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FACULTY WHO CREATE INCLUSIVE TEACHING/LEARNING ENVIRONMENTS

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree of Doctor of Philosophy in the Graduate
School of The Ohio State University

By
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The Ohio State University
2002

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ABSTRACT

The purpose to this study of faculty lives was to learn more about how and why faculty create and sustain inclusive teaching/learning environments, particularly with regards to race and ethnicity. The participant group for this study were five faculty members teaching in the College of Education at The Ohio State University. The faculty participants were nominated by third-year doctoral students in each of the three schools in the college. The following questions were used to guide this study: (1) Who is the “self” that engages in inclusive practice? (2) How and why do faculty address pedagogical issues in their inclusive practice? and (3) How and why do faculty plan and implement inclusive practice?

Portraiture was selected as the method used for this qualitative study. Data were collected in three forms, interviews, classroom observations, and document analysis.

Through participants’ notions of identity and integrity, each individual reflected on the influences in their lives that impacted their personal and professional selves. These reflections demonstrated how early life experiences contributed to their beliefs, values, and dialogue about inclusion, teaching, and learning. Three major themes emerged from the portraiture process to frame the
formation of these narratives. The first theme, educational influences, was characterized by qualities such as resilience, perseverance, and courage as participants experienced various dimensions of difference with others who were racially/ethnically different. The second theme, creation of inclusive learning environments, painted a portrait of faculty who try to build a climate of mutual respect as they reflected on the strategies and practices they implemented to address issues of diversity. The third and final theme expanded the impact of the faculty's individual concepts of identity and integrity which contributed to the aesthetic whole or understanding of "self."

Emerging from this research are implications for the professional development of veteran and pre-service teachers. Encouraging teachers to begin to examine their "self" can be complex yet empowering. Understanding and acknowledging the impact of one's "self" in creating and sustaining inclusive teaching/learning environments becomes imperative as the nation's schools and colleges become increasingly racially and ethnically diverse.
ACKNOWLEDGMENTS

I begin by giving honor and praise to the Father-Mother-God who sustains me; to the ancestors and kind spirits who are always with me; and to my family and extended family who have contributed in significant ways to my being. Most importantly, I acknowledge my Mom and Dad who gave me the firm foundation of being and loving my "self". Snooky, Etta, and Corey, thanks for helping take care of the home front. Much love and gratitude to: my Baby Sis, Linda, who helped me to grow in immeasurable ways; to both Linda and Roger for allowing me to live in an environment that sustained my spiritual, emotional, and physical well-being; to Ptah and Ikenna for allowing me to share in your mothering...

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VITA

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Major Field: Education
Cognate: Adult Education
Multicultural Education
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Adults, like children, are natural storytellers, though they have often learned to suppress their urge to tell stories as a way of knowing because of the theory of knowledge based on “objectivity and generalizability” that is so dominant within the Western world. Whether writer or teller, the narrator of a story provides further meaning—and even further text—to the story being told. The narrator too has a story, one that is embedded in his or her culture, language, gender, beliefs, and life history. To educate is to take seriously both the quest for life’s meaning and the meaning of individual lives (Witherell & Noddings, 1991, p. 3).

Many teachers with whom I have spoken over the years feel a need to examine the significance of the life they are living and the meaning of the work they are doing in the name of scholarship and education. Many express that they have encountered meaninglessness along the academic road, from kindergarten to the doctorate. Much of what goes on consists of scholarly motions, lacking the vital spark of personal concern.

For many, the search for meaning is not a search for an abstract body of knowledge, or even for a concrete body of knowledge. It is a distinctly personal search, a search for knowledge of self. The one who makes the search raises
intimate personal questions. What really counts for me? What values am I seeking? What in my existence as a person, in my relations with others, in my work as a teacher, is of real concern to me, perhaps of ultimate concern to me?

The search for meaning is an ancient search (Jersild, 1955). Primarily, the lessons taught in school and college are centered on objective facts rather than personal meanings. According to Jersild (1955), the lessons taught in educational institutions most often tell students how humans, through the ages, have penetrated into the nature of things as they look upward and outward upon the world in which they live. However, "now and then there are the teachers who tell us to look inward. Through the ages, voices have again been raised, calling man [sic] home to himself, calling upon him once more to face the timeless question: Who and what and why am I?" (Jersild, 1955, p. 5).

I believe the question of meaning arises when a teacher looks inward upon him/herself and also when he/she looks outward upon the world. A teacher cannot make much headway in understanding others or in helping others to understand themselves unless he/she is engaged in the same process. If teachers are not engaged in this endeavor, they will continue to see those whom they teach through bias and distortion of their own unrecognized needs, fears, desires, anxieties, and hostile impulses. The process of gaining knowledge of self and the struggle for self-fulfillment and self-acceptance is not something a teacher routinely teaches others.
I believe the search for meaning is essentially a search for self. Where there is meaning there is involvement. When something has meaning for someone, he or she is typically committed to that endeavor. Where there is meaning, there is conviction. Where meaning is lacking in one's work as a teacher, the self is uninvolved. To gain knowledge of self, one must have the courage to seek it and the humility to accept what one may find. This is the perspective I bring to this research.
CHAPTER 1

INTRODUCTION

The influence of an increasingly ethnically diverse population on the nation's schools, colleges, and universities is and will continue to become enormous (Howard, 1999). The implications of this demographic trend for higher education, in particular, are worth noting. Given the demographic changes that are occurring, faculty must create inclusive teaching/learning environments that address issues related to difference from a critical perspective (Hurtado, Milem, Clayton-Pedersen, & Allen, 1998).

The acceptance and understanding of difference is an issue for everyone and each of us must resolve how we will navigate the difficult waters between ourselves and others (Shapiro, Sewell, & DuCette, 1995). The issue is not simply that faculty create their own reality but how they expand their reality for the existence of other realities and perspectives. As the United States becomes more racially and ethnically diverse, examining the personal and professional perspectives of faculty who engage in inclusive practices seems warranted. This
chapter seeks to explore the dimensions involved in working toward the goal of creating inclusive teaching/learning environments and provides an overview of the research with this purpose.

The role of college faculty in consciously or unconsciously transmitting a dominant cultural system is especially important in addressing challenges since, in higher education, most roads lead back to the faculty who have control in matters of teaching, evaluation, and curriculum (Adams, 1992). These challenges are represented by the difficulty for faculty of knowing how best to facilitate content-driven learning within a multicultural classroom. If most roads lead back to the faculty, then the call for multiculturalism—like other fundamental reforms in higher education—depends on faculty acceptance and implementation.

In academe, as in any culture, many of the most sacrosanct practices remain unstated, unexamined, and unacknowledged unless or until they are challenged by divergent beliefs from outside the predominant culture (Adams, 1992). While most faculty and students who have been socialized into the traditional classroom culture are aware of the existence of hegemonic practices that prevail, those students who have not already been socialized into this culture by previous schooling, a congruent home, or community culture often become painfully aware of it (Adams, 1992). These students often find that their values and beliefs are in conflict with many traditionally sanctioned classroom practices that constitute an implicit or hidden curriculum. For example, a study of women of color graduate students found that when students compared the literature and
rhetoric on diversity with the actual practices in their departments, they noticed contradictions between theory and practice (Margolis & Romero, 1998). Though departments universally claimed a commitment to issues of diversity, students frequently perceived that diversity meant that their physiological presence in the institution was all that was important (Margolis & Romero, 1998). Their individual perspectives, community backgrounds, and analyses that shed light on issues of diversity were less valued.

Whenever one prepares to teach in the United States and at whatever level of schooling, one teaches two components of instruction—content and method. Content is often the overwhelming focus of graduate preparation for professorships (Banner & Cannon, 1997). On the one hand, college and university faculty members have been enlisted in efforts to nourish the intellectual lives of students. On the other hand, faculty members at many colleges have been challenged to reconsider their approaches to students, their instructional methods, and the centrality of their obligation to engage the minds of the young.

However, something has often been left out of education programs, as it is often left out of the preparation of both aspiring teachers and academics—for content and method are in fact only two of three principal dimensions of teaching. The consideration of what is known and how what is known is presented is always linked to another dimension of teaching—character and personality (Banner & Cannon, 1997). “Most of us have forgotten, overlooked, or deliberately suppressed our knowledge of the third dimension, and our teaching has been the poorer in consequence” (Banner & Cannon, 1997, p. 42).
Who one is might be as important to one’s teaching as what one teaches and how one teaches it (Banner & Cannon, 1997). “Our characters and personalities determine the quality and effectiveness of our instruction long before what we know and how we present it begin to invade the consciousness of our students” (Banner & Cannon, 1997, p. 42). It is a teacher’s personal qualities and character that predominate when he/she begins to instruct others. Personal qualities and character, as much as one’s knowledge and technique, can determine an instructor’s effectiveness in the classroom. One could ask, “do faculty find themselves encouraged to consider the individual qualities they bring to their exacting endeavors?”

Purpose of the Study

The purpose of this study of faculty lives is to learn more about who the faculty are that create and sustain inclusive teaching/learning environments, particularly with regards to issues of racial and ethnic difference, and how that may relate to faculty’s sense of self. The following questions guided this study: (1) Who is the "self" that engages in inclusive practice? (2) How and why do faculty address pedagogical issues in their inclusive practice? and (3) How and why do faculty plan and implement inclusive practice? An important goal of creating an inclusive teaching/learning environment is to take into account the needs of learners from different racial and ethnic groups, male and female learners, learners from different socio-economic backgrounds and learners with different learning styles. Inclusivity means attempting to provide curricular course content in a pedagogical style that reflects the racial/ethnic, gender, and
socio-economic makeup of the participants as well as attention to the wider institutional and societal contexts in which one lives and works (Tisdell, 1993).

The Role of Self in Teaching

As the United States continues to educate a more ethnically diverse student population, Tusin (1999) suggests that a teacher's personal sense of self needs to be actualized to the point that he/she can enter into meaningful and growth-facilitating relationships with students of differing backgrounds. Teachers who have acquired both self-knowledge and self-awareness sometimes express unconditional acceptance of their students (Borich, 1999). Through self-knowledge these teachers tend to recognize their own values and the biases that might color their perceptions of others; and through self-awareness they can also assess the effects of their behavior on students. Research on the dimensions of self-concept indicates that teachers with a clear self-concept are able to create a classroom environment that fosters clear self-concept and positive self-esteem in their students (Borich, 1999).

To become a better teacher means one must nurture a sense of self that both does and does not depend on the responses of others—and that is a true paradox (Palmer, 1998). Palmer suggests that one's gift as a teacher is the ability to interact with one's students, to co-create with them a context in which everyone can learn. "When a person is healthy and whole, the head and the heart are both—and, not either—or, and teaching that honors that paradox can help make us all more whole" (Palmer, 1998, p. 64).
Inclusive Learning Environments

In a commitment to diversity, higher education assumes both a distinctive responsibility and a precedent-setting challenge (Hurtado, 1996). Higher education is uniquely positioned, by its mission, values, and dedication to learning, to foster and nourish the habits of heart and mind that Americans need to make diversity work in daily life (Schneider, 1992). The academy brings indispensable resources such as a commitment to the advancement of knowledge and a tradition of dialogue and deliberation across differences as keys to the increase of insight and understanding (Schneider, 1995). In order for faculty to create spaces within some of the prevailing and hegemonic practices that often characterize higher education, inclusive practice implies attention to diversity by taking into account the goal of teaching for democracy and social justice by engaging in critical and self-reflective practice. Voice, listening, recognition, dialogue, freedom to question, freedom to feel, shared intellectual inquiries, trust and humor are often cited as factors that allow both students and faculty to foster understanding and inclusion of diverse peoples in inclusive environments (Banner & Cannon, 1997; Neisser, 1997; Schmidt, 1997; Schmier, 1995).

Inclusive Curriculum

According to the literature, more and more colleges and universities across the nation are transforming their curricula because college leaders increasingly recognize that knowledge about diversity is essential for teaching today's students. Diversity courses teach students skills they will need to
succeed in this century (Humphreys & Schneider, 1997). For example, a course at a major research institution teaches students how to address constructively, conflicts that arise among and within different groups and explores the possibility for building community across racial and ethnic boundaries (Gurin, 1999). This course and others are teaching students valuable skills they will need to function in a diverse world—listening, empathy, fairness, dialogue, intercultural communication, conflict resolution, and collaborative problem solving (Gurin, 1999).

Diversifying and expanding the knowledge base of the college curriculum does not prevent students from studying traditional texts according to the literature. Lynn (1998) found that contrary to some reports, faculty members were not ignoring traditional canonical texts as they expose students to new voices that have also shaped America's history and culture. Integrating diversity into the classroom process not only enhances learning, but also increases motivation and facilitates the development of social, cognitive, and communication skills that are necessary to enter today's multicultural workforce (White, 1994).

Inclusive Pedagogical Practices

The research suggests that no single instructional method may be effective in all multicultural classrooms (Nieto 1999). There are, however, important revelations which are linked with understanding and serving a diverse student body. Hurtado (1996) cited several examples in the teaching and learning activity of institutions. For example, reforms in undergraduate teaching
of science and mathematics are encouraging ways to increase the literacy of those undergraduates who begin college with broad differences in ability (Hurtado, 1996). Higher education institutions are also collaborating with K-12 institutions and community-based organizations to develop a comprehensive approach toward education in lower-income and racially or ethnically diverse areas of the country (Hurtado, 1996).

Several studies have highlighted the negative effect that faculty members' classroom behavior can have on students' learning experiences and self-esteem (e.g., Sandler & Hall, 1982; Trujillo, 1986), focusing primarily on women and students of color in higher education. However, less emphasis has been placed on the positive role that faculty might play in creating a more supportive climate for diversity on campus (Hurtado, Milem, Clayton-Pedersen, & Allen, 1999). Various studies (e.g., Hurtado, 1992; Hurtado, Carter & Sharp, 1995; Nettles, 1991) indicated a significant connection between the classroom environment and its link with social interaction between and among individuals from different racial/ethnic backgrounds. For example, cooperative/collaborative learning experiences engaging students in noncompetitive ways have been found to encourage students to develop greater understanding and sensitivity to racial/ethnic diversity and social problems that confront our society (Hurtado et al., 1999).

Since teaching/learning experiences that increase the capacity to learn from one another's viewpoints may generate beneficial educational opportunities, several questions seem pertinent. How can educators search for ways to
engage one another constructively without requiring that diverse voices conform to a narrow set of norms regarding knowledge production and use? How can scholars learn to appreciate and grow from the presence of epistemological controversy and diverse perspectives in ways that will contribute positively to educational policy, classroom practice, and social justice?

With increasing diversity, how do institutions of higher education begin to engage faculty and administrators in a willingness to implement educational practices that are more inclusive? The failure of educators to look deeply and critically at the necessary changes and growth they must achieve if they are to work effectively with the real issues of diversity (Bell, 1997) is the impetus behind this study. As an educator, I believe one way to address this issue is to begin to explore the question, "who is the self that teaches in inclusive environments?"

What is an inclusive teaching environment and how is it related to learning? The literature suggests that inclusive teaching/learning environments include multiple factors: curricular and pedagogical approaches, strategies, and less tangible but perhaps even more important, factors such as ideologies, attitudes and behaviors of teachers (Wlodkowski & Ginsberg, 1995). Each of these factors impacts student learning in inclusive environments.

Design of the Study

I have selected portraiture as the methodology for this study. Portraits seek to record and interpret the perspectives and experiences of the people they are studying, documenting their voices and their visions—their authority, knowledge and wisdom (Lawrence-Lightfoot, 1997a). The drawing of the portrait

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is placed in social and cultural contexts and is shaped through dialogue between
the portraitist and the participant, each one negotiating the discourse and
shaping the evolving image. According to Lawrence-Lightfoot (1997a) the
relationship between the two is rich with meaning and resonance and becomes
the arena for navigating the empirical, aesthetic, and ethical dimensions of
authentic and compelling narrative.

As the portraitist, I have tried to develop a rich portrayal of the participants.
For this study participants included five faculty who teach in the College of
Education. The male and female tenured and non-tenured faculty represent each
of the three schools in the college. Like any art, teaching can be identified by its
components. In painting, for instance, one can specify medium, color, form, and
the methods the artists have used to achieve their effects—the elements that go
into making up a finished canvas. Yet it is the painters technique, not just the
kinds of paint they use or the manner of their brush strokes, that animate those
components of their craft and make them into works of art.

Similarly, just as the various components of a work of art do not alone
make art, neither do intellectual content and instructional method alone compose
teaching. Original acts of teaching, like those of art, may be imitated, but they
cannot be replicated. They are unique, because each teacher is unique as is
seen in the portraits that follow. In portraiture, as in any work of art, the medium
is an agent of discovery. Portraiture raises a mirror to the stories that shape the
lives, pedagogy and institutions hoping to capture the authentic reflection of who
these faculty are.
Definition of Terms

The following terms are used throughout this study to provide a context which will enhance the clarity and understanding of this research.

Critical multiculturalism is dedicated to the notion of egalitarianism and the elimination of human suffering (Kincheloe & Steinberg, 1997). Another theme of critical multiculturalism envisions the development of a democratic, social, and educational vision as one of its primary tasks (Kincheloe & Steinberg, 1997).

Democracy refers to the ideal that all human beings have equal value, deserve equal respect, and should be given equal opportunity to fully participate in the life and equal participation of all groups in a society that is mutually shaped to meet their needs (Bell, 1997).

Inclusive teaching/learning environments, broadly defined, are those which enhance the learning opportunities of all students by promoting the notion of democracy and education for social justice through critical practices and self-reflective practices (Bell, Washington, Weinstein & Love, 1997).

In inclusive teaching/learning environments, the content is explicitly viewed from the multiple perspectives of a range of groups (Nieto, 1996). Content is presented in a manner that reduces students' experiences of marginalization, and whenever possible, helps students understand that individuals' experiences, values and perspectives influence how they construct knowledge in any field or discipline (Nieto, 1996). Faculty in inclusive environments use a variety of teaching methods in order to facilitate the
academic achievement of all students (Nieto, 1996). Inclusive environments are places in which thoughtfulness, mutual respect, and academic excellence are valued and promoted (Bell, et al., 1997).

Social justice education includes both an interdisciplinary subject matter that analyzes multiple forms of oppression (such as racism and sexism), and a set of interactive, experiential pedagogical principles that help students understand the meaning of social difference and oppression in their personal lives and the social system (Adams, Bell, & Griffin, 1997).

Teacher is the term that is used for both teachers in K-12 school systems as well as faculty who teach in post-secondary educational settings.

Significance of the Study

University campuses are complex social systems defined by the relationships between the people, bureaucracy, structural arrangements, institutional goals and values, traditions, and larger socio-historical environments (Hurtado et al., 1999). Consequently, efforts to redesign campuses with the goal of improving inclusiveness need to be comprehensive. The success of efforts to achieve institutional change will rely, in part, on the leadership of administrators, faculty, and students; collaboration and firm commitment.

As the 21st century begins, educational research is growing to include new perspectives and methodologies. A central motivation for wanting to conduct this research was the result of the implications that it may hold for teacher/faculty professional development. "Is it possible to embody our best insights about
teaching and learning in a social movement that might revitalize education?" (Palmer, 1998, p. 163). It is my hope that the insights gained from this study will contribute to the revitalization of education.

Because university enrollments will increasingly include significant numbers of students from previously underrepresented groups (Muffoletto, 1995), teachers will be challenged to incorporate diverse biographies, a multiplicity of experiences, and cultural styles of students. The creation of genuinely inclusive classrooms requires the leadership of faculty who are willing to make changes in the traditional academic culture (Adams, 1992). Ultimately, individual efforts to challenge exclusive educational practices by engaging in inclusive educational practices may contribute to changes on a societal level, promoting the notion of social justice and democracy.

The findings of Hurtado et al. (1999) suggested that the attitudes and values of faculty are reflected in their work and consequently affect the attitudes and values of their students. Hurtado et al. (1999) went on to say that it would be in the best interest of students "to shift the discussion away from the dualistic proposition of whether or not faculty can (or should) be objective in their work and instead frame the discussion in a way that helps faculty understand how to become aware of their own attitudes of the students they teach" (p. 32).

Knowledge is not produced in the intentions of those who believe they hold it, whether in the pen or in the voice. It is produced in the process of
interaction, between writer and reader at the moment of reading, and between the teacher and learner at the moment of classroom engagement. (Lusted, 1986, pp. 4-5)

This position does not require teachers to suppress or abandon what and how they know (Giroux, 1992). However, within this position teachers and students are challenged to find forms within which a single discourse does not become the locus of certainty and certification. Teachers need to find ways of creating a space for mutual engagement of lived difference that does not require the silencing of a multiplicity of voices by a single dominant discourse (Giroux, 1992). What might a teacher need to understand to engage in such a practice?

Palmer (1998) coined the phrase, “we teach who we are.” This chapter outlines the notion that faculty must begin to examine and reflect on who they are in order to create inclusive teaching/learning environments. The role of self in teaching is a factor that provides insights into one’s capacity to care for others; encourages reflection on one’s own identity and integrity in their teaching practices; and at the same time recognizes the paradoxical pedagogical practices that guide one’s teaching of diverse groups of students in the classroom. Ultimately, however, it is those individual efforts to provide inclusive learning environments that may contribute to changes on a societal level.

My Perspective

In providing a context for how I arrived at this research topic, I recall that I had begun to reflect on the past several years as a student and on my teaching experiences with diverse groups of students. As a teacher of students from
diverse racial/ethnic groups, socioeconomic levels, gender, educational attainment levels, and ages, I had come to realize the significance of a teacher’s self-knowledge when interacting with these diverse groups of students. bell hooks (1994) writes: “To teach in a manner that respects and cares for the souls of our students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin” (p. 13).

Now, as a middle-aged, middle-class, African American woman, I have found myself continually reflecting on how inclusive my education/learning environments have been. While I might characterize my doctoral experience as both challenging and enlightening, I have found that my multiple identities, when interacting with faculty, students and text, often contrast sharply with my own personal experience, knowledge and belief system. My voice as an African American and as a female were often absent from many of the texts that I was required to read and from the production of knowledge that was deemed legitimate; yet I refused to deny my voice because it provided a continuous source of introspection for me.

Few faculty seemed to take an interest in my experiences as an adult learner. In many instances, it was as though I had come to this “place” in my life as an “empty receptacle,” waiting to be filled with the knowledge and wisdom of others, none of whom shared my experiences. While faculty often claimed that they wanted to challenge us to think “outside of the box,” I questioned whether that was really the case? Rarely did I find myself engaged in any really critical dialogue that challenged the status quo either educationally or socially.
My first year in the doctoral program, I remember thinking about how everyone was talking about Hemstien & Murray's *The Bell Curve*, but no one was talking about Fischer, Hout, Jankowski, Lucas, Swidler and Voss' *Inequality by Design: Cracking the Bell Curve Myth*. With the exception of a few classes, issues related to race and ethnicity were rarely publicly addressed. In many instances, it was as though the notion of knowledge-building was the right of a select group of individuals. Are we are all not knowledge-makers, not just those scholars who are in academe? All have different experiences and we have our own ways of making sense of life. The knowledge that I and others build must be evaluated to protect against a narrow search for a universal truth that in reality may be biased and limited.

Organization of the Dissertation

Chapter One provided an overview to the concepts of the study that frame this research. Chapter Two provides a review of the literature and the conceptual framework for examining the role of self in teaching and the ways in which "self" impacts and individual's teaching. Chapter Three describes and details portraiture, the research design and methodology. Chapters Four and Five provide an introduction of the faculty participants' portraits and the presentation of the results. Chapter Six offers the discussion and implications of the research with recommendations for further study. In the final chapter, I share my final reflections on multiculturalism and inclusion.
In inclusive teaching/learning environments, raising issues of oppression and social justice in the classroom is rarely a neutral activity (Bell, Washington, Weinstein & Love, 1997). Faculty often struggle with their own social identities, biases, fears, and prejudices (Bell et al., 1997). Faculty must be willing to examine and deal honestly with their own values, assumptions, and emotional reactions to controversial issues. The literature in this chapter suggests that self-knowledge and self-awareness become crucial in planning for inclusive teaching/learning environments.

Educators are beginning to examine more closely the literature related to teaching from the perspective of those who teach (Schmidt, 1997). These writings are important in understanding what it means to be a teacher, how teachers think of their work, and what struggles teachers take up as they shift their understandings of their profession and life choices (Schmidt, 1997). Often the writing explores how teachers' knowledges about education, curriculum, and learning are constructed (Schmidt, 1997). Using the forms of autobiographical or
biographical narratives and case studies, the research focuses on teachers
discovering that the social, political, and cultural climate and environment of
schools are also mirrored in their personal lives (Schmidt, 1997).

The purpose of this chapter is to provide an overview of the literature
related to the role of "self" in creating and sustaining an inclusive
teaching/learning environment, particularly with regards to racial and ethnic
differences. The first section provides an examination of the literature which
explores how teachers come to understand the role of self and self-knowledge
[understanding self] in their work by examining the development of the teaching
"self," the exploration a teacher's inner life, and the dimensions of the teaching
self. The second section examines the literature which looks at the ways
teaching addresses difference. The section focuses on what influences faculty to
become involved in issues around diversity and inclusion, how faculty think about
racial issues in their teaching, and faculty socialization. The third section focuses
on exploring an inclusive curricula and pedagogy. The final section offers
strategies that might be used to guide faculty enacting inclusive teaching/learning
environments. This literature provides the conceptual framework for the study on
faculty who create and sustain inclusive teaching/learning environments.

Much of the research is written by faculty who want to share their teaching
lives in order to help other educators find ways to begin to understand, accept,
and continue to grow in their perceptions of themselves, their lives, and in turn,
the lives of those they teach (Schmidt, 1997). The writings portray journeys of
self-understanding and evolution in their lives as teachers. These narratives are
a powerful way to acknowledge and share the past and the role the past plays in a teacher’s educational process (Schmidt, 1997). These critical, reflective narratives bring teachers to face themselves. Writing about feelings and perceptions of the people and events in their lives in a critical way enables teachers to uncover their own experiences and move through them (Schmidt, 1997). Self-understanding and a willingness to face the experiences that one fears and to do the right things for oneself and others is key to the process of change (Schmidt, 1997). Recognizing and understanding one’s own biases is part of the process of restructuring the internal life (Schmidt, 1997).

True change in teaching begins with the internal life of the teacher: to returning us to the self as a learner, to the self as a reader, and to the self as writer so we can honestly face and accept ourselves while being open and willing to change what we can when we can get to the root of our dissonances. Is this not what education in a democracy is about? Becoming the best human beings we can to make thoughtful, informed decisions about what is important in our lives (Schmidt, 1997, p. 4).

In the literature review, the term “teacher” represents those who teach and is, therefore, used interchangeably with the term “faculty.” Since the selection of teaching as a profession is not limited to higher education, I have included literature on teacher education in this review because of its relevance to those who teach and those who will become teachers.

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Developing the Teaching "Self"

The extent to which teachers accept themselves, their role, and their students determines the extent to which they can function positively in the role of significant/salient other to their students (Borich, 1999). The general self-concept can be divided into five senses: the sense of bodily self; self-identity; the sense of self-extension; the sense of self-esteem; and the sense of self-image (Borich, 1999). Acquired in a developmental sequence, no sense of self is ever finished or entirely separated from the other senses (Borich, 1999). The sense of bodily self is the awareness of self as a physical entity which begins in early childhood. The sense of self-identity represents the teacher’s sense of self in relation to significant/salient others. The teacher’s sense of self-extension represents the teacher’s outward behavior. The teacher’s sense of self-esteem is the sum of all valued affirmation experienced in the behavioral dialogue of the school and classroom. The teacher’s self-image represents perceptions of self formed from the dominant values pertaining to standards, beliefs, and goals set by and for the self. In exploring the dimensions of self-concept that have the potential to extend notions of self-effective teaching, Borich (1999) demonstrated that teachers with clear self-concept and positive self-esteem function effectively within the teaching role as significant others for their students. These teachers create a classroom environment that fosters clear self-concept and positive self-esteem in the students.
Behavioral dialogue is what Borich (1999) calls modeling, feedback, and interaction dynamics present in the teacher-student interaction. The behavioral dialogue is a psychosocial concept of dyadic interaction encompassing the subjective reality of both the developing self and significant/salient others (Borich, 1999). It contains the observable, objective reality that can be perceived and described as the behavior of the teacher and significant/salient others in the professional environment—the participants in the dialogue (Borich, 1999).

In order to promote a healthy, functional view of self as teachers, Borich (1999) emphasizes the necessity for teachers to have work environments and significant others in their lives (e.g., administrators, colleagues, teacher educators) to provide facilitating conditions. The absence of effective and healthy social support systems for beginning teachers can undermine their efforts as they make the transition to tenured teacher. An emphasis on the external or social aspects of the teacher-self and personal identity is critical in facilitating those efforts (Borich, 1999). Teacher educators in their role as significant or salient others, and the school, acting as an influence, provide reflections, interpretations, and information that are internalized and incorporated into the student's self-image (Borich, 1999).

Exploring a Teacher's Inner Life

In offering a rationale for examining a teacher's inner life, Palmer (1998) suggests that:

Teaching, like any truly human activity, emerges from one's inwardness, for better or worse. As I teach, I project the condition of my soul onto my...
students, my subject, and our way of being together. The entanglements I experience in the classroom are often no more or less than the convolutions of my inner life. Viewed from this angle, teaching holds a mirror to the soul. If I am willing to look in that mirror, and not run from what I see, I have a chance to gain self-knowledge—and knowing myself is as crucial to good teaching as knowing my students and my subject. (p. 2)

Who is the self that teaches? "Good teaching comes from the identity and integrity of the teacher" (Palmer, 1998, p. 13). In every story he heard from students about good teachers, Palmer (1998) found one trait shared by teachers, a strong sense of personal identity that infused their work. Identity is defined by Palmer (1998) as:

An evolving nexus where all the forces that constitute my life converge: my genetic makeup, the nature of the man and woman who gave me person life; the culture in which was raised; the experience of love and suffering...identity is a moving intersection of the inner and outer forces that make me who I am... (p. 13).

Integrity is defined by Palmer (1998) as:

Whatever wholeness I am able to find within that nexus as its vectors form and re-form the patterns of my life...integrity requires that I discern what is integral to my selfhood, what fits and what does not...By choosing integrity I become more whole...It means becoming more real by acknowledging the whole of who I am... (p. 13).
When an individual listens for what he/she ought to be doing with his/her life, that individual may find himself/herself bothered by external expectations that can distort his/her identity and integrity (Palmer, 1998). For example, what brings more security in the long run: holding a job or honoring one’s soul? The teacher within stands guard at the gate of selfhood warding off whatever insults one’s integrity and welcoming what affirms it (Palmer, 1998).

Listening to the inner teacher can offer an answer to one of the basic questions teachers face: “How can I develop the authority to teach, the capacity to stand my ground in the midst of complex forces of both the classroom and my own life?” (Palmer, 1998, p. 33). Good teachers possess a capacity for connectedness whether they use lectures, Socratic dialogues, collaborative problem solving or creative chaos (Palmer, 1998).

Dimensions of Self Influencing Teaching

Research efforts to discriminate between more and less effective teachers have been documented (Brophy & Good, 1986; Gage, 1985). However, attempts to study the contribution of personality to teaching effectiveness have met limited success. Few personality traits have been found that generalize across classrooms other than those that characterize the teacher as a helpful, socially acceptable individual who is appreciated by most people everywhere (Borich, 1999). To better discriminate more effective from less effective teachers, Borich (1999) suggests the identification of specific and distinctive dimensions of personality that can inform definitions of effective teaching.
Research exploring the affective realms of teaching that have an impact on the educative experiences of the teacher self, the student self, and the development of individual identities in the teaching environment was conducted by Tickle (1999). Tickle's research with teachers led her to suggest that there is a need among educators to take aspects of self in teacher development seriously. In policy and practice, the identification and development of personal qualities, at the interface between aspects of one's personal virtues and one's professional life, between personhood and teacherhood has had scant attention (Tickle, 1999). Empathy; compassion; love; the ability to manage frustration and impatience; understanding and tolerance of, if not the celebration of, cultural variations or sexual orientations are some of the aspects of self that need to be taken seriously in the process of teacher development (Tickle, 1999). The capacity to assess social situations; a mastery of reflective thinking; flexibility in the application of teaching techniques; tolerance of ambiguity and conflicting interests and expectations are proposed as additional elements of consideration of the affective realms of teaching which have a bearing on the educative experiences of the teacher-self and student-self, and on the development of individual identities (Tickle, 1999). Finally, sensitivity to the needs of others; assertiveness in the face of abuse; an ability to share others' grief, sorrow, pleasure, or delight; the capacity to manage guilt, anger, and contempt; and ambition are the other aspects of character and attitude Tickle (1999) believes need to be extended to the substance and methods of teacher development.
The search for an alternative psychology of teaching led to a reconceptualization of teacher development in the direction of personal competence (Zimpher & Howey, 1987). In the personal competence domain, the conception of teaching is one of a self-actualized person who uses himself or herself as an effective and humane instrument to improve classroom instruction (Zimpher & Howey, 1987). The domain of personal competence is best explicated as a movement from self-awareness to using knowledge of adult moral and cognitive development to inform teacher practice (Zimpher & Howey, 1987). At the initial level this would mean fostering an understanding of self in the context of teaching and dealing with survival concerns. At the second level, instructional improvement would be a move toward interpreting the context including meaning, motives, actions, and situations. At a third level, a personal competence would be derived from defining one's identity as a professional person seeking beliefs and congruity in one's personal teaching style. The fourth and highest level of personal competence could be used to establish a sense of community and colleagueship with other teachers. The general focus of personal competence is to increase self-awareness, identity formation, values clarification, and interpersonal involvement.

"Being aware of who we are as individuals and how we are perceived by others is an important step in the process of becoming a good teacher...consciously, we teach what we know; unconsciously, we teach who we are" (Hamchek, 1999, p. 209). The "who we are" contributes significantly to the positive or negative climate of the classroom and to students' receptivity to
learning (Hamachek, 1999). The term self-understanding implies that a person has a certain degree of understanding about him or herself. It suggests that a person has developed a level of self-awareness that enables one to more clearly differentiate him or herself from the rest of the world (Hamachek, 1999). Self-awareness implies that one has a certain cognizance of oneself (Hamachek, 1999). Self-understanding overlaps with this idea and suggests a certain degree of informed knowledge about oneself. As an example, a teacher's awareness of his or her self-understanding makes it possible for him or her to nonjudgmentally accept others who values and behavior may be diametrically different from his or her own. Self-understanding is the personal knowledge one has about his or her own psychology (Hamachek, 1999). It enables an individual to conclude: “I am this kind of person. I have these kinds of values. I am guided by these beliefs. I have these shortcomings, but I own these strengths. You may be different than me and that is all right” (Hamachek, 1999, p. 210).

Self-understanding is a compendium of core insights into the nature of one’s being. “What we are inclined to see “out there” in the behavior of others is quite frequently a projection of our own drives, needs, and fears” (Hamachek, 1999, p. 213). There is research evidence to support the idea that when persons think well of themselves, they are more likely to approve of others (Hamachek, 1992; Markus, Moreland, & Smith, 1985).

Because the college classroom is an interactional setting, a social system in miniature, Feldman & Paulsen (1994), suggested that like any such social setting, the classroom can be analyzed in part in terms of the interpersonal
relationships and dynamics found in the classroom and the wider social and
cultural forces that impinge on the classroom. Neither teachers nor students
enter the classroom empty-handed (Feldman & Paulsen, 1994). That is, these
individuals bring with them a wide range of values, attitudes, goals, dispositions,
and personal characteristics. Thus, certain terms of interaction among teachers
and students may be set before the classroom (Feldman & Paulsen, 1994).

Ways of Teaching

If people construct what they know through their engagements in the
social world, then each persons' body of knowledge, in some sense, is unique
(Salmon, 1988). A teacher's expertise then becomes, not only the possession of
a standard package of material acquired from others, but his/her own intricate
personal landscape. The curriculum of teaching is not an independent entity:
teachers and their expertise are essentially linked (Salmon, 1988).

Salmon (1988) suggested:

That when we teach, in a sense, we teach ourselves. As teachers, we do
not just act as the gateway to knowledge. We ourselves represent,
embody, our curriculum. And, in our teaching, we convey not just our
explicit knowledge, but also our positions towards it, the personal
ramifications and implications which it has for us. (p. 42)

Some teachers teach their own positive stance towards the curriculum they have
constructed. Educators should become more critical of not only the actual
curriculum they bring into the classroom, but also of the philosophical beliefs that
inform their practices (Darder, 1996). What influences faculty to become involved in curriculum and pedagogical practices that address diversity issues?

**Influences of Faculty Involvement in Diversity Initiatives**

Although diversity is not new to the academy and its benefits are increasingly accepted, research has identified an imbalance with regard to institutional and faculty involvement in diversity curriculum initiatives (Helton, 2000). While research is emerging on curriculum transformation, new pedagogy, and emerging scholarship, little research has been conducted specifically on the process of change in faculty members themselves as they transform the curriculum (Helton, 2000). What is needed is a culturally sensitive and responsible pedagogy for all students to maximize learning in American education (Huber, Kline, Bakken, & Clark, 1997). Culturally responsive pedagogy is not color-bound or language-specific but subsumes all diversities to ensure sensitivity to and responsibility for all learners (Huber et al., 1997).

In an effort to involve teaching faculty in diversity initiatives, understanding issues of difference and being able to work with those differences is necessary (Helton, 2000). What influences faculty to become involved in transforming their courses to incorporate issues of diversity and new teaching practices? What are the obstacles and barriers to faculty involvement? Are there specific characteristics of those faculty members who choose to become involved? What are the consequences of the perceived consequences of this involvement? These questions are relevant when considering inclusive teaching/learning.
environments. The questions help inform educators about those factors that lead to faculty participation in diversity initiatives such as the transformation of their curriculum so that it becomes more inclusive.

A quantitative research study by Helton (2000) examined the factors that influence faculty to transform their courses and to measure the perceived consequences of such involvement. The sample included 200 faculty who had participated in the Association of American Colleges and University's initiative, American Commitments: Diversity, Democracy, and Liberal Learning. One hundred percent of the 200 respondents indicated that intrinsic motivators drove them to change their courses (Helton, 2000). As individuals, they wanted to do their share to foster the understanding and inclusion of diverse peoples in society. They were less influenced by extrinsic rewards (Helton, 2000).

Intrinsic elements related to faculty members' own ethical values as well as their goals as individuals and educators were the most influential in motivating faculty members to become involved in diversity initiatives (Helton, 2000). The vast majority of those interviewed identified the following items as "somewhat" or "extensive" in motivating their involvement in diversity initiatives: (1) Participating in diversity initiatives was the morally or ethically compelling action to take; (2) Needing to have students see themselves and other racial, gender, or sexual diversity represented in the curriculum; (3) Wanting to meet the needs of all students; (4) An interest in pursuing the whole truth which required expansion and inclusion of other points of view; and (5) Finding diversity an intellectually stimulating, new, and challenging arena (Helton, 2000).
Intrinsic motivation as a foundation for culturally responsive teaching stimulates teaching that is open to the voices of students and enhances their learning and involvement (Wlodkowski & Ginsberg, 1995). From an education perspective, achieving a pluralistic democratic society that meets its ideal of equity and social justice is inextricably linked to the pedagogical practices of its educational institutions (Wlodkowski & Ginsberg, 1995). An approach to teaching that meets the challenge of cultural pluralism and can contribute to the fulfillment of the purpose of higher education has to respect diversity; engage the motivation of all learners; create a safe, inclusive, and respectful learning environment; derive teaching practices from principles that cross disciplines and cultures; and promote social justice and equity in society (Wlodkowski & Ginsberg, 1995).

The Dynamics of Racial Issues in Teaching

It is rare for an instructor to claim that raising issues of racism, sexism, or similar group intergroup bias issues in a class is a neutral activity (Weinstein & Obear, 1992). Expectations are increasing for faculty to be sensitive to issues of gender, race, ethnicity, and multiculturalism, regardless of their academic expectations (Weinstein & Obear, 1992). Anti-bias instruction stimulates a wide range of emotions in the instructor and the student, the most common is fear (Weinstein & Obear, 1992). A group of university colleagues from different disciplines were asked to respond anonymously to the question, “What makes you nervous about raising issues of racism in your classroom?” Six commonly shared fears were identified: (1) responding to biased comments in the
classroom; (2) doubts and ambivalence about one's own competency; (3) need for learner approval; (4) dealing with emotional intensity and fear of losing control; (5) personal disclosure and using experience as an example; and (6) negotiation. Raising issues of oppression can be a source of cognitively complex and socially and emotionally charged course content. Self-knowledge and self-awareness become desirable qualities as faculty struggle with their own social identities, biases, fears, and prejudices (Bell, Washington, Weinstein, & Love, 1997).

Nevertheless, taking up the task of bringing honest, informed discussion about race and racism into more college classrooms is a responsibility of instructors (Fox, 2001). "All of us fear saying the wrong thing, or not being understood, or not quite grasping the experience of others, especially once we begin to see how different that experience can be from our own" (Fox, 2001, p. 4). Building a climate of mutual respect in the classroom is personal involvement in the culture and lives of students (Jenkins & Bainer, 1994). It is helpful for faculty to develop an understanding of the worldviews of their students. "Passionate confrontation can be a powerful learning experience when the instructor feels that conflict around racial issues is normal and ultimately productive, and that emotion is not a fearful thing, but a force, an energy, for cutting through falsehoods and fears" (Fox, 2001, p. 65). However, confrontation is not the only way instructors can help students move toward greater
understanding of each other. A preference for a low key style when discussing racial issues means that some instructors stop the dialogue if tensions begin to increase among students (Fox, 2001).

It is essential for educators to look within themselves and realign their deepest assumptions and perceptions regarding the racial marker they carry (Howard, 1999). An understanding of the dynamics of past and present dominance helps educators begin to sort out their thoughts, emotions, and behaviors relative to race and other dimensions of diversity (Howard, 1999). Engaging in the inner work of multicultural growth by listening to the perceptions of others is also important (Howard, 1999). The work of personal transformation must take place in order for meaningful dialogue to occur (Howard, 1999).

Faculty Socialization and Inclusion

The development of self in teaching is strongly influenced by the context of teaching (Schempp, Sparkes, & Templin, 1999). As teachers are required to perform particular tasks and meet the challenges of teaching, they must constantly call upon their personal resources, and test their knowledge, perspectives, and beliefs to accomplish their occupational mission (Schempp et al., 1999). In this regard, knowing who one is cannot be disassociated from what one does. Often new teachers find that demonstrating their uniqueness as an individual is necessary, while at the same time not violating the cultural norms of the school. The process of becoming and being a teacher is a mutual interplay between teacher and institution as teachers search for and establish their identities in schools (Schempp et al., 1999).
Faculty socialization, as described by Tierney & Rhoads (1994), is a process of two stages, the anticipatory stage and the organizational stage. The anticipatory socialization occurs largely during graduate school and pertains to how non-members take on the attitudes, actions, and values of the group to which they aspire (Tierney & Rhoads, 1994). The organizational stage involves initial entry and then role continuance. When anticipatory socialization for an individual is consistent with that of the organization's culture, the new faculty recruit will experience socialization processes which affirm the individual qualities he/she brings to the organization (Tierney & Rhoads, 1994). On the other hand, if the values, beliefs, and norms brought by a new faculty member are seen as inconsistent with the cultural ethos of the institution, then the socialization experience will be more transitive because the organization will try to modify an individual's qualities.

Departing from traditional teaching formats and content is suggested as an institutional risk by Bell et al. (1997). When faculty engage in social justice issues, these researchers observed that faculty often come into conflict with institutional norms of professed objectivity, authority, and professional distance in ways that can undermine confidence and loss of support of colleagues (Bell et al., 1997). Faculty who teach courses promoting inclusion and social justice often receive lower ratings on teaching evaluations than those who teach traditional courses, adding another layer of institutional danger to an already exposed position (Bell et al., 1997).
When an institution looks at difference as a strength rather than a weakness, a different view of the organizational world is developed (Tierney & Rhoads, 1994). Such a view is imperative for the twenty-first century (Tierney & Rhoads, 1994). It has become commonplace to speak of the need for citizens of the United States to learn to live in a multicultural society, because isolation will not be a suitable response in the future (Tierney & Rhoads, 1994). A central role of post-secondary institutions is to help individuals function in such a world and to equip students with the skills to understand difference. To build an institution in which cultural difference is the norm, the organization's members must struggle to understand the concept of cultural difference (Tierney & Rhoads, 1994). In doing so, these scholars suggested that socialization becomes not an experience in which everyone must be homogenized, but a process that honors difference. Socialization, then, becomes a process amenable to cultural differences which enables all organizational members to become cultural leaders (Tierney & Rhoads, 1994).

Exploring an Inclusive Curricula/Pedagogy

Critical pedagogy is a prism that reflects the complexities of the interactions between teaching and learning (Wink, 2000). This prism has a tendency to focus on areas of social, cultural, political and economic conditions. It is important that curricula be transformed to help students view concepts, issues, and problems from diverse cultural perspectives (Banks, 1996). In an inclusive classroom, teachers attempt to be responsive to students on both an individual and cultural level (Ayers, 1998).
"Seeing the student, seeing the world—this is the beginning—to assume a deep capacity in students, and intelligence...as well as a wide range of hopes, dreams, and aspirations; to acknowledge, as well, obstacles to understand and overcome, deficiencies to repair, injustices to correct" (Ayers, 1998, p. xxv). With this as a base, the teacher creates an environment for learning that has multiple entry points for learning and multiple pathways to success (Ayers, 1998). Education is about opening doors, opening minds, opening possibilities (Ayers, 1998).

"In my teaching, I continually struggle with the question, how can I create a 'circle of learners' that accommodates the different needs and experiences of the participants yet encourages all to approach the materials with a broader, multicultural vision" (Frankel, 1995, p. 95). To guide a diverse group of individuals through a process of active and shared learning to a deeper understanding of the gender, race, and class dynamics that undergird one's social worlds is the goal of many educators. This requires carving out a space in the classroom that encourages students to explore new ways of thinking and new behaviors (Frankel, 1995). Taking risks in the relatively protective environment of the university classroom, Frankel (1995) suggests that faculty can begin to work out better ways to understand differences and conflicts in society. Done in the context that addresses both the emotional and intellectual components of faculty and students understanding of diversity, then the outcome could be a potent force for change (Frankel, 1995).
A Critical Perspective

Critical pedagogy represents a way of thinking about, negotiating, and transforming the relationship among classroom teaching, the production of knowledge, the institutional structures of the school, and the social and material relations of the wider community, and society (McLaren, 1998). Critical pedagogy highlights some of the hidden subtleties that may have escaped one's view while teaching and learning (McLaren, 1998). Critical multicultural faculty are described by Kincheloe & Steinberg (1997) as scholars who spend a lifetime studying the pedagogical and its concern with the intersection of power, identity, and knowledge. Faculty seek to rethink and recontextualize questions that have been traditionally asked about schooling and knowledge production in general as a way of creating a more inclusive learning environment (Kincheloe & Steinberg, 1997).

A view of multicultural education grounded in their view of critical theory is espoused by Kincheloe & Steinberg (1997). According to these scholars, critical theory is concerned with how domination takes place, the way human relations are shaped in the workplace, the schools, and everyday life. Critical theorists seek to promote an individual's consciousness of him or herself as a social being (Kincheloe & Steinberg, 1997). An individual who has gained such a consciousness understands how and why his or her political opinions, socio-economic class, religious beliefs, gender role and racial self-image are shaped by dominant perspectives (May, 1999).
Critical theory promotes self-reflection that results in changes of perspective (Kincheloe & Steinberg, 1997). Critical pedagogy is the term used to describe what emerges when critical theory encounters education. Advocates of critical pedagogy of multiculturalism make no pretense of neutrality (Giroux, 1997). Working in solidarity with subordinate and marginalized groups, critical multiculturalists attempt to expose the subtle and hidden educational processes that privilege the already affluent and undermine the efforts of the poor (May, 1999). Unlike other forms of multiculturalism, the critical articulation is concerned with the contextualization of what gives rise to race, class, and gender inequities (Kincheloe & Steinberg, 1997). In an effort to establish inclusion, critical multiculturalism seeks a diversity that understands the power of difference when it is conceptualized within a larger concern with social justice (McLaren, 1994).

Establishing Inclusion

Faculty who want to seek to be culturally responsive simultaneously embrace two challenges: to create with learners a genuine community and to promote justice and equity in the society at large (Wlodkowski & Ginsberg, 1995). A visual image of community as well as its root meaning set the context for how the motivational goal of establishing inclusion might be accomplished in a learning environment (Wlodkowski & Ginsberg, 1995). These scholars suggest that learners and teachers know they are included because they are respected by and connected to one another.
It is often mentioned that classes should be conducted in an atmosphere of mutual respect. What does that mean? Respect in a learning environment means the integrity of each person is valued in ways that welcome the worth and expression of one’s true self without fear or threat or blame (Wlodkowski & Ginsberg, 1995). Inclusion is at the core of building a community of learners. Several strategies of inclusion are suggested by Wlodkowski & Ginsberg (1995): (1) Coursework emphasizes the human purpose of what is being learned and its relationship to the learner’s personal experiences and contemporary situations. For teachers, the question becomes, what are the human ramifications of what we are helping learners to know or do? (2) Teachers share the ownership of knowing all learners. Telling and hearing one’s stories is essential to human nature according to Wlodkowski & Ginsberg (1995). When learners know that having and sharing ideas is a sincere way of being in a learning environment, they may be more likely to expose their thinking (Wlodkowski & Ginsberg, 1995). (3) Collaboration and cooperation are upheld as the expected ways of proceeding and learning. This helps to create the inclusive teaching/learning environment which allows for the occurrence of the kinds of cross cultural dialogue and learning that may reduce bias in education (Wlodkowski & Ginsberg, 1995). And finally, (4) there is equitable treatment of all learners with an invitation to point out behaviors and practices that discriminate (Wlodkowski & Ginsberg, 1995).
The classroom environment is linked with social interaction by Hurtado et al. (1999). For example, African American students acknowledged the importance of faculty giving them consistent feedback. Faculty who promoted activities that allowed students to engage in the course content in noncompetitive ways, i.e., cooperative and collaborative learning experiences contributed to the understanding of and sensitivity to racial/ethnic diversity and social problems (Hurtado et al., 1999). The use of role playing and antiracist teaching was found to reduce levels of prejudice in students (McGregor, 1993). In an effort to foster interracial dialogue among students, some campuses are experimenting with dialogue groups which are guided by trained facilitators. These groups offer one-credit and are conducted in conjunction with courses in other disciplines (Hurtado et al., 1999). "In addition to bringing students together in activities that lead to more hospitable campus climates, collaborative and cooperative approaches to learning in standard courses can positively affect students' learning and achievement" (Hurtado et al., 1999, p. 44).

Today's college students come from diverse backgrounds, with different needs, expectations, identities, and beliefs. Paying attention to these differences and seeking to understand the experiences of diverse groups is crucial for faculty (Gerschick, 1995). A good teacher is one who can make a space for the other, be aware of the other, pay attention to the other and honor the other (Palmer, 1998).
Paradox and Pedagogical Design

Using the principle of paradox as a guide to the complexities and potentials of selfhood, Palmer (1998) suggested that the principle can also guide teachers in thinking about classroom dynamics and in designing the kind of teaching and learning space that holds a classroom session. Space is defined as a complex of factors such as: the physical arrangement and feeling of the room, the conceptual framework around which topics of the class are built, the emotional ethos facilitated by the teacher, and ground rules which guide inquiry (Palmer, 1998). When designing a classroom session, Palmer (1998) discussed six paradoxical tensions that he builds into the teaching/learning space. He proposes that they are neither prescriptive nor exhaustive. The following principles are simply offered as illustrations that might contribute to pedagogical design (Palmer, 1998):

The space should be open and bounded. When teaching/learning spaces are both open and bounded, students feel free to speak about the topic. Opening the space provides students with opportunities to diverge on many paths to discovery and learning. Boundaries remind students and teachers to remain focused on the topic.

The space should be hospitable and charged. While an open space can be liberating, students and teachers often fear the unknown when addressing difficult topics. Boundaries are features
that help students deal with the challenging discussions. However, to get at deeper levels of dialogue, students often have to take risks in order to keep the space charged.

The space should invite the voice of the individual and the voice of the group.

In order for a space to support learning, students should be invited to find their voice. The learning space is more than a forum for individual expression. The space should also be a place in which the group's voice is gathered and amplified so that the group can affirm, question, challenge, and correct the voice of the individual.

The space should honor the "little" stories of the individual and the "big" stories of the disciplines and tradition.

A learning space provides ample room for students to share their little stories. These are stories of personal experience. Helping students use their stories as points of reference enhances spaces for the "big" stories of the disciplines that must also be told in the space.

The space should support solitude and surround it with the resources of community.

Learning spaces with solitude offer time for reflection. Learning also demands a community in which students might engage in a dialogic exchange in which ideas can be tested, biases challenged and knowledge expanded.
The space should welcome both silence and speech.

Words are a medium of exchange, however, teachers can use silence to educate. Silence provides a time for students and teachers to reflect on what has been said and heard.

Enacting Inclusive Teaching/Learning Environments

The following design principles outline some of the strategies suggested by Hurtado et al. (1999) to an improved campus climate for diversity: (1) Involve faculty in efforts to increase diversity that are consistent with their roles as educators and researchers. For example, institutions can introduce programs that help faculty create opportunities for open discussion of diversity and become aware of their own attitudes and their effects on the students they teach. (2) Create collaborative and cooperative learning environments where students’ learning and interaction among diverse groups can be enhanced. (3) Increase students’ interaction with faculty outside class by incorporating students in research and teaching activities. (4) Create a student-centered orientation among faculty and staff. Developing a student-centered orientation in the classroom suggests significant changes in understanding how much students learn and how approaches to teaching must be modified.

Understanding “others,” understanding “self,” and understanding the environment reveal how interconnected the dimensions of inclusive teaching/learning environments are. Teachers possess the power to create conditions that can help students learn a great deal—or keep them from learning.
much at all (Palmer, 1998). “Teaching is the intentional act of creating those conditions, and good teaching requires that we understand the inner sources of both the intent and the act” (Palmer, 1998, p. 6).

In Chapters Four and Five, faculty portraits, presented as the results of this study, illustrate good teaching cannot be reduced to technique. Good teaching suggests a balance between technique and a connection to the identity and integrity of the teacher. The images of faculty participants portray “good teachers joining self and subject and students in the fabric of life” (Palmer, 1998, p. 11). As the portraits take form, they reveal what Palmer (1998) refers to as a capacity for connectedness. The faculty portraits weave a complex web of connections among themselves, their subjects, and their students so that students are able so weave a world for themselves.

Summary

A summary of the literature suggests that shifting toward more culturally responsive, inclusive teaching involves flexible approaches to teaching and self-reflective practices which enhance personal learning. Engaging in inclusion encourages teachers to acknowledge and develop an understanding of the interrelatedness of both their personal and professional selves. Teachers, reflecting on the influences of their teaching selves, enhance the opportunities for diversity to be come a pedagogical asset in the classroom which allows for cross-cultural dialogue and learning experiences that offer a means to reduce bias, making education a conduit for social justice and equity. Chapter Three
introduces portraiture, a research design which aims to provide insights into the personal and professional lives of five faculty members who, through reflection, describe the process of their inclusive teaching practices.
CHAPTER 3

RESEARCH DESIGN

In understanding something so intensely personal as teaching, it becomes critical to know about the inner life of the teacher. Portraiture methodology fits well with this study's goal of presenting faculty's experiences in context because it is a method that, among other things, "lends itself to the in-depth study of one or a few cases" (Maxwell, 1996, p.3). But there is more than one way to present a qualitative study. Among the many versions of qualitative methods available, I chose Sarah Lawrence-Lightfoot's (1997a) "portraiture" as the guiding design for my study. Portraiture's unique way of representing multi-layered truths through a blending of art and social science both suited me as a researcher and suited the goal of the research: portraying the complexity of faculty professional and personal lives and experiences. Portraiture uses a four-pronged approach as a means of analysis: (1) identifying the overarching story; (2) uncovering the structure; (3) form; and (4) coherence. Interviews and observation are the primary means of data collection.
As a qualitative methodology, portraiture is one way of conducting narrative inquiry that "captures the complexity and aesthetic of the human experience as it seeks to convey authority, wisdom, and perspective of the participants" (Lawrence-Lightfoot, 1997a, p. 4). Narrative inquiry is a way of understanding experience (Clandinin & Connelly, 2000). Narrative inquiry is concerned with the means of generating data in the form of stories, the means of interpreting that data, and the means of representing the data in narrative or storied form. Portraiture involves the collection of narratives of individual faculty lives which become "portraits," and is a collaboration between the researcher and the participants. The purpose of this study was to learn more about how and why faculty create and sustain inclusive teaching/learning environments, particularly with regards to race and ethnicity, and how their reasons for creating such environments are related to their sense of self.

**Portraiture Methodology**

Situated in a constructivist paradigm, the aim of narrative inquiry is the understanding and reconstruction of the conceptions that people (including the researcher) initially hold. Constructivism represents a philosophical perspective that is interested in the ways in which human beings individually and collectively interpret or construct the social and psychological world in social and historical contexts. Portraiture seeks to co-construct narratives. A theory of narrative proposes that narratives are concerned with individuals' stories in order to understand why people work and behave as they do (Polkinghome, 1988).

Portraits are narrative analyses of human experience. They cross the traditional
boundaries between such realms as philosophy, social science, literature, anthropology, and history (Lawrence-Lightfoot, 1997a). From an epistemological perspective, portraiture strives to combine empirical and aesthetic description, on the belief that it is the intersection of art and science rather than the pure division of art from science that will lead to deeper forms of understanding. Portraiture combines narration with analysis in an effort to take the narrative forms that are usually relegated to good literature and use their revelatory power to enhance the discoveries and impact of discrete analysis.

Portraiture is designed to create a product that will reach a wider audience than the realm of academia, in the belief that good social science has a transformative and connective role to fulfill in the broader society (Lawrence-Lightfoot, 1997a). This study provided insights into the journeys of the participants who are aware of their own processes as they explore the "self" that engages in inclusive practice. This method relies on an inner standard of what Lawrence-Lightfoot calls "authenticity," instead of traditional reliability and validity: the discovery not only of "themes" among the participants but also the capturing of the participants' essence and resonance, of creating a product that rings both true and enlightening to the participants in the full context of their experience.

Portraiture—like much other qualitative research—makes explicit the recognition of the researcher's self as a primary research instrument and takes steps to both benefit from and remain judiciously wary of the nature of self.
Portraiture differs from other qualitative work in that it recognizes the researcher as not only a particular being who sees in a particular way, but also as a being who makes personal aesthetic choices in the name of providing insight.

A concern with the need for an appreciation of context led me to portraiture. Unlike pure positivist methods, portraiture is one that "insists that the only way to interpret people's actions, perspective, and talk is to see them in context" (Lawrence-Lightfoot, 1997a, p. 11). Portraiture requires constructing and preserving the context(s) of its participants in extraordinary detail, because the context is not considered just an interesting "setting," it is in fact an important part of the story.

The purpose of this study, that is, to understand faculty who create inclusive learning environments, was more likely to be served by asking, as Lawrence-Lightfoot (1997) suggested, "What is good here?" as opposed to embarking on a mission to discover sources of failure. Documenting health, Lawrence-Lightfoot (1997) suggested the general tendency of social scientists is to focus their investigations on pathology and disease rather than on health and resilience. Portraiture, in searching for what is good and healthy, "invites a more complicated and eclectic set of research tools and some path-breaking paradigms" (Lawrence-Lightfoot, 1997a, p. 9). Portraiture seeks to illuminate the complex dimensions of goodness and is designed to capture the attention of a broad and eclectic audience. Yet portraiture is not a method that shows only
goodness; it assumes that goodness is a way of being that includes vulnerability and weakness. The portraitist tries to identify and document the myriad of ways in which goodness can be expressed by research participants.

Portraiture is a kind of "people's science" that gives voice to a researched group that has previously been silent when speaking of the "self." Portraiture, because it is founded on a desire to "convey the authority, wisdom, and perspective of the participants," (Lawrence-Lightfoot, 1997a, p. 4) invites the faculty themselves—and not just their observable behaviors—into the study of faculty. Through the relationship between researcher and researched, "the portraits are shaped through dialogue between the portraitist and the participant. The encounter between the two is rich with meaning and resonance and is crucial to the authenticity of the rendered piece" (Lawrence-Lightfoot, 1997a, p. 3).

Purpose of Study and Research Questions

I have spent most of my life as a teacher and a student. As a resource specialist/teacher, my work in classrooms provided me the opportunity to engage with many teachers who had created diverse learning environments. Some of the classrooms offered inclusive learning environments in which students seemed to flourish and learning was a collaborative and reciprocal endeavor. Less inclusive classrooms often presented challenges for both students and parents as they tried to negotiate an opportunity for an optimal learning space. I began to think about why some teachers created inclusive spaces and others did not.
Being a graduate student for the past eight years, I started to think about my experiences in classrooms. There were instances in which I felt my background, experiences and knowledge was valued. In other classrooms, the opposite was true. As I reflected on the classroom environments in which I had been a participant, I began to wonder who these faculty were. What made some value my experiences and others not seem to care?

The more I thought about myself as a teacher, teachers I'd met, and faculty who had been my teachers, I began wonder if there was any truth to the phrase, "we teach who we are." I wanted to know about who the faculty were who had created the inclusive environments in which I had been a student. I was curious about their families, their school experiences, and their experiences as teachers.

The purpose of this study of faculty lives was to learn more about how and why faculty create and sustain inclusive teaching/learning environments, particularly with regards to race and ethnicity and how these may relate to their sense of self. The following questions were used to guide this study: (1) Who is the "self" that engages in inclusive practice? (2) How and why do faculty address pedagogical issues in their inclusive practice? and (3) How and why do faculty plan and implement inclusive practice?

Providing the Context

*The portraitist believes that human experience has meaning in a particular social, cultural, and historical context—a context where relationships are real, where the actors are familiar with the setting, where activity has
purpose, where nothing is contrived...” (Lawrence-Lightfoot, 1997b, p. 43).

Surrounded by the familiar allows participants to reveal their knowledge, their insights, and their wisdom through action, reflection, and interpretation (Lawrence-Lightfoot, 1997b).

**Research Site**

The roots of The Ohio State University date back to 1870 when the Ohio General Assembly established The Ohio Agricultural and Mechanical College. The college sought to make higher education available to young people who had a desire and ability to profit from a college education. Classes began at the college in September 1873. Today, the university seeks to combine a responsibility for the advancement and dissemination of knowledge with a land-grant mission of public service, offering a wide range of academic programs in the liberal arts, sciences, and professions. Ohio State ranks among the top national public universities for undergraduate, graduate, and professional programs on such national rankings as the *U.S. News and World Report*.

**The President**

William E. Kirwan, who became the 12th president of The Ohio State University in July 1998, led an effort to make the university one of the nation’s top public teaching and research universities. President Kirwan identified four values to guide his presidency: pursuing academic excellence; enhancing the student experience; making diversity an institutional reality; and expanding the university’s outreach and engagement efforts.
President Kirwan believed that diversity matters in higher education and the manner in which issues of inclusion are addressed can have a significant impact on our nation's success. With particular interest on diversity, he cited three basic reasons why diversity is such a fundamentally important matter for the institution: the correction of past and present inequities; the development of the high-quality workforce the nation will need in the coming decades; and the value added to the education of all students when they learn in a diverse environment.

The Dean of the College of Education

Donna B. Evans became dean of The Ohio State University's College of Education in July, 2000. Dean Evans had previously led successful initiatives to improve education and to influence educational practice and policy in other institutions before becoming head of the OSU College of Education. She acknowledged that while the college has a long way to go, there is progress in addressing issues of diversity. Dean Evans recognized that designing a Diversity Action Plan was a beginning. The more challenging part is turning a plan into action. Dean Evans proposes that the celebration of diversity with equity be made a reality in the college. The College has had an Office of Diversity and Outreach for more than ten years. This office has led the charge for college-wide initiatives to recruit, retain, and graduate students of color.
The College of Education

The College of Education is comprised of three schools: The School of Educational Policy and Leadership, the School of Teaching and Learning, and the School of Physical Activity and Educational Services. The School of Educational Policy and Leadership has four sections: Educational Administration and Higher Education; Cultural Studies; General Professional Studies; and Quantitative Research, Evaluation, and Measurement. The activities and programs are anchored in the following core values: (1) commitment to equity, social justice and respect for diversity among individuals and groups of individuals; (2) a cross-disciplinary and interdisciplinary study of the relationships among theory, research, policy and practice; and (3) a concern for understanding and improving the contexts of teaching and learning at all levels and in all venues.

The mission of the School of Teaching and Learning, through its scholarly activities, teaching, program development and public service, seeks to provide exemplary leadership to its constituencies both within and beyond traditional school settings. The School brings initiatives in early childhood, middle childhood and adolescent education including various education disciplines including mathematics, science, English, reading, language arts and children's literature, and foreign and second language learning together with programs in social studies and global education, and drama in education.
The School of Physical Activity and Educational Services is comprised of several academic programs: special education; sport fitness and health programs; sport and exercise sciences; wellness and human services; and workforce education and lifelong learning. The mission of the School of Physical Activity and Educational Services is: (1) to describe and explain basic and applied phenomena associated with teaching and learning, focused especially on those who participate in sport and exercise, those with special needs, those who supply educational services, and those who pursue lifelong learning in the workplace; (2) to prepare exceptional professionals and scholars who will serve as researchers, instructors, curriculum designers, managers, administrators, and counselors in sport and exercise, special education, wellness and human services, workforce development and education in schools and universities, governmental agencies, community settings, and in the workplace; and (3) to provide appropriate services to university, local, state, national, and international communities, especially including scholarly and professional societies.

Sampling and Participants in the Study

Data for this study were gathered from five faculty teaching in the College of Education at The Ohio State University during the academic year 2000-2001. These participants were nominated by third-year doctoral students in each of the three schools in the college. Third-year doctoral students in the college were asked to nominate faculty because of the length of time they had been engaged with faculty. Being engaged in doctoral study for three years offered these students increased opportunities to have a broader exposure to diverse faculty,
pedagogies, and curriculum as well as increased opportunities to reflect on their experiences with faculty, particularly as those experiences related to the nomination criteria. The names of 78 third-year doctoral students in the College of Education were obtained by contacting the graduate studies admissions coordinators at each of the colleges' three schools. As a means of verifying the names of these students, the Director of Student Services in the College of Education was asked to identify the names of third year doctoral students in the college. Upon receiving the names, addresses, phone numbers, and e-mail addresses of full-time third-year doctoral students, I mailed them a letter (Appendix A) through the US postal service inviting them to nominate faculty for participation in this study. Forty students responded to the nomination request.

**Participant Selection**

Students were asked to nominate no more than three faculty with whom they have taken at least one class and who met most of the following criteria:

1. Faculty who create and sustain an environment in which they and their students work together and everyone feels safe, supported, and encouraged to express his or her views and concerns.
2. Faculty who demonstrate expertise in his/her academic discipline through teaching, advising, service, and publication.
3. Faculty who raise consciousness of the ways in which racism, and other "isms" may be situated in one's thinking, values, beliefs as a result of living in American society.
4. Faculty whose course content is explicitly viewed from the multiple perspectives and varied experiences for a range of groups.

5. Faculty whose course content is presented in a manner that reduces the student's experiences of marginalization and, whenever possible, helps students understand that an individual's experiences, values, and perspectives influence how he/she construct knowledge in any field or discipline.

6. Faculty who demonstrate that education concerns the ability of people to come to terms with their own and other's racial/ethnic identities, and understands how the world shapes and is shaped by social interaction.

7. Faculty who recognize and incorporate the differing cultural knowledges that students bring with them to higher education institutions.

8. Faculty who construct curricula around student experience by (a) promoting student understanding of the social, economic, and cultural forces that have shaped their lives and (b) by rethinking and recontextualizing questions that have been traditionally asked about schooling and knowledge production.

9. Faculty who, through self-reflective practice, recognize that who they are affects their thinking with respect to race, ethnicity, gender, and other areas of difference.

10. Faculty who engage in an analysis of education as a process through which dominant social and economic groups often impose values and beliefs that legitimize their own power and position of control.
A nomination form (Appendix B) was enclosed with the letter sent to students. Students remained anonymous by mailing their nominations in an enclosed stamped envelope. Forty nominations were received. A sampling strategy of maximum variation (Patton, 1990) was used to contact faculty of diverse backgrounds (i.e. race, ethnicity, gender, and school) about their willingness to participate. Maximum variation sampling is one type of purposeful sampling which "documents unique or diverse variations that have emerged in adapting to different conditions. It identifies important common patterns that cut across variations" (Patton, 1990, p. 182). After maximum variation sampling was completed, final participants were selected based on those faculty who received the most nominations and who were teaching a class the quarter interviewing was to take place. Maximum variation sampling used gender, race/ethnicity, assigned School within the College and teaching focus, and faculty status (i.e., whether assistant, associate, or full professor) as teaching criteria.

Five faculty members, based on the above criteria, were selected as participants for this study. Because "qualitative inquiry typically focuses in depth on relatively small samples, even single cases (n=1), selected purposefully" (Patton, 1990, p. 169), I determined that five participants would enable me to cover the phenomenon under investigation with sufficient depth for purposes of this study. The logic and power of purposeful sampling lies in selecting information-rich cases for study in depth which illuminate the questions under study (Patton, 1990). The selection of five participants also enabled me to focus on relationship-building which is at the center of portraiture. With five faculty
participants, I was able to gain more fully developed insights into these participants' lives as they answered the questions which guided this study.

Once identified and selected, these five faculty were mailed a letter (Appendix C) requesting their participation in the study. The letter described the nature of the study, qualifications, potential benefits, and confidentiality issues. I followed up within a week by phone to inquire about selected participant's interest and to schedule mutually convenient times and locations for interviews and classroom observations. All of the five faculty selected for participation in my study confirmed their willingness to participate and proceed.

The final sample included: (1) a female, full professor in the School of Educational Policy and Leadership, of European descent; (2) a male, assistant professor in the School of Educational Policy and Leadership, of European descent; (3) a female, assistant professor in the School of Teaching and Learning, of European descent; (4) a female, associate professor in the School of Physical Activity and Educational Services, of African descent; and (5) a male, associate professor in the School of Physical Activity and Educational Services, of African descent.

Profiles of the Faculty in the Study

Fictitious names are used to refer to faculty participants throughout this study. Faculty participants were asked to select their pseudonyms. Sara B. is an assistant professor in the School of Teaching and Learning, Integrated Teaching and Learning section. Her courses include a focus on the socio-cultural issues in
teaching, learning, and education. Areas of study and research for Sara B. include: preparing teachers for diverse classrooms, literacy, and school reform. Sara B. received a University Distinguished Teaching Award in 2001.

H. Rodgers is an associate professor in the School of Physical Activity and Educational Services’ Sport and Exercise Science area. H. Rodgers’ courses focus on topics such as sport and leisure perspectives for special education populations, professional issues for physical educators, coaching effectiveness and teaching physical education in the middle and high school.

D. Wells is an assistant professor in the School of Educational Policy and Leadership, Cultural Studies section. D. Wells’ research interests are anthropology and education. As a qualitative research scholar, anthropology and education are D. Wells’ research interests. D. Wells’ courses include qualitative research for education, qualitative data analysis, introduction to qualitative research in education, and the cultural process in education.

K. Amari is a full professor who teaches in the School of Educational Policy and Leadership, Cultural Studies section in the area of Media and Technology. Her courses focus on women, technology and education; the functions of the computer in the classroom, virtuality and education; and constructivism, hypertext and instructional design.

Toni C. is an associate professor in the School of Physical Activity and Educational Services’ School Psychology program. Toni C. expresses a strong commitment towards increasing the urban focus of the school psychology
program. Awarded a University Distinguished Teaching Award in 1994, Toni C. is also well-known in the community as a facilitator of multicultural awareness workshops.

Data Collection Procedures

Interviewing

In-depth interviewing provides a method of listening for a story and is at the heart of the process of co-constructing a narrative. As the researcher, my participatory role was an effort to collaboratively construct a narrative that provided insight into the personal and professional lives of the five faculty. Listening for a story meant that I played a more active role in the participants' telling the stories of their childhood, school experiences, and teaching experiences which allowed for the faculty participants' knowledge of classroom realities to emerge.

Building rapport and trust were easily accomplished. Throughout the interview process, it was as though the portraitist and the participants were engaging in purposeful conversation. Four of the interviews were held in the participants' offices. The remaining interview was held at the participant's home. I sensed that participants were genuinely interested in sharing their life stories about themselves and their teaching. Two audio-taped interviews of approximately 90 minutes each were scheduled. Following each interview, the audiotapes were transcribed verbatim. This included references to pauses, brief responses of affirmation, and laughter, all of which contributed to the thick description of the study.
The interview protocol (See Appendix D) was piloted on three college faculty. This provided me the opportunity to critique the clarity of the questions in addition to determining whether or not questions appeared repetitive. As a result of this process, I did not eliminate any of the questions. As is often the case in qualitative research, the semi-structured interview questions often varied somewhat from the pre-established interview guides. I chose variations based on the individual's experiences and new data that came up during the interviews. These decisions made sense because I was interested in hearing the participant's full experience as much as hearing the participant's response to a particular question.

Observations

Classroom observations provided an opportunity for me to observe these faculty engaged in teaching regular college classes. In creating a narrative that documents human behavior and experience in context, the portraitist believes that one way to interpret people's actions, perspectives, and talk is to see them in particular contexts. The context is rich in clues for interpreting and describing the experience of faculty in the classroom, the internal context (physical setting) is used to "inform the reader's understanding of the site or subject as it is portrayed herein" (Davis, 1997, p. 63).

Observations were conducted during Spring Quarter, 2001. I conducted one participant observation with each of the four faculty members teaching his/her graduate level course. A fifth faculty participant requested that I observe him teaching an undergraduate level course because of the manner in which his
other Spring Quarter classes were being taught. For example, in one of his
courses, he co-taught with another faculty member. In another of his courses,
students acted as facilitators in the class. Based on the assumption that
instructional practices would essentially be the same in a one-week course and a
ten-week course, two faculty members were observed teaching special one-week
courses. This procedure enabled me to observe all five participants during
Spring Quarter.

The faculty nomination criteria form (See Appendix B) was used to
document the classroom observations and note-taking. The observations were
useful because they provided me with data about the participant's professional
life and practice, and it helped me to better understand how students' perceived
faculty as meeting the nomination criteria.

Document Analysis

Researchers supplement participant observation, interviewing, and
observation with the gathering and analyzing of documents... the review of
documents is one rich in portraying the values and beliefs of participants
(Marshall & Rossman, 1995). I explored faculty members' research interests by
reviewing some of their published scholarly work. An analysis of these
publications revealed faculty members who demonstrate their expertise in
academic disciplines through research and publication. The ways in which
documentary evidence are incorporated into each portrait is unique to the internal
logic of the portrait. Using documents such as course syllabi also helped
corroborate my observations and participant interviews. These documents
revealed faculty whose course content was explicitly viewed from the multiple perspectives and varied experiences of a range of groups. Course syllabi also demonstrated faculty who construct curricula around student experience by: (a) promoting student understanding of the social, economic, and cultural forces that have shaped their lives, and (b) by rethinking and recontextualizing questions that have been traditionally asked about schooling and knowledge production.

Data Analysis

Transforming the Data

Wolcott (1994) warned that the real value of qualitative research is in the process of using data, rather than in the processes of gathering data. Bringing order, structure, and meaning to the mass of data collected from the interviews was a challenge. It was a search for general statements about the relationships among categories, themes, and patterns that surfaced in the data. There simply was no substitute for total immersion in the data by the researcher.

Initially, organizing and coding the data were done by making notes in the margins, underscoring, and marking incidents and facts recalled by participants. This process yielded initial categories and guidelines for coding. Subsequent analysis of the individual interview transcriptions aided in my identification of additional evolving themes. Then, I organized and interpreted the data; generated categories, themes, and patterns; tested my emerging hunches against the data; searched for alternative explanations of the data; drew tentative
inferences and conclusions; and eventually, outlined and wrote the final chapters of the dissertation. All in all, it was a process that brought meaning to the raw data in the interview transcriptions and data sets.

In creating the portraits of the faculty members selected for the study, I relied on several forms of analysis. I followed a four-pronged approach to the development of the portraits as outlined by Lawrence-Lightfoot (1997d): (1) identifying the overarching story; (2) uncovering the structure—the sequencing and layering of the emergent themes that scaffold the story; (3) form—the search for the movement of the narrative; and (4) coherence—how each piece is held together through unity and integrity (p. 247).

Identifying the Overarching Story

This research is characterized by the deeply personal notion of the architecture of self created through interaction of person and context. Faculty bring to the act of teaching the integration of this personal knowledge with professional knowledge contexts. How do the faculty perceive and hold this knowledge? Analysis of these portraits contains the synergistic, dialectic and often problematic interactions between person and context, thought and action, experience and reflection, which speak to my overarching question: Who is the "self" that engages in inclusive practice in the classrooms for the participants of this study? It represents the relationship between the past, present, and future.
Uncovering the Structure

"The development of emergent themes reflects the portraitist’s first efforts to bring interpretive insight, analytic scrutiny, and aesthetic order to the collection of data" (Lawrence-Lightfoot, 1997c, p. 185). The portraitist comes to the field with an intellectual framework and set of guiding questions (Lawrence-Lightfoot, 1997c). The role of self and self-knowledge as it relates to critical pedagogical and curricular issues in creating inclusive teaching/learning environments is the frame within which this research was conducted. As the narratives unfold, faculty construct their own personal experiences (understanding of the self), their understanding of relationships with other people (understanding others), and their understanding of social, economic, and political structure (understanding the environment) as bases for reflection.

The framework also "resonates with the voice of the researcher’s autobiographical journey—those aspects of his/her own familial, cultural, developmental, and educational background that he/she can relate to the intellectual themes of the work" (Lawrence-Lightfoot, 1997c, p. 185). As a middle-aged African American female student, it was through my own spiritual growth and further development of self-knowledge that I developed an interest in the self-knowledge (personal knowledge) of faculty as it related to their creation of inclusive teaching/learning environments. Personal knowledge is defined as the "knowledge that results from those personal experiences through reflection in and on them" (Butt, R., Raymond, D., McCue, G., & Yamagishi, L., 1992, p. 59).

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Form

Form reflects the movement of the narrative. The narratives provide accounts of faculty reflections on their past personal and professional lives insofar as they relate to an understanding of present personal and professional thoughts and actions. A depiction of the context of their current working reality and a description of their pedagogy and curricular practices are also uncovered and finally a projection into their desired professional futures as related to their identity and integrity emerges.

Coherence

To understand one's present situation one needs to bring forward prior related experience (Butt et al., 1992). In order to understand a faculty member's knowledge with respect to classrooms one needs to understand the contexts within which they currently work—that is their working realities, both in the collective sense and in the existential sense (Butt et al., 1992). Of equal importance are past experiences which give one details of that process whose character about which one would only be able to speculate (Butt et al., 1992).

Coherence speaks to the unity and integrity of the piece. Portraits are not created in a social vacuum. Plummer (1988) draws attention to the fact that self-story telling is a ceaseless, empirically grounded, process of shifting truth. This implies that the life story is never fixed once and for all. The meaning of life is emergent, it is context based (Plummer, 1988). Interviews, observations, and document analysis were used in providing coherence for this research.
Trustworthiness

In qualitative inquiry, trustworthiness criteria corresponds to the traditional epistemic criteria, internal and external validity (Miles & Huberman, 1994). Trustworthiness is identified with four criteria: credibility, confirmability, transferability, and dependability. Findings which are trustworthy are of importance to an area of inquiry because they are believable, confirmed and, affirmed by others.

Credibility

"Using triangulation, the researchers employ various strategies and tools of data collection, looking for the points of convergence among them" (Lawrence-Lightfoot, 1997c, p. 204). Examination of course syllabi and required reading materials, observation of classes of the faculty who participated in the study and interview transcriptions represents the variety of data gathering approaches used for this study. These data gathering techniques provided a means of triangulation which yielded a variety of sources that were tapped for greater understanding of faculty's knowledge and insights.

Credibility addresses the issue of the researcher providing assurances of the fit between the participants' views of life stories and the researcher's construction and representation of them. Credibility is increased through prolonged field engagement, triangulation, and member checks. Through member checks, I was able to gain a more accurate representation of the phenomena being studied. After the interviews were conducted and transcribed, narrative outlines were constructed. Participants were asked to review
transcripts to make additional comments on the content. They were asked to review the narratives so that they could be co-constructed for authenticity.

The portraitist seeks to document and illuminate the complexity and detail of a unique experience of place, hoping that the audience will see themselves reflected in it, trusting that readers will feel identified (Lawrence-Lightfoot, 1997c). The outcome of prolonged engagement was established by my maintaining relationships with participants in which they felt comfortable. Through the search for goodness and the development of reciprocity, trust and rapport were easily established. Triangulation procedures were described above.

**Confirmability**

Confirmability was achieved through the use of written field notes as well as process and personal notes. Primarily, however, confirmability builds on audit trails, a “residue of records stemming from inquiry” (Lincoln & Guba, 1985, p. 319). The use of field notes which included process comments as well as reflections after interviews and observations helped me examine my own personal biases and assumptions. This process allowed the findings to emerge from participants while allowing me to recognize my biases and motivations.

**Transferability**

Because five faculty participated in this study, interview transcriptions yielded many pages of rich, in-depth data. Embedded in that data were universal themes as described in the data analysis. Thick description provides for transferability. The portraitist seeks to document and illuminate the complexity and detail of a unique experience or place, hoping that the audience will see
themselves reflected in it, trusting that the readers will feel identified" (Lawrence-Lightfoot, 1997a, p. 14). As the portraitist, I was interested in the single case because embedded in it the reader can discover resonant universal themes. The smallness and specificity of portraiture allows this methodology to reach beyond the limits of its purview to larger, often universal issues or experiences. It is the intersection between the personal and the universal that portraiture’s validity is tested.

**Dependability**

Lincoln & Guba (1985) proposed that dependability can be enhanced through the use of inquiry audits. In this study, the inquiry auditor, a doctoral candidate in the School of Educational Policy and Leadership, reviewed the research process as well as substantiated the portraits in terms of data and interpretation. This person was a colleague who was familiar with and had an interest in the topic under study. The auditor reviewed transcripts, codings/themes, and narratives in order to authenticate my work as portraitist. Additionally, a faculty member with experience in both quantitative and qualitative research conducted data analysis independently of me. We met to compare the resulting themes of our analyses and resolve our variances. Minimal discrepancies in inquiry audit yielded no changes in the themes of the analysis.

**Ethical Considerations**

Before the study began I applied for permission to the institution’s Human Subjects and was approved to conduct a human study at the university. Participants received and were required to sign an informed consent form.
(Appendix E). The letter informed faculty that their participation was voluntary and that they could remove themselves from the study at any time. In addition, faculty received expectations in writing defining the purpose of the study and the responsibilities of their participation. The individual who transcribed the tape-recorded interviews was required to maintain confidentiality. Participants had full access to the information they provided in the study and were able to make modifications in the narratives they were presented.

My identity, character, and history were critical to the manner of listening, selecting, interpreting, and composing the narrative. Using portraiture as methodology, I recognized the central role of self. With portraiture, I [my "self"], as the researcher, am more evident and more visible than in any other research form (Lawrence-Lightfoot, 1997a). The researcher is seen not only in defining the focus and field of the inquiry, but also in navigating the relationships with the participants, witnessing and interpreting the action, tracing the emergent themes, and creating the narrative. While my voice as the portraitist is more explicit in this form of inquiry, the efforts to balance personal predisposition with disciplined skepticism and critique are central to the portrait's success (Lawrence-Lightfoot, 1997a).

Reciprocity and Boundaries

Although there is a dynamic mutuality in relationships—the researcher and the participant shaping the intellectual and emotional meanings—it is the portraitist's responsibility to define the boundaries and protect the vulnerability and exposure of the participant (Lawrence-Lightfoot, 1997a). This is both an
ethical responsibility (moral stance) and an empirical responsibility (a concern for the validity of the research) according to Lawrence-Lightfoot (1997). Reciprocity between the participants and me occurred as the structure, boundaries, and commitment of the relationship was made explicit from the beginning of the data collection phase.

The Challenge

Goodson (1992) suggested that the study of teachers' lives depends for its viability and desirability upon teachers themselves. He believes that teachers initially control most of the important data. Goodson (1992) argued that it remains clear that in the accounts teachers give about life in schools, they constantly refer to personal and biographical factors. From teachers' points of view, it seems that professional practices are embedded in wider life concerns (Goodson, 1992). He believes that by listening to teacher's views on the relationship between "school life" and "whole life", dialectic crucial tales about careers and commitments will be told. This premise has been key to the methodological process of this study.

Summary

Chapter Three provided a description of the research design, portraiture. The research questions which guided this study were: (1) Who is the "self" that engages in inclusive practice? (2) How do faculty address pedagogical issues in their inclusive practice? and (3) How do faculty plan and implement inclusive practice from a critical perspective? The College of Education at The Ohio State University provided the context for this study. Data collection included
interviews, classroom observations, and document analysis of the five faculty chosen after sampling for maximum variation. Identifying the overarching story, uncovering the structure, form, and coherence were used to analyze the data. Credibility, confirmability, transferability, and dependability were used as the criteria to establish trustworthiness.
Participant Portraits: Priming the Canvas with Inner Landscapes
In our inward journey that leads us through time—forward or back, seldom in a straight line, most often spiraling, each of us is moving, changing with respect to others. As we discover, we remember, remembering, we discover, and most intensely do we experience this when our separate journeys converge. Our living experience at those meeting points is one of the charged dramatic fields... (Welty, 1984, p. 112).

We can all think of wonderful teachers who have influenced our lives and the lives of others. The findings from this research represent my efforts to sort out the lives of participants both as persons and teachers, and particularly to examine how these two aspects of their lives intertwine. Participants, as they are represented in these narratives, are complex and multifaceted men and women who did not hesitate to share their often difficult, discomforting, and complicated moments. The text describes the connections between the participants’ personal lives and the intellectual approaches that define their teaching.
Priming the Canvas: Influence of Family

We begin this journey with the faculty participants as they allow me to sketch their youth. These sketches provide the primer for the portraits. These initial sketches, which narrate the influence of family, are a precursor that ignites the fueling of each faculty participant's evolution. Priming the canvas provides the context to help the reader understand the findings presented in Chapter Five and highlights the development of one's teaching self as an evolutionary process. Though each participant experiences his/her youth in a different way, portraiture's focus is on the good that comes of different situations and circumstances. In searching for goodness, the context provided by the participants is a foundation for examining their behaviors, thoughts, and feelings. What follows is an introduction to the participants' journeys as they reflect on their lives as children and youth.

Sara B.'s Childhood and Youth

Sara B. was born in Helena, Montana. At age three, her father was killed in an accident. Her young mother, with no discernible skills to really support her, or at least skills that she could see and understand, was pregnant with her third child. Sara B.'s grandmother moved in with the family for a couple of years until her mother remarried when Sara B. was five. The family moved to a very small town in Northwestern Montana which was a ranch and farming community. Sara B. spent the remainder of her childhood and youth, until age eighteen, in this community.
Sara B. described the community as one in which the majority of people were mean-spirited and small-minded with no better vision of the world but to target groups of people whom they felt were weaker, based primarily on their race/ethnicity. This was her experience with respect to the Native Americans who lived nearby on a reservation. She characterized her step-father as a prototype of that mentality.

She remembered:

This probably has a lot to do with who I am...my stepfather was a very abusive personality. We were really two families. I have an older sister, a younger brother, and myself. I have what would physically be a half brother and sister, although in my mind...we don't designate that kind of difference. I have a little brother who is eight years younger than me and a little sister who is twelve years younger than me by my stepfather.

Sara B. grew up surrounded by the Rocky Mountains. She remembers beautiful mountains, forests, wildlife...beautiful in every way—lakes and rivers...what many people would love to attain in terms of living space. However, when asked about her fondest childhood memories, Sara B. replied:

I felt really isolated. We were so far away from everyone, and maybe that was because I was also experiencing within my family this sense of isolation. Basically, you were alone, and the kind of problems within a really dysfunctional family like that—there's nothing good about it. I guess what I mean by that is sometimes you think, well maybe, the kids grow closer together in a way to protect each other, but that's not usually what...
happens. In fact, it didn't happen with us. It really divides people as each one tries to survive within the pretty ugly situation. So I really felt alone most of the time.

I asked Sara B. about people who had most influenced her life as a child and in what way. She spoke of her mother in this way:

You know, my mom, even throughout all that happened, I had always somehow viewed her, even though she may not have viewed herself, as a stronger person than she, in fact, viewed herself. To me as a child, she did provide a sense of safety...a sense of semi-safety. Because I can't say that was necessarily true, maybe that's what every child feels for their mother, even when things are falling apart. You still see them in a certain way.

Sara B. was clear in her thoughts on how women were socialized at that time. She feels that her mother was a product of her time and of her circumstances in that many women where her mother grew up and of her generation accepted their lot in life. There weren't many options available to them. This is what they were expected to do, endure whatever it was. Often, however, these mothers wanted better lives for their children and for their daughters. So Sara B.'s mother could envision more options for Sara B. than for herself.
In her favorite life, Sara B. has learned to appreciate what it means to grow up in a situation where she had to be very independent and create a world for herself. She described the childhood influences in this way:

So I feel fortunate now because I have lots of skills, I think both mechanically and being able to do things for myself as well as be strong within. In my adulthood, because it took me a while to figure out how to come to peace with a lot of those memories, it took putting those memories within a perspective that I could be at peace with it to say there were things about my life now that I can look back on... at least appreciate irregardless to how they've shaped who I am. Because I am who I am today because of those things and I appreciate who I am.

From rural Montana to rural North Carolina, Sara B. and H. Rodgers both shared the influences of their mothers as they reflected on their childhood experiences both of whom had mothers who imagined better lives for their children.

**H. Rodgers’ Childhood and Youth**

Born in Fayetteville, North Carolina, H. Rodgers grew up in Meade, a small town twelve miles outside of Fayetteville. The youngest of five children, he spent most of his life with his mother, four sisters and his stepfather. H. Rodgers recalls that not much happened in the small town of 1500, so growing up as a child was “just about going to school.” As a high school student, H. Rodgers participated in sports such of track and football.
During his elementary and middle school years, he attended the all-black, Oakbridge School. This was the period of time just before integration was taking place. However, Meade High School, an all-white school, was approximately one-half mile from where H. Rodgers lived. One day, standing in the cold waiting for the bus, he and his two friends grew tired of waiting, especially when Meade, a school that looked aesthetically much better, was only five blocks away. H. Rodgers and his friends didn't live in this neighborhood but on the weekends they would go there to play ball on the tennis courts.

Trying to escape the cold that day, H. Rodgers and his friends were motivated to walk over to Meade High School. As they were walking over, they decided what story they would tell when they arrived at Meade:

We decided to tell them that we had been transferred to Meade and our records would come a week later. So that is the story we made up, and I would be the spokesperson for this story. So we walked over and went to the main office. They let us into the principal's office and he sat the three of us down and asked us why we were at the school. Keep in mind the school was all-white at this time. He called over to Oakbridge and said, "I have three of your students and I need their records sent to our school because they're starting to attend here." So, it was a matter of him believing what we told him and him not also communicating very clearly or asking had we been transferred. Instead, just simply saying, "We need their records." So the records were transferred. Our parents didn't know anything about it for at least a month or so. So we started attending...
Meade High School. The next year they happened to integrate the school. I think it was probably one of the best things I have ever done, particularly as a child. I got the sense from my mother and sisters, the family support, that education was always important. So I always took education as being important.

With his mother as a major influence in his life, H. Rodgers reflected on the inspiration his mother offered him. He believes that his strength was his mother. A large part of her influence was her work ethic. H. Rodgers described her as a very hard working person with a lot of integrity and honesty. He continued:

She’s very religious. In fact, she’s a pastor. So I think a lot of my guidance was here. She’s probably the only real hero I have. She still, in a lot of ways, takes care of my four sisters in various kinds of ways—probably me less so. So she’s really the bedrock of the family and she still influences me a lot. For example, she sat me down and told me, “you know son, I’ve probably forgotten more than probably you would perhaps ever know.” So that kind of brought me back to earth and I realized the kind of experiences she had.

Both H. Rodgers and D. Wells share that their mothers were sources of inspiration. H. Rodgers’ mother, a pastor, and D. Wells’ mother, a believer, share in their teachings of religious principles. The influence of mothers continues as D. Wells shares his beliefs about learning the “golden rule” from his mother.
D. Wells' Childhood and Youth

D. Wells was born and lived his early years in Madison, Wisconsin, where his father was on the faculty at the University of Wisconsin and his mother an elementary school teacher. The second of three boys, D. Wells attended a Montessori school until first grade when his family moved to Washington, DC for two years. Living in the northwestern part of the city, D. Wells described living in Washington, DC as being an eye-opener in terms of being a "very worldly" city. As part of his middle-class upbringing, he remembered loving the different colored flags, the Smithsonian, and all the diverse local restaurants.

D. Wells described his family as being very academically oriented in the sense that his grandfather was a sociologist, his father a sociologist, and his older brother is a sociologist. D. Wells continued to share what he referred to as some additional "important" things about his parents:

My mother is a long time Quaker and my father is a sociologist of religion.
My mom is a believer. My dad is not a believer, so to speak. He studies religion and politics—so sort of a strange upbringing that way. We went to Friends meeting fairly regularly or the local Congregational Church or we did something on Sunday mornings.

I asked D. Wells what he meant when he said his father was not a believer. I couldn't understand how one could be a sociologist of religion but yet not be a believer. He explained:
Believer in terms of having faith, of being a spiritual person, I guess. He has a book coming out now on comparative treatments of religion and politics in several different countries. He still teaches.

In 1972 D. Wells and his family moved to Amherst, Massachusetts where his father took a faculty position at the University of Massachusetts. That's where he did the rest of his growing up while attending public schools. As he continued to reflect on his childhood and family, D. Wells continued:

In terms of family atmosphere that I grew up in, my mom constantly preached the “golden rule” to us. “Do unto others as you would have them do unto you” and that was pretty important. In terms of getting along with my brothers, would be, treat your brother right. My mother was hugely influential in terms of just treating other people right. I think that what she probably did was inspired not only a respect for people, but inspired trust in other people, so that when you enter into relationships, you can trust strangers enough to enter into relationships.

D. Wells learned to respect others early in his childhood due in part to his mother’s teaching, much of which was founded on religious principles. Religious principles played an important role in K. Amari’s childhood as she learned about social equality from her activist father.

K. Amari’s Childhood and Youth

Born in eastern Pennsylvania, K. Amari’s moved to Norristown, Pennsylvania, a suburb of Philadelphia at age two. K. Amari’s father, both her grandfathers and all of her uncles were Lutheran ministers. She made it clear
K. Amari offered this example to demonstrate her fathers' activism, a fundamental part of her life:

I don't remember this, but I certainly heard the story a lot—about him breaking a window so he could see the inside of a jail from the other side. I mean he had been visiting prisons, so he threw the rock through it to be arrested and so he was.

K. Amari recalled her father's activism in terms of social equality, all of which was relevant to her life. Her father was interested in the bringing of the Jewish synagogue into the Norristown Council of Churches through World II. He was also very active in the integrating of the Lutheran churches in Philadelphia—keeping alive the Lutheran churches in ghetto areas. K. Amari noted, "We didn't use that term then—I don't remember what term we used exactly." Her father became a Bishop in eastern Pennsylvania and was ousted from that because of his activism. After K. Amari had grown up, her father went to Michigan where he was active in migrant laborer work. He was also head of the Michigan Council of Churches. K. Amari noted:

So I grew up with an activist father. He was also very much a sexist, I might add. So activism stopped at the gender line.

K. Amari described her mom as a stay-at-home mom, very much the minister's wife. K. Amari and her family lived in a parsonage until age fifteen. She reflected:

When you live in a parsonage, you're right next to the church. The church is your life—your life is the church. You don't own anything. Another thing
that's important, I think, is that we didn't have much money. We had lots of nice things, beautiful things, educated parents, everything that goes with an upper-middle class kind of life, except no fluid cash.

K. Amari remembered that a lot of the pay was in-kind from parishioners and the house, of course, belonged to the church. That affected her mom a lot. K. Amari remembered her mom crying because of the way the women in the church said the wallpaper she had chosen for the house was inappropriate.

K. Amari recalled her fondest memory as being able to “get away” to her families cabin in the Pocono Mountains. A man who owned the property allowed ministers to buy lots. So in the summer, K. Amari’s family went to their cabin. She remembered there was no phone, no inside toilet at first and one spigot with running water.

There was minimal electricity—no TV or anything like that. That was my psychological home to go there because you weren’t a preacher’s kid then. Everybody was a preacher’s kid. The church was a big part of my life—no kidding. Oddly, I’m not active in the church anymore.

The impact of religion continues with Toni C.’s reflections of her childhood and youth which centered growing up as an African American Catholic and attending Catholic schools.

**Toni C.’s Childhood and Youth**

Born in Columbus, Ohio, Toni C. grew up and lived on the west side in the Hilltop area. She lived with her parents, two sisters and her brother. A younger brother died of Downs Syndrome when Toni C. was five. Toni C. is the oldest.
Her father is a self-employed construction worker and her mother was trained as a nurse. Toni C. described her mother as Catholic but her father as "not being religious." She described her family as not being typically Black because they were Catholics and "didn't have a church that had all the cultural stuff." She shared this impression of her parents:

Frankly, I really think my mother never completely felt comfortable... I think she had some of her own issues being Black. My father is biracial. I think part of it is that I got mixed messages growing up. I'd get the messages you have to be twice as good—but I'd also get messages like you know we're not going to a Black doctor—we need to go to a White doctor.

Toni C. recalled some of her fondest memories, being outside in the summer and mingling with the neighborhood kids, while living on her side street with four houses... Everybody congregated on that street because there wasn't a lot of traffic. It was a time when kids played a lot of games—all the neighborhood kids gathered there. However, once they got to middle school, the neighborhood socialization disappeared. Toni C. attributed this to the fact that the differences became apparent because they went to Catholic school. She reflected:

So school became very different, and I think in some ways that's significant in terms of shaping some of my views of culture. I think one of the things that when I read Beverly Tatum's book, Why Are All the Black Kids Sitting Together in the Cafeteria?—it was like she was describing me in some ways. I was able to take myself through the stages—and I kind of thought about this a lot, particularly as I got involved in cultural diversity. I
didn't talk about issues of diversity—I really attempted to blend, truly. When I was in high school—I was the kid that would not have been sitting at the table with the Black kids...I would not have been sitting there. Because I really feel that I was in the pre-encounter stage and it became apparent—and I felt very conflicted—because on the one hand, you know, I was hearing the messages—like people would say, “You’re not like the other Black kids.” And I didn’t see that as praise—I just had this sinking feeling that—why don’t they think I’m like them? And now I realize, in part, it’s because they had their own stereotypical images of Black people.

Summary

Now the canvas has been primed. The threads, which weave the fabric of these faculty narratives, invite the reader to explore and to discover the experiences of teaching and learning that follow. The stories that framed the childhood experiences of the participants help bring the reader face to face with the five participants. Talking about the family influences of their youth helps uncover some of the experiences that have contributed to the self that has become a teacher.

Living with an abusive step-father in a dysfunctional family, Sara B. was motivated to develop the courage to survive in that situation and accept life’s challenge. Experiencing racist attitudes toward the Native Americans as a youth, Sara B. remembered thinking how horribly ignorant people were because she could see something that others did not. Sara B. learned to become independent and created a world for herself. Sara B. acknowledged the sense of
safety her mother's strength provided which helped her persevere and by recognizing that her mother wanted a better life for her. "In whatever, way," Sara B. remarked, "I believe my mother envisioned options for me that she could not envision for herself."

H. Rodgers unintentionally accepted the challenge of integrating an elementary school in rural North Carolina during the late 1960s. Sitting in the principal's office at the all-white school that day, H. Rodgers recalls the courage it took to interact with the principal. However, the importance of getting a good education that his mother had instilled in him helped H. Rodgers endure his first year at Meade High School. Acknowledging his mother as his source of strength, H. Rodgers rebounded his second year at Meade High School and started to excel at the school and ended up doing very well. H. Rodgers recognized that a lot of his guidance came from his mother.

Developing the courage to enter into relationships and to trust strangers was an important part of D. Wells childhood. As a child, his mother constantly reinforced the Golden Rule to him and his brothers. His mother was very influential in terms of just treating people right. With that, however, comes the challenge of being overly sensitive according to D. Wells. As the middle child, he has often found himself in the position of trying to please everyone. He remarked, however, that he viewed himself as privileged in terms of growing up with his family "in tact."
The challenge of learning the lessons of social activism in which her father played a very active role was a part of K. Amari's childhood. Because of her father's activism and his visibility in her hometown, he was disliked by many people. "Being a preacher's kid was not easy," she recalled. One consequence of being the daughter of a preacher was that someone in the community called her parents nearly every time she was out socializing with other students. However, her parents supported her and did not worry about her. Consequently, one of her fondest childhood memories was getting out of town in the summer and going to a cabin in the mountains. All of the lots were owned by ministers and the cabin became her psychological home to go to because, she said, "You weren't a preacher's kid then, everybody was a preacher's kid."

Attending Catholic school all of her life shaped some aspects of Toni C.'s identity. She and her sisters were a few of the African Americans who attended the integrated school. Still an elementary school student during the Civil Rights era, Toni C. commented that her parents never talked about civil rights issues. The most significant thing she remembers is her designation going from Negro to Black. Added to Toni C.'s confusion was the fact that the white teachers and students in her school, although she was Black, made a distinction between her and other Black students by commenting that she was not like them. On the other hand she was hearing from her mother that because she was Black, she had to be twice as good in school as white students.
Each participant’s experience was unique, yet connected to the others as they sketched their inner landscapes reflecting the influence of family relationships. Each participant related experiences with parents which contributed to his/her self-awareness. Through their stories of experience, the participants learned to value themselves while in relationships with others and as they negotiated those relationships within various communities. In Chapter Five the participants continue to reflect on their educational experiences and examine their views of teaching and creating inclusive learning environments.
CHAPTER 5

RESEARCH FINDINGS

The Portraits: Class Acts

The portraits that follow are not intended to be generalizable to all faculty. The faculty in this study spoke about their life experiences, both professionally and personally, and constructed meaning for themselves and for us, about the connections between those experiences and their thinking about creating inclusive teaching/learning environments. The portraits are meant to look closely at the work of five individual faculty in their classrooms framed by their notions of self.

Three major themes emerged from the portraiture process to frame the formation of these narratives. The first theme, influences of education, community and encounters with "others," is characterized by qualities such as resilience, perseverance, and courage as they experience various relationships with others who are racially/ethnically different. To elaborate on these influences, the participants shared the impact of living in their individual communities and their schooling.
The second theme, creating inclusive learning environments, painted a portrait of faculty who try to build a classroom climate of mutual respect as they reflected on the strategies and practices they implemented to address issues of diversity. Participants shared the diverse ways in which they create inclusive environments. Sharing personal experiences while connecting with students, faculty examined the means by which they give voice to their students through open and honest dialogue. An important element in developing critical thinking skills is learning to see the multiple realities that exist in the world, the many approaches to a problem, and to evaluate them in their social context. Offering mutual respect and flexible boundaries while listening to students, the faculty in this study shared the strategies and practices they implemented to build a sense of community in their classes. These strategies and practices helped the faculty facilitate classrooms in which issues of difference could be addressed in an effort to expand understanding among students.

The third and final theme is the convergence of family, school, community, and encounters with others on the identity and integrity of the faculty participants which contributed to the aesthetic whole or understanding of “self.” It is through their understanding of “self” that faculty attempted to establish interpersonal rapport and to stimulate an intellectual excitement in students and themselves. The manner in which the portraits evolved reflects the individual personalities of the faculty participants and their notions of self and those notions influence their work.
The emergent themes clarify the ways in which the parts of the whole fit together to complete the portraits. Taken together, the themes provide the overarching story of faculty who create and sustain inclusive teaching/learning environments. The convergence of the three major themes contributes to the development of the "self." When asking "who is the self that teaches?" the reflections of faculty participants suggested that their families, education, and communities influenced their notions of "self" as children. As adults, these experiences assisted in developing a context for how each participant thought about creating and sustaining inclusive/teaching learning environments. Identity and integrity represent the driving current that flows through each participant's life journey to complete the overarching stories.

It is my goal to advance the original voices of faculty and give them the opportunity to participate in a dialogue about the "self" who teaches. Direct quotes are included in order to preserve each participant's voice, unique personality, and manner of describing events. In many cases, lengthy passages are used to convey crucial information and represent the more salient responses which reflect the participant's awareness of his/her own growth in self-knowledge.

Influences of Education, Community, and Encounters with Others

Within the context of schooling and community, the participants brought an additional understanding of the self that adds detail to these sketches as they evolve into complete portraits. Participants shared their experiences of schooling and experiences with teachers who created inclusive learning environments by
stimulating a self-reliance among their students while at the same time giving
them a glimpse at the wonder of their potential. Some participants shared
experiences with teachers who excluded them in overt and covert ways. As
faculty participants recalled schooling experiences, their stories resonate with the
themes of resilience, perseverance, and courage. The impact of these
experiences on their decisions to pursue higher education, and eventually
become faculty, helps to demonstrate each one’s increasing awareness of
him/herself in relation to others in a social and cultural context.

Sara B.: Expectations and Challenges

School, maybe, was my sanctuary...where I did feel like I could be seen
and be successful and be praised—be safe. So I probably worked really
hard to achieve that kind of place because I really needed it. That was
important, I think, in terms of helping me see an intellectual identity for
myself.

Sara B. recalled a number of teachers who did a certain amount of
bragging about her to others, about how good she was, what a good child she
was, and how smart she was. Sara B. found this important experience elevated
her intellect by allowing her to see herself not only as a “good girl” but a “smart
girl.”

The first time Sara B. had been challenged as a student was by a high
school trigonometry teacher. She found his class very, very challenging in as
much as, she recalls, “he pushed students and was mean...he had very high
expectations and most of us succeeded. So as a teacher, he was probably the
first to allow me to experience the need to work really hard—work really hard and be committed to that, and that, I think was a gift." During high school, Sara B. started volunteering in special education classes for students with disabilities and in a childcare center. She recalled, "I found that I was attracted to children, especially kids who were suffering."

Growing up in the small Montana community, Sara B. recognized that teachers were the only people available to her in her community with regards to a profession. She did not ever really consider being anything else because there were no models within her community for anything else. There were no lawyers; there were no corporate people. Most residents of the town had not gone to college and Sara B. realized that her range of options were limited given the environment in which she was raised. She questioned, "how much of me really wanted to be a teacher...how much of me chose that because it was something available to me...something certainly that I respected given my own very positive experiences."

Sara B. graduated with her first college degree in 1984. She reflected, "and that's a journey for me because from that pretty white isolated state of mind to the context which I had the opportunity to be placed in gave me just enough support to try to figure things out. I guess I met just enough people along the way."

After getting married, Sara B. moved to Alaska and entered a master's program at the University of Alaska. She credits her advisor with helping her to see that as a teacher, she could do good things for others. Teaching at an
Alaskan Air Force base provided Sara B. with opportunities to meet many diverse families because she taught their children. Teaching special education, Sara B. felt the one-size fits all curriculum jeopardized student's lives. Not being able to find colleagues who had her visions about what schools could be and how to create supportive communities for children, Sara B. entered a doctoral program hoping to influence people at the teacher education level.

Pursuing her doctorate at the University of Wisconsin, Milwaukee, in urban education, provided Sara B. with additional opportunities to work very closely with teachers and children. Doing evaluation involving qualitative research for the school district, Sara B. realized, "I had some great friends who were teachers in the district and that allowed me to really start to examine more—that really structured kinds of distribution and opportunity. Being in Milwaukee allowed me to see really on a full-scale, structural inequality and how it is perpetuated."

Sara B. worked with several different programs that provided alternative pathways to education for professionals with two-year degrees working in schools. Those kinds of opportunities allowed her to broaden her understanding of what it might mean to create schooling experiences for children. She recalled, "that's why I went into teaching the first time and that's why I went into teaching the second time." She revealed, "in a way, you're choosing to commit yourself to the preparation of teachers for a better world for a diverse society. All of those things along the way helped me better understand that and be better connected to that."
The courage to persevere was important for Sara B. who lived not only in a dysfunctional family but also in a community which openly expressed disdain for different racial and ethnic groups. Although many of her teachers were instrumental in developing her intellectual identity, she recognized that her mother was a "smart woman" who always expected that she would go on to college and move away from the family. Putting the memories of her youth within a perspective in which she could be at peace with them allowed Sara B. to appreciate how they have shaped who she is today. Proudly she noted that she is the first college-educated person in her family.

Realizing the importance of an education and being the first in your family to graduate from college was one of the characteristics shared by Sara B. and H. Rodgers.

**H. Rodgers: Worth Fighting For**

As was previously discussed, H. Rodgers, along with two friends, was responsible for integrating Meade High in his hometown. Upon enrolling at Meade High, H. Rodgers and each of his friends found themselves in separate sixth grade classes. As one of three African American students new to this previously all-white school, he recalls his first-day experience:

I think what I remember most is sitting in the principal's office and how intimidated I was. I had never interacted with a white man of authority in such a position and not knowing whether or not he would believe my story. I was escorted to the classroom that I would be part of, and Mrs. Smith was sitting at her desk. There were probably about 25-30 students in the
classroom. I walk in, the principal introduced me and says, "This is H. Rodgers and he's joining your class." The first word she [the teacher] said to me was, "Your seat is there in the back and I don't want you to start any trouble in this class. That was something I remember very vividly."

H. Rodgers recalled he and his friends not doing very well the first year, not because they could not, but because there were no expectations of them. The quality of their assignments did not seem to matter to their teachers. Whatever they turned in was accepted. Being very shy, H. Rodgers said he struggled the first year, not talking at all in class. He remembered, "I didn't want to interact or be seen in a public way because I already stood out." The classroom environment the teacher had created for H. Rodgers was not inclusive or welcoming to him. Feeling that his teacher would rather he not be in her class, H. Rodgers felt more comfortable remaining "invisible" as much as possible.

After his first year, H. Rodgers remembers starting to excel and ended up doing very well. He remarked, "it wasn't until the next year where there was more friction in the school that it became more apparent, at least to me, how important getting an education must really be because people were fighting about it."

When H. Rodgers started undergraduate schooling, he did not necessarily have a specific field in mind. Sitting in classrooms, "somehow just seeing the power of teaching itself," H. Rodgers saw the importance of effectively presenting information to people which gradually convinced him to choose teaching. For
example, H. Rodgers spoke of a Professor Burns who was always well dressed, pressed, excellent hygiene, mannerisms, and professionalism and of Peggy Green who had a politeness and a certain kindness about her with the ability to influence people with that kindness. Roosevelt Holmes was a dynamic adaptive physical education teacher who brought effective instructional approaches and enthusiasm to his teaching. Of Roosevelt Holmes, H. Rodgers remembered, "a memory I have of him as my swim teacher was that he challenged me to go into the deep water one day. I think he brought out a sense of going beyond—even if there’s fear; you have to go beyond the fear that you have. I think he did that for me."

H. Rodgers’ determination and courage fostered a belief in himself which allowed him to persevere, not only as the first of a few African American students in a previously segregated high school but to continue to pursue an advanced degree. He remembered watching television in the 1960s and enjoying Martin Luther King’s speeches. He translated Malcolm X’s phrase, “by any means necessary” to mean “any means necessary within appropriate boundaries.” H. Rodgers was determined to obtain an education by any means necessary. He recalled, “No one else in my family had gone to college before and I knew I wanted to set an example for my nieces and nephews as they got older.”
H. Rodgers found the faculty at a historically Black institution supported his quest for an education by providing the mentoring he needed as a first generation college student. Thinking of the persons he looked up to as a young adult, the one thing they all had in common was instilling the value of getting an education.

Having teachers who used their strengths to facilitate his learning is what H. Rodgers takes into account in his teaching. Similarly, D. Wells takes what he has learned about human differences and culture to influence others who will teach.

**D. Wells: Broadening Understanding**

During his eighth-grade year, D. Wells and his family moved to London where his father had gone for sabbatical for eight months. Attending William Ellis School, the last grammar school in London, D. Wells recalled what he referred to as a "somewhat traumatic experience:"

Because these English kids can, they can be really—they can be quite cruel to the children, and especially to outsiders. In the beginning it was really tough. They called me "bloody Yank, damn Yank" all the time. It was very stressful for me. Being the middle child—they can be too sensitive anyway.

Describing the first few months as being "really tough," D. Wells gradually began to make friends and to be more accepted. He reflected, "but in part I think of this as a process for me...the gaining of self-awareness in relation to other people...it expanded my horizons."

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Upon his return to Amherst, D. Wells recalled the educational experiences of having a music teacher who taught him about the rewards of working hard at something. And there was more, he acknowledged, “there was an acceptance of difference and you saw that in schools and you got the sense that there were people that were different from the majority students...in high school I had a social science teacher who did a whole unit on East Timor.” Working in the community with underprivileged children, D. Wells’ family became involved with a young African American woman in the “A Better Chance” program. This experience also broadened his horizons in terms of exposure to diversity.

As an undergraduate at Haverford College, majoring in political science, D. Wells described himself as a young idealist. Deciding that he wanted to study abroad during his junior year, D. Wells traveled to Kenya because he felt it would be very different and eye-opening. Other than the birth of his daughter, he described his living in Kenya as one of the most profound experiences he has had in his life. He lived with a family for a week. He recalled:

All kinds of little bits of culture shock—eating with your hands, waking up from a nap with a chicken on your pillow...that made me anxious initially but I began to get over it and began to just experience, the pace, the pattern of life there. It really showed me a couple of things. It really showed me other ways or many different ways that people can live life. There are other ways of living life that are gratifying, that seem in many ways to make more sense than the ways we here in the United States live our lives. And I guess it also gave me a strong sense of self-awareness.
They welcomed me into their families. I am not sure American families would have. I'm not sure that my family would have. There's just a warmth and openness there that I really respect on all kinds of levels and it also just warmed my heart.

After returning to the United States, D. Wells had several questions which continued to haunt him: "Why is it that we became so different culturally from these people in Kenya? What are the processes that cause people to be so different?" D. Wells realized that he did not just want to become an academic anthropologist, he wanted to apply what he had learned in Kenya.

As a doctoral researcher, his interest in anthropology and teaching was further influenced while working on a research project abroad. He thought it would be interesting and satisfying work... important work to:

Be able to take what I learned about human differences in culture and how culture shapes our worlds and our experiences, and how we in turn shape it, and not only teach about it, but teach people about it who are going to be actors in schools—who are going to be influencing and shaping the life changes of all kinds of young people I thought it would be worth trying.

D. Wells' parents were actively involved in social issues in their community and provided opportunities for him to interact and engage in relationships with individuals from different racial/ethnic groups in their community and abroad. A generation apart, K. Amari's father was a social activist who also provided similar opportunities for her to engage with children who were different from her in the community in which she lived.
K. Amari: Being Accepted

When asked what her school experiences were like, K. Amari laughed as she replied:

Mixed, like everybody else's. My fifth grade teacher was very influential. You know, I can't say how except that she was just a very important presence. I think she just let everybody be themselves—be different. She was a contrast to these other teachers who were rigid—everybody had to be the same in their behavior. She was just more accepting of me.

Smiling, K. Amari recalled her year in the eighth grade (all of it):

I was sent to the hall by one teacher who just hated me. I think he hated my dad. I don't know. Whatever, I was the guinea pig. Once you're in the hall and other teachers see you there, then they think you belong there too. I always thought that this is just the most unfair thing—there was no way I could be quiet enough.

Picked on by the other students, continuing to be "poked in the back," K. Amari would finally turn around ["strike back"] and she would be sent into the hall again. K. Amari described her social status in school as, "I wasn't quite in the elite group and wasn't not in it—I was just a borderline kid."

While working at the YWCA provided K. Amari an opportunity to work with others who were being treated unfairly just as she had been in school. She gave this example.

There's a fundamental with respect to race—there's a fundamental experience I had at the Y. They were integrating the YMCA. I worked at
the YWCA but they weren't going to integrate the YWCA pool. So my Dad, who was on the Board at the YWCA, said, "Well, they can swim in our pool."

Not being able to find a lifeguard, K. Amari's father suggested she take the job. He said to her, "Well you know how much you like to swim and, of course, there's no place for these kids to swim unless you help them... I mean you don't have to do it."

She reflected:
I mean, I knew it was a choice but I also knew there was a right choice, and there was a wrong choice, and I don't think I'd pay for the wrong choice but except with myself. I'd gotten to that level of consciousness that it was my responsibility to do something when I saw injustice.

K. Amari had some additional experiences teaching hemophiliac children to swim. She remembered that swimming was the one exercise these children could perform without chances for serious injury. She recalled thinking, "I felt like I had to wear gloves. It was really influential how attentive they were to my body and a little scratch. It sort of taught me a bigger lesson about how our physical beings affect our worldview."

Graduating from college, K. Amari was active in Students for a Democratic Society, peace and civil rights initiatives. After getting a graduate degree in math, K. Amari worked for the Educational Testing Service as a test writer as well as responding to people who complained about test questions which they felt had more than one correct answer. Often she agreed. She recalled:
It was a new math time. They were trying to write the tests so they would be fair to all the curricula. So trying to write these neutral items when part of the differences in the curriculum is language wasn't working. It was clear that the items were discriminatory and therefore discriminating against people. I learned a little bit about the politics of the Educational Testing Service.

After working on a project to coach students on the Scholastic Aptitude Test and tutoring, K. Amari went to school to pursue a doctorate in education.

As a youth, K. Amari faced many challenges both in school and in the community. With perseverance, K. Amari was able to survive her challenges. Although the challenges faced by Toni C. were different, K. Amari and Toni C. maintained the courage confront them and were able to realize their educational goals and become professors.

**Toni C.: Realizing Potential**

Attending Catholic school all of her life, Toni C. described the experience of "shaping some things for her." Growing up in a Black community while in elementary school she recalled, "you don't really talk about color." All the Black and White kids hung out together through eighth-grade. Toni C.'s social and academic status as the only Black in the high-ability reading and math groups sometimes separated her from the other Black students while in classes.

Toni C. described high school as interesting because she was involved in everything, Student Council and captain of the cheerleading team her freshman year. She tried out for the Junior Varsity Team and did not make it. Toni C.
found that interesting; she recalled everybody coming up to her and saying, "I cannot believe you didn't make it." Another Black cheerleader who had been on the varsity her junior year only made reserve her senior year. Toni C. commented, "That was clearly, I think my first memory where I wondered if color had anything to do with it."

She continued:

I remember my senior year when the guidance counselor said, "you've done very well for a Black girl. You know you've gotten involved in the school and you've done very well on the testing." And while she thinks that's a compliment—I don't take it as one. I just remember having this sinking feeling that you can't... God, why is it that people don't think that Black people... just such a shock.

Attending the University of Cincinnati Toni C. described as a cultural awakening:

I roomed with a girl from high school who was White. I did a lot of things with her and her friends like I went to a White fraternity party—and I was always kind of—amazed, even though I had all this experience around White people—I remember at the party nobody did anything to me—but feeling so uncomfortable and I could not wait to leave. I could not interact. I still can't explain why; I just felt out of place.

Toni C. soon met Black girls who lived down the hall and started going to dances with them [she could not dance]. The interesting thing for her was that she "absolutely" wanted to embrace Black culture. For Toni C. the experience...
was this whole opening up of experimenting and listening to the Black radio station and learning all the Black music; going to dances and watching people dance...being fascinated by Black sororities and fraternities. While her social group became increasingly Black, Toni C. found being the only Black in her classes did not bother her because she had attended a predominately White high school.

Toni C. described what she referred to as another significant event during her sophomore year in college which contributed to her understanding of Black history:

I got closed out of a class and needed a three-hour class. My one friend said, “Why don’t you come and take African American literature? I’m telling you, I would never have taken it on my own. So I went and took it and was absolutely blown away...never heard of the Harlem Renaissance—didn’t know what it was—learned all about this history. I subsequently took about five other African American Studies classes.

Toni C. studied School Psychology in graduate school. After entering the program she learned that Blacks scored lower on IQ tests. On her own she immersed herself in the literature on different learning styles. Her interest in diversity and her advisor’s support made her realize that she was in a program that “really saw her potential.”

In each of their individual ways, Sara B., H. Rodgers, D. Wells, K. Amari, and Toni C. share educational experiences which transformed their learning and offered an opportunity for them to learn about themselves and others. A pattern
that emerged for each participant was their encounter with "others" from different racial/ethnic groups during their formative or young adult years. For H. Rodgers and Toni C. the recognition that some of those "others" considered them to be inferior came during their formative years. H. Rodgers had grown relatively secure in his own identity. Toni C. found herself still struggling with her own racial identity receiving mixed messages from her mother and teachers in school. Sara B. and K. Amari witnessed the discrimination of "others" who were racially/ethnically different from them. D. Wells experiences with "others" were, in part, due to his family's involvement in the community as well as his experiences living abroad.

**Developing "Self": Relationships with "Others"**

Sara B., D. Wells, and K. Amari each had experiences with people from other racial/ethnic groups and cultures who broadened their cultural understanding. Sara B. and K. Amari questioned the social injustices and inequality they witnessed as youth and young adults. D. Wells' encounters with difference made available to him another way of being.

Sara B. described school as a sanctuary during her earlier years. This was a time in which she was able to develop a positive perception of herself. Moving from a primarily homogeneous environment to more heterogeneous environment while attending college provided Sara B. with opportunities to interact with others from different racial/ethnic groups which helped her to learn more about who she was and what she wanted to be.
Being the first African American student to attend a segregated white school, H. Rodgers' early school experiences with "others" began in an exclusionary sixth-grade classroom environment. However, his mother had instilled a sense of the value of education and despite the challenges, H. Rodgers knew that education was valuable because people were willing to fight to become educated.

Although he is an American of European descent, one of D. Wells' experiences with "otherness" began during his eighth grade year in London. Reflecting on the painful schooling experience, however, became part of the process of broadening his self-understanding. Returning to the United States D. Wells experienced education in an environment where difference was more readily accepted. One of the most transformative learning experiences for D. Wells was his time spent in Kenya which provided him with a positive engagement with "otherness" and a connection across difference was learned.

Although K. Amari described her school experiences as mixed, it was her fifth grade teacher who created a classroom environment in which difference was accepted. The schools she attended were integrated but she acknowledged that there was a lot of discrimination against the Italians and African Americans. The same discrimination occurred in her community. K. Amari credits the social activism of her father for helping her develop a level of consciousness to do something about social injustices against "others."
Attending Catholic schools as an African American was a unique experience for Toni C. because her school was integrated unlike the public schools at that time. Reflecting on her experiences, Toni C. sensed that white students felt that African American students should be feared for some reason. During high school she described her experience as "trying to blend" with the white students. It was not until college that Toni C. began to "embrace" African American culture. It was not until after college that Toni C. was able to see the markers that contributed to her identity—messages she received in school like, "you're not like the other Black kids."

Sara B., H. Rodgers, D. Wells, K. Amari, and Toni C. offer individual views as they share insights of schooling and education. Each of the participants, learning from both affirmations and obstacles, demonstrated courage to endure often challenging experiences in their schools and communities. However, each participant exhibited the perseverance to endure the challenges of schooling and the resilience to continue their education and become teachers themselves. Whether through expectations and challenges, understanding the struggle for educational opportunity, broadened understanding of diverse cultures, realizing the significance of acceptance of individual differences, or recognizing one's potential, the participants' reflections offer stories of resilience, perseverance, and courage. Having defined the lens which illuminates the "self," participants are now positioned to strike a pose which further clarifies their inclusive teaching practices.
Creating Inclusive Learning Environments

The first theme explicated in this chapter focused on the participants' "inner landscapes" as they brought an understanding of themselves by sharing their experiences of childhood and youth and the impact of community and schooling on their concepts of "self." Their stories represent the inner forces that connect their personal and professional worlds of teaching and learning.

This section explores the theme of participants' concepts of what it means to create inclusive teaching/learning environments while at the same time addressing their notions of issues related to race and ethnicity in their classes. Analysis of both the interviews and classroom observations portray a group of faculty with an understanding of the importance of inclusive teaching/learning environments.

Several characteristics emerged as participants shared the diverse ways in which they create inclusive environments. The portraits paint a picture in which faculty discussed strategies which facilitated an environment that offered a climate of mutual respect. Attempting to building communities by connecting with students, in part, through sharing of experiences, faculty engaged in open, honest dialogue, giving students voice and offering flexible boundaries.

First, I begin by examining what influences faculty to become involved in inclusive teaching/learning practices? The answers to this question provide a context for how these five faculty think about inclusion, particularly with regard to race and ethnicity. Each of these narratives sets the context for how the faculty participants think about what has influenced their practices of inclusive teaching.
While each of their influences were unique, the outcomes for each faculty participant have been one in which they acknowledge the significance of inclusive experiences for students.

Building a Climate of Mutual Respect

One common theme that emerged as faculty discussed their inclusive teaching/learning environments is building a climate of mutual respect. According to the faculty, an effective social context helps them to address controversial issues. Reciprocal feedback which involves good listening, cooperation, and mutual responsibility often cannot occur in a climate of threat, anxiety, or fear of reprisal. The narratives that follow illustrate that there are a variety of strategies and practices individual faculty members used to create a climate of mutual respect.

Sara B.: Building Community

Sara B. thought about inclusive learning environments in several ways and has, over the years, become much more deliberate about it. In most classes, she said she takes a lot of time in the beginning of class for conversation and dialogue. For example she would say, "We're going to talk for the first ten minutes in every class period about what has happened in your life over the week. Whether if has happened with your kids, in your family, or anything you'd like to share." She indicated that most students talk about teaching, but not always.
Sara B. felt that kind of time spent is well worthwhile because when it comes time to have difficult conversations, people have connected—they have created a community of people who know each other beyond what people typically know about each other in class. Additionally, she deliberately builds time in every class for people to talk in small groups. This allows for some people who are reluctant or find it difficult to share in a large group to have the option of sharing in a small group.

In building a community where people feel confident and comfortable enough to really share what it is that they’re thinking and feeling, Sara B. has tried to work with and create new ways for students to represent what it is they know. She provides the following example:

I started saying that you can use other forms of representation, like poetry, narrative story writing, visual art, allegory, script writing, and music to your weekly writing but it has to be critical in nature. What I mean by that, it has to poke at the taken for granted kinds of sets of reality. It’s amazing the kind of strength that emerges within the poetry in terms of their ability to think critically about educational issues and portray that, communicate it, and represent it within poetry or within short story or some other things they do.
Another of the things Sara B. has done which she describes as critical is to share her own journey. She talks about the ways in which she has learned: the things she has learned about herself, the mistakes she has made, the kind of thinking she might have held at one time and how that has changed and why. In doing so, especially around issues of identity and privilege, she explains:

It allows White students, in particular, to say it’s not that I’m a bad person because everyone needs to go through this. If you’re a member of this society—saying, I guess this is just the normal process toward antiracist identity. That’s probably a really important feature—sharing your own stories.

**H. Rodgers: Sharing Experiences**

H. Rodgers believes that it is important to present an environment which motivates students to learn. Sharing stories of his own experiences with schooling helps his students to learn about him. Although H. Rodgers tries to use a primarily Socratic approach in his classes, he also creates spaces for students to be and negotiate self-defined standpoints by asking open-ended questions or questions that require a group response rather than a single person response. In addition, H. Rodgers has developed a sensitivity to the non-verbal clues of his students by their observing body language. He also looks for students whose voices are missing from the conversation and tries to engage them.
H. Rodgers tells students up front that he will be not only honest with them but also direct, even when it is uncomfortable for him or his students. H. Rodgers remarked that he continually shares his experiences and asks them to share theirs. In general, he thinks having students share their experiences is a critical element of his inclusive learning/teaching environment. Usually, he and his students start out sharing very non-threatening, everyday kinds of experiences. H. Rodgers believes this way no one feels a sense of danger by exposing him/herself too much.

H. Rodgers also looks for those who are in disagreement to what is going on and tries to bring them into the dialogue. H. Rodgers feels that disagreement adds flavor to the dialogue and expands the discussion by including and inviting multiple explanations of reality. H. Rodgers finds those students who are more assertive more likely to respond. He tries to make certain that those students who disagree with what is being said in class are given the opportunity to have their voices heard. H. Rodgers felt this approach was successful because of his efforts to create an environment in which students feel safe and free from coercion. Environments in which students feel threatened or in which there is an extreme status differential between teacher and student, H. Rodgers thinks students often do not participate fully.

D. Wells: Perspective-Taking

D. Wells works to create a classroom atmosphere that is warm and accepting. He characterizes taking responsibility for social relationships as a strength in his teaching. And while getting to know each of his students' names

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presents a challenge, it is important to him. D. Wells feels that learning the names of his students makes a difference—difference about the extent to which his students feel they belong there.

Also, at the beginning of the quarter D. Wells acknowledges that he and his students will engage in somewhat political issues about which people may have very different experiences. He explained:

They're issues about which intelligent people can disagree. All I ask is that we all say what we think and respect what other people say—trying to create a space, a kind of space for airing different views and for being able to sort of grow together and enrich one another.

While diverse backgrounds and interests can add to the richness of classroom interaction, one observation he made clear is that he has to be on his toes because people sometimes say things that can be offensive to other people in the class. He acknowledges that he still struggles with how to deal with it because students need to be called on it. The social context can become toxic if discriminatory comments are allowed to float unchallenged. Often, drawing students' attention to offensive comments has helped them to explore their sources of the prejudice and discrimination while at the same time acknowledging their feelings about difference.

As an anthropologist engaged in constant perspective-taking, he acknowledged the need to understand why certain things make sense to his students or why things make sense given their experience. D. Wells feels the need to support all students, while at the same time striving to illuminate the
circumstances that might underlie their views. Establishing mutual respect in his classroom, means in part, D. Wells has to be aware of his own assumptions and of himself in relation to others. Primarily, what this means for D. Wells is that he thinks critically about the goals for his courses. It is important to D. Wells whether or not his students come away from his classes having learned something.

K. Amari: Being Student-Oriented

On creating spaces in which she and her students can be and negotiate their own self-defined standpoints, K. Amari responded, "Well, first of all, I don't have to do a lot of it. I think my students learn just by being in my classes that I have a pretty wide range of interests and I've read in a lot of areas...that I am accepting of a lot of points of view." She recalls that one of the first things she tells her students in the Women in Technology class when asked is, "What kind of feminist am I? I'm all of them." By recognizing her multiple identities, K. Amari believes students find a lot of places to touch base with her. However, K. Amari cautioned that creating those spaces could be both challenging and agonizing, especially when she recognizes that both her and her student's individual understandings are situated in and co-emerge with their own complex webs of experience.

Therefore, K. Amari acknowledged that some students do not find that space with her. For example, K. Amari recalled one student in recent years was convinced that she was getting bad grades based on her opinions—that she and K. Amari disagreed. K. Amari could not convince the student that what she had
not done was make an argument for her position. If the student had argued her position thoroughly, the evaluation of her paper would have been different. However, her willingness to critique the paper with the student makes K. Amari feel that her boundaries are pretty flexible.

There is one thing K. Amari is very conscious about doing to open spaces, particularly as it relates to international students or any students who do not speak up. K. Amari makes sure that if there are students who have not said anything by the third week she makes a point of seeing them all individually. K. Amari tells her students that when they come to class if there is anything they would like to have an opportunity to say, let her know and she will direct the conversation to them.

She reflected:

I'm extremely student-oriented—so I'm always trying to reach out to students and make myself available.

**Toni C.: Reaching-Out**

Toni C. finds one of the things her students feel comfortable doing is asking her to assist them with school-related tasks they might never ask her male colleague to do and she, of course, does it for them. For example, meeting regularly outside of office hours. Toni C. does not think anything of it until later when she asks herself, “Hello! What am I doing?” Being student oriented, Toni C. recalls she has always made herself available to her students because she feels it is really important for them.
Toni C. reflects that among other things she does are to create a non-threatening environment and listen to her students. Also, Toni C. challenges students to listen and think about how each of their experiences might be different. She tells her students that she wants to create an environment in which they can ask questions that they may be afraid to ask elsewhere. Toni C. helps students understand that people bring different experiences to the table so something that may be reactionary to one person may not be to the other person. She explained, "So I'll give the example of California—immigrants in California can really bring out a reaction in people there but not in Columbus because even though Columbus has some immigrants coming in, they have not affected the majority population economically."

While addressing controversial issues, she recalls:

There are times when I become... almost like I want to go... and I just have to check myself and I actually ask students who see me, "Could you tell that I was ready to strangle that person?" And they tell me they didn't notice my frustration.

On the other hand, Toni C. talked about how she has often had to confront students who become emotionally reactionary to other students. She tries to "be true to herself" in terms of "calling it as she sees it." When Toni C. won the Distinguished Teaching Award in 1994 she recalled one of the things that bothered her was how could she keep doing what she had been doing. When
asked what it is she does her response was, "I don't know." For her it has always been natural and Toni C. feels it has to do with her personality. She said, "I just always have reached out to students—and I think I got a knack for teaching."

Facilitating Open Spaces

Sara B. acknowledged that she thinks of racial/ethnic/cultural differences as one of the most beautiful aspects of being a human. There has always been a time when she has had an affinity toward change and an empathy for people who are different—who are being oppressed or hurt because of those differences. By change Sara B. referred to changes which enhance the educational experiences of all students and contribute to social justice. Sara B. finds working with diverse groups of people allows her to capitalize on the power that each person's position might have in terms of promoting and nurturing positive change.

Sitting in classrooms and seeing the power of teaching and the importance of presenting information in effective ways influenced the way H. Rodgers thinks about inclusive teaching/learning environments. Seeing effective teachers who were enthusiastic about what they were doing was important. H. Rodgers sees people as being empowered by knowledge and understands how critically important that is, particularly having witnessed segregation and desegregation battles of the 1960s and 1970s.

Influenced early in youth by the impact of a relationship-based view of the world, D. Wells was inspired to respect and trust other people so that he could enter into relationships. His mother helped him learn that he could trust
strangers enough to enter into relationships. To some extent, he finds himself taking responsibility for social relationships and finds that a strength in his teaching.

There have been several influences in K. Amari's life, some of which she preferred not be included in this study, that have had an impact on her teaching career. However, the experiences strongly influenced her by helping her reflect and think about "who" she wanted to be as a person. As a child and young adult, seeing the inequities in education and society influenced her position as a teacher who could often make a difference in the lives of her students by engaging in inclusive practices.

Experiencing an inclusive environment as a college student had a major influence on Toni C. One of her professors became a role model for Toni C. She describes the professor as someone whose manner made her approachable and she "was down to earth." Having contact with the professor both inside and outside the classroom made Toni C. feel like she was part of the professor's extended family. As a student, Toni C. felt validated.

**Pedagogical/Curricular Practices: Addressing Racial/Ethnic Differences**

What pedagogical practices are best suited to facilitate inclusive teaching/learning environments when working with diverse populations? The following accounts from faculty offer their reflections of inclusive practices as they address issues, particularly related to race and ethnicity. Learning about one another enhances the relational context, and as a better relational context
facilitates understanding, communication becomes easier. Faculty share the ways in which they engage students from diverse racial and ethnic backgrounds and interests in ways that add to the richness of classroom interaction.

**Sara B.: Race—A Messy Construct**

Race and racial differences... it's a messy construct... the need to unpack things like ethnicity, culture, race and what each of those means and/or how are they used. I come to view it as the most completely natural and one of the most beautiful aspects of life about being human. I'm very thankful that there are diverse cultures and people are very different. That's what makes the world so special (Sara B., 2001).

How does Sara B. come to understand culture and its role in one's life? She says she struggles thinking about how one gets to be different. How much of it is one's personality; how much of it is part of the opportunities that one comes to experience? She's not quite sure. Sara B. explains that she feels incredible empathy and affinity toward change and for people who are different—who are being oppressed or hurt because of those differences. This is, perhaps, in part, to her own experiences with oppression as a child. Sara B. acknowledged that she has had great opportunities and experiences with diverse groups of people. She reflected, "I've had so many loving relationships and friendships with people and through all of that I have learned more about who I am—who I want to be."
Sara B. noted that she tends to lean really heavily on works that are critical in nature—which might span different groups under different disciplines. She always tries to provide multiple perspectives from which to view a variety of topics. For instance in the class, Foundations of Elementary Education, the focus is a socio-political, socio-cultural critique of education and its role and purpose in society. Students examine work that has to do with understanding how different groups have been marginalized.

I commented to Sara B. that one of the things that I noticed in her class was how she was able to confront issues but in a way that students were not turned off. I told her I had the sense that she paid very close attention to how she framed and addressed issues. She responded:

It's a very big part of my pedagogy in that I know people are going to say things that are just unconsciously racist, sexist, or classist. I can't let that go. That's my role as a teacher, to somehow take that, take the person and whole class where they were in that plan to try to help them understand and engage in a more complex take on it.

For example, she uses herself to illustrate how her thinking on a topic was uninformed until she engaged in dialogue with friends or was able to read someone's work that gave her another perspective. Sara B. told me that she acknowledges what students say and continues:

I can understand why you hold that view in today's society. You've been fed throughout your lifetime that truth, so you hold to it. There's nothing wrong with that, but let me pose another way of thinking about that. I think
that you, as a person, want to strive to be a more humane person, a more
fully developed person who understands how your ideas and thoughts
have been socially constructed for you so that you can decide which ones
you really want to retain.

H. Rodgers: Using Minority—Why It’s Nonsensical

H. Rodgers began our discussion of addressing race and ethnicity in the
classroom by providing an explanation as to how he avoids using the word
minority. He explained, “I view the word “minority” as having a negative
connotation and from a practical sense, it’s nonsensical.” H. Rodgers feels that it
does not make sense to use minority with people of color because, people of
color represent the largest group of people in the world. He continued:

So unless our view is just America, then we don't have a global view.
Then I have problems with that to start. So I tend not to use the word
minority. I tend not to use the term race because I have trouble defining
race. From an historical perspective, race was used as a classification
and generally meant inferiority of a superior group versus an inferior
group.

H. Rodgers prefers to use the term “ethnicity” because to him it represents
one’s heritage and one’s culture. The need for different classifications which
elevate one group over another is eliminated when the terms ethnicity and
culture are used. To H. Rodgers culture simply means a way of life. He
explains, “It’s difficult to suggest that one person’s way of life is better or lesser
than another person’s way of life... it’s just that we have different ways of life.” H.
Rodgers feels this allows him to be more accepting of another person's perspective or way of life because he is not judging differences as part of a classification system.

When asked to respond to his notions of curriculum and pedagogy from a critical perspective, H. Rodgers describes himself as being more eclectic and pragmatic. He tends to use practices that he feels probably best suit a particular situation, a particular class, although he finds there are often commonalities from one class to another. At the same time, H. Rodgers tries to bring to each course what would best serve the students for that particular course as far as getting the content across.

H. Rodgers feels that because many texts are not very inclusive of different kinds of diverse issues, he tends to have reading packets that represent diversity whether it is sexual orientation or ethnicity.

Generally, H. Rodgers regularly evaluates his pedagogy. In evaluating himself he said:

It's always been whether my pedagogy was effective. Did I present the content well? Was the writing on the slides large enough? Did I have too many words on the slides? It's generally been that kind of stuff.

What he feels he does not do is examine how much of himself he brings to his teaching environment. In considering how much of himself is exposed within the environment, he questions whether or not he is effective at having students expose themselves and feeling that there is a psychologically safe environment in which to do that.
D. Wells: Intercultural Competence

D. Wells likes to think of himself as a person who has some measure of intercultural competence from experience and training. He takes extra pains to make sure students from different backgrounds feel comfortable in the classroom but he is constantly concerned that he is missing things...not doing everything he could. For example, that he is not unpacking all of his assumptions about his students by interrogating his own privilege and Whiteness.

D. Wells thinks some professors have a very shallow view of the implications of cultural difference in teaching and in the classroom environment and adopt the "we're all the same" stance as an easy way out. He believes these faculty do not have a sophisticated understanding of the implications of both historical consequences and cultural circumstances for the way people are in the present...He explains:

The way students know the world, the way students know each other, the way students learn—it's extremely complex and it means that as a professor, you need to be a student. You need to be a student of your own students' lives to the extent possible you can make sense of their backgrounds and what they're bringing to the class and how they're going to make sense of the class. We live in a wonderfully diverse heterogeneous society and what that truly means is different perspectives, different worldviews, different patterned ways of being that ought to be able to enrich us.
I asked D. Wells to explain his reluctance in using the term critical/liberatory pedagogy as he talked about his curricular and pedagogical practices. He began by sharing his thoughts on graduate education. D. Wells feels that graduate education is really about students acquiring tools with which they can interpret the social world, do research in the social world, make a contribution, understand practice and ultimately assist other educators. He explained:

I certainly do have my own view about political ideals and changes that I think ought to occur in society. But, I find that you need to be very careful about the kind of political mission you take on and execute because graduate education cannot ultimately be about that. It can't be explicit about that. I think there are some grievous problems and injustices in the world today and I try to address those implicitly and sometimes explicitly in my teaching. But it has to be mostly implicit. The danger there is having some students be sort of marginalized and I don't want to marginalize them. In a sense I want to seduce them; I want to let them in and get them to listen... I think for me it's not as much a political project [although we could argue about this] as one of enlightenment.

D. Wells sees having curricular materials that are written by members of minority groups, pointing out to students—both members of majority and minority groups—so they can see what kinds of contributions are being made. As a
graduate student he remembers Sonia Nieto commenting on the rationale for multicultural education. D. Wells recalls, "She said, 'the rationale is that it's the right thing to do—and that's all there is to it.'

K. Amari: Race—Artificial Yet Real

Reflecting on the nuances of engaging students in issues that address the impact of race and ethnicity, K. Amari recalled a poem by Pat Parker that says, "The last thing you must notice about me is that I am Black. The first thing that you must notice about me is that I am Black." That has been something she has remembered since she first read it.

K. Amari believes that the poem is consistent with most of what is taught on this campus, which she refers to as "logical inconsistency" but sees as a way of life. She believes there are people who live in that space and it has been a good thing for her to think about that little vignette. As K. Amari and I had talked earlier when she reflected on her childhood, race was "sort of in her face" in good ways and bad ways. She sees race as something she has had to consider since she was in third or fourth grade and has been alert to it ever since.

For example, when K. Amari was in college she knew a Black student who lived in her hall. K. Amari recalls the Black student making a huge thing about "shade bathing." The student was obviously spoofing but it made K. Amari see a new dimension of the whole issue of race in that it was artificial yet real. She reflected, "Whereas before it was real—and then I noticed differences in skin colors and it became artificial—then it became artificial but real. So it's been sort of back and forth in my life as I got new insights."
In thinking about her own race and/or ethnicity K. Amari said she thinks of herself more in terms of economic privilege. As a woman who studied mathematics for a long time she has thought of herself as discriminated against in that context in education. K. Amari thinks that there are a lot of ways in which she has taken that experience and reversed it to understand things differently.

She continued:

There're a huge number of books on Whiteness and I've only read one of them. Whereas when it started to occur to me I needed to bring Black women into my reading about women... I made a project about reading Audre Lorde and all of bell hooks that existed at the time—making sure I went to sessions at conferences where there were Blacks talking about Black issues, about racism—so I made a project of that. I haven't made a project of looking at Whiteness.

K. Amari believes finding representative writings in an area like technology is difficult. She has found interviews by Black authors but few writings. For example, you have Nikki Giovanni interviewing Mae Jemison rather than Mae Jemison, the scientist, the astronaut writing about her own experiences. She has found few people in technology writing critiques of technology. K. Amari talked about trying to get representative literatures not multicultural literatures. However, she feels it is not easy, especially where she is covering a lot of topics and she does not want to pigeon hole (i.e., all the Black readings in one area).
K. Amari talked about stopping in small classes periodically to review what they have done. For example, she has found that the class will start talking about something and there are connections to race but soon the discussion turns to something that makes students more comfortable. K. Amari comments:

And it's not only race—it's with gender, it's with race, it's with language... anything that makes people uncomfortable... and I try to go back and say. You know, I guess we're part of the problem and we've just demonstrated how we're part of the problem. So that's a way of creating openness, I think.

K. Amari no longer uses the phrases critical pedagogy or feminist pedagogy. While she thinks there are some good aspects of both of these pedagogies, K. Amari feels they become practices people write about instead of live. She prefers to take the parts of critical theory, some content and some more practice-oriented, and makes a judgement as to what seems to be the power of the practice and what seems to be the level of effort involved in engaging with it and whether they match. Then K. Amari tries to see if they are consistent with her "self."

Toni C.: The First Thing You See The Last Thing We Talk About

Toni C. tells her students that she wants her classroom to be a safe environment so people can ask questions, often questions they will never ask anywhere else. For example, she starts out in the beginning of the quarter and will sometimes say:
Race—the first thing you see, but the last thing we talk about. People
don’t talk about it around the dinner table—a lot of Black people do but a
lot of Whites don’t. We have a real fear of talking about it—we’re fearful
we’ll step on toes.

This provides students with the opportunity to bring different experiences to the
table. She acknowledges, “I somehow make everybody comfortable and they
become comfortable with me. I’ve always been intrigued by that part.”

Toni C. has found that she has sometimes had to think very quickly on her
feet when discussing sensitive issues in class but she has been able to do that
without putting students on the spot. Often by turning a controversial issue into
one in which she invites students to talk enables her students to deal with the
issue. Using videos like The Color of Fear helps facilitate dialogue without
“ramming issues associated with racism down their throat.” Toni C. explains,
“That’s why I have them read articles like ‘White Privilege—Male Privilege’ so it’s
not me saying it but they’re reading it from somebody else and they go—Wow!
And then we talk about it.”

In her Consultation class Toni C. and her students talk a lot about cross
culturalism and about working with people from diverse groups and how to
approach them. Toni C. believes that in most of her classes she is able to bring
in a lot of aspects and give different types of perspectives and examples.

Toni C. uses different ways of assessing her students. For example,
instead of choosing one type of exam, she has different ways students can earn
points. In her Early Intervention class, students were able get into groups and
reconcile their answers after completing a quiz. Students responded by saying, "This was great because we talked about it; we found different people's point of view."

Toni C. believes that teaching from a critical approach has become more apparent since an urban focus has been added to the school psychology program. This focus is now centered around issues of poverty, resiliency in children, and how poverty impacts education all from a systems perspective. Her lectures address people of color, socio-economic strata—looking at different beliefs based on diverse groups of people. For the first time students in the School Psychology program now have a very broad-based background which includes addressing diversity issues and from a systems perspective. Toni C. tells students, "Okay, here is the real world—we're training you in the idealized world but you need to learn to be a change agent. So part of our training, which is going to become even more, is training students how to be change agents."

Conversations About Difference

Faculty participants demonstrated their willingness to create classrooms in which differences could be addressed. Sara B. expressed an appreciation of racial/ethnic/cultural differences, in part, through her experiences and relationships with "others." Additionally, she identified her affinity toward change and empathy for those being oppressed as influences which impact her critique of education. Sara B. tries to provide multiple perspectives from which to view whatever the topic might be.
Although H. Rodgers thinks of himself as more eclectic and pragmatic rather than critical, his critique of certain aspects of language demonstrates his understanding of how words can alter the way students think about different issues. Often these issues represent classification systems which relegate one group of people to a higher or lower status. Reflecting on his pedagogy, H. Rodgers considers the degree to which he and his students reveal themselves.

D. Wells takes care not to be judgmental as he interrogates his identity markers, such as his whiteness and privilege. He suggests that it is important to be a “student of your students.” D. Wells values the diverse world he lives in and strongly believes that diversity enriches one’s life. He finds “we’re all the same” stance as a way to escape dealing with often controversial issues.

Throughout her life, K. Amari has had many experiences with race in her life. She recited part of a poem that had an impact on her understanding of being Black. From an early age, she noted that race was “sort of in her face.” This perspective acknowledges that some of those experiences were good and some bad. Interestingly, this may contribute to her thinking of herself in terms of economic privilege rather than her Whiteness.

Toni C. is aware that raising issues about race can create an atmosphere of fear among some students. In an effort to make everyone feel more comfortable, Toni C. often uses films, videos, and readings to introduce sensitive issues, like racism, in her class. This strategy takes the focus off her presenting the issue and offers perspectives of others who might be addressing the same issue in a similar way.
The Aesthetic Whole: Where Identity and Integrity Converge

The third and final theme among participants allows me to complete the portraits, the aesthetic whole. This theme focuses on each participants' notion of their own identity and integrity and how these interact to create inclusive teaching/learning environments. Identity and integrity become the subtle dimensions of the complex, demanding and lifelong process of self-discovery. Participants provide their own concepts of identity and integrity as they reflect on teaching "who they are."

Sara B.

Sara B., in her own identity development in terms of becoming and moving towards a more antiracist multicultural identity, has learned through careful observation and attentive listening how to help students move to a bi-cultural framework. Believing one is constituted by the moving intersection of the relationships within one’s life, Sara B. thinks an individual has to create a different set of intersections in various relationships. Sara B. believes an individual becomes who he/she is in community.

In examining her own identity, Sara B. explains:

...so in terms of how one defined their identity, I guess I would say the way that I've disposed to live in terms of making and creating those opportunities is different from what I sometimes struggle with. For instance, my mother's thinking is much more fatalistic, like life happens to you versus what I've always experienced is that you make it, you're making your life, you're choosing every single aspect of your identity of...
who you are...you choose every step you take, you can create and recreate your life as many times as you like. You choose daily how to be in the world. And you choose daily how to allow what is in the world to affect your perceptions of the world and yourself. So I feel such a sense, usually, I'm able to find it—control, in terms of being able to choose peace and happiness.

Sara B. shared that one's integrity might be defined by the fact that one wants to learn and grow. She continued:

If one walks in a certain way in the world and is committed to ideals that have to do with growth and nurturance, and is always doing the loving thing, then that requires a level of motivational displacement. You can't always be right. You have to occupy a space that is constantly suspending what you think others should do in order to learn about what it is they would like to do so you can support their work and not just yours. Teaching for me requires that kind of engrossment in someone and displacement of what you have accomplished in order to work with their goals.

Sara B.'s course had as its major focus the role of teachers in building classroom communities where curriculum and instructional environments support all students. Students were asked to examine how class, ethnicity, race, gender, and heterosexual assumptions influence the behaviors of educators, students,
and parents. Students in this course are expected begin to develop philosophies of inclusion and the concomitant teaching strategies that supported these philosophies.

For example, students were asked how they thought about diversity within small discussion groups. Students were asked to share their ideas based on an article they had read which addressed issues of racism and classism within the context of special education. Part of the discussion centered on the fact that the majority of students enrolled in special education classes for students identified as having behavior problems are African American. Students discussed issues of inequity and inequality in special education from a systems perspective. To help facilitate this dialogue, Sara B. commented on how her perspectives had evolved over the years with regards to class and cultural stereotypes. Taking into account her identity and integrity, as she explained those concepts, Sara B. shared a connected style of relating to others recognizing that relationships are reciprocal and supportive. Ultimately, what she wants for students is to create a sense of empowerment, autonomy, and self-direction.

Sara B. has chosen to commit herself to the preparation of teachers for a better world and for a diverse society. She credits all of her experiences as having helped her understand the necessity for her commitment to equity and social justice and her connection to those who are oppressed.

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H. Rodgers

H. Rodgers believes he brings to the classroom the two most important ingredients he has, honesty and integrity. He thinks students either really like his teaching or do not like it at all. H. Rodgers challenges the mainstream paradigm, and does so openly and without pretension. He suggests that hegemonic principles are the bases of a mainstream paradigm in which a dominant group projects a particular way of seeing social reality so that it becomes widely accepted as part of the natural order even by those who are disempowered by it. He realizes that at the beginning of his classes, students are often uncomfortable with his critique, particularly if it clashes with their own views. While H. Rodgers does not approach classes from a dogmatic standpoint or does not try to push his views on students, he makes his views known within the content of the information he is presenting. He explains:

I think I bring my honesty and integrity into the classroom. I think honesty and integrity require consistency. So I think those are the two strengths that I bring and they are critically important to my self. I certainly think self is important because I do agree that you bring to the classroom yourself, your beliefs, and your perspectives as it relates to the content you’re presenting to students. So I don’t think you can escape, nor do I try to.

H. Rodgers’ course was designed to allow students to articulate both in writing and orally the key issues in contemporary sport and leisure in ways that communicate effectively with various populations. Additionally, students were expected to demonstrate an understanding of social issues and their interaction...
with sport and leisure activity particularly as it relates to participation in sport and leisure in North American society. In particular, the class observed had as its focus the importance of skin color and cultural heritage in sports. For example, students discussed why the percentage of players in the NFL and NBA are African American but only a small percentage are general managers or head coaches.

Additional topics addressed sport and the economy, gender equity and sport, violence in sport, and drugs and sport. To help students engage in the dialogue of his classes, H. Rodgers emailed his Power Point presentation to his students prior to the class meeting. Additionally, to offer differing perspectives related to the topic students were reading Taking Sides on Controversial Issues which presented diverse sides of an issue.

H. Rodgers does not see education as a neutral endeavor. He believes that there are multiple perspectives to issues and that faculty bring their beliefs and perspectives to the content they're presenting. Because of the diversity of students, it is important for faculty members to expand their knowledge so that all students can be engaged and share their perspectives.

H. Rodgers strives to create an environment in which students are motivated to learn. He views learning as a reciprocal process in which faculty and students learn from one another. H. Rodgers believes that his honesty and integrity require consistency and are two strengths he brings to his teaching.
In terms of his own identity, D. Wells thinks of himself in relative terms. He sees himself as a very fortunate, lucky person. In many ways, he considers himself a privileged person for several reasons such as having grown up in a family that was intact, privileged in terms of gender and ethnicity. D. Wells attributes his sensitivity, in part, to having grown up as a middle child. This contributes to his inclination for taking responsibility for social relationships which D. Wells views as a strength in his teaching.

In reflecting on his integrity, D. Wells described it as a measure of whether or not what he says and does is an accurate representation of who he is and who he wants to be—whether or not, in a sense he “walks his talk.” He explains:

Mainly I do think about integrity in terms of my relationships with the students in a lot of different ways, certainly in the classroom but also in terms of advising and meeting with students. So when I work with students, I want to treat them right. I want to treat them the way I would want to be treated as a grad student... But it can be difficult... you want to treat people right, you want to be supportive, but sometimes you need to push in order to help foster the growth of a student. You need to be very critical. You need to pull out that red pen, and mark up their work.

D. Wells continued:

I think to some extent I look at my teaching as a measure of my integrity on sort of a weekly basis when I go into the classroom. You go in there
and it truly is a measure of whether or not you’re “walking your talk” in terms of are you creating an atmosphere where all your students feel comfortable.

D. Wells’ course content, as part of a qualitative series, addressed contemporary procedures and issues in the analysis, interpretation, and write-up of qualitative data. The class focused specifically on issues of reflexivity in writing up qualitative data by addressing the steps, challenges and concerns as part of the process. One of the primary questions he asked was, “What can the researcher do to account for ‘self’?” After using his own dissertation research as an example in which one of the categories he used to analyze his data was the “authority of the self,” D. Wells had students meet in small discussion groups to talk about their own experiences with data collection.

Achieving personal and professional goals in a moral way serves as an inner guide for D. Wells. He shared his belief that living in a wonderfully, diverse, heterogeneous society with different worldviews, perspectives and cultural patterns, students’ and faculty members’ lives should be enriched through their relationships with others.

K. Amari

K. Amari thinks that identity is an evolving nexus. However, she clarifies, “I always have problems with the idea that you can discover who you are as if there is some identity that you have and you don’t know it—and it is your job to discover it. I think it’s that your identity is always shifting or mine is—it’s always becoming and so this resonates with me.” K. Amari thinks that “the moving
intersections of the inner and outer forces sounds like a neutral thing but believes that it is not. Her belief is that one has to work hard not be too influenced by some of the forces. For example, K. Amari finds a lot of people very unthinking as they badmouth teachers. She responds:

Well, they’re teachers. If we want to fix schools, then we ought to do what they do for a football team. We have a winning team—we’re gonna go out on that field and we’re going to play every game to the best of our ability and we’re working hard on it and every one of our players is giving their best...I think everybody is doing the best they can at that particular time. And if they can’t respond very well to a lot of negativity around them, then they can’t do very much. I don’t think anyone sets out in this life and says, “Man, do I want to be a failure.”

K. Amari sees this, in part, as how education works. “We say, well, here’s the idea and what we want to do is make all of you be fixed so you’re like the ideal. So the notion is that there’s something wrong with you and that you’re not like this—that’s what I reject.”

K. Amari’s seminar was created to give her doctoral advisees an opportunity to meet with her. The seminar addressed the levels of bias within technology. Students were encouraged to examine the location of cultural and gender bias in educational technology systems. Students discussed sources of bias, the location of the bias, educational literature and recommended actions. Levels of bias considered were hardware systems, applications software, courseware, and instruction interface.
Students were also given the opportunity to discuss an article by K. Amari. The discussion centered on the fact that educational technology is based upon the notion that instructional designers can and should manipulate students through strategies of motivation, positive and negative reinforcement, and limiting choices. K. Amari suggested that current curriculum and instruction encode values and norms of the white middle class. She cited specific software applications as examples.

K. Amari feels a responsibility in her interactions with others to be decent and that means not only with regards to racial/ethnic differences but not letting people get pushed aside for whatever reason. K. Amari shared that she thinks learning could be better facilitated by the sharing, comparing, and contrasting what everyone knows. As a teacher, feeling that she has made a difference energizes K. Amari.

**Toni C.**

Toni C. addressed her notion of identity as follows:

On identity, being African American and woman, in a sense—God this is really hard. I don't know if I'm going to describe it in the right way. I guess what I find as I come to terms with my identity I would have never thought I would be doing this kind of stuff and be as vocal as I am.

While Toni C. finds herself not nearly as vocal as other people about issues relating to diversity, she feels she has come a long way. Toni C. finds one of the benefits of being a professor is keeping her whole identity in tact, being an
African American professor, yet students still see her as a good professor. She
does not believe her students would refer to her as a good African American
professor—they would say she is a good professor. Toni C. explains:

So I think that I've been able to, I guess, transcend that where you don't
absolutely have that "little adjective" placed before you and keep true to
myself in terms of what I think is really important. So I think the thing that
I've been able to do that may be different from high school is that I feel like
I can focus on diversity issues and I know where I stand in my identity and
it's okay to be a minority professor and stick up for these things.

Toni C.'s course provided participants with the opportunity to develop a
multicultural awareness as they explored the impact of an increasingly diverse
society in the United States. Particular emphasis was placed on gaining self-
awareness about issues of cultural diversity as well as explaining one's
knowledge base in that area. In particular students were encouraged to explore
issues of racism, prejudice, oppression, and discrimination as it occurs in the
United States and to be knowledgeable of its impact on culturally different
individuals.

Toni C. tries to reach out to her students and wants them to feel that they
are treated fairly. It is important to Toni C. that her students come away from her
classes having learned something about themselves as well as the course
content. Describing her teaching as a calling, Toni C. has had to be true to
herself.
Committing to Inclusion

It seems apparent that Sara B., H. Rodgers, D. Wells, K. Amari, and Toni C. enjoy and appreciate their teaching experiences as they continue to teach and advocate for the processes of inclusive teaching and learning in their classrooms. Even stronger, perhaps, emerging from the data, is their capacity for and commitment to learning—their own and others. That learning provides them with the professional and personal knowledge to create and sustain safe and trusting classroom environments, to critically reflect on themselves and the educational opportunities for their students. Through pedagogical and curricular practices these faculty exemplify the capacity to teach who they are.

Faculty participants’ classrooms resonated with their ability to establish interpersonal rapport. Observing the classroom as an interpersonal arena in which a wide range of psychological phenomena can occur, the faculty demonstrated their awareness of these interpersonal phenomena as they skillfully communicate with students in ways that exemplify their reciprocal relationships. Their attempts to understand themselves as well as their students became evident.

Inclusion and the Institution

Individuals’ perceptions of the culture and climate of the institution in which they work often influence their motivation and individual performance (Wlodkowski & Ginsberg, 1995). Transformative intellectuals use the knowledge of themselves, other people, and the social structure to bring about more equitable conditions in schools and communities (Aronowitz & Giroux, 1993).
Through their teaching and research, faculty demonstrated their positions as transformative intellectuals. Performance in the research role is to a large extent intrinsically motivated, according to Finkelstein (1990).

For example, one of Sara B.'s scholarly publications researching teacher education reform looks at newer, more powerful approaches to education as a whole. These approaches take into account the social, cultural, and political dynamics of schooling based on the recognition that several factors other than within child deficits may equally affect school achievement. Sara B.'s research also looks at the natural variation among students that has been made to seem unnatural in the framework of a widespread medical model of special education.

H. Rodgers' varied research interests are further illustrated in a recently published article, which examines the attitudes of future physical educators toward teaching students with disabilities. Cited as a major finding of this research was the fact that physical education majors' attitudes toward teaching students with disabilities vary significantly as a function of gender and previous experience teaching students with disabilities. The research demonstrated that course work preparation was significant regarding the participants' perceived comfort level teaching students with sensory and physical disabilities.

D. Wells' scholarly publication elaborates on the meanings villagers construct about schooling as documented by their thoughts about the efficacy of knowledge and identity politics. The article discusses these perceptions and
related educational practices as creative and culturally mediated responses to
the collective uncertainty and threatened marginalization posed by the process of
'modernization' among this group of villagers.

As part of K. Amari's research interests, one article examines the potential
for convergence of electronic and multicultural agendas and aims to identify
strategies, as well as barriers to, the development of common ground and efforts
through which educational multiculturalists and technologies can work together.
She concludes that in the absence of a conscious effort to reduce the gap it is
incumbent on educational technologists to make the first move in part by paying
attention to the literatures of multicultural and equitable education. Secondly, all
educators must be open to change. K. Amari believes for multicultural educators
to adopt technology without a corresponding adoption of multicultural education
by technologists, the continuance of cultural oppression that necessitates work
toward equitable and multicultural education will continue.

Toni C.'s positioning as a transformative intellectual takes into account the
preparation of classroom teachers, the focus of which is the need to understand
and appreciate diversity. Defining multicultural education as both a
comprehensive educational reform and a basic education for all children, much of
Toni C.'s research and publications examine multicultural education as a process
that moves both teachers and students from being monocultural to multicultural.
This process focuses on the building of a multicultural knowledge base that
promotes understanding, appreciation, and affirmation of other cultural groups.
Summary: The Overarching Story

Through dialogue, classroom observations and reviews of course syllabi and published articles, the faculty in this study allowed me to create their portraits through their individual narratives. In exploring individual perspectives of identity and integrity, the participants’ narratives speak of the integration of the inner voice and the outer voice. While there are many ways to consider teaching as a career and factors associated with being a teacher, in this study, I attempted to address the question of being a teacher from the perspective of the teacher’s self. By recognizing and addressing the instrumental role of self in teaching, these five participants have provided a set of road signs and maps for the journey of what it means to be faculty who purposively create inclusive teaching/learning environments.

The overarching story of these narratives is one of faculty who intentionally create and sustain inclusive teaching/learning environments through self-understanding by reflecting on childhood influences which provided the foundation for the developments of the portraits. The impact of living in diverse communities and schooling contributed to the pallet which was used to paint the portraits. The ability of the faculty to establish relationships contributed to their teaching selves. These experiences helped define how the faculty thought about inclusive practices as is evidenced through their reflections on their own identities and integrity. The balancing of personal and professional development is important because they complement one another. These participants illustrated the necessity for teachers’ personal sense to be actualized to the point that they
can enter into meaningful and growth-facilitating relationships with students. The portraits also illustrate that placing self-related issues up front in one's career as a teacher results in a recognition of the major pieces to the puzzle of what it means to be a teacher.
CHAPTER 6

DISCUSSION, IMPLICATIONS, AND RECOMMENDATIONS

The purpose of this chapter is to provide an analysis of the study's research questions by discussing the unifying themes. In the "Prologue" section introducing *Stories Lives Tell*, Carol Witherell and Nel Noddings (1991) both celebrate and author the authority of narrative and story in the lives of teachers and students. They tell us that the narrator of a story has a story; one that is embedded in his or her culture, language, gender, beliefs and life history. This embeddedness lies at the core of the teaching-learning experience (Witherell & Noddings, 1991).

Through their critical reflections, faculty in the present study shared their life stories of the interconnectedness of their personal and professional lives. Childhood experiences and influences of schooling helped develop each participant's notions of his/her identity and integrity. Identity and integrity are subtle dimensions of the complex, demanding, and lifelong process of self-discovery (Palmer, 1998). Palmer (1998) suggests that identity lies in the intersection of the diverse forces that make up one's life and integrity lies in relating to those forces in ways that bring wholeness and life. The faculty
participants in this study confirmed the ways in which this integration of forces has affected their lives. Building community or connectedness is the principle behind good teaching (Palmer, 1998) and is reflected in the findings of this study of faculty who create inclusive teaching/learning environments.

The ways in which these faculty narrate their personal and professional lives allowed me to paint portraits illustrating several common themes as they address the research questions which guided this study. The influences on or sources of faculty participants' knowledge include experiences as children, teachers, their cultural background, and personal and professional experiences. This spectrum of possible influences is relatively common across the faculty portraits. While these portraits may have differed as to emphasis and pattern of influences, they clustered around the faculty participants' significant life experiences and transformations. The importance of these events attests to the links between life story and professional thought and action of each participant.

Research Questions

The purpose of this study was to learn more about how and why college faculty create and sustain inclusive teaching/learning environments, particularly with regards to race and ethnicity and how these may relate to their sense of self. The following questions guided this study:

1. Who is the "self" that engages in inclusive practice?
2. How and why do selected college faculty address pedagogical issues in their inclusive practice?
3. How and why do faculty plan and implement inclusive practice?

Who Is the "Self" That Engages in Inclusive Practice?

In an effort to articulate their notions of "self," these five faculty participants critically reflected on their childhood, community, and schooling experiences. These reflections demonstrated how early life experiences of faculty contributed in significant ways to their beliefs, values, and dialogue about inclusion, teaching, and learning. Through their willingness to reflect on their notions of identity and integrity their collective attributes of caring and respect for others became apparent.

The results of this study suggested that the kind of teacher one is depends on the kind of person one is. While this may seem apparent on the surface, often in the quest for better teaching methods, more efficient instructional strategies, and more effective methods of inquiry, educators lose sight of the fact that the success of those "better" methods and strategies depends very much on the teachers themselves (Clark, 2001). Being aware of who they are as individuals and how they are perceived by others seemed an important step in the process of becoming a good teacher for these participants. In the absence of functional self-knowledge, an individual might find it difficult to reflect on those aspects of oneself that might be blocking teaching effectiveness (Clark, 2001).

In 1955, Arthur Jersild published the classic text When Teachers Face Themselves. The text delineated the powerful personal and professional implications of teachers attending to self-development. Jersild (1955) maintained that self-understanding is the most important requirement in any effort for
teachers to know themselves and to gain healthy attitudes of self-acceptance. These views are as true today (2002) as when Jersild first wrote about them.

The quest for self-understanding and self-acceptance does not work in isolation but in feeling connected to the world (Schmidt, 1997). In her work reflecting on early life experiences and most of her educational experiences, Schmidt (1997) developed her pedagogy, a pedagogy that had been constructed out of those experiences. Naming the experiences in her reading, teaching and learning, and her professional and personal life, are characterized by Schmidt (1997) as a celebration of her "self" as a teacher.

The journey to deepen one's understanding of the "teaching self" is usually lifelong (Palmer, 1999). Like any journey, it has difficult passages but as Palmer (1999) suggested the more familiar one is with his/her inner terrain, the more sure-footed one's teaching and living become. Taking the inner journey can contribute to the renewal of individual teaching vocations, to the reform of education as a whole, and to the well-being of the students who are being served (Palmer, 1999).

The question of who the faculty are, who they really are, arises in many ways for each of them everyday. Faculty often struggled with how to communicate who they were inside to their students who, first, see only the external veneer. Faculty reflected about the need to remain true to themselves so as not to betray themselves.
Sara B.: Learning, a Natural Curiosity

Sara B. shared that she is the kind of person who is constantly creating opportunities for pursuing new kinds of experiences. She believes that, “you choose daily how to allow what is in the world to affect your perceptions of the world and of yourself.” Usually, Sara B. finds herself able to choose peace and happiness, even in the times when she has encountered struggles or challenges. Sara B. reminds herself that she chooses the steps she takes and therefore can create and recreate her life. What Sara B. ultimately hopes to create for her students is their sense of agency and power as they grow and develop their skills.

H. Rodgers: Knowledge is Power

H. Rodgers acknowledges what he believes is the power of being educated. “Sitting in classrooms, somehow just seeing the power of teaching itself,” contributed to H. Rodgers beliefs about education and teaching. Critical to his notion of himself is the honesty and integrity he brings to the classroom and his colleagues by making his views known, whether or not others agree with him. He believes honesty and integrity require consistency and is not afraid to admit when he is wrong. H. Rodgers brings his ability to take chances and accept challenges to his teaching. He believes he has to go beyond any fear he might have attributed to the challenge. Of himself, he would want students to say, “he’s an effective teacher, has an effective pedagogy, always professional, and there’s always a sense of honesty and integrity in his classrooms.”
D. Wells: Education and the Formation of Character

Part of the process of developing his sense of self, was for D. Wells, “gaining an awareness of self in relation to other people, in relation to other contexts.” Learning to treat other people right was instilled in D. Wells by his mother early in his life. Taking responsibility for social relationships is characterized by D. Wells as a strength in his teaching. He reflected, “Self is mostly how one locates oneself in relation to others. That’s really important to me.”

K. Amari: Teaching, the Greatest Profession

K. Amari believes that her identity is an evolving nexus, always shifting, always becoming. K. Amari described herself as a loner and a watcher. She said, “I look at how people handle things.” A statement that has influenced her life was, “think deeply about simple things.” She elaborated, “What are the simple things and let’s cut through—let’s just cut through all this crap that surrounds everything—get to the simple things and think about what they mean.” K. Amari believes that there is no better job than being a professor. She believes that in her teaching, sometimes she makes a difference.

Toni C.: Believing Change is Possible

Coming to terms with her racial identity was a challenge for Toni C. She thinks she has grown significantly. Toni C. feels that she has been able to keep her “whole” identity in tact while being an African American professor. She believes that she has been able to transcend to a place in which she can keep true to herself as it relates to what is important in her life. Toni C. found she has
been able to develop a stronger sense of identity as a minority professor. Toni C. feels that being a teacher is part of her nature and attributes some of her success as a teacher to her personality. Toni C. believes that she is able to make students feel comfortable with her while they are in her classes.

The faculty participants in this study have reflected on the impact of their affective realms on teaching as Tickle (1999) suggested. The research findings suggest that self-understanding and self-awareness as described by Hamachek (1999) apply to these participants. Faculty participants have acknowledged that "self" includes their awareness of experiences ideas, attitudes, values and commitments (Jersild, 1952). These values, beliefs, and attitudes held by faculty reflect their socialization experiences (Tiemey & Rhoads, 1994). Sara B., an assistant professor, has been able to build a foundation of support for herself. She acknowledged that it was important for her to have support both inside and outside the institution. H. Rodgers indicated that he felt supported by his department even though his colleagues are at different levels when it came to addressing diversity issues. D. Wells enjoys his roles as advisor, teacher, and researcher, which are part of his professional identity. His father, a professor, has played a significant role in his socialization as a faculty member. K. Amari feels there are rules, written and unwritten, which challenge one's integrity but she "sticks to her guns and just keeps doing what is right" for her "self." Toni C. feels supported by her colleagues and director which is important for her
because of her interest in diversity issues. The findings indicate that for these faculty as teachers, there is a mutual interplay (Schempp et al., 1999) between them and the institution in which they teach.

**How and Why Do Faculty Address Pedagogical Issues in Their Inclusive Teaching?**

The participants were faculty who implemented pedagogical practices that drew upon their inclusive knowledge bases. They were able to enlist pedagogical skills and had an understanding of their cultural experiences, values, and attitudes toward people who are culturally, racially, and ethnically different from themselves. Effective implementation of pedagogical practices required reflective self-analysis in order to identify, examine, and reflect on individual attitudes toward different ethnic, racial, gender, and social class groups as demonstrated by these faculty participants.

For the pedagogy of the educational system of a society espousing cultural pluralism, the challenge is to create learning experiences that allow the integrity of every learner to be sustained while each person attains relevant educational success and mobility (Wlodkowski & Ginsberg, 1995). In practice, this means starting with self and the examination of one's teaching methods, processes, content, language, interactions with students and the understanding that teachers and students are learners (Martin, 1995).

Creating a community in which students can get to know one another and engage in difficult conversations is what Sara B. tries to accomplish. Spending time at the beginning of classes is important time because it gives students an
opportunity to share their experiences. Students engage in weekly writing to which Sara B. offers feedback. Students use many forms or representation such as poetry, narrative story writing, visual art and music.

H. Rodgers tries to create spaces in which students are motivated to learn. He finds sharing his experiences and allowing students to share their experiences is critical. In part, he tries to model the behavior he expects from his students. As an example, if he wants students to hand papers in on time, he needs to grade them and return them in a timely manner. H. Rodgers believes there is strength in kindness and integrity in his honesty. Through his observation of body language and paying attention to students who may be disengaged from class discussions, H. Rogers tries to ensure that all of his students' voices are heard.

D. Wells believes a classroom should be a space where students feel they belong, they are going to learn, and they are not going to be alienated. He shares something about himself and tells stories about his experiences now and then. Being open and responsive yet maintaining a balance between professing, listening, and amplifying is how D. Wells tries to help his students make sense of the world and the subject matter. He tries to always let his students know that voice is important, their voice and everyone else's.

K. Amari acknowledges a wide range of interests and describes herself as accepting of a lot of points of view. Consequently, students are offered a variety of avenues to engage with her. For example, while she may disagree with students, as long as students' are able to support and argue their points well, she
accepts their comments or writing. K. Amari believes her boundaries are flexible with regards to students expressing themselves. In much the same manner, K. Amari will stop her classes periodically to review what the class has discussed. Taking into account diverse cultural backgrounds, K. Amari pays close attention to the interaction of her international students in class.

It is important for Toni C. to feel that she reaches out to all of her students and she makes herself available to them. Helping students understand that each of them brings something important to the class promotes inclusion in her classes. Toni C. sees herself as non-threatening and believes that her students do as well, this enables her to engage in sensitive issues. Being a good listener is important to her. This helps her create an environment for her students to ask often difficult or controversial questions.

Faculty participants shared their thoughts about creating an environment that accommodates the different needs and experiences of their learners in order to help them broaden their perspectives as suggested by Frankel (1995). Establishing inclusion involves paying attention to the differences learners bring to the class (Gerschick, 1995). As suggested by Palmer (1998), paradoxical tensions can contribute to the pedagogical design of the class by keeping spaces open yet bounded, hospitable and charged, while inviting the diverse voices of the learners, and their stories.
How and Why Do These Faculty Plan and Implement Inclusive Practice?

The faculty in this study understood the necessity of moving away from teaching practices that exclude and ignore diversity and have moved toward a teaching and learning mode that recognizes differences and incorporates such differences to enrich the educational climate in the classroom. They realized that one of the most important purposes of inclusive teaching is to help students develop a different way of conceiving reality and a multicultural vision. Without such a vision, it could be difficult for students to conceive of an alternative social and personal reality. This quality of mind is indispensable to those who want to participate actively in the social, economic, political, and cultural life of our increasingly diversified society.

From a critical point of view, inclusive faculty diversify their subject matter and use students’ thought and voice as a base for the development of critical understanding of personal experience, unequal conditions in society, and existing knowledge (Shor, 1992). “In this democratic pedagogy, the teacher is not filling minds with official or unofficial knowledge but is posing knowledge in any form as a problem for mutual inquiry” (Shor, 1992, p. 33).

By implementing inclusive practice from a critical perspective Sara B., H. Rodgers, D. Wells, K. Amari, and Toni C. have helped students begin to understand the meaning that the larger historical and social scene has for their inner life. In helping to plan and implement inclusive practice, these faculty participants began discussing their understanding of their world and themselves within it through a reflection on their own cultural and social identities. It is

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through critical, self-reflective practice that influences how these faculty participants plan and implement inclusive practice. These faculty portraits illustrate an inclusive vision that is critical in the sense that it encourages a mode of thinking that not only checks the logical consistency and the factual evidence in support of arguments but also encourages students to reevaluate their assumptions and the assumptions of the society within which those facts and arguments are generated.

Sara B. tries to provide multiple positions from which students can view different topics. She poses a socio-political, socio-cultural critique of education and its role and purpose in society. In an inclusive classroom students would study both how power shapes their lives and what they can do to resist its oppressive presence (Giroux, 1997). In this context, educators, students, and community members analyze the nature of race, class, and gender discrimination and oppression (Giroux, 1997). Sara B. tries to provide students with works that examine how different groups have been marginalized based on economics and various forms of discrimination, including racism.

Although H. Rodgers describes his teaching approach as eclectic instead of critical, he acknowledges that he tries to bring to each course what would best serve the students. H. Rodgers integrates social issues that face society at large as well as sports education. An important feature of critical multiculturalism involves its ability to examine the domains of race, gender, and class in relation
to and functions of one another (Sleeter, 1993). H. Rodgers includes an examination of issues related to race/ethnicity, gender, socialization, politics and the economy in the classes he teaches.

"The term 'minority' is loaded with emotional and political meaning" (Fox, 2001, p. 30). With a preference for using the terms ethnicity and culture rather than race and minority, H. Rodgers provides his students with both the historical and quantitative ramifications of using race and minority.

D. Wells is reluctant to use the words critical pedagogy or liberatory pedagogy because he thinks they are large claims to make. He believes that graduate education is about students acquiring tools to interpret the social world. Understanding one another's views of the world and community are essential for academic institutions (Tierney, 1993). Education concerns the ability of people to come to terms with their own and others' identities, and to understand how the world shapes and is shaped by social interaction (Tierney, 1993). D. Wells tries to address the grievous problems and injustices in the world implicitly and sometimes explicitly in his teaching. However, it is important for D. Wells to respect the student and how he or she may be able to handle the critique. He prefers to use more of a soft-pedaling approach while at the same time believing teaching for social justice is morally right. At the core of democratic education is teaching for social justice (Hunt, 1987).

K. Amari used the phrase "critical pedagogy" in the past, but shared that she grew tired of famous men writing about critical theory. It is common for educators initially to become aware of critical pedagogy through the unique
language that surrounds it and this language can be disquieting if not understood (Wink, 2000). K. Amari stopped using the phrase because a lot of people misinterpreted critical pedagogy as “putting down.” However, since critical theory is a critique of society, K. Amari takes those parts of critical theory that are more practice-oriented and uses them. “Unless the theory and practice are united, we fail to bring critical pedagogy to life” (Wink, 2000, p. 26). As a multidimensional feminist, K. Amari does address social issues that impact education and technology.

Thinking about her courses in school psychology, Toni C. has her students examine issues of poverty—resiliency in children and how that impacts education from a systems perspective. In addition to economic status, Toni C. also engages students in issues related to people of color and their cultural belief systems. Several of her classes focus primarily on diversity issues around race and ethnicity. Training her students to become “change agents” is a goal for Toni C. A critical multiculturalism concerns itself with issues of justice and social change and their relation to the pedagogical (May, 1999).

Critical multiculturalists maintain the importance of exposing individuals to alternatives, to visions of what can be (Kincheloe & Steinberg, 1997). Aware that there are dimensions of difference with which they may not be knowledgeable or comfortable, the faculty participants have committed themselves to continue to confront their uncertainties regarding creating inclusive teaching/learning environments. Critical multiculturalists want to educate students who are willing to take charge of their own worlds as they seek to build communities of active
citizens dedicated to universal education and social justice (Kincheloe & Steinberg, 1997). Goals for enhancing student learning and development remain a priority for Sara B., H. Rodgers, D. Wells, K. Amari, and Toni C. Their reflections demonstrate the ways they seek to reaffirm their commitment to inclusion and the improvement of education in their classes.

In portraiture, we see a life recreated. The narratives demonstrate that one’s life story is never fixed once and for all. The meaning of life is emergent and context-based. Sara B., H. Rodgers, D. Wells, K. Amari, and Toni C. illustrate faculty who have attempted to create and sustain teaching/learning environments that are communities in which their identities and integrity enhance the relational context of the classroom. The findings suggest that these faculty possess the capacity for connectedness about which Palmer (1998) speaks. They are able to weave a web of connections between themselves, their subjects, and their students using a variety of methods. Using diverse styles and techniques, the degree to which the faculty encourage mutual respect, a commitment to goals, and effective communication and feedback with students is apparent as they attempt to integrate “self” and subject.

Implications

The results of this study reinforce the idea that inclusive teaching begins with the realization that the teacher has a major role in empowering or disempowering students in the classroom. This study suggests several implications for educators: (1) allowing educators to examine their beliefs and
attitudes based on their personal and professional experiences; (2) creating inclusive curriculum; (3) establishing inclusive pedagogical practices; and (4) establishing opportunities for dialogue.

**Enhancing Self-Knowledge**

What are some effective strategies to develop faculty capacities in the area of diversity? A faculty development model that calls attention to one's beliefs and attitudes derived not only from academic socialization but also from social and cultural experiences has been developed by Marchesani & Adams (1992). Faculty might investigate their own personal experiences as sources of knowledge. Individual perspectives become valuable ways of knowing and sources for expanded understanding.

To engage educators in the interrogation of inclusive discourse through the affirmation of self-knowledge is complex. Grounded in a language that hopefully provokes educators to wrestle with ideas about how to challenge themselves and their own practices as they educate others and how to teach in ways that address racism, sexism, and other forms of domination is crucial.

An inclusive teacher needs to begin with an examination of his or her values, beliefs, and visions of life, including prejudices and discomforts with certain issues. The role of teachers' beliefs, particularly pre-service and beginning teachers, has been the focus of educational studies for several decades (Pajares, 1992; Richardson, 1996; Wideen, Mayer-Smith, & Moon, 1998). Attitudes, beliefs, and expectations have been found to guide and direct teachers' responses toward various students (Good & Brophy, 1987; Hale, 2001;

Creating Inclusive Curriculum

To create learning experiences that allow the integrity of every learner to be sustained while each person attains relevant education success and mobility is a challenge for educators (Wlodkowski & Ginsberg, 1995). A curriculum that reflects a range of perspectives and moves from exclusion to inclusion suggests an area for attention in professional development. An inclusive curriculum acknowledges the new knowledge and new scholarship that is created when the experiences, perspectives, and worldviews of traditionally marginalized groups are taken as multiple centers of the curriculum. New ways of thinking and incorporation of new methodologies are encouraged so that different epistemological questions are raised and old assumptions are questioned (Marchesani & Adams, 1992).

If faculties are to become multiculturally literate and develop inclusive curricula, Jones & Young (1995) suggested they will require increased development opportunities. Long-term faculty development programs are needed so that faculty can develop new course materials that reflect sensitivity to diverse perspectives. Several proposals that enlist curricular change are given: (1) The curriculum should, in part, focus on human experiences with culture, gender, class, and sexual orientation; (2) curriculum needs to prepare students to become effective and contributing members in a pluralistic society; (3) curriculum
should include a critical framework which helps students decide how to understand, question, and explore knowledge; and (4) interdisciplinary structures need to transcend traditional boundaries. Faculty might begin by studying in multicultural, intergender, interdisciplinary teams (Jones & Young, 1995).

Inclusive Pedagogical Practices

Faculty, by permitting learners to speak from their own vantage points, create learning contexts in which the students are able to empower themselves throughout the learning process. Faculty act as cultural mentors when they introduce students, not only to the culture of the classroom, but to particular subjects and discourse styles as well. In the process, faculty assist students in appropriating the skills for themselves so as to behave as “insiders” in the particular subject or discipline.

Scholar-teachers from a wide range of disciplines address their encounters with students and document a complex and challenging process of pedagogical transformation (Kingston-Mann & Sieber, 2001). Diverse in their cultural backgrounds, the scholar-teachers found themselves unable to disentangle their teaching priorities from their own life experiences as people of color, women, gays, and working-class people. Veterans of an academic socialization process that promoted replication of the pedagogies that frustrated them as students, the scholar-teachers attempted to balance home cultures with the culture of the academy (Kingston-Mann & Sieber, 2001). In this process, the voices of the diverse students of the scholar-teachers reminded them that
students are engaged in similar struggles to be who they are, even as the
students learn to use education in a meaningful and rewarding manner
(Kingston-Mann & Sieber, 2001).

Teacher educators have been asking the question: How do we best help
future and current teachers acquire the knowledge, skills, and attitudes that
would result in culturally responsive teaching? Some scholars argue that
attitudes represent a network of several beliefs that can be used to predict
suggested that prior beliefs are well established by the time a student enters
college and that these beliefs are shaped by personal experience, schooling and
instruction, and formal knowledge. This means that students' beliefs serve as
filters for their knowledge bases and will ultimately affect their actions
(Richardson, 1996). Examining one's self-knowledge may help enhance the
development of culturally competent educators (Richardson, 1996).

Establishing Opportunities for Dialogue

"Can teachers gather around the 'great thing' called teaching and learning
and explore its mysteries with the same respect we accord any subject worth
knowing?" (Palmer, 1998, p. 141) The guidance that a community of collegial
discourse provides, as well as the support, might sustain faculty in the trials of
teaching (Palmer, 1998). The growth of any craft depends on shared practice
and honest dialogue among the people who do it (Palmer, 1998).
Professional Development and Conversation Groups

Both the challenge to teach about culture and the challenge to teach responsively are rooted in the paradox of expecting teachers to teach in ways unlike the ways they were taught (Clark, 2001). Scholars often criticize the form and content of professional education for exhorting teachers to foster learning that is dialogic in nature and aimed at framing and solving complex problems, yet rarely providing teachers opportunities to experience such teaching and learning for themselves (Clark, 2001). To respond to this challenge, Clark (2001) created and studied with other colleagues a dialogic form of professional development. Approaching this form of professional development with a social historical lens, Clark (2001) developed a descriptive analysis highlighting changes in participants' ways of communicating with one another about their autobiographies, their own cultural backgrounds, and their work as teachers.

Clark (2001) and his colleagues learned a great deal about how conversations can become authentic learning experiences for teachers. Teacher conversation groups constitute a low-cost, sustainable, satisfying, and potentially transformative form of teacher professional development. By engaging in authentic conversations with fellow teachers, learnings included: articulation of implicit theories and beliefs; perspective taking: seeing the world through the eyes of others; developing a sense of personal and professional authority; reviving hope and relational connection: an antidote to isolation; reaffirmation of
ideas and commitments; developing specific techniques and solutions to problems; and learning how to engage with students in learning conversations (Clark, 2001).

The conversations in which scholars engaged had a set of common qualities. The conversations deal with worthwhile content; they resisted narrow definition; they were voluntary; they flourished on common ground, in an atmosphere of safety, trust, and care; they developed over time, drawing on a shared history and the anticipation of a shared future (Clark, 2001).

Conversations About Teaching

In the 1980s and 1990s faculty at a northeastern university created a Center for the Improvement of Teaching. In faculty development seminars that met regularly in what were described as "conversations" about teaching, participants were able to freely share problems, implement innovations, and reflect together with colleagues on student responses to the changes they had attempted. Seminar participants played a leading role in the passage of a university-wide diversity curriculum initiative (Kingston-Mann & Sieber, 2001).

Although the Center for the Improvement of Teaching's seminars were created to improve teaching, one of their most significant consequences was to foster the emergence of a community of sophisticated and action-oriented faculty (Kingston-Mann & Sieber, 2001). The scholar-teachers found that mentoring/teaching relationships had been indispensable for gaining a critical perspective of their own pedagogical practices. The scholar-teachers' questions, reactions, analyses, storytelling, challenges, and confirmations take scholarship
out into the world where the students are and thereby provide crucial tests of that
world as well as contributory, even transformative, perspectives on it (Minnich,
2001).

Recommendations for Further Research

This study raises questions and possibilities for educational researchers
as they explore the importance of knowing self in relation to creating and
sustaining inclusive teaching/learning environments. These narratives broaden
our notion of what it means to be inclusive in classrooms, to include cultural and
sociopolitical competence, as well as academic achievement. They provide
examples of inclusionary practices. Taken together the narratives provide a
starting place to begin asking questions about how self-knowledge in relation to
curricular and pedagogical practices, may be foregrounded to support equitable
and just education. Further research on this topic is needed.

Research suggests that faculty serve an important role in influencing
students' attitudes and values (Hurtado et al., 1999). An additional
recommendation for further research would be a study of students in college
classrooms whose instructors teach for inclusion using the approaches
suggested by the five faculty of this study.

What does the experience of having racially/ethnically diverse faculty in
the classroom have on college students? Research which profiles the ways in
which curriculum and pedagogy are informed by the presence of
racially/ethnically diverse faculty and its impact on college students is another
recommendation for expanded study.
The role faculty play in the formal and informal life of the institution is a key to understanding academic communities as cultures, since faculty are often shaped by, and in turn, shape the institutional culture (Tiemey & Rhoads, 1994). Examining inclusive faculty in greater depth in terms of their faculty socialization is a final recommendation for further study.

Sara B., H. Rodgers, D. Wells, K. Amari, and Toni C. have demonstrated their acceptance and willingness to understand difference. Each of them have articulated how they navigated the difficult waters between themselves and others. As the United States grows more racially and ethnically diverse, the importance of implementing more inclusive practices may become increasingly critical. Sara B., H. Rodgers, K. Wells, K. Amari, and Toni C. have revealed that although their individual experiences may have been unique, ideologically, as faculty, they could coexist.

**Strengths/Limitations of the Study**

My conversations with these faculty participants became time apart from the pressures of teaching. The faculty participants explored and attempted to make sense of their experiences as they shared their doubts, beliefs, and new insights about teaching and learning. Conversation is jointly constructed, improvisational, and personally revealing (Clark, 2001). "Good conversation feeds the spirit; it feels good; it reminds us of our ideals and hopes for education; it confirms that we are not alone in our frustrations and doubts or in our small victories" (Clark, p. 181, 2001). One strength of this research was my conversations with the faculty participants, conversations that felt like an
exploratory walk around a mutually interesting place. In *The Courage to Teach*, Parker Palmer (1998) reflects on the richness I came to know directly with each participant, "We attend to the inner teacher not to get fixed but to befriend the deeper self, to cultivate our sense of identity and integrity that allows us to feel at home wherever we are" (p. 32).

To develop in-depth rich descriptive narratives of the faculty participant’s life experiences and their talk about inclusive teaching/learning, it was imperative that the sample be small. This contributed significantly to the richness of the study. However, what was missing from the study were the actual voices of the students who volunteered to nominate faculty for this study. Their voices are heard only in the sense that they volunteered, through their nominations, names of faculty to participate in this study. Interviews with students who submitted nominations of faculty invited to participate in this study would have provided more in-depth information regarding their individual concepts of inclusive teaching/learning environments and the faculty who facilitate learning in such environments.

**Conclusion**

Witherell (1991) believes the coherence of self is grounded in its narrative structure. "The narrative of life is not random; rather, it is given coherence through notions of time, value, and purpose" (p. 92). She continues:

The coherence or structure on the self's narrative is provided through the integration of value, purpose and meaning, where value represents the valence we attach to the present, purpose entails our sense of future
possibility and aspirations, and meaning is our memory and interpretation of the past. It is the narrative structure of one's life that links the metaphysical, the epistemological, and the moral sense of the notion of personal identity (p. 92).

Most people can think of wonderful teachers, teachers who influenced our lives and the lives of others. After completing this study, I remain convinced that conscientious teachers reflect seriously on their work. They think and feel carefully about what they do and why they do it. They use their experiences as a basis for fashioning responses to similar situations they encounter daily. I call this inclusive reflection. They imagine new possibilities and try to anticipate the consequences of acting on them. This involves a careful eye to subtle but powerful side effects, not just intended outcomes. Reflective teachers continuously monitor their underlying assumptions about teaching and learning, their personal philosophies of education. They tune in carefully to the way their assumptions both guide and are created by their pedagogical practice. They reflect about their teaching experiences, and they strive to rebuild their orientation in the course of their teaching experience. This research represents my efforts to sort out the interrelated lives of Sara B., H. Rodgers, D. Wells, K. Amari and Toni C. as both person and teacher.

Once we envision the activities of teaching and counseling as grounded in the paradoxical relations between self and other, knower and known, subject and object, person and culture, feminine and masculine, thought and feeling, being and doing, and so forth, new possibilities for moral
engagement will arise. As we seek to understand these connections in our own lives and in others', we may even learn some things about how to live and invent our lives, lessons that can lead us to a more moral and compassionate life. A new vision of the Songlines becomes, then, a vision of connection and relation, and the next stanza of the World Song, "I AM BECAUSE WE ARE!" (Witherell, 1991, p. 94).
Donaldo Macedo recounts during a conference in which he attempted to unmask the dominant ideology mechanisms involved in the present assault on bilingual education. A woman approached him and said: “Thank you very much for your courage to say things that many of us are too afraid to say.” Taken by surprise he did not know how to respond but managed to make a point with the following question: “Isn’t it ironic that in a democracy to speak the truth, at least one’s truth, one must have the courage to do so?” (Bartolome in Macedo & Bartolome, 1999, p. 71)

Struggles over the academic canon and the conflict over multiculturalism dominate much of the current political and ideological landscape. I believe that underlying the proliferation of these various battles is a deeper conflict over the relationship between democracy and culture on the one hand and identity and the politics of representation on the other. Central to the challenge for educators attempting to address these problems is to redefine the relationship between culture and politics in order to deepen the basis for transformative practice. As
part of the challenge, I believe the political side of culture must be given primacy as part of resistance and transformation by addressing issues of difference, identity, and textuality within the ambiguities of power and history.

If addressing multiculturalism as a form of cultural politics within the university is to become a meaningful pedagogical practice, academics will have to reevaluate the relationship between culture and power as a starting point for witnessing the ethical and political dilemmas that connect the university to other spheres within the broader social landscape. Multiculturalism is not simply an educational problem. At its roots, it is about the relationship between politics and power; it is about the historical past and the living present where racist exclusion sustains structures of inequality and exploitation. At stake is the need for educators to give meaning to the belief that academic work matters in its relationship to broader societal public policies and practices. Such work holds not only the possibility for understanding how power operates in particular contexts, but also how such knowledge will better enable people to change the context and therefore the relations of power. This is the power that informs the inequalities that undermine viable notions of multiculturalism within spheres as crucial to democracy as the public schools and higher education.
APPENDIX A

LETTER TO STUDENTS

Dear Student:

I am a doctoral student in Higher Education at The Ohio State University. The purpose of my dissertation research is to learn more about how and why faculty create and sustain inclusive teaching/learning environments with regards to race and ethnicity and how these may relate to their sense of self. The following questions will be used to guide this study: (1) Who is the “self” that engages in inclusive practice? (2) How do faculty address pedagogical issues from a critical perspective in their inclusive practice? and (3) How do faculty plan and implement inclusive practice from a critical perspective?

It is my intent to interview faculty who teach in the College of Education at The Ohio State University whom students feel create and sustain inclusive teaching/learning environments. Inclusive learning environments are broadly defined as those which enhance the learning opportunities for all students by promoting the notion of democracy and education for social justice through critical multicultural and self-reflective practices. Democracy refers to the ideal that all human beings have equal value, deserve respect, and should be given the opportunity to fully participate in the life and direction of society (Schneider, 1995). The goal of social justice education is full and equal participation of all groups in a society that is mutually shaped to meet their needs (Bell, 1997). Critical multiculturalism sees the development of a democratic, social, and educational vision as one of its primary tasks (Kincheloe & Steinberg, 1997). Another important theme of critical multiculturalism involves the way power shapes consciousness. Critical multiculturalism is dedicated to the notion of egalitarianism and the elimination of human suffering (Kincheloe & Steinberg, 1997).

Because of your broad exposure to diverse faculty, pedagogies, and curriculum as a doctoral student in the College of Education, I am asking that you nominate no more than three faculty members with whom you have taken at least one class and who meet most of the following criteria:

1. Faculty who create and sustain an environment in which they and their students work together and everyone feels safe, supported, and encouraged to express his or her own views and concerns.

2. Faculty who demonstrate expertise in his/her academic discipline through teaching, advising, and publication.

3. Faculty who raise student consciousness of the ways in which racism and other “isms” may be situated in one’s thinking, values, and beliefs as a result of living in American society.

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4. Faculty whose course content is explicitly viewed from the multiple perspectives and varied experience of a range of groups.

5. Faculty whose course content is presented in a manner that reduces the student's experiences of marginalization and whenever possible, helps students understand that an individual's experiences, values, and perspectives influence how they construct knowledge in any field or discipline.

6. Faculty who demonstrate that education concerns the ability of people to come to terms with their own and other's racial/ethnic identities, and understands how the world shapes and is shaped by social interaction.

7. Faculty who recognize and incorporate the differing cultural knowledges that students bring with them to higher education institutions.

8. Faculty who construct curricula around student experience by (a) promoting student understanding of the social, economic, and cultural forces that have shaped their lives and (b) by rethinking and recontextualizing questions that have been traditionally asked about schooling and knowledge production.

9. Faculty, who through self-reflective practice, recognize that who they are affects their thinking about categories such as race, ethnicity, gender, and other areas of difference.

10. Faculty who engage in an analysis of education as a process through which dominant social and economic groups often impose values and beliefs that legitimize their own power and position of control.

Please fill out the enclosed Faculty Nomination Form and return it in the enclosed addressed stamped envelope by Friday, January 26, 2001. If you have questions, please do not hesitate to contact me at james.169@osu.edu.

Thank you for your participation.

Brenda J. James
Doctoral Candidate
School of Educational Policy and Leadership

Susan R. Jones
Assistant Professor and SPA Director
School of Educational Policy and Leadership

Robert F. Rodgers
Associate Professor
School of Educational Policy and Leadership
APPENDIX B

FACULTY NOMINATION FORM

I would like to nominate the following faculty for participation in this study.

1. ___________________________________________________________________

2. ___________________________________________________________________

3. ___________________________________________________________________

Please return this form by Friday, January 26, 2001 in the enclosed addressed stamped envelope.

I appreciate you willingness to participate in this study.

My sincere thanks!

If you have any questions or concerns regarding the process, you may contact me at:

Brenda J. James
34 Edgevale Road
Columbus, OH 43209
(614) 237-7583
james.1699@osu.edu
February 7, 2001

Dear (Name of Faculty Member):

I am a doctoral student in Higher Education at the Ohio State University about to begin my dissertation research. The purpose of my dissertation is to learn more about how and why faculty create and sustain inclusive teaching/learning environments particularly with regards to race and ethnicity and how these may relate to their sense of self. The following questions will be used to guide this study: (1) Who is the "self" that engages in inclusive practice? (2) How do faculty address pedagogical issues from a critical perspective in the inclusive practice? and (3) How do faculty plan and implement inclusive practice from a critical perspective?

Full-time doctoral students with whom you have had at least one class have nominated you as a possible participant. Students were asked to nominate faculty based on the criteria, which is enclosed. Should you choose to participate, I foresee the data collection process as follows:

1. Two interviews which should last no more than 90 minutes each.
2. One observation of you teaching a graduate level class, course syllabus, and a follow-up discussion which should last no more than one hour.
3. A review of at least one publication of your scholarly work.

As students from diverse racial and ethnic backgrounds increasingly populate the changing university classrooms, faculty members will engage in inclusive teaching practices and interpersonal approaches that reflect genuine respect for and understanding of an increasingly heterogeneous mix of students. Your willingness to participate in this study may help advance the attainment of the University's commitment to diversity.

Having selected portraiture as my method of qualitative research, your participation will allow us to create a narrative that attempts to be holistic revealing the dynamic relationship of values, personality, structure, and history. Portraitists seek to record and interpret the perspectives and experiences of the people they are studying, documenting their voices and their visions—their authority, knowledge, and wisdom (Lawrence-Lightfoot, 1997).
If you are interested in having your portrait created, please contact me by telephone (614) 237-7583 or email me at james.169@osu.edu. If you have further questions about the study, please feel free to contact me. I will phone you next week to confirm your participation in this study.

Thank you for your consideration.

Brenda J. James  
Doctoral Candidate  
School of Educational Policy and Leadership

Susan R. Jones  
Assistant Professor and SPA Director  
School of Educational Policy and Leadership

Robert F. Rodgers  
Associate Professor  
School of Educational Policy and Leadership

Enclosure
CRITERIA FOR NOMINATION

1. Faculty who create and sustain an environment in which they and their students work together and everyone feels safe, supported, and encouraged to express his or her views and concerns.

2. Faculty who demonstrate expertise in his/her discipline through teaching, advising, and publication.

3. Faculty who raise student consciousness of the ways in which racism and other "isms" may be situated in one's thinking, values, and beliefs as a result of living in American society.

4. Faculty whose course content is explicitly viewed from the multiple perspectives and varied experiences of a range of groups.

5. Faculty whose course content is presented in a manner that reduces the student's experiences of marginalization and, whenever possible, helps students understand that an individual's experiences, values, and perspectives influence how they construct knowledge in any field or discipline.

6. Faculty who demonstrate that education concerns the ability of people to come to terms with their own and other's racial/ethnic identities, and understands how the world shapes and is shaped by social interaction.

7. Faculty who recognize and incorporate the differing cultural knowledges that students bring with them to higher education institutions.

8. Faculty who construct curricula around student experience by (a) promoting student understanding of the social, economic, and cultural forces that have shaped their lives and (b) by rethinking and recontextualizing questions that have been traditionally asked about schooling and knowledge production.

9. Faculty who, through self reflective practice, recognize that who they are affects their thinking about categories such as race, ethnicity, gender, and other areas of difference.

10. Faculty who engage in an analysis of education as a process through which dominant social and economic groups often impose values and beliefs that legitimize their own power and position of control.
APPENDIX D

INTERVIEW QUESTIONS

Self and Self-knowledge

1. Tell me about your life as a child: (a) Where were you born? (b) Where did you grow up? (c) Who were the family members that lived with you? (d) What are some of your fondest childhood memories? (e) What were your school experiences like? (f) Who are some of the people that you feel most influenced your life as a child? In what way?

2. Who are some of the people that you feel most influenced your life as an adult? In what way? What are some of the events that most influenced your life as a young adult? In what way?

3. Why did you become a teacher/faculty member?

4. Parker Palmer (1998) defined identity as “an evolving nexus where all the forces that constitute one’s life converge...one’s genetic makeup, the nature of the man and woman who give one life, the culture in which one is raised...identity is the moving intersection of the inner and outer forces that make me who I am” (p. 13). Integrity is defined as “the wholeness I am able to find within that nexus as its vectors form and reform the pattern on my life. Integrity requires that I discern what is integral to my selfhood, what fits and what does not—and that I choose life-giving ways of relating to the forces that converge within me...” (p. 13).

What does each concept mean to you? How do you understand their relationships and distinctions? What aspects of your identity and integrity feel most supported and engaged with the work you do? What aspects of you identity and integrity feel most threatened or endangered by your work?

5. Thinking about a favorite teacher, was there a gift or truth about yourself that that teacher helped you to reveal? If so, what was it?

6. Reflect on your earliest encounters with the field in which you teach. When did you first feel drawn to it? What was it that drew you?

7. What do you stand for as a teacher?

8. What do you want your legacy as a teacher to be?
9. If you think of yourself as having an inner teacher (meaning "we teacher who we are", Palmer, 1998, p. 2), how do you try to listen to that voice? What do you do to "keep track of yourself," to enter to "re-member" your own heart?

**Critical Pedagogical Issues**

Critical theorists seek to promote an individual's consciousness of himself or herself as a social being (Kincheloe & Steinberg, 1997). Critical theory promotes self-reflection that results in changes of perspective (Kincheloe & Steinberg, 1997). Critical pedagogy helps students and faculty understand how schools work by exposing student sorting processes and power involvement in the curriculum (McLaren, 1994).

1. How do you create spaces in which you and your students can be and negotiate your own self-defined standpoints?

2. How would you describe critical pedagogical practices?

3. How do you come to view race and racial differences? How can one's race, class, and/or gender shape one's access to socio-economic and educational resources?

**Curriculum**

1. Taking into account curricular practices, how would you define inclusive learning environment?

2. How do you think faculty might begin to think about approaches to the issues of race and ethnicity and curriculum organization and development?

3. Do you bring elements of a critical approach to your curriculum? If so, how are they enacted in your classes?

4. Do you help students integrate theoretical material with their diverse personal experiences? If so, please explain what you do, how you go about doing it, and why you do it?

5. Please discuss how a teacher's own awareness and position in racial/ethnic identity development may be related to classroom practice.
APPENDIX E

STATEMENT OF INFORMED CONSENT

I agree to participate in the research project entitled, "Faculty Who Create Inclusive Teaching/Learning Environments" being conducted by Brenda J. James, authorized representative of the School of Educational Policy and Leadership, The Ohio State University, and Susan R. Jones, principle investigator. The purpose of this study is to investigate faculty lives and to learn more about how and why faculty create and sustain inclusive teaching/learning environments particularly with regards to race and ethnicity and how these may relate to their sense of self. The following questions will be used to guide this study: (1) Who is the "self" that engages in inclusive practice? (2) How do faculty address pedagogical issues from a critical perspective in their inclusive practice? and (3) How do faculty plan and implement inclusive practice from a critical perspective?

I understand that my participation in the project—which is expected to take no more than five hours—will involve individual interviews and being part of a classroom observation and a follow-up discussion will be recorded on audiotape.

I am aware that some people are uncomfortable talking about themselves, and that any discomfort I might experience should be no more than normally experienced during a small group discussion. If I am not comfortable with the discussion and wish to discontinue my participation in the study, I will be free to leave without penalty.

The potential benefits of my participation include the opportunity to contribute to the understanding of how and why faculty create and sustain inclusive teaching/learning environments, particularly with regards to race and ethnicity.

I understand that my participation in this project is strictly voluntary and that information will be treated confidentially. My name will not be connected with any materials produced for this study unless I agree. Only Dr. Susan R. Jones, Dr. Robert F. Rodgers, and Brenda J. James will have access to individual data. Tapes and other data will be kept in a secure file for one year after completion.

I am aware that if I have any questions about my participation in this project I may contact Brenda J. James at (614) 237-7583 or via email james.169@osu.edu.

I may also contact the Chair, Behavioral and Social Sciences Internal Review Board, The Ohio State University, (614) 292-6950, if any questions or problems arise during the course of the study.

Participant Name (Please Print)    Signature    Date

Investigator Signature    Date

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REFERENCES


