reynolds' (1997) tripartite model of awareness, knowledge, and skills to measure master's students' and higher education professionals' multicultural competency. Because I do not aim to measure or test the validity of the construct of multicultural competency and/or measure how much awareness, knowledge, and skills participants in this study had by the end of the semester-long required course, I deemed an alternative framework to understand students' experiences with the curriculum quite necessary for data analysis. Moreover, because of the lack of literature on master's students' experiences with multicultural curriculum in GPPs, specifically, alternative frameworks are further justified.

Two major components comprise my conceptual framework for this study: (a)

literacy theory; and, (b) modified aspects of Hurtado, Milem, Clayton-Pedersen, and Allen's (1998, 1999) framework for understanding campus racial climate. Overall, this conceptual framework accounts for the context in which students experience the multicultural curriculum in a GPP, as much of the extant literature on multicultural competency does not account for context aside from participants' basic demographics, such as race/ethnicity and gender. Also, much of the existing research on multicultural competency is gleaned from outcome-based quantitative measures of students' awareness, knowledge, and skills about multicultural issues; whereas the focus of this study will be students' experiences with the multicultural curriculum. Therefore, new frameworks could expand conceptions of multicultural competency as gleaned from analysis of master's students' experiences with the multicultural curriculum in GPPs.

First, a focus on literacy theory frames students' experiences with the multicultural curriculum as a highly situated, social practice as opposed to an acontextual ability that one "has" or does not have—(e.g., multicultural competency). While literacy commonly refers to a decontextualized ability to read and write (Street, 1993), other interpretations of literacy acknowledge a multiplicity of literacies that are highly situated, local, social practices shaped by "ideological complexities of time and place" (Brandt & Clinton, 2002, p. 338). Such conceptions of literacy are derived from literacy studies, which is an area of research typically housed in humanities and social sciences departments (Cushman, Kintgen, Kroll, & Rose, 2001).

Because literacy theory does not establish a systematic way to account for context, Hurtado et al.'s (1998, 1999) framework for understanding campus racial climate

functions as one way to consider the context for students' experiences with the curriculum. Specific components of this framework that are detailed in Chapter 2 capture salient aspects of the context for this dissertation study—(e.g., the potential impacts of educators and peers on students' experiences with the curriculum). According to Hurtado et al.'s (1998, 1999) original framework, external and internal forces interact to produce a campus racial climate. External forces include sociohistorical forces and governmental policy, programs, and initiatives (Hurtado et al., 1998, 1999). Internal forces are the result of educational practices and programs of a given institution and include compositional diversity, historical legacy of inclusion or exclusion, psychological climate, and behavioral climate (Hurtado et al., 1998, 1999). Therefore, while I do not go into fine-grained detail about all aspects of Hurtado et al.'s (1998, 1999) framework, it is important to acknowledge that students' experiences with curriculum do not take place in an ahistorical vacuum.

Finally, incorporation of educator pedagogy is an important aspect of the theoretical framework for this study, as students' experiences do not manifest without educators who create a syllabus, deliberately select specific assignments by which to reach certain learning outcomes—(i.e., the photo elicitation assignment), and design a course in a particular way. The role of educators in students' experiences with curriculum is most closely related to the behavioral dimension of Hurtado et al.'s (1998, 1999) framework, in that educators can impact students' learning experiences in terms of support or non-support for the students' interests, can impact course content, and can impact what extent students interact with other students. Also, teacher pedagogy refers to

how rather than what teachers teach (Adams, Bell, & Griffin, 2007), and pedagogical practices arise from educators' theoretical, philosophical, and epistemological orientations toward their teaching. Such pedagogy manifests in ways that class discussion is conducted as well as the specific assignments used in a given multicultural competency course, for example. Thus, for the purposes of this study, pedagogy captures how educators facilitate learning (Adams, Bell, & Griffin, 2007) about multicultural competency-related topics rather than what teachers teach. The photo elicitation assignment functions as one manifestation of teacher pedagogy, and according to Pope and Mueller (2005), "Knowledge and understanding about faculty members who design curriculum and courses . . . is essential to fully appreciate the strengths and challenges that exist in creating a more multiculturally sensitive and skilled profession" (p. 679).

Research Method

This study assumed a qualitative approach (Merriam, 2009) in order to analyze master's students' experiences in a semester-long, required multicultural competency course within a GPP. A qualitative research design was fitting for this study, as students' and educators' experiences (Merriam, 2009) with graduate preparation program curriculum were of primary interest. Also, qualitative research can be particularly useful when studying multicultural issues (Pope et al., 2009; Pope, Mueller, & Reynolds, 2004) because of the opportunity for the researcher to share power with participants, as the qualitative researcher is often considered a co-learner in the participants' worlds rather than an expert (Pope et al., 2004). For example, in this study, I engaged in member-checking wherein all participants had the opportunity to edit their part one and/or part

two photo elicitation project content and to edit the full transcription of their interview.

This process resisted assumptions I might make as a researcher and gave participants more power over how their voices were portrayed in this study. In addition, as opposed to categorizing one's experiences according to predefined constructs, this study's approach allowed participants to describe their experiences in their own words which could add to a sense of empowerment among participants (Pope et al., 2004). For example, elaborated in Chapters 4 and 5, some of the student participants noted how their meta-reflection on their photo elicitation project gave them a sense of satisfaction with regard to their learning over time and/or a tangible reminder of their growth. Finally, a qualitative researcher can benefit from interactions with participants, in that the researcher could gain more insight into their biases, privileges, and other assumptions about a given phenomenon (Pope et al., 2004). For my role as a researcher, I was continually aware of how my social identity as an Asian American, heterosexual, female, Ph.D. student, and adoptee impacted my interactions with participants during their interviews and throughout the data analysis process, and more details are offered in the Chapter 3 "Researcher Reflexivity" section.

Key Terms and Background Information

Attention to definitions of key terms used for this study was important, as "many scholars struggle to find common definitions for the meaning of important multicultural concepts, there is also no broadly accepted definition of the terms multicultural or diversity or pluralism" (Pope et al., 2009, p. 649). Therefore, the below definitions provide a basis for how certain terms are operationalized for this study.

Multicultural. For the purposes of this study, multicultural competency assumes a broader view of social factors beyond just race and ethnicity, as the multicultural competency-related course that is used for this study was titled “multicultural” but attended to a wider range of social factors. However, a more accurate reflection of the course is through references to “social justice curriculum,” as mentioned previously in this chapter.

Multicultural competency. According to Pope and Reynolds (1997) “The development of multicultural awareness, knowledge, and skills is ‘a continuing and unending process that requires learning and relearning’ (Pedersen, 1988, p. 107)” (p. 272). The multicultural competency tripartite construct differentiates among three primary components: awareness, knowledge, and skills.

Awareness. Multicultural awareness entails “attitudes, beliefs, values, assumptions, and self-awareness necessary to serve students who are culturally different from oneself” (Pope & Reynolds, 1997, p. 270). An example of a multiculturally aware higher education professional is one who recognizes that Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) students might be marginalized in a predominantly heterosexual campus that lacks formal support for LGBTQ students.

Knowledge. Multicultural knowledge involves “the information individuals have about various cultures” (Pope & Reynolds, p. 270) wherein “inaccurate, incomplete, or biased knowledge about various cultures . . . must be corrected or completed before multicultural development can proceed” (Pope & Reynolds, p. 270). An example of a multiculturally knowledgeable higher education professional is one who might consider

research on GLBTQ support programs in higher education and explore how existing campus student services programs might be able to better support GLBTQ students.

Skills. Multicultural skills “allow for effective and meaningful interaction such as seeking consultation as necessary with people who differ from them culturally” (p. 270). An example of a multiculturally skilled higher education professional is one who could lead a campus dialogue with student services offices and other campus leaders on the importance of support services for GLBTQ students.

Social justice. Overall, social justice can be defined as a goal and process that looks toward an equitable society (Adams, Bell, & Griffin, 2007). Social justice-oriented topics are embedded in the multicultural competency course that is used for this study.

Background for the Study

Because this dissertation study involved a conceptual framework that accounted for the context in which students’ experiences with the multicultural curriculum takes place, I provide some information about the context for this study is included here as well as in more detail later in the study. One way to consider the context for this study was to account for the institution’s structural diversity, classroom diversity, and informal/interactional diversity—(i.e., the three ways in which diverse learning environments are typically discussed, though in relationship to undergraduate education). An overview of the structural diversity of the institution that was used for this study is provided, and a specific focus on the structural, classroom, and informal/interactional diversity related to the higher education program that was used for this study is addressed.

Institution type. Loyola University Chicago (LUC) is a private, four-year, Jesuit Catholic university. LUC's mission includes the aims of global awareness, ethical leadership, and academic freedom. As of 2013, the total enrollment for LUC was 15,974 students (full- and part-time undergraduates and graduates) ("Loyola at a glance," 2014), and LUC houses four campuses and three international campuses/learning centers ("Loyola at a glance," 2014). Additionally, LUC offers close to 150 majors and minors (undergraduate and graduate programs combined) and houses ten schools and colleges.

Undergraduate and population (campuswide). According to a report prepared by LUC's Office of Institutional Research (February 2014), LUC's undergraduate student enrollment (10,168) in Fall 2013 was 64.8% White, 35.2% racial minority, 3.4% international, 2.2% not reported, and 63.7% women. Also, according to publicly reported data on the LUC website, the 2013 freshman class was 39% racial minority, 52% Roman Catholic, 48% Jewish, Hindu, Muslim, Protestant, Eastern Orthodox, or other religious affiliation ("2013 Freshman Class Profile", 2014).

Graduate/professional population. To provide a broader context of the demographics for the wider LUC's graduate population, as of Fall 2013, the graduate/professional student population was 71.9% White, 28.1% racial minority, 7.3% international, 5.3% not reported, and 64% women (Office of Institution Research, 2014). Master-level students were 70.8% White, 29.2% racial minority, 9.8% international, 5.8% not reported, and 69.2% women (Office of Institution Research, 2014). Doctoral-level students were 72.1% White, 27.9% racial minority, 7.6% not reported, 6.7% international, and 62.5% women (Office of Institution Research, 2014).

LUC School of Education. The master's program that was used for this study is housed within LUC's School of Education. As of Spring Semester 2012, the education school offered graduate degrees in over 20 programs (masters and doctoral) and master's degrees in thirteen programs and doctoral degrees in eight programs. Applicants were required to submit letters of recommendation, a personal statement, a resume, and exhibit an undergraduate G.P.A. 3.0 or above. As of Fall 2013, the School of Education enrolled 82 part- and full-time M.Ed. in Higher Education students (Personal communication with Dr. Janet Pierce Ritter, 2014). Also, the Higher Education program maintained an average of approximately 30% students of color between Fall 2008 and Fall 2013. In addition, although the majority of students in the program were female, percentages of males rose between 2008 and 2013. For example, in 2008, 20% were males; whereas, in 2012, 36% males, and in 2013, 28% were males (among those who elected to identify a sex). Also, according to a presentation prepared by a committee to advance diversity in the School of Education, the proportion of students of color in LUC's School of Education is reflective of the wider university demographics; however, the proportion is "remarkably lower" than the overall number of students of color who are enrolled in graduate programs in the U.S. ("Developing Strategies", 2014).

Classroom Diversity. Another way that diverse learning environments are defined and studied is in terms of classroom diversity. Classroom diversity entails full-length, full-term courses or one-time workshops or programs. However, a full-length, full-term course is the focus for this dissertation study. Beyond the required multicultural competency course for master's students, no other one-time workshops or programs are

required for students to graduate. However, M.Ed. students must complete an essay with regard social justice in their admissions application and in their learning outcome portfolio in order to graduate.

Required course. The required *Multiculturalism for Social Justice in Higher Education* course at LUC is one example of classroom diversity in the master's program that was used for this study. In addition, the course maintains a social justice focus. While other courses might address issues related to multiculturalism and/or social justice, the multicultural competency course is the only course that both explicitly addresses multicultural- and social justice-related issues and is required for students in the GPP for this study to graduate. Also, as of Fall 2010, the course is a strongly recommended—if not essentially required—course in students' first-year, first-semester course sequence. That way, social justice can serve as an ongoing framework for the remainder of students' master's education experiences and professional practice.

Learning outcomes. Several learning outcomes frame the required course. Throughout and by the end of the course, students should: (a) recognize the wide scope and complexity of multicultural- and social justice-related issues; (b) translate theories and concepts related to multicultural and social justice issues to practice; (c) apply their understanding of philosophical, political, economic, and social bases for living in a democracy to real-world social justice issue; (d) develop human relation skills—(e.g., leadership, communication, collaboration); (e) identify organizations and structures and support and/or impeded social justice; (f) formulate an understanding of personal and professional power to create change; (g) consider how they as higher education

professionals will ensure that all students receive equitable treatment; and (h) students should develop an understanding of how they will create a culture of social justice in their own professional practice.

Course design. The graded components of the required course include overall participation in the course, intergroup dialogue sessions wherein students collaborate with peers to lead select dialogues during class time, written critical responses to assigned readings, a photo elicitation project (see description below), and a social justice issue project wherein students collaborate with a social justice-related organization or institution to complete a paper that addresses a social justice issue.

Photo Elicitation Project Description

The two-part photo elicitation assignment is a major curricular component of the required multicultural competency course (see Appendix A for assignment sheet). The assignment was developed by a professor of higher education in 2010 (when the multicultural competency course was an elective rather than a required course), and was used in subsequent course offerings of the required multicultural competency course. Photo elicitation is rooted in qualitative research methods (Clark-Ibañez, 2004), and the project is intended to help students increase their understanding of core concepts of the required course—(i.e., privilege, oppression, and social justice). The images that students include in parts one and two of the project function as tools (Clark-Ibañez, 2004) that create space for students to express parts of their lives for which traditional, linear text might not capture (Harper, 2004) or for which students may not yet have had the discourse or language to articulate. Part one of the project is due by week three of the

course, and students are asked to take 2-3 new photographs of what they consider representative of the three core concepts and justify why a given photograph is reflective of a given concept through a brief written paragraph. All photographs and reflections are completed prior to students reading any of the assigned readings that explicitly address any one of the core concepts in order to gain a baseline, qualitative measure of students' understandings of the concepts. Students are, however, required to skim specific readings related to the history and purpose of photo elicitation as a research method—(i.e., Clark-Ibañez, 2004; Harper, 2006).

Part two of the photo elicitation project asks students to revisit the photographs taken for part one. Students also complete a five page written analysis of their understandings of each core concept. Students have the option to replace any photograph used in part one to reflect new or more nuanced interpretations of the core concepts that might have arisen as a result of participation in the course—(e.g., through feedback they received from an educator on part one of the project, through in-class intergroup dialogue sessions, written critical reading responses, other in- and/or out-of-class experiences). Should students keep any or all photographs from part one, they are still required to provide a brief written explanation next to each photograph for why they chose to keep the original photograph(s).

Informal Interactional Diversity

While informal interactional diversity is not the primary focus for this dissertation study, it might be helpful to provide some information about the broader learning environment in which this study's participants engage in learning and that might have an

impact on students' experiences with the multicultural curriculum and/or the photo elicitation assignment, specifically. While there is not an "informal interactional diversity" requirement for graduation from LUC's education school's higher education master's program, students have the opportunity to engage in informal interactional diversity through one time workshops and programs offered by LUC's diversity office and/or through experiences and events related to students' required internship experiences. Students must complete one to two internship experiences to graduate, and it is possible that students engage in informal interactional diversity through those experiences. As well, it is possible that students engage in informal interactional diversity outside of a higher education-specific setting, such as in the wider community in which each student resides.

Organization of the Dissertation Study

Chapter One serves as an introduction to this dissertation study; Chapter Two addresses the relevant literature and the conceptual framework that drives the study; Chapter Three describes the methodology used in this study; Chapter 4 presents traditional, major themes from students' experiences with the multicultural curriculum; Chapter 5 offers an alternative genre representation of the study's major themes (which is in line with this study's methodology); and Chapter 6 offers analysis of this study's interpretations, implications for higher education research and practice, and concluding thoughts.

Chapter One Summary

In this chapter, I provided an overview of this dissertation study. Overall, this

study examines master's students' experiences with required, social justice-oriented multicultural competency curriculum in a GPP. This study is needed given the lack of higher education research on master's students' experiences with multicultural competency curriculum. For example, different from most quantitatively-driven studies on multicultural competency, this qualitative study seeks to understand how students experienced the curriculum rather than measure or test the validity of Pope and Reynolds' (1997) commonly used tripartite model for multicultural competency (awareness, skills, and knowledge). Also, this study is significant due to its focus on participants beyond those who identify as White and female and on social identity beyond race/ethnicity and gender, its new conceptual framework, and its focus on a multicultural competency course that included a social justice focus. In the next chapter, Chapter 2, the literature that frames this study and justifies the need for and significance of this study is detailed.

CHAPTER TWO

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

Overview

In this chapter, higher education literature relevant to this dissertation study is overviewed. Thus, although this chapter does not feature an exhaustive review of each body of literature addressed--(as that would be beyond the scope and purpose of this study)--research that is included supports the need for and significance of the present study. First, I summarize how multicultural competency is commonly defined and measured in the extant literature. Second, I focus on students' experiences with the multicultural curriculum. Third, I discuss the experiences of educators who teach multicultural-related courses in higher education settings, per my aim to put students and educators' experiences and voices in conversation with one another and account for an integral component of the context in which students learn. Moreover, student learning is shaped by both students' and educators' experiences, and the role of educators should not be overlooked (Pope & Mueller, 2005). The third body of literature in this review highlights themes such as challenges that educators face when teaching multicultural-related curriculum and promising pedagogies or pedagogical strategies in response to such challenges—such as, but not limited to, intergroup dialogue (IGD) as a means to facilitate students' experiences with multicultural-related curriculum. From these bodies of literature, the conceptual framework follows.

In addition to the need for more research on master's students' experiences with the GPP curriculum, there is also room to consider new frameworks by which to analyze master's students' experiences with the multicultural curriculum. I employed a two-part framework comprised of literacy theory and modified components of Hurtado et al.'s (1998, 1999) framework for understanding campus racial climate. This conceptual framework offers one way to guide analysis of master's students' experiences with the curriculum and capture the context in which students learned and is discussed in more detail in the "Conceptual Framework" section of this chapter.

Multicultural Competency in U.S. Graduate Preparation Programs (GPPs)

An overview of the higher education literature on multicultural competency is necessary in order to demonstrate part of the need for and significance of this study. Literature on multicultural competency can be situated in the broader higher education literature on multicultural issues and is a relatively new body of research. For example, although attention to structural diversity on U.S. college and university campuses was in the purview of the field since at least the 1970s (Pope et al., 2009), it was not until the 1990s that scholars called for "multiculturally competent" higher education professionals (Pope et al., 2009). Such appeals were preceded by a focus on professionals' efforts to "maintain more diverse and affirming campuses" (Pope et al., 2009, p. 644) in the 1980s and a longer history of attention to structural diversity—(though not necessarily campus climate issues or meeting the needs of diverse students)—on U.S. college and university campuses (Pope et al., 2009). One way to index research on multicultural competency in higher education is by literature that: a) established a need for multiculturally competent

higher education professionals; b) defined the construct of multicultural competency; c) addressed how to measure the construct (Pope et al., 2004); and, d) proposed expanded conceptions of multicultural competency in higher education.

Need for Multicultural Competency

Research on multicultural competency in higher education was largely in response to changes in the racial/ethnic demographics of undergraduate student populations (Cheatham, 1991; Ebbers & Henry; McEwen & Roper, 1994; Pope et al., 2009) and to the field's longstanding ethical commitment to inclusive campuses (McEwen & Roper, 1994). Initially, multicultural issues in higher education were mostly equated with an awareness of those who differed from a White, Eurocentric norm (Ebbers & Henry, 1990), and "multicultural competence" among higher education professionals was seen as measureable and achievable. One shift in early discourse around multicultural competency was a call for GPPs to value multicultural competency in *practice* versus merely in theory (Cheatham, 1991; McEwen & Roper, 1994). For example, Cheatham's (1991) edited collection addressed how various campus units, such as residence life, could design and implement multicultural-related programs. Other scholars focused on the integration of multicultural issues in GPP curriculum, per most graduate students' lack of exposure to multicultural issues prior to enrollment (McEwen & Roper, 1994; Talbot, 1996) and the relative homogeneity of most GPP student bodies which were mostly White and female (Talbot, 1996). Talbot (1996) also supported expanded conceptions of diversity beyond a race and gender, recommended that GPPs *require* a diversity-related course, and called for more consensus around how multicultural issues

are incorporated in GPPs. Thus, in response to scholars' appeals for multicultural competence among higher education professionals in *practice*—which could be achieved through the implementation of multicultural issues in GPP curriculum—other scholars addressed how to define and measure multicultural competency.

Defining and Measuring Multicultural Competency

In addition to demands for multiculturally competent higher education professionals, other scholars grappled with how to define the construct of multicultural competency. Initially, scholars drew upon the counseling psychology literature because of counseling psychology's slightly longer history of research and theory on multicultural issues—the 1980s for counseling psychology and the 1990s for higher education (Pope & Reynolds, 2004)—and counseling psychologists' "broad agreement" (Pope & Reynolds, 2004, p. 166) that a tripartite model of skills, awareness, and knowledge defined multiculturally competent therapists.

Tripartite model. According to Pope and Reynolds (1997), multicultural competency is defined as “a continuing and unending process that requires learning and relearning” (p. 272). Pope and Reynolds (1997) surmised that higher education professionals were generally *aware* of relevant “multicultural issues” (p. 266) but did not receive sufficient training in the areas of “knowledge” and “skills” in GPPs—whether through coursework or other aspects of the GPP curriculum. Thus, Pope and Reynolds (1997) argued for multicultural competency among other competencies in order to standardize GPP curriculum, respond to shifting undergraduate student demographics, and support ongoing ethical and effective higher education practice. Similar to Sue,

Bernier, Durran, Feinberg, Pedersen, Smith, and Vasquez-Nuttall's (1982) counseling psychology-based tripartite model, Pope and Reynold's (1997) version was comprised of three parts: awareness, knowledge, and skills.

Multicultural awareness—the first step toward multicultural competency—involves the “attitudes, beliefs, values, assumptions, and self-awareness necessary to serve students who are culturally different from oneself” (Pope & Reynolds, 1997, p. 270). Multicultural knowledge entails information people have about cultures that may or may not be biased and “must be corrected or completed before multicultural development can proceed” (p. 270). Multicultural skills signal “effective and meaningful interaction such as seeking consultation as necessary with people who differ from them culturally” (p. 270). Each of the three components consists of several sub-characteristics of a multiculturally competent higher education professional, and Pope and Reynolds (1997) called for future research to develop measures for multicultural competency in order to discern what “teaching and training tools and interventions” (p. 274) were effective in “increasing” (p. 274) multicultural competency and for more research on multicultural competency in general to bridge the persistent mismatch between theoretical calls for multicultural competency and actual interventions to ensure such competency. Thus, the tripartite model remains a vestige of Pope and Reynolds' (1997) research and has been empirically validated and expanded upon in subsequent scholarship on multicultural competency in higher education (Castellanos, 2007; King & Howard-Hamilton, 2003; Pope & Mueller, 2000).

For example, Pope and Mueller (2000) conducted a quantitative study on a

majority White female sample of higher education professionals to validate Pope and Reynolds' (1997) tripartite model. Pope and Mueller (2000) found that the tripartite model did not hold, as their survey instruments captured just one general factor for multicultural competence rather than distinct differentiation among awareness, knowledge, and skills. Explanations for the lack of distinction among the components of the tripartite model were that the survey used in the study was not sensitive enough and/or there was a need for qualitative methods to further differentiate among the three factors. Thus, Pope and Mueller (2000) called for future research to further explore the new phenomenon of multicultural competency and to consider other quantitative and qualitative methods for such research.

Unlike Pope and Mueller (2000), King and Howard-Hamilton (2003) found differences among the three components of multicultural competency. King and Howard-Hamilton (2003) assessed multicultural experiences and competency levels of mostly White female graduate students, higher education staff who served as internship supervisors, and diversity educators in GPPs via two questionnaires. Two primary findings were that respondents in all three groups rated themselves highest for multicultural awareness and lowest on multicultural knowledge and that students of color scored significantly higher than did White students and staff members (King & Howard-Hamilton, 2003). However, King and Howard-Hamilton (2003) addressed the limitation of self-reported data, as participants might have over- or under-rated their multicultural awareness, knowledge, and/or skills. Among King and Howard-Hamilton's (2003) suggestions for future research was their call for research that "articulated the steps that

lead to the development of this competence” (p. 128) and reiterated the importance of educators in supporting students’ perspective taking, cultivation of empathy, and reflective thinking skills related to multicultural issues. According to King and Howard-Hamilton (2003), “It is important that graduate preparation program faculty challenge students to think in a more cognitively complex manner” (p. 131), and “it is imperative that graduate preparation programs provide the types of learning opportunities that enhance multicultural competence” (p. 132).

In a later study, Castellanos et al. (2007) also recommended more research on what factors predict multicultural awareness, skills, and knowledge, given the concern as to whether multicultural competence development among student affairs professionals would be “haphazard” (p. 660) or “misdirected” (p. 660) if such research was not conducted. As well, Castellanos et al.’s (2007) study—although 81 percent women—included 51% persons of color which differed from the majority of studies on multicultural competency on White females. Overall Castellanos et al. (2007) were interested in to what extent higher education professionals translated multicultural competency to practice. To do so, Castellanos et al. (2007) developed a 32-item scale survey to empirically assess Pope and Reynolds’ (1997) tripartite model for multicultural competency and to assess self-reported measures of higher education professionals’ multicultural competence in terms of awareness, skills, and knowledge. Castellanos et al. (2007) found that gender did not predict multicultural skills, and they did not find differences in awareness, knowledge, and skills based on race. Also, multicultural knowledge most often predicted variance in professionals’ skills, and multicultural

awareness was the lowest predictor of skills (Castellanos et al., 2007). Similar to King and Howard Hamilton (2003), Castellanos et al. (2007) deemed response bias as a major limitation of their study. In addition to scholars that tested Pope and Reynolds' (1997) tripartite model, other scholars considered alternative ways to measure multicultural competency.

Finally, although most scholars relied on Pope and Reynolds' (1997) tripartite model for measuring multicultural competency, Mueller and Pope (2001) considered multicultural competence in terms of White racial consciousness (WRC) in order to explore racial identity among White higher education professionals. The study did not include any master's students in GPPs; however, 69% of participants held master's degrees. Also, approximately half of the participants were members of "at least one group in which members are targets of discrimination (e.g., female, non-Christian, lesbian, gay or bisexual, or persons with disabilities)" (Mueller & Pope, 2001, p. 154). Implications from Mueller and Pope's (2001) research relate to the present study primarily in terms of their suggestion that GPPs "clarify the specific content that is included when infusing multicultural issues within the curriculum" (Mueller & Pope, 2001, p. 163), that researchers study participants of color, and that research on multicultural competency-related topics be paired with qualitative methods.

Finally, a cyclical model developed by Howard-Hamilton and Hinton (2002) demonstrated behavioral patterns in students' multicultural competence. According to Howard-Hamilton and Hinton (2004), "because students will recycle or rotate through the model continually as new information or stimuli are introduced

that create some form of healthy dissonance” (p. 27). Elaborated by Torres, Howard-Hamilton and Cooper (2003), the Howard-Hamilton Model for Diversity Awareness and Multicultural Competence included these components: (a) anticipatory anxiety about diversity topics; then, (b) curiosity upon acquisition of knowledge about diverse groups; then, (d) epiphany/acceptance about one’s privileged status; then, (e), comfort with oneself and others; finally, (f) multicultural competence as a lifelong learning process. Howard-Hamilton and Hinton (2002, 2004) developed this model based on their several years of teaching multicultural competence courses and their analysis of students’ reflection journals and overall observations as educators. In addition to ways the multicultural competence has been defined, measured, and modeled, the higher education has addressed to a limited degree how multicultural competence intersects with curriculum in GPPs.

Multicultural Competency and Curriculum

Another strand of research on multicultural competency in the higher education literature focused on GPP curriculum. This focus relates to scholars’ suggestions for more research on multicultural curriculum in GPPs, for more consistency in the GPP curriculum, and for more research on how to integrate multicultural issues in the GPP curriculum (McEwen & Roper, 1994; Pope & Reynolds 1997; Talbot, 1996). Some scholars focused on participants’ perceptions and opinions of what competencies are needed for higher education professionals and how consensus on needed competencies could inform curricular decisions (Burkard, Cole, Ott, & Stoflet, 2005; Cuyjet, Longwell-Grice, & Molina, 2009). Other scholars addressed multicultural competency curriculum

through analysis of participants' first-hand experiences with the curriculum (Gayles & Kelly, 2007) or how participants perceived that they developed competencies necessary for higher education practice (St. Clair, 2007). The latter two foci relate more closely to this dissertation study.

Students' experiences. Gayles and Kelly (2007) built upon Talbot's (1996) research on master's students' experiences with multicultural curriculum. Overall, Gayles and Kelly (2007) were most interested in participants' experiences with multicultural curriculum in GPPs and how such experiences, if at all, translated to their professional practice, per gaps in the literature. Like the majority of scholars in this review of literature, Gayles and Kelly (2007) cited rapidly changing demographics as a primary reason to consider students' experiences with multicultural curriculum in GPPs, and they defined multicultural competence in terms of Pope and Reynold's (1997) tripartite model of awareness, skills, and knowledge.

Although the majority of participants (master's students and higher education professionals) for this study were female, Gayles and Kelly's (2007) study included a majority of participants of color. Based on Gayles and Kelly's (2007) findings, primary themes included: (a) the effects of a required or non-required multicultural-related course for participants; (b) the content of a multicultural-related course; and (c) the extent to which theory could be linked to practice. For example, only some of the participants were required to take a multicultural course (Gayles & Kelly, 2007). Also, in terms of course content, a primary finding was that gender, class, religion, sexual orientation, privilege, power, oppression, and multiple identities were topics participants believed

should be included in such courses (Gayles & Kelly, 2007). Finally, links between theory and practice was an area that participants believed could be improved, as it was a more challenging aspect of the GPP curriculum to enact due to limited in-class opportunities to connect theory to practice (Gayles & Kelly, 2007). Overall, Gayles and Kelly (2007) maintained the need for multicultural-related courses in GPPs recommended that faculty to provide more in-class opportunities to discuss theory to practice connections. Other primary recommendations included more research on specific courses, skills, and/or experiences in multicultural GPP courses result in “increased levels” (Gayles & Kelly, 2007, p. 206) of multicultural competence.

Another way to understand how students often experience the multicultural curriculum is through The Privileged Identity Exploration (PIE) Model (Watt, 2007). The PIE Model assumes that students with privileged identities experience multicultural issues in particular ways, and that privileged identity exploration—(like multicultural competency development)—is an ongoing process and that defensive behaviors are normal and even primal responses to new information (Watt, 2007). Overall, the PIE model puts forth common responses that students from privileged identities—those being “an identity that is historically linked to social or political advantages in this society” (Watt, 2007, p. 118)—such as those who identify as White, heterosexual, male, and/or able-bodied (Watt, 2007). Thus, this model is further relevant to this study, as all participants—students and educators—embodied one or more aspects of a privileged identity. According to Watt (2007), privileged identity defensive responses included three modes of recognizing, contemplating, and addressing. The first mode entails responses

of denial, deflection, and rationalization; the second mode involves intellectualization, principium, and false envy; and the third mode involves benevolence and minimization.

In terms of the recognizing mode behaviors, denial might involve a person who recognizes injustices in society but displays evidence of difficulty accepting such injustice—such as the notion that racism exists, yet there are many people of color in the media (Watt, 2007). An example of deflection might be a person who, again, recognizes societal injustices but focuses more on a system or other target to explain such injustices. Watt (2007) illustrated an example of a student who acknowledged racism but focused on how a parent or school system simply did not teach about racism, which perpetuated that particular injustice. Rationalization is when a person presents a logical and “alternative reason that does not require him or her to explore the roots of injustice in more depth” (Watt, 2007, p. 121).

To address the second mode, the intellectualization defense is when “a person's primal response is to attempt to resolve the dissonance by presenting intellectual arguments to explain why this injustice is happening” (Watt, 2007, p. 121). Watt (2007) offers the example of a person who explains the oppression of Latinos by arguing that more illegal immigrants in the U.S. results in fewer jobs for U.S. citizens. Another component of the second mode is principium, wherein “one is avoiding exploration based on a religious or personal principle” (Watt, 2007, p. 122). The third component, false envy, is wherein there is “a shift toward various surface-level admirations [such as one's alleged desire to not be White] and an avoidance of a deeper exploration of the complexities of race in society” (Watt, 2007, p. 122).

Finally, the third mode within the PIE Model includes the defense of benevolence and minimization. Benevolence “focuses on acts of goodwill rather than how reaching down to help those less fortunate than yourself can contribute to maintaining the current dominant society structure” (Watt, 2007, p. 122), and minimization “shifts the focus away from wrestling with the magnitude of social injustice and toward sharing a recipe for cross-cultural interaction” (p. 122). Educators’ awareness of these and other responses can help them to facilitate difficult topics in multicultural classroom spaces. Additionally, overall philosophies of teaching can assist educators with challenges that are paired with cultivating multicultural competency among students in the classroom.

In another study that focused on first-hand experiences of participants, St. Clair’s (2007) qualitative, phenomenological dissertation study, St. Clair (2007) focused on how a diverse sample of seven higher education professionals (who were not also students) developed multicultural competency throughout their careers. Overall, St. Clair (2007) found that the development of multicultural competency was an ongoing process that aligned with Pope and Reynold’s (1997) tripartite model for multicultural competency. One of St. Clair’s (2007) participants referred to an undergraduate classroom experience as impacting her journey toward multicultural competency due to feelings of tokenization and discomfort in a predominantly White classroom; however, that was the main mention of participants’ classroom and/or curriculum-related experiences in the dissertation study. In relationship to the present dissertation study, St. Clair (2007) suggested that “future research could compare and contrast the level of multicultural competency in students based on new coursework and learning outcomes” (p. 125). Although this study does not

consider “levels” of competency, coursework and impacts of such coursework is a focus within the ongoing process of multicultural competency. In addition to St. Clair’s (2007) consideration of multicultural competency in terms of skills, awareness and knowledge, other scholars argued for alternative frameworks to understand the phenomenon of multicultural competency.

Multicultural Competency and Social Justice

Because the course, program, and institution in which the master’s students experienced the curriculum maintained a social justice focus for this study, discussion of social justice orientations to multicultural competency is relevant. As well, based on the course syllabi and other data collected for this study, an aim of the ELPS 432 course was not only to ensure future higher education professionals’ ability to work with diverse students but also to contextualize their experiences in larger systems of privilege and oppression—hence, a social justice focus. Moreover, Mayhew and Fernandez (2007) argued, “Examining multicultural competence in higher education often takes the form of social justice education (SJE)” (p. 61). Although this model has not been empirically tested in the higher education literature, one alternative theoretical model for multicultural competency that scholars have supported is a social justice model. Also—(however in reference to the history of multicultural competency in counseling psychology rather than that of student affairs or higher education)—in a theoretical piece, Vera and Speight (2003) argued for expanded conceptions of multicultural competence to include a focus on social justice. Vera and Speight (2003) wanted to advance a social justice “agenda” (p. 269) so as to ground multicultural counseling competencies in a

framework that encouraged social action and to push back on conceptions of multicultural counseling competency as “mandatory ethics” (p. 257); rather, an agenda of “aspirational ethics” (p. 257). Whereas mandatory ethics might be considered a form of appearing politically correct—(e.g., not racially biased)—aspirational ethics supported “how professionals can be agents of social change” (p. 258). Similarly, calls for multicultural competency among higher education professionals are often linked to mandatory ethics of the field (Pope & Reynolds, 1997) and the assumption that multicultural competency is an ongoing, lifelong process (Pope & Reynolds, 1997)—the latter of which could relate to Vera and Speight’s (2003) aspirational ethics, as one does not ever, perhaps, reach a point at which he or she is completely finished learning and fully “competent” in relationship to multicultural issues.

In addition, in Wallace’s (2000) theoretical piece on multicultural competency, Wallace (2000) argued that multicultural competency requires a social justice vision in order to “to end the oppression of all those who have been historically marginalized, dehumanized, and miseducated” (p. 1087). Whereas other scholars foregrounded race/ethnicity as a cornerstone of multiculturalism, Wallace (2000) also focused on identity markers such as linguistic diversity (e.g., English Language Learners), sexual orientation, disability, and spirituality. Also, Wallace (2000) addressed what pedagogies faculty and administrators might implement to work toward the goal of social justice through multicultural competencies of graduate students in schools of education, and those pedagogies are discussed in the next section on faculty experiences with multicultural curriculum. Although Wallace (2000) focused primarily on multicultural

competency in the context of teacher education, she related her argument to schools of education in general and suggested a mandatory course as one way to foster multicultural competence.

Different from Wallace (2000) who argued for the addition of social justice to the overall definition of multicultural competence, Iverson (2012) differentiated multiculturalism and diversity from social justice in a “position article” (p. 80). In Iverson’s (2012) view, multicultural competency frameworks foster awareness of difference but do not attend to a broader understanding of social inequities. According to Iverson (2012), “multicultural competence falls short as a framework that can guide the preparation of students (future practitioners) to advocate for educational equity and dismantle oppressive power structures” (p. 65)—hence, Iverson’s (2012) belief that social justice should be a greater focus.

Furthermore, related to this dissertation study, Iverson (2012) conjectured that assignments embedded in a social justice-oriented multicultural competency curriculum help to bridge theory to practice. Iverson (2012) used examples from a majority White female, required graduate diversity course that she taught in order to demonstrate *how* such a course would support multicultural competence *and* social justice and help students translate their learning to practice. In Iverson’s (2012) view, educators must ensure that learning objectives address not only knowledge and awareness, but also skills, and more specifically the development of skills for social justice advocacy. Thus, one way that Iverson (2012) assisted her students was by requiring an “action project” in the diversity course she taught wherein students worked to combat oppression, and Iverson

(2012) elaborated on one White female student's experience with her action project wherein she sought more support services for LGBT students as part of her internship experience. Finally, Iverson (2012) argued that multicultural competencies cannot be developed in one course in one semester, as "critical self-reflection, dismantling oppressive structures, and taking vigilant action toward social change, is a lifelong process" (p. 80).

Thus, although scholars argued for expanded conceptions of multicultural competency to include a social justice focus—whether as a part of the definition of multicultural competency or in addition to a focus on multicultural competency—aside from Iverson's (2012) discussion of one White female student's experiences with multicultural competency curriculum that has a social justice focus, little research has been conducted on students' experiences with social justice-oriented multicultural competency curriculum. Moreover, other than Gayles and Kelly's (2007) study (and Kelly and Gayles' [2010] study that is discussed in the intergroup dialogue section) on students' experiences with the multicultural curriculum, there is a lack of higher education research on master's students' experiences with the curriculum in GPPs. This gap in the research alongside other limitations of existing literature add to the need for and significance of this study and are elaborated in the next section of this chapter.

Limitations of Current Research on Multicultural Competency

In a relatively short period of time—(since the 1990s)—the extant higher education literature established a need for multicultural competency among higher education professionals, proposed ways to define the construct of multicultural

competency, tested instruments to measure multicultural competency, addressed higher education professionals' perceptions of multicultural competency, and offered some insights into expanded conceptions of multicultural competency and very limited contributions related to how such competency is developed. Also, based on the literature reviewed for this dissertation study, the majority of research maintained a quantitative approach, and although some studies—(e.g., Kelly & Gayles, 2007; Talbot, 1996; Wallace, 2000)—included calls for expanded conceptions of multicultural competency beyond a Black/White binary, much of the literature reduced multicultural competency to issues of race/ethnicity rather than a variety of social factors. Additionally, most studies did not elaborate on the context in which participants were studied and/or the social identities of participants beyond race/ethnicity and sex/gender. In relationship to an understanding of multicultural competency among master's students, more information about the study's context and participants' demographic information might have allowed for a greater understanding of the findings; hence, the present study's greater attention to the context in which students experienced the multicultural curriculum.

Another limitation of the literature reviewed is the lack of focus on experiences of students of color. For example, the PIE Model (2007) can account for students of color, in that they have another privileged identities such as being male and/or being able-bodied; however, the model does not account for salience of an oppressed identity given the intersection of social identities. Also, while the field remains largely White and female (Pope & Mueller, 2005), one might consider more attention to diverse samples in future studies. Finally, although several scholars referred to multicultural competency as

an ongoing, lifelong process—including Pope and Reynolds (1997) in their original definition of the construct of multicultural competency for higher education—scholars' inquiry into how the construct could be discretely measured, increased, or achieved is arguably in tension with the original conceit of multicultural competency as a recursive and ongoing rather than discrete process. Consequently, perhaps Pope and Mueller's (2000) study that did not support the tripartite model for multicultural competency should be reconsidered as basis for further inquiry into other ways multicultural competency is understood. Thus, as shown by some of the limitations of existing research, there is much room for additional inquiry into the phenomenon of multicultural competency in higher education contexts—such as a focus on *how* multicultural competency is developed. The present study on master's students' experiences with multicultural curriculum in GPPs contributes to this focus, which is elaborated in more detail in the next section of this chapter.

This Study's Contribution

It is germane to this study's significance that the majority of extant literature on multicultural competency is quantitatively driven as compared to qualitative or mixed methods research; thus, the qualitative focus of this study contributes to a gap in methods for research on multicultural competency. As well, based on this review of literature, rarely did studies focus on specific *tools*—(e.g., photo elicitation)—that educators used to facilitate students' multicultural competency in or out of the classroom in GPPs, despite scholars' recommendations to do so (Pope & Reynolds, 1997); rarely did studies focus on students' learning over time, such as in a semester-long course; and, rarely did studies

consider multicultural curriculum with a social justice focus. Thus, these gaps in the higher education multicultural competency literature leave room for this study, as this study captures master's students' experiences with a unique component of the multicultural curriculum—the photo elicitation project—and considers such experiences over the course of one full semester. Moreover, the curriculum used for this study has a social justice focus, thereby offering empirical exploration of an expanded conception of multicultural competency. Also, because the majority of studies on multicultural competency included samples of White females, there is room for a greater focus on participants from a wider variety of social identities. While this study does not have an equal number of White and of color students or female/women and male/men students, I am able to foreground all participants' voices through this study's qualitative approach, and I was able to account for other aspects of students' social identities beyond race and sex/gender, as discussed in Chapter 3.

In addition, in agreement with Pope and Mueller (2005), I argue that another important but overlooked aspect of the context in which students' experience the multicultural competency-related curriculum includes the experiences of educators who teach multicultural competency-related courses that are designed to prepare students and future higher education professionals. Again, “Knowledge and understanding about faculty members who design curriculum and courses . . . is essential to fully appreciate the strengths and challenges that exist in creating a more multiculturally sensitive and skilled profession” (Pope & Mueller, 2005, p. 679). Also, King and Howard-Hamilton (2000) recommended that GPPs “provide the types of learning opportunities that enhance

multicultural competence” (p. 132) and cultivate reflective thinking skills. Moreover, Burkard et al. (2005) recommended more attention be paid to “pedagogical methods that may be appropriate for assessing and teaching these [multicultural competency-related] skills” (p. 303) in GPPs.

Therefore, while there is a lack of higher education literature that addresses educators’ role in multicultural competency-related courses in GPPs, specifically, extant literature on educators’ experiences with similar curriculum in other higher education settings can inform the relationship between educators’ experiences and students’ experiences. The literature on instructors’ and faculty members’ experiences with multicultural curriculum in higher education helps to inform the need for and significance of this study, and such literature is addressed in the next section of this literature review.

Educators Who Teach Multicultural-Related Curriculum

Educators’ role in the development of multiculturally competent higher education professionals and with the multicultural curriculum in general warrants further exploration. Also, I argue that educators are an important, yet often overlooked, components of the context in which master’s students experience the multicultural curriculum in required multicultural competency courses within GPPs; therefore, analysis of educators’ experiences with multicultural curriculum is also integral to this study.

Although there is a lack of literature that specifically addresses educators’ role in the multicultural competency and/or GPP curriculum in general, there is a body of higher education literature that focuses on educators who teach multicultural-related curriculum in higher education settings. The contexts of most of the studies in this section do not

precisely map onto the educational context for this dissertation study—that being a required multicultural competency course with a social justice focus in a GPP; however, many parallels can be drawn between existing literature and this study’s focus. For example, although some of the literature in this section focuses on undergraduate education, because many students enroll in a GPP directly or shortly after undergraduate education (Taub & McEwen, 2006), the age gap is not necessarily vast between undergraduate students and first year graduate students.

Moreover, based on this review of literature, a major piece of educators’ experiences with multicultural-related curriculum centered around the often overlooked challenges in teaching such courses (Bowman, 2010). Therefore, this section addresses: (a) common challenges among educators who teach multicultural-related courses in higher education settings; and (b) ways that educators commonly respond to challenges in teaching multicultural curriculum—such as through theoretically grounded pedagogical practices like intergroup dialogue (IGD).

Challenges in Teaching Multicultural-Related Curriculum

According to this review of literature—and in relationship to students’ experiences with the multicultural curriculum—a primary challenge that educators face in teaching multicultural curriculum is student resistance to course content. To an extent, such resistance relates to educators’ social identity relative to their students’ identities and/or the campus climate in which such curriculum is being taught, as the literature focuses primarily on PWCUs.

Social identity. Part of the context for educators’ challenges in teaching

multicultural curriculum could be related to educator social identity—particularly in terms of visible identities like race/ethnicity. For instance, though faculty of color (FOC) are underrepresented in certain segments of the academy—such as the tenure track (Kelly & Fettridge, 2012)—FOC are overrepresented among those who teach multicultural-related courses relative to White faculty members (Brayboy, 2003; Perry, Moore, Acosta, Edwards, & Frey 2006; Perry, Moore, Edwards, Acosta, & Frey, 2009). Moreover, in Nelson Laird and Engberg's (2011) study on diversity inclusivity of required and nonrequired diversity courses in undergraduate education, one finding was that a higher proportion of faculty of color taught required diversity courses than two types of nonrequired diversity courses; another finding was that women taught a higher proportion of courses that were deemed 'highly inclusive' based on their diversity inclusivity measures—(meaning, women taught more courses than men that included more diversity content). Nelson Laird and Enberg (2011) also concluded “that teaching about diversity is disproportionately the purview of groups traditionally marginalized in higher education and those with less power and prestige” (p. 132). Lower ranking faculty and instructors were overrepresented among required diversity courses and nonrequired courses that included high relative amounts of diversity-related content—(i.e., highly inclusive nonrequired diversity courses). Similar to Nelson Laird and Engberg (2011), Zúñiga, Nagda, Chelser, and Cytron-Walker (2007) (whose study is discussed in more detail in the IGD section later in this chapter) found that tenure track faculty were very rarely involved in the teaching of race-focused dialogues.

In addition, because the majority of literature addressed FOC's experiences in PWCUs relative to experiences in diversity-related classrooms, the literature included in this review focuses on PWCUs rather than other institution types, such as Historically Black Colleges and Universities (HBCUs). Also, while there is a critical mass of literature that links lower retention and lower tenure/promotion of FOC, in part, due to challenges in teaching multicultural-related courses; and, while there is literature that addresses challenges faced by FOC in academe in general—(e.g., mentoring, tenure and promotion), the scope of this literature review is limited to educators' experiences with multicultural and IGD curriculum, specifically, rather than on faculty retention and/or tenure and promotion. Turner and Myers (2000) defined FOC as “persons of African American, American Indian, Asian Pacific American, and Latino origin” (p. 9). I would add that educators might identify as Black, Black Caribbean, Asian American, Asian Pacific Islander, Southeast Asian, Chicano/a, Hispanic, and/or mixed race, among several other racial and ethnic identities.

According to some, the disparity among educators who teach multicultural-related curriculum stems from a belief that FOC are better qualified to teach about diversity due to their racial minority status (Bierema, 2010; Dougherty 2002; Mayberry, 1996; Perry et al., 2009). In addition—despite many educators' decision to teach diversity-related courses out of interest rather than obligation (Castañeda, 2009)—the assumption that race determines teaching interest arguably perpetuates oppression based on racial identity and threatens faculty credibility (Vargas, 1999, 2002). Yet, the disparity and assumptions around who teaches multicultural courses is noteworthy in light of the fact that many

multicultural competency-related courses in GPPs do not focus solely on issues of race/ethnicity; rather, a variety of social identity factors.

In one of the few studies specifically related to educators' experiences with multicultural issues in GPPs specifically, Pope and Mueller (2005) examined the multicultural competency of educators. To do so, Pope and Mueller (2005) studied the relationship between faculty members' demographic, experiential, and departmental characteristics on a national level with the construct of multicultural competence. Participants included 147 faculty from 81 institutions, and the majority of participants identified as White and female. Smaller percentages of African American, Asian American, Hispanic, and "no response" or "other" were also included. One of Pope and Mueller's (2005) findings was that multicultural competence among faculty was higher when faculty taught and/or worked in some way with diversity issues. As well Pope and Mueller (2005) argued that their study suggested that different expectations were put upon certain faculty, such as those who identified as female, LGBT, and/or of color to be invested in multicultural issues. Pope and Mueller (2005) thus stressed that all faculty should share responsibility to incorporate multicultural issues into their subject area.

Campus racial climate. Campus racial climate of PWCUs can add to challenges educators face in teaching multicultural courses. For the purposes of this study, campus racial climate is defined as follows: "Racial climate is composed of students' observations of their experience as racial minorities on campus. These include everything from students' experiences with racism to the belief that the university is not doing enough to support diversity" (Reid and Radhakrishnan, 2003, p. 265). Reasonably,

one could substitute “FOC” for “students” in the previous definition. One study that addressed racial climate for faculty is Perry et al.’s (2009) qualitative study on 20 FOC who taught multicultural-related courses at a PWCU in the Midwest. Perry et al. (2009) argued that there was a “sink or swim approach to learning the craft of teaching in the academy” (p. 101) and that pedagogical skills needed to teach diversity-related courses were beyond skills needed for other types of courses or programs on a campus. Overall, Perry et al. (2009) concluded that challenges specific to multicultural-related courses contributed to lower retention rates for FOC compared to White counterparts. Therefore, the unique campus racial climate challenges posed when teaching multicultural-related courses at PWCU could impact the ways in which educators teach multicultural curriculum and students’ experiences with such curriculum thereof.

Thus, the context in which educators face challenges in teaching multicultural-related curriculum—such as educators’ social identity relative to students’ identities and wider campus racial climate—could affect how educators are able to teach multicultural curriculum and how students perceive and experience such curriculum. Literature on educators’ challenges with student resistance to multicultural curriculum provides an example a relationship between educators’ and students’ experiences with multicultural curriculum.

Student resistance. Student resistance to multicultural curriculum was a predominant theme in the higher education literature on educators’ experiences. For example, a 2009 edition of *Latino Studies* featured contributions from several “pedagogical rising stars in the field” (p. 250) who discussed their experiences as women

of color faculty at PWCUs in relationship to wider campus climate and student resistance. In the edition, Castañeda (2009) and Duarte (2009) discussed how the tension between an increased value of FOC and a lack of structural diversity among students can present challenges in the classroom, such as White students not being “open” (Castañeda, 2009, p. 250) the curriculum educators deployed.

Also in the same edition, Mata (2009) discussed her experience teaching as a Latina professor at Wellesley College in the Women’s Studies Department. According to Mata (2009), “As racially marked bodies, our position of authority in the classroom is not a given. We challenge pre-conceived notions of what a scholar/professor looks like, and we disrupt the Black/White binary that characterizes most conversations on race” (p. 272). Mata (2009) further observed how students completed the assigned readings but oftentimes White women students “shut down” (p. 274) and believed they did not have anything to contribute to discussions on race. Therefore, Castañeda (2009), Duarte (2009), and Mata (2009) acknowledged a tension between an institution’s and/or faculty members’ desired campus racial climate and the ways in which racial climate is shaped by students’ resistant dispositions in diversity-related courses.

Another form of student resistance that contributed to campus racial climate was when students questioned the credibility and authority of FOC at a PWCU. For example, Hendrix’s (1998) qualitative study explored students’ relationship to Black professors in a variety of courses, including those with diversity-related content. Hendrix (1998) found that students typically applied more stringent credibility standards to professors, depending on the professor’s race and subject of a course. Hendrix (1998) also found

that students generally maintained favorable attitudes toward Black professors after professor credibility was established. Furthermore, Hendrix (1998) found that the majority of study's participants were "positively disposed" (p. 756) toward all professors included in the study. Yet, Hendrix (1998) noted the atypicality of such findings and attributed the positive attitude to potential response bias among students.

In addition, Stanley (2006) discussed her and other FOCs' experiences in teaching at a PWCU. Although Stanley (2006) did not focus on multicultural competency courses, specifically, the focus was on FOC who tried to incorporate multicultural-related issues in the curriculum. Student resistance was a prominent theme that the women in her study experienced in their teaching. Stanley (2006) described one form of student resistance in terms of White students resisting FOC who teach multicultural courses. Based on Stanley's (2006) narrative analysis of the women's experiences, recommendations were made for FOC, administrators, and other stakeholders in FOC's experiences in higher education, such as FOC helping White faculty, administrators, and students to "have a better understanding of what faculty of color can contribute to the teaching and learning of diversity" (p. 726). Stanley (2006) also recommended that FOC should support White colleagues' and other allies in their teaching of multicultural courses. Given these and other challenges educators face when teaching multicultural curriculum, the higher education literature also included ways in which educators can respond to challenges—such as through pedagogical strategies or orientations toward their teaching.

Educators' Responses to Challenges

In addition to an examination of challenges that educators face in teaching

multicultural curriculum in higher education settings, scholars also explored responses to such challenges—primarily, in terms of pedagogical tools or pedagogical orientations toward teaching multicultural-related curriculum. For example, there were several “how-to” articles written mostly by FOC to help other educators navigate challenges in teaching multicultural-related courses. There were also various articles dedicated to specific pedagogies educators used to undergird their teaching of multicultural curriculum—such as the use of personal story, non-traditional means to teach difficult topics, such as film, images, and other media, and anticipatory teaching strategies.

Personal story and media. First, Wahl, Perez, Deegan, Sanchez, and Applegate (2000) presented pedagogical strategies for a race relations course and postured such strategies as ways to reduce “problems” that educators face when teaching such courses. Their qualitative findings were based on the experiences of graduate students and faculty members (the majority of whom identified as persons of color) over a nine-month period. Based on themes drawn from the group’s monthly discussions about their experiences in teaching race-relations courses, Wahl et al. (2000) suggested strategies for outside and inside the classroom to minimize challenges related to diversity teaching. Most relevant to this study are the recommendations for inside the classroom. For example, Wahl et al. (2000) suggested a pedagogy that incorporated the power of personal story telling to mediate students’ learning about race-related topics. In addition, the use of film and readings that included “particularly powerful images of individuals crossing gender, racial, and class lines” (Wahl et al., 2000, p. 329) were pedagogical tools Wahl et al. (2000) recommended in order to shift students “beyond their initial hostility to a more

complex understanding of race relations” (p. 329). To conclude, Wahl et al. (2000) emphasized the importance of learning from the experiences of those who teach race-related courses and how that affects students’ (White and of color) experiences.

In addition, Bumpus (2005) argued for a film-based or motion-picture based strategy as one way to deploy multicultural-related content in a management education course for undergraduate students in a principles of management and organizational behavior course. Bumpus (2005) maintained that the exclusion of diverse populations in film and television was a useful analogy for the exclusion of diverse populations in business fields. Bumpus (2005) presented explanations of what movies he used for his film-based pedagogy for the course, ways to facilitate classroom discussion and evaluation, and future directions for the “motion-picture-based pedagogy” (p. 796). Overall, Bumpus (2005) argued that current students learned well from visual imagery, and film was one way to convey concepts integral to a given course, especially those related to race.

Also, Howard-Hamilton and Hinton (2004) (whose cyclical model of diversity awareness and multicultural competence was discussed earlier in this section) argued for entertainment media as an effective strategy when teaching multicultural issues due to the ways in which media impact people’s world views—the other impacts being the immediate curriculum (close friendships and relationships), the institutional curriculum (schools, workplaces), and the serendipitous curriculum (people encountered by chance that are not seen on a regular basis). Moreover, Howard-Hamilton and Hinton (2004) maintained that the use of entertainment media in multicultural competency-related

courses in GPPs was useful, in that such media “provides students with the opportunity to view the lives of others in a safe environment and to discuss and interpret the information with a facilitator or faculty member, along with classmates or fellow workshop participants” (p. 31). In addition to curriculum that incorporates personal story and non-traditional means of grappling with multicultural issues in a classroom space—such as film and other images from popular media—scholars have argued for anticipatory teaching strategies as another way to meet the challenges that educators may face.

Anticipatory teaching strategies. Other ways that educators responded to challenges of teaching diversity-related courses at PWCU’s were through classroom management strategies called “anticipatory teaching, depoliticizing, and disarming” (Perry et al., 2009, p. 100). Based on findings from Perry et al.’s (2009) study on 20 FOC, anticipatory teaching entailed “a strategy of anticipating and potentially preempting any challenges to an individual credibility and authority as well as that of the subject matter in the diversity-education classroom” (Perry et al., 2009, p. 95). Examples included over-preparation for courses, and “presentation of self” (p. 95) such as disclosure of academic credentials and dressing more formally. Depoliticizing was “an in-class process used to manage direct challenges to professorial credibility and authority by instructors minimizing or controlling the politicized and/or contentious nature of their subject matter” (Perry et al., 2009, pp. 96-97). Examples included presentation of material “in a less threatening matter” (Perry et al., 2009, p. 97); continually gauging “students’ emotional reactions” (Perry et al., 2009, p. 97); allowing students to “engage contentious issues through self-inquiry or working-definitions” (Perry et al., 2009, p. 97)

in order to “create ‘value neutral’ spaces for subsequent in-class discussions” (Perry et al., 2009, p. 97). Disarming was as a way for faculty to mitigate “non-rational challenges from students” (Perry et al., 2009, p. 98) and to include all students’ voices. According to Perry et al. (2009), “This student inclusion can minimize the hostility that many students harbor both toward instructors of color as well as the subject matter” (p. 99). Perry et al. (2009) noted that all three countermeasures were met with “mixed success” (p. 100) by FOC.

Pedagogy. Intentional philosophies of teaching or pedagogies served as other ways that educators mediated anticipated challenges in teaching diversity-related courses. For example, Bierema (2010), a White female, argued for feminist pedagogy as an effective tool for educators who teach multicultural-related courses. Bierema’s (2010) theoretical piece was based on existing literature on multicultural issues in higher education human resources programs; however, Bierema (2010) argued for feminist pedagogy as an effective approach for multicultural-related curriculum in general. According to Bierema (2010), feminist pedagogy is ideal, per its promotion of an “ethical responsibility of adult educators to create environments where people can come to an understanding of how the realities of their lives were created” (p. 324). Bierema (2010) further argued for the ways in which feminist pedagogy accounted for intersectionality of identity, such as gender, class, and race. For Bierema (2010), a feminist classroom incorporated “mastery, voice, authority, and positionality” (p. 324). Mastery helped students to make meaning of their identity (Bierema, 2010); voice referred to ways in which multicultural-related education helped students “fashion” (Bierema, 2010, p. 325)

rather than “find” (p. 325) their voices; and authority referred to an educator’s willingness to share power over meaning making with students (Bierema, 2010).

Too, Dougherty (2002) argued for the legitimacy of feminist pedagogy for teaching multicultural-related curriculum. Like Bierema (2010), Dougherty (2002) offered strategies for faculty who taught diversity-related courses based on his experiences as an educator. For example, Dougherty (2002) suggested that educators help students voice their experiences and mediated underrepresented students’ voices through faculty-led debate, reflection papers, team projects, and incorporation of guest speakers to counter his voice as a White male. Also like Bierema (2010), Dougherty (2002) openly discussed such strategies in the context of his racial and gendered identity as a White male and expressed his awareness of how such an identity might run counter to the widespread belief that FOC are better qualified to teach diversity-related courses.

Furthermore, in a quantitative study, Mayhew and Fernandez (2007) studied multicultural curriculum in terms of social justice-oriented pedagogies, and they were interested in how educators created classroom environments conducive to what they termed “social justice learning” (p. 62). To do so, Mayhew and Fernandez (2007) focused on pedagogical practices that contributed to social justice outcomes in five undergraduate courses that employed a variety of orientations toward social justice learning outcomes. Mayhew and Fernandez (2007) offered brief descriptions of the five courses in response to their assessment that research on multicultural-related courses does not account for the context in which learning takes place. The majority of participants identified as White and female, and other racial groups represented were African

American, Asian American, Hispanic/Latino(a), Native American, Biracial, or no response. Mayhew and Fernandez (2007) used the Measure of Classroom Moral Practices (MCMP) survey to measure students' perceptions of pedagogical practices that were more or less effective for developing moral reasoning and social justice learning. Through hierarchical multiregression analyses, Mayhew and Fernandez (2007) found that the courses that adopted a societal systemic pedagogy were more successful in facilitating students' learning. Such an approach entailed:

course content dealing with systematic oppression, the societal structures and inequalities that cause and sustain it, and how individuals perpetuate and/or discourage its reproduction were more likely to achieve social justice-related outcomes than students enrolled in courses with less sociologic approaches. (p. 74)

Overall, Mayhew and Fernandez (2007) viewed their study as one step toward understanding how U.S. colleges and universities could graduate students who were “tolerant and responsible citizens in a diverse democracy” (p. 76). For future research, Mayhew and Fernandez (2007) suggested that scholars address how using the student as the unit of analysis impacts understandings of social justice and whether there might be alternate ways to understand social justice learning other than through students' experiences.

Another response to challenges that educators face in teaching multicultural-based curriculum is IGD. In many ways, research on IGD contexts responds to challenges that educators face in teaching multicultural competency-related curriculum and fills in gaps in the multicultural competency-focused curriculum—such as a focus on White educators who teach White students, promising practices for educators (or “facilitators”) to buffer

or circumvent the many potential challenges in teaching and designing multicultural competency courses, more attention to qualitative and mixed-methods studies, and additional implications for future research as they relate to this dissertation study.

IGD. Although the primary point of departure for this study is the higher education multicultural competency literature, research on IGD relates to this study, in that one of the two educators—Dr. Kelly—used IGD during a part of each class meeting as a pedagogical strategy to facilitate difficult dialogues. Moreover, the extant IGD literature that focuses on educators or “facilitators” is a needed and growing strand of research in the higher education literature in general (Quaye 2012a; 2012b) and directly relates to this study’s focus on the role of both educators relative to students’ experiences with the multicultural competency curriculum. Although Dr. Munin did not use IGD in his section, Dr. Munin’s overall pedagogical orientation to multicultural competency directly relates to ideals and theoretical assumptions of IGD.

Also, in relationship to this study, IGD can be viewed as a social justice pedagogy, in that it “seeks to engage difference, social identity, and social justice through an intentional process that attempts to enhance equity across two or more social identity groups” (Zúñiga, Lopez, & Ford, 2014, p. 7) and “challenges all participants to grapple with the interconnected histories and circumstances of their singular or intersecting privileged and disadvantaged social group identities within micro and macro sociopolitical contexts” (p. 7). Next, I provide a non-exhaustive overview of IGD and a brief summary of select research on IGD as it relates to this dissertation study.

IGD overview. IGD is commonly referred to as a pedagogical strategy used to facilitate dialogue around race/ethnicity, gender, sexual orientation, and other “hot topics” (Zúñiga et al., 2007). IGD was founded at the University of Michigan, Ann Arbor in the 1980s “during a period of racial strife and conflict” (Zúñiga et al., 2007, p. 2) on many U.S. college and university campuses. IGD also holds basis in the literature from the University of Michigan that established the compelling need for diversity on college campuses—including studies that established the educational benefits of diversity and diversity as a compelling governmental interest. In addition, IGD has theoretical roots in the pedagogical philosophy of John Dewey and intergroup education (Zúñiga et al, 2007). Dewey's pedagogy connects IGD to citizenship and democracy-related outcomes, in that IGD provides an occasion to for citizens to become more informed and to speak on social injustices (Zúñiga et al., 2007).

Furthermore, IGD is rooted in feminist and social justice theory, and a typical purpose of IGD is to bridge differences among participants across social identity and to combat systems of oppression and work toward greater social justice (Zúñiga et al., 2002). IGD can be embedded in the curriculum of a class across a variety of disciplines, offered as a free-standing, co-curricular program at a college or university, or implemented as a community-based program not affiliated with a higher education institution (Zúñiga et al., 2007). For the purposes of this literature review, IGD within higher education contexts is the primary focus. Also, IGD is typically led by two ideally well-trained and knowledgeable facilitators who might be peers, faculty, or other instructional staff (Zúñiga et al., 2007). To maximize the potential impact of IGD,

dialogue is ideally sustained over several weeks (seven to 12) and involves a small number of participants (12-16) (Zúñiga et al., 2002).

IGD: Primary findings. Based on this review of the literature on IGD, many studies sample undergraduate students and/or educators who teach undergraduate curriculum. Although most studies do not have a sole focus on graduate students and/or graduate students in preparation programs such as the one used for this study, some studies include graduate students in the sample in addition to undergraduates, and connections can still be drawn between the extant literature and the sample used for this study. In addition, although Dr. Munin did not use IGD in terms of a fishbowl among his students, his teaching was in the spirit of an IGD-based pedagogy (that will be discussed later in this section), as he facilitated democratic discussions in the multicultural competency curriculum. Because I am interested in both students' and educators' experiences with curriculum—specifically, photo elicitation as a structured activity within the required social justice curriculum—it makes sense to briefly address these specific strands of research on IGD. Also, this focus relates to my primary focus in this chapter—students' experiences in multicultural curriculum, and many of these studies reveal student experiences.

Positive results in the research. As corroborated in Engberg's (2004) examination of educational interventions on racial bias, much of the IGD literature reports largely positive findings. For example, in addition to other types of interventions meant to reduce racial bias among students in higher education settings, Engberg (2004) assessed the nature of eight quantitative, three qualitative, and one mixed-method IGD

study. According to Engberg (2004), seven studies reported positive findings (i.e., Gurin, Peng, Lopez, & Nagda, 1999; Lopez, Gurin, & Nagda, 1998; Nagda et al., 2004; Nagda, Gurin, & Lopez, 2003; Gurin, Nagda, & Lopez, 2004; Geranios, 1997; Vasques Scalera, 1999; Nagda, Spearmon, & Holley, 1999). Such findings bear an even closer relationship to this study, in that the literature Engberg (2004) reviewed included not only undergraduate but also graduate students' experiences (Spencer & Nagda, 2002; Nagda et al., 2004; Nagda & Zúñiga, 2003). Because this dissertation study is qualitative, it is also worth highlighting that, according to Engberg (2004), "qualitative studies seem to further substantiate the cognitive and affective gains found in the quantitative studies, although both studies relied on retrospective self-reporting and single sources of data to substantiate their findings" (p. 495). Similarly, the present study relies on retrospective self-reporting; however, multiple sources of data are used to substantiate interpretation of data for this study rather than only one source.

Examples of positive results from the use of IGD include "personal responsibility for a more just society" (Nagda et al., 2011, p. 51), White and of color students having significant increases in outcomes of raising consciousness, bridging differences, and building capacity for social change (Nagda, Kim, Moise-Swanson, and Kim, 2006), sharing one's voice and experiences, listening to others and being listened to, and asking difficult questions (Vasques-Scalera, Sevig, & Nagda, 1996), and "engaged listening" that can support empathy and perspective taking (Zúñiga's, Mildred, Varghese, DeJong, & Keehn, 2012). Engaged listening means that participants are engaged to the extent that they recalled "significant details about what had been said and describe them to an

interviewer after the IGD course was over.” (Zúñiga et al., 2012, p. 84). Also, Zúñiga et al. (2012) found that specific components of dialogues—such as speakers and dialogue topics—were connected to engaged listening and that participants listened to those who identified with their respective social identity groups as well as those who differed. Interestingly, the latter finding is contrary to other studies that argued for IGD as involving target or oppressed groups educating agent or privileged groups (e.g., Dessel, Rogge, & Garlington, 2006; Garski, 2008).

Based on the IGD research, one reason that IGD is accompanied by positive results is due to the teaching strategies used in IGD. For example, through the lens of a case study on racial climate on a campus, Quaye and Baxter Magolda (2007) argued for the utility of the Learning Partnerships Model (LPM) as a teaching strategy for facilitating dialogues. According to Quaye and Baxter Magolda (2007), reasons for applying the LPM to IGDs are because the model engages students at different points on the spectrum of young adult development, and this is important due to the varying familiarity with and openness to multicultural topics with which students enter IGD situations. Also, the LPM offers both support and challenge to students’ learning and considers the educators or facilitators as co-learners in the construction of meaning making rather than a hierarchical power dynamic (Quaye & Baxter Magolda, 2007). Quaye and Baxter Magolda (2007) also relate the LPM to intercultural maturity theory and a multicultural education framework (e.g., Ortiz & Rhoads, 2000), as those frameworks promote shared authority and expertise between facilitator(s) and dialogue participants rather than top-down, hierarchical power structures.

Yet, despite the many positive effects of IGD, IGD is not without its challenges.

For example, Kelly and Gayles (2010) contributed a study that addresses a major finding in the Gayles and Kelly (2007) study (discussed earlier in this chapter). In their analysis of 37 former and current graduate students' experiences with multicultural curriculum in GPPs (13 men; 23 women; White and of color participants), Kelly and Gayles (2010) found that master's students were often resistant to in-class IGD. Reasons for resistance included: (a) feeling out of one's comfort zone and targeted; (b) too much emphasis on race during class dialogues; (c) perceiving students of color as experts in multicultural dialogue; (d) and a fear and lack of openness and honesty in dialogue. Based on these findings, Kelly and Gayles (2010) focused on implications for practice, such as encouraging students to share their questions in a brave environment, to journal, and to ensure that facilitators were knowledgeable about intergroup dialogue. In addition, Kelly and Gayles (2010) suggested more research be conducted on only *current* students versus past and current students and to consider the experiences of educators who teach multicultural-related courses. According to Kelly and Gayles (2010), the latter focus would "provide much needed answers on how best to successfully prepare multiculturally competent student affairs professionals" (p. 84). In addition to student resistance, experiences of facilitators can involve challenges—such as a lack of White educators who teach multicultural issues. This point is relevant to the present study, per the focus on both a FOC and a White educator who were "faciliators" for actual IGDs and modeled for students how to be an effective facilitator (Dr. Kelly); or, held the role as a facilitator for large group discussion in class (Dr. Munin).

Facilitators of IGD. Thus, also relevant to this study is the strand of IGD literature on facilitators (peer and non-peer), and this strand is in direct conversation with the previous section on educators who teach multicultural curriculum. For example, in Quaye's (2012b) study on White educators' experiences with democratic discussions in classroom settings, he argued for more White educators to consider teaching diversity-related courses, in that faculty of color are often overrepresented in teaching such courses and that White educators are in a unique position to impacted White students. Additionally, Quaye (2012b) recommended that future research focus on the impact of race-based discussions on students of color in predominantly White environments. Quaye (2012b) also recommended that White educators turn to White racial identity development theories to aid on their teaching and to help "normalize emotions and integrate them into the discussion" (p. 116), given that White students experience many emotions throughout discussions.

In relationship to Quaye's (2012) recommendation that emotion of participants be addressed when facilitating racial discussions and/or dialogues, Sue, Torino, Capodilupo, Rivera, and Lin (2010) conducted a qualitative study on eight White faculty members' experiences with racial dialogues at a private university in the U.S. in graduate-level classrooms. Sue et al. (2010) found that racial dialogues were fraught with emotion—particularly anxiety—on the part of faculty and students. For example, faculty often had anxiety around their competence as White educators relative to topics with which they did not have as much personal experience (e.g., racism), and they believed that this anxiety when paired with that of students' "contributed to an emotionally charged

climate” (p. 1098). Sue et al. (2010) also found that educators often lacked training in the facilitation of racial dialogues, which some participants characterized as “problematic” (p. 1101). Based on Sue et al.’s (2010) findings, they present specific teaching strategies for White faculty—such as acknowledging emotions, self-disclosing personal challenges and fears, and creating a brave space for racial dialogues.

Thus, based on the literature reviewed here, educators’ experiences with the multicultural curriculum involve various challenges; however, pedagogy and pedagogical strategies—such as anticipatory teaching strategies, IGD, and other structured assignments or activities that promote perspective-taking and learner-centered experiences—serve as ways to respond to such challenges. Nevertheless, the existing body of research on educators’ experiences with multicultural curriculum entail limitations that relate to the need for and significance of the present dissertation study.

Limitations of Existing Research on Educators

Although the studies reviewed offer significant contributions to the higher education literature and address useful responses to the challenges involved in teaching multicultural curriculum, there are limitations that further justify the need for and significance of the present study. For example, many scholars across all areas of literature reviewed focused primarily on race/ethnicity as the primary locus for challenges in teaching multicultural-related and IGD curriculum, whereas the focus of the GPP for this study (and many other multicultural courses) reaches beyond discussion of only race as what defines intergroup relations. Also, Hendrix’s (1998) study framed White educators as those who would need to devise special defensive strategies to

maintain credibility on multicultural-related issues among White and of color students and framed their role in a more negative than positive light. Yet, Quaye (2012a; 2012b) called for more research on White educators and raised important points as to the potential for White educators to promote greater intergroup understanding among White students due to the ways in which White educators can connect to White students and to lift the onus on faculty of color to teach diversity-related courses. Because this study includes analysis of a White male educator's (and a Black female's) experiences, this study will further add to the discourse around on the role of White educators relative to multicultural curriculum. Too, across all facets of the literature, there was a lack of studies on male FOC experiences in teaching diversity-related courses, as most of the literature was written by and about White and of color women.

Additionally, educators' experiences in teaching multicultural-related curriculum were often framed as challenges or problems to be avoided as opposed to positive opportunities to engage with future higher education professionals. Therefore, because this study includes analysis of educators' positive experiences (in addition to some of their challenges), this study contributes to an overlooked aspect of research on educators' experiences with multicultural curriculum.

Finally, although the literature focused on how multicultural curriculum can counteract the exclusive campus climate of PWCUs for students of color (e.g., Quaye, 2012b), the literature did not address educators' of colors' experiences relative to students of color specifically. Also, aside from Kelly and Gayles' (2010) study, there was a lesser focus on educators' experiences with multicultural curriculum and/or

graduate education as compared to undergraduate education settings. This study, however, includes a FOC's experiences relative to that of students of color and contributes to an understudied dimension of multicultural competency curriculum in GPPs.

Chapter Two Summary

Chapter 2 detailed ways in which multicultural competency in GPPs has been defined and measured, challenges that educators who teach multicultural-related curriculum in higher education settings commonly face, and ways that educators counter such challenges—such as countermeasures in the way they manage their classrooms and/or through specific pedagogies like IGD and assignments that facilitate perspective taking and learner-centered experiences. Although some scholars—(e.g., Bumpus [2005] and Howard-Hamilton & Hinton [2004])—addressed the use of film or media in teaching multicultural curriculum, no scholars addressed the use of photo elicitation, specifically, in their studies. Thus, I have synthesized the literature reviewed here to argue that more research needs to be conducted on students' *and* educators' experiences with the multicultural curriculum that has a social justice focus in order to gain a better understanding of how students' understandings of privilege, oppression, and social justice change (if at all) over time. A missing component of any research on multicultural competency is educators' experiences with the multicultural curriculum, and—as evidenced in some of the rich findings in the research on IGD—I argue that consideration of such experiences will add an important dimension of understanding about students' experiences with the multicultural curriculum and expand what is known about

educators' experiences with multicultural curriculum beyond racial/ethnic issues.

Another missing component is rich description about the context in which master's students (or higher education professionals) experienced multicultural issues in higher education. By focusing on a single, major component of multicultural competency curriculum within a single course, within a single institution, there is much opportunity to address the context in which students experienced the multicultural curriculum in a GPP. To account for the context in which students experienced the curriculum and to support my argument (and other scholars' arguments) that multicultural competency is a process rather than a product, I have devised a conceptual framework.

Conceptual Framework

The proposed conceptual framework for this study is comprised of literacy theory and modified components of Hurtado et al.'s (1998, 1999) framework for understanding campus racial climate. These components provide a theoretical and empirical basis for my attention to elements of the *context* in which their experiences with the photo elicitation assignment exists and supports the concept of multicultural competency as an ongoing, lifelong process as compared to a discrete amount of awareness, skill, or knowledge that one obtains through a GPP, for example.

With a background in English Studies and literacy theory, literacy was the primary lens through which I considered research on multicultural curriculum in GPPs. A quote that continually came to mind was one by Arnove and Graff (1987) who asserted, "Then as now, reformers and idealists, shakers and movers of societies and historical periods, have viewed literacy as a means to other ends—whether a more moral society or

a more stable political order” (p. 592). In relationship to this proposed dissertation study, literacy about multicultural issues appeared to be a means toward the ends of master’s students’ preparation for professional practice in higher education settings. The concept of “literacies” is derived from literacy studies, which is an area of research typically housed in humanities and social sciences departments (Cushman, Kintgen, Kroll, & Rose, 2001). While literacy is frequently defined via an autonomous, decontextualized model that reduces literacy to the ability to read and write (Street, 1993), other uptakes of literacy acknowledge an ideological, “plurality of literacies” (Szwed, 1981, p. 423). Rather than literacy as a discrete skill to be possessed such as an ability to read or write, literacy can also be viewed as: (a) a highly situated, local social practice shaped by “ideological complexities of time and place” (Brandt & Clinton, 2002, p. 338); and (b) “inextricably linked to cultural and power structures in society” (Street, 1993, p. 434). Therefore, analysis of the highly situated social practice of teaching and learning in a multicultural competency-related classroom in a graduate preparation program higher education adds to an understanding of students’ and educators’ meaning-making processes with regard to multicultural and social justice issues.

Although future data analysis will determine how students’ experiences are ultimately rendered through this dissertation study, tentatively, a focus on literacy is one way to resituate the discourse about multicultural competency-related education as a context-based, meaning-making process that encourages ongoing, life-long learning rather than a discrete progression of skill acquisition wherein one acquires “enough” knowledge to be deemed competent. For example, to return to a quote by Pope and

Reynolds (1997), “The development of multicultural awareness, knowledge, and skills is ‘a continuing and unending process that requires learning and relearning’ (Pedersen, 1988, 107)” (as cited in Pope & Reynolds, 1997, p. 272). Howard-Hamilton and Hinton (2004) also argued for multicultural competency as a lifelong, ongoing process, as did St. Clair (2007) in her unpublished dissertation study. Yet, such conceptions are arguably in tension with other literature that seeks to find ways to “increase” “levels” of multicultural competency and measure participants’ awareness, skills, and/or knowledge in discrete amounts. Also, a focus on multicultural literacy could account for expanded conceptions of multicultural competence—such as those that include a social justice focus. Although a guiding assumption of literacy theory is that the *context* in which such literate practices are situated impact students’ experiences with a given curriculum, literacy theory does not necessarily provide a systematic way to analyze context.

Therefore, one way to systematically analyze the context in which students’ experienced the multicultural curriculum could be through modified aspects of Hurtado et al.’s (1998, 1999) framework for understanding campus racial climate. According to Hurtado et al.’s (1998, 1999) original framework for understanding campus racial climate, external and internal forces interact to produce a campus racial climate. Research using this framework helped higher education scholars and practitioners better understand how institutions could be more inclusive and responsive to diversity issues in undergraduate education (Hurtado, 1998). While this dissertation study does not focus on undergraduate education, the implications from the robust research on diverse learning environments in undergraduate settings could provide a basis for similar connections in

GPP education. Based on Hurtado et al.'s (1998) framework for understanding racial campus climate, the behavioral dimension appears to be the closest to this study, given the focus on students' experiences in the classroom and educators' role in shaping students' experiences through the curriculum. Therefore, while this study does not seek to measure students' interactions with those of other races/ethnicities like in the research for Hurtado et al.'s (1998, 1999) framework, for example, implications from Hurtado et al.'s (1998, 1999) research helps to establish the potential impact that educators have in shaping students' experiences.

To address proposed modifications to the framework, according to Hurtado et al. (1998), "Central to the conceptualization of a campus climate for diversity is the concept that students are educated in distinct racial contexts" (p. 282). To modify this statement, I would argue that students are also educated in a variety of contexts, in that other aspects of one's social identity other than just race could impacts the learning environment. For instance, in the master's students' experiences that will be the focus for this study work with curriculum that addresses a wide scope of social identity factors; therefore, social identity factors other than race have the potential to mediate students' experiences with the curriculum. Next, I will detail the major components of Hurtado et al.'s (1998, 1999) framework for understanding campus climate.

The major components of Hurtado et al.'s (1998) framework entail external and internal components. External forces include sociohistorical forces and governmental policy, programs, and initiatives. Comparatively, internal forces are the result of educational practices and programs of a given institution and include compositional

diversity, historical legacy of inclusion or exclusion, psychological climate, and behavioral climate (Hurtado et al., 1998, 1999). In a commissioned piece for the Association of American Colleges and Universities (AAC&U) on diverse learning environments in undergraduate education, Milem, Chang, and Antonio (2005) modified this framework to also include an organizational/structural component; however, the components on which I will focus include ones in the original version of Hurtado et al.'s (1998, 1999) framework. Specifically, I will focus on the internal forces of the behavioral and psychological dimensions, as those dimension bear the closest relevance to the context for this proposed study due to the attention to a relationship between students' and educators' and students' and peers' experiences, respectively. In Chapter 1 of this dissertation study, key components of the external climate were detailed, and components included in the introduction—(i.e., current U.S. Supreme Court Cases that impact students' learning environment).

Behavioral Dimension

The behavioral dimension for campus climate “consists of (a) actual reports of general social interaction, (b) interaction between and among individuals from different racial/ethnic backgrounds, and (c) the nature of intergroup relations on campus” (p. 293). In stated empirically-based implications for this dimension based Hurtado et al. (1998) explained that educators can impact the classroom environment, such as through the curriculum. Although Hurtado et al. (1998) addressed the impact of educators mostly in terms of the facilitation of cross-race interaction among students, for example, Hurtado et al.'s (1998) asserted implications for the behavioral dimension still relate to the overall

impact that educators can have on how a course is designed and how students experiences a given curriculum thereof. Therefore, arguably, educators who design multicultural competency curriculum in GPPs could have a potential impact on master's students' experiences with the multicultural curriculum in GPPs.

Psychological Dimension

The psychological dimension for campus climate involves “individuals' views of group relations, institutional responses to diversity, perceptions of discrimination or racial conflict, and attitudes toward those from other racial/ethnic backgrounds than one's own” (p. 288). Although I do not aim to measure students' levels of discrimination or racial bias toward educators or other students, for example, the empirical research for this dimension bear relevance to this proposed study. Hurtado et al. (1998) asserted, “Research on the impact of peer groups and other reference groups is helpful in understanding another important aspect of the psychological dimension of climate on campus” (p. 291). According to Huratdo et al. (1998),

Peer groups influence students' attitudes and behavior through the norms that they communicate to their members. While faculty play an important role in the educational development of students, most researchers believe that student peer groups are principally responsible for socialization . . . This finding does not minimize the role of faculty; rather, it suggests that their normative influence will be amplified or attenuated by the interactions students have with their peers. While peer groups clearly have the greatest impact in the undergraduate socialization process, recent research on the impact of college on students' racial attitudes, cultural awareness/acceptance, and social/political

attitudes suggests that faculty may have a larger, more important role than traditionally believed. . . (p. 291).

Therefore, in relationship to the previous discussion of educators' experiences with student resistance to multicultural curriculum, the potential influence of peers on students' experiences is another component of the context for students' learning that is worthy of further exploration. In addition, it was interesting to see to what extent educators—such as through the pedagogical tool of the photo elicitation assignment, feedback on the assignment, and/or other interactions with students—as compared to peers impact students' experiences with the multicultural curriculum. (However, to clarify, this is merely one potential sub-point of inquiry rather than the focus for this overall dissertation study, as I did not aim to compare differential impacts of educators and peers on students' experiences with the multicultural curriculum).

Therefore, this conceptual framework responds to gaps in the higher education literature reviewed for this study—specifically, those that overlook the impact of context on students' experiences with the multicultural curriculum, such as the impact of educators. In addition, this framework provides a way to consider students' experiences with the curriculum as multiply influenced—(e.g., through students' perceptions of the photo elicitation assignment based on their social identity; though consideration of the wider sociohistorical milieu in which such experiences take place; peers' experiences). Finally, literacy theory as an overarching component of this conceptual framework supports students' development of multicultural competency as an ongoing, situated process as opposed to an accumulation of discrete amounts of awareness, and/or knowledge, and/or

skills. Thus, I aim to examine master's students' experiences with the multicultural curriculum in a required multicultural competency course within a GPP to contribute to gaps in the higher education literature on multicultural issues. The next chapter of this dissertation details the methodology by which I will explore these experiences.

CHAPTER THREE

METHODOLOGY

Overview

The primary purpose of this chapter is to describe and support the research design for this dissertation study on master's students' experiences with social justice curriculum in a required multicultural competency course within a GPP. After a brief restatement of the context for this study and the research questions, the following will be addressed: (a) the research design and of the phenomenon studied; (b) the "goodness" of qualitative research; (c) study epistemology; (d) method; (e) study procedure; (f) data analysis; and (e) an extended researcher reflexivity section wherein "lessons learned" (perhaps similar to limitations) are also addressed. References to appendices for Institutional Review Board (IRB) approval and participant recruitment are also included in this chapter.

As shown in the literature review (see Chapter 2), multicultural issues have remained on the "agenda" (Pope et al., 2009, p. 640) of U.S. colleges and universities since at least the 1950s (Pope et al., 2009). Higher education professionals' role in maintaining and advancing such an agenda is connected to many U.S. colleges' and universities' "growing and complex multicultural dynamics" (Pope & Reynolds, 1997, p. 266) and to a longer history of an ethical obligation to address the needs of students outside of the classroom (Ebbers & Henry, 1990; Pope & Reynolds, 1997; Pope et al., 2009). Moreover, 74 percent of most GPPs require a diversity-related course in the

required curriculum (Flowers, 2003), and “greater sensitivity to multicultural and social justice concerns by the institution and its personnel” (CAS General Standards, 2011) remain an explicit component of the higher education profession’s general standards. Despite this long history, there is limited research in the higher education literature that specifically focuses on the context of GPPs (Pope & Reynolds, 2009). Thus, future research on multicultural issues in higher education demands a variety of approaches due gaps in the literature (Pope et al., 2009) with one important gap being master’s students’ experiences with multicultural curriculum in GPPs.

For example, as detailed in Chapter 2, Gayles and Kelly (2007) recommend more research on “what is currently being done to prepare multiculturally competent professionals” (p. 206). Also, Pope et al. (2009) emphasized “participant centered and practitioner oriented” (p. 654) research on multicultural issues as likely having “the most impact on student affairs practice” (p. 654). This study responds to Pope et al. (2009), in that in that the study is participant centered and practitioner oriented. To address the former qualification, this study focuses on students’ and educators’ first-hand experiences with social justice curriculum and aims to capture their voices. To address the latter qualification, a primary purpose of the social justice curriculum featured in this study is to support students’ current and future practice as higher education professionals. To capture students’ experiences with the social justice curriculum, I analyzed students’ experiences with a major curricular component of the course called the photo elicitation project. This project centers on core concepts of the social justice curriculum for ELPS 432 of privilege, oppression, and social justice. As well, the project has two parts—one

administered at the beginning of the semester and one at the end—thereby capturing students’ experiences with the curriculum over time rather than only one time point.

Given the research problem, two overarching research questions were devised.

Research Questions

(1) How, if at all, did students’ understandings of privilege, oppression, and social justice change over time as evidenced by parts one and two of the photo elicitation assignment?

a. What themes, if any, were present among students’ selected photographs and justifications for the photographs in parts one and two of the project?

b. What, if any, changes over time in students’ understandings of privilege, oppression, and social justice were due to experiences students had in the required course, as evidenced by the photo elicitation project? (e.g., in-class intergroup dialogue, (Dr. Bridget Turner Kelly’s section only), class discussion, a guest presenter, an in-class activity related to the photo elicitation project, reading reflections, or any other required course assignments?

c. What, if any, changes over time in students’ understandings of privilege, oppression, and social justice, as evidenced by the photo elicitation project, were due to experiences students had outside of the required course? (e.g., conversations with classmates in the ELPS 432 course and/or others not enrolled in the ELPS 432 course, the sociocultural milieu in which the students experienced the social justice curriculum).

In addition, because educators impact master’s students’ experiences with the social justice curriculum:

(2) How, if at all, did educators’ approach to the social justice curriculum impact

students' understanding of privilege, oppression, and social justice over time?

a. How, if at all, did educators view the photo elicitation project as a promising practice for teaching privilege, oppression, and social justice?

b. How, if at all, did the photo elicitation project relate to educators' pedagogy?

Research Design

The study takes up a basic qualitative approach (Merriam, 2009). While similarly designed studies might be called “interpretive qualitative” studies, naming the study as “basic” refers to Merriam’s (2009) argument that terms such as “interpretive” are redundant, as all qualitative research is interpretive. According to Merriam (2009), basic qualitative studies are likely “the most common form of qualitative research found in education” (p. 23); and, “Here [in a basic qualitative study] the researcher is interested in understanding the meaning a phenomenon has for those involved” (Merriam, 2009, p. 22). Because I sought to understand the meaning that the social justice curriculum held for master’s students, a basic qualitative design was further appropriate. The units of analysis for this study were primarily documents and people.

Rationale for a Qualitative Approach

A qualitative approach was a best fit for this study for several reasons. First, foundational assumptions of qualitative research align with the purpose of this study. For example, assumptions of qualitative research include, “understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences” (Merriam, 2009, p. 5); and, “attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them” (Denzin &

Lincoln, 2005, p. 13). The phenomenon that I focused on for this study was, again, master's students' experiences with multicultural competency curriculum within a GPP.

In addition, qualitative methods were fitting for research on multicultural issues for the following reasons: (a) research subjects were considered participants who shared power in the meaning making processes for this study; (b) participants had the potential to be empowered through this study; and, (c) close interactions with participants prompted me, the researcher, to engage in further researcher reflexivity, the latter of which is discussed later in this chapter (Ponterotto, 2002; Pope et al., 2004). According to Ponterotto (2002), shared power between researcher(s) and participant(s) minimizes the risk of marginalizing participants. Also, in this study, participants were asked to reflect on their experiences with the social justice curriculum in *their* voices and language as opposed to being asked to categorize their experiences within pre-established constructs. The opportunity to share their experiences led some participants to feel more empowered, which is discussed in more detail in Chapter 4. Collectively, these arguments for qualitative methods provide a basis for using a qualitative approach for this study, and the quality of this approach was informed by the goodness of qualitative research as opposed to commonly used positivist-based equivalents. In other words, one way to dampen the ways in which quantitative research is used as a point of relativity for qualitative research is to focus on the goodness of such approaches (Tobin & Begley, 2004).

Goodness of qualitative research. The reason for “goodness” to index the quality of this study (rather than internal and external validity, for example) is “[b]ecause

qualitative work is grounded on foundations far different from those of quantitative work, it is only reasonable that criteria for evaluating research grounded in different epistemologies be different” (Jones, Torres, & Arminio, 2006, p. 119). In other words, goodness provides basis for the “breaking out from the shadow of quantitative criteria and allows the *qualis* of qualitative work to be pursued on its own terms” (Arminio & Hultgren, 2002, p. 446). Aside from Jones et al.’s (2006) support of such an approach to qualitative research and alternative to commonly used references trustworthiness or credibility, other scholars acknowledge goodness as a reputable way to assess qualitative studies, such as Arminio and Hultgren (2002), Lincoln and Guba (2000), Marshall (1990), and Smith (1993). Therefore, the consistency of a qualitative study “is not determined upon whether or not the researcher conducted the correct procedures as in quantitative research” (p. 119); and, the quality is not defined by rigor in terms of “stiffness, exactness, and severity” (p. 119). Therefore, I agree with Jones et al. (2006) in that “in order to move research in higher education away from using quantitative criteria to judge the worthiness of qualitative work, we promote describing it on its own terms and as such embrace the concept of goodness” (p. 119). Instead of rigor as part of the litmus test for a quality study, a goodness framework involves “a study’s participants, readers, and discipline are all involved in the judgment process through dialogue centering on criteria. Consensus is reached about judgments of research through reading, dialogue, discourse, and subsequent research” (Jones et al., 2006, p. 119). Overall, the goodness of this study was ensured according to criteria set forth by Jones et al. (2006),

and such criteria might seem too elastic but best capture “the dynamic nature of criteria and the relative nature of qualitative inquiry” (p. 133):

(1) Epistemology and theory: Studies that meet goodness requirements are framed by clearly stated epistemological views and theoretical perspectives/frameworks.

(2) Methodology: A “clear question” (p. 123) that relates to the methodology of choice and elucidates decision made around data collection and how data were interpreted.

(3) Method: The method and methodology, participant recruitment and selection, and data collection are connected. Rather than “the promise of objectivity, reliability, and validity” (p. 124) in positivist research, what matters to the goodness of qualitative research is “the congruency of the theoretical perspective, methodology, and method (p. 124).

(4) Reflexivity: Research that meets goodness criteria includes attention to research reflexivity, in that the researcher answers why he/she is engaged in the research and what experiences led him/her to such research; what biases might be at play for the researcher; and reflects upon the relationship is between the researcher and participants.

(5) Analysis: Research aims to “uncover findings that lead to new and increased understanding” (p. 128); “interpret what was illuminated” (p. 128) rather than merely report what was observed; and researchers must “offer verification that they did not reshape the data to merely meet their assumptions” (p. 130).

(6) Implications: Studies that meet the criteria of goodness are those that “convince the reader that the study and its findings are important in bringing about informed action” (p.

132)—or, provide practical implications; and substantiate how the research relates to a wider context.

How these criteria were met is discussed in relationship to each of the above categories throughout the remainder of this chapter.

Epistemology

To meet the criteria of goodness, I will offer a clearly stated epistemological orientation and relate it to my conceptual framework. First, my epistemological orientation toward this proposed study is constructivist (Merriam, 2009). As such, I considered students' experiences with the social justice curriculum as "socially constructed" (Merriam, 2009, p. 8). The social construction of meaning is also in line with the conceptual framework for this study (see Chapter 2), in that students' experiences with the social justice curriculum were impacted by the context in which the experiences occur—(e.g., teacher pedagogy, peers, sociohistorical milieu, students' social identities, life experiences, and beliefs about multicultural issues). In addition to the assumption that students' realities are socially constructed, a constructivist epistemology necessitates the view that students' experiences are multiple. In relationship to this study, throughout the data collection and analysis process, I did not assume that any one student would have precisely the same experience with the social justice curriculum as another. For example, at the outset of this study, I conjectured that differences among participants' social identities might surface some discrepancies how students experienced the social justice curriculum. Also, if further support is needed for this epistemological orientation relative to the phenomenon of interest, Quaye and Chang (2012) assumed a constructivist

orientation toward their qualitative, interview-driven study on how educators fostered inclusive classrooms for their students in diversity-related courses for similar reasons that I cited.

Another component of my epistemological orientation is critical (Merriam, 2009). As stated earlier, (see Chapters 1 and 2) much of the extant literature on multicultural competency is based on a relatively homogeneous sample (in terms of race/ethnicity and gender and oversight of other social identity factors), and much of the multicultural competency literature focuses primarily on White women's experiences. In response, this study gives voice White, of color, women, and men students and troubles the notion of multicultural competency curriculum as merely the acquisition of awareness, skills, and knowledge—hence, an attention to the *social justice*-orientation of the ELPS 432 social justice curriculum. As well, the conceptual framework accounts for the extent to which, if at all, students' social identities mediated their experiences with the social justice curriculum.

The third component of my epistemological orientation to this study is that of “crystallization” (Ellingson, 2006; Richardson, 2000; Tobin & Begley, 2004), and crystallization is compatible with a constructivist approach (Ellingson, 2006). According to Ellingson (2003):

Crystallization combines multiple forms of analysis and multiple genres of representation into a coherent text or series of related texts, building a rich and openly partial account of a phenomenon that problematizes its own construction, highlights researchers' vulnerabilities and positionality, makes claims about socially constructed meanings, and reveals the indeterminacy of knowledge claims even as it makes them. (p. 4)

Some scholars view crystallization as an alternative to—though not necessarily in opposition to—triangulation, which is arguably too positivist of an approach for qualitative research (Ellingson, 2006; Guba & Lincoln, 1989). Therefore, as will be discussed later in this chapter, the purpose of multiple sources of data collection was not to triangulate data in order to “get closer to the truth by bringing together multiple forms of data” (Ellingson, 2006, p. 22) but to acknowledge that “all accounts are inherently partial, situated, and contingent” (p. 22). Hence, according to Ellingson (2006), “Rather than apologizing for this partiality as a limitation, scholars using crystallization can celebrate multiple points of view of a phenomenon across the methodological continuum” (p. 22). As well, a crystallization approach allows for the use of multiple genres of the interpreted data; therefore, in line with this idea, I later present two representations of data (see Chapters 4 and 5)—one being a more traditional write-up and one being a semi-fictional or imperfect narrative (Cooper, 2006) of master’s students’ experiences with the social justice curriculum. (The latter approach allows participants’ voices to be foregrounded more so than Chapter 4.) Finally, a crystallization approach honored the literacy theory component of the conceptual framework, in that students’ experiences with the social justice curriculum could not ever be “completely” captured; rather, a cross section of the process by which they experienced the curriculum was surfaced, as evidenced by the photo elicitation project and its subsequent analysis in Chapters 4 and 5.

Research Method

The underlying purpose of this qualitative study is to understand a specific

phenomenon: master's students' experiences with the social justice curriculum in a required multicultural competency course within a GPP. This purpose not only aligns with the aforementioned research epistemology but also to an aim of a basic qualitative approach, in that a "basic qualitative study would be interested in (1) how people interpret their experiences (2) how they construct their worlds, and (3) what meaning they attribute to their experiences" (Merriam, 2009, p. 23). Likewise, this study's focus on students' experiences pairs well with a focus on how students construct meaning around core concepts of the required multicultural competency course—those concepts being privilege, oppression, and social justice—and with what meaning students imbued their experiences with the curriculum—in this study, the photo elicitation project, specifically.

To maximize "information rich" (Patton, 2002, p. 23) data so as to understand the phenomenon of interest for this study, the sources from which data were recruited and collected were purposeful. This purposeful data collection meets the criteria of goodness, in that a better understanding of how participants constructed their worlds in terms of the social justice curriculum was bolstered by recruiting and selecting information rich sources. To elaborate on these sources of data, I will first overview the project approval process and recruitment of participants. Second, I will overview the data collection process. Third, I will discuss data generation tools used for this study.

Project approval and data collection. Data for this dissertation study was collected in Spring 2012 for a Lakeside Institutional Review Board (IRB)-approved exploratory study that was, at the time of approval, not intended to relate to the present dissertation study. The primary purpose of such research was to better understand

master's students' and educators' experiences with the social justice curriculum in a GPP. No publications, formal data analysis, and/or formal write-up resulted from that data prior to the successful dissertation proposal defense in April 2013. Following the proposal defense, Lakeside IRB approval was gained via an amendment to the original application in May 2013.

Study participants. In order to maximize concentration of the phenomenon for this study, purposeful sampling was a best fit (Patton, 2002). According to Merriam (2009), "Purposeful sampling is based on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned" (p. 77). Two primary aspects of the purposeful sampling were directly linked to the aforementioned goal of maximizing information rich data for this study: (a) sampling participants from an institution with a social justice-driven mission; and, (b) sampling participants from two sections of the same required multicultural competency course held in Fall 2011 that both used the photo elicitation project as part of the regularly scheduled assignments. In other words, the project was not newly implemented for the sole purpose of this study.

In addition, sampling more than one section of the required ELPS 432 course and more than one educator who taught the photo elicitation project worked *somewhat* toward maximizing variation (Patton, 2002) of the sample in order to better understand the phenomenon. According to Patton (2002), "Any common patterns that emerge from great variation are of particular interest and value in capturing the core experiences and central, shared dimensions of a setting or phenomenon" (Patton, 2002, p. 234).

Moreover, sampling two sections of the required course helped to reach redundancy or saturation of data (Lincoln & Guba, 1985) more so than if only one section were used. To this point, Lincoln and Guba (1985) asserted, “If the purpose is to maximize information, the sampling is terminated when no new information is forthcoming from new sampled units; thus redundancy is the primary criterion” (p. 202). Although not more than two sections of ELPS 432 were used to draw participants for this study, the fact that student participants in both sections provided both parts one and two of their projects, participated in a one-on-one interviews and follow-up questions, and the fact that educators’ perspectives were also included provide more basis for the substantiation of redundancy. Nevertheless, given this study’s crystallization approach, the data were necessarily partial; therefore, consideration of more modes of data collection would not have necessarily led to a more redundant or saturated understanding of students’ experiences with the curriculum. Also, although it would be potentially helpful to also have several educators as participants for this study, only three total educators were eligible for recruitment, as only three taught the required course (ELPS 432) as of this writing.

Participant recruitment. Only those educators who used the photo elicitation assignment in the required multicultural competency course were eligible for this study (n=3). Two of the three educators were recruited in Spring 2012 (prior to the dissertation proposal process), and the third educator was recruited after the proposal defense in April 2013 due to the dual relationship between the author of this dissertation and this dissertation’s chair. The dual relationship was explained in great detail in the Lakeside

IRB application amendment and was accepted with no revisions and will be elaborated upon in the “Research Reflexivity” section later in this chapter. Educators were sent an initial recruitment email to gauge their interest in participating in this study (see Appendix D). When educators expressed interest (100% participation), they were sent a follow-up email with a consent form. After the form was signed, an interview was scheduled with each participant.

Student participants were recruited from two sections of LUC’s ELPS 432 that were offered as semester-long, required courses in Fall 2011 for those in the M.Ed. in Higher Education program. Those not enrolled in the M.Ed. in Higher Education program were also eligible to take ELPS 432; however, based on those who voluntarily re-consented, all participants in this study were enrolled as part- or full-time M.Ed. in Higher Education students rather than another degree program. Students were also sent an initial email to gauge their interest in the study (see Appendix D). The initial email to Dr. Art Munin’s students—the section in which I was *not* previously a teaching assistant—was written by me and sent to Dr. Munin’s ELPS 432, Fall 2011 students, as I did not have access to potential participants’ email addresses. Students individually emailed me if they were interested in participating. From there, I sent students a consent form as an electronic attachment to review at their leisure and return to me electronically or in person, pending their interest in participation.

For the section in which I was a teaching assistant—Dr. Kelly’s section—because I had access to their email addresses, I bcc’d all students the same email message as the one received by Dr. Munin’s section. Blind-copying students for the email was a

measure to ensure confidentiality of all potential participants. As with the educators, after students in Dr. Munin's or Dr. Kelly's sections confirmed their interest in the study, consecutive email messages were exchanged to schedule interviews and/or to obtain students' photo elicitation projects as electronic attachments through Loyola University Chicago's secure, password protected email system.

In the original exploratory study, 20 students from the Fall 2011 sections combined consented to the study. Eight students were persons of color, 12 were White, 14 were women, five were men, 15 were from Dr. Kelly's section, and five were from Dr. Munin's section. In the original study, student participants were given the option to submit all or only components of part one and/or two of their photo elicitation projects; and/or only consent to an interview. Thus, to maximize information rich data for the purposes of this dissertation study (Patton, 2002), the decision was made to offer re-consent only to those participants who originally consented to submitting *all* components of *both* parts one and two of their projects *and* to an interview that they previously completed.

The final sample yielded eight women and four men participants—three of which were women of color, five of which were White women, and four of which were White men. Educator participants included one Black woman (Dr. Kelly) and two White men (Dr. Art Munin, Dr. John Dugan); however, for the purposes of this study, data from Dr. Dugan was used only for background information on the photo elicitation project, as he did not teach a section of ELPS 432 in Fall 2011; however, because he wrote the project assignment and previously used it in ELPS 432 prior to Fall 2011, his input was very

relevant to this study.

Although the final sample did not yield as many students of color as in the initial sample (three in the present sample as compared to eight in the original), the experiences of students of color are still in conversation with those of White students due to the affordances of a qualitative approach—such as the ability to provide thick, rich description about each participants' experiences with the curriculum and to foreground their experiences in their voices. Also, although this study includes mostly White females, and although that reflects the overall demographics of the field (Pope & Mueller, 2005), men's experiences are also a focus in this study, and their experiences are highlighted through the affordances of a qualitative study as well. Additionally, unlike other studies within the multicultural competency-related literature on master's students in GPPs, this study expands conceptions of social identity beyond just gender or race, as demographic data was collected to account for the ways in which participants viewed their social identity beyond just gender or race/ethnicity and to what extent particular aspects of their social identity were more pronounced, in their view, compared to others (see Tables 1 and 2 for participant demographic information).

Data collection. Sources from which data were collected and generated for this study were used to understand the phenomenon. Using multiple methods of data collection allowed for an understanding of the phenomenon from different dimensions and was congruent with the crystallization aspect of this study's methodology—which was important for the study's goodness). The primary sources of data collection and

generation were documents and one-on-one, semi-structured interviews with students (n=12) and educators (n=3) after the completion of the Fall 2011 semester.

Documents. Documents collected were: (a) the required social justice course syllabi (two; slight differences between the two); (b) the photo elicitation project assignment sheet (the same document for both sections of ELPS 432); and (c) master's students' photo elicitation projects (parts one and two). The photo elicitation project served as the primary document of interest due its "information rich" (Patton, 2002, p. 23) quality. In other words, the assignment captured students' baseline understanding of core concepts in the GPP curriculum (part one) and captured changes in students' meaning making about privilege, oppression, and social justice over time (part two). Also, through the project, students were able to draw upon experiences, readings, or other interactions that occurred with and outside of the classroom—the latter of which addresses disconfirming evidence and relates to research question 1c.: "What, if any, changes were due to experiences students had outside of the required course?" Also, the photo elicitation project was used in the interviews for this study as a tool to help students recall their meaning making process around core concepts in the course.

Analysis of the contextual documents involved open coding the syllabi and project description for themes; then coding the documents a second time to discern any common themes across the documents. Students' projects involved content analysis the 198 photographs separate from the text that described each photograph. Part one photographs were analyzed first. After analysis of the photographs in isolation, part one then part two photographs were analyzed in conjunction with the accompanying textual

descriptions.

Interviews. One-on-one, semi-structured interviews were the primary form of original data generation for this study. In Spring 2012, interviews were conducted with the 12 master's student participants for this study who all successfully completed the required multicultural competency course in Fall 2011, completed both parts of the photo elicitation assignment, and consented to the past exploratory, Lakeside IRB-approved study that focused on students' experiences with a cross section of the social justice curriculum—the photo elicitation project. Also in Spring 2012, Dr. Munin and Dr. Dugan were interviewed. Dr. Munin taught one section of the required ELPS 432 in Fall 2011 and Dr. Dugan taught one section of the then-elective ELPS 432 in Spring 2010. In Summer 2013, a semi-structured interview protocol as the other educators was conducted elicitation assignment in the that followed the same with the third educator, Dr. Kelly.

Protocol instrument. Interviews followed protocols that were approved by the Dr. Dugan who designed the photo elicitation project (see Appendix C). Overtly leading questions were avoided, per the common argument that “the wording of a question can inadvertently shape the content of an answer...” (Kvale & Brinkman, 2009, p. 172). Introductory questions were included to build rapport with future participant, as building rapport is important to help put students at ease in the presence of an interviewer whom they have not met before (Merriam, 2009). Based on committee feedback during the proposal stage of this study, there were no significant edits recommended for the interview protocols; thus, any follow-up questions for participants were based on the questions they were asked at the time of the original interview.

Study Procedure

Data collection and the informed consent process began after the full completion of LUC's Fall 2011 semester, after students' grades were submitted, and after I was no longer in a dual role as a teaching assistant for one section the Fall 2011 ELPS 432 offerings. While IRB approval could have been gained given my dual role, I reasoned that waiting until students' grades were submitted might allow them to respond more freely.

Securing Participants

Participant involvement in this study was completely voluntary, and any participant had the right to withdraw from the study at any time. All potential participants in this study were sent an initial email that provided an overview of the study and gauged participants' interest. When participants expressed interest after the initial email, I sent them (via individual emails) an informed consent form (see Appendix E). Potential participants had as much time as they needed and wanted to review the informed consent form and to decide whether they wished to participate in the study.

Assignment and Interview Procedure

Parts one and two of the photo elicitation assignment consisted of electronic photographs and short paragraphs accompanying each photo. Part two included an additional, five page analysis about students' experiences with the social justice curriculum. The assignment was emailed to me over Loyola University Chicago's secure, password protected email system as Microsoft Word document attachment. If the student had not already done so, I removed all identifiable information associated with the

assignment.

The semi-structured interviews with students and educators took on average between 30 and 45 minutes, and participants were sent the interview questions for their review prior to each interview. As well, each interview was audio recorded then saved as a file on a Loyola University Chicago password protected computer. Prior to the start of each interview, participants were encouraged to ask questions throughout the interview process and asked whether they would be open to follow-up questions (via email) after the completion of their interview. 10 of the 12 student interviews took place in-person and at a location of the participants' choosing at one of Loyola University Chicago's two campuses. Two of the students participated in phone interviews, per their preference and availability. All three of the educator interviews took place in person and at the location of each educator's choosing—Dr. Dugan's and Dr. Kelly's at Loyola University Chicago's Lakeshore Campus and Dr. Munin's at his DePaul University office.

Demographic survey. During the re-consent process, an open ended demographic survey (see Appendix F) via email (see Appendix G) after participants and educators completed a re-consent form (see Appendix H). The purpose of the open-ended demographic survey—as opposed to one with pre-defined constructs—was to privilege the ways in which participants wanted to describe themselves rather than how participants fit relative to prescribed constructs set by me, the researcher. Moreover, ELPS 432 addressed issues other than just race/ethnicity and gender—for example, there were class meetings dedicated to heterosexism, religious privilege and oppression, and ableism); therefore, knowing more about the social diversity of the course added to a

better understanding of the situated experiences of the students and educators. In addition to the demographic survey, participants had the opportunity to discuss the role—if any—that their social identity had on their experience with the multicultural competency curriculum.

Participant confidentiality. Per the information communicated to participants on the informed consent forms, participant confidentiality was crucial in order to adhere to IRB human subjects guidelines. Therefore, all students were asked to select a pseudonym (first name only) in lieu of their real name, and educators were given the option to select a pseudonym or use their real names, given the likelihood that their identity would be easily found through an online search. All educators elected to use their real names for this study and any future publication. As well, all student participant real names were redacted from study documents and were not included on audio recordings. All student self-photographs used in parts one and/or two of their photo elicitation projects were cropped to remove evidence of their faces.

Data Analysis

Data analysis began after all data collection was complete (June 2013). With the goodness of this qualitative study in mind, analysis was driven by the methodology and conceptual framework for this study, and the data analysis process allowed me to answer the two primary research questions. In this section, I will detail the data analysis process, which began with analysis of contextual documents—such as course syllabi—and ended with analysis of interviews.

To respond to the first research question, “How, if at all, did students’ understandings of privilege, oppression, and social justice change over time as evidenced by parts one and two of the photo elicitation assignment?” I relied on data from contextual documents (syllabi used by Dr. Munin and Dr. Kelly; photo elicitation project assignment sheet written by Dr. Dugan), parts one and two of students’ photo elicitation projects that yielded 198 photographs and 323 pages of data, and students’ transcribed one-on-one, semi-structured interviews that yielded 182 pages of data.

Contextual Documents

A second coder (an undergraduate woman of color who served as a research assistant through a university-sponsored research mentoring program) and I open-coded the contextual documents for any themes (by hand on paper copies or via bubble comments within a Word document). Themes from the contextual documents included the following: (a) learner-centered pedagogy; (b) the impact of social identity; and (c) social justice education for multicultural competency (Dr. Munin’s section) or higher education leadership (Dr. Kelly).

Two-Part Projects

After coding the contextual documents, I open-coded one student’s part one project that served as an anchor for the coding consecutive part one project. This project was selected, as it maximized the number of photographs students could include (they could include 2-3 per concept) and was completed by a student of color. Congruent with this study’s critical epistemology, I aimed to have a student of color’s experiences be a point of departure rather than a White female’s, given issues addressed in Chapter 2.

After producing initial codes for the anchor project (Renee's project), the second coder and I coded the 11 other students' part one project with those codes, (and the second coder coded Renee's as well). The second coder looked for the codes I sent her alongside any new or disconfirming codes she saw, given her worldview and researcher reflexivity throughout the process. After coding all part one documents individually, the second coder met in-person to engage in consensus coding (Jones et al., 2006). Both rounds of coding involved coding the photographs in isolation from the textual descriptions, first; then, coding each photograph alongside its description. In the consensus coding meetings, we discussed each photograph and each accompanying description, line-by-line, to address to what extent our codes overlapped or did not overlap. The purpose of this process was not to come to the same "truth" but to better understand to what extent our worldviews and social identities as researchers—(and the primary instruments for data analysis)—informed our interpretation of the data.

To code part two, the same process was employed as for part one. Also, because part two of the photo elicitation project included an extended five-page essay, I open-coded that section for themes beginning, again, with Renee's essay. After I developed initial themes for the essay, I sent the themes to the second coder for her to code Renee's and the other 11 students' essays. After we both completed coding the essays, we again met together (as with parts one and two of the photo elicitation project) to discuss themes, line by line. After the rounds of coding were complete for parts one and two, I uploaded the codes into a qualitative data analysis (QDA) program—Nvivo10. I coded the

photographs and accompanying descriptions and essays of students' part one and two projects based on the condensed themes that the second coder and I developed.

Interviews

When three round of coding of the photo elicitation projects was complete, I open-coded an anchor student interview (again, Renee's) and an anchor educator interview (Dr. Kelly's) for themes, and those codes were used for consecutive coding of the other 11 students' interviews. I then sent the initial codes to the second coder for her to use to code the 12 students' and two educators' interviews. After individual coding was complete, we met to discuss the coding process interview by interview to address any differences and similarities relative to our worldviews and social identities.

Third Coder

Prior to the finalization of themes for the documents, students' projects and interviews, a third coder who differed from myself and the second coder in terms of sex/gender, sexual orientation, race/ethnicity, years of professional experience in higher education, and familiarity with multicultural and/or social justice-oriented curriculum coded all documents and interviews. Thus, the third coder coded served as an additional lens to understand the data and was given the initial sets of open-codes for the documents, projects, and interviews. As with the second coder, the third coder was directed to look for the codes he was sent but to also consider any new or disconfirming codes. Again, the purpose of an additional coder other than myself was to engage in an important aspect of research reflexivity rather than to all agree upon the same truth across students' experiences.

After the third coder completed his coding process, I met with both coders for an hour-long in-person meeting. The scope of the conversation is discussed in the “Researcher Reflexivity” section of this chapter, as the purpose of having additional coders was as a check on the “researcher as instrument” (Stewart, 2010) rather than to come to one or similar truths relative to the phenomenon for this study.

NVivo. NVivo software was used for two additional rounds of coding beyond what was coded between myself and other two coders. The initial codes that were inputted into the NVivo system were those devised after the meeting with the coders. From there, I engaged in another round of condensing the codes for the photographs and descriptions, essays, and interviews separately. The final round of coding involved axial coding (Jones et al., 2006) wherein I considered codes across all data and looked to any common or disconfirming themes. Thus, in line with this study’s methodology, illuminating or profound (Jones et al., 2006) data were noted. (For legibility purposes, the quantitative research equivalent might be statistically significant findings). However, disconfirming (or “outlier”-type) interpretations were noted as well.

As a note on the educators’ interview, after two rounds of coding of Dr. Kelly’s interviews, 15 themes were identified. Those themes were then used to code Dr. Munin’s interview. From there, a final round of coding using NVivo was employed to better answer research question two. There were specific themes that provided the richest data for research question two, and there were three themes not addressed in Dr. Munin’s interview as a result of topics that Dr. Kelly brought up on her own in response to the same set of interview questions posed to Dr. Munin. Additionally, because “social

identity” arose as a major theme in Dr. Kelly’s first interview but not in Dr. Munin’s, a follow-up question to Dr. Munin resulted in Dr. Munin’s assessment of how, if at all, his social identity impacted his experiences with the social justice curriculum in ELPS 432.

Researcher Reflexivity

As stated, I engaged in researcher reflexivity throughout the entire research process (including the research activities that took place prior to this study’s formal approval through the dissertation proposal process) through memoing, an audit trail, and the ways in I engaged with the two additional coders. My thorough attention to researcher reflexivity—meaning, I examined to why I am engaged in the research and what experiences led me to this project, I considered what biases might be at play for me (and encouraged the other coders to do so), and I reflected upon the relationship between myself and participants. I also add a “lessons learned” section that could be related to a “limitation” section in other methodological approaches. These areas relate to the goodness of the qualitative study, and I detail my answers below.

Why This Project?

I came to this project with a deep investment and interest in how and why diversity-related curriculum is required in postsecondary education. Formative experiences as an educator of race and research courses for undergraduate students during my time as a M.A./Ph.D. student in Writing Studies clued me into ways that the curriculum is received by students. Some were open to interrogating their social identity whereas others were less ready to do so; some were responsive to large group discussions about race-related readings whereas others shared more of their voice in individual

reading reflection assignments; some were attune to the wider campus climate for diversity issues, whereas others were less connected to campus culture. For example, I taught various diversity courses at a predominantly White university to predominantly White, traditional-aged students and witnessed a spectrum of students' interest from one White male student dropping the course after the first day due to his view that "race is just a tired subject" and another White male writing in his final course reflection that he never thought about what it might be like to be someone else and other students of color writing about how they believed they "actually go something out of" the course. Additionally, a collaborative presentation with a faculty member and graduate students at a Student Affairs Administrators in Higher Education (NASPA) conference wherein we examined diversity campaigns at universities in the "Big 10" solidified my interest in researching diverse learning environments at the doctoral level.

Biases. Throughout this study, through my memoing and audit trail process, I was well aware of any biases I might have toward data collection and analysis. As mentioned, I am deeply invested in the enterprise of required diversity—or, in this study, social justice—related courses. I think that all future higher education professionals should engage in identity development and considerations of larger societal systems and structures that hold in place widespread oppression and privilege. Although this belief is not outside of the field's calls for multiculturally competent professionals, for example, I wondered whether I would be more or less open to students who were disinterested in the course material or did not "buy into" what they were experiencing. Through my memoing, I concluded that, although I am supportive of required social justice courses in

GPPs, I am also suspicious of the extent to which students feel completely free to respond to the material given the power structure embedded in the course. A master's student might, for example, be hesitant to voice criticism of social justice orientations to higher education practice given their knowledge of their educator's investment in the topics and power over the students as a grader and evaluator. Therefore, I believed I was open to any disconfirming evidence that arose throughout the data analysis process. As detailed in Chapters 4 and 5, I highlight how one student of color was not fully convinced that her able-bodied, heterosexual, educated privilege outweighed her oppression as a Black woman. While I could have dwelled upon her acknowledgement of her privileged identities and glossed over her critique, I highlighted a direct quote from the student to show how expanded understandings of privilege did not necessarily lead to changed understandings of oppression.

Furthermore, as briefly mentioned earlier in this chapter, the two additional coders functioned as a way to interrogate my positionality as a researcher rather than to ensure confirmation of codes among the three coders. Also, one coder was another woman of color (a Black woman) and one identified a White, gay male who engaged mostly with quantitative research methods provided contrast relative to my social identity and paradigm as a researcher—thus a basis for further researcher reflexivity on how I interpreted the data relative to my social identity and position relative to the participants. Toward this end, after all coding was completed, the two coders and I met in-person for an hour-and-one-half meeting to discuss the coding process.

Overall, there was consensus among the two coders and I with regard to our

interpretation of the data (though this consensus was less important). For instance, we all agreed that the majority of themes in the photo elicitation projects—not necessarily the interviews—were focused on issues of class and economic privilege or oppression. Also, certain codes—such as access—were interpreted differently. Case in point, one of the coders viewed ‘access’ as an absence of access rather than the presence of access. In addition, and we all agreed that the initial codes used for the photo elicitation projects—from Renee, a woman of color—did not map on to many of the other projects, necessarily. In addition, one of the coders found himself often feeling more invested in the students’ learning over time per his role as a higher education professional and wondered whether he belabored his coding at time due to his investment in the field. As well, he remarked that he was more attuned to the ways in which some of the projects were heteronormative due to his position as a gay male and how some of the students ignored racial homogeneity in some of the photographs and focused instead of gender. As well, our discussion involved a new observation of how Dr. Munin’s syllabus included more commands to describe the requirements whereas Dr. Kelly’s syllabus included more descriptions that were in the interrogative and had a greater focus on how the course content related to the students’ personal lives. This point was not one I had considered before. Therefore, in conversations with the other coders and throughout my researcher reflexivity process, above all, I took seriously assertions from Stewart’s (2010) article on the researcher as instrument in constructivist research:

Researchers must recognize their development and evolution as well as examine earlier findings. This examination can expose how the assumptions from the paradigms, theories, and personal perspective may have influenced what counted as relevant data as well as how those data were shaped and interpreted. The same

data can yield different findings when viewed from a different perspective, similar to images in a photo negative that can be developed differently depending on the reactive agents the photographer uses. (pp. 303-304)

As well, as I proceed with this research, I agree that I should “revisit previous findings and interpretations continually as they research skills mature and develop. This is particularly the case after the dissertation [. . .] this examination can expose how the assumptions from the paradigms, theories, and personal perspectives may have influenced what counted as relevant data...” (Stewart, 2010, pp. 303-304). In addition to consideration of my biases, I examined the researcher/participant relationship.

Researcher/Participant Relationship

In terms of the researcher/participant relationship, I wondered to what extent participants were implicated in response bias. For example, did student participants respond in specific ways because of the power dynamic between me as a former teaching assistant and Ph.D. student and my relationship with Dr. Kelly who was then an active teaching faculty member and the Higher Education Program Director? Did they think I and/or Dr. Kelly would think negatively of them as students or future higher education professionals if they responded in a certain way to any given question? To further reflect on the power dynamic between me and Dr. Kelly, we had a candid conversation about this topic and detailed our measures to ensure my power as a researcher in my Lakeside IRB amendment application. Moreover, I wondered to what extent my visible social identity shaped participant responses—more so students than educators. For example, I am visibly a person of color—South Korean—and I am visibly a woman, at least in my view. Although I feel comfortable speaking about issues of privilege, oppression, and

social justice with White students, for example—perhaps due to the fact that I was raised from four months old on by a White family and grew up in a predominantly White community and do not have many memories of overt bigotry toward me because of my race—I wondered to what extent White students whom I interviewed felt on their toes or anxious about how to respond to my questions. Prior to and throughout each interview, as I mentioned earlier in this chapter, I engaged in preliminary questions to try to build rapport with students which was particularly important in my view for the students in the section that I was not a teaching assistant and did not have a previously established rapport. However, even for the section where I was in an authority role, I tried to build rapport by flattening any hierarchical power structure with the students to be seen by them more as a neutral researcher party than a T.A. who was going to be grading or judging them in some way.

Thus, although my aim was and is to foreground the voices of participants, I realize I am still the one who ultimately wrote-up the research and chose what quotes, for example, to include and discard. To combat this power relationship and in line with this study's epistemology, I include a second iteration of interpretation (Chapter 5) that is comprised of direct quotes from students' and educators' interviews to create a semi-fictional or imperfect narrative (Cooper, 2006). The purpose of this additional mediation of the data is to show how different methods of data collection surfaced different facets of the phenomenon—students' experiences with the social justice curriculum.

Also in terms of my positionality, I served as a teaching assistant for one of the two sections of the multicultural competency course that was offered in Fall 2011 and

taught by one of the educators who will be interviewed (pending consent) in Spring 2013.

With that role in mind, I waited to interview students until after their grades were entered for the Fall 2011 to avoid any dual-role conflicts—(e.g., perhaps the students would have felt compelled to answer in particular ways because their grade was not confirmed).

Additionally, I encouraged students to discuss their experience with the photo elicitation assignment in terms of how they truthfully felt rather than how they thought I wanted their answers to align. Yet, given my status as a person of color who interviewed White students, for example, perhaps the students responded truthfully or genuinely; or, perhaps they adjusted their responses to not appear prejudiced and/or to prove they learned what they were “supposed” to learn from the required assignment. This type of meta-awareness about my role as a researcher relative to participants and data collected added to my overall reflection as a researcher.

Selection and response bias. Another aspect of my researcher reflexivity was considering selection and response bias in light of my unique researcher/participant relationship. In addressing the goodness of this study, it is important to address this topic. First, it is perhaps worth highlighting that this study involved students who were all required to take the same course rather than students from disparate courses and institutions and/or students who elected to take the course. Regardless of the required/non-required element, students in this study voluntarily consented and re-consented to this study; thus, out of those required to take the course, perhaps only those who “liked” the course, and/or the project, and/or felt in some ways invested in issues of privilege, oppression, and social justice consented to participate in this study.

Additionally, in terms of participants who were in the section in which I was a teaching assistant, perhaps those students who “liked” me and/or felt a responsibility to “help” me with my research were among those more likely to consent than those who did not care as much for me as a teaching assistant and/or did not want to be a part of a research agenda that focused on multicultural and social justice issues. For example, in interviews with students in Spring 2012, in my interview notes I wondered whether response bias from participants was a factor, in that, perhaps participants responded to interview questions and/or on the photo elicitation project in ways deemed socially appropriate. Given these uncertainties, in my follow-up interview questions to students—often to clarify statements or ask them to further unpack a comment—I asked why they chose to participate. Responses from the section in which I was a teaching assistant aggregated around themes of “I wanted to help you,” and “I was interested in your research.” Students’ responses from Dr. Munin’s section included, “I wanted to help a fellow graduate student,” and “I respect Dr. Munin as an instructor and wanted to explore these topics further,” and “I got a lot out of the course and wanted to share my experiences.” Moreover, I did not previously have a class with and/or any other professional interaction with the students from Dr. Munin’s section prior to their participation in this study. In addition to these areas of researcher reflexivity, I considered “lessons learned,” given this study’s methodology and procedures relative to my role as a researcher

Lessons Learned

Overall, because I considered myself the primary instrument through which

students' experiences were mediated, I endeavored to "do justice" to their voices; hence, my focus on the goodness of this study and crystallization as a basis for my multiple methods of data collection. Yet, at times, I was concerned that perhaps a case study or ethnography approach would have been more appropriate given my practice and greater acumen with these methods relative to others. As well, I was aware of the fact that data were collected prior to the formal write-up of this study design and that the final set of participants did not yield as many students as I had originally hoped. However, relative to a goodness framework to assess the quality of this study, the data collected are still congruent with the research methodology, conceptual framework, data analysis process, and so on. As well, through my research reflexivity, I considered in depth to what extent this study was viable, given the way this study was executed. To this point, as mentioned earlier in this section, the goodness of qualitative research arguably has less to do with an exactness and order of procedure and more with the congruence of the components of the research design (Jones et al., 2006). This, however, does not mean that "anything goes" (Jones et al., 2006); rather, this qualitative study like other qualitative studies is inherently flexible and not subject to the same set of criteria for its quality as other methodological approaches.

As well, although it was perhaps not ideal to collect data prior to precisely outlining the research design, and although it was not known that the data would be used for a future dissertation study, the original intent when the data were collected is in line with this study's research questions. Furthermore, in terms of my awareness that fewer students of color were included in this study than originally hoped, ethical research

practices trumped this goal, as I needed to only focus on those participants who originally consented to all aspects of this study.

Chapter Three Summary

More research is needed on master's students' experiences with the social justice curriculum in GPPs. This chapter addressed the proposed research design and methods for filling this gap in the higher education literature, and the following components were addressed: (a) the research design and of the phenomenon studied; (b) the "goodness" of qualitative research; (c) study epistemology; (d) method; (e) study procedure; (f) data analysis; and (e) an extended researcher reflexivity section wherein "lessons learned." A basic qualitative approach was selected based on this study's purpose, and crystallization of multiple forms of data collection, generation, and write-up are integral in order to better understand the phenomenon of students' experiences with the social justice curriculum and to ensure the goodness of this qualitative study.

CHAPTER FOUR

INTERPRETATION PART ONE: TRADITIONAL THEMES

In this chapter, I respond to this study's two overarching research questions. I present my interpretation of the data in two ways: first, via traditional themes; second, via a semi-fictional dialogue among study participants (Chapter 5). Both mediations of the write up respond to my research questions, were driven by the previously described interpretive approach and constructivist methodology, and were analyzed through the lens of the two-part conceptual framework for this study.

Traditional Themes

First, I highlight key themes from the data that respond to my research questions. To do so, I address themes gleaned from students' experiences with part one of the photo elicitation project. Next, I address themes from students' experiences in relationship to part two of the photo elicitation project. Then, I address to what extent, if at all educators' experiences in teaching the photo elicitation project impacted students' experiences. To review, my research questions are as follows:

Research Questions

- (1) How, if at all, did students' understandings of privilege, oppression, and social justice change over time as evidenced by parts one and two of the photo elicitation project?
 - a. What themes, if any, were present among students' selected photographs and justifications for the photographs in parts one and two of the project?

b. What, if any, changes over time in students' understandings of privilege, oppression, and social justice—as evidenced by the photo elicitation project—were due to experiences students had in the required course? (e.g., in-class intergroup dialogue, (Dr. Bridget Turner Kelly's section only), class discussion, a guest presenter, an in-class activity related to the photo elicitation project, reading reflections, or any other required course assignments?)

c. What, if any, changes over time in students' understandings of privilege, oppression, and social justice, as evidenced by the photo elicitation project, were due to experiences students had outside of the required course? (e.g., conversations with classmates in the ELPS 432 course and/or others not enrolled in the ELPS 432 course, the sociocultural milieu in which the students experienced the social justice curriculum).

In addition, because educators impact master's students' experiences with the social justice curriculum,

(2) As evidenced by the photo elicitation project, how, if at all, did educators' approach to the social justice curriculum impact change in students' understandings of privilege, oppression, and social justice over time?

a. How, if at all, did educators view the photo elicitation project as a promising practice for teaching privilege, oppression, and social justice?

b. How, if at all, does the photo elicitation project relate to educators' pedagogy?

Responding to the Research Questions

To unpack the first research question—"How, if at all, did students' understandings of privilege, oppression, and social justice change over time as evidenced by parts one and two of the photo elicitation assignment?"—I developed themes for

students' baseline and summative understandings of privilege, oppression, and social justice, as evidenced by the two-part photo elicitation project. Document analysis of contextual data for the project (the ELPS 432 course syllabi and the project assignment sheet) and one-on-one interviews with participants about their experiences with the project informed themes presented in this chapter. Thus, themes gleaned from the contextual data were: (a) critical self-reflection in relationship to one's social identity; (b) learner-centered assignments; and (c) learning about multicultural issues for multiculturally competency (Dr. Munin's section) or future higher education leadership (Dr. Kelly's section). First, I report themes from part one of the photo elicitation project. Second, I report themes from part two. Later in this chapter, I answer the second research question.

Part One: Photograph Themes

To unpack the first research question, I devised two sub-questions. The first sub-question, 1a., is answered in this section relative to the three core concepts of privilege, oppression, and social justice.

Part One: Privilege Themes

Students' part one privilege photographs (31) are described via the following themes: (a) economic or socioeconomic privilege (10 students, 17 photographs); (b) access to a given privilege (8 students, 12 photographs); (c) racial privilege (1 student, 1 photograph); and (d) campus safety (1 student, 1 photograph). Included in the consecutive theme descriptions are exemplar photographs and excerpts from select students' accompanying descriptions.

Economic and socioeconomic privilege. Part one photographs and descriptions that were coded for “economic privilege” were those that depicted one or more ways in which money resulted in a given privilege, such as status symbols or membership to an exclusive organization. Photographs and descriptions that were coded for “socioeconomic privilege” were those that depicted various privileges as a result of one’s income in conjunction with one’s educational attainment and job and/or one’s parents’ income, educational attainment, and job(s). This interpretation of socioeconomic privilege relates to the American Psychological Association’s definition of socioeconomic status: “Socioeconomic status is commonly conceptualized as the social standing or class of an individual or group” (“Socioeconomic status,” 2014).



Figure 1. Albert



Figure 2. George

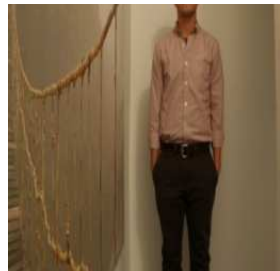


Figure 3. Raymond



Figure 4. Renee

Economic privilege. Some students interpreted privilege in purely financial terms. For example, in relationship to Albert’s photograph of a fireplace (Figure 1), he wrote about how he grew up in a working class neighborhood and did not know anyone who had a fireplace in their home; consequently, later in life, fireplaces became a symbol of privilege for him because of their association with homes occupied by middle- and upper-class individuals. George’s (White male) photograph of a yachting association sign (Figure 2) he wrote, “The Polish Yachting Association is an example of privilege due to

the fact that yachting is likely a very expensive hobby, only those who have a particular level of income are privileged enough to take part in this activity.”

Socioeconomic privilege. Other students layered their understanding of economic privilege level of education and other markers of class. For example, Raymond (White male) was one of three students who included a self-photograph (Figure 3) to illustrate a baseline understanding of privilege. Next to his self-photograph, he wrote:

Yes, this is a picture of myself. On many levels, I am the definition of privilege. I am a White, upper-middle class male who was raised Catholic in a two-parent household that was able to support me through high-school graduation and beyond. To this day, at age 23, I know I have the safety net of my parents if a life crisis should occur. I realize that I was born into a situation that will naturally allow for my prosperity. That being said, I feel compelled to dedicate my time and energies in a field that emphasizes working for those who were not born into a similar situation.

Therefore, Raymond considered his and his parent’s educational attainment, his parent’s income, among other social identity factors that he embodied, as part of his socioeconomic privilege. Additionally, Renee (Black female) included a photograph (Figure 4) of the University of Chicago to depict socioeconomic privilege, and in part of her description she wrote:

A classmate of mine who came from a somewhat wealthy family unfortunately gave me the first taste of the privilege and prestige that surrounds attending U of C by minimizing my excitement that I would be attending the University of Illinois at Chicago (UIC) with the well-known slogan that he would be attending: *U of C NOT UIC*. The University of Chicago represents privilege to me because there is still a limited population who are given the opportunity to take advantage of what this institution has to offer, because they are first generation college students, come from lower socioeconomic backgrounds, or are simply not a part of an ‘elite’ social group.

Unlike Raymond’s example wherein he viewed himself as an embodiment example of socioeconomic privilege, Renee viewed herself as separate from the privilege

she photographed. In addition to students' understanding of privilege as an economic or socioeconomic issue, other students considered privilege in terms of access.

Access. Another primary theme in students' baseline understanding of privilege was access—whether access to a luxury or other advantage and/or the absence of such access.



Figure 5. Marie



Figure 6. Brooke



Figure 7. Lucy



Figure 8. Amy

For example, Brooke (White female) included a photograph to depict access to newspapers as a privilege. Other students explained that privilege meant access to a Sam's Club (Marie, Puerto Rican female), clean water (Amy, White female), or other leisure activities such as beer brewing classes (Tom, White male). Of her photograph (Figure 5), Marie wrote, "The store signifies privilege because it does not allow access to everyone." Therefore, Marie's photograph depicted the theme in terms of a lack of access. Brooke's photograph (Figure 6) of a newspaper stand conveyed her understanding of privilege as both an absence and presence of access to information. Underneath her photograph in part one, Brooke explained, "This picture represents the concept of privilege because individuals in other nations are not as privileged to have this type of convenient access to information."

Two other students' understanding of privilege was depicted through photographs and explanations related to clean water. For example, Lucy discussed the

access to water that “we” have as compared to those in apparently less developed countries (Figure 7). In her project, Lucy explained,

Having access to clean water at our fingertips every day, no matter who we are, is a reality many people around the world simply don’t live in. We don’t hike for miles just to carry a few gallons of water back to our village homes to cook dinner and bathe in.

In a similar comparison, Amy wrote (Figure 8), “Throughout my life I took for granted the fact that water is free and widely available. After traveling abroad I realized what a privilege it is to have clean water and ice.” Thus, for both Lucy and Amy, the contrast between to what privileges to which they had access to during their travels compared to their daily lives in the U.S. informed their interpretation of the concept. In addition to privilege as economic, socioeconomic, or access-oriented, less common themes involved racial privilege and campus safety as a privilege.

Less common themes. Less common ways that students made meaning of privilege included racial privilege and campus safety.



Figure 9. Keeley Figure 10. Brooke

With regard to racial privilege, Keeley (White female) included a self-photograph (Figure 9) as one of her privilege photographs and focused only on her race and not on other social identity factors; thus, that photograph was coded separate from Raymond’s self-photograph, for example, as his depicted socioeconomic status and other dimensions of his social identity beyond race. Brooke’s photograph (Figure 10) of Loyola University Chicago’s Campus Safety Office represented privilege to her, and unlike other students,

Brooke connected the concept of privilege to social justice. Brooke wrote, “The term *privilege* in this instance represents the perception of this organization from others’ mindsets, whereas *social justice* defines the actions taken to create peace among citizens.”

Summary. In summary, primary themes in students’ baseline understandings of privilege included (a) economic or socioeconomic privilege and (b) access (or lack thereof) to a private space or material good that a student considered a mark of ‘privilege’. Less common themes were racial privilege and campus safety. Although Raymond, for example, named his Whiteness in his socioeconomic privilege photograph, Keeley was the only student who isolated race as a privilege. In addition to themes for privilege, themes emerged in relationship to oppression, and those themes reflect students’ baseline understanding of the concept.

Part One: Oppression Themes

Through 30 total photographs, the majority of students demonstrated that marginalized populations (9 students, 13 photographs) served as a definition for oppression. Economic oppression was the second most common way that students understood the concept (4 students, 5 photographs). The third and fourth most common themes were that of U.S. as an oppressor (3 students, 3 photographs) and barriers (2 students, 3 photographs). Less common themes included ‘elimination of oppression’, religious oppression, voice, ‘fear for one’s safety’, exclusion, and litter or environmental oppression (1 student, 1 photograph for each theme).

Marginalized populations. The majority of participants (9 of 12)—including all three women of color—submitted at least one photograph of a marginalized population.

Oftentimes, the marginalized population depicted was unrelated to the student's social identity or lived experiences. For example, some students who did not experience homelessness photographed the homeless; a male student included a photograph that depicted women as an oppressed group; able-bodied students photographed examples of the differently-abled; those who were not previously involved in a gang photographed graffiti to depict gang membership as oppressive; among other examples that did not relate to students' daily lives or social identity. The most salient patterns in the types of marginalization that students photographed and described were the homeless and racial minorities relative to a dominant White norm.

Marginalized populations: The homeless. Three White female/women students included one photograph of homelessness to represent part of their understanding of oppression.



Figure 11. Amy



Figure 12. Brooke



Figure 13. Hannah

For example, to describe Amy's photograph (Figure 11), she wrote, "In a large urban environment like Chicago homelessness seems to be socially accepted. [. . .] In a city with such wealth and resources homelessness and joblessness should not plague our city streets." Brooke's photograph (Figure 12) did not include the body or face of a homeless person, and in her part one project, she explained, "This photo depicts the perspective of individuals experiencing homelessness who populate the streets of Chicago and face oppression in various contexts. [. . .] [I]t shows the perspective they

see of countless passersby who likely do not pause or pay attention to them.” Hannah also photographed a homeless person (Figure 13) to represent an understanding of oppression. Unlike Amy and Brooke’s descriptions, Hannah named race as a mediating component of homelessness. Hannah wrote:

I wish I knew his name and his story! For this paragraph, I’ll refer to him as Mr. DH. Mr. DH is a homeless resident in my community, Deerfield, a north affluent suburb of Chicago. In warm weather, Mr. DH sits on the bench outside of Whole Foods. This is where I took my picture. It is not the best picture because I took it without Mr. DH’s knowledge. I felt very uncomfortable because I was invading his privacy. [. . .] He never begs, he just sits and watches. I wonder where he gets food, clothing, etc. I wonder what it is like to be him...Black and homeless in a very White community.

Hannah appeared to assume that the individual was homeless rather than confirm this fact. Aw well, her naming Mr. DH’s Black racial identity relates to another sub-theme of marginalized populations—that being race.

Marginalized populations: Racial oppression. In their part one oppression photographs, the three women of color in this study (Marie, Paige, and Renee) did not photograph themselves or disclose their racial identity in relationship to the concept of oppression. However, all three women of color included at least one photograph that incorporated the mention of racial oppression.



Figure 14. Renee Figure 15. Paige Figure 16. Marie Figure 17. Marie

One way that Renee demonstrated her initial understanding of oppression was through a photograph (Figure 14) of the CTA Red Line. Part of Renee’s description in her part one project included the following,

Living on the South side of town, I am aware of how few stops there are going south once one has left what is considered downtown—the Roosevelt stop. [. . .] This picture represents oppression to me because of the lack of services rendered to residents of the south side who are, majority, in the minority.

Although Renee did not name race or class, for example, in her photograph description, one might infer that by “minority” she meant racial minority given Chicagoans’ common knowledge that the South side of the city is typically associated with racial minorities relative to a more predominantly White North side of the city. As well, it was not until Renee’s interview after she completed the ELPS 432 semester that she explained her interest in the Red Line’s South side service because she lives in that area and identifies as African American.

Like Renee, Paige understood oppression along racial lines. One of her two part-one oppression photographs (Figure 15) depicted “a young adolescent” and “younger child” who Paige determined were African American or Black. The adolescent and child peered through a storefront window in a shopping mall that advertised standards of beauty from “the dominant [White] group.” Similar to Renee, Paige did not explicitly implicate herself in racial oppression in her description even though she identified as African American.

Marie understood oppression in terms of racial disparities that precluded equal access to fresh food. Marie also connected the racial disparities to class inequalities. For example, in reference to her photograph (Figure 16) of a “corner store” wherein “the services being provided are questionable,” due to the lack of fresh food offered in a predominantly “African American” and lower class neighborhood. In Marie’s other oppression photograph (Figure 17) that she paired with the corner store photograph, she

wrote, “This billboard was placed a few miles away from the grocery store. I found the location that was chosen for it interesting since it is in the middle of an impoverished, predominantly African American neighborhood.” Again, like Renee and Paige, Marie did not implicate herself in the racial and class oppression she depicted; however, in her later interview, she explained that the photograph resonated with her because of her visits to corner stores as a child. Implicitly, too, Marie’s identification as a Puerto Rican woman could have contributed to her view of the store and billboard as examples of oppression.

The ways in which these and other students’ social identities impacted their experiences with the social justice curriculum will be discussed in more depth in the analysis of the part two data. To continue, in addition to students who made meaning of oppression through marginalized populations, some students understood oppression in economic terms.

Economic oppression. Another way students made meaning of oppression was through depictions of economic oppression, such as unemployment, cultural symbols of wealth, and gentrification.



Figure 18. Lucy



Figure 19. Albert



Figure 20. Tom

For instance, Lucy, wrote about a photograph (Figure 18) of a ‘Closed’ sign on a business storefront as evidence of “the economy downfall” and her view that “so many Americans are currently oppressed and living without jobs or a steady income.” One of

Albert's oppression photographs (Figure 19) symbolized "an icon of wealth"—that being a large Hummer SUV—"which is often held up in a rap songs as what it means to be successful and to have 'made it.'" One way Tom displayed his understanding of oppression was through a photograph that symbolized gentrification (Figure 20). In Tom's part one project, he wrote, "To me this photo represents how some folks push away the parts of town we no longer deem fashionable in the suburban world."

Therefore, similar to the initial privilege photographs, several students viewed oppression in terms of wealth or luxury—but, as an absence or speciousness of such wealth that resulted in "oppression" as compared to a presence of wealth or luxury that they equated with privilege. In addition to the themes of marginalized populations and economic oppression, other students understood the concept in distinct ways.

Less common themes. Themes not explored by other students included elimination of oppression, religious oppression, voice, fear for one's safety, exclusion, litter/environmental oppression.



Figure 21. Tom Figure 22. Hannah Figure 23. Lucy

For example, one of Tom's photographs (Figure 21) was of a stage from a one-act play about religious oppression. What is perhaps interesting about Tom's part one understanding of oppression is that, later in the semester, both sections of ELPS 432 dedicated one class meeting and one week's worth of assigned readings to the discussion of religious oppression. Thus, religious oppression became a more prominent theme in

students' part two projects and is elaborated upon later in this chapter. Additionally, although action-oriented descriptions of students' photographs related more to the concept of social justice—and in part two rather than part one of the project—one of Hannah's oppression photograph (Figure 22) focused on an elimination of "oppressive systems", per her understanding that "the Black area of town [in Michigan] is more depressed than the White areas of town." However, it should be noted that Hannah's mention of oppression as a system was, perhaps, due to her reading about the three concepts prior to finalizing her photographs, of which students were not supposed to do and that she mentioned in her interview. Finally, Lucy's (Figure 23) photograph of the litter was, in her view, a scene of oppression. Lucy wrote, "When we trash our planet, our homes, we are oppressing the quality of life of the human race – for strangers, our loved ones, and even ourselves."

Summary. In summary, primary themes in students' baseline understandings of oppression included (a) marginalized populations as the definition of oppression; and (b) economic oppression. Less common themes were religious oppression, elimination of oppression, and environmental oppression. Students did not implicate themselves directly in the concepts of oppression for part one. In addition to students' interpretation of oppression, there were themes related to that of social justice.

Part One: Social Justice Themes

Analysis of the third concept, social justice, resulted in eight themes based on students' 29 photographs and accompanying descriptions. As with privilege and oppression, at times, students' later interviews further elucidated students' baseline understandings of social justice. The most widespread theme at the beginning of the

semester was social justice as synonymous with helping marginalized populations (12 students, 12 photographs). The second most common themes related to action (4 students, 5 photographs) and equality (4 students, 4 photographs). Less common themes were inclusiveness (2 students, 2 photographs), human rights (2 students, 2 photographs), voice (1 student, 1 photograph), tokenism (1 student, 2 photographs), and religious peace (1 student, 1 photograph).

Social justice for the marginalized. For the majority of students, their baseline understandings of social justice involved depictions of marginalized populations that were helped by named or unnamed entities in presumed positions of power. Also, overall, students did not implicate themselves or any aspect of their social identity in relationship to their photographs or descriptions of social justice, as evidenced by their part one projects. However, as discussed below, some students explained in their interviews how a given social justice photograph had personal meaning to their lived experiences.



Figure 24. George Figure 25. Albert Figure 26. Hannah

One example that illustrates several students' initial understanding of social justice is George's photograph (Figure 24) of a not-for-profit agency's donation bin. Like George, many students considered social justice as a "positive" action mediated by an individual or organized agency to benefit marginalized populations. In George's part one project, he explained, "This Gaia Movement USA clothing donation center is an example

of social justice [. . .] items will go towards a good cause, and the recipients have the opportunity to put clothes on their backs because of someone else's anonymous donation.” In George's interview, however, he noted that in retrospect, he should have perhaps conducted background research on the organization, as he was not familiar with the specific mission of the Gaia Movement USA when he selected the photograph.

Similar to George's photograph wherein an organization was in place to help a population in need, Albert considered the Illinois Department of Employment Security as a definition of social justice. Although Albert's photograph (Figure 25) does not at first glance appear personal, in his interview he explained, “I was in transition three times. I was married. My wife was pregnant at the time, so there was a lot of responsibilities on me, and a lot weighing on me, and that was very, very helpful to me. So that one was really, you know, like a personal thing.” Like other students, Hannah included a photograph of a church (Figure 26). In her part one project, she wrote, “I believe religious organizations, especially UCC [United Church of Christ] churches, exist to help marginalized members of society as well as to grow spiritually.” As with Albert, Hannah discussed in her interview (and in her part two project) about how the church was the one she attended. Therefore, most students viewed social justice in terms of an organization that has the power to help those with less power or less material (or spiritual) possessions.

Action. Another commonality among students' understanding of social justice involved a person or group of people taking general “action” to make a given change in one's life or wider society.



Figure 27. Keeley



Figure 28. Paige



Figure 29. Tom

For two of the students, their photographs served as symbols for how social justice is different from community service. Keeley's intended her photograph (Figure 27) of a building under construction to illustrate how social justice requires "many layers of work and progress" and is different from *service* that entails "putting on the band-aid", of which she learned in previous academic experiences. Paige's photograph (Figure 28) depicted her view that social justice requires "all humans" to be "an ally for positive change". The third student's photograph (Figure 29), Tom, represented a person who he described as "out *doing* social justice" in contrast to his other social justice photographs that fell under the "tokenization" theme and will be discussed later in this section.

Equality. In addition to the previously described theme, four students understood social justice in part in terms of equality.



Figure 30. Lucy



Figure 31. Renee



Figure 32. Keeley

For example, Lucy explained that the fire hydrant (Figure 30) was "a symbol that we are all treated fairly" and that "those who live within a city and pay city taxes actually deserve to be protected, no matter who they are." In her part one project, Renee wrote

about how a Chicago-area university promoted “how everyone’s ideas and participation are equal and needed” (Figure 31). In relationship to the photograph with clasped hands (Figure 32), Keeley wrote, “I believe that social justice aims to create a society based on equality and solidarity for all human beings” and “despite their class, gender, sexuality, etc.” Given Keeley’s mention of specific facets of social identity and how such markers should not result in exclusion, for example, her description and photograph also somewhat relates to another theme of “inclusion.”

Inclusion. Two of the 12 students (George and Renee) understood social justice through the lens of inclusion.



Figure 33. Raymond



Figure 34. George



Figure 35. Renee

For students’ photographs and descriptions that fell within this theme, students defined social justice in terms of members of a given community being included in decision-making processes and/or objects or people from ostensibly differing social identity groups interacting in the same space with one another. For example, to depict inclusion, George used a photograph of a neighborhood meeting sign (Figure 33) that invited “everyone to attend” and “come together and discuss top issues” in the neighborhood. There was no mention, however, of what “everyone” entailed and/or to what extent certain social identity groups had been included or excluded in the past from such meetings, if at all. George also incorporated a photograph of a neighborhood

welcome sign (Figure 34) and viewed it as a form of social justice in that “the community has made an attempt at creating a more inclusive banner that isn’t solely one language,” and “the city is aware of the different backgrounds of the members of this society and is making steps towards an all-inclusive community.” Although George’s second photograph (Figure) sketched parameters of who all was being “included” in the “community,” George did not elaborate upon his view of social justice relative to specific “different backgrounds” or “members of this society.” Finally, Renee’s social justice photograph (Figure 35) of the Art Institute of Chicago defined her view of social justice as a philosophy that incorporated many “cultures”, such as artwork in a museum, and that such inclusion demonstrates “the importance of our differences and how to appreciate those differences.” As with George’s photographs, Renee did not specify who “our” entailed and/or a specific definition of “culture.”

Less common themes. In addition to the primary themes for students’ part one understandings of social justice, less common themes were evident: human rights, voice, tokenism, and religious peace.



Figure 36. Brooke



Figure 37. Lucy



Figure 38. Tom

One example of human rights was Brooke’s photograph (Figure 36) of an emergency pole. In Brooke’s part one project, she wrote, “This emergency pole on Loyola’s Lake Shore campus represents individuals’ access to the basic human rights of safety and security.” In addition, one of Tom’s three social justice photographs (Figure

37) represented another less-common themes of tokenism. As shown in Figure 38, one of Tom's photographs was of a "commemorative piece[s]" that represented racial equality in a Walgreens store. According to Tom, the artwork was "contrived" and conveyed a message of, "See! White people can stand next to black people just fine!" Tom went on to write, "Maybe I'm reading into it too far, but it just looks like tokenism literally posing as social justice." Therefore, the less common themes show how, though there was a predominant theme in terms of the majority of students incorporating the theme of marginalized populations, students' demonstrated understandings of social justice varied.

Summary. In summary, primary themes in students' baseline understandings of social justice included (a) helping marginalized populations; (b) general action; (c) equality; and (d) inclusion. Less common themes were campus safety, animal rights, and social justice as tokenism.

Summary of Part One Themes

In this section, I responded to research question 1a. in relationship to part one of the photo elicitation project: What themes, if any, were present among students' selected photographs and justifications for the photographs in parts one and two of the project? Responding to this sub-questions helped to unpack overarching research question number one: How, if at all, did students' understandings of privilege, oppression, and social justice change over time as evidenced by parts one and two of the photo elicitation assignment?

To review, the primary ways in which students displayed their understanding of privilege was through economic or socioeconomic privilege (9 students, 16 photographs) or access to a specific privilege (9 students, 13 photographs). For oppression, the

majority of students exemplified the concept through photographs of marginalized populations or photographs meant to symbolize marginalized populations (9 students, 13 photographs). Economic oppression was the second most common way that students understood concept in part one (4 students, 5 photographs). Students' initial understanding of social justice mostly involved depictions of various ways in which marginalized populations receive benefits or assistance (7 students, 12 photographs). The second and third most common themes related to students' understanding of social justice were action (4 students, 5 photographs) and equality (4 students, 4 photographs).

Also, across the three concepts, students' photographs and descriptions illustrated various less common themes relative to the primary themes. Too, based on students' part one projects alone, most students did not explicitly name themselves or name one or more components of their social identity relative to privilege, oppression, or social justice. To a degree, the students' lack of personal identification with the concepts might be surprising, as educators challenged students to connect their part one photographs and their baseline understandings of the three concepts to their everyday lived experiences rather than depictions of the Other or scenes that did not resonate with their daily life.

Yet, through the addition method of data collection—one-on-one, semi-structured interviews—it was clear that, in many ways, students' photographs did indeed bear resemblance if not direct connection with their life story, and students simply did not make such connections visible in their written projects (e.g., Albert's photograph of the employment assistance office; Renee's photograph of the Chicago Transit Authority Red Line map, among other examples). In addition, most students' interpretations of the concepts might appear relatively vague or general. Students' lack of familiarity with

privilege, oppression, and social justice was, in part, due to the instructions that they not read assigned material about the concepts before engaging in the photo elicitation project. As well, eight of the 12 students (Amy, Brooke, George, and Raymond had previous exposure to multicultural and/or social justice curriculum) had not previously engaged in multicultural- and/or social justice-related courses in a formal academic setting like ELPS 432; and, 9 of the 12 students (aside from Amy, Hannah, and Raymond) were first-semester, first-year students in LUC's M.Ed. in Higher Education program. Given that context, perhaps it took a greater span of the Fall 2011 semester for students to feel supported in the challenge that educators put forth for the students to share how their lives and person related to privilege, oppression, and social justice. Changes, if any, in students' understanding of the three concepts are discussed in the next section of this chapter.

Part Two: Photograph Themes

In this section, I answer the overarching research question 1 and subquestions 1a., 1b., and 1c. as evidenced by part two of the photo elicitation project. Different from part one analysis, part two of the project included a five-page essay; therefore, that data alongside students' interview data informed part-two themes.

Part Two: Privilege Themes

Students' 42 part two privilege photographs are indexed by two primary themes: (a) access (8 students, 14 photographs); and (b) economic or socioeconomic privilege (7 students, 12 photographs). Other themes were: (a) sexual orientation privilege (4 students, 4 photographs); (b) religious privilege (3 students, 4 photographs); (c) racial privilege (3 students, 3 photographs); (d) linguistic privilege (2 students, 2 photographs);

(e) using one's privilege to help others (1 student, 1 photograph); (f) social capital of higher education (1 student, 1 photograph); and, (g) able-bodied privilege (1 student, 1 photograph).

Thus, compared to part one, the majority of students still represented an understanding of privilege through lenses of economic or socioeconomic privilege and access. However, whereas students' part one photographs spanned only four themes, part two spanned nine themes. For example, new themes for part two were sexual orientation privilege, social capital of higher education, and able-bodied privilege. Also in part two, three additional students included photographs to represent how they saw *themselves* implicated in the concept of privilege. Whereas in part one, only White students included self-photographs to reflect their initial understanding of privilege—George, Keeley, and Raymond—two women of color (Marie and Paige) and one additional White male student (Albert) included photographs in which their faces and bodies were pictured. None of the photographs related to race or gender, however; rather, to socioeconomic status (Albert, Marie), level of education (Marie), and sexual orientation and religion (Paige).

To briefly address the new themes, various students were struck by the idea of heterosexual normativity in higher education and wider society as a privilege that they had not previously considered.



Figure 39. Renee



Figure 40. Renee



Figure 41. Raymond

To describe a photograph (Figure 39) that reflected her new understanding of heterosexual privilege, Renee wrote, “I had never really thought of how much of a privilege it is for a heterosexual couple to even be able to hold hands with their significant other while walking down the street, let alone get married until our heterosexism dialogue.” For the new theme of social capital of higher education (Figure 40), Renee also wrote,

I always knew that I was ‘blessed’ to have been able to attend college as a first generation college student, but I had never seen it as a privilege as well. Never seeing myself as a part of an agent group, it was hard to understand how I could be benefiting from privilege. Seeing my diploma now gives me a completely different feeling than it did before [. . .] I want others like me to be able to look at their diploma one day and understand exactly what they have earned.

Finally, Raymond referred to an expanded understanding of privilege in terms of ability, and in relationship to his new photograph of a house (Figure 41) he wrote:

Of each of my privileged group memberships, my temporarily able bodied privilege is one I take most for granted. It is also, however, probably the most pervasive privilege I enjoy on a day-to-day basis. [. . .] I often take for granted that a staircase does not provide an obstacle for me, but simply a means to move vertically in a home or building. For some people with disabilities, the need to utilize only wheelchair-friendly spaces can create a significantly different experience of their environment.

These examples of new themes also relate to themes gleaned from students’ part two essays and interviews. As mentioned, students’ photographs and accompanying descriptions offered one dimension of students’ changed learning; however, other modes of data provided additional interpretations of students’ change over time. With respect to privilege, two themes that reflected all students’ changed understanding are “complicated thinking” and “new awareness.” In relationship to Renee’s two new photographs, for example, she wrote about how she had not previously thought of herself as having

privilege because of her identity as a Black woman. However, over the course of the semester, her understanding of privilege was challenged—or, using the language that Dr. Kelly used, her understanding was “complicated”. Raymond’s photograph also signaled complicated thinking relative to privilege, in that he was previously aware of many of his privileges—such as his Whiteness and socioeconomic status—however, prior to his engagement in the ELPS 432 course, he had not considered his able-bodied status as a prominent privilege.

Thus, in terms of themes that further elucidate any change over time in students’ understanding of privilege—beyond what the photograph themes convey—for some students, their learning over time was complicated or rendered more complex; for others, consideration of privilege was more so a brand new topic, and their learning connoted new awareness. Also, although in nuanced ways that will be discussed further, both White and of color students’ changed understanding of privilege can be described via those two themes.

Complicated thinking. One common theme among the students’ changed understanding of privilege was that privilege is not a uni- but multi-dimensional phenomenon. For example, four of the nine White students’ (2 White men; 2 White women) and two of the three women of colors’ changed understanding of privilege relates to this theme. To first address the White students’ complicated thinking, for both Tom and Hannah, they were aware of many of their privileged identities based on their race and socioeconomic status prior to completing the ELPS 432 course. However, as a result of their experiences with the social justice curriculum, they realized other dimensions of their privilege. For example, in his essay, Tom discussed his new

understanding of cisgendered privilege and how “even if I wish to dispel my privilege as a cisgendered person, it doesn’t change the fact that there are buildings that do not provide gender-neutral facilities, and I can walk in to any such building and use such facilities with relative comfort.” For Hannah, prior to the course she “never contemplated” her “gender match” (cisgendered identity) and “Christian beliefs as additional privileges.” By the end of semester, Hannah “understood that these additional isms are categories of privilege rather than norms,” and “society’s view of normal versus abnormal is what creates privilege and a dominant group within society.” Therefore, although Tom and Hannah knew their social identities carried privilege prior to the course, over time, they later realized how aspects of their social identity beyond race and socioeconomic status afforded them privileges.

In addition, Lucy knew she had privilege prior to ELPS 432 because of her Whiteness; however, in her interview she expressed that her economic “class” was the foremost way that she viewed her privilege. As evidenced by her part two privilege photographs, Lucy later understood privilege in terms of able-bodied and Christian privilege which were new concepts for her. This changed understanding was reflected by her reinterpretation of a drinking fountain (able-bodied privilege) and a new photograph of her fireplace that donned Christmas stockings.

Slightly different from other students’ complicated thinking, Raymond acknowledged the many facets of his social identity and how those facets afforded him privilege in part one of the project. Thus, for part two, Raymond decided to reuse the photograph that depicted his understanding of that privilege—his self-photograph—wherein he deemed himself an “an embodiment of social privilege.” Even though

Raymond's view of his privilege did not change, he demonstrated complicated thinking in how he later acknowledged a need to deeply reflect on rather than simply acknowledge his privilege. In his essay, Raymond elaborated:

Before my experiences in the class, I would be the first to admit that I was a privileged individual. The conversation, however, would most likely have ended there. [. . .] Now, I see my privilege in action every single day. The second change (which is most likely a result of the first change) is my struggle to navigate privilege. [. . .] I have come to understand critical self-reflection as a useful tool to deconstruct my feelings and examine how to use them productively.

Similar to Raymond, Renee's complicated understanding of privilege held some nuance, as she was not wholly convinced by the idea that the privileged aspects of her social identity mattered in relationship to her target or marginalized identities. For example, in her essay, Renee discussed how she had not previously focused on heterosexual privilege as a privilege she held—such as her realization that Whiteness does not result in immunity to oppression, in that a classmate she previously thought fit the category of a privileged White male actually experienced a great deal of oppression in his past because of his sexual orientation. Nevertheless, in Renee's part two essay, she wrote:

I am not sure if what I took away from our ELPS 432 class in regards to privilege is what I was supposed to grasp. Where I see my understanding now is almost exactly where it was before, that White people only receive privilege. I did try to go deeper beyond the surface, and I realize that I am privileged to identify as an able-bodied, heterosexual, college educated person; but once my other identities are added into the mix and compared to those three categories, my target groups negatives engulf the positives I receive from my agent groups.

Therefore, while Renee's thinking was complicated over time in that she acknowledged privileged identities aside from race, she still primarily viewed the impact of privilege in her daily life in terms of race. For the two other women of color and the

remaining White students, their learning could be described by the theme of new awareness.

New awareness. Different from the White men and women in this study, the women of color did not view their racial identity as part of their privilege; rather, as a form of oppression, given their part two (and one) privilege photographs and their discussion of privilege in their essays and interviews. However, by part two, all three women of color included a self-photograph (Marie, Paige) or a photograph that represented an aspect of their social identity (Renee) to depict their new awareness of how they embodied privilege. For example, in part two, Marie included a self-photograph to represent how she is “a beneficiary of privilege”, despite the fact that she “experienced marginalization [because of her race]” and did not “enjoy as many privileges as people who have White privilege do.” In Marie’s essay, she elaborated on her this new awareness:

As Johnson (2006) put it, I have freed myself ‘from the trap of thinking that everything is a matter of either/or-either you’re oppressed or you’re not, privileged or not-because reality is usually a matter of both/and’ (Johnson, 2006, p. 52) [sic]. I knew that I shared an identity that primarily belonged to marginalized groups. I had stopped recognizing the privileges I did have.

In addition, Paige explained how in part one of the photo elicitation project, she was not “thinking about me personally”; rather, her “identity group [Black].” In part two, however, she “chose to look at my own identifiers”—such as privileges associated with her Christian and heterosexual identities.

To address five of the nine White students’ changed views of privilege, their experiences with the social justice curriculum resulted in new—and quite impactful—awareness of their racial identity and the privileges that followed. For example, Albert

explained in his interview, “From a learning perspective, the area of privilege was one that was the most uncomfortable and thought provoking.” Albert credited Dr. Munin for how he “handled about as fairly as you could handle a touchy subject [White identity].” In addition, after Brooke’s experiences with the social justice curriculum, she expressed in her interview how she had “never been more aware of her White identity” and the accompanying privileges. Likewise, Keeley referenced a required reading—Johnson (2006)—in her essay and explained, “Prior to this class, I was in the state called ‘the luxury of obliviousness’.” Keeley elaborated that, although she included a self-photograph in part one to depict her White privilege, she was initially “unable to name some of the advantages I receive by being White.”

Similar to Albert, Brooke, and Keeley, George explained how “Before ELPS 432, the concept of privilege didn’t really exist in my life,” and how he maintained “the mindset that everyone has the same opportunity to succeed, no matter where they were raised, what faith tradition they were a part of or what color skin they have.” As evidence of his changed understanding of privilege as a result of his experiences with the social justice curriculum, in his essay, George referenced Peggy McIntosh’s (1989) *White Privilege: Unpacking the Invisible Knapsack* (required reading for both Drs. Kelly and Munin). George wrote, “I have limitless opportunities to take advantage of what McIntosh (1990) calls ‘an invisible package of unearned assets’ [. . .] I am likely never to get profiled by a police officer while walking down the street or a retail store manager upon entering to shop.” Like George, Amy referenced the McIntosh (1989) piece in her essay in terms of not having difficulty finding “Band-Aids that match my skin tone,” which was an example of overlooked White privilege that McIntosh (1989) addressed.

Therefore, for some of the White students, the primary change in their understanding of privilege related to how they newly viewed themselves—in particular, their Whiteness and the privileges that followed; whereas, prior to their experiences with the social justice curriculum, they were perhaps intellectually aware that they were White but did not fully understand the extent to which such identification related to social benefits. Regardless of whether White students' changed understanding of privilege is better explained by complicated thinking or new awareness, the majority of White students cited feelings of guilt because of their changed understanding. This sub-theme is worth further exploration, as it relates to implications that are discussed in Chapter 6.

Feelings of guilt. To negotiate their understanding of privilege, all four of the White men addressed feelings of guilt. For example, to describe why he avoided thinking about his White privilege prior to ELPS 432, Tom wrote, “I wanted to avoid feeling guilty.” In Albert's part two essay, he asserted, “If I'm being honest, the class sessions on privilege also made me defensive, angry and shamed all at the same time. [. . .] I am shamed by the consequences of a system that promulgate heinous conditions on and oppresses members of its society.” Similarly, Raymond explained in his essay, “I certainly experience a sense of guilt, both in regards to my past behaviors and current social status. [. . .] This dilemma rings true, as I often feel that as my awareness increases, so does my feelings of uneasiness and dissonance.” Also, George wrote in his essay, “For too long I have been cruising along in my privileged world allowing myself and peers to be oppressive towards others, sometimes even encouraging it with jokes, comments and slurs.”

Furthermore, to describe three of the White women's experiences, in Amy's

interview, she discussed how she met informally with other White students in the class, and they shared feelings of guilt about their White privilege because of the absence of those types of conversations during class. In her interview, Amy suggested, “So I think maybe even acknowledging that sense of guilt in the beginning [of the semester], because I don’t think we talked about that [during class].” Additionally, Brooke spoke to how in-class discussion and activities related to White identity impacted her changed understanding of privilege. In her interview, she explained how after her late evening ELPS 432 class, she “never slept” because of feeling “rattled” and feelings of “White guilt.” Also, in Keeley’s interview, she mentioned how she spoke “in an open and candid way with four of my closest friends from the class who were actually all women of color” about her feelings of guilt for her privileged identities outside of class.

Thus, regardless of whether students’ understanding of privilege related more to complicated thinking or new awareness, feelings of guilt coincided with the majority of the White men’s and women’s experiences with the social justice curriculum. As will be discussed later in the social justice section, some students negotiated feelings of guilt through a commitment to action or allyship as framed by a paradigm of social justice. However, first, I will discuss students’ changed understanding of oppression.

Summary. Thus, although students’ part two privilege photographs aggregated around primarily the same themes, their changed understanding of the concept could be explained through complicated thinking and new awareness. As well, Renee was an example of a student whose complicated understanding of privilege resulted in dissonance in relationship to her view that her race and gender outweighed her privileged identities.

Part Two: Oppression Themes

Students' end-of-semester understanding of oppression is indexed through two primary themes: (a) marginalized populations (12 students, 26 photographs); and (b) economic oppression (5 students, 6 photographs). Less common themes included: (a) religious oppression (3 students, 3 photographs); (b) stereotyping (1 student, 1 photograph); and (c) action/allyship (1 students, 1 photograph). Although the two most prominent themes among students' 37 part two oppression photographs were still "marginalized populations" and "economic oppression", as in part one, there were nuances in the marginalized populations that students named and the ways in which students conveyed an understanding of economic oppression.

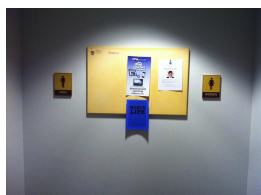


Figure 42. Keeley



Figure 43. Amy

For example, although Keeley's photograph (Figure 42) still fell under the theme of marginalized populations, which was also prominent theme in her baseline understanding of oppression, she used a new photograph to reflect her new understanding of transgendered people and how heteronormative policies around spaces such as restrooms perpetuate a system of oppression based on sexual identity. (Sexual orientation, including specific discussion of transgendered identity, was part of the required ELPS 432 curriculum). Also, although Amy's photograph also still fell within the theme of marginalized population and despite that fact that she re-used all of the same photographs from part one, she re-interpreted her photographs based on her new

understanding of the concepts. In relationship to the above oppression photograph

(Figure 43), Amy wrote:

Now when I look at the picture of the pregnant woman in the bus stop I envision the system of oppression that contributes to her current situation. I think of the different target and agent groups that are visible from the bus window I observed her through. [. . .] Looking back at my statement about how homelessness can exist in a city of such wealth and resources, I now understand that the system of oppression functions by oppressing the people at the margins of our society in order to ensure that the people at the margins of our society in order to ensure that the privileged people in our society maintain their status.

Thus, although both Keeley and Amy's new photographs fell within the same primary theme as part one, their use of a new photograph or a new interpretation of an old photograph demonstrated a changed understanding of oppression as a result of their experiences with ELPS 432. Their and other students' changed understanding are explained by two themes that emerged from students' essays and interviews in conjunction with the story told by the photographs: (a) oppression as a system; and, (b) connecting oppression to one's lived experiences and taking ownership as an oppressor.

Oppression as a system. A primary theme across all 12 students' changed understanding of oppression was "oppression as a system". Students referenced in- and outside-of-class experiences as supportive of this change. For example, in her essay, Renee wrote, "I never realized until after a lot of our class discussions and readings how oppression is a system that is socially taught and gives and takes away power from the privileged and oppressed, respectively." In addition, Albert referenced a Bartky (2004) reading that was assigned to Dr. Munin's students during the class meeting dedicated to discussion of oppression as influential to his changed views. In Albert's part-two essay he wrote, "The key to the learning which I gained about the topic of oppression can best

be summed up in the Bartky (2004) readings: ‘Every mode of oppression within the system has its own part to play, but each serves to support and maintain the other...’ (p. 34).” Albert also noted the influence of another assigned reading and an in-class guest presenter, Dr. Vijay Pendakur, as impactful toward his new understanding of oppression. In his essay, Albert stated,

The oppressed are at one and the same time the oppressed and ‘the oppressor whose consciousness they have internalized.’ (Freire, 2004, p.15) Our guest lecturer on this topic, Vijay Pendakur, spoke of a birdcage analogy. To me, the analogy truly applies to these individuals. What better way to keep control of the oppressed than to have them oppress themselves?

Furthermore, in her part-two essay, Lucy explained how the assigned reading, Young’s (1990) *Five faces of oppression*, elucidated how “the disadvantage and injustice some people suffer not because of tyrannical power coerces them, but because of the everyday practices of a well-intentioned society...” (p. 35)” and how her subsequent interest in learning more about the systemic oppression of transgendered students in higher education transpired.

Two final exemplar quotes with regard to this theme are from Raymond’s part-two essay and interview. In his essay, Raymond referred to an assigned McIntosh (1989) reading and how McIntosh’s (1989) interrogation of “unearned advantages” speak to ways that systems of oppression based on race are maintained. For Raymond, his participation as a peer facilitator with a classmate who identified as gay also reinforced Raymond’s new understanding of systems of oppression. Raymond wrote about how, in planning the dialogue on heterosexism, his peer taught him about ways that heteronormative language can perpetuate the system of homosexual oppression. In his interview, Raymond elaborated on this change:

I realized more how systemic things are and that the social identities that I identify with are just... like hold a certain place in societal systems, and that's not anything about me as an individual, really. So just to keep thinking of it at a very macro-scale and not [. . .] read too much into and just kinda understand that it is something there that now I have to focus on.

In relationship to this response, in a follow-up interview question, I asked Raymond, "At the time, did you see yourself as wanting—as an individual—to 'do' anything about systems of privilege, oppression, or social justice?" Raymond replied, "I have these privileged identities that I cannot change [. . .] I somehow felt like it was my responsibility to work toward the un-doing of the systems to which my identities contributed." His acknowledgment of a personal implication in systems of oppression because of his privileged identities relate to the second overarching theme for students' changed understanding of the concept.

Personal implication in systems of oppression. Another way to explain students' changed understanding of oppression is through students' acknowledgement of their personal implication in one or more systems of oppression. For example, in her part-two project, Marie included a new photograph to represent religious oppression and how she did not previously realize how her affiliation with Christianity would be oppressive toward others. Marie wrote about in-class dialogue opportunities to further explore religious oppression and about the impact of an in-class documentary that sparked changes in her view of oppression given personal religious beliefs. Marie wrote,

When I saw the documentary, *For the Bible tells me so*, I was so hurt by the way people used their Bible to judge and tell others how to live their lives and how this caused so much pain in the lives of those being judged in the homosexual community.

Additionally, in her part-two essay, Paige discussed how her silence and inaction might add to systems of oppression. One way that Paige illustrated this newfound understanding was through her citation of a required book *Privilege, Power, and Difference* (Johnson, 2006) and the text's inclusion of a hypothetical scenario of "a person being beaten by a mob while bystanders watch in silence as a member of the mob turns to the silent and thanks them for their support." Paige was struck by how she did not speak out against past experiences with heterosexism—such as during Greek life events wherein she witnessed homophobic references. Paige's new understanding of oppression was also shaped by a classmate's story that was shared during an in-class dialogue. Whereas earlier in the semester Paige viewed the student as largely privileged due to his White male status, his later disclosure of his sexual orientation as a gay man further confirmed her regrets for her past silence.

Similar to Paige, Keely related her new understanding of oppression to Johnson's (2006) power of silence concept. In her essay, Keeley wrote:

Before this class I was not looking. I was not asking, and I was not acknowledging how I could use my privileged identity to make a difference. However, with a renewed lens, my role in dismantling oppression is to use the privileged identities I have and my influence as a higher education professional to interrupt the silence, ask questions, and name situations of oppression when I see it.

Finally, in his part-two essay, Tom offered a re-interpretation of one of his part-one photographs of a shoe shiner and shoe shine station. Tom explained:

I didn't realize it at the time, but a lot of my photo elicitations dealt with systems that were much larger than individual action. My picture of the shoe shining booth isn't as simple as I first wanted to make it out to be. As demeaning as shoe shining work seemed to me, especially when it was a person of color doing the work, I realized at the culmination of the project that *I* was the one who was putting this man in a 'demeaning' position. I was subscribing to a system of

beliefs and prejudices that would depict a Black man shining shoes as demeaning. I don't know that man and I don't know his feelings about his own work.

Therefore, Tom confronted how he was implicated in the ways in which marginalized populations are oppressed in daily life—namely, through his assumptions and agreement with “a system of beliefs and prejudices” that rendered the job and person he photographs as oppressed. Tom further referenced the Johnson (2006) text, too, and Johnson's (2006) argument about perpetuating systems of oppression (and privilege) by taking the “path of least resistance,” in that “Aspects of oppression and privilege are often so commonplace, that people participate in them without even thinking and without even having a malicious intent.”

Summary. In summary, although the majority of students' photographs used for part two fell within the same theme of “marginalized populations” as in part one, students demonstrated a changed understanding of the concept based on their recognition of systems of oppression and/or their personal connection to one or more of those systems. This acknowledgement of the individual and systemic nature of oppression in some ways relates to students' changed views of social justice, which will be discussed in the next section.

Part Two: Social Justice Themes

Analysis of students' part two social justice photographs produced eight themes based on the 35 photographs. Like part-one, the most widespread theme included photographs that depicted individual or organized actions that benefitted “marginalized populations” (12 students, 28 photographs); however, unlike part one, there was greater variety among the marginalized populations to which students referred. Also, different

from part one, the second most common theme was “challenges to achieving social justice” (3 students, 3 photographs), which replaced “action” and “equality” in part-one; however, equality served as the third most common theme in part-two (2 students, 2 photographs). “Human rights” (2 students, 2 photographs) and “inclusion” served as other themes for part two (1 student, 1 photograph). One distinctly new theme based on the photographs that did not overlap with existing themes was “social justice as an ongoing process” (1 student, 1 photograph). “Voice,” “tokenism,” and “religious peace” from part-one were not used as themes in part-two due to students’ deletion and/or re-interpretation of a given photograph.



Figure 44. Keeley

In relationship to the new part-two theme, although Keeley photographed the same building (Figure 44) for part one, she presented a new interpretation of the under-construction building as reflective of the “continuous process of interrupting the systematic and pervasive oppression that is present in society,” and Keeley related her new understanding to the required Adams et al. (2007) wherein social justice is emphasized as an ongoing process rather than discrete end point.

As with privilege and oppression, analysis of the photographs alone produced one layer of understanding relative to the research questions. Further analysis of students’ essays and interviews in conjunction with their photographs revealed additional

dimensions of students' changed understanding of social justice: (a) a mediator for action; (b) challenges with social justice; and, (c) social justice as empowering.

Social justice as a mediator for action. By the end of the semester, the majority of students, students understood social justice as a way to mediate their new understandings of privilege and oppression—specifically, in terms of taking action against oppression. For example, some students newly understood social justice as the product of privileged and marginalized groups working together to combat oppression. For example, in Lucy's essay, she wrote, "Privilege is having the opportunity to sit on the sidelines while the oppressed take the brunt of pain. Social justice is the privileged and the oppressed bannin together to defeat the oppression altogether."

Other students specified such "action" to mean allyship. For example, all three women of color discussed their desire to take what they learned throughout the course about privilege and use it toward allyship. Marie wrote, "I hope to be able to bring attention to some of these issues by having some open, honest, and intellectually stimulating conversations (dialoging) with mentors, peers, colleagues and students." Although Renee demonstrated some resistance to her new understanding of privilege, Renee wrote, "Most importantly, I am walking away with tools to become an ally and tools to encourage others to dialogue and become allies themselves." To a degree, students' identification of a role they could assume or measurable actions they could take through allyship and ally training added to an interpretation of social justice as an empowering framework to combat oppression and interrupt their and others' privilege.

Social justice as empowering. For example, in Tom's essay, he wrote about how "the biggest change" in his experiences with the social justice curriculum related to his

realization of “how individual effort can affect change towards social justice.” In his essay, Tom’s wrote, “I cannot ‘give back’ this privilege, but I can work alongside activists like Chess, Kafer, Quizar, and Richardson (2010) who wrote ‘Calling All Restroom Revolutionaries!’ and work toward a society that stops granting inequitable privileges.”

Additionally, in part two, as compared to her part one understanding of social justice as working toward “good” but “in the abstract,” course readings and outside meetings with Dr. Kelly and my comments on her reading reflections as Dr. Kelly’s teaching assistant helped Keeley to understand that she could work toward social justice via her “sphere of influence,” which made social justice work appear more manageable to Keeley. Paige also discussed how social justice in part one meant “doing good” but in an abstract sense; whereas in part two, “the change was the power of an individual to act on [sic] his/her sphere of influence.” Hannah emphasized how “Social justice means not staying silent,” and she felt ready to build a strong “social justice voice” by speaking to those in her sphere of influence, though she realized it would take time for her to feel completely confident.

Furthermore, in his part-two essay, Raymond discussed how at the beginning of the semester he saw himself as unable to encourage others to work toward social justice because of his privileged identities but how by the end—mostly because of the aforementioned collaboration with a White male peer (Anthony) who co-facilitated an in-class dialogue on heterosexism—he was empowered to have a voice in social justice issues. Raymond wrote:

At the beginning of the semester, I saw my role in class as the student who should

keep mostly quiet, because for every minute that I talk I miss opportunities to learn from individuals who have real life experience with oppression and social justice issues that I lack. [. . .] Contrary to being the information sponge that I thought I needed to be, Anthony set an example of how the rest of the class could benefit from his insight, despite his identification with several dominant social categories.

Thus, as students grappled with the social justice curriculum, some students felt empowered by the end of the semester to work toward social justice in higher education. This change, alongside other changes in students' understanding of privilege and oppression, can be traced to in- and out-of-class experiences to which the students referred in their photo elicitation projects and interviews. However, some students also spoke to challenges they faced in being a change agent, given their new awareness or complicated thinking. For those students, their changed understanding of social justice left them dwelling upon the challenges associated with working toward a more equitable society.

Challenges with social justice. For example, unlike in part one—(aside from Tom's suspicion of artwork being used as a token form of social justice)—students named social justice as a challenge. George described working toward social justice as “daunting,” and he feared “jeopardizing employment or political capital” by voicing concerns about injustices in his workplace, such as the band-aid approach to chastising Greek affairs chapters for racial theme parties. Tom described the process of social justice as potentially “mentally and emotionally crippling,” and Renee rendered social justice as “exhausting.” Additionally, Marie acknowledged the neverending process of social justice and asserted, “That does not necessarily mean that during winter break I am going to go and tackle the world and all of the injustices occurring in it.” Hannah, in her

part two essay, wrote about how when she tried to discuss privilege and oppression with her son and partner, her son would cover his ears and pretend to not listen and that her partner would deflect his discomfort with humor. Additionally, in her interview Brooke expressed how the critical self-reflection in which she engaged during ELPS 432 is important to “social justice work,” she felt that “an examination of self-identity cannot be the starting and ending point to one’s social justice journey because it lacks the action-oriented component.” Brooke also discussed in her interview how she believed the “action” piece was missing from the ELPS 432, and she did not expect to do as much “identity work” in graduate school, although she was thankful for the opportunity.

Summary. Thus, for some students, newfound understanding of social justice resulted in challenges to understanding how to enact social change. These students did not unpack their beliefs about such challenges in great depth, so it was less clear as to how students planned to move forward. However, students appeared resolve any tension through the belief that individual-level efforts were sufficient to work toward a more socially just society as a result of in-class experiences and/or out-of-class experiences that shaped new understandings of privilege, oppression, and social justice.

Impact of In- and Outside-of-Class Experiences

Although the previous discussion of students’ baseline and summative understandings of the three core concepts included brief mention of various in- and outside-of-class impacts on students experiences with the social justice curriculum, a more detailed discussion is necessary in order to better answer research questions 1b. and 1c. Moreover, given educators’ views—of which are discussed later in this chapter—that students’ understanding of privilege, oppression, and social justice should be both

challenged and supported by course content, going into more depth about to what extent in-class and/or outside-of-class experiences supported and/or challenged students' experiences with the curriculum is a worthy discussion.

In-class experiences. Evidenced primarily by part two of the photo elicitation project, all 12 students' understandings of privilege, oppression, and social justice were impacted in some way by experiences with structured activities or assigned work in ELPS 432. Taken together, students were most profoundly impacted by the following in-class components: (a) the Johnson (2006) assigned text, intergroup dialogue; (b) a specific guest presenter; (c) the photo elicitation project; and (d) the educators who taught the course.

Johnson (2006). Noted throughout discussion of students' experiences with privilege, oppression, and social justice in previous sections of this chapter were students' references to the Johnson's (2006) *Privilege, Power, and Difference*. This book was assigned by both Dr. Kelly and Dr. Munin, and several messages included in the text gained traction with students. What is, perhaps, further interesting about the impact of the text is that it was written by a White male; yet, all White women and women of color referenced Johnson (2006) in their project two essay and/or interview. For all students, the messages that were most impactful from Johnson (2006) related to the power of silence. Johnson's (2006) discussion of how choosing to remain neutral when witnessing an injustice or not acknowledging one's implication in wider systems of privilege and oppression can do as much to fuel those systems as overt acts of prejudice, for example. This message appeared to catalyze students' interest in working toward social justice within one's sphere of influence.

Intergroup dialogue. In addition to the Johnson (2006) text, students in Dr.

Kelly's section elaborated in both their project two and interview about specific moments from intergroup dialogue that changed how they understood one or more of the three core concepts. As described earlier, the process of preparing to facilitate an intergroup dialogue with his White male classmate, Anthony, allowed Raymond to learn from Anthony and to in turn better understand how he as another White male could be an active rather than passive participant in conversations about social justice issues. Also related to Anthony's impact, Paige and Renee spoke to how they initially saw him as a privileged White male but that after Anthony disclosed his sexual orientation and oppression he faced thereof in an intergroup dialogue, they saw his privileges differently and realized how members of dominant social identity groups can also experience oppression. Furthermore, George and Keeley wrote about and spoke in their interview about how Renee's story in an intergroup dialogue deeply changed how they understood privilege and oppression. In his interview, George especially dwelled on how Renee's explanation of how she did not "want to be Black" the weekend of her best friend's wedding because of oppression she experienced marked the first time he believed he understood the pain that others in marginalized groups experience. Keeley's interpretation of Renee's story was similar to George's, in that Renee's story proved to be a "critical moment," as Keeley had "never thought about not being White." Also, Keeley believed the dialogue experience reinforced her commitment to working "with" not "over" oppressed groups toward an end-in-view of social justice, as "neither of us asked to be Black or White [. . .] and in a similar way we were dealing with something we didn't ask for." Thus, although one cannot say for certain, viably, these students would

not have come to such realizations and understandings by the end of the semester had the in-class component of intergroup dialogues not been required. As well, the fact that none of the students (though there were just four) from Dr. Munin's section referenced in their part two projects or interviews a specific impact of a peer on their understanding of privilege, oppression, or social justice. However, for students in both Dr. Kelly's and Dr. Munin's section, the photo elicitation as an assigned, in-class component proved impactful toward students' changed' understanding of one or more of the three concepts.

Photo elicitation project. For some of the students, the photo elicitation project served more as a "net" to capture their learning over time; whereas others viewed the assignment as a tool to catalyze or initiate a deeper and more personal understanding of the three concepts. Other students remarked on how in-class discussion of the project supported their critical reflection of the three concepts, in that they realized how some of their peers interpreted privilege, oppression, and social justice in differing ways. For example, Albert remarked:

I thought that [in-class discussion of the project] was really good because you know it just reminds you that everybody doesn't look at things a little differently. [. . .] To not think that everybody's gonna think about it perhaps in the way that you do. And their point is valid and that you should listen.

With regard to the idea of the project as a net to capture learning over time, several students discussed in their interviews how they appreciated the pretest-posttest design of the photo elicitation project and how that helped them to further reflect on their learning and "growth" over the semester. George explained in his interview:

I felt like it was like a pre-test post-test. It was good to—to after a semester of social justice class to go back and say, 'Oh, man, did I really write that?' Or, like, 'Oh! Yeah, I remember writing that, but now it's a little bit different for me. So how could I better phrase that, or...' So it was it was cool to go back and to be

able to try to—I'll use 'correct' my work—but that's not really the right word. I think 'adjust'. Have a better representation of who I am and what I saw and felt.

Also, with regard to the project as a tool to catalyze a change in a nuanced understanding of the three concepts, many students discussed in their essays and/or interviews how the physical act of taking photographs changed how they viewed their everyday lives and often saw the three concepts all around them. Also, the fact that the project was a new concept for many students, such as Renee, reinforced their exploration of the three topics. In her interview, Renee said:

I had never had to use pictures for an assignment, so I was like, 'Oh! That's a good idea.' [. . .] But, I was like, 'This is a really cool project.' I think that the assignment kind of helped me be able to express different feelings about social justice issues to other people [. . .] and how to be able to explain to even my friends and to my family why certain things are oppressing and why a lot of things are a privilege, and they wouldn't understand that. I think it helped me to be able to form, I guess, even just general sentences.

Given the impact of the photo elicitation project on students' experiences with the social justice curriculum, it appears that the project served as a tool for reflection and perspective taking, a point of departure for changed views of the three concepts, and a tangible way to view their growth over time. In addition to the project, students also spoke to the impact of a guest presenter—Dr. Vijay Pendakur who was a Director of a multicultural student affairs office in Chicago, IL.

Guest presenter. For three of the White males (Albert, George, and Tom), Dr. Vijay Pendakur's presentation was impactful toward their changed understanding of oppression. The three men referenced Dr. Pendakur's birdcage analogy to illustrate their changed understanding. The premise of the analogy is that birds in a bird cage are a metaphor for those who are oppressed in U.S. society through maintenance of White

hegemony. The birds are aware that they are in a cage; however, they accept this position and do not question why the cage exists because other birds are in the same position. In addition to the impact of Dr. Pendakur, students referenced the impact of educators in relationship to their experiences with the social justice curriculum.

Impact of educators. In addition to the impact of classmates, assignments, and a guest presenter, students wrote about or spoke to in their interviews how Dr. Kelly or Dr. Munin affected how they experienced the curriculum and their changed views of the three core concepts thereof. The most general impact of the educators relates to the edits students made to their part two photo elicitation projects. All students appeared to heed comments from the educators and took Dr. Kelly's or Dr. Munin's advice to further unpack a given photograph or re-consider a given interpretation of a photograph. For example, all of Marie's part one photographs related to food, which Dr. Kelly noted. Marie did not realize this narrow focus, initially; thus, for part two, Marie expanded the way she represented her understanding of oppression by including a photograph of her Bible that depicted religious oppression. As well, some students used the educators' comments more so as "food for thought"—such as Paige but still focused on how part two of the project could be personalized and be "for them" not for the educator; however, for other students—such as Tom—educators' comments dictated changes they made so that their second project would be more in line with what "Dr. Munin wants." Hannah, from Dr. Kelly's section, also spoke to ways in which she wanted to "fix" part one relative to Dr. Kelly's comments.

Beyond the impact of educators at a level of an authority figure, students also spoke to ways in which Dr. Kelly's and Dr. Munin's approach to the social justice

curriculum was effective for their learning. For instance, as discussed earlier in this chapter, Albert credited Dr. Munin for the ways in which he navigated “touchy” topics, such as White privilege. As well, Keeley—in her interview—spoke to how Dr. Kelly helped her to not be so defensive when discussing social justice issues with others and how Dr. Kelly’s “calming” demeanor, for example, modeled for Keeley how she might address such issues moving forward. Keeley also questioned whether she would have gained as much as she did from the course had Dr. Kelly not been her professor. Too, Amy, in her interview, elaborated on how Dr. Kelly’s willingness to be vulnerable with her students and the ways in which she was both privileged and oppressed allowed Amy to also be vulnerable and share more pieces of her personal life in intergroup dialogue.

Therefore, and this will be discussed in more depth in Chapter 6, Dr. Kelly’s and Dr. Munin’s approach to the social justice curriculum subsequently affected students’ experiences. In addition to the impact of in-class components on students’ changed understanding of privilege, oppression, and social justice, out-of-class experiences affected how students experienced the social justice curriculum—however, to a lesser extent.

Out-of-class experiences. Although the majority of students focused on in-class components relative to their change over time, some also pointed to out-of-class experiences. For instance, several students referenced LGBT issues in their part two projects—particularly in relationship to the concept of oppression—which relates to their awareness of gay marriage, at the time, being illegal. Also, Tom was shaped by the Occupy Movement and related that then-current event to his understanding of social justice in part two of his photo elicitation project. As well, a few students—such as Amy,

Lucy, and Paige—referenced “economic downturn” and “predatory lending” with regard to part two understandings of oppression. In Paige’s part two project, she also wrote about ways in which out-of-class experiences were like a mirror for her changed understanding of oppression--especially in relationship to LGBT issues. Paige’s part two project included a photograph of a Greek event she attended on an annual basis, and she wrote about how experiencing that event reinforced her views of how her silence perpetuated heterosexism, as the event involved derogatory statements toward those who identified as gay or lesbian. Additionally, Brooke was moved by an out-of-class workshop that focused on race. Brooke’s participation in this workshop affected her understanding of privilege and oppression and compelled her to want to use her privilege in intentional ways rather than have feelings of guilt be an end-point for her learning over the course of the semester. In Brooke’s essay, she wrote:

My attendance at her presentation was a pivotal moment of my growth and development on these topics. [. . .] Despite immediately feeling guilty and frustrated, perhaps it was necessary for the topics of privilege, social justice, and oppression to evoke such strong emotion. It is said that those with privileged identities are least likely to recognize injustices. For this reason, transformative experiences are necessary to grant exposure to those with privileged identities. [. . .] I am on a complex journey to understand that my privileged identity is not something for which I should feel guilty. Rather, I have the conscious choice about what my privilege does in society and how I can use my privilege to ally for those in target groups.

Furthermore, Amy and Keeley discussed how they would meet outside of class with other White students to debrief what they learned in a given class period, as they sometimes felt more comfortable discussing topics with those who shared their racial identity. Students also discussed how their experiences with the curriculum bled into their experiences outside of the curriculum but to what extent those interactions impacted

their understanding of one or more of the concepts was less clear; more so, the fact that students raised in-class topics outside of class perhaps evidenced rather than molded their understandings of the concepts. For example, Hannah discussed how she was moved to watch a movie that focused on Black swimmers because of the course and how she would raise topics related to privilege with her partner and son and friends who attended her church. Marie and Paige spoke to how they would discuss topics with their husbands/partners. In a follow-up interview question, Raymond spoke to how he felt compelled to speak out when he saw instances of privilege, oppression, or a lack of social justice in his daily life which was contrary to his “conflict averse” personality.

Summary of Research Question One

In this section of Chapter 4, I responded to research questions 1b., and 1c. I reported that students were most prominently impacted by in-class experiences—especially the Johnson (2006) text, intergroup dialogue, photo elicitation project and associated in-class activities, an in-class presenter, and educators who taught the ELPS 432 course. With regard to outside-of-class activities, students related their learning to then-current events, such as the Occupy Movement and the illegality of gay marriage. As well, the lens through which students experienced the world outside of the classroom appeared to, at times, reinforce or challenge what students learned in the classroom—such as Hannah’s decision to watch a movie about racial inequality and Paige’s understanding of an event that oppressed those who identified as gay or lesbian. The impact of in-class activities appear to reinforce the accessibility of the Johnson (2006) text and intergroup dialogue and the photo elicitation project as promising practices for social justice curriculum. Moreover, the impact of Dr. Kelly and Dr. Munin relates to

literature—which will be discussed in more depth in the next section and in Chapter 6—about the role of educators in the social justice curriculum. As well, the out-of-class experiences appear to reinforce the argument that students were changed over time in terms of how they understood privilege, oppression, and social justice. In the next section, I respond to the second research question for this study and further unpack educators' experiences with the social justice curriculum.

Educators' Approach to the Social Justice Curriculum

In this section, I respond to the second research question and sub-questions. To review, the second question and subquestions are as follows:

- (2) As evidenced by the photo elicitation project, how, if at all, did educators' experiences with the social justice curriculum impact change in students' understandings of privilege, oppression, and social justice change over time?
 - a. How, if at all, did educators who used the project in the required multicultural competency course view the photo elicitation project as a promising practice for teaching privilege, oppression, and social justice?
 - b. How, if at all, does the photo elicitation project relate to educators' pedagogy?

A response to question 2a. is discussed through the following themes: (a) non-traditional assignment; (b) opportunities for student development; (c) inclusive and personal assignment; and (d) context for student learning. The major themes in response to question 2b. are: (a) learner-centered approaches; and (b) anticipatory teaching strategies.

Non-Traditional Assignment

One reason why Drs. Kelly and Munin viewed the photo elicitation project as a promising practice for a graduate preparation program was because of how the project design disrupted the idea of a traditional graduate school assignment like linear text reading reflections. Of this view, Dr. Kelly shared how she believes “people are initially excited” to complete an assignment “that’s not just about writing.” Dr. Kelly viewed the assignment as “just something different” in comparison to “a lot of their classes” wherein students “just have to write papers.” Similar to Dr. Kelly’s view, Dr. Munin shared:

I think it was Audrey Lorde who said, ‘you can’t use master’s tools to tear down master’s house.’ The whole idea of, are you using the tools of the hierarchy to teach how to take down the hierarchy, and the traditional educational praxis is the tools of the hierarchy.

Thus, Dr. Munin saw the assignment as breaking “the mold away from the traditional educational praxis,” and that that aspect of the project should be dwelled upon in more depth. Dr. Munin further stated:

I think that in order to have really intentional conversations about privilege, oppression, and justice, we need to use alternate means. People writing a reflection essay—I have no doubt they get something out of it but they’ve written reflection essays a thousand times.

In addition to the photo elicitation project as a promising practice for social justice curriculum in GPPs, educators cited the opportunities for student development when using the project.

Opportunities for Student Development

Another primary reason why educators viewed the photo elicitation project as a promising practice for teaching and learning about privilege, oppression, and social

justice is because of how it creates space for student development. Of this aspect of the project as a promising practice, Dr. Kelly shared:

I tell students we're supposed to be complicating their thinking. [. . .] They think they're gonna get answers, like, 'Okay, when I'm with a Black person, what do they like to be called now?' [. . .] They feel like they're gonna get those answers, and instead, it's like, 'I don't know. You have to talk to Kristin [who identifies as Asian], or you have to talk to Bridget [who identifies as Black] to see what they wanna be called.

Dr. Munin referred to this complicated thinking as an opportunity to the student development theory of “plus-one,” in that the project encourages students to move a step forward or outside of their current thinking about a given topic. Dr. Munin explained how he, as an educator with a counseling background, has been able to make “a personal connection [with a student] with a plus one step” if, for example, the student is struggling with “guilt” as a “privileged group member.” Dr. Munin said that he would often tell students who felt guilty about their privilege, “Okay, owning your privilege is fantastic. Guilt only takes you so far. What are you actually going to do with this?”

Furthermore, as discussed in Chapter 2, students might enter a diversity course with varying “levels” of understanding or past experience with diversity-related issues. To that point, Dr. Kelly explained that the project is “relatable” and that “everybody can kind of approach it on a similar level in terms of not really knowing what would be a picture of oppression, even if you've deeply thought about oppression, it's hard to think about it a visual way.” Dr. Munin echoed, “If you're [students] looking for what the right answer is, it's impossible to give me a wrong answer. This [the project] is a mechanism to talk about your reflection process in starting this class.” Moreover, Dr. Munin shared that he would be “fully happy” when “students just articulate, ‘my viewpoint hasn't

changed, but my depth of viewpoint has”; or, “My privilege pictures are the exact same [. . .] cause I still think they’re important, but I understand them in these new ways.” Thus, the project was not as much about taking new photographs but more about students’ changed or complicated understanding of privilege, oppression, and social justice relative to their baseline understandings at the beginning of a semester.

Inclusive and Personal Assignment

Another aspect of the photo elicitation project that supported it as a promising practice was that the assignment was helpful for both White and of color students and allowed all students to relate the concepts to their everyday lived experiences. In other words, the project challenged the notion that social justice curriculum is more pressing for those from dominant social identity groups. Dr. Kelly explained how one of her “goals in the social justice class is to have everybody feel like they’re learning, and nobody’s learning at the expense of somebody else.” Dr. Kelly shared that she was “really happy with the fact that students of color in particular [. . .] come into it [the class]” wondering whether they’re going to be “targeted” for the identity. However, the project and the course in general support that “everybody in the class” considers privilege—“not [only] the White students,” or “not just the male students,” or “not just the heterosexual students.” Dr. Kelly elaborated, “And same with the White students. I hope that I feel like [. . .] it’s gonna get to a point where *I’m* the oppressed person; not just the oppressor.”

Dr. Munin also offered, “The photo elicitation really asks them to think about what [do] they see in their daily life?” Like Dr. Kelly, Dr. Munin did not allow old photographs, such as “vacation pictures.” Rather, Dr. Munin wanted his students “to take

pictures of the street that you live on,” for example, in order to relate the three concepts to one’s personal lived experience. Similarly, Dr. Kelly noted how Chicago as a city supports students’ experiences with the project, as there are so many “different neighborhoods in Chicago”, “different nationalities or ethnicities”, and “services for people of all different languages or cultures, or people of different sexual orientations.” Therefore, if a student demonstrated an expanded understanding of privilege, for example, based on sexual orientation, he or she would likely be able to find a photograph somewhere in the city to reflect that new learning; whereas perhaps in other less urban communities, it might be more difficult to find examples. Put another way, Chicago as a context for students’ everyday lived experiences included a wide variety of material with which students could work for their photographs and overall learning.

In response to research question 1b., I determined two primary themes from the interview data. First, both educators discussed in depth how the photo elicitation project related to their personal pedagogy for educators of the ELPS 432 and as academics in general. Second, the photo elicitation project interfaced with ways that Drs. Kelly and Munin employ ‘anticipatory teaching’ strategies--(a term discussed in Chapter 2). For the purposes of this theme, pedagogy is defined as teaching practices informed by one’s theoretical orientation toward teaching and learning and informed by one’s past experiences as an educator that might or might not impact one’s approach to teaching and learning.

Pedagogy

Both Drs. Kelly and Munin spoke to the ways in which the photo elicitation project reinforced and/or was in line with their pedagogy as social justice educators. Drs.

Kelly and Munin shared a pedagogy of critical theory, and Dr. Munin named Critical Race Theory (CRT), specifically. Dr. Munin viewed the photo elicitation project as reinforcing his belief in the “power of stories” to impact student learning, as the photographs produced various aspects of a student’s life narrative. According to Dr. Munin, the project “just absolutely fits in with who I am [as an academic] and how I live my life anyway.” Dr. Munin also saw the project as reinforcing the ELPS 432 classroom as a “community of knowledge,” in that the photographs for the project were a productive point of departure for broader class discussions that could involve all student voices. Of Dr. Munin’s practice of sharing part one photographs as a large group in class activity, he elaborated, “People could see things from different perspectives [. . .] Also, very often with the pictures, part of the reason why the students had included that picture is because of a personal story of why that was meaningful to them.”

In addition, in relationship to Dr. Kelly’s “feminist standpoint and critical standpoint” as an educator, she viewed the project as helping students move away from trying to find a “universal truth, but rather many ‘small t’ truths.” Dr. Kelly’s feminist pedagogy also related to how she has students share part one photographs in small groups (rather than as a large class to gain “knowledge from the small groups of what their peers thought about the photos.” Dr. Kelly also views the photo elicitation project as relating to other research where she incorporates visual studies methods and her pedagogy of “universal design”—meaning, “what has the most use for the most people and can be the most inclusive.” Through teaching practices reinforced by a curriculum that includes assignments like the photo elicitation project, Dr. Kelly wants students “to feel empowered” and to “connect theory to practice.” According to Dr. Kelly, “I feel like this

assignment has a lot of those built in pedagogies.” However, Dr. Kelly emphasized how she puts “more stock in the dialogues” in her class than the photo elicitation project “in terms of changing” students’ understanding of privilege, oppression, and social justice. This point is discussed further in Chapter 6, in terms of the project in one way being a tool to facilitate change in understanding of privilege, oppression, and social justice versus a net to capture students’ complicated understandings of the concepts.

Anticipatory Teaching

In response to an interview question about what challenges, if any, Drs. Kelly and Munin experience when teaching the photo elicitation project, both spoke to various anticipatory teaching practices that are, in many ways, a part of their pedagogy as educators. Their shared anticipatory teaching related mostly to classroom management issues and a general educator/student power dynamic. Where Dr. Kelly and Dr. Munin diverged in their anticipatory teaching was in terms of their social identity relative to their students.

Classroom management and power. For both Drs. Kelly and Munin, they anticipated that students would have specific questions about the photo elicitation project—particularly as to whether students could use “vacation pictures” or not; both maintained that students must use new photographs in order to connect the concepts of privilege, oppression, and social justice to their everyday lives. Also, Dr. Kelly discussed the fine line between photographs and “art” and wondered to what extent photo editing was beside the point for the project. Also, Dr. Munin also spoke to anticipating that he has “to do a lot of just normalizing of their [students’] anxiety, and also then unpacking of their anxiety” for completing part one of the project.

Additionally, as a researcher, I wanted to trouble the “goodness” of social justice education and be vigilant for any disconfirming evidence about the photo elicitation project as a promising practice and/or a component of educators’ pedagogy—hence, the interview question about what, if any, challenges educators faced with the project. In addition, as a follow-up question, I asked to what extent Dr. Kelly or Dr. Munin wondered whether students were simply regurgitating what they believed educators “wanted” them to learn and/or to what extent students felt forced to demonstrate their “growth” over the course of the semester; because, in the end, the project was for a grade, and the educators were in a position of power relative to the students. Drs. Kelly and Munin believed that the power dynamic was, indeed, present but that students most likely submitted accurate representations of their learning in the photo elicitation project.

In relationship to the educator/student power dynamic as a potential challenge for educators and learners, Dr. Munin described a common scenario in ELPS 432 wherein students might take a part one photograph of a city parking meter to represent oppression. Given Dr. Munin’s pedagogy, he did not want to simply label the photograph as “wrong,” and Dr. Munin explained that when he is grading, “I sit there and I think about how I’m gonna write something as a comment on PE one, because I’m just convinced that they’re gonna cut it.” Dr. Munin explained that he would “be happier to be wrong and have them [students] articulate to me why I’m wrong”—and wrong in terms of wanting students to think about how a parking meter is “a systemic set of values that make someone feel less than and decreases their access to education, to healthcare, worsens their outcomes in the judicial system”—(i.e., the definition of oppression that he conveys to students). Thus, even though Dr. Munin wanted to reinforce a “learner centered” pedagogy, he

acknowledged the educator/student power dynamic and said, “No matter what, I mean, there’s a power dynamic. I’m a professor, and doing that [contradicting a profession] is way intimidating.”

For Dr. Kelly, she viewed students as “pretty respectful” and “almost too, ‘she’s the authority, and this is what she said was correct.’” Dr. Kelly also believed that “people are pretty honest about what they learned or did not learn.” Dr. Kelly added, “Even when students may want to give me the answer they think I want to hear, it is pretty hard to demonstrate their learning without being honest since I was in class, I know what happened...”

Social identity. Of Dr. Kelly’s anticipatory teaching relative to her social identity as a Black female/women professor, she shared:

And then I think I get on the defensive in terms of this kind of anticipatory teaching that we read about. So then I—I mean with all my classes, cause I’m always a woman of color teaching no matter what I’m teaching, I feel like I have to dress professionally, I’ve got to make my expectations really clear, I’ve got to also be really open-minded so that students can see me expressing some maybe conservative views. I have to be really clear about my privileges.

Dr. Kelly also noted how she anticipates “some of the ways that people wanna marginalize me,” such as an expectation that students will think, “She’s Black, so she’s only gonna really like Black students in this class. Or, she’s Black so she’s gonna be really mean to the White students in this class. Or, she’s Black so she’s teaching this is as a vendetta.” Dr. Kelly confirmed, “No one has ever come out and said that to me, but I anticipate those things,” she remarked on how her “colleagues” likely “anticipate different things” and how challenges around one’s social identity function as “an opportunity to break down some stereotypes.”

To Dr. Kelly's point, it was interesting to hear from Dr. Munin his interactions with White students' guilt compared to Dr. Kelly's anticipation of how her of color and White students viewed her as a Black woman professor, as much of Dr. Munin's discussion of his pedagogy related to White students. Also, in the context of Fall 2011, the majority of Dr. Munin's section were White students (as confirmed by Dr. Munin). Also, of Dr. Munin's experiences with social justice curriculum in general, he shared that in another course he teaches—*Privilege in Chicago*—wherein more of the students are of color, and that sometimes those conversations in that class are at a “higher level” than his often predominantly White ELPS 432. In addition, in a follow-up question to Dr. Munin with regard to his social identity as an educator since it did not surface as directly in his interview compared to Dr. Kelly's, Dr. Munin shared:

I think I am preempting a lot when I teach. But, I am sure it is quite different than for faculty of color. I will joke with people sometimes that, when I teach, I imagine what would work on my father and I continue on that angle. I think through the lens of what it would take to challenge someone who, perhaps at the outset, is likely to want to disagree with what I wish to teach. This is what led me to write my book *Color by Number*. It is a fact-based antiracism resource. In my heart I am a qualitative researcher but I know how powerful quantitative information can be. It has the ability to reach a different type of learner. A learner that, perhaps, is from a privileged group and does not have an affective connection to the material being taught.

Thus, although Dr. Kelly and Dr. Munin's different social identities resulted in different forms of anticipatory teaching and different concerns for how students might view them, they were both focused on how the photo elicitation project could incite perspective taking among all students and how the assignment could take a learner who might be resistant to the educators' course—such as ELPS 432—and have that learner

realize that social justice issues were applicable to his or her life; and, such an orientation toward teaching was in line with both Drs. Kelly and Munin's pedagogies as academics.

Summary of Research Question Two

In this section of Chapter 4, I responded to the second research question:

Overall, educators viewed the photo elicitation project as a promising practice for teaching privilege, oppression, and social justice because of how the project served as non-traditional assignment, provided opportunities for student development, functioned as an inclusive and personal assignment, and was taught in a context that provided many opportunities to photograph privilege, oppression, and/or social justice. Furthermore, educators viewed the project as part of their pedagogy as educators, in that the project reflected a feminist and critical lens through with the educators taught ELPS 432 and other courses in general. Also, the project related to ways in which Drs. Kelly and Munin viewed an educator/student power dynamic and their social identity relative to that of students. In many ways, educators' views on the photo elicitation project mapped onto students' experiences with the curriculum, if not in explicit ways in implied ways. These and other implications will be discussed in Chapter 6.

Chapter Four Summary

In this chapter, I responded to the research questions for this dissertation study.

In response to the first question, [reiterate question?], students understood privilege primary in terms of economic or socioeconomic privilege and access to a given privilege—such as an ability to pay for travel, first-world affordances such as clean water and ice, a luxurious hotel room. At the beginning of the semester, students understood oppression as an absence of economic or socioeconomic privilege, and students often

exemplified such oppression through depictions of the homeless. Students also understood oppression in terms of identification with non-dominant identity groups—such as African Americans relative to those who identified as White. Oppression was also rendered in more abstract terms, such as an inability to achieve one's full potential. For social justice, students' initial understanding of the concept related primarily to isolated acts of charity or volunteer work as mediated through an institution or agency.

Over time, all students demonstrated at least some change in their understanding of privilege, oppression, and social justice. However, given analysis of only the photographs and accompanying descriptions of each photograph, one might surmise that students' views of the concepts did not change as much as they did as evidenced by the essay and interview. For example, the major themes for privilege, oppression, and social justice remained relatively the same. Yet, given the information provided in the essays and as corroborated or further elaborated in the interviews, students understood all three concepts in expanded ways. In particular—whether related to privilege, oppression, or social justice—students were impacted by new information they gained from the course about sexual orientation privilege and oppression, transgendered individuals' experiences, and gendered oppression in general. Also, some students' new photographs were purposefully reflective of students' new or nuanced understanding of a given concept—such as Paige's new privilege photographs to reflect her new understanding of Christian and heterosexual privilege; or Brooke's new oppression photographs that related to her new understanding of gendered oppression.

In terms of what catalyzed or initiated a change in students' learning can be indexed by in-class and out-of-class experiences. Overall, students referred to the impact

of in-class experiences more than outside of class experiences; however, both clearly impacted the ways in which students' understanding of one or more of the three concepts changed over time. Common themes in what impacted students' understanding of all three concepts included the Johnson (2006) text.

Students also spoke to ways in which the educators impacted their changed understanding of one or more of the concepts. In a literal way, several students spoke to how or why they edited part two based on comments they received from Dr. Kelly or Dr. Munin on their part one project. Students also discussed how their views changed simply because of the ways in which the educator approached a given topic—such as Keeley's discussion in her interview about how Dr. Kelly made it easier for her to consider such difficult topics due to her demeanor; and how the way Dr. Munin discussed White privilege and White identity was overall approachable.

Given the changes in students' understanding of the three concepts, themes in the educators' experiences with the social justice curriculum resonate. For example, Drs. Kelly and Munin maintained similar teaching pedagogies, in that they both ascribed to critical theory as a basis for their teaching practices. As well, both educators believed they reinforced to their students—particularly in relationship to the photo elicitation project—that the assignment was meant for them, the students; not the educators. Thus, both Drs. Kelly and Munin maintained a pedagogy aligned with the Learning Partnerships Model (LPM), that was mentioned in Chapter 2 and will be elaborated in Chapter 6. In addition, both educators spoke to the ways in which they employed anticipatory teaching practices relative to their social identity and students. Dr. Kelly, for instance, was always aware of her status as a Black woman relative to her White students

and students of color. Dr. Munin noted how the challenges he anticipated as a White male educator were likely different than educators of color.

Although the themes described in this chapter respond to the research questions, the format did not fully allow for students' voices to surface as much or be in direct conversation with one another. Thus, Chapter 5 serves as another way to respond to the research questions. Also, in line with this study's methodology, each form of data—whether the photo elicitation projects, interviews, or other contextual documents—multiple forms of data are not employed so as to have a more “complete” understanding of a research problem; rather, taken together, the multiple forms tell a larger story, but each form of data offers a complete window into the research problem in and of itself. Therefore, in the next chapter, I reply solely on interview data to respond to the research questions, as this focus provides another window into students' experiences with the social justice curriculum and in relationship to that of educators.

CHAPTER FIVE

INTERPRETATION 2: SEMI-FICTIONAL DIALOGUE

Overview

In this chapter, I present a second interpretation of the data. Specifically, I focus on data from the one-on-one semi-structured interviews with participants. I put direct quotations from participants in conversation with one another via a roundtable dialogue. What supports this mediation of the data is semi-fictional (Cooper, 2006) and imperfect narrative (Banks, 1998) methods in qualitative research. As elaborated in Chapter 3, this interpretation of the data is also in line with this study's methodology and is reliable and trustworthy. In addition, the purpose of this chapter is not to superfluously extend analysis of the data or to diminish what the contextual documents and photo elicitation projects offer relative to the research questions. Rather, the purpose of this chapter is to show how (a) one method of data collection—the one-on-one, semi-structured interviews—responded uniquely to the research questions for this study and (b) how participants' comments from their interviews relate to one another in powerful ways that are not fully captured through a traditional write-up (see Chapter 4). Additionally, multiple mediations of data interpretation is in line with this study's methodology of crystallization rather than triangulation, in that data collection and analysis was not aimed toward gaining a “complete” or more “whole” picture of the research problem; rather, taken together, the pieces of data tell a larger story than each individual part, but each

form of data can be considered in isolation as a way to unpack answers to the research questions and to serve as an alternate way to make meaning of the phenomenon.

All comments associated with student participants were taken from direct interview quotes with the exception of transition words or phrases to allow for a textual flow of conversation or to explicitly relate participants' experiences to one another's—such as “Me, too...”; “For me...”; or, “Different from Hannah, I viewed... .” Also, I eliminated any excessive verbal pauses that were transcribed and might detract from the overall meaning of a comment—such as “Well, I ac—... it was... um, actually...”; or, “And, well... I kind of... it was...well... .” Introductory comments and remarks from by Drs. Kelly and Munin (aside from the concluding comments) are, however, not taken from direct quotes, in that they did not *actually* facilitate this dialogue. Yet, all comments are accurate based on information drawn from their interviews and verbatim information on both of their ELPS 432 course syllabi and the photo elicitation project description. Also, Drs. Kelly and Munin's concluding comments are taken directly from their one-on-one semi-structured interviews. Their concluding comments reflect an answer to research question two, wherein they consider their approach to the multicultural and social justice curriculum as educators. Also, although Dr. Kelly included six students as speakers inside the fishbowl dialogues in her actual Fall 2011 course, and the remaining students served as observers of body language or content of the dialogue, having 12 students in this imagined fishbowl dialogue is not outside of the ideal number of intergroup dialogue participants, as 12-16 is often cited as a workable number (Zúñiga et al., 2002). Similar to Chapter 4 but based upon the interview data alone, I

answer both research questions through this imagined dialogue. In response to the first research question, “How, if at all, did students’ understandings of privilege, oppression, and social justice change over time as evidenced by parts one and two of the photo elicitation assignment?”, the following themes four are represented: (a) students being challenged to consider topics with which they had little or no familiarity; (b) students feeling supported to then engage with and explore said topics; (c) students acknowledging an “aha moment” or “epiphany” from their experiences with the multicultural and social justice curriculum; and (d) students feeling compelled to translate their new or complicated understanding of course topics to their immediate or future professional practice.

In response to the second research question, “As evidenced by the photo elicitation project, how, if at all, did educators’ approach to the social justice curriculum impact change in students’ understandings of privilege, oppression, and social justice change over time,” the following three themes are represented through the semi-fictional dialogue: (a) educators used unique in-class activities and assignments both challenged and supported students’ experiences with difficult topics; (b) educators were prepared for and invested in teaching multicultural and social justice curriculum to current and future higher education professionals in a GPP; (c) educators aimed to empower students to engage with the curriculum by deconstructing a teacher/student power dynamic in their approach to the multicultural and social justice curriculum.

As is perhaps readily apparent, the themes are similar to that of Chapter 4; however, the mode through which the themes are mediated is different. As well, in line

with semi-fictional or imperfect narratives and with one of my primary goals as a researcher, *participants'* voices should be highly visible and in such a way that retains ways the fidelity of their verbatim comments as opposed to the mediation of their comments through general themes and traditional, academic registers via my voice as the researcher. Although I engaged in research reflexivity throughout the data collection, analysis, and write-up process to ensure the reliability and trustworthiness of the data, to put participants' experiences literally in conversation with one another using their direct quotes provides an information rich way to fill a gap in the higher education research on master's students' experiences with social justice curriculum in GPPs.

Roundtable Dialogue

Dr. Munin: Thank you all for joining us today and for your willingness to share more about your experiences with the social justice curriculum in ELPS 433.

Dr. Kelly: Yes, thank your joining us in this dialogue. The students in my section are familiar with the concept of dialogue, but to overview the concept for Dr. Munin's students, dialogue is different from what you might consider a typical class discussion or debate. Unlike debate, dialogue is not concerned with a 'winner' or a 'loser.' Also, although dialogues may get heated and cover difficult topics, dialogue is much more concerned with reflecting upon one's worldviews relative to one's social identity and coming to an understanding of other participants' views given their identities and lived experiences. Although our dialogue today is a one-time dialogue as compared to an extended program over several weeks—the latter of which is the case for most dialogues—I hope you all carry today's experience with you as you complete your studies and work with students and colleagues in the field.

Dr. Munin: Thanks for the overview, Dr. Kelly. To recap the Fall 2011 semester, both my and Dr. Kelly's sections engaged in 14 weeks of learning that involved a variety of experiences within the social justice curriculum—such as my guest presentation in Dr. Kelly's class and that of Dr. Kelly's in my class, several required and supplemental readings from three required textbooks, writing traditional reading reflections, completing a social justice project, various in-class activities and video viewings, and of course the two part photo elicitation project. In addition, Dr. Kelly's class engaged in fishbowl dialogue for one part of each class meeting. This dialogue was modeled, first, by Dr. Kelly and Kristin McCann who served as a T.A. that semester, and consecutive

dialogues were facilitated by student co-facilitators each week. My section engaged in large and small group discussions rather than dialogue; however, we still had the opportunity to share our lived experiences with one another—especially during our discussion of the photo elicitation project. In addition, some of you might have been impacted by out-of-class experiences over the course of the semester. Finally, you all had the opportunity to further reflect on your experiences with the social justice curriculum during your one-on-one, semi-structured interview with Kristin McCann that focused on your understanding of privilege, oppression, and social justice as evidenced by the photo elicitation project.

Dr. Kelly: Thank you for the overview, Dr. Munin. Now, we will spend the next 45 minutes or so dialoguing about your experiences with the social justice curriculum in ELPS 432—namely, your experiences with the photo elicitation project since that assignment captured your initial *and* summative understanding of the three core concepts of the course. This dialogue will also help us gain better understanding of your overall experiences with the social justice curriculum relative to what we hope for as educators. Finally, I want to emphasize that there are no right or wrong answers, and please dialogue in ways that you feel comfortable, as this space is meant to be a brave space. In other words, vulnerability begets vulnerability, and the goal is for all of us to be open to share and hear one another's perspectives about these difficult topics. Are there any questions before we begin?

Students shake their heads 'no' in response.

Dr. Kelly: Okay, great. Dr. Munin and I are going to cover two main areas today. Dr. Munin, would you like to overview the topic areas?

Dr. Munin: Yes, so first, we are interested in understanding your experiences with part one of the assignment and how, looking back on your experiences with the social justice curriculum, you understood privilege, oppression, and social justice as evidenced by the photographs you took and the descriptions you wrote. Second, we are interested in any changes over time with regard to your understanding of those same three concepts.

Dr. Kelly: Wonderful. Let's get started with the first part of our dialogue. Would anyone like to share something about their experience with part one of the photo elicitation project? Such as how they approached the project or what meaning they began to make of privilege, oppression, and social justice?

Dialogue participants look to one another for cues for who should begin.

George: I'll start.

Dr. Munin: Great, thank you, George.

George: Yeah, so for part one, um, you know I really—if I remember correctly—we weren't supposed to look at the readings before we did it, because it was supposed to be your own interpretation.

Drs. Kelly and Munin and a few student participants nod in agreement.

George: So, basically what I did was I went on a long walk by myself just in my community, and, um, having some background of social justice—but not to the level that I do now—I thought, 'Oh, Chicago's pretty diverse,' and 'I should be able to see a lot of what I thought were examples of oppression and social justice issues out in my community.' So, I really just went on probably a one and a half hour walk. Just with a camera in hand. And, I already had a little bit of an interpretation because a friend had already taken the class. So this friend really had already been challenging me to look at things differently. But, I was a little bit nervous to be like 'wrong'—or to be open and to expose some of my biases. So, I really tried to do the best job I could trying to find things that wouldn't offend anybody and that I could try to prove that I kind of knew what I was talking about.

Dr. Kelly: Thanks for starting us off, George.

Renee: *(Looks around at other participants before speaking)* I can go next. Part one, I kind of just wanted to walk around the city, too—just because I thought that I kind of knew what should go in each category—mainly because of being a racial minority and having preconceived notions of privilege, oppression, and social justice. But, I wasn't really sure, so I was just like, 'Oh, I'll see what pops out at me.' So, it was more of just leaving it open to what I saw when I was walking around. I think the only place that I definitely knew that I was going was to the Red Line to take a picture of that map, but otherwise, it was more of wanting to see what would pop out.

George: How did you know that you for sure wanted to take the picture of the map?

Renee: *(Pauses to think)* Um... it was probably during a conversation with one of my roommates, because I was talking to her about the project, and we were thinking we live towards the South Side. So, we were both talking about the tons of things that I could take a picture of on the South side. But, she was just like, 'Well, I mean, the train we ride every day,' and I was like, 'Oh, yeah!' So, I was thinking about how the Red Line—most of the stops are on the North Side, and it's like less sporadic, so I felt like that kind of incorporated at least the neighborhood where I lived.

George: Interesting.

Renee: Yeah, and honestly, at first I thought I was gonna hate the project. I was probably in that mindset of, 'Okay, I need to make sure this is what Dr. Kelly wants,' and then I started questioning what my definitions of social justice were and oppression, and I was like, 'Do I really know what these mean?' type of thing, so it made it a little bit difficult.

But, then after we did the first set, I was like, ‘Oh, okay this is like a growing thing. It’s gonna make sense later on.’ So, it wasn’t as bad.

Paige: (*Nods head in agreement*) Yeah, I had kind of a similar experience for part one. It was my first semester, and I was more so focused on getting the assignment done and just adhering to the guidelines. I realized that it was definitely harder than I expected, and it required a little more thought and reflection, and so it kind of became a game.

Marie: In my case, I think I was intimidated by the assignment when we got it. I didn’t really understand what it was we had to do, and because it was so...it’s so vague and not like very focused. So I remember turning it in and thinking, ‘I hope that these are pictures that make sense.’ (*Laughs*) They made a little bit of sense to me, but I’m not the expert, so you know.

Hannah: For me—sort of similar but a little different from what’s been said so far—for me, I emailed Dr. Kelly and said, ‘I was just in India. I would like to use those. That demonstrates vast differences from a socioeconomic perspective.’ And she said, ‘Great, I’ll talk to you about how to integrate India into the class, but you need to take new pictures, and if you have a question about it, I can tell you why.’ That was the point from which I started—Like, ‘I get this. I understand it.’

Dr. Kelly nods in remembrance of this email exchange.

Dr. Kelly: Yes, I do remember that exchange, and thank you, Hannah for sharing, and thank you to everyone who has chimed in thus far. So to further unpack this first question about how you all understood the concepts of privilege, oppression, and social justice at the beginning of the semester, was there anything in particular that you were compelled to photograph because of specific life experiences and/or aspects of your social identity? Renee and George—you mentioned connections between the photographs and your neighborhoods, but is there anything else that related to others’ part one photos?

The group pauses for several seconds to consider the question posed. A couple of students jot now a few notes on paper in front of them, as if they are thinking about what to say.

Keeley: I can go next. Yeah, so for me, like I knew what the terms were—I had heard them before—but I’d never really been asked to concretely think about them. And so, I remember talking to even my mom and being like—like what is this like you know what does social justice mean? Or, what does it look like, or and even with privilege? Like I just said, ‘Oh, I have privilege because I’m White.’ Not like any substance behind it, and then I also thought of it in terms of SES, because that’s what is most apparent to me physically—I think can see that. And a lot of what I did was very symbolic. So when I talked about oppression, a storm had ripped through our town. And so I remember I took a picture of a tree that had been like completely ripped apart, and I talked about more of the psychological effect of oppression, but not really concrete examples. So everything

was very symbolic and like not very concrete. ‘Cause I don’t think I had an understanding of that at all.

Lucy: Yeah, for me, in terms of any personal connection in part one, I do remember a large part of what shaped how I was seeking out different photo opportunities and was really trying to focus on what was in my every day that I’m kind of overlooking. Honestly, it was kind of hard because I feel like there’s a lot in my everyday that’s just so routine, and I was just... I guess it was the beginning of the semester-ish that we started it. But, at that point, things I thought I could take a picture of were things I wasn’t feeling comfortable taking a picture of—like a snapshot of something that involved a human, which was where I think a lot of the injustices that I was seeing were happening. And, I think at the time also I was just adjusting to living in Chicago. I had just moved here, and everything was new, yet there was routine already set. So, I was trying to find that balance between all these things that were very different around me with also just already being like numb to like high rises or something. It’s like, ‘Okay, whatever.’

Keeley: Did your White identity impact the way you took photos for part one or understood the concepts for part one?

Lucy: For me, not necessarily being White—like it maybe had an influence on the way I took the photos and the photos I was seeking out. But, I think the identity that was most prevalent was my socioeconomic status.

Keeley: Okay, yeah. I was just curious.

A pause in the dialogue as participants think.

Dr. Munin: Albert—we haven’t heard from you yet. Would you like to share, or would anyone else like to at this point?

Albert: *(Hesitantly, at first)* Oh, yeah, sure. For me—nothing that stands out. It’s probably, you know, I would think it’s the summation of the various experiences and inputs through media, through movies, through personal experience—all of that stuff.

Tom: *(Nods head in agreement)* Um, the part one photos weren’t incredibly personal—or the part two ones for that matter. I’m going to take stock of the pictures in my head a little bit. *(Pauses)* They weren’t necessarily anything that affected me, per se, but things that I just noticed more. I’m just trying to think of one that affected me more than the rest, and I can’t really think of any so I guess that kind of is telling.

Marie: Well, for me, I grew up in a not so privileged area. I stopped at the corner store, which was one of my oppression photos. Um, so yeah, like I made connections from my personal life and to my daily life and my routine. And also, you know, people that are in my life. The Alternative Inc. for a social justice photo touched me because my brothers—he frequents there, and he does workshops with kids and whatnot.

Albert and Tom nod in acknowledgment of Marie’s comment.

Raymond: I tried to make personal connections to the part one photographs at first, but I had trouble at that point. I didn't really know how to go about doing that very effectively, so I kind of abandoned that strategy a little bit. I did definitely use a picture of myself for privilege, though, and so that was kind of a slam dunk for me, just because it seemed—even in the first weeks of class—like I got the idea of *social* privilege, so...

Dr. Kelly: Can you say more about what you mean by that?

Raymond: Sure, I mean, I'm all the majority groups, you know, and so I just figured a picture of myself was a good way to start learning to think about privilege, I guess.

Dr. Munin: (*Nods*) Great, thank you. Also in thinking about your understanding of the concepts in part one, Dr. Kelly and I are wondering what, if any, concepts or aspects of part one were challenging for you all, if any. Would anyone who hasn't spoken yet or hasn't spoken for a while want to say something?

Amy: (*Looks around at others to see if anyone starts to speak*) Yeah, I think for part one it was confusing, because like I remember picking a picture of my church as social justice, and then someone else in my group when we were doing small group discussion about the project picked a church as oppression. So just the overlap in a sure definition of the concepts. I don't think that there are really clear definitions, and what oppression means to me means something else to someone else. So, I think it's a fuzzy subject.

Tom: (*Nods*) Yeah, Amy, to your point, in part one—and part two for that matter—it was incredibly subjective in a way that was really freeing. So you could go out and speak your mind with a photograph. And then I think on the same end, like when you get that criticism back from the professor in part one, and you're like, 'Oh, wait, I'm getting criticized about something that I... This is really subjective.' And so, like at the same it was very freeing; but then reality sets in. This is a graded project.

Amy: Yeah, that makes sense.

Brooke: Right. So one of the cool things about this project, is that you can take a photograph, and someone can say, 'Oh, that's privilege.' Somebody could look at it and say, 'Oh, that's social justice.' Somebody could look at it and say, 'It's oppression.' I think it was so interpretive there was this cool range and freedom to make the project what we wanted to make it.

Paige: Well for me oppression was the most difficult in part one. I would second guess myself and be like, 'maybe it's not... <laughs>... maybe it's being overly sensitive.' I mean, we live in a time where oppression is kind of faceless, in a sense. Like it's not very overt. So, I think I was looking for, you know, somebody being wrongly imprisoned or something. Nobody just walks into that. So, that was probably the hardest one. I would look at something and go, 'there's oppression.'

Hannah: What's an example of when you second guessed yourself?

Paige: Yeah, the, um, first picture for oppression—I wasn't sure...I thought I was just seeing stuff. I was watching it happen, and I kept saying that is so weird, and the weird part—what made me think about it—was I was walking around the mall and there were two officers following these young guys, and they were going in the store, you know, in the shoe store. And these young African American males, and I'm like, 'Oh, wow. Bad day to be Black.' Because they were *clearly* following them. Keeping a distance, but it was like 'big brother is watching you' type thing. I mean, they were just kids. Who knows if they were really up to no good or not, but why choose them out of the hundreds who are here? So, I think at that point, 'Oh, I thought maybe I'm being too sensitive.'

Lucy: Yeah, I think definitely a mix between oppression and social justice was the hardest to capture, too. I guess I would say social justice was the hardest. I think mainly because that, to me, is like an overarching theme that oppression and privilege kind of work their way into. So for me it was like I was wrestling with—'Is social justice here? Is this where I see something that I think is solved by—like is already an issue that is solved?' Or, if it's like an injustice that is happening?

Renee: That's interesting, because I think social justice ended up being really hard for me. I mean, I knew I was going to take one of *Social Justice University*, too, but I wanted to see what else I could find, and I hadn't really thought about it until I was walking, and I saw a bunch of people that I could take a picture of outside of the Art Institute. I hadn't really thought about it that way, I guess. More of our conversations in class at the beginning kind of made me realize that it was a social justice institute, but I still wasn't thinking of social justice from an identity lens—more culture and ethnicity; not race or sexual orientation.

Tom: Yeah, I think social justice was probably harder for me, too, but not by much. It was just kind of hard to see a situation like, justice—social justice is happening here.

Marie: For me, too. It was harder for me to understand the concept of social justice. I knew that Loyola focused on that when I applied, but I didn't know that there was a specific, I guess, tangible concept behind it.

Raymond: Interesting. I think at the time, I felt that social justice was easier because I had just started interning at Social Justice University and so just a lot of that stuff is in my awareness. So—and I actually used a picture of my students for, the social justice picture in part one—so I thought that one was easy at that point, but then thinking back on it from part two, I think that that was... I—it was over-simplified a little bit.

Dr. Munin: We'll have to circle back to your point later when we turn to part two.

Raymond: Yeah, definitely.

Dr. Munin: Okay, so were any other concepts or aspects of the project challenging for anyone?

Albert: Yeah, yeah. I mean yeah the White privilege one. I'm like, 'What's goin' on', you know? I guess there were a few White males in the class, but you know, a lot of it was sort of directed toward White males. You can't help but feel like, 'Alright, what's goin' on?' But, I think it was good because it was handled I think about as fairly as you could handle a touchy subject. You know and being a person that's I guess part of that considered that class. I guess that's a compliment to Dr. Munin.

Hannah: (*Nods*) Well for me, so privilege is—privilege I think is quote, 'easier'—but, I think about it very much from a socioeconomic stance. So, whenever I had student development, Dr. Kelly really challenged me to think about privilege because I'm White, and that really wasn't something I contemplated. But, I know that's the lens through which I took all of these, and I still experienced it. Also, what's interesting is it bothered me much more for—like I felt guilty about socioeconomic status, *sort of* guilty about White privilege, and that's I think why I struggled so much with the oppression pictures in part one.

Albert nods to acknowledge Hannah's comment.

A pause in the dialogue.

Dr. Munin: Is there anything else anyone would like to add with regard to their experiences with part one?

Participants shake their heads 'no'.

Dr. Munin: Okay, so now, in the second half of the dialogue, Dr. Kelly and I want to address this question of change over time, if any, in terms of your understanding of privilege, oppression, and social justice. For example, did anything specific about your in-class experience impact a complicated or different understanding of privilege, oppression, and/or social justice? Or, were out-of-class experiences also impactful?

Dr. Kelly: Yes, and as Dr. Munin and I emphasized to you all when you were in class, our approach to the curriculum was not that we are right and you are wrong or that you had an incorrect understanding of the concepts at the beginning of the course, and by the end you had the correct answers. What we as educators were more interested in is how you complicated your thinking over time or came to new understandings of one or more of the concepts. Hopefully that was made clear to you when we explained the project in class. Also, we were and are equally open to you expressing to us that your understandings did not change and explaining to us why that was.

Keeley: (*Looks at Albert*) Can I refer to a point you made earlier, Albert?

Albert: Sure.

Keeley: (*Looks at Dr. Kelly*) Is that okay?

Dr. Kelly: Yes, by all means.

Keeley: Okay, yeah, so sometimes I wonder if the curriculum wouldn't have been impactful if I had a crappy teacher. So, I think that played a big role too. Just the ease and comfortability—or at least from what I saw of—or from my perspective of how we talked about some of my work for the class. Dr. Kelly is very calm and just kind of, you know, and I think the way she modeled that to me is how I had conversations with other people about these topics. So I think I'm naturally a pretty emotional, anxious person so, but when—with the ease that she made me feel in those conversations I just—now when I talk about things like—I don't try to get defensive I don't, you know, like—I get passionate but I don't—but then it's I feel like I can't be approachable. And so when I'm not approachable then this defensive—there's going to be no dialogue.

Dr. Kelly: Well, thank you Keeley. I think you owe a lot to yourself as well in terms of being open to the course content.

Keeley nods.

Marie: I can say something about part two as well, and it sort of connects to the impact of the professor, too. Um, (*laughs*) it was funny because, Dr. Kelly had commented in the first part I was focused too on food, and so she said she wanted me to expand, and so I did that. I went, and it was I guess an evolution of the class, 'cause I was able to apply the terms better and really understand what it meant. Versus in the beginning I could vaguely describe it. And so things that I might not have thought represented privilege or oppression or social justice took on a new light. For example, I had a picture of my Bible in part two that I didn't have in part one. I put it in oppression because of the conversations we had with people who interpret the Bible, and how they interpret the Bible, and how they use the Bible to oppress other people—for example people in the LGBTQ community—and how women's roles are different in the Bible. And so that is something that I didn't really comprehend before we had our dialogue about religion and faith.

Amy: Hmm, well for me, I actually kept the photos from my first assignment, because I wanted—I thought that they all did represent some aspect of what I had of the concepts—but I felt that I would get more out of it by taking what I had and then re-exploring them through the new lens that I had gained from the class. So I took the approach of not changing anything but just kind of changing my interpretation of the concepts.

George: Yeah, that was pretty much my approach, too. I really wanted to try to keep a lot of the photos the same, because I really wanted to try to show a growth in understanding and a growth in even maturity at some points in the project and in my semester of learning. Kind of like, 'This is what I did think. And now this is how, re-looking, where I stand with it.' Also, like you mentioned, Marie, I thought that it was kind of responding to some of Dr. Kelly's initial feedback on some of them. Trying to challenge it a little bit. You know, she gave some great feedback on, 'Well how does this

really, x, y, z?’ I felt like this was my opportunity to say this is how I see and how I feel this meets the criteria of oppression, or privilege, or social justice. So I think I maybe only changed one photo. It was the Chicago Public Library photo I put in for social justice instead of the ‘Welcome to Uptown’ neighborhood sign for social justice in part one.

Hannah: Yeah, I also wanted to demonstrate growth over time in part two. So for me, one strategy for part two was, ‘What’s the least amount of work I have to do?’ (*Hesitantly*) Then, ‘How do I fix what I got wrong?’ And, ‘How do I demonstrate that my understanding is broader than when I walked into class?’ A little embarrassed by the first one, but it’s a reality.

Tom: Yeah, kind of similar—and to circle back to my earlier point about the project being subjective—by part two, I had the sense of ‘Now I know more what Dr. Munin’s looking for’, so kind of like fixing the project. (*Looks at Hannah*) What did you do to demonstrate broader thinking?

Hannah: (*Nods*) Sure, so the example of the cisgendered-oriented bathroom at my workplace was a demonstration of broadening, in my mind. And then the leadership chart from my workplace that showed a lack of women at the top, and so that was an attempt to not just be personal but to look more systemically at, um, social justice concepts. And then I actually—from a fixing it perspective—I reused my homeless example for an oppression photo, but I actually described it in a much more systematic way. Did a little bit of research to better understand if there are groups or people working for the homeless, what some statistics are, and all of that.

Marie: Yeah, after we had a discussion on the bathrooms in class, everyone like... I felt like that would’ve been a good idea to photograph for part two, but everyone was gonna target that, though I think everyone was really surprised that a bathroom would be something that would oppress someone or would be considered a privilege.

Renee: Yeah, I think all of us wanted to be able to think outside of the box, but because in certain ways we had limited information or limited knowledge to each topic in part one that it made it a little bit harder for us to be able to think outside of the box. I think as the class went on, we all got a lot more comfortable with the topics, so that it made it easier for us to think outside of the box, because we saw it every day now.

Paige: Exactly. So when I see things now—like I saw something on the last day of school—and I was like, ‘Shoot! I wish I would’ve put that in. That would be great.’

Dr. Munin: Interesting. Any other thoughts about part two understandings and how any change in your understanding of the concepts, if at all, arose?

Tom: For me, I think one the part one was kind of like taking shots from afar and observing from afar and thinking that way, and I think part two it got a little bit closer. But, I don’t think anything in particular that was said in class changed anything. But, I

think a byproduct of the class as a whole was I stopped assuming things a little bit more—and I'll explain. One of my part one and part two pictures was a picture of a gentleman who was a shoe shiner in my building, and for some reason in part one, like I...I kinda made comments that nobody knew his name, and he said everybody walks by him really quickly. And I remember I wanted to sharpen that a little bit more for part two, so I explained that my part one description assumed that he was being oppressed or felt depressed. Maybe I didn't assume that he felt depressed. Um, but I made that assumption based on the fact that he was a shoe shine person, and then I realized in part two that I was probably, you know, part of that oppression or making that assumption. Maybe he has no feelings about that whatsoever, and that's kind of degrading in itself that I thought that.

Lucy: In my case, I think that Dr. Munin exploring the part one photos as a large class was really eye-opening, 'cause the way it was formatted was like that it wouldn't be connected to a student. There would just be a photo up there with no words, no anything, so it was fascinating to see the different people—just depending on their just different life experiences or what they were looking at in the picture that that showed the diversity of thought of what we saw. That was for me really interesting in terms of thinking about part two.

Albert: Yeah, I thought that was a really good in-class activity, too, because you know everybody approaches these topics obviously subjectively from their own point of view, and their own set of experiences, and their own filters that they take in from what they hear. And then that of course affects what pictures that they chose and why they chose them. I thought that was really good because it just reminds you that everybody does look at things a little differently. It's very good to, um, to not think that everybody's gonna think about it perhaps in the way that you do, and their point is valid and that you should listen.

Renee: Yeah, before, I think, I had a very limited definition of what each category was, but in the class dialogues and our papers and everything had really opened up what concept I knew could fall into it, and I know a lot of students were talking about how they had switched some pictures to different categories for part two, so it really made me—there was a bigger arena that I could look at, and you could see how things could be placed in multiple categories.

Paige: (*Nods her head in agreement*) Yeah, in Dr. Kelly's class we shared part one photos in small groups, so not as a large class necessarily like, and I liked it. There were quite a few people who had Loyola pictures, and I thought that was really interesting, because I never once thought maybe I should take a look around here—simply because we preach this 'home for all faiths,' and we preach 'social justice', and we try to have an inclusive environment, and so I guess I bought into the hype that they sell you. And you know, you think, 'Oh, that doesn't happen here,' but, I guess that's the same thought that most privileged people have that thought. It made me think about when people say, 'I'm not racist I have a Black friend.'

Raymond: Well, for me, I think that for part two, I had a lot better ideas but didn't know how to photograph them or didn't know how to then take a picture of that idea. So, some of the ones that I dropped were because it's not that I didn't learn anything about them—I just had trouble then figuring out what I would take a picture of instead. Also, Paige—to your point about small groups—I also remember that I was with one of my classmates in a small group discussing part one, and I realized I'd been thinking very literally about, 'what can I take a picture of?'; whereas, she had one that was just a representation of an idea. It wasn't anything—it was...it was just something that had nothing to do with anything, but she used a metaphor to make it work. And so I hadn't thought about doing it really that way. But that's what some of my part two ones became—like the photograph of the can of peaches to represent how Georgia is oppressive. So, I guess the small group in class discussion of part one opened up new ways for me to think about approaching the assignment. Also, I think I knew, but I had forgotten that there was a part two. So most of the semester I was just thinking of it as that project that we did, and then halfway through, it was like, we talked about it in class, and I was like, 'Oh! We're doing this again.' So it definitely made me more conscious of seeing how those things can apply in my life.

Brooke: Yeah, me too. I think something kind of an overarching lesson I learned throughout between part one and part two—was thinking more about the macro-scale. I think some of my first—the part one pictures were more, um, kind of like individual level, and I just became so much more aware of everything. I mean you go in CVS, and I think I explained it there's like three aisles of Christmas things and then a tiny little section for Kwanzaa if you're lucky. I went in to some CVS's, and there was nothing. So being in the dominant identity and celebrating Christmas as a Christian, I didn't think I was ever forced to think about it as opposed to if I celebrated Hanukkah I was constantly searching for Hanukkah things and couldn't find them. So I think this picture particularly made me more aware that sometimes when you're in the dominant identity you're not forced to think about as much as if you're in a target identity.

Albert: Yeah, I agree that the professor made a difference. Like I said before he did a really good job I think of bringing out stuff...stuff that you know I didn't really think about before. You know like the whole White privilege thing. Uh, I think was...was I think a very good discussion to have. I think a lot of times it's easy to say, 'Well it's them. It's not me.' Or, I don't see how I contribute to that you know I'm...I'm generally a nice person, I don't go out of my way to you know right be oppressive to anybody. Um, but I think so, more on the on the macro-level if you will sort of the...the systematic oppression that happens and the systematic privilege that exists. I think that is the...the area that was really good to spend some time talkin' about.

Dr. Kelly: (*Nods*) Good point, Albert. Does anyone want to speak to any other in- and/or out-of-class experiences that might have impacted how they understood privilege, oppression, and social justice for part two of the project? Or anything about their social identity that impacted how they differently understood the concepts by the end of the semester?

Raymond: Yeah, I mean, think it helped... going back to the problem I was describing about in terms of thinking about things on a larger scale and not knowing how to necessarily photograph them then. I guess through that, I realized more how systemic things are and that, like, the social identities that I identify with just like hold a certain place in societal systems. And that's not anything about me as an individual really. So just to keep thinking of it at a very macro-scale and not read too much into and just kinda understand that it is something there that now...I have to focus on. I speak from like all the majority social identities, you know, so the project helped.

Paige: Raymond—can I ask—so I remember in dialogue one day you talked about how part of your background is Mexican, but you identify as White, is that right?

Raymond: Yes. (*Pauses for a few seconds*) This is still something I think about regularly. We talked in class once, and I cannot remember the term for this, about something along the lines of “selective heritage.” For me, I enjoyed what I would consider the conveniences of my Mexican heritage: delicious Mexican food at my grandparents’ house, an affinity for learning the Spanish language, a childhood sprinkled with Mariachi music, and a window into a different culture. What I did not experience, however, were the struggles associated with identifying as a minority.

Dr. Munin: Could you say more about what you mean by that?

Raymond: Sure. So, functionally, I enjoyed the privileges of my Whiteness, and liked to ‘select in’ to certain parts of my Mexican heritage. So, like I never experienced discrimination or faced systemic barriers as a result—which is likely due to the fact that most would not guess, based on my physical appearance, that I have Mexican heritage. But that said, hearing the experiences of other students who did experience the struggles that I did not humbled me. So, who was I to claim my Mexican heritage when I did not have to face the struggles associated with that background?

Dr. Kelly: So is there anything that became of that new understanding of your identity relative to systems of privilege and oppression?

Raymond: Well, I realize now that there is a middle ground to all of this that I work to navigate, but at the time I felt embarrassed to claim that heritage because, in some way, I did not feel that my experience of that heritage was authentic. Other people have suffered in the name of this heritage, and I had really only reaped the benefits.

Paige: Thanks for sharing that. So yeah, Raymond, your comment about the concepts applying to your life in part two—that made me think of how part two was definitely, um, many of my identities—being heterosexual, being a Christian. I think at that point I looked at it through various lenses versus just the one racial lens in part one, and you look at it through the lens that you’re most comfortable with in the first part. I think because I know that people see me as Black, then that’s how I need to then shape my presentation. So, I felt like—like you know, this is kind of what people expect of me, so this is what

I'm gonna put out. I'm gonna do great work, but in this manner. So I think part two was more a reflection of how *I* thought.

Albert: Yeah, like you, Paige heterosexualism was more of a thing for me in part two. Also gender based stuff—all those different areas. But, I guess the gender based thing, not so much, only in that you just hear that very often. So I guess maybe the only other area in that particular topic area that impacted my part two understanding of oppression was, um, transgenderism, 'cause I hadn't heard that much. So, I've noticed lately I pay attention now more to when I hear those things. Like there was an article in the news the other day whereas maybe before probably would not have really paid attention to it. Oh, and then, yeah, the other area that raised my awareness—like you, too, Paige—is the whole thing about religion.

Paige: Oh, okay. What did you think about it?

Albert: By the end of the semester I realized, you know, being more of a historically Christian nation and the impact that that can have on people who aren't Christian. Demographic trends showing that we're seeing a big influx of folks who aren't from that particular religious background and what it's like for them to live in this country knowing that. That was something I hadn't really spent a lot of time thinking about before.

Paige: Yeah, again, part two was more personal. I really wanted to think about how I felt like I was affected by the class as a whole, and I was really sensitive to what was happening around me. So, part two was just kind of like things are happening, and I was like, 'I know what that is now!' So, we had a Christmas party for work, and part of my responsibility was to plan it. Students are invited to our Christmas party, and I received like baklava for Ramadan from some of our students who were in the Muslim Association, and it made me think—here we are promoting, 'Everyone party about Jesus's birthday! It's a wonderful time, and all the students should come.' But, it really is not inclusive for everyone. Even though we mask it as a holiday party, our cupcakes say, 'Bless the Season.' There was a manger scene on one of the cupcakes. It wasn't an inclusive holiday party, like which holiday are we celebrating?

Marie: Yeah, after part two, I can go in my own home and say, 'Well this is a privilege,' or 'This is...something that can be used to oppress others,' or that 'This is—can either be a privilege or a source of oppression,' or that 'This is an instrument that can be used for social justice.' You know, I can do that now literally better than I could when I started the assignment.

Brooke: In my case, I don't think I'd ever been more aware of my White identity than in Grad school and that for me has been a very transformational experience and process. And I think this class for a semester really helped open my eyes to like what that meant on every level. I just graduated from Southeastern State University—I'm coming straight from undergrad. My experience at Southeastern was largely, um, community service, leadership development, alternative breaks, getting involved in the community and serving others. But, my education wasn't really around like allyship, identity work, or

anything like that, and so I didn't intend to come to Loyola to necessarily get this. I was interested in the social justice mission in the school, 'cause I think it's been this really cool progression since Southeastern State was about like serving others in action, and Loyola has really been through my classes and my assistantship and in my involvement with the Division of Student Development has been, okay you're serving people, but like why and how and how does your person come out in that? And so it's been really cool to just think about think about me in this whole realm, because I think service is so much about others. But before you can really serve others, I believe so deeply you need to know yourself.

Tom: For me, I guess earlier I said that the photographs weren't that personal, but for the second part, I took a picture of a, um, it was a like a toy guitar that I bought at a Goodwill store for a gag gift at Christmas [for a privilege photo]. And I remember feeling incredibly...like cause I...I'm not a frequenter of Goodwill or anything, but I've frequented it to get, you know, costumes or ugly sweaters, or something like that for an ugly sweater party. I think that kinda made me feel bad, cause when you're there it's like, it's got a particular mission for, you know, underserved communities, and you have folks like me that are going in there for fun, and some people are going there for necessity, and I think that—that hits a personal chord with you when you think about that.

Renee: In part two, I tried to be a little bit more strategic about, um just because from our dialogues and everything, I had some things in my mind of what I wanted to take pictures of especially the dialogue on heterosexuality and homosexuality. I had never really looked at marriages just like this huge privilege, and since my best friend had just gotten married, I had taken a picture of her and her husband dancing, and I knew that I wanted to use that one, because I was like, it's not... I never really thought about how it's [marriage] something that everyone can't do. From the ableism dialogue that we had, I—my paper—what was it...the social justice paper that we had to do that was surrounding learning disabilities. Things of that sort. And my sister and my mom work for a non-profit that caters to higher functioning mentally and physically disabled adults, so I knew that I wanted to take a picture of at least where my sister worked at. I didn't know exactly what I wanted to take a picture of, but I ended up taking a picture of my favorite client, Ben, that I talked about in class. Because I was just like, it's a perfect example of like... of oppression and just everything, I don't know. I kind of see their job as a culmination of a lot of things growing that I didn't place into different categories of how other people are oppressed, I kind of just saw it as 'that's how it was,' and people were mean to them, but I didn't really see it as oppression.

Dr. Munin: So, when, I guess, when did that shift happen? Do you mean that shift happened in class, or...?

Renee: I think it happened in class. Just...yeah. I think it happened in class, just because I hadn't really—when I'd always thought about oppression, and just socially unjust stuff, I think it was more of towards race; it was never towards other minority groups, so everything was white and black. I was involved in a lot of social justice acts

and volunteering, but I just saw that as everyday things I wanted and should do. No one ever talked to me about how being an ally for certain groups was helping to combat oppression and inequalities. I didn't know minority had more than one meaning.

Dr. Kelly: That's interesting. So I guess you mentioned that dialogues influenced, um, some of how you re—revised for part two. Um, I guess I'm wondering, I guess how did—that's one dimension of how class discussion helped you understand these different concepts. Did any of the discussion about other students' photos—like when we would be in small groups or things like that and share the different photos—did that affect your learning in any way, or...?

Renee: Um, I know that at least from the first round, there were a couple students like Hannah and Amy, I think, had had pictures of two different churches. Amy—you mentioned this earlier in the dialogue. I don't think that—I know it wasn't the same church, and I don't even think it was the same denomination, but um... seeing that as like privilege—I had known it was a privilege I guess, but I hadn't really thought of how much it was a privilege until they were explaining it, and um... I think Hannah had had a picture of—it wasn't a Christian-based church, it was something else and then seeing her contrast from Amy's to hers was a really interesting for me. Kind of opened like another box I guess that I hadn't really looked into... Hannah or Amy, what do you think?

Hannah: Um...so what's interesting in your remembering the small group discussion of the photo elicitation project is that for me that was one of...one activity of fifty activities that Dr. Kelly and the TA took us through over the course of a semester to provide exposure to different thoughts, ideas, concepts, ways of thinking about something. And so that activity in and of itself was no more or no less impactful, [for me at least,] than any other thing that like pushed a boundary. If that makes sense.

Renee: Yeah, absolutely.

Hannah: It wasn't bad—it just—it's weird—like I don't actually... Like I don't associate that activity with making the outcome different in part two. I just view that as another opportunity to interact with somebody to talk about something. [So far part two], my strategy was to figure out what I did in part one *right*; and then fix where I really felt like I didn't get it and fix where I had gaps. Like others have mentioned, I had never really ever thought about like the whole bathroom based on transgendered students. Just not even anything. I think I added a picture about that because it was just—it was a learning experience for me.

Keeley: Can I speak to a specific moment in a dialogue that impacted me?

Dr. Munin: Please, go right ahead.

Keeley: Okay, when Renee was in class—Renee, do you mind me mentioning your story about the wedding?

Renee: Oh, sure. That's fine.

Keeley: Okay, thank you. Renee was talking about that wedding she was in for one of our dialogues, and she kinda said like, "I just didn't want to be Black today." And I think that was my—I would say like a critical moment in my learning, because I think in that moment I realized I'd never thought about not being White. And at the same time I realized that neither of us asked to be Black or White. And that—and in a similar way we were dealing with something we didn't ask for, and even though I knew that I wasn't directly causing her pain—like that frustration. I was in a system that—now I was in a system I was knowingly aware of. And so I felt tied to it, even though it wasn't *my* fault, directly, I still felt like I'm part of a system that's doing that to her. So, I realized very much in that moment that it wasn't like a "them" or an "us" but "we" and that it was still my responsibility to figure out a way to—with the privilege that I had to change how she felt. And that was when I really became, I think, truly an active agent in the way that I approached social justice. Um, I think I realized, I'll never, um you know, truly understand the experience of someone else, but by entering into existence with them in that moment I can at least try to affirm them and gain a better understanding. So, I think that was an extremely pivotal moment, um, for me. In some of the readings, I think like bell was really impactful. I think—I don't—I don't remember why but I think a lot of what bell hooks. I think a lot of what bell talked about struck home with me—and I think that the article that talked about, um, just the experience of being White and you know not like asking why. Why aren't there other—why is this all White? 'Cause I think for me, I struggled to find White individuals to talk about my Whiteness with. And so I think, it was nice to read an article that kind of spoke to my identity as a White individual and like grow from that, because up until that point I hadn't really had anyone or read any literature exactly that catered to me. So I think bell hooks and I think that experience with Renee was very pivotal for me.

Dr. Munin: Thank you for your observations and elaborations, Keeley.

George: Yeah, like you, Keeley, it was when Renee, um, had just come back from being in a wedding. And, I think watching her cry because she was the only Black person at the wedding. And she felt totally uncomfortable all weekend. And I remember sitting there, like I got teary-eyed, because I felt...it was one of the first times that I could really—that I my eyes were opened or like my brain was open enough to like really see it through her lens and like to see the pain and the hurt and to imagine what it's like to have to do that several times a day. You know, or even several times in an hour. So when I think about privilege and oppression, that's when things really start to truly click in my brain on and really reflect on how my privilege and the way that people view me.

Dr. Kelly: Thank you all for sharing, and thank you, Renee for being open about that. So, we've heard a lot about in-class impacts or lack of impact. Is there anyone who was affected at all by outside of class experiences in terms of their changed understanding of one of the three concepts?

Marie: Yes, I spoke with my husband about the project details and concepts, and he accompanied me to take the pictures.

Paige: Yeah, me, too. The project sparked conversation between my husband, and he's not in the field, and he thought it was actually pretty cool that we got to go around and take pictures.

Marie: What did you talk about?

Paige: Well, there were some people outside my church protesting, and I thought about photographing it. There was a guy who was on like death row, and he was wrongfully accused, and there were new evidence presented in his case, and there were two people on trial for almost the exact same crime—one had no evidence, or there were like so many holes in the evidence, and new evidence had presented and pretty much exonerated the guy; and then the other guy, he was like an open and shut case. The evidence was like DNA evidence, and DNA does a lot. One guy was African American, and one guy was White, and the African American guy got put to death, and he had no—you know, his evidence basically the prosecution's evidence was bad, and the other guy got to—got to walk.

Marie: Oh, interesting.

Keeley: You know I did, in an open and candid way with four of my closest friends from the class who were actually all women of color. We were all talking about the class and our different emotions, guilt being one of them for me. It was a bit difficult for me to bring up but the class actually created this sense of understanding and conversation starter that allowed us all to talk openly about it and without judgment. They all felt guilt too, in different ways than me but each of us, as we learned shared some of the same feelings regardless of our identity. It was pretty neat to see this similarity despite our identities being so different. And I think, in terms of systems of privilege, oppression, and social justice, I think for me, um, it was the first awakening in terms of my White identity. Before this class I was definitely in that 'luxury of obliviousness.' I really—I knew I was White but, again, I didn't have to worry about it. And now that's all I think about.

Amy: Yeah, and I remember that you and I and George and a couple other students I talked to about our shifting understanding of White privilege were like, 'Finally I realize this class isn't just to learn about minority students. It's to actually to talk about how everyone fits together—and how everyone interacts.' And I definitely noticed that—that, and I don't know, it's interesting but you would see groups especially based on like race and gender talking about things outside of class. I know that a lot of times, my experience and Greg's and Katie's were similar in how we're feeling in the class. And I think it was like a comfort, so. Like, I feel bad about this, or I didn't realize this. So, it was easiest to communicate that with people who were similar. And, I wonder why that was, or if it was us not pushing ourselves hard enough in the class to really, um, like address how we were feeling head on. Um, so maybe more opportunities to have out of

class like dialogues or even maybe having like a small group that is—that Bridget pairs us with to like have conversations? And not like a required out of class, but maybe even within the class. Just so you build those relationships and don't, like, move to your comfort, perhaps.

Dr. Kelly: Great suggestion, thank you, Amy. Anyone else want to share about outside of class experiences? Or, is there anything else anyone wants to add before heading into the final part of our dialogue today?

Albert: Okay, um, you know it's funny I mean at first I was like what I gotta go take pictures of this? What? It didn't feel like a graduate level class to me. But, I got it afterwards you know. I appreciated that it had to be from your own point of view and that you had to go out and take all the pictures yourself, and then I thought it was really good that we had to write about it a little more, and that's one thing I remember the difference between the first and the second—Dr. Munin made a critique of mine—maybe I didn't spend as much time writing about stuff. So the second time around you know I tried to focus in on the reflective piece of it. I thought it was a good way to uh force you to think about each one of those areas and then also force you to think about you know maybe how your point of view has changed over the time because of the before and the after, if you will.

George: Yeah, I like the ability to reflect. I felt like it was like a pre-test post-test. It was good to—after a semester of social justice class—to go back and say, 'Oh, man, did I really write that?' Or like, 'Oh! Yeah, I remember writing that, but now it's a little bit different for me. So how could I better phrase that.' So it was it was cool to go back and to be able to try to—I'll use 'correct' my work—but that's not really the right word. I think 'adjust.' Or, 'edit'? You know edit my work to have a better representation of who I am and what I saw and felt.

Hannah: Yeah—and, again, all of this is through my eyes—but I liked seeing what I perceived as my growth. It was very tangible to me, because in some cases it was the same pictures, expanded description, totally different pictures, broader view. So a very, very tangible way to experience that.

Marie: Yeah, this is a great project to do, because you see where people come from and how they're thinking; but also how they evolved throughout the class. How they don't evolve throughout the class. So you kind of um recognize that and see growth or see where they might be having some problems. Maybe I would suggest like a mid-semester check-in? So like we did that in the very beginning, and we didn't... we worked with the pictures a little bit, and then we stopped. So maybe like checking in in the middle and seeing how the project is evolving...kinda see if there's any growth. But it would need to be more closely, um, discussed. 'Cause I know in our fishbowl topics and our fishbowl discussions, there was so much more to say.

Renee: Yeah, Marie, like you're saying, it made it a little bit difficult to write the part of the paper for the second piece, just because I think I could've kept going on and on about

certain things because we had learned so much. I think it would've been easy to make it a really long paper, and condensing it into the five pages was a little difficult. I mean, I wouldn't have wanted like a ten page one <laughs> but, I think that it was probably one of the more difficult parts of the paper just because you really had to think about exactly what you wanted to say because there could be so much said. I liked that there was a part one and a part two, obviously, because that helped <laughed>; but, I mean I don't think anything would do the project as a just a part one. I think what really makes a difference is that the part two shows you where you came and what you're thinking about and helps you reflect back a lot.

Amy: Yeah, I think that even maybe having, part one, part two, part three. Like to show that stage of development, because I think that there—in the middle of the class is when it's like at the height, um, level—where you're really getting into these topics. Especially the race and sex dialogue. So I think that it might be interesting. And, not in the sense of writing a long paper, but just taking more photos and doing, um, extra paragraphs. I'm always complaining about assignments, and I'm like adding to this one. <laughs> But I think that this project was the most dynamic and, um, thought provoking in the class. I also think that this course should be one of a requirement in your first or second semester of the course. Some people have like waited to take the course until the end, and I think this class, like gives you the framework to be able to think about these issues in your other courses. So if you don't have it, I don't think you'll get as much out of the program.

Brooke: Yeah, and maybe it would be interesting to do it in a group at some point. And I don't know if it would necessarily be as effective. But I think being able to take pictures with different students and kind of have that discussion in the moment in the process would be interesting if you're literally with a camera out in society in the community, and you're having a discussion right before you about to snap the picture I think would be really powerful. So if maybe part one was individual and part two was a group, that might be interesting thing to just compare as you're in the process.

Paige: Yeah, and I think I appreciated not having a formal grade for part one in terms of how I considered part two. Because, if I was way off the mark I would like for someone to kind of bring me back in—show me how it's done, and then you know send me out to do it again. So I appreciated it, definitely. And, I also think that it was more impactful, um, cause you kind of graded just—I mean, I don't—I don't know if I'm the only who did that, but I felt like I was grading myself. I'm my biggest critic, so I felt like at that point it was a great way for me to learn self-assessment skills.

Renee: Yeah, I think it helped in just solidifying that like this is your project. Like, part one—this is your learning experience type of thing. And, I think I better understand the reason why we're getting a grade for a second part, because it was more of—like it was an actual paper, and that Dr. Kelly was grading the paper and not our picture, so to speak, so I think, um, I think that was a good—a good way of presenting the project.

Dr. Munin: Okay, so let's move to the final question before we run out of time today. The final question is just related to how, if at all, your changed—or unchanged—understanding of privilege, oppression, and social justice connected to how you view your professional practice. You might think of this, too, as a 'so what?' or 'what now?' type of question.

Albert: Well, in my position, my exposure to students maybe isn't that great. I do have some exposure to students, though, and you know it's just it's good to be able to make sure that you approach every day with as much of an open mind as you possibly can, and I think I think that's in part what that class is trying to get across.

Brooke: Hmm, for me, it's been in some ways kind of a painful process, and I definitely think that class is the 7-9:30pm class. I would go home, and Wednesday nights I never slept. You go home and 9:30pm, and you're rattled. But um, I definitely went through kind of the guilt at first. The White guilt. I didn't choose this and all that kind of stuff. And then um I think now it's about the action piece. This is who I am this is what I bring to the table. This is what I'm perceived in society. What do I do for others who don't have that same level of privilege; but then also being a woman what does that. It's been a cool journey. Definitely unintended in a lot of ways. Like, I didn't really say, 'I wanna go someplace where I'll do identity work.' But, it's worked out. I'm really grateful to have had that to kind of build on my experiences at Southeastern State. Yet, in some ways I think the project almost brought out sort of a cynical side of me a bit—maybe giving too much attention you know if—if we—and I think it's important to talk about oppression, and talk about social justice, and to talk about privilege, oppression, social justice—but... to what extent is talking about it just spinning our wheels? Like, where's the action that follows. I know this project obviously isn't about going out and doing action based on the way you see, but...

Lucy: Yeah, I mean, I think in—in a way that like might seem kind of like corny or something. I think—I think of specific times now where like I kinda take like a snapshot in my mind of—laughs—of, yeah, of some sort of like injustice situation that I think could relate to privilege or oppression. But, like I...I definitely think that's like been integrated a little more in—into my person—I think that probably will relate to my profession as—when I become a practitioner.

George: In my case, I work for a men's fraternity, um, and seeing, you know, if we're talking just about photos. Like seeing what photos—how photos can represent things. Um, I mean, Facebook is huge obviously. A lot of times seeing what news outlets—media outlets will publish that were either taken at our fraternity parties or in our houses or on campus, and it's like I feel embarrassed for my organization for some of the, you know, the posts that are made by our undergraduates or the pictures that they're in, um, and I feel like my organization oftentimes is they're upset because they got caught. But I'm upset that our members are actually doing that stuff. And for my organization, they're just worrying about what it's going to be in the media, how it's going to be but I found myself a lot of times even taking a class the class I'm taking now. Okay well—forget the media and forget the legal aspects—how could we better educate our students

on how—why this is wrong? We don't do any educational program to say, 'Okay this is why this may have offended our, um, Native Americans.' Or...

Keeley: Maybe, they can send you out to do that.

George: Oh, yeah, right. I don't think that I would enjoy that because, I mean, I would for a little while but I just...

Keeley: It'd be discouraging or what?

George: Yeah, absolutely I think where I work is very discouraging for me as an organization member, so... I'm a little looking forward to when I can work on a college campus and have other—I mean, I really the only master's-level person at my job right now. So...

Marie: So it's like how do you even try to start to plus one your co-workers.

George: Right, but it's that so it's at the point where I'm trying to plus one my bosses. And it's not very...they just don't they don't have the tools? So it's not that they don't wanna be better, it's just that they don't have the tools to grasp some of these issues. So for me it's very hard as an employee to sit there and watch our organization repeatedly make what I would call bad decisions. Or they don't have the knowledge, they don't have the, you know, I mean our head guy's a retired banker. So, having a retired banker running our organization that works with undergraduates is not I don't think the most conducive, but...I'm also politically not in the place to criticize without. I mean without jeopardizing employment or political capital, so...

Hannah: (*Nods in affirmation of George's comment*) I related some of my learning to work, too. So the experience beginning to end, um, caused me to do different things at work. So there, I'm part of a leadership team, and we were kind of already down a path to look at diversity in our succession planning. And so with the people that I was working with it helped me help them broaden their definition of what we think about how we think about diversity.

Renee: So initially did, um, did the people you were working with what was their definition of diversity?

Hannah: More race.

Renee: Race, okay.

Hannah: Yeah, yeah absolutely much more visible diversity. And gender—gender to some extent—so visible diversity—not invisible.

Keeley: Yeah, I related some of what I learned to my work as a graduate assistant, so I guess that's professional practice. I mean if you talked to my boss she like knows that like that is what I'm passionate about like social justice and those identities and thinking about all the different types of targeted identities. How we serve them in terms of our

retreats, bringing it to the table when we're at GA council meetings, and talking about, um, affinity groups, and all those things and that was very much a result of this class. Um, and so I think right now I'm trying like to figure out how I balance my development as a White individual and how I use that to help other people. ... So trying to grapple with how I do that. Um, so I think I'm very, very glad I took this class the first semester, because it's framing how I view my life now in many, many ways. Um, bringing it home to conversations with my family. Even this past spring break. Bringing it to almost every aspect of my life, with my friends, with my co-workers who already—well some of them already do it. I'm part of a Cultural Competency Group in the office I work for. We seek to make or assist individuals in being more culturally competent in their work. And so we put on like different speakers, we started affinity groups. So, people of color and a White group. So, leading those discussion and then also putting on presentations about the idea of diversity and things like that.

Paige: Mmhmm. In terms of my professional practice, it makes me think about planning and programming, too. Um, the type of programs that we offer and how they need to be mindful of other students outside of the norm or outside of the majority. So I work for a program where the majority of students are females. We do have males who are in our program, but a lot of times when we send out applications or we have fun events for the students it's geared for females, and we never ask them what they wanna do. We just kind of do it for them. And so there was like a sleepover. And I was like we have male students, and you're basically just counting them out, cause you're not gonna allow the males to sleep with the females. So it was really just keeping that in mind.

Renee: Yeah, I think I understood that it wasn't about Dr. Kelly; that it was about us and what we thought and that it was going to be a growing process, and I think that everyone kind of in the class that like a certain point had that feeling when they were turning it in.

Tom: Right, and I think those three concepts permeate everything in my life, but I don't think those hinge on the photo elicitation project per se. Those things have long affected me and will affect my working and personal life in the future.

Albert: Sure, but yet, I mean the photo elicitation project really gets what the core of the class is about. Which in...that's all about obviously raising sort of your awareness around each one of those topics. Um and also how you relate your...yourself to each one of those topic, and, you know, I thought what at least what I saw myself was it did like what I pointed out about the transgender thing. Even just the fact of reading through the newspaper where you see article where maybe you would've never stopped to really think about it or you know get not give it more than a passing thought. That's a good thing. And that's where you can see that class impacting you as a staff person.

Marie: Yeah, and can I add one last thing, because I think it's a little different.

Dr. Kelly: Yes, please do.

Marie: Okay, well for me, I'm not working right now, so I don't know how this would connect to my professional practice yet. But, I really enjoyed the assignment. I thought it was a great way to be introduced to a topic that defines a ... and that defines the school's mission, the field that we're going into. It just gives you the opportunity to really understand where people are coming from.

Dr. Munin: Great, thanks for sharing that Marie. Well, as many of us have alluded to throughout this dialogue today, a challenge of this course—though perhaps a positive one—is that there is so much content with which we can grapple. But, we will need to wrap up the dialogue for the afternoon at this point.

Dr. Kelly: Yes, thank you all for participating in this brave space to dialogue about what experiences you had with the social justice curriculum. We covered a lot of ground in the past 45 minutes: how you all approached part one of the project and what, if any, understandings you had of privilege, oppression, and social justice. Then, we dialogued about part two of the project and the changes, if any, you had in your understanding of the three concepts and why. I also noticed in the dialogue that to varying extents you all mentioned how one or more of the concepts was related to your social identity or another aspect of your personal life, which I found interesting, because for me as an educator, I think about how my social identity impacts my work with all my classes, cause I'm always a woman of color teaching no matter what I'm teaching.

Dr. Munin: Yes, I found that interesting as well. I think I am preempting a lot when I teach. But, I am sure it is quite different than for Dr. Kelly. I'll joke with people sometimes that, when I teach, I imagine what would work on my father and I continue on that angle. I think through the lens of what it would take to challenge someone who, perhaps at the outset, is likely to want to disagree with what I wish to teach. Also, I think that a lot of what at least I want students to gain from the course many of you spoke to, such as at the end, I'm looking for your ability to integrate all that you have learned through the semester and reflect on some growth and development. I'm also looking for, and fully happy when I get, students just who articulate my viewpoint hasn't changed, but my depth to my viewpoint has. Like I—my privilege pictures are the exact same, and I want to keep them the exact same cause I still think they're important, but I understand them in these new ways, which I love as well.

Dr. Kelly: Right. And I'll add that I also found it compelling how some of you spoke to the realities of the project as different and unique but also realized it was a task that needed to be completed like any other assignment. I can relate to that, in that I feel like sometimes there even isn't enough time to talk about the concepts as much as possible in relationship to the project, specifically, because I'm saving a big chunk of class time—45 minutes—for us to do the dialogue, and then 30 minutes for us to process it, which we only have two and half hours. So I think I would be nice to spend more time on the photo one when we go over it but not necessarily change like the parameters of the assignment.

Dr. Munin: Great, well to conclude, by saying I liked how the first part of the photo elicitation project was my first snapshot of, okay, this is who my class is, and these are

some of the things that might come up. This is where they're at with their understanding of these topics. Also, I think it was Audrey Lord who said, 'Masters—you can't use master's tools to tear down master's house.' That whole idea of are you using the tools of the hierarchy to teach how to take down the hierarchy, and the traditional educational praxis is the tools of the hierarchy. I wanted to as much as possible, uh, situate the learner as having valuable experience and story to share in the class.

Dr. Kelly: Thank you for that, Dr. Munin. Yes, to conclude, I just wanted to say that a lot of what you all spoke to resonated with what I hope students get out of the project. For these specific topics, I think it's kind of relatable. Everybody can kind of approach it at a similar level in terms of not really knowing what would be a picture of oppression, even if you've deeply thought about oppression, it's hard to think like you've thought about it a visual way—which is kind of like universal design. So the project is something that has the most use for the most people and can be the most inclusive, which is part of my pedagogy. I want people to be successful, even though they may not feel that way coming into my class. Um, I want them to feel empowered. I want them to in all of my classes and whatever I teach connect theory to practice, and so I feel like this assignment has a lot of those built in.

Chapter Five Summary

In this chapter, I presented a second mediation of this study's data. Verbatim quotes were used to create a semi-fictional (Cooper, 2006) dialogue or imperfect narrative (Banks, 1998) to answer the two overarching research questions that address to what extent, if at all, students' understanding of privilege, oppression, and social justice changed over time and how, if at all, educators' approach to the required curriculum impacted students' experiences thereof. As illustrated through students' and educators' quotes, *how* students' understanding of privilege, oppression, and social justice changed can be described through the following themes: (a) students being challenged to consider topics with which they had little or no familiarity; (b) students feeling supported to then engage with and explore said topics; (c) students acknowledging an "aha moment" or "epiphany" from their experiences with the multicultural and social justice curriculum;

and (d) students feeling compelled to translate their new or complicated understanding of course topics to their immediate or future professional practice.

Educators' approach to the social justice curriculum impacted students' experiences in the following primary ways: (a) educators used unique in-class activities and assignments both challenged and supported students' experiences with difficult topics; (b) educators were prepared for and invested in teaching multicultural and social justice curriculum to current and future higher education professionals in a GPP; (c) educators aimed to empower students to engage with the curriculum by deconstructing a teacher/student power dynamic in their approach to the multicultural and social justice curriculum.

Thus, beyond what Chapter 4 conveyed—such as specific themes among students' part one and part two photographs and interpretations of privilege, oppression, and social justice—this additional interpretation of the data made further meaning of *how* students' understanding of the three core concepts changed, if at all. In the next chapter, analysis of the data interpretation from Chapters 4 and 5 is addressed. Implications for higher education research and practice gleaned from this study is also detailed. Concluding thoughts are also offered in Chapter 6.

CHAPTER SIX

SUMMARY, DISCUSSION, AND IMPLICATIONS

Overview

In this chapter, I summarize and examine my interpretation of the data in relationship to the literature reviewed in Chapter 2. The literature focused on the history of multicultural competency in GPPs, research that measured levels of multicultural competence among master's students and higher education professionals, studies that addressed students' experiences with the social justice curriculum, and studies that considered educators' experiences in teaching multicultural-related courses in higher education settings. To varying degrees, themes gleaned from my interpretation of the data overlapped with, challenged, or added to existing research on multicultural competency in higher education settings. In addition to analysis of the major themes and illuminating data (Jones et al., 2006), in this chapter I explore implications for higher education research and practice and offer concluding thoughts on master's students' experiences with multicultural and social justice curriculum in GPPs.

Study Summary

This study sought to fill a gap in the higher education literature on multicultural competency in GPPs. To this end, 12 master's students' and two educators' experiences with required social justice curriculum were explored. Through a qualitative approach—which is a needed approach for multicultural issues in higher education (Pope & Mueller,

2000)—data on students experiences were captured via (a) document analysis of course syllabi and an assignment description sheet for a major curricular component of the course in order to provide more context for the students' learning environment; (b) analysis of students' two-part photo elicitation projects; and (c) one-on-one, semi-structured interviews with 12 master's students and three educators about their experiences with the multicultural and social justice curriculum, as evidenced by the photo elicitation project. The third educator was interviewed in order to gain background information on the photo project rather than add to this study's themes, as he designed and wrote the assignment; whereas the other two educators taught the corresponding sections of the social justice course from which the 12 participants were recruited. Moreover, this qualitative study took up a constructivist approach that worked toward crystallization (Ellingson, 2006) and goodness rather than triangulation or internal and external validity, respectively. As detailed in Chapter 3, the rationale for this approach was to allow qualitative research to be judged on its own terms as opposed to quantitative research equivalents (Jones et al., 2006) and for more students' voices beyond only White females' to be foregrounded—hence, two iterations of this study's findings (Chapters 4 and 5).

Analysis of the data was driven by a two-part conceptual framework of literacy theory and modified components of Hurtado et al.'s (1998, 1999) framework for understanding campus climate. Given the lack of attention to such context in the existing

literature, literacy theory—which is often used in humanities research on similar topics—was employed to account for the *context* in which students learned. Because literacy theory does not offer one systematic way to account for context, components of Hurtado et al. (1998, 1999) framework from the higher education literature offered theoretical support for purposeful analysis of the impact of educators, peers, and students’ social identities in relationship to this study’s research questions. Moreover, including the role of educators was crucial to this study’s need and significance, as the impact of educators on students’ experiences with GPP curriculum is lacking in general (Pope & Mueller), and such data is typically not included within studies that also focus on students.

Need and Significance

Furthermore, in relationship to this study’s need and significance, although the higher education literature and wider profession has demanded “multiculturally competent” professionals due to changing U.S. college student demographics (Gayles & Kelly, 2007; Kelly & Gayles, 2010; Pope & Reynolds, 1997; Pope et al., 2009), little is known about *how* students experience the multicultural curriculum in GPPs (Gayles & Kelly, 2007; Kelly & Gayles, 2010)—let alone multicultural curriculum with a *social justice* focus. Additionally, based on the literature reviewed in Chapter 2, there is room for more research that considers multicultural issues beyond a race/ethnicity or White/Other binary (Iverson, 2012; Pope et al., 2004; Wallace, 2000). This study responds to this need, given the required course’s inclusion of material on many facets of social identity, such as ability, religion, sex/gender, and sexual orientation among other foci. In addition, although the higher education profession remains predominantly White

and female (Pope & Mueller, 2005), and the majority of research on multicultural competency has focused on White females thereof, there is room in the literature to also foreground the experiences of those who identify as persons of color and to account for other social identity factors that might impact one's experiences with the curriculum. Consequently, although this study's sample was mostly White students, because of the qualitative approach, the voices of students of color were able to be foregrounded, in addition to a focus on men's voices.

Interpretation

Analysis of themes presented in Chapters 4 and 5 will, first, address research question one; then, research question two. Based on themes devised in both chapters, this study corroborated, challenged, or added to existing findings in the extant higher education literature. In line with this study's consideration of the goodness of qualitative research, to meet the goodness criteria, this section should not merely report but offer interpretation of the themes from the data and focus on illuminating or profound findings (Jones et al., 2006). In other words, this section does not just re-report the themes in relationship to the literature; rather, this section puts the themes from this study in conversation with the extant literature in order to further illuminate students' experiences with the social justice curriculum, to assess implications for higher education research and practice, and to offer concluding thoughts.

Research Question One

In relationship to research question one—"How, if at all, did students' understandings of privilege, oppression, and social justice change over time as evidenced

by parts one and two of the photo elicitation project?”—themes among students’ part one and part two projects were presented in Chapter 4. Knowing that, by part two of the photo elicitation project, students (a) experienced a new awareness or complicated understanding of privilege beyond economic or socioeconomic privilege (though those remained prominent themes), (b) understood oppression as a system-level phenomenon rather than individual instances of what appeared oppressive, (c) viewed social justice as more complicated than one-time acts of charity or volunteerism, and (d) were impacted by specific in- and outside-of-class experiences relative to the three concepts, collectively helped to answer research question one (see Chapter 4).

Additionally, themes that captured another layer of understanding for *how* students’ views on privilege, oppression, and social justice changed over time were presented in Chapter 5, and this layer of meaning-making further unpacked an answer to the first research question. For instance, knowing that students’ changed understandings of the three concepts were impacted by (a) ways that students were both challenged and supported through (educator-designed) in-class experiences and assignments, (b) by epiphanies or “aha” moments students experienced as a result of the required social justice curriculum, and (c) by practical implications for students’ new or complicated understanding of privilege, oppression, and social justice helped to answer research question number one as well.

Given these themes presented in Chapters 4 and 5, I overview what studies in the extant literature were supported by or challenged by this study, alongside how this study adds uniquely to existing research. Then, I offer more detailed interpretation of those

connections. First, students' experiences with the social justice curriculum in this study supported findings from Watt's (2007) study on student resistance to multicultural curriculum (Watt, 2007), studies that provided alternative models to Pope and Reynolds' (1997) tripartite model for multicultural competence—in particular, Howard-Hamilton and Hinton (2004), studies that argued for the effectiveness of assignments that were based on story-telling and/or visual images (Bumpus, 2005; Wahl et al., 2000), and studies that argued for the inclusion of topics beyond race/ethnicity in multicultural competency-related courses in GPPs (Gayes & Kelly, 2007).

Ways that this study adds to extant literature is through its qualitative approach, given the majority quantitative approaches and scholars' calls for more qualitative research on multicultural topics in higher education (Mueller & Pope, 2001; Pope & Mueller, 2000); through its focus on master's students' experiences with the GPPs curriculum (Gayles & Kelly, 2007; Kelly & Gayles, 2010); through this study's focus on specific learning experiences (the photo elicitation project) in the social justice curriculum that might impact multicultural competency (Castellanos et al., 2007; King & Howard-Hamilton, 2003; St. Clair, 2007); through this study's application of an alternative way to make meaning of students' experiences with the curriculum—that being literacy theory and modified components of Hurtado et al.'s (1998, 1999) framework for understanding campus climate; through its focus on students of color and men as opposed to mostly White females' voices; this study's integration of educators' approach to the social justice curriculum; and this study's overall focus on students' experiences with social justice-centered multicultural curriculum, as this latter

contribution responds to scholars' arguments for more attention to multicultural competence and curriculum from a social justice perspective because of how multicultural competence does not account for social justice orientations (Iverson, 2012) or because of how definitions of multicultural competency should be expanded to account for a social justice focus (Mayhew & Fernandez, 2007; Vera & Speight, 2003; Wallace, 2000). That said, this study related to research on educators' experiences with the curriculum in varying ways, too, which is discussed later in this section. First, I will address how the literature was supported or challenged by this study's themes.

Student resistance. Literature that addressed student resistance as a hallmark of one's encounter with social justice curriculum resonated with themes in this study. However, unlike studies that framed resistance in terms of a student who "shut down" (Mata, 2009, p. 274) after engaging in difficult topics, a more accurate type of resistance relative to this study is that discussed by Watt (2007) in his Privileged Identity Exploration (PIE) model. Therefore, although there may have been instances wherein students did "shut down" and/or students who were less responsive to the course material, given the participants' experiences analyzed in this study, their resistance related much more to their privileged identities. This relationship to the extant literature also speaks to this study's conceptual framework and its focus on social identity as a potentially mediating factor of one's experiences with the curriculum. To briefly overview the PIE Model, the assumption is that students with privileged identities experience multicultural issues in particular ways, and that privileged identity exploration—(like multicultural competency development)—is an ongoing process and that defensive behaviors are

normal responses to new information (Watt, 2007). According to the model, privileged identities are those “historically linked to social or political advantages in this society” (Watt, 2007, p. 118)—such as those who identify as White, heterosexual, male, and/or able-bodied (Watt, 2007). (As shown in Chapters 4 and 5, all participants embodied one or more aspects of a privileged identity; thus, this model is a fitting way to analyze themes among the students’ experiences). Overall, defensive responses include three modes of recognizing, contemplating, and addressing (Watt, 2007). Among the themes, the first and third modes were the most salient.

In relationship to the first mode—responses of denial, deflection, and rationalization (Watt, 2007)—a widespread change in students’ view of oppression by the end of the semester was understanding oppression as a system rather than isolated instances of what appeared to be “oppressive”. This changed understanding entailed some students’ more complicated understanding of how homelessness or stereotypically undesirable jobs, for example, functioned under larger systems of oppression rather than one’s inability to engage in hard work (e.g., George, Tom). For other students, understanding oppression as a system by the end of the semester served as a way for students to buffer feelings of guilt with regard to their role of an oppressor. For example, Raymond was one student who grappled with how his social identity related to oppression, as he did not see himself as intentionally racist, sexist, heterosexist, and so on. As shown in Chapters 4 and 5, Raymond explained, “I realized more how systemic things are and that the social identities that I identify with [. . .] hold a certain place in societal systems, and that’s not anything about me as an individual, really. So just to

keep thinking of it at a very macro-scale...” Thus, at times in his interview, Raymond seemed to find comfort in knowing his well-intentioned actions and beliefs as a White male were wrapped up in larger systems over which he did not necessarily have control.

With regard to the third mode—benevolence and minimization (Watt, 2007)—benevolence “focuses on acts of goodwill rather than how reaching down to help those less fortunate than yourself can contribute to maintaining the current dominant society structure” (p. 122), and minimization “shifts the focus away from wrestling with the magnitude of social injustice and toward sharing a recipe for cross-cultural interaction” (p. 122). For benevolence, George showed how he still struggled with developing a social justice voice in his Greek affairs workplace when injustices occurred, such as racial theme parties. George explained how he knew more needed to be done to interrupt the systems that held in place the opportunity for students to hold such parties, but he worried he might need to give up some of his White male privilege—or “political capital”—and “jeopardize employment” to do so. In terms of minimization, although Raymond’s quote above might be construed with minimization, though several students’ resort to how small, individual acts could work toward greater social equity, is perhaps a better example of minimization. As discussed in Chapter 4 in particular, a profound theme among students’ changed understanding of social justice was their recognition of challenges associated with righting society’s wrongs. Therefore, to buffer feelings of social justice issues “mentally and emotionally crippling,” “exhausting,” or “neverending,” students turned to manageable, achievable steps to feel that they were working toward a more equitable society within their sphere of influence—such as

speaking up when hearing a friend use a derogatory term toward a marginalized group (e.g., Keeley). Moreover, as discussed in Chapters 4 and 5, students were quite moved by the Johnson (2006) text, and much of his final words in the book related to this theme of minimization:

In the end, taking responsibility [for one's privileges] doesn't have to involve guilt and blame, letting someone off the hook, or being on the hook yourself. It simply means acknowledging an obligation to make a contribution to finding a way out of the trouble we're all in and to finding constructive ways to act on that obligation. You don't have to do anything dramatic or earth-shaking to help change happen. As powerful as systems of privilege are, they cannot stand the strain of lots of people doing something about it, beginning with the simplest act of naming the system out loud. (p. 153)

Therefore, although I do not necessarily disagree with Johnson's (2006) words, it could be that interpretations of privilege, oppression, and social justice that buffered students' feelings of guilt or being overwhelmed were palatable, given most students' newness to the social justice topics and given less attention to social justice in action due to the constraints of a single semester course and varying levels of readiness for students to engage in the course content.

Therefore, Watt's (2007) PIE Model in many ways resonated with students' experiences with the social justice curriculum and provided one way to illuminate themes discussed in Chapters 4 and 5. Also, given this study's framework, the PIE Model offered a means to analyze the social identity component, in that it is clear that students' privileged identities—White and of color—informed their experiences with the curriculum. In particular, even though Renee (a Black woman) was able to rationalize her privileged identities, in that she was marginalized for her race and gender but privileged because of her able-bodied, heterosexual, and educated identities, she resisted

intellectualizing or minimizing, for example, the notion that she remained privileged.

Therefore, although Renee is one student, the ways that she pushed back on the intersection of her social identities shows how the PIE Model may not be suitable for understanding students of colors' experiences and/or those with one or more oppressed identities that students see as outweighing privileged identities. Also, like Renee, the other women of color—Marie and Paige—spoke to an expanded understanding of privilege (Chapters 4 and 5), but they did seem to rest more upon an intellectualization of their privileged identities and did not push back on how their oppressed identities might outweigh their privileges. Finally, Watt's (2006) PIE Model holds implications for how students' experiences with the curriculum are language, and those are discussed later in this chapter in the "Implications" section.

Alternative models. In addition to Watt's (2007) PIE Model, Torres et al.'s (2003) Behavioral Patterns of Multicultural Competence Model offered an additional way to understand students' experiences with the social justice curriculum in relationship to themes illustrated in Chapters 4 and 5. As well, the Torres et al. (2003) model marked a divergence from the often-used Pope and Reynolds' (1997) tripartite model of awareness, knowledge, and skills as a way to understand multicultural competence among higher education professionals. However, given the fact that this study was qualitative and did not employ statistically valid surveys designed to measure students' levels of multicultural competence—as was the case for the quantitative studies that used the tripartite model—relying upon the Pope and Reynolds' (1997) model was less congruent with this study. Again congruency of analysis with the study methodology is a criteria

for the goodness of qualitative research (Jones et al., 2006). Explained in more detail in Chapter 2, the Torres et al. (2003) model is cyclical and begins with “anticipatory anxiousness/anxiety”; then moves to “curiosity with the acquisition of knowledge”; then onto “epiphany/acceptance with privileged status”; then “comfort with yourself and others”; and the model concludes with “multicultural competence is a lifelong process” (p. 34). Changes in students’ understanding of privilege, oppression, and social justice in many ways mapped onto the Torres et al. (2003) model. However, I suggest modifications to the model to be more in line with social justice-oriented curriculum, and those modifications are discussed in the “Implications” section.

Overall, themes among students’ experiences related to “anticipatory anxiety” about their ability to complete part one of the photo elicitation project. As detailed in Chapter 5, George was careful to take photographs that he believed who “not offend anybody”; Renee, though she thought she knew what the concepts meant—at least to her—because of her identity as a Black woman, she was initially concerned with producing a project that was “what Dr. Kelly wants.” Likewise, although Paige and Marie identified as women of color and depicted photographs that portrayed people of color as oppressed groups, they did not name themselves as part of those groups, and Paige was “more so focused on getting the assignment done and just adhering to the guidelines,” while Marie was “intimidated by the assignment” at first and “didn't really understand what it was we had to do” because “it was so vague and not like very focused.” However, it is worth mentioning that there were students who expressed less anxiety toward the topics, at least as evidenced by their projects and interviews, in that

Hannah believed, “I get this. I understand it”; and Raymond felt his understanding of the concepts, such as privilege, were a “slam dunk,” given his awareness of his White, male, educated, and religious identity alongside his two-parent family structure and his parents’ socioeconomic status.

Also, at least for students in this study, noticeable “curiosity” in engaging further with the three core concepts followed an “epiphany” rather than vice-versa. As discussed in Chapter 5, three primary ways students’ understanding of privilege, oppression, and social justice change were through (a) in-class experiences and assignments that challenged and supported their learning; and (b) epiphanies or aha moments they experienced as a result of the required curriculum. A third theme discussed in Chapter 5—students’ interest in translating their new understanding of privilege, oppression, and social justice to their then-current or future practice as a higher education professional—was reflective of students’ curiosity *after* a given challenge or epiphany. What appeared to precede an epiphany or challenge was a willingness to engage in a “brave space” (Arao & Clemens, 2013) of dialogue, large or small group discussion, the photo elicitation project, or other in-class components that required students to work with the topics of privilege, oppression, and social justice.

For example, as elaborated in Chapters 4 and 5, the students of color—Marie, Paige, and Renee—had not previously thought of themselves as privileged because of the salience of their racial identity in their everyday lives. However, after engaging in the brave space of in-class experiences like intergroup dialogue, reading the Johnson (2006) text, and in-class discussion of the photo elicitation project, for example, the three women

of color had an epiphany that parts of their social identities were privileged. However, again, for Renee, she remained skeptical of the extent to which her privileged identities outweighed her target identities as a Black woman, which in some ways dampened her epiphany.

Furthermore, some of the White students experienced epiphanies after engaging in the brave space of intergroup dialogue (e.g., Keeley, George) in that a student who differed from them along racial lines—Renee—shared her experience of “not wanting to be Black” at a friend’s predominantly White wedding. This exchange marked the first time Keeley and George really believed they understood what it might be like to experience racial oppression. Also, Brooke and Albert believed their experiences with the required social justice course marked the first time that they were so aware of their White identity, which was largely attributed to their educator, Dr. Munin and how “well” he handled “difficult” topics, such as White privilege. As mentioned in Chapter 4, Brooke and Albert also discussed how Dr. Munin’s requirement of the photo elicitation project served as a tool to facilitate their perspective taking and what Albert viewed as “really the core” of the class.

Tom and Lucy, however, were less moved by their racial identities and privileges, though Tom had the epiphany after feedback on the first part of his photo elicitation project. Discussed in Chapters 4 and 5, Tom explained that he might have been contributing to systems of oppression that confer dominance to White people and certain occupations or stations in life. Also, one of Raymond’s epiphany related less to race, as part of his complicated understanding of privilege (see Chapter 4 for more details) related

to how he took his able bodied status for granted. As well, another one of Raymond's epiphanies related to how he felt more empowered to work toward social justice in higher education after co-facilitating a dialogue with a classmate, Anthony, who was also a White male.

Finally, similar to the Torres et al. (2003) model, students acknowledge social justice (not multicultural competence, necessarily) as an ongoing or lifelong process, and this led students to the starting point of the cycle—that being anxiety—about how to enact such change or to be a change agent. However, some students were able to negotiate this process through a commitment to allyship, for example, or through focusing on small actions they could take, as discussed in relationship to the Watt (2007) PIE Model. As well, some students explained a theory to practice connection in their interview and/or a general desire to have a voice when they witnessed an injustice and/or be more aware of social inequities in their daily lives.

Expanded definitions of multicultural competence. Themes from this study's data also related to scholars who argued for definitions of multicultural competence to include a social justice focus. Evident in students' projects and interview (and other contextual documents) was students' focus on not merely being self-reflective and self-aware, but also having an end in view of righting society's wrongs through a social justice framework. This modification and relationship to social justice literacy is discussed in more detail in the "Implications" section, and this study provides further corroboration of Mayhew and Fernandez's (2007) argument that "Examining multicultural competence in higher education often takes the form of social justice

education (SJE)” (p. 61), and that social justice models should be empirically tested.

Alternative assignment design. Furthermore, themes from this study—namely, (Chapter 4) and (Chapter 5)—point to students’ experiences with the photo elicitation project that both challenged and supported changed understandings of privilege, oppression, and social justice. Also, as evidenced in the literature, assignments that encourage story telling (Wahl et al., 2005) and incorporate non-traditional modes of meaning-making, such as visual methods (Bumpus, 2005) can be useful for multicultural-related coursework. Students appreciated, for example, the “tangible” way they could view their “growth” over the course of the semester and how the use of photographs in the assignment was something new and interesting, though at first seemed less-than graduate level or something that they were going to “hate.” The photo elicitation project also provided occasions for Dr. Munin’s section—of which did not engage in any version of intergroup dialogue—to engage in perspective taking and story telling among peers, as facilitated by Dr. Munin. Therefore, I would not go so far as to argue that the photo elicitation project served as a substitute for intergroup dialogue as a pedagogical tool but that it encouraged students to engage in somewhat similar interactions in terms of sharing stories in relationship to differing social identities. Although, Dr. Munin’s section perhaps functioned as more of a White affinity space, in that his section was majority White whereas Dr. Kelly’s was more half and half students of color and White students.

Expanded understanding of social identity. Furthermore, the fact that students engaged with topics throughout the semester beyond just race/ethnicity appeared to contribute to all students’ engagement with the social justice topics and as a buffer

against the curriculum being designed to encourage the students of color to teach the White students about the Other, which was what some of the students initially thought the course might entail, such as Amy. The themes of new awareness and complicated thinking (see Chapter 4) were often in relationship to facets of students' social identities that they did not previously view as privileged and/or aspects of their social identities that they did not previously see as contributing to the oppression of others with marginalized identities. In addition to themes presented in Chapter 4 and Chapter 5 that resonated to varying extents with extant literature, educators' approach to the social justice curriculum also supported, pushed back on, or added to existing findings.

Research Question Two

The second research question addressed educators' experiences. As with students' experiences, educators' approach to the social justice curriculum supported, challenged, and added to extant literature. Presented in more detail in Chapters 4 and 5 were several themes related to Dr. Kelly's and Dr. Munin's approach to their teaching and how, if at all, such approaches impacted that of students. The themes, overall, aggregated around how educators' social identities and investment in social justice issues impacted their approach to their teaching and how in-class components were informed by pedagogies (e.g. feminist, critical) that both challenged and supported students' learning. First, I address educators' social identities; then, I address educators' pedagogical orientations to the curriculum.

Social identity. As discussed in Chapter 2, much of the literature on faculty who teach multicultural-related courses concentrates on the challenges of teaching such

courses and on the marginalization of faculty of color who teach the courses in higher proportions than their White counterparts (Brayboy, 2003; Nelson Laird & Engberg, 2011; Perry et al., 2006; Perry et al., 2009). To varying degrees, educators' experiences related to the challenges as cited in the literature—such as those related to educators' social identity, campus racial climate, and student resistance. As well, Drs. Kelly and Munin's experiences resonated with some of the literature on educators' responses to challenges with the multicultural curriculum, such as *anticipatory teaching* strategies and intentional pedagogical strategies and philosophical orientations toward the curriculum.

However, challenges that Dr. Kelly and Munin faced did relate to subsets of the literature—particularly that which related to anticipatory teaching strategies and their preparedness to teach courses that included traditionally “difficult” topics. To first address anticipatory teaching strategies, to a greater extent for Dr. Kelly than for Dr. Munin, like other faculty of color (Castañeda, 2009; Duarte, 2009; Mata, 2009), Dr. Kelly was aware of how her identity as a Black woman added to her anticipatory teaching strategies (Perry et al., 2009). Moreover, in line with Hendrix's (1998) study, students in Dr. Kelly's class maintained a favorable view of her as a professor, which is evidenced by those who spoke to Dr. Kelly's positive impact on their learning experience with the social justice curriculum, such as Keeley and how she wondered whether she, as a White female, would have gained as much from the course had a different educator taught the course. Moreover, based on the interviews with Dr. Kelly and Dr. Munin, it was clear that they are allies for one another in their teaching of the course. Such allyship is reflective of Stanley's (2006) recommendation, in that FOC should support White

colleagues' and other allies in their teaching of multicultural courses.

Also different from Dr. Kelly, but in line with a major appeal from Quaye's (2012b) in his contributions on IGD literature, is evidence of Dr. Munin's role as a White educator in changing the composition of those who typically teach multicultural-related courses and in creating opportunities for White students to connect with him in ways that they might not with faculty of color. Moreover, Dr. Munin spoke to ways in which he helped White students to "normalize emotions and integrate them into the discussion" (Quaye, 2012b, p. 116) by sharing how he at one point felt similarly. The impact of Dr. Munin on White students' ability to grapple with their new awareness was also evidenced by students' part two essays and/or interviews as compared to their part one projects. For example, Tom explained how Art challenged him to consider how he was perhaps inadvertently adding to a system of oppression through his hurried photograph of a shoe shiner. As well, Brooke and Albert spoke to their feelings of guilt—and for Albert, defensiveness, too—but then how, by the end of the semester and with Art's guidance, they were able to negotiate those feelings and filter them through lenses of social justice. Nevertheless, and not to undercut the importance of more White educators who teach multicultural or social justice curriculum, Dr. Kelly—as mentioned previously—facilitated White students' perspective taking and feelings of guilt as well—whether through individual meetings outside of class and/or her use of IGD.

Next, to address the extent to which educators' preparedness to facilitate difficult discussions or dialogues about multicultural-related topics, Dr. Kelly's and Dr. Munin's approach to the social justice curriculum—such as their investment and interest in

teaching such courses rather than being consigned to a duty they did not want to assume—they appeared to manage the emotions of students (Sue et al., 2010; Quaye, 2012) by being open to having conversations with students outside of class to negotiate White students' guilt, for example. As mentioned, often seen as a challenge is the recruitment of White educators to teach multicultural-related courses (Quaye 2012a; 2012b). As shown through this study, there are benefits in having White educators teach the courses, per the ways in which they can uniquely connect with White students' understanding of privilege, oppression, and social justice.

Furthermore, for both Dr. Kelly and Dr. Munin, they appeared to experience less tension between their desire to teach social justice curriculum and campus racial climate and/or student resistance. For example, Castañeda (2009), Duarte (2009), and Mata (2009) acknowledged a tension between their institution's and/or faculty members' desired campus racial climate and the ways in which racial climate is shaped by students' resistant dispositions in diversity-related courses. Unlike other scholars who were met with resistance from White students in the classroom (e.g., Castañeda (2009), Duarte (2009), and Mata (2009), Dr. Kelly and Dr. Munin did not cite any instances of overt resistance, such as students shutting down in class (Mata, 2009). When and if students exhibited any struggles or challenges with the curriculum, however, Dr. Kelly and Dr. Munin appeared well-equipped and prepared to support students with their learning process, which again relates to a pedagogy of LPM wherein students are challenged to interrogate their views on difficult topics but are also supported in their learning process. Given Dr. Kelly's role as a tenured, associate professor and Dr. Munin's role as an

adjunct though high-level administrator, that aspect of their identities was not one that hindered their approach to the curriculum. As well, rather than being consigned to teaching multicultural-related courses, as discussed in Chapters 4 and 5, both Dr. Kelly and Dr. Munin wanted to teach the courses and had more choice in doing so.

Moreover, in line with Hendrix's (1998) study, students in Dr. Kelly's class maintained a favorable view of her as a professor (at least as evidenced by this study's participants). Several students spoke to Dr. Kelly's positive impact on their learning experience with the social justice curriculum, such as Keeley's, and how she wondered whether she would have gained as much from the course had a different educator taught the course. Moreover, based on the interviews with Dr. Kelly and Dr. Munin, it was clear that they are allies for one another in their teaching of the course. Such allyship is reflective of Stanley's (2006) recommendation, in that FOC should support White colleagues' and other allies in their teaching of multicultural courses.

Perhaps one reason why Dr. Kelly and Dr. Munin did not experience a great deal of negative resistance (other than defense mechanism discussed earlier in this chapter) from students was because they were experienced educators who employed effective teaching strategies and pedagogical tools that were conducive to the subject material—such as their aim to empower students to engage with the curriculum by deconstructing a teacher/student power dynamic (one theme from Chapter 5). Or, perhaps this study did not result in the reporting of negative experiences, in that those who did not enjoy the course, and/or Dr. Kelly or Dr. Munin (or me as a researcher) would likely not have consented to this study, and/or perhaps they perceived me as unreceptive to negative

views of the course because of my research interests and/or relationship with Dr. Kelly. Perhaps another reason Dr. Kelly and Dr. Munin did not experience overt forms of resistance from students was because of an inability to truly deconstruct the educator/student power dynamic and/or a researcher/participant power dynamic. In other words, the data generated for this study was based on a graded project, a perhaps idealized version of what future higher education professionals should learn and apply to their workplaces (as evidenced by the syllabi), and I as the researcher could not deny the fact that I sat as a woman of color across from several White students while conducting the one-on-one interviews. These and other limitations—which were discussed in more depth in Chapter 3—are all components of the context in which educators and students experienced the curriculum and in which such experiences were made visible to me, the researcher. Alternatively, perhaps the students were genuinely moved by what they learned over the course of the semester. As evidenced by the interviews with Dr. Kelly and Dr. Munin, they both believed that students gave honest representations of their understanding of privilege, oppression, and social justice. As well, Renee's vulnerability in her part two essay to resist what she learned about privilege (discussed in Chapters 4 and 5) perhaps speaks greatly to the ways in which Dr. Kelly reinforced a classroom space of shared power and dialogue.

Pedagogy. The primary ways that Dr. Kelly and Dr. Munin approached the curriculum, aside from anticipatory teaching strategies, was through pedagogical orientations that included a feminist and critical lens—both of which are conducive to teaching multicultural issues (Bierma, 2010). Moreover, Dougherty (2002) (a White

male scholar) discussed how a feminist approach to multicultural curriculum could help deflect or diffuse potential criticism one might receive for being a White male teaching diversity-related topics. Dougherty (2002) suggested that educators help students voice their experiences and mediated underrepresented students' voices through faculty-led debate, reflection papers, team projects, and incorporation of guest speakers to counter his voice as a White male. Likewise, Dr. Munin invited guest speakers Dr. Kelly and Dr. Vijay Pendakur, who both identify as people of color, to present to his majority White classroom. As well, Dr. Munin—through his pedagogical approach of CRT and belief in the power of personal story—encouraged students to consider themselves within rather than outside of the course content.

Connections to LPM. Furthermore, although neither educators specifically named this pedagogical orientation, I argue that Dr. Kelly's use of intergroup dialogue as a pedagogical tool for facilitating understanding of privilege, oppression, and social justice and both Dr. Kelly and Dr. Munin's use of the photo elicitation project and incorporation of guest speakers are reflective of the Learning Partnerships Model (LPM). Also, in follow-up questions, both agreed that such an approach was an accurate rendering of their teaching. According to Quaye and Baxter Magolda (2007), reasons for applying the LPM (to IGDs, in that article) are because the model engages students at different points on the spectrum of young adult development, and this is important due to the varying familiarity with and openness to multicultural topics with which students enter IGD situations. Expressed in Chapters 4 and 5, both educators aimed to assign projects and design in-class activities that were conducive to students at differing points

of readiness to engage with social justice issues.

IGD. Although only Dr. Kelly's section engaged in fishbowl dialogues, both educators employed elements of a pedagogy of dialogue that reinforced tenets of intergroup dialogue, such as perspective taking (Zúñiga et al., 2012) and the power of story (Whal et al., 2000). For those who participated in intergroup dialogues, that specific experience with the curriculum—as evidenced by the photo elicitation project—allowed them to engage with their peers in ways that were not as salient based on the data for those in Dr. Munin's section. Although Brooke made a general mention to the impact of “peers” in her learning over the course of the semester in her part two essay, students from Dr. Munin's section did not cite specific interactions with peers in class that impacted their learning; rather, they referred to other course components, including class discussion—such as that associated with the photo elicitation project, which was discussed previously.

Of the students in Dr. Kelly's section whose understandings of privilege, oppression, and/or social justice were impacted by IGD, their experiences carried a positive rather than negative valence. Therefore, this study's findings supports the overall positive effects of IGD (Engberg, 2004). For example, the ways in which students recalled specific examples from dialogue in their part two essays and/or interviews could be interpreted as examples of “engaged listening” Zúñiga et al. (2012) wherein students recalled “significant details about what had been said and describe them to an interviewer after the IGD course was over” (p. 84). According to Zuniga et al. (2012), that type of listening can impact participants' perspective taking and empathy

(Zúñiga et al., 2012). Also in support of the positive effects of engaged listening, Renee's disclosure in a fishbowl dialogue in Dr. Kelly's class about how she did not want to be Black during her best friend's wedding weekend resulted in two of her classmates'—Keeley and George—understanding for the first time in their lives about what it might feel like to be a racial minority. As well, the impact of a like-race and like-gender peer on Raymond's understanding of how he can have a voice in social justice issues, given his privileged identities (as discussed in his part two essay), and a peer's influence in a dialogue on Paige's understanding of her role as an oppressor in terms of sexual orientation, just to name a couple of examples, push back on extant literature that characterizes multicultural curriculum as a power dynamic of White students learning about the Other (e.g., Dessel, Rogge, & Garlington, 2006; Garski, 2008). Although some interpretations of social justice curriculum might position Paige in a position of a knower relative her White male peer, her peer was able to teach her something about how she, as a heterosexual woman of color, was in the role of an oppressor to those who identified as gay or lesbian.

Also, although Dr. Munin did not employ IGD, based on his students' experiences with the curriculum they, too, exhibited evidence of perspective taking and shared power with Dr. Munin which likely had much to do with how Dr. Munin conducted his more traditional class discussion and his requirement of the photo elicitation project that sparked perspective-taking and relating the three core concepts to one's lived experiences and social identities. Also, although Quaye and Baxter Magolda related the LPM framework to IGD, the model arguably functioned in conjunction with a course—Dr.

Munin's—that did not employ IGD but maintained a pedagogy that was in the spirit of dialogue, in that the Dr. Munin encouraged shared power among students and encouraged students' reflection on their experiences relative to the curriculum.

One aspect of Dr. Kelly and Dr. Munin's desire to share power that should be noted is that, although students appeared to be aware of the fact that they were supposed to have more authority over their understanding of privilege, oppression, and social justice in parts one and two of the photo elicitation project, students exhibited resistance to such authority in part one and part two—though to a lesser extent in part two. For example, Tom's mention in his interview of how, by part two, he knew more about “what Art wanted,” Hannah's discussion in her interview about needing to “fix” her part one assignment for part two, and Dr. Kelly and Dr. Munin's mention in their interviews about how one cannot deny that the project is still a graded assignment, speak to ways in which, no matter how much posturing educators enforce in terms of a shared power structure, students and educators could not simply ignore the fact that the assignment was one wherein a person in power—Dr. Kelly or Dr. Munin—would assign a grade for each students' project and performance in the ELPS 432 course as a whole. As well, even though Dr. Kelly did not grade part one and Dr. Munin did, students were still concerned about to what extent they were submitting the “right” photographs for part one of the project.

The role of the photo elicitation project is further supported by the literature discussed in Chapter 2. Although scholars did not focus on photographs, specifically, Bumpus (2005), Howard-Hamilton and Hinton (2004), Wahl et al. (2000) argued for the

use of visual media to mediate students' learning within multicultural curriculum because of the ways in which such images can shape a person's worldview. As well, Howard-Hamilton and Hinton (2004) discussed how visual media (entertainment media, specifically) in multicultural competency-related courses in GPPs was useful, in that such media can function as a buffer for challenges that educators might face in teaching multicultural curriculum and offer students "the opportunity to view the lives of others in a safe environment and to discuss and interpret the information with a facilitator or faculty member, along with classmates or fellow workshop participants" (p. 31). As evidenced by interviews with students, in-class discussion of the photo elicitation project, specifically—(small group discussion in Dr. Kelly's section and large-group discussion in Dr. Munin's section)—resulted in an opportunity to engage in perspective taking in a more personal way since the photographs were taken by their classmates rather than a distant Other. As well, in-class discussion of the photo elicitation project provided another way to interact with and learn from peers, which arguably added to the educators' goal of deconstructing a teacher/student power dynamic, (and this is discussed in more detail relative to educators' experiences in this chapter). For example, for Albert, discussion of the photo elicitation project as a large class marked the first time he deeply thought about how other points of view are valuable and valid. For other students, such as Amy, small-group discussion of the project felt more uncomfortable, and the differing interpretations of similar photographs—like a church that one student considered 'oppression' and another 'social justice'—produced feelings of tension. In addition to

the impact of the photo elicitation project, one text emerged as impactful for 11 of the 12 students in this study.

Additionally, educators' approach to the social justice curriculum via the photo elicitation project, intergroup dialogue, the assigned Johnson (2006) text provided challenge and support conducive to students' positive experiences with the social justice curriculum. Discussed earlier in this section, the Johnson (2006) text appeared to be quite palatable and arguably served as a buffer for students' many emotions, such as guilt and feeling overwhelmed. All but one student (George) cited in their part two project and/or their interview the ways in which the required Johnson (2006) text affected their views of privilege, oppression, and/or social justice. As supported in Chapters 5 and 6, Johnson's (2006) messages about the power of silence, for example, and working with or alongside rather than for those from marginalized populations/sharing power with those from marginalized populations resonated with students over time. Students' experiences with this component of the social justice curriculum appeared to reinforce perspective taking, and students related the text to other in-class components, such as intergroup dialogue or large group discussion. The language Johnson (2006) used appeared to truly resonate with how students understood their life experiences and social identity relative to their concepts of privilege and oppression in particular. For example, Paige's realization (discussed in her part two project and in her interview) of how she oppressed those who identify as LGBTQ in the past was supported by Johnson's (2006) story about a silent bystander who watches as an angry mob attacks an innocent victim. As well, Keeley's new commitment to allyship, as evidenced in her part two project and interview,

was supported by Johnson's (2006) discussion of how target and agent groups must work together to combat oppression and work toward social justice. I illustrate these two examples, as Paige identifies as a woman of color and Keeley as a White woman; therefore, it is further interesting that Johnson (2006)—a White male author—resonated with so many students across multiple social identities. Although students cited several other readings throughout their part two essays, no one text was cited as widely as Johnson (2006). In addition to the impact of this text, dialogue and discussion emerged as a salient mediator of students' in-class experiences with the social justice curriculum and their changed understandings of the three core concepts thereof.

Additionally, the incorporation of guest presenters served as another way students' learning was both challenged and supported and connects to Zúñiga et al.'s (2012) concept of engaged listening and had a salient impact on students' understanding of oppression, specifically, was a guest presenter. For instance, four White males to be particularly moved by Dr. Vijay Pendakur's guest presentation on oppression. As discussed in Chapters 4 and 5, Albert, George, and Tom's understanding of oppression by the end of the semester was impacted by Dr. Pendakur's presentation, and interestingly, the same aspect of the presentation—that being the birdcage analogy. Thus, the ways in which the White males recalled Dr. Pendakur's presentation—in a space conducive to the spirit of IGD—is evidenced of engaged listening, (Zúñiga et al., 2012). Although students most often referred to the impact of in-class experiences in their photo elicitation projects and interviews, it was clear from the data that, for some students, outside-of-class experiences impacted their experiences with the social justice curriculum and

facilitated changes in the understanding of privilege, oppression, and/or social justice over time.

Impact of outside-of-class components. It is important to address any disconfirming evidence to push back on a mis-interpretation that only in-class components were responsible for changes, if any, in students' understandings of privilege, oppression, and social justice over time and their experiences with the social justice curriculum thereof. For example, a few students referred to their view of the U.S. banking system as a form of oppression, and this reference could be connected to ongoing, outside conversations in the news media with regard to the 2008 financial crisis and lingering effects. As well, Tom specifically cited the ways in which he viewed the Occupy Movement as a form of social justice, and this topic was not covered in class. Too, Brooke cited an outside, LUC-sponsored workshop she attended and how that shaped her views of privilege in terms of race. Moreover, several students' commitment to becoming allies for LGBTQ rights related to the then illegality of gay marriage in Illinois and several other U.S. states. Perhaps, today, such an issue would not be viewed so much in terms of oppression but more so in terms of social justice, in that those who identify as gay or lesbian are closer to having equal rights relative to heterosexual counterparts (at least *de jure*).

Implications

In this section, I overview implications for higher education research and practice. Overall, based on the interpretation of data from this study, contributes to gaps in empirical research on master's students' experiences with social justice curriculum and to

expanded conceptions of promising practices for teaching and learning in GPPs.

Implications for Research

This study's primary empirical contribution is through its qualitative analysis of master's students' experiences with social justice curriculum in a GPP. In doing so, this study foregrounded the voices of not only White women but also students of color and men who all experienced a required social justice curriculum for the first time in their graduate studies. As well, the majority of participants were first-year master's students (eight of 12) and/or considered the required ELPS 432 course to be the first time their first engagement with social justice-related issues in a formal academic setting whatsoever (eight of 12 students).

In addition, this study's primary theoretical contribution is through its application of a unique, two-part conceptual framework that departed from Pope and Reynolds' (1997) tripartite model for understanding multicultural competency. Given this study's focus on social justice curriculum and given scholars' calls for more empirical and theoretical attention to social justice-orientations to social justice curriculum in GPPs (Iverson, 2012; Mayhew & Fernandez, 2007; Vera & Speight, 2003; Wallace, 2000), it is timely to consider students' experiences from a social justice perspective. As put forth by this study, the aim was not to measure or quantify students' awareness, skills, or knowledge; rather, to make meaning of how students experienced the social justice curriculum. Therefore, I argue that researchers should be self-conscious about what terms are deployed to language its data and data analysis. Given this two-part conceptual framework, future scholars might consider the addition of a social justice literacy model

overlaid onto the existing conceptual framework for this study—perhaps one similar to the Howard-Hamilton and Hinton (2002, 2004) model.

Approaches to research. In this study, social justice literacy constituted a more fitting term than multicultural competence, given the qualitative focus on how students experienced a particular curriculum. Although the term multicultural competency has been deployed in qualitative studies (e.g., Kelly & Gayles, 2010; Gayles & Kelly, 2007), I argue that because the majority of methods used to validate Pope and Reynold's (1997) tripartite model were quantitative or qualitative from a quantitative perspective, it is further logical or at the very least reasonable for the discourse to shift from multicultural competency to social justice literacy depending upon the aim of a study and its methodology. Thus, a primary implication for future research is for scholars to consider their points of departure for understanding a phenomenon relative to the methodology employed and phenomenon studied. Another implication for future research is for scholars to consider other methods of data collection. Although the photo elicitation projects produced illuminating themes, the interviews allowed students to elaborate upon their experiences beyond the confines of the project guidelines and to be more meta-reflective about their experiences. Therefore, future research might employ a phenomenological interview approach. As well, given the benefit of my first-hand experience with one section of the ELPS 432 course in terms of having observed one version of students' experiences with the social justice curriculum, scholars might consider a case study approach to qualitative research on GPPs.

Finally, phenomenon aside, this study's focus on the goodness of qualitative

research and crystallization rather than its quantitative proxies provided a research design that honored the purpose of this qualitative, constructivist research methodology—that being to understand how participants experienced the social justice curriculum in a GPP in consideration of various facets of context for which many studies do not account. A goodness approach allowed me to design this qualitative study in terms of congruence rather than rigor, for example, and a crystallization rather than triangulation approach allowed me to foreground the voices of participants in more depth and to resist the notion of a “whole” study that centers upon one, corroborated truth. These approaches, however, did not detract from the quality or legitimacy of this study (see Chapter 3). Therefore, future qualitative studies might also consider goodness and/or crystallization to design their study and/or to push the boundaries of the assumptions embedded in their chosen methodology and methods.

Research topics. Additionally, this study holds implications for future focus on specific research topics: more diverse students, educators, IGD, and other assignments that reflect the LPM.

Diverse students. Although I aimed to foreground the voices of more than just White females, this study’s sample only allowed me to analyze three students of color, and no one in this study had more than two oppressed identities that they disclosed—none of which included sexual orientation, able-bodiedness, or religion, for example. Therefore, future studies should consider focusing on a more diverse sample beyond only race/ethnicity and gender.

Educators. Furthermore, somewhat in line with Quaye’s (2012a; 2012b) calls for

more research on facilitators of IGDs, future studies might consider a sole focus on educators who teach required social justice courses in GPPs, given the rich experiences described by Dr. Kelly as a tenured professor (whereas much of the literature addressed faculty who teach multicultural courses as lower ranking); and by Dr. Munin as White educator (whereas there is a lack of in-depth studies on White educators who teach within GPPs) (Quaye 2012a; 2012b).

IGD. Also, given the impact of IGD on students' epiphanies (Torres et al., 2003) in relationship to their social justice literacy, it could be worthwhile to conduct more research on this approach to social justice curriculum—such as but not limited to students' roles as peer facilitators. As shown through Raymond's experience, his co-facilitation with his peer Anthony led him to the epiphany that he, though a White male, could have an active rather than passive voice in social justice issues.

LPM-centered assignments. In addition, given this study's focus on the photo elicitation project and its reflection of a LPM-centered assignment, future research might consider other, alternative and innovative curricular components that both challenge and support students' experiences with social justice curriculum. Although IGD and the photo elicitation project encouraged perspective taking, among other learning outcomes, there are likely other pedagogical tools that are worthy of additional qualitative, quantitative, and/or mixed-methods inquiry.

Implications for Practice

This study also offers relevant implications for higher education practice. Overall, this study showed how a feminist, critical—and what I view as LPM-focused—

approach to the social justice curriculum facilitated students' changed understanding of the three core concepts and their overall positive experiences with the curriculum.

Nevertheless, as discussed in Chapter 3, I wondered to what extent students who agreed to participate in this study were those who enjoyed the course, and/or those who had more positive than negative experiences with the curriculum. Yet, when I asked Dr. Kelly and Dr. Munin in their interviews to what extent they thought the photo elicitation projects were accurate or not simply politically correct representations of their learning, they both believed that students were mostly honest about their views and were encouraged to push back on the course topics.

Educators' pedagogy. Thus, educators' pedagogical approach to social justice curriculum challenged and supported students' experiences and created space for them to learn and "unlearn" (Zuniga et al., 2014) conceptions of privilege, oppression, and social justice. Such challenge and support was evidenced through in-class course components, such as students' view of the photo elicitation project as a way to capture and/or catalyze their understanding of the three core concepts, the prevalence of students' references to Johnson (2006), the impact of IGD, the effects of the in-class guest speaker Vijay Pendakur, and students' discussion of Dr. Kelly and Dr. Munin's approach to the curriculum. These in-class course components were primarily those that involved face-to-face interactions with peers and educators wherein vulnerable sharing and story telling occurred. Through such pedagogical practices, students were compelled to be White racial allies (Alimo, 2014) or allies for those who identify as LGBTQ, for example. This outcome of students' learning led some students to feel empowered in the face of also

being somewhat overwhelmed or troubled by the idea of righting society's wrongs.

Photo elicitation as a promising practice. Also, through in-class experiences that supported and challenged students—especially the photo elicitation project across all students' experiences—the three core concepts were less remote to their daily lives, as these components required students to draw upon their lived experiences rather than distance themselves from the concepts. This approach in the classroom reinforced the idea that social justice education is beneficial for *all* students and not only those from historically marginalized groups. Challenging students to connect the concepts to their daily lives also resulted in some students' theory to practice translations. As discussed in Chapters 4 and 5, some students made theory to practice connections by the end and/or after their time in the required course. For example, Paige's complicated understanding of privilege resulted in her interrogating her office's dominant focus on the "holiday season" as a Judeo-Christian tradition. Also, Keeley helped to start new racial affinity groups in her work place. Too, having part one of the project due at the beginning of the semester allowed a common point of departure for dialogue or discussion about topics for which students did not yet have the language. By the end of the semester, however, students were able to relate their photographs to specific course readings, terms such as "target" and "agent" groups and draw upon in- and outside of class experiences that they could now name, given their changed understandings of privilege, oppression, and social justice.

The role of White educators. In addition, Dr. Munin's experiences with the curriculum reinforce a persistent need for White ally educators of multicultural courses in

GPPs. As Dr. Munin showed, his ability to connect with White students and his allyship with Dr. Kelly resulted in students' changed understandings of core concepts of social justice curriculum. Too, Dr. Kelly's teaching of ELPS 432 as a tenured associate professor shows how such faculty should be given the option to teach such courses, even when and if lower ranking faculty or other teaching staff are preferred by administrators. The fact that both Dr. Munin and Dr. Kelly wanted to and enjoyed teaching the course appeared to make the greatest impact on students' experiences with the social justice curriculum and led to many positive experiences with historically fraught topics.

Sequence of a required course. Finally, although the ELPS 432 course was framed with a social justice focus, and all students produced a more nuanced understanding of social justice by the end of the semester relative to their baseline understandings at the beginning of the course, students appeared to have a less sophisticated understanding of how—given their new sensitivity and awareness of myriad social inequalities and inequities—to apply what they learned over the course of the semester to an understanding of systemic-level privilege and oppression. Most students were able to articulate that injustices are perpetuated due to systems of oppression and privilege; however, the extent to which students had time and space to unpack how that would translate to social justice practice as a higher education professional, for example, was less clear. Therefore, GPPs might consider requiring a multicultural or social justice course during students' first semester of the program rather than later on, as LUC requires the course in students' first semester which helps students and educators to scaffold social justice concepts in relationship to later topics, such as student development theory,

leadership in higher education, and their required internship course, for example. As well, given students' feelings of being overwhelmed or less clear about how to take action at the end of the course, GPPs might consider implementing an elective social justice course wherein students enter the course with a solid baseline understanding of social justice topics and can engage in deeper analysis of how they might translate their theory to practice, as this focus is an oft cited need in the literature. Too, internship or practicum site supervisors and educators might consider allowing for, if not initiating, conversations about how a student can be empowered to work toward a more equitable higher education landscape—if that is, in fact, something that a student endeavors.

History of multicultural competence in the field. This study's final implication for practice relates to wider calls from prominent professional organizations (e.g., ACPA NASPA) for higher education professionals to be multiculturally competent. Such organizations might also consider the extent to which multicultural competency is reflective of the types of curricular experiences students and future professionals in the field are having. In other words, professional organizations and other governing bodies of the field might consider whether there is room for conversations about social justice literacy in GPP curriculum and to what extent multicultural competency curriculum should be expanded to include a social justice focus and/or whether the language used characterize the values of the field warrant the addition of social justice.

Chapter Six Summary

In this chapter, I discussed this study's findings in relationship to existing literature. Overall, students were most impacted by in-class experiences that both

challenged and supported their learning, as compared to outside-of-class experiences. Namely, the photo elicitation project and associated activities, IGD, the Johnson (2006) text, and a guest presenter emerged as the most salient in-class mediators of students' changed understandings of privilege, oppression, and social justice. Outside-of-class impacts included then-current events, such as the lingering impacts of the 2008 financial crisis, the Occupy Movement, and the lack of equality for those who identified as gay or lesbian. Furthermore, educators' experiences with the curriculum related in many ways to students' experiences and to the existing literature. However, in other ways, educators' experiences pushed back on what is known about educators who teach multicultural-related curriculum. For example, Dr. Kelly and Dr. Munin's pedagogical approaches to teaching ELPS 432 reinforced the efficacy of a feminist and critical approach to such curriculum; Dr. Munin exemplified the need for more White educators who teach such curriculum; and Dr. Kelly noted anticipatory teaching strategies relative to her social identity, as corroborated in the literature. However, Dr. Kelly also occupied a space of more power than many of the participants featured in existing studies on faculty of color who teach multicultural courses. Also, although Dr. Munin exhibited a unique connection with his White students, Dr. Kelly also demonstrated an ability to connect with White students and unpack similar emotions as did Dr. Munin—such as White guilt.

Additionally in this chapter, I addressed primary implications for higher education research and practice. Overall, there is a need for new ways to understand required social justice curriculum in GPPs as they relate to broader calls in the field of higher education

for multiculturally competent professionals. I argued that a social justice literacy is another way to make meaning of an understudied cross-section of this phenomenon—that of students’ experiences with the social justice curriculum. As well, a focus on social justice rather than multiculturalism is perhaps a more accurate reflection of what is often covered in GPPs, given the wider scope of topics covered in ELPS 432 beyond race and markers of culture—such as food, music, language, and dress. Too, in terms of implications for higher education practice, I argue that the photo elicitation project serves as a promising practice for social justice curriculum in GPPs and should be considered among other pedagogical tools as a way to challenge and support students’ perspective taking and empathy among master’s students in GPPs.

Conclusion

To preface my concluding thoughts on this study, I return to the quote by Arnone and Graff (1987) who asserted, “Then as now, reformers and idealists, shakers and movers of societies and historical periods, have viewed literacy as a means to other ends—whether a more moral society or a more stable political order” (p. 592). The literacy theory component of this study’s two-part conceptual framework substantiated the ways in which literacy is not acontextual or something that a person “has” or does not “have”; rather, literacy is a situated, social practice that is mediated by context. In this study, I focused on the specific context of students’ social identities, their familiarity if any with social justice issues, the impact of educators on students’ experiences with the course, and the sociohistorical milieu that makes possible an ongoing concern with how higher education professionals understand multicultural-related issues for ethical practice

in the field. This other component of the conceptual framework—modified components of Hurtado et al.'s (1998, 1999) framework for understanding campus climate provided a connection to higher education literature and provided an empirical basis for also focusing on the context in which students experienced the curriculum, such as the role of educators in students' experiences and on the impacts of peers. As evidenced by this study's themes and analysis thereof, students' understandings of privilege, oppression, and social justice were indeed impacted by the educators' approach to the social justice curriculum and through consideration of their lived experiences in relationship to the stories of their peers who, in varying ways, differed or related to their social identities.

Above all, this study aimed to fill a gap in the higher education literature on qualitative approaches to the phenomenon of multicultural competency curriculum in GPPs. Given this study's themes and analysis, it is arguably more accurate to frame students' experiences in terms of social justice literacy. As well, this study holds relevant and timely implications in relationship to more research needed around social justice curriculum in GPPs and with regard to higher education practice that both challenges and supports students to engage in a brave space to reflect upon—and perhaps take action toward—the wider systems of privilege and oppression in which they are implicated. Finally, through the voices of master's students and GPP educators, this study provided a window into ongoing, historical conversations about multicultural and social justice issues in higher education that are yet relevant because of persistent inequities in higher education.

APPENDIX A
PHOTO ELICITATION PROJECT DESCRIPTION
AND COURSE SYLLABI

Photo Elicitation Assignment Description

This assignment is comprised of two parts both involving the use of photo elicitation, which is a qualitative research method. At the start of the semester you will be asked to take new photographs representing major conceptual foundations related to the course and document why these pictures are reflective of the concepts. The photos will be revisited at the end of the term and additional ones added that reflect new interpretations of the conceptual foundations that may have arisen as a result of participation in the course. A final short paper will document your journey as it relates to understanding and representing key content areas and connecting them to course literature. Learning outcomes for this assignment include:

- An increased understanding of conceptual foundations associated with social justice;
- An enhanced understanding of how one's personal worldview informs their understanding of privilege, oppression, and social justice;
- The ability to articulate a personal philosophy that integrates personal experiences and academic knowledge.

Please note that completion of this project will require you to have access to a digital camera during the first three and final three weeks of class. The course syllabus provides suggestions for those that do not own or have access to a digital camera. You will need to bring the completed photo elicitation project 1 with you to class on **DATE**. An electronic copy of the project should be sent by no later than the start of class on the same date. A hard copy of the final version of the photo elicitation project 2 should be brought to class on **DATE**.

Assignment Requirements:

This assignment provides an introduction to both the conceptual foundations associated with course content and photo elicitation as a qualitative research method. Photo elicitation involves the use of photographs that a person is either shown or asked to take as a means to evoke information, feelings, and/ or memories that explain a specific phenomenon. This assignment should be completed according to the specifications outlined here:

Photo Elicitation Project Part 1

- Prior to starting this assignment, you are encouraged to read the articles by Harper and Clark Ibañez that are posted on BlackBoard. These readings provide a brief overview and introduction to photo elicitation as a research method. This introduction will help frame both your work on the project and class discussions aimed at interpreting peers' works.

- The first component of this assignment involves taking photographs that you believe are representative of the following terms: Oppression, Social Justice and Privilege. Please note that this should be done PRIOR to completing the first assigned readings if at all possible. The goal is to capture photos that represent your current understandings/ interpretations of the concepts.
- For each term (social justice, oppression, privilege) students should identify between 2- 3 photos that best capture their understanding of each concept (6-9 photos in total). You are encouraged to take many photographs and select the best 2-3 for each concept from the broader set of photographs.
 - Every photograph for this project must be new, taken explicitly for this assignment. You cannot use previously taken photographs.
- For each photograph, please construct a single paragraph that interprets the photo and how it represents the concept. These will be used in classes each week when we cover each of the conceptual foundations of the three topics.
- In order to effectively use your project in the course activity and for grading purposes it is important you organize the material according to the specifications provided below.
 - Begin the first page with a traditional title page.
 - The second page should have a title labeled “Oppression.”
 - Each picture for this topic should then appear with the descriptive paragraph. You need to have each picture appear on a separate page. Do your best not to separate your picture from its description.
 - Once you complete the social justice section, start on a new page with the title “Social Justice.” Follow the same process as above and the replicate this with the final topic “Privilege.”
 - This is due in hard copy form at the start of class DATE. You should also send the entire set of photos to me in the word document prior to the start of the class in which it is due. **Please save the document using your last name.**

Photo Elicitation Project Part 2

- The second component of this assignment involves a reexamination of your original photographs with the knowledge gleaned from course content. Start by examining the 2-3 photos that you originally submitted for each of the core topics (oppression, social justice, privilege). Would you change any of the descriptions to highlight new insights? Would you add new pictures that better capture your understanding of the topics? Would your photos and descriptions stay the same?
- Make any changes to your photos (this may involve taking new pictures if you wish to do so) and their descriptions and recreate the document as described under part one of the project.

- You should have no more than 3-5 pictures for each concept.
- Every photograph for this project must be new, taken explicitly for this assignment. You cannot use previously taken photographs.
- Even if you keep a photo the same for this part 2 you **MUST** include a description detailing your reflective process.
- In addition to the above, craft an analysis of your learning in these areas. This paper should be 5 pages in length and cover the following:
 - What do each of the three core topics mean to you? Your writing should reflect *your* understanding of the terms, but needs to be grounded in and supported by the course literature. You are expected to use APA style and citations for this paper.
 - How has your understanding of the three core concepts changed (if at all) as a result of your participation in this class? What have you learned as it relates to these topics? How is this evident in your photographs?
- This paper should be typewritten using 1 inch margins on all sides, 12-point Times New Roman font, and double spacing between lines.
- The final photographs and paper should be submitted via at the start of class on DATE.

Grading Rubric:

Please note that the grade for this assignment will be for both the quality and effort put into the creation of the original case as well as the final analysis paper. This project will be evaluated using the grading rubric found in Blackboard.

Written by Dr. John P. Dugan

Multiculturalism for Social Justice In Higher Education

Dr. Bridget Turner Kelly

Course Description

This course is an exploration of social justice theories, multicultural issues and practice. We begin by offering foundational definitions of terminology used throughout the course as we delve into understanding systems of oppression, social identity development, privilege, power, and activism. Through the use of cross-cultural dialogue, relevant exercises, as well as key literature, we will identify and examine multiculturalism for social justice in our professional lives.

Some questions to consider when thinking about your learning in this course:

1. How do you define social justice?

2. What do you hope to learn about yourself and others in this course?
3. How are your feelings, attitudes, and behaviors shaped by your concept of justice?
4. Why is dialogue about multiculturalism for social justice a required component of this program?
5. With which target/agent groups do you identify?
6. Is this learning going to influence your educational practice?

Learning Outcomes

The purpose of this course is to orient future leaders in education for the increasing multicultural society and workforce. Our future depends on positive and successful interaction among various cultural groups. As education professionals, how will you ensure that all students are treated equitably? How will you educate students so that they understand their role in creating a more just society? What will you do to create a “culture” of social justice in your own professional practice?

Objectives

Upon successful completion of this course, you should be able to:

- ❑ Recognize the diversity and complexity of social justice and multicultural issues
- ❑ Expand and apply understanding of concepts, theories, and frameworks relevant to social justice, oppression, and injustice
- ❑ Develop and utilize skills in intergroup dialogue and conflict resolution
- ❑ Apply your understanding of philosophical, political and economic, and social bases for living in a democracy to a real-world social justice issue
- ❑ Refine human relations skills—including leadership, communication, and collaboration for effectively addressing social justice issues
- ❑ Identify resources, organizations, and government structures that support and impede social justice
- ❑ Continue to develop and demonstrate expertise in scholarly presentations—written and oral—using APA (6th ed.) format in all work
- ❑ Formulate an understanding of personal and professional power to create change

Conceptual Frameworks

Diversity

This course addresses the myriad of ways in which diversity influences and impacts higher education. Particular attention is paid to rich variety of settings in which educators work, the many needs of the diverse students and populations these educators serve, and the manners in which educators can develop their own identities as social justice allies.

Technology

Technology is integrated into the design and delivery of this course in a variety of ways. The course will rely on Blackboard as an educational tool. Additionally, both course delivery methods and student assignments draw on a range of technological tools with the goal of increasing students' self-efficacy for using technology as well as enhancing the overall learning experience.

Institutional Policies

Academic Honesty

Academic honesty is an expression of interpersonal justice, responsibility and care, applicable to faculty, students, and staff, which demands that the pursuit of knowledge in the university community be carried out with sincerity and integrity.

Accessibility

Students who have disabilities which they believe entitle them to accommodations under the Americans with Disabilities Act should register with the Services for Students with Disabilities (SSWD) office. To request accommodations, students must schedule an appointment with an SSWD coordinator. Students should contact SSWD at least four weeks before their first semester or term. Returning students should schedule an appointment within the first two weeks of the semester or term.

Harassment (Bias Reporting)

It is unacceptable and a violation of university policy to harass, discriminate against or abuse any person because of his or her race, color, national origin, gender, sexual orientation, disability, religion, age or any other characteristic protected by applicable law. Such behavior threatens to destroy the environment of tolerance and mutual respect that must prevail for this university to fulfill its educational and health care mission. For this reason, every incident of harassment, discrimination or abuse undermines the aspirations and attacks the ideals of our community. The university qualifies these incidents as incidents of bias.

Cell Phones/On Call

If you bring a cell phone or pager to class, please be sure it is either off or set to a silent mode. Should you need to respond to a call during class, please leave the room in an

undisruptive manner. Texting and instant messaging are not allowed during class. If you are on call as part of professional responsibilities, please advise me at the start of the semester.

Email/Blackboard

Email will be used as the primary mode of correspondence for this course. It is imperative that you activate your account and check it daily. Please also check your spam mail and mail foundry to ensure course related messages are not misdirected. Additionally, Blackboard may be used as a source to update the class about course material.

APA Style/Writing

Graduate education places a strong emphasis on developing writing skills and the ability to communicate effectively. All papers should be submitted in APA 6th Edition format. Guidelines for this will be covered at the start of the semester and a handout posted on the Blackboard site. Key provisions are that papers should be 12 point Times New Roman font, double-spaced, with one inch margins. Should papers have significant errors in APA formatting, they will not be accepted as complete. The quality of writing is also of high importance. You are strongly encouraged to submit drafts of papers to peers for initial feedback. If you have significant concerns regarding your writing ability please consult the University Writing Center (http://www.luc.edu/tutoring/Writing_Center.shtml) for assistance.

Reading Materials

Please purchase your books as soon as possible as readings will be assigned for the first week.

Required Texts

Adams, M. J., Bell L. A., & Griffin P. (2007). *Teaching for diversity and social justice* (2nd ed.). New York: Routledge.

Adams, M., Blumenfeld, W. J., Castañeda, R., Hackman, H. W., Peters, M. L., & Zúñiga, X. (Eds.). (2010). *Readings for diversity and social justice* (2nd ed.). New York: Routledge.

Johnson, A. G. (2006). *Privilege, power, and difference* (2nd ed.). Boston: McGraw Hill.

Recommended Text

American Psychological Association. (2010). *Publication manual of the American Psychological Association* (6th ed.). Washington, DC: Author.

Required Equipment

This class will require the use of a digital camera. If you do not own a digital camera, you can check one out through the library system or purchase a disposable digital camera from your local convenience store (~\$15). Use of the camera is detailed in the Photo Elicitation Assignment description.

Additional Readings

Additional readings in the form of articles can be found in alphabetical order at the end of this syllabus. You are not required to print or bring these to class (unless otherwise instructed) but are responsible for reading them and bringing thoughtful notes/quotes/comments and questions to class. I may add additional readings not listed in this syllabus during the course of the semester. There are also suggested readings listed on the syllabus should you desire to explore a topic further. These readings are considered required for doctoral students. (Readings are on Blackboard)

Course Requirements

Class Participation (5 points, due October 17 and November 29)

Attendance is a requirement of the course. You all add a valuable and unique perspective that is essential to the course. You are expected to participate in class sessions through questions, critiques, illustrations, suggestions, and other forms of constructive feedback.

You should assess your participation by the “quality,” not the frequency of comments. In this case, quality is defined as thoughtful, respectful, and insightful questions and comments that serve to strengthen the ensuing dialogue. Please notify me in advance if you will be unable to attend class. You will assess yourself based on the rubric found on Blackboard.

Reading Comprehension (5 points, due October 17 and November 29)

Each of you is responsible for the material in the readings. The readings contain a broad array of scholarly and contemporary ideas and are designed to prompt critical analysis and thought-provoking questions, as well as provide a common information base for intellectually stimulating dialogue. The opinions and ideas in the readings do not necessarily reflect my opinion; rather they represent different aspects and ways of viewing systematic oppression, privilege, power, and social justice.

This course will primarily consist of dialogue and group activities. Please complete readings prior to class, consider your reactions to the authors' ideas and prepare to share these with others. Some of the following questions may be helpful:

- 1) Does the author reveal personal biases? If so, what are they?
- 2) What is of value to your professional practice in the reading?
- 3) Which quotes are meaningful to you? Why?
- 4) In what ways is the reading connected to central ideas in the course?
- 5) How do your own experiences affirm or refute key concepts in the reading?

Reading Reflections (15 points, 3 points each reflection; due 5 times during semester)

Five reading reflections are due throughout the semester; select five due dates of the eight given in the tentative class schedule below. As you read assigned material for each class session, pick one article/chapter and note key information, frameworks, ideas, concepts, theories, quotes, etc. that help you **a) understand the reading, b) personalize/internalize the information, and c) construct meaning for practice.** Each reflection should be typed, follow APA 6th edition format, and no more than 2 double-spaced pages with one inch margins. The reflections are intended to use as **talking points** during class activities and dialogues. Avoid mere summary of the selected article, and make each reflection meaningful and succinct for easy reference and use in class. Kristin will assess the reflections based on the rubric found on Blackboard.

Facilitated Dialogues (15 points, due throughout semester)

This assignment is in the spirit of the Mexican Proverb, “People understand each other by talking.” You and a partner will participate in facilitating an in-class dialogue related to **one class session’s readings and one current issue from higher education that relates to the reading.** The dialogues will be limited to 40 minutes and involve you engaging half the class in dialogue from theory to practice. These dialogues will provide you with an opportunity to practice skills and techniques you will have read about and had modeled for you by me. Your classmates and instructors will assess your facilitation based on the rubric found on Blackboard.

Photo Elicitation Project (30 points, due September 13 and December 6)

This assignment is comprised of two parts both involving the use of photo elicitation, which is a qualitative research method. At the start of the semester students will be asked to take new photographs representing major conceptual foundations related to the course and document why these pictures are reflective of the concepts. The photos will be revisited at the end of the term for fresh reflection and additional ones added that reflect new interpretations of the conceptual foundations that may have arisen as a result of participation in the course. A final short paper will document your journey as it relates to understanding and representing key content areas and connecting them to course literature.

Please note that completion of this project will require you to have access to a digital camera during the first three and final three weeks of class. The course syllabus provides suggestions for those that do not own or have access to a digital camera. You will need to bring the completed photo elicitation project 1 with you to class on **DATE**. An electronic copy of the project should be sent to the instructor via email by no later than the start of class on the same date. A hard copy of the final version of the photo elicitation project 2 should be brought to class on **DATE**. I will assess these assignments based on the rubrics on Blackboard.

Social Justice Issue Investigation (30 points, due November 1)

You (or a group of no more than 3 people) will select a social justice issue relevant to higher education that you wish to examine. This will entail you (or group) conducting research on the issue, and developing a paper that addresses the issue from an individual, social/cultural and institutional level (and one other level if working in a group). **Part of your research must consist of work with a college/university, educational agency, center or organization.** The paper should be typed, double-spaced, and no longer than 8 pages for single authors and no longer than 10 pages for groups (excluding title page, abstract and references). I will assess your investigation based on the rubric on Blackboard.

Student Performance Evaluation Criteria & Procedures

Participation/Reading Comprehension	(assessed by you)
10%	
Reflections	(evaluated by Kristin McCann)
	15%
Facilitated Dialogues	(evaluated by classmates)
	15%
Photo Elicitation Project 1	(evaluated by professor)
	10%
Social Justice Issue Investigation	(evaluated by professor)
	30%
<u>Photo Elicitation Project 2</u>	<u>(evaluated by professor)</u>
	<u>20%</u>
Total	
100%	

Final grades will be determined by totaling the points received on each of the assignments above (100-95= A, 94-90 =A-, 89-86=B+, 85-83=B, 82-80=B-, 79-77=C+, 76-74=C, 73-70=C-, 60-60=D, 59 or below =F). An “A” signifies exceptional work in this course. Assignments are due at the beginning of class on the day specified in the course outline. You may turn assignments in electronically and/or as a hardcopy in class. For your own protection, please retain all returned and graded work.

“When we engage in reflective action on the world in order to change it, what we are doing is nothing less than the dailiness of a revolution.” (Wear)

Articles/Readings on Blackboard

Beemyn, B., Curtis, B., Davis, M. & Tubs, N. J. (2005). Transgender issues on college campuses. In R. L. Sanlo (Ed.), *Gender identity and sexual orientation: Research, policy, and personal perspectives* (pp. 49-60). San Francisco: Jossey-Bass.

Bellah, R.N. (2003). Education for justice and the common good. *Conversations on Jesuit Higher Education*, 28-37.

- Berube, A. (2003). How gay stays White and what kind of white it stays. In M. S. Kimmel, & A. L. Ferber (Eds.). *Privilege: A reader* (pp. 253-283). Boulder, CO: Westview Press.
- Bohm, D. (1996). *On dialogue*. Excerpts from Dr. Bohm's seminars.
- Brennan, J., & Naidoo, R. (2008). Higher education and the achievement (and/ or prevention) of equity and social justice. *Higher Education*, 56, 287-302.
- Cahill, L.S. (2003). *On being a catholic feminist*. Santa Clara Lecture, Santa Clara University.
- Chang, M., Milem, J., & Antonio, A. (2011). Campus climate and diversity. In Schuh, J., Jones, S., Harper, S., & Associates (Eds.), *Student services: A handbook for the profession* (pp. 43-58). San Francisco: Jossey-Bass.
- Chizhik, E.W. & Chizhik, A.W. (2002). Decoding the language of social justice: What do privilege and oppression really mean? *Journal of College Student Development*, 43(6), 792-808.
- Clark Ibañez, M. (2004). Framing the social world with photo-elicitation interviews. *American Behavioral Scientist*, 47, 1507-1527.
- Cuban, S. & Anderson, J. (2007). Where's the justice in service-learning? Institutionalizing service-learning from a social justice perspective at a jesuit university. *Equity and Excellence in Education*, 40, 144-155.
- Dyer, R. (2003). The matter of whiteness. In M. S. Kimmel, & A. L. Ferber (Eds.). *Privilege: A reader* (pp. 21-32). Boulder, CO: Westview Press.
- Egbo, B.. (2005). Critical pedagogy as transformative micro-level praxis. *AE-Extra*. June-July. asstudents.unco.edu/students/AE-Extra/2005/6/Art-4.html. Accessed: 21 March 2007.
- Gallagher, C. A. (2003). Color-blind privilege: The social and political functions of erasing the color line in post race America. *Race, Gender, & Class*, 10, 1-17. 203-247.
- Gallagher, M.B., Loveland Cook, C., Tebb, S. & Berg-Weger, M. (2003). Practicing social justice: Community-based research, education, and practice. In Stretch, J., Burkemper, E., Hutchinson, W., & Wilson, J. (Eds.), *Practicing social justice* (pp. 27-39). New York: Haworth Press.

- Garrett, J. (2005). *Rawl's mature theory of social justice: An introduction for students*. Lecture notes from professor at Western Kentucky University.
- Haidt, J. & Graham, J. (2007). When morality opposes justice: Conservatives have moral intuitions that liberals may not recognize. *Social Justice Research*, 20 (1), 98-116.
- Harper, D. (2002). Talking about pictures: A case for photo elicitation. *Visual Studies*, 17, 13-26.
- Henry, W., Cobb-Roberts, D., Dorn, S., Exum, H., Keller, H. & Shircliffe, B. (2007). When the dialogue becomes too difficult: A case study of resistance and backlash. *The College Student Affairs Journal*, 26(2), 160-168.
- hooks, B. (2003). Class and race: The new Black elite. In M. S. Kimmel, & A. L. Ferber (Eds.). *Privilege: A reader* (pp. 243-252). Boulder, CO: Westview Press.
- Higbee, J. L., & Barajas, H. L. (2007, July-August). Building effective places for multicultural learning. *About Campus*, 16-22.
- Hurtado, S. (2007). Linking diversity with the educational and civic missions of higher education. *Review of Higher Education*, 30, 185-196.
- Kelly, B. (2005). History of antiracism education: Lessons for today's practitioners. *The Vermont Connection, The Student Affairs Journal of The University of Vermont*, 26, 55-68.
- Kolvenbach, P. (2000). *The service of faith and the promotion of justice in american Jesuit higher education*. Santa Clara Lecture. Santa Clara University.
- Leonardo, Z. & Porter R. K. (2010). Pedagogy of fear: Toward a Fanonian theory of 'safety' in race dialogue. *Race Ethnicity and Education*, 13 (2), 139-157.
- MacKenzie, L. (1993). On our feet: Taking steps to challenge women's oppression. *Adult Education and Development*, (41), 1-175.
- McCarthy, D. (2007). Teaching self-advocacy to students with disabilities. *About Campus*, 12 (5), 10-16.
- McIntosh, P. M. (1989, July-August). White privilege: Unpacking the invisible knapsack. *Peace and Freedom*, 10-12.
- Munin, A. & Speight, S. (2010). Factors influencing the ally development of college students. *Equity & Excellence in Education*, 43 (2), 249-264.

- Nakamura, K. (1998). Transitioning on campus: A case studies approach. In R. Sanlo (Ed.), *Working with lesbian, gay, bisexual, and transgender college students* (pp. 179-186). Westport, CT: Greenwood Press.
- Perry, G., Moore, H., Edwards, C., Acosta, K., & Frey, C. (2009). Maintaining credibility and authority as an instructor of color in diversity-education classrooms: A qualitative inquiry. *Journal of Higher Education*, 80, 80-105.
- Pharr, S. (2004). Homophobia: A weapon of sexism. In L. Heldke, & P. O'Connor (Eds.), *Oppression, privilege, & resistance: Theoretical perspectives on racism, sexism, and heterosexism* (pp. 259-274). New York: McGraw-Hill.
- Rabinder, J. M. (1999). Critical intercultural dialogue. *Polity*, 31(4), 587-607.
- Reason, R. D., & Davis, T. L. (2005). Antecedents, precursors, and concurrent concepts in the development of social justice attitudes and actions. In R. D. Reason, E. M. Broido, T. L. Davis, & N. J. Evans (Eds.), *Developing social justice allies. New Directions for Student Services* (No. 110, pp. 5-15). San Francisco: Jossey-Bass.
- Schall, J. (2006). Liberal education and social justice. *Perspectives*, 44-47. Washington, DC: Georgetown University.
- Seifert, T. (2007). Understanding Christian privilege: Managing the tensions of spiritual plurality. *About Campus*, 12 (2), 10-17.
- Sheffield, C. J. (2004). Sexual terrorism: The social control of women. In L. Heldke, & P. O'Connor (Eds.), *Oppression, privilege, & resistance: Theoretical perspectives on racism, sexism, and heterosexism* (pp. 164-182). New York: McGraw-Hill.
- Urrieta, L. (2007). Identity production in figured worlds: How some Mexican Americans become chicana/o activist educators. *The Urban Review*, 39(2), 117-144.
- Waters, M. C. (2004). Optional ethnicities: For Whites only? In M. L. Anderson, & P. H. Collins (Eds.), *Race, class, and gender: An anthology* (5th ed.; pp. 418-427). Belmont, CA: Thomson Wadsworth.
- Watt, S. (2007). Difficult dialogues, privilege and social justice: Uses of the privileged identity exploration (PIE) model in student affairs practice. *The College Student Affairs Journal*, 26(2), 114-126.
- Wendell, S. (1990). Oppression and victimization: Choice and responsibility. *Hypatia*, 5(3), 15-46.

Yamato, G. (2004). Something about the subject makes it hard to name. In M. L. Anderson, & P. H. Collins (Eds.), *Race, class, and gender: An anthology* (5th ed.; pp. 99-108). Belmont, CA: Thomson Wadsworth.

Zuniga, X. (2003). Bridging differences through dialogue. *About Campus*, 8-16.

LOYOLA UNIVERSITY CHICAGO
SCHOOL OF EDUCATION
ELPS 432 (003): Social Justice in Higher Education
Fall 2011
Wednesday, 7:00 – 9:30 pm
Water Tower Campus, Corby Law Center, Room 205

Instructor Information:

Art Munin, Ph.D.
Adjunct Professor, Higher Education
773-325-7292 (office)
amunin@luc.edu -or- amunin@depaul.edu
Meetings Available by Appointment

Description:

Ample research supports the important role diversity and multiculturalism play both in shaping educational outcomes as well as enhancing society. This course provides an introduction to theory and research related to multiculturalism and social justice. Learning is targeted at increasing students' multicultural awareness, knowledge, and skills in the context of higher education professional practice. Specific attention is paid to 1) understanding social systems and structures that reinforce power differentials, privilege, and oppression; 2) exploring the unique experiences of traditionally marginalized social groups; and 3) examining critical dimensions to the design and delivery of multicultural education programs. The course addresses each topic across three levels: important philosophical and/ or historic considerations, contemporary interpretations, and considerations in the higher education context. The pedagogy employed in this course draws heavily on critical self-reflection to explore how students' personal identities shape experiences related to multiculturalism and social justice. This provides an essential foundation for the consideration of these issues in future course work.

Outcome & Objectives:
Learning Outcome

Students will be able to describe various historical and contemporary perspectives on multiculturalism and social justice as well as applications to the higher education context.

Objectives

Upon completion of this course, students will be able to:

1. Understand the conceptual foundations associated with social justice;
2. Understand the various ways in which oppression influences individuals, institutions, and broader society;
3. Articulate deeper levels of personal awareness regarding the ways in which their positionality shapes how they experience social interactions;
4. Apply key principles associated with multicultural competence in student affairs and higher education practice;
5. Identify ways in which to foster ally development personally, with colleagues, and with students; and
6. Demonstrate increased competence in engaging with and across issues of difference.

Conceptual Framework:

Conceptual Framework

The School of Education at Loyola University Chicago advances a conceptual framework that emphasizes “*Professionalism in Service of Social Justice*.” This framework is consistent with the design and content of this course. The content of this course specifically addresses theoretical foundations of social justice education as well as applications of this work to educational practice. This is accomplished by examining issues of social construction, their influences in how individuals experience power, privilege and oppression, and methods for creating environments characterized by a culture of social justice and equity.

Diversity

This course directly addresses the many benefits associated with a diverse and multiculturally competent society. Course content will specifically explore the ways in which socially constructed social categories influence the ways in which individuals experience power, privilege and oppression in society. This will be explored through theory and research as well as through personal narratives and students own life journeys.

Technology

Technology is integrated into the design and delivery of this course in a variety of ways. The course will rely on Blackboard as an educational tool that connects students and encourages intellectual engagement outside traditional classroom boundaries. Additionally, both course delivery methods and student assignments draw on a range of technological tools with the goal of increasing students’ self-efficacy for using technology as well as enhancing the overall learning experience.

Institutional Policies & Philosophies:

Academic Honesty

Academic honesty is an expression of interpersonal justice, responsibility and care, applicable to Loyola University faculty, students, and staff, which demands that the pursuit of knowledge in the university community be carried out with sincerity and integrity. The School of Education's Policy on Academic Integrity can be found at:

http://www.luc.edu/education/academics_policies_integrity.shtml. For additional academic policies and procedures refer to:

http://www.luc.edu/education/academics_policies_main.shtml

Accessibility

Students who have disabilities which they believe entitle them to accommodations under the Americans with Disabilities Act should register with the Services for Students with Disabilities (SSWD) office. To request accommodations, students must schedule an appointment with an SSWD coordinator. Students should contact SSWD at least four weeks before their first semester or term at Loyola. Returning students should schedule an appointment within the first two weeks of the semester or term. The University policy on accommodations and participation in courses is available at: <http://www.luc.edu/sswd/>

Harassment (Bias Reporting)

It is unacceptable and a violation of university policy to harass, discriminate against or abuse any person because of his or her race, color, national origin, gender, sexual orientation, disability, religion, age or any other characteristic protected by applicable law. Such behavior threatens to destroy the environment of tolerance and mutual respect that must prevail for this university to fulfill its educational and health care mission. For this reason, every incident of harassment, discrimination or abuse undermines the aspirations and attacks the ideals of our community. The university qualifies these incidents as incidents of bias.

In order to uphold our mission of being Chicago's Jesuit Catholic University-- a diverse community seeking God in all things and working to expand knowledge in the service of humanity through learning, justice and faith, any incident(s) of bias must be reported and appropriately addressed. Therefore, the Bias Response (BR) Team was created to assist members of the Loyola University Chicago community in bringing incidents of bias to the attention of the university. If you believe you are subject to such bias, you should notify the Bias Response Team at this link: <http://webapps.luc.edu/biasreporting/>

Reading Materials:

The required texts for this course are available for purchase at the Water Tower Campus Loyola Bookstore or Beck's Bookstore. Please purchase your books as soon as possible as readings will be assigned for the second week of class.

Required Texts

Adams, M. J., Bell L. A., & Griffin P. (2007). *Teaching for diversity and social justice* (2nd ed.). New York: Routledge.

Adams, M., Blumenfeld, W. J., Castañeda, R., Hackman, H. W., Peters, M. L., & Zúñiga, X. (Eds.). (2010). *Readings for diversity and social justice* (2nd ed.). New York: Routledge.

Johnson, A. G. (2006). *Privilege, power, and difference* (2nd ed.). Boston: McGraw Hill.

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This class will require the use of a digital camera. If you do not own a digital camera, you can check one out through the Loyola library system or purchase a disposable digital camera from your local convenience store (~\$15). Use of the camera is detailed in the Photo Elicitation Assignment description.

Recommended Texts

American Psychological Association. (2009). *Publication manual of the American Psychological Association* (6th ed.). Washington, DC: Author.

Additional Readings

Additional readings will be provided in the form of documents accessible via the Blackboard site for this course. A full reference list of these readings is provided at the end of the syllabus. You are not required to print or bring these to class, but are responsible for reading them. The instructor may add additional readings not listed in this syllabus during the course of the semester.

Requirements & Expectations:

Preparation

This course is designed using a traditional seminar format in which much of the learning is emerged from group discussion and student engagement with each topic. As such, preparation through completion of each week's readings as well as thoughtful reflection on the topics is critical not only for each individual's intellectual development, but the group's collective development as well. Readings have been purposefully selected for their relevance to the given topic and contribution to the overall literature. Rather than assigning a bulk of reading, the philosophy employed in this course design is to carefully select significant and important core readings and provide sources for additional reading should students wish to explore the topic further. Given much thought has gone into the readings, students are expected to complete them in advance of each class. Occasional quizzes and reading for meaning activities may be incorporated into

the grading structure should evidence emerge that students are not completing the necessary reading. Additionally, as a graduate-level course, class time may not be directed towards dissecting each individual reading, but instead examining themes across reading and conducting critical analysis of content and its application in the context of higher education. Students are encouraged to consider this as they read assigned material.

Participation

Given the seminar format employed in this course design, student participation in discussions and learning activities is critical. However, it is important to note that *how* a student participates is often a function of their particular learning style. Therefore, participation is less about the frequency with which a student engages in class discussion and more about the quality of the contributions. For the purposes of this course, participation is valued in which students build upon one another's comments, provide meaningful connections to practice, share critical observations and insights on a topic, and generally increase the complexity and richness of the discussion. Students are also encouraged to act as gatekeepers to the conversation and encourage the participation of others as well as pose questions to one another. To achieve this, a variety of pedagogical approaches are used to ensure that each individual's preferred learning style is addressed over the course of the semester. A portion of the final grade is dedicated to participation and a rubric is provided that outlines how this will be assessed. Students will receive a mid-semester participation grade as well as feedback to ensure time to adjust their participation levels prior to the end of the semester.

Attendance

Graduate-level courses typically meet only once a week, which makes attendance absolutely essential. You must be present to engage fully in the course content. I understand that sometimes life priorities can make this challenging. *However, the expectation is that you will be present for the full class session each week.* Should you miss a class, arrive late, or leave early, you are responsible for identifying and obtaining missed material from your peers. Please notify the instructor via email prior to the start of class should you need to be absent. Any absence will result in the loss of participation points for that day. Routinely arriving or leaving late will result in the loss of participation points as well.

Civil Discourse

Although deep and meaningful learning often comes as a result of cognitive and emotional dissonance, I firmly believe that transformative learning is the result of compassionate learning communities in which individuals feel both challenged and supported. The underlying expectation of this course is that participants will approach one another with the same ethic of care and developmental concern with which they deal with students. This approach requires a willingness to engage in critical and controversial, but ultimately civil discourse aimed at advancing our

individual and collective knowledge. Students are expected to engage in social perspective-taking, a skills that requires both empathy and the ability to acknowledge multiple points of view.

Cell Phones/ On Call

If you bring a cell phone or pager to class, please be sure it is either off or set to a silent mode. Should you need to respond to a call during class, please leave the room in an undistruptive manner. Texting and/ or instant messaging are not allowed during class as a matter of respect to the learning community. Should you be on call as part of professional or graduate assistantship responsibilities, please advise me at the start of the semester. It is also a good idea to have a conversation with your supervisor and staff to help them understand that you are a student and interruptions during class time should be on an emergency basis only.

Email/ Blackboard

Email will be used as the primary mode of correspondence for this course. As such, it is imperative that you activate your Loyola University Chicago account and check it daily. Please also check your Loyola spam mail and mail foundry to ensure course related messages are not misdirected. Additionally, Blackboard will be used as a source of continual updates about course material.

APA Style/ Writing

Graduate education places a strong emphasis on developing writing skills and the ability to communicate effectively. All papers should be submitted in APA 6th Edition format. Guidelines for this will be covered at the start of the semester and a handout posted on the Blackboard site. Should papers have significant errors in APA formatting, they will not be accepted as complete. The quality of writing is also of high importance. Students are encouraged to submit drafts of papers to peers for initial feedback. If a student has significant concerns regarding their writing ability, they should consult the University Writing Center (http://www.luc.edu/tutoring/Writing_Center.shtml) for assistance.

Assignments:

The series of assignments identified for this course reflect student feedback on desired course outcomes, personal learning styles, and preferred mode of evaluation. They also create space for students to pursue more depth of study in particular content areas of interest. This is an opportunity to begin developing an area of expertise that connects to your professional goals and may contribute significantly to your educational portfolio or dissertation. Finally, this course differs significantly from other courses in the higher education curriculum given its foci on personal exploration and understanding difference. This requires a substantive degree of active participation by each student in the class. Therefore, participation will carry a greater amount of relative weight than in other classes. Students will receive two participation grades, one at the midterm and one at the

end of the semester. Participation will be evaluated using a rubric disseminated on the first day of class and students will receive direct feedback regarding this at the midterm evaluation.

Assignments are due at the time specified in the course syllabus and should be submitted according to the directions provided. Assignments are expected to be turned in on time so please plan appropriately to avoid unnecessary penalties. *Any assignments submitted after the due date will be reduced by a half letter grade. An additional full letter grade reduction will be applied for each 24 hour period after the original time due. Extensions will not be granted.*

NOTE: Students should not exceed the suggested length of assignments as dictated by the full assignment descriptions. Additionally, the suggested length does not include the title page or reference pages.

CONCEPTUAL FOUNDATIONS	STRUCTURED REFLECTION	EXPANDING AND CONNECTING KNOWLEDGE	INTEGRATION
Photo Elicitation Project	Pre/ Post Class Reflection	Engaging with Privilege/ Ally Development	Photo Elicitation Project
	Playlist Reflection	Social Perspective Taking	
	Creative Expression	Multicultural Competence Assessment	
	Critical Incident/ Personal Insight	Social Justice Action on Campus	

Photo Elicitation Project

This assignment is comprised of two parts both involving the use of photo elicitation, a qualitative research method. At the start of the semester students will be asked to take new photographs representing major conceptual foundations related to the course and document why these pictures are reflective of the concepts. The photos will be revisited at the end of the term for fresh reflection and additional ones added that reflect new interpretations of the conceptual foundations that may have arisen as a result of participation in the course. A final short paper will document the students' journey as it relates to understanding and representing key content areas and connecting them to course literature. Learning outcomes for this assignment include:

- An increased understanding of conceptual foundations associated with social justice;

- An enhanced understanding of how one's personal worldview informs their understanding of privilege, oppression, and social justice;
- The ability to articulate a personal philosophy that integrates personal experiences and academic knowledge.

Please note that completion of this project will require students to have access to a digital camera during the first three and final three weeks of class. The course syllabus provides suggestions for student that do not own or have access to a digital camera. Students will need to bring the completed photo elicitation project 1 with them to class on **September 14, 2011**. An electronic copy of the project should be sent to the instructor via email by no later than the start of class on the same date. A hard copy of the final version of the photo elicitation project 2 should be brought to class on **December 7, 2011**.

Structured Reflection Exercises

Taking the time to read and reflect on the content of this course is critical. Therefore, exercises have been designed to ensure that individuals are provided structured opportunities to process course content, its connection to their lives, meaningfulness to practice, and how content from each session fits together. Use of multiple formats is purposefully designed to both challenge and support your preferred learning style. Each student will be required to complete structured reflection activities FIVE times during the semester. Only one may be turned in per week, per course topic, and students can only reflect on the class period immediately preceding or following. Full details regarding this assignment are available in the assignments section of the Blackboard site. Learning outcomes for the assignment include:

- The ability to reflect in critical and meaningful ways on course content;
- An increased capacity for self-awareness as it relates to course content.

All FIVE reflection exercises must be completed prior to the final class. The content of the first or final class may not be used for reflection.

Expanding and Connecting Knowledge Project

The major assignment associated with this course involves connecting course related knowledge to your personal interests related to multiculturalism and social justice. The purpose of this project is to explore a topical area in greater depth while practically applying course content. Students will have the option to complete one of several project options or create a project of their own design. Details associated with the project are available in the assignments section of the BlackBoard site. Learning outcomes associated with this assignment include:

- Demonstrated understanding of course content related to multiculturalism and social justice;
- Ability to apply course content to personal life, professional practice, and/ or broader social issues;
- Increased capacity to critically assess and analyze with a social justice lens.

An initial determination of what you plan to do for the project is due in written form (no more than a page) and should be turned in at the start of class on **September 21, 2011**. The final product is process oriented, but will be summarized in a 5-page paper due by the start of class on **November 30, 2011**.

Evaluation & Grading:

All coursework and assignments must be completed by the end of the term as grades of incomplete are generally not assigned. The distribution of points is provided below:

Participation	30 points
Reflections	10 points
Photo Elicitation #1	10 points
Major Project	30 points
Photo Elicitation #2	20 points
Total	100 points

Assignments in this course will be graded according to the rubric provided. *Note that if an assignment fails to follow the instructions provided a grade of zero will be assigned.* Students are encouraged to consult with the instructor regarding any questions associated with assignments:

Full Readings Reference List:

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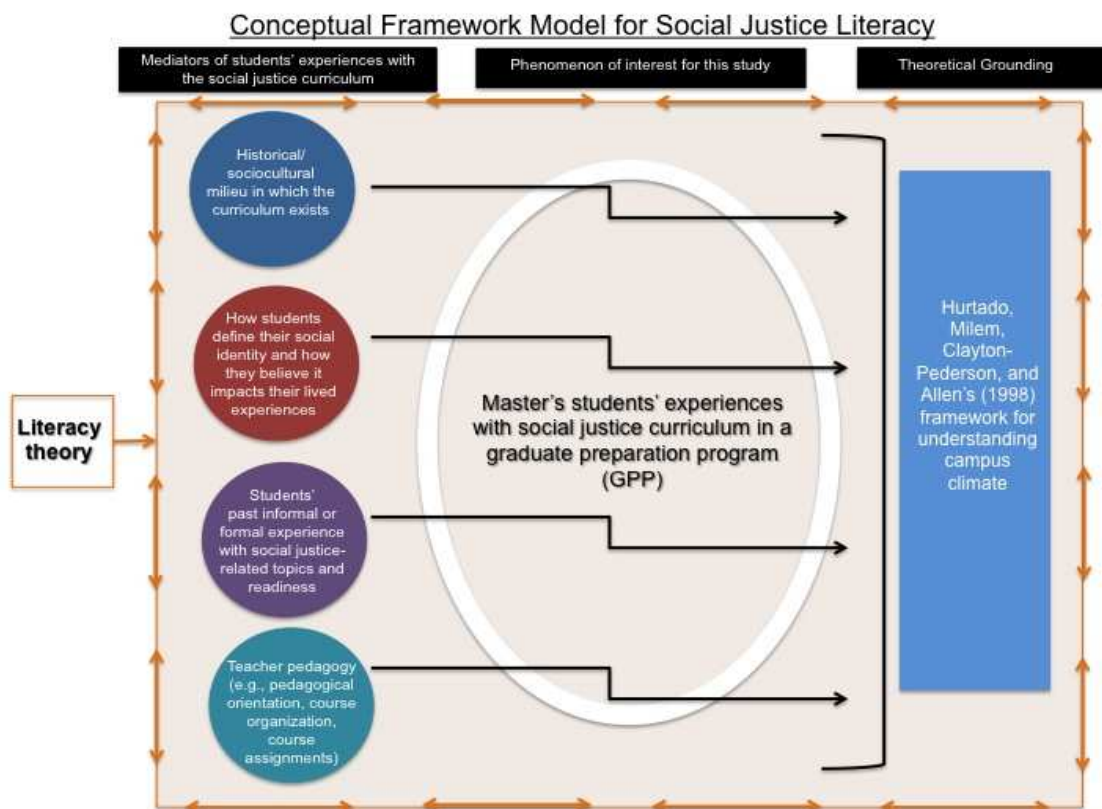
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APPENDIX B

CONCEPTUAL FRAMEWORK



APPENDIX C
INTERVIEW PROTOCOLS

Protocol for Students

Thank you so much for taking time out of your schedule to meet with me. My name is Kristin McCann, and I will be conducting this [morning/afternoon's] interview for my dissertation study on master's students' experiences with multicultural curriculum. We will spend the next half hour or so talking about your experiences with the photo elicitation assignment in your multicultural and social justice issues class. Your comments will help me gain a better understanding of your overall experiences with the multicultural curriculum in the course. All of your responses will remain confidential, and the findings from this interview will not contain names or any information identifying individuals with specific comments. Also, none of your responses will relate in any way to your grades or instructor's/faculty member's perceptions of you in the program. [*If not already signed and submitted to me via email: Please look at the consent form and sign it if you agree to the terms.] Too, I want to emphasize that this is not a test, and there are no right or wrong answers at all. Just answer however you feel comfortable answering the questions. Are there any questions before we begin?

[Address questions if any are raised]

[Collect signed consent form, if applicable]

I am going to cover two main areas today. First, I am interested in understanding your experiences with part one of the assignment; second, I am interested in your experiences with part two and why or how, if at all, any changes were made in part two. I am also interested in the narrative essay you completed as part of part two. But, first... [proceed to question one.]

1. How is your semester going so far?

Probes:

- a. How many classes are you taking this semester? Which ones?
- b. When do you plan to graduate?
- c. Are you currently working?
- d. What type of job are you interested in after graduation?

2. Tell me about how you approached part one of the photo elicitation assignment.

- a. What was your strategy in selecting photographs?
- b. What concepts, if any, did you struggle to capture in a photograph?
- c. What concepts, if any, did you find easy to capture in a photograph?
- b. What connections to the photographs from the readings or your personal and/or professional life did you make?

3. Tell me about how you approached part two of the photo elicitation assignment.

- a. What edits did you make to your photographs, if any? Why?

4. What do you like most about the photo elicitation assignment? Least?

- a. Any examples you can share?

5. How do you think this assignment relates to your social identity, if at all?
6. How, if at all, did _(see below)_ help you to understand privilege, oppression, and/or social justice for part two of the photo elicitation assignment?
 - a. class discussion of other students' photos
 - b. class dialogues
 - b. guest speakers
 - c. additional assignments you completed for class—(e.g., reflection papers, research paper, readings from books, articles).

Protocol for educators

Thank you so much for taking time out of your schedule today to meet with me. Your insights will help to give me a better understanding of the context in which master's students experienced the multicultural curriculum in the multicultural and social justice course. We will spend the next half hour or so talking about your experiences with teaching the photo elicitation assignment. All of your responses will remain confidential, and the findings from this interview will not contain names or any information identifying individuals with specific comments. [*If not already signed and submitted to me via email: Please look at the consent form and sign it if you agree to the terms. Too, I want to emphasize that this is not a test, and there are no right or wrong answers at all. Just answer however you feel comfortable answering the questions. Are there any questions before we begin?

[Address questions if any are raised]
[Collect signed consent form]

I am going to cover a variety to areas today, such as why you decided to use the photo elicitation assignment, how you teach the assignment, any challenges that have arisen in teaching the assignment, how, if at all, the assignment relates to your teaching pedagogy, among a few other questions.

1. Why do you use the photo elicitation assignment?
 - a. Why or why not is it valuable to use this assignment for topics like oppression, privilege, and social justice?
 - b. When did you start using the photo elicitation assignment for ELPS 432?
2. Tell me about how you teach the assignment?
 - a. At what point in a given semester do you assign the assignment?
 - b. How much explanation do you give students?
 - c. Do you give a lot of examples to students?
 - d. Are they any edits or changes you might make to the assignment in the future?

3. What challenges do you have teaching the assignment?
4. What do you like most about teaching the assignment?
5. How do students, in general (and without naming a specific student), approach the assignment?
6. How, if at all, do you think this assignment relates to your teaching philosophy?
 - a. How, if at all, do you see the assignment working as a form of critical pedagogy?
7. How, if at all, do you incorporate the assignment into class discussion?
8. How, if at all, do you assess the assignment?

APPENDIX D

INITIAL EMAIL TO PARTICIPANTS

Email script for students in Spring 2013 section

DATE

<Dear FIRST NAME>,

Hello—This is Kristin McCann writing, and I am a Ph.D. student in the Higher Education program at LUC. For my dissertation study, I am working on a project related to the photo elicitation assignment used in ELPS 432 courses. I'm interested in students' and educators' experiences with multicultural curriculum in higher education mater's programs, and I'm thinking of the photo elicitation assignment as one way to capture such curriculum. If you might be interested in participating in my study, here is what your involvement would entail:

- a. Submit (via email) both parts of your photo elicitation assignment.
 -All potentially identifying information (such as your name) will be removed from the assignment materials to ensure your confidentiality.
- and**
- b. Participate in a 30-45 minute, semi-structured, tape-recorded interview about the process you went through to complete the assignment. The nature of this interview would be much like your small and large group discussions about the assignment in your class. (Only option for educators.)
 -You will select a pseudonym, and all personal information about yourself will be completely confidential in any write-up for this study.

You are not obligated to participate in any part of this research, and no matter what, participation in this study would have absolutely no bearing on students' grade for ELPS 432 or any other course during your time at Loyola and thereafter.

Thank you for your consideration, and please let me know if you have any questions. You will not be able to send me any part of your assignment or be interviewed for this study before you read and sign an informed consent form required by Loyola's IRB, so please do not worry at this point about sending any documents or scheduling an interview.

Sincerely,

Kristin

APPENDIX E

ORIGINAL INFORMED CONSENT FORM

CONSENT TO PARTICIPATE IN RESEARCH

Project Title: *Re-viewing privilege, oppression, and social justice: Photo elicitation*

Researcher(s): Kristin McCann, M.A., Ph.D Candidate, Loyola University Chicago
(Principal Investigator)

Faculty Sponsor: Bridget Turner Kelly, Ph.D.

Introduction:

You are being asked to take part in a research study being conducted by Kristin McCann for part of her dissertation study under the supervision of Dr. Bridget Turner Kelly in the School of Education's Higher Education program at Loyola University of Chicago.

You are being asked to participate for only one of the following reasons (A or B):

A. You completed the photo elicitation assignment in ELPS 432 at Loyola University, Chicago during Spring semester 2013.

OR

B. You taught a course at Loyola University Chicago in which you used the photo elicitation assignment.

Please read this form carefully and ask any questions you may have before deciding whether to participate in the study.

Purpose:

The purpose of this dissertation study is to understand master's students' and instructor/faculty members' experiences with multicultural and social justice-related curriculum in a graduate preparation program. Literature on multicultural issues in higher education is scant, and there is a dearth of research on multicultural and social justice-related curriculum. Therefore, the PI (McCann) will analyze the process that graduate students in Multiculturalism and Social Justice for Higher Education (ELPS 432, 3 credit hours, graduate-level) went through to complete a significant component of the multicultural and social justice curriculum—the photo elicitation assignment. The PI is also interested in professors' rationale for assigning the photo elicitation assignment in their curriculum and challenges and/or successes they face with the assignment.

Procedures:

If you agree to be in the study, you will be asked to:

For students:

- a. Submit (via email) all of your photo elicitation assignment.
-All potentially identifying information (such as your name) will be removed from the assignment materials to ensure your confidentiality.

AND

b. Participate in a 30 minute, semi-structured, tape-recorded interview about the process you went through to complete the assignment. The nature of this interview would be much like your small and large group discussions about the assignment in your class.

-You will select a pseudonym, and all personal information about yourself will be completely confidential in any write-up for this study.

For professors:

a. Participate in a 30-45 minute, semi-structured, tape-recorded interview about how and

why you decided to use the photo elicitation assignment in your class.

-You will select a pseudonym, and all personal information about yourself will be completely confidential in any write-up for this study.

Risks/Benefits:

There are no foreseeable risks involved in participating in this research beyond those experienced in everyday life.

There are no guaranteed benefits to participants or to society by participating in this study. However, this study will add to the literature on multicultural issues in higher education.

Also, this study will offer participants an opportunity to further reflect on the importance of core concepts covered in ELPS 432, such as an understanding of oppression, privilege, and social justice.

Confidentiality:

- If you choose to submit any part of your photo elicitation assignment, you may remove your name and/or any other information that you do not wish to include or think would lead to an outside reader identifying who you are. If you do not remove such information, the PI (Kristin McCann) will do so to ensure confidentiality.
- When you participate in a semi-structured interview, you will select a pseudonym, and the pseudonym will be kept on a password protected computer. After the interview, a transcript (completed by the PI, Kristin McCann) will be emailed to you to ensure validity and accuracy of your statements.
- All data involved in this study will be stored on a password protected computer. Only the PI and the faculty sponsor will have access to this data. (Email communications, assignment materials, pseudonym information, tape-recorded interview recording and transcript).
- When the study is completed, including writing and reporting findings, all data and information related to the study will be destroyed. (Email communications,

assignment materials, pseudonym information, tape-recorded interview recording and transcript).

Voluntary Participation:

Participation in this study is voluntary. If you do not want to be in this study, you do not have to participate. Even if you decide to participate, you are free not to answer any question or to withdraw from participation at any time without penalty. Your decision to participate or not will have no effect on your current relationship with the Higher Education program and Loyola University, Chicago.

Contacts and Questions:

If you have questions about this research study, please feel free to Kristin McCann at kmccann2@luc.edu or the faculty sponsor, Dr. Bridget Turner Kelly, at bkelly4@luc.edu.

If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Statement of Consent:

Your signature below indicates that you have read the information provided above, have had an opportunity to ask questions, and agree to participate in this research study. You will be given a copy of this form to keep for your records.

I consent to participation in following procedures (please initial):

_____ Submit all of my photo elicitation assignment.

_____ Participate in a 30 minute, semi-structured, tape-recorded interview about the process you went through to complete the assignment.

_____ Participate in a 30 minute, semi-structured, tape-recorded interview about the teaching the photo elicitation assignment. (For professor participants).

Participant's Signature

Date

Researcher's Signature

Date

APPENDIX F

OPEN-ENDED DEMOGRAPHIC FORM

Please respond freely:

How would you describe your social identity? There is not right or wrong answer to this question. Examples include ability, belief, sex/gender, race/ethnicity, sexual orientation, class, among other aspects of one's social identity discussed in the multicultural competency course.

APPENDIX G

EMAIL TO RECONSENT PARTICIPANTS

Dear <Name of original participant>,

Hello! I hope this message finds you well. I am writing to say that my dissertation study was approved by my committee and by IRB, and I plan to use the data from the photo elicitation research that you participated in for Spring 2012--(interview, submitted your assignments). If this is something that might be okay with you, I will send you an updated re-consent form via email. Overall, the updated form states the new purpose of the project--(i.e., for my dissertation rather than other research)--and asks for your electronic signature. You wouldn't need to be re-interviewed, etc.; though I would contact you in the future with your transcribed interview and perhaps a couple brief follow-up questions--but nothing extensive.

Thank you in advance for your consideration, and thank you again for your past participation.

Kristin

APPENDIX H
RECONSENT FORM

CONSENT TO PARTICIPATE IN RESEARCH

Project Title: *Photo elicitation: Re-viewing privilege, oppression, and social justice*

Researcher(s): Kristin McCann, M.A., Ph.D Candidate, Loyola University Chicago
(Principal Investigator)

Faculty Sponsor: Bridget Turner Kelly, Ph.D.

Introduction:

You are being asked to take part in a research study being conducted by Kristin McCann for part of her dissertation study under the supervision of Dr. Bridget Turner Kelly in the School of Education's Higher Education program at Loyola University of Chicago.

You are being asked to participate for only one of the following reasons (A or B):

A. You completed the photo elicitation assignment in ELPS 432 at Loyola University, Chicago during Fall semester 2011 or Spring semester 2013.

OR

B. You taught ELPS 432 during Fall semester 2011 and/or Spring semester 2013 at Loyola University Chicago in which you used the photo elicitation assignment.

Please read this form carefully, and please ask any questions you may have before deciding whether to participate in the study.

Purpose:

Per the dearth of literature on multicultural and social justice curriculum in graduate preparation programs, the purpose of this dissertation study is to understand master's students' and course instructors' experiences with multicultural and social justice-related curriculum in a graduate preparation program. The PI (McCann) will analyze the process that graduate students in *Multiculturalism for Social Justice in Higher Education* (ELPS 432, 3 credit hours, graduate-level) went through to complete a significant component of the multicultural and social justice curriculum called the photo elicitation assignment. The PI is also interested in course instructors' rationale for assigning the photo elicitation assignment in their curriculum and challenges and/or successes they experienced in teaching and assessing the assignment.

Procedures:

If you agree to be in the study, you will be asked to:

For students:

- Submit (via email) all of your photo elicitation assignment.
- All potentially identifying information (such as your name) will be removed from the assignment materials to ensure your confidentiality.

AND

- Participate in a 30 minute, semi-structured, audio-recorded interview about the process you went through to complete the assignment. The nature of this interview would be much like your small and large group discussions about the assignment in your class.
- You will select a pseudonym, and all personal information about yourself will be completely confidential for the purposes of this dissertation study and for all future

publications and/or presentations.

For course instructors:

- Participate in a 30-45 minute, semi-structured, audio-recorded interview about how and why you decided to use the photo elicitation assignment in your class.
- Because of the limited number of instructors who have taught ELPS 432 and because course syllabi for ELPS 432 are publically available on Loyola University Chicago's website, you have the option to use your **real name** rather than a pseudonym be used for the purposes of this dissertation study and for all future publications and/or presentations.
- You also have the option to select a **pseudonym**, and all personal information about yourself will be completely confidential for the purposes of this dissertation study and for all future publications and/or presentations.

Risks/Benefits:

There are no foreseeable risks involved in participating in this research beyond those experienced in everyday life.

There are no guaranteed benefits to participants or to society by participating in this study. However, this study will add to the literature on multicultural issues in higher education. Also, this study will offer participants an opportunity to further reflect on the importance of core concepts covered in ELPS 432, such as an understanding of oppression, privilege, and social justice.

Confidentiality:

- If you choose to submit any part of your photo elicitation assignment, you may remove your name and/or any other information that you do not wish to include or think would lead to an outside reader identifying who you are. If you do not remove such information, the PI (Kristin McCann) will do so to ensure confidentiality.
- When you participate in a semi-structured interview, you will select a pseudonym, and the pseudonym will be kept on a password protected computer. After the interview, a transcript (completed by the PI, Kristin McCann) will be emailed to you to ensure validity and accuracy of your statements.
- All data involved in this study will be stored on a password protected computer. Only the PI and the faculty sponsor will have access to this data. (Email communications, assignment materials, pseudonym information, audio-recorded interview recording and transcript).
- When the study is completed, including writing and reporting findings, all data and information related to the study will be destroyed. (Email communications, assignment materials, pseudonym information, audio-recorded interview recording and transcript).

Voluntary Participation:

Participation in this study is voluntary. If you do not want to be in this study, you do not have

to participate. Even if you decide to participate, you are free not to answer any question or to withdraw from participation at any time without penalty. Your decision to participate or not will have no effect on your current relationship with the Higher Education program and Loyola University, Chicago.

Contacts and Questions:

If you have questions about this research study, please feel free to Kristin McCann at kmccann2@luc.edu or the faculty sponsor, Dr. Bridget Turner Kelly, at bkelly4@luc.edu. If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Statement of Consent:

Your signature below indicates that you have read the information provided above, have had an opportunity to ask questions, and agree to participate in this research study. You will be given a copy of this form to keep for your records.

I consent to participation in the following procedures (please initial):

_____ Submit all of my photo elicitation assignment and participate in a 30 minute, semi-structured, audio-recorded interview about the process I went through to complete the assignment. (*For student participants only).

_____ Submit any notes related to my photo elicitation assignment. (*For student Participants only).

_____ Participate in a 30-45 minute, semi-structured, audio-recorded interview about the teaching the photo elicitation assignment. (*For course instructor participants only).

_____ Submit any notes/lesson plans related to my teaching of the photo elicitation assignment. (*For course instructor participants only).

_____ Please use my real name in lieu of a pseudonym purposes of this dissertation study and for all future publications and/or presentations. (*For course instructor participants only).

Participant's Signature

Date

Researcher's Signature

Date

APPENDIX I

PARTICIPANT DEMOGRAPHIC INFORMATION

Albert: Part-time, first-year, second-semester student

Social identity: How I would describe my social identity? In thinking through the question, my first response is that I consider myself to be a white, heterosexual male, first generation, German American with strong ties to my Chicago birthplace. My Catholic upbringing (12 years of primary and secondary Catholic education) is also important to me though I don't consider myself to be fervently religious. I don't know that I would have considered myself to be "white" prior to taking the Multiculturalism for Social Justice class. However, I now understand the privilege that being white confers in our (U.S.) culture.

Amy: Full-time, second-year, third-semester student

Social identity: My social identity in order of importance (how I see myself): woman; class; single mother; religion; race.

The social identity that I think of first is being a women/female. I do not differentiate my sex and gender because they adhere to the socially accepted gender roles. I think about the fact that I am a woman a lot. I think about getting out of my car alone at night, having more children, getting paid less than men....and the list goes on. I am very aware of my class. I consider myself middle class, but in reality I am more working class (I live pay check to pay check). I come from a working class background and have massive amounts of loan debt for my education (first gen student). My boyfriend comes from an upper middle class background and that has made me more aware of my class. I am a single parent and that greatly impacts my social identity. I am a mother before I am a partner or friend. Being a parent shapes every aspect of my day to day life. I am Catholic and because of my sons school and my work place I am in a "catholic dominate" environment. I am only aware of my Catholic identity when I am out of my comfort zone (Ex.when I studied abroad in China/visited friends in the South). Lastly, I am aware that being white is an identity that gives me privilege. Before starting graduate school I really had never thought about how being white has impacted my social identity.

Brooke: Full-time, first-year, first-semester student

Social identity: I would describe my social identity as white, cisgender, heterosexual, Christian, middle class female.

George: Full-time, first-year, first-semester student

Social identity: I describe my social identity as a white male, from a Christian background who was granted a lot of privilege based heavily on race, gender and religious beliefs.

Hannah: Part-time, second-year, third-semester student

Social identity: I am a single mom of a 19 year old mixed race son. I am a divorced professional White woman. I am in a committed, heterosexual relationship. I am a lay leader in my Protestant Christian church. I live in the Northshore in Chicagoland in an

affluent suburb. I am generous with my time and financial gifts when I am passionate about an organization or cause. I am a dedicated employee as I have been at the same organization (with many roles) for 25+ years. I am a lifelong learner--currently want to complete a second master's degree. I have 'granola' aspects to how I live but am not at the earth friendly I desire to be. I am an extrovert with a small number of deep friends. I am an optimist and view the world through a 'glass half full' (or completely full) attitude.

Keeley: Full-time, first-year, first-semester student

Social identity: I would describe my social identity as the identity that shows visibly to others in social interactions such as the fact that I am white and a female. Other identities such as being Catholic or the fact that I come from a higher SES background are aspects of my identity but not automatically seen when I first interact with someone.

Lucy: Full-time, first-year, first-semester student

Social identity: I would describe my social identity as being an intersection of a white, young, agnostic woman from a middle-class family. I more broadly see a social identity as consisting of individual identities in which some are more salient than others, but all of which one might identify with would impact both the way one sees the world around them and act as filters for the messages they receive from society relating to their identities. The most salient identity for me right now is being a woman.

Marie: Full-time, first-year, first-semester student

Social identity: My social identity is complicated. I am a college educated Puerto Rican Woman, born and raised in Chicago to a middle class family. Now that I am married I have mainly belonged to the lower middle class. I am in my early thirties. I am heterosexual. I used to be radical feminist in my twenties. While I still believe that women can and should have the right to do the same things men can, I do not think that my views are as radical anymore. Although I think others may disagree. I believe in autonomy and independence as important characteristics in people. I value and appreciate my autonomy and independence. I am traditionally Catholic but consider myself more as a person of faith than belonging to a religion. I feel that my social identity is complicated because while I was raised with some privileges, as an adolescent and an adult, I feel that the non privileged identities I hold have been more prevalent in my life and have posed more obstacles in my ability to move forward.

Paige: Full-time, first-year, first-semester student

Social identity: My social identity is identified as a Christian, Black, heterosexual, female who is able-bodied.

Raymond: Full-time, first-year, second-semester student

Social identity: I would describe my social identity as one of great privilege. From a majority group lens, I experience privilege in every major social category. I continually

consider which of my social identities I most identify with and, at this point, can't definitively say I've come to a decision on that yet. I do try to maintain an awareness of how my social characteristics impact the way that I experience, and impact, the world around me.

Renee: Full-time, first-year, first-semester student

Social identity: Describing my social identity is hard! Maybe because I still am confused on what it really means. I think that socially, I find myself within specific ethnic and religious groups and people would put me into those categories as well. I find myself within the middle-class, Black culture, although I have a wide "variety" of friendship with other races, but I regularly I tend to be with Black people who have college degrees or higher. I also am consistently around those who have a strong connection to a religious organization, and we speak about them openly and somewhat often.

Tom: Full-time, first-year, first-semester student

Social identity: I would describe myself as a white, heterosexual, middle-class, urban male.

Dr. Art Munin: Educator, 2 years teaching ELPS 433 at LUC

Professional background: Professional background includes a Ph.D. in Higher Education, a master's degree in multicultural communication, and a master's degree in counseling; experience teaching other diversity-related courses at the undergraduate and graduate levels apart from ELPS 433.

Social identity: A White, male, upper middle class, Christian, heterosexual, able-bodied person. I feel some conflict in my identity in that I was raised in a working class family and am a first generation college student. I still feel that way on the inside but have experienced success in the academy that carries many privileges.

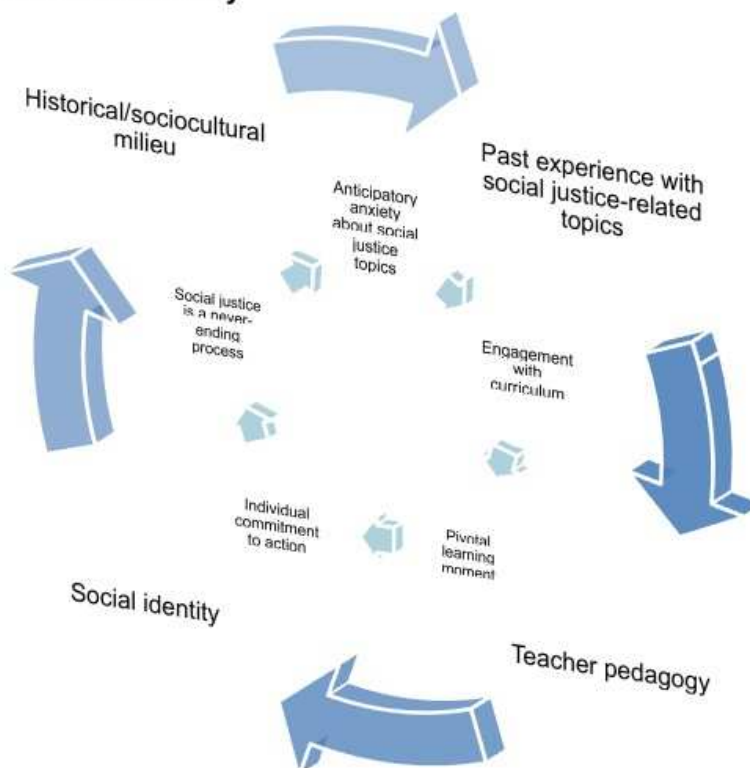
Dr. Bridget Turner Kelly: Educator, 2 years teaching ELPS 433 at LUC

Professional background: Professional background includes a Ph.D. and a master's degree in Social Foundations of Education; taught diversity courses for a total of 12 years prior to Fall 2011 apart from ELPS 433.

Social identity: Woman, Black, upper middle-class, heterosexual, Christian, temporarily able-bodied, cisgender.

APPENDIX J

MODIFIED CONCEPTUAL FRAMEWORK

Model for Social Justice Literacy

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VITA

Before attending Loyola University Chicago, Kristin McCann completed a graduate exchange program at l'Ecole normale supérieur de Lyon where she taught upper-level undergraduate and graduate courses to enrolled students and conducted exploratory research on international higher education. Prior to the exchange program, McCann earned a Master of Arts in English at the University of Urbana, Champaign where she taught undergraduate research and writing courses with a focus on diversity in higher education. McCann also attended the University of Nebraska, Lincoln where she completed a Bachelor of Arts in English with minors in Spanish and Psychology.

While at Loyola, McCann focused on a variety of research, teaching, and service activities that focused largely on diversity-related topics. As well, McCann presented at several national conferences in the field of higher education in collaboration with other faculty and students. Notably, McCann was selected for a Research Mentoring Program (RMP) fellowship where she served as a graduate student mentor to an undergraduate Loyola University Chicago student. In addition, throughout McCann's doctoral studies, she served as a staff member for the Northwestern Medicine Scholars Program, which is a pipeline program in Chicago, IL intended to increase the number of underrepresented racial minorities in the health sciences. As of Fall 2014, McCann works as a postdoctoral fellow for Northwestern University Feinberg School of Medicine where she conducts research on issues of access, representation, and equity in the biomedical sciences.

