

Discourse of Diversity: Transforming Organizational Culture

Discourse of Diversity:
Transforming Organizational Culture

by

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Abstract

In response to demands that organizations become more diverse and inclusive, many institutions are examining their practices and policies that may perpetuate cultures of exclusion. As a response, many organizations are attempting to shift their norms and procedures that may create a culture of exclusivity and homogeneity, into one that promotes inclusivity and diversity. Higher education is no exception. This research applies Lacanian theory to understand how a predominately white (and male) higher education institution navigates pressures to become more diverse and inclusive. To answer this question, I use a land grant institution in the midst of puzzling through such change. Interviews with senior level administrators, participant observation, and documents reveal the internal dialogue of leaders responsible for such development and implementation. In order to comprehend the complexities of promoting inclusive and diverse organizational change, I propose the discourse of diversity.

Executive Summary

The purpose of this research is to understand how a predominately white (and male) institution navigates pressures to become more diverse and inclusive. More specifically, this research asks:

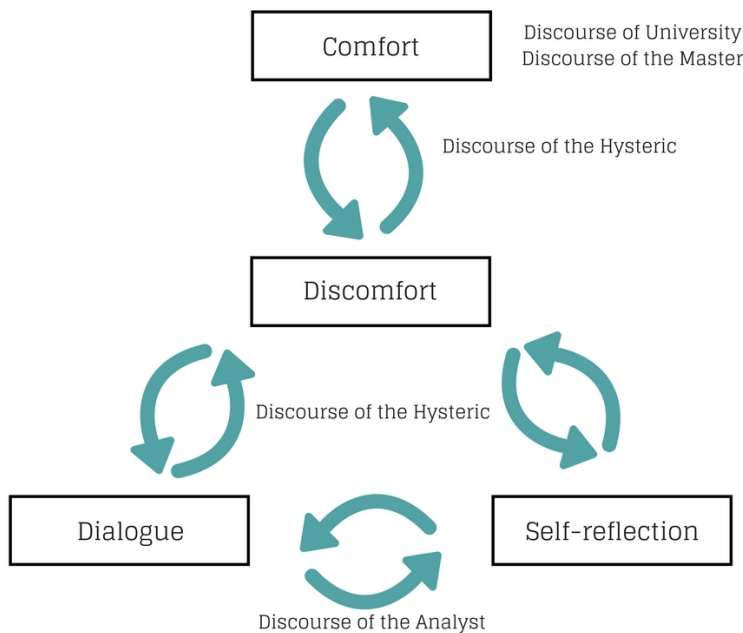
1. How do administrators grapple with and conceive of diversity and inclusion in a largely visibly homogenous population? How does this contribute to the organizational culture?
2. How can the work of Lacan provide insight into understanding the complexities of organizational change?

To answer these questions, I examine a higher education institution looking towards fostering a more diverse and inclusive culture. I find that while pockets of the university push the organization forward, the culture as a whole is stuck in its comfort zone. I use Lacanian theory to analyze this stagnation and provide a model for moving forward. While Lacan is interpreted through a variety disciplines, I use the work of McSwite and Harmon (2011) to ground my understanding.

Deeper understanding of organizational culture lends itself to a qualitative research design that allows for open-ended reflection that quantitative research might shut down before exploration can even begin. A case study is used to paint a more holistic picture of an organization grappling through change. This research utilizes fifteen interviews with senior level administrators, participant observation, and codified policies and documents. A critical discourse analysis provides guidance in interpreting the data. This allows for an examination in how administrators engage or disengage in a diversity dialogue.

At the core of this research is how the intersection of language and power informs organizational culture. The relationship between language and power is mutually reinforcing, with one compounding the other, for “words can be used as instruments of coercion and constraint, as tools of intimidation and abuse, as signs of politeness, condescension and contempt (Thompson, 1991, p. 1). Thus, the language that we use is really important in creating, shaping, and influencing culture.

I find that administrators struggled to develop a consistent conceptualization of diversity, an indication of differing opinions and lack of clarity at an organizational level. These differing conceptualization leads to a disparate organizational culture around diversity and inclusion, where subsets of the organization are pushing the boundaries while some are content with the status quo (or even resistant to such change). Using Lacanian theory, I develop a model for understanding the complexities of change. Central to this model are three stages of growth: discomfort, dialogue, and self-reflection.



Based on this, I recommend that the organization:

- Challenge assumptions;
- Cultivate skills and tools to navigate difficult conversations;
- Train faculty to facilitate these difficult conversations in the classroom;
- Devote more resources and staff to diversity and inclusion;
- Integrate diversity into the curriculum.

Challenging assumptions does not necessarily mean casting aside all tradition; rather it means employing critical thinking skills of assumptions and asking:

- How did this long-standing tradition start? *Who* started this long-standing tradition?
- What message are we sending through this long-standing tradition? How does this message vary by group?
- What impact did it have and what impact does it currently have on the community, specifically those who have been historically marginalized?
- Is there another approach that we can take that still respects the intent of the tradition *and* honors oppressed groups?

Introduction

Life experiences shape the way we view the world; each interaction and observation fosters our sense of being and our sense of place in society. Shocks to that sense we've created can be devastating while concurrently building resiliency. These shocks often come in the form of change; sometimes that change stems from our own decisions, and sometimes that change stems from external forces. Either way, that change impacts us in ways that may be unexpected.

Five years ago I attended the White Privilege Conference in Madison, WI. This conference was the culmination of six months of learning (and unlearning) about race, privilege, and identity. I was forced to question my own implicit biases and assumptions about the world. It was a deep interrogation of myself and at the same time a cultivation of empathy and critical thinking related to justice and equity. Since that time I've processed through a lot of (un)learning. This processing is by no means linear; it is a journey that meanders, sometimes circling back, sometimes side stepping holes, and sometimes breaking through barriers. In that time I've become more attune to my own reactions and more intentional about my interactions and relationships with others.

Shortly after that conference I experienced a cultural change (or rather a shock) that yet again forced me to question my own assumptions about the world and the people I interact with. I moved from the comfort of my diverse city life to a visibly homogenous and comparatively rural town. I experienced (and continue to experience) discrimination in a different way than before; a subtle racism (and sexism) that transcends aggression and into the realm of silent violence (Leonardo & Porter, 2010).

I tell this because my experiences inform my research topic, research design, and interpretation of findings. The purpose of this research is to understand how a predominately

white (and male) institution navigates pressures to become more diverse and inclusive. More specifically, this research asks:

3. How do administrators grapple with and conceive of diversity and inclusion in a largely visibly homogenous population? How does this contribute to the organizational culture?
4. How can the work of Lacan provide insight into understanding the complexities of organizational change?

To answer these questions, I examine a higher education institution looking towards fostering a more diverse and inclusive culture. I find that while pockets of the university push the organization forward, the culture as a whole is stuck in its comfort zone. I use Lacanian theory to analyze this stagnation, and provide a model for moving forward. While Lacan is interpreted through a variety of disciplines, I use the work of McSwite and Harmon (2011) to ground my understanding. Lacanian theory offers a framework for understanding change at both the individual and organizational level. I will primarily engage with the text, “The Brave New World of Relationship” in which McSwite and Harmon (2011) argue for a relationship-based ethics that provides a missing link in examining and creating ethical organizational change.

Problem Statement

In response to demands that organizations become more diverse and inclusive, many institutions are examining their practices and policies that may perpetuate cultures of exclusion. United States higher education was founded on the basis of exclusivity and privilege; as new student populations were gradually allowed to pursue a higher education degree, they were segregated into separate institutions instead of being integrated. This history of exclusion and discrimination parallels the larger national psyche on who should benefit and is worthy (or even

capable) of educational status. The effects of such exclusion are demonstrated in many ways, which are beyond the scope of this research.

Research Setting

A medium-sized (16,700 students) land grant institution in a largely racially homogenous state provides the setting for this research. This predominately white institution creates the stage in which participants form their own understanding of diversity and inclusion, and how they engage with these values in their work. The college is situated in a mountain town with a plethora of outdoor recreation opportunities close to the residential area. The institution is relatively late to the diversity conversation.

Demographics. The first table describes racial homogeneity of faculty at the institution. The majority of faculty members identify as white.

Table 1.

Description of Faculty – Average Over the Last Eight Years

Faculty Status	Percent White
Full professor	94%
Assistant and associate	87%
Non-tenure	89%
All	89%

Note: Percentages rounded to the nearest whole number

The second table describes the male to female ratio at the organization. While the overall distribution between male and female faculty is almost half at 52% male, the vast majority of full professors are male, while the majority of professors at the non-tenure level are female. This indicates that while the organization may be hiring female faculty, they are doing so at lower

levels and/or are not promoting female faculty. Using only male and female to determine gender is also problematic because it ignores those who are gender non-conforming and identify in other ways.

Table 2.

Description of Faculty – Average Over the Last Eight Years

Faculty Status	Percent Male
Full professor	79%
Assistant and associate	54%
Non-tenure	42%
All	52%

Note: Percentages rounded to the nearest whole number

This next table describes the ethnicities of the student body as an average of the last eight years.

Table 3.

Description of Enrolled Student Body – Average Over the Last Eight Years

Ethnicity	Percent of Student Body
White	85%
Hispanic/Latino	3%
American Indian/Alaska Native	2%
Asian	<1%
Black/African American	<1%
Native Hawaiian/Pacific Islander	<1%
Two or more races	3%

Unknown	1%
Foreign	4%

Note: Percentages rounded to the nearest whole number

These numbers only tell a portion of the story. The graduation and retention rates tell a different story, of students of color leaving the university at higher rates than their White student counterparts. This story speaks to the culture of the organization, and how comfortable and safe students feel. It speaks to the culture and (lack of) inclusiveness from the region.

Literature Review

Language and Power

At the core of this research is how the intersection of language and power informs organizational culture. The relationship between language and power is mutually reinforcing, with one compounding the other, for “words can be used as instruments of coercion and constraint, as tools of intimidation and abuse, as signs of politeness, condescension and contempt (Thompson, 1991, p. 1). Thus, the language that we use is really important in creating, shaping, and influencing culture. Wodak (2001, p. 11) explains:

Power is about relations of difference, and particularly about the effects of differences in social structures. The constant unity of language and other social matters ensures that language is entwined in social power in a number of ways: language indexes power, expresses power, is involved where there is contention over and a challenge to power.

Power does not derive from language, but language can be used to challenge power, to subvert it, to alter distributions of power in the short and long term.

In this view, discourse creates social reality (Bryman, 2016). While the words themselves do not inherently hold power, the construction and use of language shapes how people sense and live in

the world (Rogers, Malancharuvil-Berkes, Mosley, Hui, & O'Garro Joseph, 2009). Thus, those in privileged positions dictate the unstated meanings of words. Power is reproduced through language and the words we used, as “the power of suggestion [...] instead of telling the child what he must do, tells him what he is, and thus leads him to become durably what he as to be [...]” (Bourdieu, 1980/2010). This suggestive symbolic power shapes our perceptions of the world. This is important because how leaders perceive diversity and inclusion informs the organizational culture at the university, impacting the lives of students, staff, and faculty who journey through its walls.

Power envelops the spaces we inhabit and exist in. Such places are not neutral; its construction is socially fabricated by a dominant narrative and subsequently deeply embedded into the structures of society (Samura, 2015). This means that organizational structures and systems are gendered and racialized in ways that we might not expect, privileging one identity over the other. This understanding of power is necessary in order to understand how diversity and inclusion plays out within society and organizations.

Space is racialized, meaning that certain spaces are constructed to benefit certain groups of people (whites) at the expense of others (Lipsitz, 2011; Samura, 2015). This privileging extends beyond discriminatory practices and examples of prejudice. Through the “racializ[ing of] space and the spatializ[ing of] race, whiteness is learned and legitimated, perceived as natural, necessary, and inevitable” (Lipsitz, 2011, p. 6). At an organizational level, the norms, behaviors, and perceptions at predominately white institutions are inherently racialized, allowing problematic and even hostile environments to perpetuate (Gusa, 2010; Samura, 2015). In the context of higher education, “Whiteness is embedded in the epistemological, ideological, and cultural fabric of institutions in higher education, which serves to marginalize the views and

experiences of Students of Color” (Cabrera, Watson, & Franklin, 2016, pp. 119–120). In this view, higher education itself is a product of whiteness (and white supremacy) (Cabrera et al., 2016; Coats, 2004; Goldstein Hode & Meisenbach, 2017). Structures and culture in place maintain and reify this dominant paradigm if left unchallenged (Goldstein Hode & Meisenbach, 2017).

A similar story is told in the context of gender expression and identity. Organizations are inherently gendered in regards to its structure (Acker, 1990). Traditional bureaucratic structure lends itself to ideas of division of labor, hierarchy, and competition. These ideas are tied to domination and power, intertwined with the seeming identity of men and manhood (Ferguson, 1984).

Critical discourse analysis examines and evaluates power structures and subsequent inequities in textual communication (Van Dijk, 1993). Such textual communication is both oral and written. Luke (1995) explains that texts are used “to make sense of their world and to construct social actions and relations required in the labor of everyday life. At the same time, texts position and construct individuals, making available various meanings, ideas, and versions of the world” (p. 13). The reproduction of symbols through text, reinforces the dominant narrative (Luke, 1995). Critical discourse analysis builds from Foucault’s concept of power/knowledge in which “power is manifest in taken-for-granted ideological assumptions” (Goldstein Hode & Meisenbach, 2017, p. 169). Power is the ability to influence and control others; such power is not necessarily legitimized through democratic means, but is embedded within the dominant paradigm (Van Dijk, 1993).

The “critical” aspect of critical discourse analysis emphasizes an eye to revealing the power inequities hidden in what people say and how they say it (Rogers et al., 2009; Van Dijk,

1993), making it a useful methodology in research analyzing racism, sexism, and other ‘ism’s (Blommaert & Bulcaen, 2000). Power is central to a critical discourse analysis. For example, it has been employed in understanding whiteness in affirmative action U.S. Supreme Court cases (Goldstein Hode & Meisenbach, 2017). Here, the researchers found that the “business case” for diversity is employed in all but two briefs on higher education affirmative action U.S. Supreme Court cases (Goldstein Hode & Meisenbach, 2017). A critical discourse analysis examined the reproduction of whiteness within the dominant narrative on the diversity rationale. This juncture of critical discourse analysis, whiteness, and higher education provides a foundation for examining the relationship between language and power.

Rogers et. al’s (2009) detailed literature review on the use of critical discourse analysis in education research demonstrates its utility to the field. The researchers critiqued a lack of transparency of methodology, lack of an integrated theory and analysis coherency, and lack of researcher reflexivity acknowledgement (Rogers et al., 2009). The literature review also noticed an absence of examinations of race in education, noting that critical discourses’ scholarly beginnings unintentionally reproduce the silencing of historically marginalized groups (Rogers et al., 2009).

Understanding diversity and inclusion

I use the term “diversity and inclusion” throughout this paper to respect the language of the institution in this case study. The word “diversity” has morphed into different meanings and connotations based on the context (Burkhardt, Morton, Ting, Pasque, & Ortega, 2015).

Burkhardt, Morton, Ting, Pasque, & Ortega (2015) explain, “in education, diversity has sometimes take on a different and more ambiguous nature, suggesting an unmet challenge” (p.

2). Literally, diversity means “a range of different things” (a quick Google search). This implies that diversity is a collection views, perspectives, people, and items.

Often times, diversity in the context of organizations refers to the “Big Eight” of identities: ability (physical and mental), age, ethnicity, gender, race, religion, sexual orientation, and socio-economic status. These identities are marked by a dominant identity and a subordinate identity. The terminology of each identity can shift; for example, gender can refer to which gender one identifies with and/or how one expresses their gender. Traditional views on gender focus on men and women, which ignores the growing understanding of other forms of gender identity. Sometimes diversity work refers to cultural competency or multiculturalism, which only tells portion of the “diversity story.” When analyzed through a lens of power, the operationalization of diversity looks a little different.

While diversity refers to a collection of bodies, we often use the term to describe individuals, such as a “diverse individual.” This is problematic in two ways. First, because diversity refers to a plurality of people, an individual is not inherently diverse. Second, something is only “diverse” when it is in relation to something else. That something else is defined by what is considered “normal.” Power constructs this standard. In the context of race, whiteness is that standard; all else is “diverse.” Diversity can also be a relational term comparing different contexts. For example, ten people may sit around a conference table, three of whom identify as people of color. To some, this meeting may be considered “diverse.” To others, this meeting may seem “not diverse” when compared to the larger setting where the majority of people identify as people of color.

Diversity, therefore, can mean a quantifiable attribute, a value, a goal, and an individual descriptor. Similarly, inclusion holds multiple connotations; it is a value, a goal, and a feeling.

Even if a meeting is diverse, that does not mean it is inclusive. On the flip side, a meeting may be inclusive (to the members of the meeting) and not be diverse. Diversity does not guarantee inclusivity, and inclusivity does not guarantee diversity.

This demonstrates the lack of a shared meaning of diversity and the difficulties in defining it. Underlying the initial demographics of difference lays the power dynamics that greatly influence the outcome of interactions and decisions. Some organizations recognize historical marginalization of certain identities, and therefore utilize the term “equity,” or “justice.” The term that an organization utilizes illuminates the purpose of its efforts. As one administrator explained, “Until now, we haven’t had intentional conversations about the words we use and how we talk about ‘this work.’”

Diversity in higher education

While the role of diversity in education is rooted from the Civil Rights Era, activists did not use the word diversity in fighting against school segregation. It wasn’t until the landmark U.S. Supreme Court decision, *Regents of the University of California vs. Bakke* (1978) that diversity became a prominent theme. The Court “established diversity as a legitimate state interest, and by consequence, a reasonable objective in college admissions (Burkhardt et al., 2015, p. 10). Subsequent cases reaffirmed this decision, noting the benefits of (racial) diversity to higher education (Burkhardt et al., 2015; Cabrera & Corces-Zimmerman, 2017; Goldstein Hode & Meisenbach, 2017). In naming diversity as a “legitimate state interest,” the Courts gave higher education institutions permission (and maybe a perceived challenge) to diversify its student body. While traditionally thought about in a racial context, the conversations on diversity in higher education (and other institutional spaces) have evolved to include other identity statuses

such as religious belief, gender, sexual orientation, ability, and economic class (Burkhardt et al., 2015).

Why diversity matters. “The word *diversity* is used to describe an obvious aspect of many different parts of our lives. Gardeners take joy in it. Epicureans thrive on it. Investors depend on it” (Burkhardt et al., 2015, p. 1). As this statement demonstrates, diversity holds value to many fields.

Intemann (2009) outlines three rationales for the importance of diversity for the National Science Foundation and its grantees: the social justice rationale, the talented workforce rationale, and the increased objectivity rationale. These rationales slightly mirror work by Iverson (2008) that examines the framing of diversity by land grant universities. Iverson (2008) identifies four discourses: the marketplace discourse, discourse of excellence, discourse of managerialism, and discourse of democracy. The talented workforce rationale and increased objectivity rationale outlined by Intemann (2009) and the marketplace discourse, discourse of excellence, and discourse of managerialism outlined by Iverson (2008) are framings often referred to as the “business case” for diversity (Goldstein Hode & Meisenbach, 2017). The discourse of democracy (Iverson, 2008) and social justice rationale (Intemann, 2009) reflect an idea of promoting and supporting historically marginalized and oppressed groups.

The “business case” for diversity proposes that increasing diversity within a college campus will elevate the institution’s prestige, (Goldstein Hode & Meisenbach, 2017; Iverson, 2008; Kearney & Voelpel, 2012) thus increasing organizational success (Winston, 2001). Iverson (2008) explains that “a university’s commitment to diversity is part of an institutional strategy to compete in the market-for students faculty, funding, and prestige” (p. 189). Many scholars point to the benefits of diverse learning environments for all students (Aguirre Jr. & Martinez, 2002;

Cabrera & Corces-Zimmerman, 2017; Denson & Chang, 2009; Goldstein Hode & Meisenbach, 2017; Harper & Hurtado, 2007; Iverson, 2008; Trent et al., 2003; Winston, 2001; Wolfe & Dilworth, 2015). Diverse perspectives and backgrounds enriches student learning, which in turns prepares them for the “real world” that may look different than their hometowns (Aguirre Jr. & Martinez, 2002; Cabrera & Corces-Zimmerman, 2017; Winston, 2001; Wolfe & Dilworth, 2015). While the presence of racially diverse students on campus is beneficial, cross-racial interaction between students is critical to positive student development (Denson & Chang, 2009). Such development includes critical thinking and self efficacy (Denson & Chang, 2009).

The “business case” for diversity is problematic because 1) it centers people of color (and others marginalized) as a commodity for the *use* and *benefit* of white people (Cabrera & Corces-Zimmerman, 2017; Goldstein Hode & Meisenbach, 2017; Iverson, 2008) and 2) ignores historical and current inequities from marginalization. Scholarship focused on the “business case” for diversity lacks the critical analysis and in-depth understanding of the larger societal forces at play (Cabrera & Corces-Zimmerman, 2017). Such rhetoric still upholds oppressive power structures, such as whiteness:

The business case for diversity as a discourse informed by these powerful discursive logics both obscure and perpetuate Whiteness. By discursively coupling race-conscious admissions to market-driven goals, the business case for diversity promotes interest convergence between the minorities who seek access to higher education and the predominately White gatekeepers who hold the key (Goldstein Hode & Meisenbach, 2017, p. 166).

This examination of whiteness stems from critical race theory and critical whiteness studies, a growing body of literature explored below.

Research trends. The research on diversity in higher education is broad, reflecting the complexity of the field. Institutional context provides a foundation in creating the campus culture: research questions will vary for a predominately white institution than it will for a historically Black college or university. Furthermore, the studied population of the research may vary, an intersection of identity and role (student, faculty, and administrator).

Some research looks at the development and implementation of diversity plans and initiatives in understanding how universities operationalize diversity and inclusion (Harper & Hurtado, 2007; Iverson, 2008; Trent et al., 2003). This work pours over university plans and policies to assess alignment on framing of diversity, the process in developing plans, and the impact of such plans (Harper & Hurtado, 2007; Iverson, 2008; Trent et al., 2003). Such research is sometimes supplemented with focus group and interview data (Harper & Hurtado, 2007). Such qualitative data of personal experiences deepens the understanding on the barriers and challenges in “implementing diversity” in higher education institutions.

Research that focuses on the historically marginalized discuss the barriers and burden that students, faculty, and administrators of color face in navigating college campuses (Brayboy, 2003; Cabrera & Corces-Zimmerman, 2017; Cabrera et al., 2016; Harper & Hurtado, 2007; Leonardo & Porter, 2010; Wolfe & Dilworth, 2015). Bryan McKinley Jones Brayboy (2003) points to the “hidden service” that faculty of color provide when employed at predominantly white institutions. In addition to the usual demands of teaching and research, faculty of color are expected and assumed to serve numerous other roles; sitting on diversity councils and committees mentoring students of color, and teaching “diversity core classes” (Brayboy, 2003; Matthew, 2016). Token hires of faculty of color disadvantages that faculty member over their peers (Brayboy, 2003).

At the student level, Harper and Hurtado (2007) note a social satisfaction gap by race in college settings. White students are not only socially satisfied, but they also overestimate the satisfaction of their peers of color (Cabrera & Corces-Zimmerman, 2017; Harper & Hurtado, 2007). Other research points to a gap in perceptions of safety (Leonardo & Porter, 2010): “a safe space for White students is frequently a hostile, and sometimes linguistically violent environment for Students of Color” (Cabrera et al., 2016, p. 127). This gap can be attributed to white ignorance (Cabrera & Corces-Zimmerman, 2017; Cabrera et al., 2016; Ohito, 2016) that “is not a passive lack of knowledge, but an active detachment from that which we do not want to know” (Ohito, 2016, p. 455). Students of color perceive a privileging of white interests (Harper & Hurtado, 2007) and in doing so, “leaves these individuals [White students] in a state of racial arrested development” (Cabrera & Corces-Zimmerman, 2017, p. 308).

Research points to an avoidance on difficult conversations around race in educational settings (Cabrera & Corces-Zimmerman, 2017; Cabrera et al., 2016; Harper & Hurtado, 2007; Leonardo & Porter, 2010; Mazzei, 2008; Ohito, 2016). This avoidance partially stems from ignorance, and partially stems from fear (Cabrera & Corces-Zimmerman, 2017; Leonardo & Porter, 2010; Mazzei, 2008; Ohito, 2016). Mazzei (2008) analyzes that student silence stems from “cultural conditioning and the sensitive, potentially controversial, even explosive nature of racial interchange, these fears are exacerbated when entering that milieu of potential embarrassment and conflict with their peers” (p. 1132). Such silence is a perceived safety tactic that allows the individual to hole up in comfort. Breaking the silence means taking a risk and opening up oneself to vulnerability (Mazzei, 2008).

When race is discussed, “both whites and people of color face dangers that prevent an authentic exchange” (Leonardo & Porter, 2010, p. 150). This dialogue, however, is critical to

growth and developmental learning. The benefits of (racially) diverse learning environments stem from engagement among individuals (Denson & Chang, 2009). At the same time, this dialogue may be framed in such a way that benefits whites at the expense of people of color, or some people of color may engage in “otherwise problematic race conversations” (Leonardo & Porter, 2010, p. 151) as a survival tactic. Or, people of color may stay silent for fear of backlash, a manifestation of their lack of institutional power (Harper & Hurtado, 2007). This further disengagement only perpetuates avoidance and reinforces that societal norm on racial discussions as taboo.

So therein lies the rub. A lack of diversity within learning environments maintains the status quo of white dominated learning (Cabrera & Corces-Zimmerman, 2017). On the flipside, challenging assumptions and the status quo may result in defensiveness, “shut[ting] down the discussion and profess[ing] more blatantly racist views” (Cabrera & Corces-Zimmerman, 2017, p. 310) or an adoption of “discourse of victimization” (Cabrera et al., 2016) on the part of white students, faculty, and staff. And in the end, people of color may be harmed from such discussion, with furthers their commodification within the diversity rationale.

A more recent body of literature explicitly examines a concept of whiteness in students and faculty, and how that impacts the their peers of color and the surrounding learning environment (Cabrera & Corces-Zimmerman, 2017; Cabrera et al., 2016; Gusa, 2010; Matias & Mackey, 2016; Mazzei, 2008; McCann, 2012; Ohito, 2016). Goldstein Hode and Mesienbach explain that “Whiteness is understood as a deep-level set of ideological assumptions, beliefs, and normative rules and procedures that produces and is reproduced by a racialized social order” (p. 165). The critical analysis that this new body of literature brings highlights the systemic racism embedded in higher education institutions. Higher education is largely centered on whiteness,

meaning that traditional forms of classroom pedagogy “are dictated by White supremacy” (Ohito, 2016, p. 455). The question then becomes, how to shift the paradigm of the current pedagogy into new forms that not only challenge the dominant narrative, but embraces alternative forms (Leonardo & Porter, 2010; Ohito, 2016).

Some scholars and activists are envisioning alternative paths and forms of pedagogy. Notably, Paulo Freire’s (2000) *Pedagogy of the Oppressed* speaks to the liberation and freedom of oppressed peoples through the humanization of relationships and dialogue. bell hooks (1994) argues for an engaged pedagogy, re-envisioning the multiple roles of an educator teaching in a multicultural world. Such work provides an opening for imagining what a liberated educational system could look like.

Organizational culture and studies

Examining the culture of an organization allows for an understanding of how an institution is grappling with change, especially one as profound as diversity and inclusion. Organizational culture can be defined as “what a group learns over a period of time as that group solves its problems of survival in an external environment and its problems of internal integration” (Schein, 1990, p. 111), or “as a social phenomenon that has its own features which distinguish it from an environment on the one hand and from the individual desires and predispositions of its members on the other” (Ouchi & Wilkins, 1985, p. 469), or even as a “combination of values, beliefs, language, rituals, and ideologies that are explicit and implicit through day-to-day practices within an organization” (Wolfe & Dilworth, 2015). These definitions reflect the ambiguity of defining organizational culture, and the complexity of understanding culture(s) within organizations.

In breaking down its complexity, the field of organizational studies diverges into a few paths of theories and methodologies (Ouchi & Wilkins, 1985; Smircich, 1983a). In reviewing methodologies, Ouchi and Wilkins (1985) break it down to three categories: holistic studies, semiotic studies, and quantitative studies. Smircich (1983a) looks at theoretical approaches, naming five themes: cross-cultural or comparative management, corporate culture, organizational cognition, organizational symbolism, and unconscious processes and organization. The study of organizational culture largely draws from the fields of anthropology and sociology (Ouchi & Wilkins, 1985; Smircich, 1983a).

Widely cited is Edgar Schein's (1990, 2010) three part model; artifacts, espoused beliefs and values, and basic underlying assumptions provides a foundation to conceptualize the depths of organizational culture. The three parts are intertwined, with underlying assumptions creating the foundational understanding for how to interpret artifacts (Schein, 2010). Artifacts are the manifestation of culture. It is the processes, procedures, and policies in place; it is the language, products, and "observable rituals and ceremonies" (Schein, 2010, p. 23). Espoused beliefs and values are the guiding philosophy and principles of an organization that are the shared beliefs within a group (Schein, 1990, 2010). Basic underlying assumptions are the unconscious beliefs deeply ingrained within us (Schein, 2010). These assumptions provide the foundation for how individuals interpret the world around them (Schein, 2010). In an organizational setting, these assumptions are shared beliefs (Schein, 1990, 2010).

Other research has built off of Schein (1990) including Hogan and Coote's (2014) empirical analysis of innovation within law firms, and Taplay et. al's (2014) work on organizational culture's role in developing nursing curriculum. Notably, Mary Jo Hatch (1993) offers the cultural dynamics model, an adapted conceptualization of Schein's model. Hatch

(1993) notes that Schein's theory ignores the importance of symbolic interpretation and underemphasizes the *relationship* between values, artifacts, and assumptions.

Hatch's conceptualization of symbolic interpretation is situated within a larger body of organizational studies literature that emphasizes language and symbolism (Ouchi & Wilkins, 1985; Smircich, 1983b). While the line between artifacts and symbols may be murky, Hatch (1993) argues that the symbolic nature of artifacts extends beyond its initial metaphorical expression. The way in which an artifact is used and produced also creates meaning. Thus, "symbolization is thus a prospective response that links an artifact's objective form and literal meaning to experiences that lie beyond the literal domain (Hatch, 1993, p. 670). The process of socialization turns an artifact into a symbol; therefore some symbols are privileged more than others (Hatch, 1993). This socialization influences and cultivates the culture of an organization. Such culture may form at the everyday level with everyday interactions; "the mundanity of the everyday is an illusion, for it is within these details that the dynamics of organizational culture come into being and use" (Young, 1989, p. 201). Language, thus, becomes critical to understanding the culture of an organization.

Transforming organizational culture through leadership. In their comprehensive literature review, Ryan P. Adserias, LaVar J. Charleston, and Jerlando F. L. Jackson (2017) summarize that long-lasting change dictated by the "diversity agenda" necessitates the transformation of organizational culture. Organizations move through three to four stages (depending on the model) that move an organization from lack of diversity awareness towards total integration of diversity within all levels of the institution (Adserias et al., 2017). Leaders in this context can employ strategies that will either propel the organization or keep it stagnant (Adserias et al., 2017; Aguirre Jr. & Martinez, 2002).

Senior-level administrator support is critical to organizational transformation (Adserias et al., 2017). Additionally, other staff and faculty “must be empowered to play a leadership role, for leadership to be distributed, and decision-making to be democratic” (Adserias et al., 2017, p. 324). Successful leaders take into account the situation to guide an either transactional or transformational style of leadership (Adserias et al., 2017). Mitchneck, Smith, and Latimer (2016) offer six steps for “creating a more inclusive academy” including a call for leaders to recognize the power dynamics at play at their specific institution.

Adserias et al (2017) note a gap in the research; little is done in leadership research to examine leader identity in diversity work. Two notable publications stick out in regards to this gap: Julie McCann’s (2012) research on challenging white principals to examine their privilege, and Wolfe and Dilworth’s (2015) research on the role of Black identity in higher education leadership. These contrasting works highlight the critical role that identity plays in leadership perceptions and development.

Wolfe and Dilworth (2015) challenge, “there is a need for institutions to reexamine the culture in which their leadership and traditions have been structured in an attempt to make the campus more inclusive for the multicultural generations of today and tomorrow” (p. 685). This research rises to that call.

Lacanian Theory

While the literature in organizational studies is useful in understanding the culture of an organization, it does not provide a satisfactory framework for examining diversity change. Thus, the work of Lacan can provide insight into understanding power dynamics in an organizational setting.

A growing body of organizational studies literature applies Lacan to an organizational setting, mainly focused on leadership identity (Arnaud, 2002; Casey, 1999; Catlaw & Marshall, n.d.; Contu, Driver, & Jones, 2010; Driver, 2005; Fotaki & Harding, 2013; Kenny, 2012; McSwite & Harmon, 2011; Stavrakakis, 2008). Kenny (2012) draws upon Lacan's themes on identity, lack, and desire to explore the relationships and discourse within an international development non-profit. Catlaw & Marshall (n.d.) use Lacan's theories to understand workplace performance and identity within the workplace. These articles provide examples for how Lacan's psychoanalytic theories can be operationalized.

Lacan's work has also been used to understand privilege and whiteness (Coats, 2004; Seshadri-Crooks, 2000). In Lacan's view, language is meaningless without an anchoring of a *master signifier* (McSwite & Harmon, 2011). The master signifier grounds language, assigning it significance in relation to something else (Parker, 2005). We use language (broadly speaking) to form relationships with one another, which helps us to make sense of the world around us. Within organizations, language builds the social processes and norms that ultimately define the culture of the organization. Understanding language as the bond holding us to a larger cultural context, forces us to examine how we interact with other individuals, and what language we employ during that interaction. This is the social bond (McSwite, 2006)

In the context of race, whiteness can be seen as that master signifier from which all other races and identities are grounded (Coats, 2004; Seshadri-Crooks, 2000). Kalpana Seshadri-Crooks (2000) explains that "a master signifier (without a signified) that establishes a structure of relations, a signifying chain that through a process of inclusions and exclusions constitutes a pattern for organizing human difference" (p. 3). In other words, what is considered "diverse," or "different," or "Other," is being not white; whiteness is the standard upon which all else is

judged. This visibility of race provides an added complexity to other identities; while race is socially constructed, it is both visible and immutable with profound effects (Seshadri-Crooks, 2000). The purpose of master signifier is to “set up the structural conditions for happiness itself: They name some ideal or other so that we can believe it exists, then set a chain of signifiers in motion that allow us to think that some people have better access to the ideal than others. Thus we are motivated to pursue the ideal as possible. This is of course a fiction, so we also need the fantasy of prohibition of the impossible" (Coats, 2004, p. 124).

Lacan's four discourses point a master signifier as an anchoring point- discourse of the Master, discourse of the University, discourse of the Hysteric, and discourse of the Analyst (McSwite, 2006; Parker, 2005). These discourses ground desire for the master signifier. McSwite (2006) use society's historical progression to explain the discourses: “what drives history is the aforementioned lack of an actual mast signifiers and the necessity to keep replacing its proxy with a new stand-in as the old one wear's out” (p. 180). While Lacan uses the discourses at the level of an individual and the therapist, I propose that the discourses can be scaled up to a social and organizational setting because of the socialization of language and the social bond.

Research Design

The purpose of this research is to understand how leaders in higher education conceptualize a diverse and inclusive organization. This deeper understanding lends itself to a qualitative research design that allows for open-ended reflection that quantitative research might shut down before exploration can even begin. A case study is used to paint a more holistic picture of an organization grappling through change. This research utilizes interviews, participant observation, and codified policies and documents. A critical discourse analysis

provides guidance in interpreting the data. This allows for an examination in how administrators engage or disengage in a diversity dialogue.

Researcher Orientation

Acknowledging positionality, in terms of identity and research role, strengthens the quality of research and builds a foundation for understanding the results and discussion.

Researcher positionality is especially critical in qualitative research because of the constitutive relationship between researcher and participants (Foote & Bartell, 2011). Building from feminist literature, positionality acknowledges that the researcher-participant relationship is inherently laden with power dynamics (Foote & Bartell, 2011). I enter this study as an “insider” to the organization being studied, and as an “outsider” to the sample population in terms of role and identity (Merriam et al., 2001).

Furthermore, my experiences, particularly as a young Asian woman living in a largely white community informs and shapes my methodology, interview approach, and interpretation of results (Foote & Bartell, 2011). Thus it is important that in sifting through the “dangers” of race and cultural research in education that I self-reflect upon my own identity and triggers (Milner IV, 2007). Such self-reflection is emotionally exhausting and extremely critical; in understanding myself I can negotiate through the implicit biases and gut reactions during participant observation and interviews.

On a similar note, the experiences and identities of participants shape the ways in which they view the research topic and me as the researcher. Their experiences, thoughts, and feelings on the topic are equally valid. At the same time, is also important to “take into consideration historic, political, social, economic, racial, and cultural realities on a broader scale” (Milner IV, 2007, p. 397). Understanding that the individual is situated within a much larger context

reconciles dynamic tensions of how a participant may view themselves and what others (or I) may observe).

Data Collection

I utilized three sources for data:

- Administrator interviews;
- Participant observation; and
- Official policies and documents.

Interviews. This research identified twenty potential interview participants, selected based on their position within the university. These positions were chosen for their perceived power and influence over university matters. Power within an organizational setting can be measured by the direct control a position has not just in decision-making, but also in agenda setting and delegation and implementation of decisions (Van Dijk, 1993). This is the institutionalization of power (Van Dijk, 1993). I ultimately interviewed fifteen participants; the other five did not respond to my inquiries. This purposive sampling technique (Bryman, 2016) focused on senior level administrators (the President and Vice President), College Deans, and program directors. To respect confidentiality, this paper will not outline further details on the sample. This sample is mostly visibly homogenous. More interview participants were not pursued because saturation had been reached (Bryman, 2016). Two participants were followed-up with via email.

Interview data collection occurred during a one-month time period using semi-structured interviews. Interviews ranged from forty-five to seventy minutes, with one interview extending to three hours and thirty minutes. All participants were asked to sign a consent form, and were provided an opportunity to ask me questions about my research. Upon ending the interview, I

asked participants what information from the study results that they would like. After each interview I reflected on my thoughts in a field journal. Fourteen of the interviews were transcribed via Inqscribe and coded via NVivo. For one interview the recorder did not work, and thus detailed notes were taken. To ensure confidentiality, interview recordings and transcriptions are labeled “Administrator 1,” “Administrator 2,” etc. The numbers are in order of who scheduled an interview. This data is saved in a secure driver.

Participant Observation. Participant observation supplements data gathered from interviews (Bryman, 2016). In participant observation, the researcher is immersed into the organization, either as a silent observer or an active participant (Bryman, 2016). Participant observation in this research unfolded in three forms: through formal meeting observations as an active participant, through a day of shadowing a senior administrator, and through active engagement in the organization as an “insider.” Notes and reflections during formal participant observation were jotted in a field journal.

My engagement with formal observation began with an invitation from a senior administrator to attend a daily meeting to provide an opening and access to other administrators. In total, I attended five meetings; a one-off observation of the President’s Commission on the Status of University Women, and active participation with the Diversity and Inclusion Council. As an active participant I provided input to the discussion. Four of these meetings were focused on evaluating progress of the team’s charter and planning for ways of further implementation. One meeting was part of a stakeholder engagement process as the organization updates its strategic plan.

In addition, I shadowed a senior administrator for a day as this person met with faculty and other administrators from all across the organization. In all meetings I was introduced and

provided an opportunity to explain my research. During the meetings I played the role of silent observer, discerning interactions, content, and discussion.

Observation of the organization also came in the form of my role as a member of the organization. This informal observation consists of my engagement within the organization as a graduate student inside and outside the classroom. This also includes observation of organizational members outside of the physical boundaries on the institution. Such observation is not recorded or noted, but does implicitly inform my understanding of the organization.

Policies and documents. While not the focus of this research, I supplemented data through official policies and documents from the university. This came in the form of official email communications from the President's office that are blasted university-wide and resources that are available to the public online. In most cases I purposely searched for pages and policies based on the information gathered from interviews. These documents include:

- Affirmative Action Plan for Women and Minorities (2017)
- Recruitment and Hiring Handbook
- Diversity and Inclusion Framework Report (2017)

Data Analysis

I analyzed data through a two-step coding process. Codes were not developed prior, allowing space for emerging themes. After transcribing all the interviews, I utilized a descriptive coding methodology to reveal broad concepts (Saldana, 2016). The purpose of this coding was to understand what was being conveyed at a surface level.

During the second round of coding I read for a deeper examination, utilizing a critical discourse analysis. The methods outlined below draw from the works of Norman Fairclough (1989) and Siegfried Jager (2001). This method focuses less on the structure and grammar of

the text, and more on the contextual meaning to interpret and evaluate understandings. In the coding I ask:

- What is going on and who (not) is involved?
- What is the larger context of the statement?
- What understandings of the topic if the subject conveying?
- What are the underlying assumptions within the statement?

These questions build researcher understanding on the *meaning* behind the statements and revealing the underlying power dynamics.

For example, one participant noted:

Bozeman may not be that diverse a place, but we're an inclusive place. And you're going to be welcome here, respected here, and you're gonna come to an environment where your career is gonna thrive. I think we do a pretty good job of it and we always look to do better. And I think where we could do a little more is thinking on strategies of how we get that message out [...] We've changed the whole culture of hiring in a way that gives that message I talked about earlier: Hey! We're inclusive. You know, we want to be diverse. We value that.

What is going on and who is involved? Here, an administrator is talking about recruitment and hiring, trying to diversify the demographics of faculty within the college. While the participant did not explicitly mention the human resources department, HR was mentioned previously in regards to its trainings on recruitment and hiring processes.

What is the larger context? This quote is situated within a larger context of trying to convince someone of a racial minority to relocate to a more rural environment and work at the

university. The administrator is trying to convey a message that even if there is no one else who looks like you, that is okay. The organization is going to respect and value you.

What are the understandings and underlying assumptions? The administrator makes an assumption that the organization and the surrounding town is inclusive and welcoming.

Educational literature on race, however, has proven satisfaction and safety perception gaps between whites and people of color (Cabrera & Corces-Zimmerman, 2017; Harper & Hurtado, 2007; Leonardo & Porter, 2010). Leonardo & Porter (2010) boldly claim that “if we are truly interested in racial pedagogy, then we must become comfortable with the idea that for marginalized and oppressed minorities, *there is no safe space*” (p. 149).

Trustworthiness and authenticity

Trustworthiness and authenticity is the qualitative version of validity and reliability. Bryman (2016) offers four criteria for enhancing trustworthy data:

- Credibility;
- Transferability;
- Dependability; and
- Confirmability

While each of the criteria lends itself to a quantitative counterpart (Bryman, 2016), trustworthy qualitative data refers to enough detailed data collection and quoted material that the audience can draw a similar conclusion (McCann, 2012). Throughout this paper I provide detailed quotes to paint the picture of my analysis.

This research was limited by time and resources. Because of this, one researcher collected, processed, and analyzed the data and thus, interreliability is compromised (Bryman, 2016). However, multiple data sources, including the participant observation and official

documents triangulate themes, mitigating this concern (Bryman, 2016). Thick description, or detailed quotes provides a deeper understanding of participant perceptions and thus other researchers can evaluate the transferability of the findings and discussion (Bryman, 2016).

Interviews also run the risk of being compromised because people might say what they think you want to hear.

Findings Related to Research Questions

Research Question 1: *How do administrators grapple with diversity and inclusion in a largely visibly homogenous population? How does this contribute to the culture of the organization?*

The purpose of this research question is to understand how administrator views on diversity are manifested within and create the culture of the organization. I find that while participants agree that diversity is an important value to the university, their conversations (or lack thereof) speak across each other. This lack of a shared language leads to a fragmented organizational culture where certain subunits and individuals are invested in pushing the organization's boundaries, while others maintain a surface level understanding of diversity.

Organizational conceptualization of diversity. The organization defines diversity in a few different ways. To understand the organization's understanding of diversity, I looked through the:

- Mission and Vision Statement;
- Statement on Diversity;
- Letter from the President re Diversity Summit;
- Affirmative Action Plan for Minorities and Women; and
- Diversity and Inclusion Framework Report.

The institution's identified values are centered on respect, integrity, student success, and excellence. The organization mentions, "value respect for diversity in all its dimensions. Respect and civility foster collaboration and open communication, which in turn create productive local, regional, and global communities." This mention of diversity creates an ambiguous space open to interpretation.

Other university and President communications provide some clarity. The Statement on Diversity calls for:

Creating an inclusive community that embraces a rich mix in the composition of its student body, staff and faculty. The distinction in viewpoints that comes from differences in race, gender, age, language, socioeconomic status, religion, political affiliation and geographical background are appreciated and valued at [the university] as important aspects of the campus community at every level and in every sector of the campus.

On its surface, this statement reflects a generous understanding of diversity, embracing humanity in all its components. A deeper level analysis, however, illuminates an interesting dynamic between diversity as difference, and diversity as equity. Diversity in the organization's sense reflects the Big Eight of identities, political affiliation (a protected class in the State of Montana) and geographical background. This insertion of geographical background embodies the unique perspective that each individual may bring based on where they were born and raised.

The Diversity and Inclusion Framework Report excludes geographic background, narrowing its definition. The report emphasizes:

We will continuously promote a culture of intellectual and personal growth for all, attuned to the importance of differences in age, race, ethnicity, national origin,

socioeconomic status, sex, gender expression, gender identity, sexual orientation, ability status, religion and spirituality.

While also focused on diversity as difference, this dimension of diversity centers on the Big Eight identities; identities in which individuals are systemically and historically marginalized. This makes sense, as the Diversity Awareness Office spearheaded efforts to create the Framework Report.

The Diversity Statement further emphasizes a welcoming of international students and faculty and Native Peoples while “advanc[ing] the ideals of human worth and dignity for all by [...] supporting rational resolution of conflict and encouraging on-going examination of values.” It is interesting that the “rational resolution of conflict” is placed after the statement focused on certain identities. Whether or not intentional, this conflict resolution further implies that 1) conflict needs to be resolved in the first place, and 2) discussions around diversity may devolve into irrationality, however that is defined and imagined.

Iverson’s (2008) identification of four discursive frameworks utilized by land grant universities provides insight. The framing of diversity as critical to “intellectual and personal growth for all” and “prepar[ing] our students for the world they will experience” reflects a marketplace discourse and discourse of excellence (Iverson, 2008). These discourses place diversity (and diverse individuals) as a commodity for the rest of the university (Iverson, 2008). As noted in the literature review, this problematically centers “diverse” individuals as a tool for those already privileged. Iverson (2008) also identifies a discourse of democracy, in which diversity is framed in the context of democratic values including justice and equality. This discourse is noticeably missing from university documents and communications. While the organization’s justification for embarking on a diversity journey stems from its land grant

beginnings, the university fails to acknowledge historic marginalization of certain identities and the spirit of diversity as a democratic value. The Affirmative Action Plan for Minorities and Women is focused on the legality of the Equal Employment Opportunity Act and similar policies, and does not mention the larger context on the importance of affirmative action. Even a cornerstone policy focused on correcting the wrongs of history hides this important detail.

The closest the university gets to this discourse of democracy is through the development of the Diversity and Inclusion Framework Report. The university hosted a series of Diversity Summits to provide open forums to foster robust dialogue on diversity and difference. The Diversity and Inclusion Framework Report is a reflection of ideas and strategies generated from those charrettes. The Report does not explicitly mention democratic values as justification for diversity; however, the report does mention equity four times (not including official mentions of current programs and offices). Equity is used in the context of “diversity, equity, inclusion” which changes the diversity conversation into acknowledging historical inequities and oppression.

University communications and documents reveal the organization’s underlying values and philosophy for certain undertakings. A close examination demonstrates that the university is stuck in an excellence and marketplace discourse that may hinder the organization’s progress as those frameworks perpetuate the status quo (Iverson, 2008).

Participants’ understanding of diversity. Participants expressed multiple understandings of diversity, some of which seemed largely informed by university rhetoric. At its core, diversity is not just how one identifies, it is how one views the world, which is a manifestation of identity and experience. This idea of diversity as difference provides a cohesive

thread that weaved through participants' conceptualization of diversity. One participant clarified that diversity is "difference, but a difference that I care about."

Throughout the interviews and participant observation, I noticed that many administrators referenced the visible homogeneity of the region when confronted to talk about diversity. Participants seemed to compensate the organization's whiteness by broadening the scope of diversity and what it means to have a diversity of individuals.

Instead, participants turned to geographic background, justifying that "you know, two white guys, one from rural Montana and one from Chicago are going to have different views." Another paused, explaining, "somebody that grew up in you know, Glendive, or Shelby or somewhere else in Montana that comes to Bozeman is, you know, that could be seen as diverse, just in itself, you know, moving from a town in the same state." This statement assumes a certain "standard" for what a person in Bozeman looks like, thinks like, and acts like. The individual coming from a small town is thus the "diverse" person introducing a new perspective. This emphasis on geographic background stems from university acknowledgement that a geography layer on diversity is valid and valued to the same extent as other forms of diversity. It also ignores the fact that the majority of students at the university are from Montana anyway and moving from one homogenous location to a slightly more diverse location.

This interestingly contrasts with another participant who explicitly mentioned, "when we're talking about diversity, it's of course, broad, but it's not diversity of thought." This administrator further explained, "when we're working with students with underrepresented identities, we're talking about the importance of being inclusive. We're mainly talking about those identities [the Big Eight] and how to not cause harm to people based on those integral parts of who they are." Here, the administrator is explicit in advocating for certain marginalized

populations from the Big Eight of identities. This view narrows the scope of diversity to specific identities, and within that, specific groups who have been historically marginalized. This contrast between a broad and narrow scope of diversity highlights the difficulty in conceptualizing the term. This is especially emphasized in a largely homogenous population that is scrambling to jump into the diversity bandwagon. As one administrator explained:

I don't want a narrow definition of diversity either, but I want to [...] breaking past the visible diversity and helping not just myself, but students and others, recognize diversity when it's not in front of them. At the same time, I don't want to minimize the value of having obvious diversity, and saying 'we're okay, because we have big towns and small towns.' Um, that's not enough. So I don't want to rest on that, 'oh yea, we're a diverse place because there are kids from little towns.'

Underlining this reflection is an understanding that how the university defines the term not only influences the practices of related programs and offices, but also the attitudes of the members of the organization.

When the organization creates space for a diversity of geographical background in the same way it creates space for racial or gender diversity, it sends a mixed message for what is enough. In this way, the lack of visual diversity provides a curtain upon which the organization can hide behind, shrugging its metaphorical shoulder and settling into complacency.

In one view, diversity is the broadest expression of a collection of difference, differences that are largely based on geographical background. This shallow representation of diversity contrasts a deeper level of understanding. For administrators who focus on the Big Eight, the diversity conversation looks very different. This focused approach targets specific

underrepresented identities with an acknowledgement of the systemic forces at play. For example, one administrator observed:

Diversity and inclusion means, not only listening to all the different voices that speak out, but seeking out those voices in particular that may not feel necessarily empowered to speak out. I hate the word empowered, but anyway, empowered to speak out where they feel there's a void of their voice.

Another administrator echoed, "It's also seeing yourself represented. It's having places that feel comfortable and at home, it's having mentors and advisors that reflect your identity so that you can see yourselves at the university level." In both instances, diversity takes on an active meaning, transforming from an adjective and noun to a verb. Diversity is not just a collection of difference; diversity is actively incorporating voices whom may not have that space or power to speak.

These multiple understandings demonstrate the importance of the language we use, the way in which we use it, and the power behind it. For example, the Framework Report uses the term "equity" in advancing its diversity and inclusion goals. However, administrators who actively discuss and think about the Big Eight of identities did not use the term "equity" in their interviews, even though that is largely what they meant. When I asked one administrator about this they responded:

I also think the association people make with equity is influenced by the perceived role of the Office of Institutional Equity: punishment and investigation around discrimination, harassment, and Title IX issues. This is not all the OIE does, but again public perception may be that equity means something very specific, something with legal repercussions, and something people may fear.

This poses a challenge for the organization. While other terms may be used in its place, equity is a common term used in the broader field because of its clarity in understanding and correcting historical systematic marginalization and oppression. If equity is indeed a term that “people may fear,” this closes off a critical aspect of the diversity conversation. This furthers the pluralistic understandings of diversity, and creates dissonance in what progress looks like.

Despite these differences, administrators agreed on the importance of diversity in higher education. Participants discussed diversity in the context of its utility to higher education and fostering student development. As the literature notes, interactions with others of a different background plays a critical role in student development (Aguirre Jr. & Martinez, 2002; Cabrera & Corces-Zimmerman, 2017; Denson & Chang, 2009; Goldstein Hode & Meisenbach, 2017; Harper & Hurtado, 2007; Iverson, 2008; Trent et al., 2003; Winston, 2001; Wolfe & Dilworth, 2015). Engaging with and meeting others with different perspectives highlights the importance of diversity, and the point of a college education and the college experience. This engagement is something unique to a college environment. One administrator explained, “I believe in higher education and its transformative value [...] There is an opportunity to experience and have civil discourse with people who have very different experiences.” Another chimed, “If you can’t discover that, be exposed to in on a college campus, where can you?” Administrators, particularly those who work closely with students, perceived their roles as shaping young adults during a critical growth period. This growth period is “a learning experience. It’s the first time they’re gonna make decisions and choices on their own and sometimes they’re gonna be great [...] and sometimes they’re not. And you know, we’re gonna have to deal with that.”

Administrators have a role in creating a learning space for which students can build the skills necessary to function in a global environment. One participant explained, “We need to

send out students who are equipped to be critical thinking, to be global thinkers. You know, I want an engineer who's sent away to work in East Asia for example; it'd be really great if that engineer has some background in world history, national politics, things like that.” For the in-state students, their time at the university is the time to be exposed to new ideas and cultures. One participant recalled that for some students, particularly those from small rural towns, attending this university may be the first time they interact with people who are openly gay, or not a Christian, or a person of color.

Ideas of access and opportunity are center to the organizational culture. As one administrator explained, “So the land grant university is about extending the opportunity to get an education to anyone who is capable of taking advantage of it at a cost that is not prohibitive. It's about extending the opportunity to make the American Dream being real, of being able to change your future through the choices that you individually make. In this context through educational choices.” Being a land grant institution grounds the diversity and inclusion efforts in the organization.

These differences in definition reveal a lack of a shared organizational culture and theory of change for becoming more diverse and inclusive. These disconnects stem from the combination of position on campus, identity and background, personal experiences, and institutional understandings. One administrator summarized, “Until now, we haven't had intentional conversations about the words we use and how we talk about ‘this work.’ The diversity conversation has been shaped by the work of individual offices, programs, grants, etc. and how members of the MSU community see that content interfacing with the work they do.”

Disparate organizational culture. This lack of a shared diversity language contributes to a larger organizational culture that is inactive and silent on moving diversity and inclusion

forward. While some offices and individuals may be committed to diversity and inclusion, others defer responsibility, or make small incremental changes that fall back on simplified understandings of diversity. Here, one administrator expresses a common sentiment:

So I see that happening kind of, with individuals, and then I do see like Residence Life taking an active role in supporting our Women's Resource Center and the Diversity Awareness Center and some of the different clubs we have on campus and things like that. So you see, I just, it's not where it should be.

This statement reflects the complications of advancing diversity and inclusion within an organization: 1) a question of responsibility and 2) a question of vision and what a truly diverse and inclusive organization looks like and feels like.

Responsibility. While administrators agreed that the organization has a responsibility to diversifying the university, many administrators deferred such responsibility, viewing it as solely an institutional effort rather than also a personal effort. In part this responsibility issue stems from the larger organizational culture. From one memorable exchange with a participant:

A: Yea, well it's like so many things. Somebody says we're gonna do this, and everybody gets busy. Gets a while before we start.

I: Definitely. I've been in a lot of situations like that.

A: 'We're gonna do that.' 'Who's gonna do that?'

I: Yes, the great question.

A: Who's the 'we'? 'We' are gonna do this.

I: In your role, you can say that.

A: Yea, that doesn't get it done either.

Administrators deferred diversity “issues” to other entities on campus. For example, many pointed to ADVANCE¹ and its work to increase numbers of women faculty, or to the work of the Office of Institutional Equity and its work on sexual assault, or to the work of the Diversity Awareness Office (now the Diversity and Inclusion Student Commons) and its work on Sustained Dialogue² and other programming. One administrator summarized with irritation, “we currently are in a culture where someone says diversity, and they go, ‘that’s them!’” Furthermore, administrators could not point to work they are doing in their own offices. One frustrated participant reflected that, “probably half of them said, ‘Oh I think ADVANCE does that’ or ‘I’ve seen the Safe Zone program,’ and that’s how they were achieving diversity, by like, pointing to other people [...] This isn’t about pointing to the closest person who might be thinking about diversity.”

This lack of defined and shared responsibility places an undue burden on specific individuals. As one participant acknowledged:

When we do have faculty with um, diverse backgrounds, we ask a lot of them. We say not only do you have to publish and serve and teach and whatever, but you have to be the sole brown voice on this committee. And you have to be on nine committees because there's a lot of places we need a brown voice and there's a only five of you. You know what I mean? It's a disproportionate burden on them. And maybe they don't necessarily want to come and be the champion and the soldier for every cause. Maybe they just want to come and work sometimes. And they should have that right

¹ ADVANCE Project TRACS was a National Science Foundation grant to increase and support women faculty in the fields of science, technology, engineering, and math and social and behavioral science. ADVANCE developed programs for enhancing work-life integration and “cultural attunement,” while supporting women faculty in their research.

² Sustained Dialogue is a program facilitated and organized by students for students. These weekend long retreats provide a space for facilitated conversation on difficult topics including race, gender, and sexual identity.

This disproportionate burden is known as the “hidden service” (Brayboy, 2003) or “invisible labor” (Matthew, 2016). Faculty of color are “expected to occupy a certain set of roles: to serve as mentors, inspirations, and guides- to be the racial conscience of their institutions while not ruffling too many of the wrong feathers” (Matthew, 2016). This extra service work further disadvantages faculty of color, and perpetuates their utility solely as a commodity for white faculty.

This failure to take responsibility is also reflected in the lack of diversity dialogue *among* administrators. Simply put, administrators are not talking to each other about diversity and inclusion. Administrators made references to “not being aware of any issues of insensitivity” within their offices. This lack of awareness means that administrators can deprioritize fully integrating diversity initiatives into their offices and colleges. Diversity only gets mentioned if an issue is serious enough to rise to the top. For example, when asked how their office deals with “issues of diversity,” one participant responded:

We see what the issue is. Is there a Title IX issue; is this just a case of misunderstandings? You know, talk to the parties involved, depending on the seriousness. I mean there are a lot of issues. In many ways they don't come to the College. I think primarily, the Dean of Students is often the first, and their offices are set up to deal with serious things. [...] But if that came here, I think we all know, we call Institutional Equity, we call the police, right away. Because that's what we're legally obliged to do.

This statement reveals an underlying assumption that diversity issues are only issues when it escalates to a level requiring legal action. It ignores the subtle context of discrimination in other forms that create unsafe spaces, or even more blatant forms of prejudice but are technically legal.

Vision. Participants reflected upon disparate visions for the university pertaining to diversity and inclusion. Some administrators focused on diversifying the demographics of the organization, while others hoped to fully integrate diversity and inclusion into every aspect of the organization. For example, one participant expressed, “In ten years time I would like to see our, a more diverse faculty in terms of gender, race, religion, um, background. And I think that would go for the staff as well.” Another participant envisioned, “And that's ultimately what I would like to see, is that every Dean and Department head are thinking about, what types of things are my college or area doing, to address diversity? Every Vice President asking their Directors, what are we doing?”

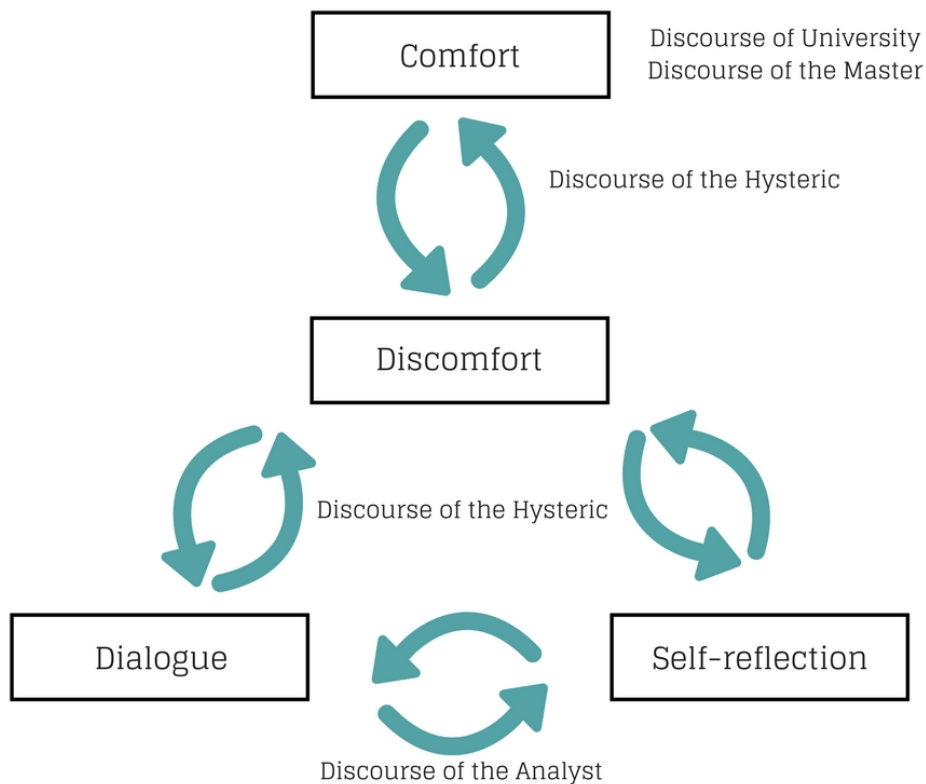
Ultimately, changing demographics only speaks to a portion of the organizational culture. Interviews with administrators revealed an acknowledgement that the culture of the organization needs to change as well. As one participant explained “I want to create a culture rather than creating policy.” Rhetoric is one thing; action is another. Brayboy (2003) conceptualizes this point through a metaphor of a library. A library may implement policies that allow for a more user-friendly and efficient experience. But at the end of the day, “the library is still essentially the same place it has always been and continues to serve those individuals who have always used it” (Brayboy, 2003, p. 73). This updated library is not friendly for those who are not current patrons of the library “because the holdings have remained the same, and the underlying structure and philosophy of the library is the same” (Brayboy, 2003). By solely focusing on policy, an organization ignores the transformational change required to truly embed diversity within the organization (Brayboy, 2003).

As explored in my second research question, Lacanian theory can provide a framework for moving forward.

Research Question 2: *How can the work of Lacan provide insight into understanding the complexities of organizational change?*

Lacanian theory provides a framework for understanding the shifting of perceptions and understanding by participants and by the institution as a whole. Drawing from interviews, participant observation, and the literature review, I propose a model, a discourse of diversity, that uses Lacan's discourses to examine individual and organizational change.

Figure 1. Discourse of Diversity



Individuals, and the organization, moves through stages of advancing diversity work: comfort, discomfort, self-reflection, and dialogue. The Lacanian discourses are dialectic exchanges between the stages. We (both individually and institutionally) move from feelings of comfort to discomfort, to dialogue and self-reflection in continuous cycles. This continuity does

not necessarily reflect consistent progress; rather it reflects the ever-evolving diversity journey of individuals and organizations.

At an organizational level, the organization finds itself at this stage of comfort. Change is thus incremental, small steps within the comfort zone. One participant reflected on their attempts to push and push the organization on certain policy changes. This administrator pushed until someone higher up asked them to “tap the breaks a little bit,” sending a message that “we've changed enough [...] we're not ready for that.” While the policy was not where the administrator wanted it, they were happy with the progress made.

When I further explored the idea of “we're not ready for that”:

I: So i've heard that "I don't think we're ready for that" phrase quite a lot...in a variety of different contexts.

A5: It's Montana. [...] Let's compare ourselves to [...] some of the regional land grants. Some of these premiere land grants. And because of that, that makes people from Montana pretty uncomfortable, 'cause we're looking outside our doors. [...] I think it's taken some bold moves, the President beyond, to say, ‘It's not good enough to look inside; the time has come to look outside. And I think when we start looking outside, we start realizing, we're not as good as we think we are. And that's hard.

This organizational reflection reveals an organizational culture of accepting only incremental change within the comfort zone. The organization does little to push boundaries. We can turn to Lacanian theory to understand why individuals and organizations may stay within the boundaries of comfort.

Our sense of self is really fragile (Kenny, 2012); discomfort stems from that fragility. Authentic conversations about discrimination, privilege, race, sexual orientation, gender identity,

and anything really, chip away at the master signifier. This interrogation destabilizes the master signifier, deprivileging its power (Coats, 2004). And because the master signifier anchors the Symbolic Order, such questioning undermines the Symbolic Order. With an unstable foundation, the individual must now navigate the world outside of their comfort zone. This emergence into discomfort is unsettling because it reveals how we as individuals are immersed in the dominant narrative and “unconscious[ly] complicit with hegemony” (Boler & Zembylas, 2003, p. 108). This is Lacan’s discourse of the hysteric (Fink, 1995). What was known is no longer. For example, (white) silence holds one in comfort because the alternative, “breaking the silence” means risking losing “privilege, identity, and comfort” (Mazzei, 2008, p. 1134). This dissonance is confirmed in previous research: “With respect to racism, there is frequently a tension between maintaining a positive sense of self (i.e., a nonracist view of self) and the realities of racism structure society (Cabrera & Corces-Zimmerman, 2017, p. 129). This explains the struggle (and maybe even resistance) of individuals who *feel* like they are not racist and who want equality and equity for all.

The discourse of the hysteric shatters an individual’s and organization’s self of being, retreating to comfort seems to be the only option. This is the purposeful avoidance and ignorance of the larger societal issues at play. Avoidance and ignorance situates ones nicely into the comfortable discourse of the university and master. Society conditions us to not discuss taboo topics, and thus we are unequipped (both in the skills and emotional capacity) to engage in such conversation. A colorblind, or “why can’t we all just be friends,” attitude still perpetuates the racial and cisheteropatriarchal violence (both physical and emotional) the marginalizes “the Other” (Mazzei, 2008). While we choose this route because it is seemingly “nicer,” it keeps us in a place of comfort.

The discourse of the hysteric may also lead individuals and organizations into stages of dialogue and self-reflection. Self-reflection is critical in understanding one's own boundaries. One administrator recalled their efforts to engage with students who were distrustful of his authority and intentions. This participant recalled:

I had to think about who I was, who they saw, and how could I earn trust and build rapport and it wasn't about them, I had to learn it wasn't about them letting me in, it was about me winning their trust. Um, and I guess that is them letting me in, but it wasn't about them, it was about me.

Such self-reflection stemming from discomfort can be a tool for change, a *pedagogy of discomfort* (Boler & Zembylas, 2003; Ohito, 2016). E.O. Ohito (2016) explains that this pedagogy acts “as a tool that creates access to that emotion by heightening our awareness of how our bodily feelings are tied to our understandings and learnings about race, racism, and White supremacy” and “pushes us to dissect how our (re)actions with regard to critical inquiry on racial issues may have been plugged into those feelings” (p. 462). This pedagogy requires deep self-reflection. As one administrator explained:

Get closer to the thing that pains us, and find out where the deep source of that is [...] you have to be willing to be uncomfortable and you have to be willing to be pained by it. I think that in places of hegemony we are often insulated from the pain of that experience. We put that burden on the minority groups. We need to be willing to take that discomfort back and make it a part of that experience. And be okay with it. And stop thinking about discomfort as a problem. It's just a process by which we grow.

By noticing our discomfort we can “identify unconscious privileges as well as invisible ways in which one complies with dominant ideology” (Boler & Zembylas, 2003, p. 108).

The discourse of the hysteric may also contribute to meaningful dialogue. One participant commented:

It's about learning about difference. The way we work through difference is not through guns and bombs. It's through cool passions. Listening. [...] We should be able to take the off the charts leftist and the off the charts rightest, put them in a college classroom and have them hug each other at the end and say, 'I've learned so much from you.' And I'm a better person as product of that. If we do that dozens and dozens of times, we'll have young people in the world willing to step into that arena. And it takes real patience to be willing to listen and be uncomfortable and told your wrong. And you know, come back from that. And gain something from it.

Another participant noted:

And anytime you get fifty to hundred people in a room and you start talking about these things, you start to realize, my view is pretty narrow. I think just learning and understanding those things and having those brought forth into a document, I look at it as a learning opportunity. I don't necessarily claim that i'm going to bring more than anyone else to the table.

This dialogue within one another is so critical. It is what McSwite and Harmon (2011) identify as the relationship-based ethics that we need to move towards. Through dialogue we foster meaningful relationships that are “the source of agency, and agency is what gives human beings distinctive identity” (p. 228).

If we can harness the discomfort to shift to self-reflection and dialogue the discourse shifts from discourse of the hysteric to the discourse of the analyst. One administrator explains:

I don't want us to have the answers, I want us to be able to look at each individual situation in it's complexity and say what can we do with full empathy here. And that changes the conversation all around. Because when people say, tell me what you want me to say, I say, tell me how you responded with empathy. And they go, oh. And then it doesn't matter what the rules are. So, I think that's where we need to get too.

Here, the participant advocates for a situational based approach building from a relationship based ethics. We can have a set of guidelines on how to respond in certain situations, but each situation and each person within that situation is different. Thus, being able to understand the larger context and “respond with empathy,” shifts the conversation from a rules approach to a relationship based approach. For an organizational culture that views diversity in a legality light, this is a radically different style. It requires administrators, faculty, and students to step out of their comfort zones and envision a new pedagogy.

Moving Forward

What does this new pedagogy and organizational culture look like? One administrator insightfully commented:

What is ‘there’? That's a big question. I think for me, [...] ‘getting there’ is when people recognize that giving up their power and control is helpful to them as well as others. And I don't think that we recognize that because we hold onto our power and control out of fear of...I think that once people realize that equality is best for everybody and in order to get there we need to give up our power and control, once we kinda get to that realization then I think true change can actually happen. But right now I don't see that.

This statement is unique in that the participant explicitly vocalized privilege, power, and control. Only two participants were as explicit about power. Whether or not this is the direction the

institution wants to strive or is the right direction is a different question. But it provides an alternative vision to simply a bettering of demographics.

This section will briefly outline strategies and tactics for how the organization can continue to move forward. These recommendations are based on the interviews and literature:

- Challenge assumptions;
- Cultivate skills and tools to navigate difficult conversations;
- Train faculty to facilitate these difficult conversations in the classroom;
- Devote more resources and staff to diversity and inclusion;
- Integrate diversity into the curriculum.

Challenging assumptions will be one of the hardest recommendations to implement because it requires inward self-reflection that can be extremely uncomfortable. Many will prefer taking a shallow approach to questioning the status quo and long-standing assumptions. However, such critical self-reflection is necessary if the institution wants to move forward. Two long-standing assumptions at the university come to mind: the pride in being a land grant institution, and the use “sons and daughters” during university ceremonies.

The university prides itself in being a land-grant institution. The Diversity and Inclusion Framework Report highlights the institution’s land grant founding to demonstrate how diversity values easily aligns with land grant values; that opportunity and access to education for all is a cornerstone of the land grant institution. One administrator explained, “as a land grant institution that values opportunity and access, we have to give that to everybody. Therefore, I think, being receptive to minorities, um, ethnic, racial, religious, um, you know, sexual orientation, is critical. I think our society and our students, it's expected of us. And we need to step up.” The original legislation granting the land grant institution emphasized professional trades with a classical

education (Association of Public and Land-Grant Universities, 2012). Subsequent land-grant acts gradually opened higher education to other races (Association of Public and Land-Grant Universities, 2012; Diversity Council, 2017). What this history erases is a darker side to the foundings of a land grant institution. As one administrator cautioned:

And there are great things about a land grant mission but have we thought critically about that when we're toting it as the best thing that ever happened, um, I don't know that we have. But I do know what that means for Native students and how that is isolating for them. And othering. It would have to be a conversation where there's a lot of trust and it's not me saying that you're a bad person for talking about a land grant institution, but we need to have some more on this. Like if you were talking to a group of just Native people, would you talk as much about land grant institutions, and free land that was given away? I don't think so.

Challenging assumptions does not necessarily mean casting aside all tradition; rather it means employing critical thinking skills of assumptions and asking:

- How did this long-standing tradition start? *Who* started this long-standing tradition?
- What message are we sending through this long-standing tradition? How does this message vary by group?
- What impact did it have and what impact does it currently have on the community, specifically those who have been historically marginalized?
- Is there another approach that we can take that still respects the intent of the tradition *and* honors oppressed groups?

The same administrator explained one organizational ritual that they wished would be altered or at least critically examined- the “sons and daughter” statement at the Family Breakfast during new

student orientation. This phrase is also commonly utilized at other ceremonial gatherings. The participant explained:

I know so many trans and gender non-comforming students who come here who we tell it will be okay to come here, that we have services, that it's a great place and then their parents are sitting there- well, my kid has no place here. I'm just waiting for the first parents of a nonbinary student to go up and they say 'son or daughter' and what are they- likely they're not gonna go up or they're gonna say, 'we probably shouldn't be here,' which happens.

Rituals such as the “sons and daughters” is a component of Schein’s (2010) organizational cultural model. The language we use is so important in how we perceive individuals and how individuals perceive themselves. This holds even more weight at an institutional level. Bourdieu (1982/2010) explains, “the act of institution is thus an act of communication, but of a particular kind: it *signifies* to someone what his identity is, but in a way that both expresses it to him and imposes it on him [...] and thus informing him in an authoritative manner of what he is and what he must be” (p. 121). As the administrator note, what message is the organization sending to students and their families who do not identify with the traditional gender binary?

Further research

This research only touches the tip of the iceberg for this university. Further research should look at:

- Role of free speech: does that or can that conflict with creating inclusive environments?

Some participants reflected on the role of free speech on campus.

- Role of students in demanding organizational change

Some participants reflected on the role that student demands play in shifting university policy.

One participant noted demands from the LGBTQ student community a few year prior, and the impact that made institutional thinking around gender identity and sexual orientation. This participant started talking about diversity with their office *because of* these student demands.

Other participants pointed to the lack of and attempts to form a Black Student Union on campus. Since interviews were conducted, a Black Student Union has been formalized. Will that help shape the culture of the organization? What role do students play in organizational change? What is the critical mass of student demands before administrators take action?

- Role of identity

Adserias (2017) notes the lack of research examining the role of identity in leadership and diversity literature. This is an area of future research that can further provide insight into understandings and perceptions. One participant noted that you cannot assume where people are at based on their identities. Do administrators become complacent when the President identifies as a person of color? What challenges do administrators of color face when pushing forward diversity initiatives? Do they fall back on assimilation and complacency tactics?

Conclusion

When I first started critically examining structural racism and oppression, I started questioning my identity. It felt like everything that I had known about myself was a life; and at the same time, it felt liberating to know the source of anxiety, frustration, and nagging feelings. I could place terminology to those feelings and actions: micro-aggressions, assimilation, whiteness, and trauma. This questioning arose because of intense dialogue, self-reflection, and discomfort. It was, and is, an ongoing journey to understand myself *in relation* to others, and my *relationship with* others.

I had a facilitated space to critically read, think, and examine issues of oppression. As participants noted, the place for growth and for encountering difference is in college. In some ways, that is the obligation of a university. One administrator explained:

One of the key contributions of higher education is to help students develop a more conscious relationship with their own contents of minds and frames of references in mind. What are the assumptions that are in play when you say these are the decisions I want to make, these are the values I want to champion.

My time in college built the foundation self-acknowledgement and development. It was a time for me to question and rebuild assumptions, values, and conceptions of who I am. This research has been a partial revisit of that journey; a retrospective look at challenges, successes, and learnings of engaging in diversity work.

This research asked:

1. How do administrators grapple with and conceive of diversity and inclusion in a largely visibly homogenous population? How does this contribute to the organizational culture?
2. How can the work of Lacan provide insight into understanding the complexities of organizational change?

I found that administrators struggled to develop a consistent conceptualization of diversity, an indication of differing opinions and lack of clarity at an organizational level. These differing conceptualizations lead to a disparate organizational culture around diversity and inclusion, where subsets of the organization are pushing the boundaries while some are content with the status quo (or even resistant to such change). Using Lacanian theory, I developed a model for understanding the complexities of stage. Central to this model are three stages of growth: discomfort, dialogue, and self-reflection.

While I examined organizational culture and change, I did so by proxy of leaders on campus. Leaders create a vision, guiding the organization towards that vision. I'll end on this statement from an administrator that left a memorable impression on me:

“Do you know what leadership means to me? It's courage. It's courage to see the right answer and having the courage to do the right thing.”

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Appendix A

MONTANA STATE UNIVERSITY
Request for Designation of Research as Exempt from the
Requirement of Institutional Review Board Review
(06/01/2015)

THIS AREA IS FOR INSTITUTIONAL REVIEW BOARD USE ONLY. DO NOT WRITE IN THIS AREA.

Confirmation Date:

Application Number:

DATE: _____

I. INVESTIGATOR:

Name: Kiersten Iwai

Department/Complete Address: Political Science/ PO Box 822, Bozeman MT, 59771

Telephone: (415) 535-9177

E-Mail Address: Kiersten.iwai@gmail.com

DATE TRAINING COMPLETED: February 7, 2017 [Required training: CITI training; see website for link]

Name of Faculty Sponsor (if above is a student; also must complete CITI training):

Dr. Eric Austin

SIGNATURE (INVESTIGATOR or ADVISOR):

(If more than one investigator, repeat information for all investigators or team members.)

II. TITLE OF RESEARCH PROJECT: (Try to keep title on first page.)

Discourse of Inclusion: A Lacanian Psychoanalytic Approach to Understanding Organizational Transformation

III. BRIEF DESCRIPTION OF RESEARCH METHODS (also see section VII). If using a survey/questionnaire, provide a copy with this application. If you are planning on posting flyers, posters, etc. anywhere on

- E. Will a consent form be used? (Please use accepted format from our website. Be sure to indicate that participation is voluntary. Provide a stand-alone copy. Do not include the form here.)

Yes

VI. FOR RESEARCH INVOLVING SURVEYS OR QUESTIONNAIRES:

(Be sure to indicate on each instrument, survey or questionnaire that participation is voluntary.)

- A. Is information being collected about:

Sexual behavior?	Yes	No
Criminal behavior?	Yes	No
Alcohol or substance abuse?	Yes	No
Matters affecting employment?	Yes	No
Matters relating to civil litigation?	Yes	No

- B. Will the information obtained be completely anonymous, with no identifying information linked to the responding subjects? Yes No

- C. If identifying information will be linked to the responding subjects, how will the subjects be identified? (Please circle or bold your answers)

By name	Yes	No
By code	Yes	No
By other identifying information	Yes	No

- D. Does this survey utilize a standardized and/or validated survey tool/questionnaire? Yes No

VII. FOR RESEARCH BEING CONDUCTED IN A CLASSROOM SETTING: N/A

- A. Will research involve blood draws? (If Yes, please follow protocol listed in the "Guidelines for Describing Risks: blood, etc.", section I-VI.)

VIII. FOR RESEARCH INVOLVING PATIENT INFORMATION, MATERIALS, BLOOD OR TISSUE SPECIMENS RECEIVED FROM OTHER INSTITUTIONS: N/A

- A. Are these materials linked in any way to the patient (code, identifier, or other link to patient identity)? Yes No

- B. Are you involved in the design of the study for which the materials are being collected? Yes No

- C. Will your name appear on publications resulting from this research? Yes No

- D. Where are the subjects from whom this material is being collected?
- E. Has an IRB at the institution releasing this material reviewed the proposed project?
(If "Yes", please provide documentation.) Yes No
- F. Regarding the above materials or data, will you be:
- | | | |
|-----------------|-----|----|
| Collecting them | Yes | No |
| Receiving them | Yes | No |
| Sending them | Yes | No |
- G. Do the materials already exist? Yes No
- H. Are the materials being collected for the purpose of this study? Yes No
- I. Do the materials come from subjects who are:
- | | | |
|----------------|-----|----|
| Minors | Yes | No |
| Prisoners | Yes | No |
| Pregnant women | Yes | No |
- J. Does this material originate from a patient population that, for religious or other reasons, would prohibit its use in biomedical research?
Yes No Unknown source

IX. FOR RESEARCH INVOLVING MEDICAL AND/OR INSURANCE RECORDS: **N/A**

- A. Does this research involve the use of:
- | | | |
|--|-----|----|
| Medical, psychiatric and/or psychological records | Yes | No |
| Health insurance records | Yes | No |
| Any other records containing information regarding personal health and illness | Yes | No |

If you answered "Yes" to any of the items in this section, you must complete the HIPAA Worksheet.

Appendix B

Interview Protocol

Opening

Hello _____. My name is Kiersten Iwai, and I'm a master's student in the Public Administration program.

Thank you for taking this time to meet with me. The purpose of this research is to understand how senior administrators in a higher education institution think about diversity and inclusion as it relates to your role, and your unit.

Consent Form

- Can I record this?
- You can answer any question or stop at anytime.

Questions

Introduction	What is your experience working in higher education? <ul style="list-style-type: none"> • PROBE: How did you come to your position? • PROBE: What do you like most about your role?
	What is the mission of your office/department? <ul style="list-style-type: none"> • FOLLOW UP: How do you implement this mission?
Office culture	If I were to walk into your office, what would I notice? <ul style="list-style-type: none"> • FOLLOW UP: Can you describe the daily activities of your unit?
TRANSITION	MSU is working towards creating a more diverse and inclusive campus environment.
	How do you see your unit fitting in (or not) with these larger efforts? <ul style="list-style-type: none"> • FOLLOW UP: How does diversity and diversity management impact the work of your office?
Implementing initiatives	What diversity and inclusion initiatives are you or have you implemented? <ul style="list-style-type: none"> • FOLLOW UP: Can you tell me about a time when you've successfully implemented an initiative? • FOLLW UP: Can you tell me about a time when it didn't live up to aspirations? • FOLLOW UP: What did you see as your role in this implementation? • FOLLOW UP: Do you feel that you have the support and resources you need to implement these initiatives? • PROBE: What would this support look like?
Communicating values	What do you see as your role in communicating diversity and inclusion values to your staff? <ul style="list-style-type: none"> • FOLLOW UP: Can you tell me about a time when you

	<p>communicated these values?</p> <ul style="list-style-type: none"> • FOLLOW UP: How do you think your staff perceived the message? • FOLLOW UP: What challenges do you face in communicating these values? <p>How do you and your staff talk about and make sense of historical issues of diversity and inclusion?</p> <p>How do you and your staff talk about and make sense of contemporary issues diversity and inclusion?</p> <ul style="list-style-type: none"> • FOLLOW UP: Do you feel that you have the skills necessary to have these conversations? • PROBE: What would support look like?
Personal values	<p>What do you see as the importance of diversity and inclusion?</p> <ul style="list-style-type: none"> • FOLLOW UP: How do you understand this [their answer]?
Close	<p>Is there anything else you'd like to add?</p>