

# Embracing Diversity: Two Models of Faculty Engagement

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*ABSTRACT: This article reports findings from an in-depth survey of ATS faculty and discusses two models that emerged to explain how faculty come to engage multicultural education. The two models have considerable overlap but several important distinctive factors: unique to the model for faculty of color are epistemological awareness and self-efficacy and to the model for white faculty are graduate school socialization and institutional factors. The article concludes with a discussion on the ways schools can change institutional structures, develop faculty, and nuance hiring practices, in light of these findings.*

## Introduction

The Association of Theological Schools (ATS), through its Committee on Race and Ethnicity (CORE) and consultants, staff, and member institutions, has made significant progress in its work on race since it began giving focused attention to diversity in the 2000s. The Association's work with minoritized constituents, however, began in 1978, with the efforts of its Committee on Underrepresented Constituencies (URC).<sup>1</sup>

Daniel Aleshire was associate director for accreditation during the early work of the URC and became executive director shortly before CORE was established. In short, the work of CORE—including important topics it addressed, such as white privilege and hiring for racial/ethnic faculty representation—was entirely under Dan's watch. As this article discusses, these issues remain key to moving the work of diversity inclusivity

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<sup>1</sup> For more on the history of ATS work with race and ethnicity, see Janice Edwards-Armstrong and Eliza Smith Brown, "Committee on Race and Ethnicity completes 15 years of work," *Colloquy Online*, January/February 2016; see also Janice Edwards-Armstrong, "CORE: An Evolving Issue," *Theological Education* 45, no. 1 (2009).

forward.<sup>2</sup> Having personally been a participant in several of the events sponsored by CORE and having worked with Dan for three years, I had the privilege of witnessing firsthand the important outcomes of the Association's efforts and Dan's commitments. Dan consistently took a posture of humility in this work, seeking counsel from conversation partners such as Peter Cha, Janice Edwards-Armstrong, Marsha Foster-Boyd, Raul Gomez, Justo González, Willie Jennings, John Kinney, Stephen Lewis, David Maldonado, Alton Pollard, Lester Ruiz, Emilie Townes, and others to guide his understanding and make critical decisions when they were difficult to make. As an organization that attends to many diversities (e.g., race, gender, ecclesial family, country) and their intersections, ATS engages in work that is precious but delicate. Dan knew this in his soul and often regretted that he could not do more. He fully supported the research<sup>3</sup> from which this report comes, and I am honored to include excerpted findings in his festschrift.

### **What this chapter addresses**

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Through its Committee on Race and Ethnicity, the Association coordinated three cycles of work during a 15-year period, from 2000 to 2015: (1) nurturing racial/ethnic faculty and administrators, (2) building informational capacity, and (3) building institutional capacity through strategic diversity planning. Nurturing of individual faculty and administrators and strengthening institutional capacity to address diversity has yielded good fruit. However, much work remains.

Focusing on individual nurture and institutional capacity has had good, albeit limited, impact on institutional change toward promoting

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2 "Diversity inclusivity" is a term used by Thomas F. Nelson-Laird in his framework to evaluate the extent to which diversity is engaged in college courses. I use it in this article as a term that comprises the various subfocuses of an institution's multicultural activity. See Thomas F. Nelson-Laird, "Measuring the diversity inclusivity of college courses," *Research in Higher Education* 52, no. 6 (2011): 572–588. doi:10.1007/s11162-010-9210-3; see also Thomas F. Nelson-Laird and M. E. Engberg, "Establishing differences between diversity requirements and other courses with varying degrees of diversity inclusivity," *The Journal of General Education* 60, no. 2 (2011): 117–137.

3 For additional findings from the larger project, see Deborah H. C. Gin, "Does Our Understanding Lack Complexity? Faculty Perceptions on Multicultural Education," *Theological Education* 48, no. 1 (2013): 47–67.

diversity on campuses; however, gaps still exist in schools' efforts for cultural competence, inclusivity, equity, and many other subfoci of diversity advocacy espoused by schools' missions. Institutional change related to diversity advocacy, for example, is perceived differently based on race.<sup>4</sup> This project's findings additionally show that faculty engage

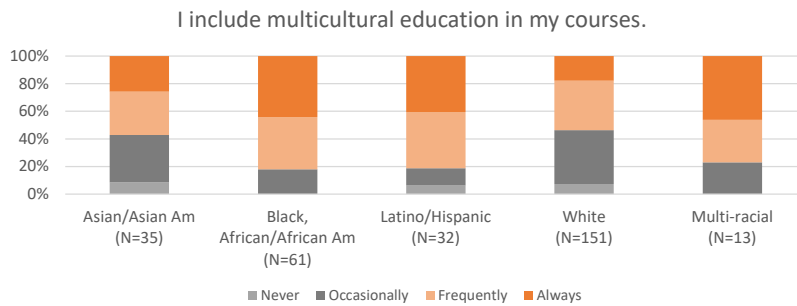


Figure 1: Percentage of faculty who include multicultural education in their courses, by race

multicultural education with differing frequency, by race (see Figure 1).<sup>5</sup> The remaining gaps beg certain questions. Might focusing on dimensions beyond individual nurture and institutional change aid schools in the process of becoming more inclusive? A focus on the professional development of faculty or a focus on the interactions faculty have, perhaps? What is the model that best accounts for how faculty come to engage diversity in the classroom? What factors make up that model? What combination of personal characteristics, institutional capacities, professional cultures, or interactional habits comprise that model? Finally, is one model adequate to describe the process toward diversity engagement in the classroom?

This article reports findings from an in-depth survey of ATS faculty—their pedagogical habits, personal perspectives, professional experiences, institutional contexts, and patterns of interaction—and discusses implications of two models of faculty engagement around multicultural education. While the findings do not fill all the gaps, they bring us closer to understanding what faculty and schools need in order to become more diversity inclusive.

4 Daniel O. Aleshire, Deborah H. C. Gin, and Willie James Jennings, "ATS Work through the Committee on Race and Ethnicity, 2000–2014," *Theological Education* 50, no. 2 (2017): 21–46.

5 Differences were statistically significant at the .01 level ( $\chi^2 = 31.352$ ,  $df = 12$ ).

## The ATS context

The diversity literature abounds with studies that highlight various personal, professional, interactional, and institutional characteristics that account for faculty engagement with multicultural education in their courses. Figure 2 shows examples in each category.<sup>6</sup>

Personal	Professional	Interactional	Institutional
<ul style="list-style-type: none"> <li>• Personal development</li> <li>• Diversity training beyond what is required</li> <li>• Easy access to diversity resources</li> <li>• Cognitive language base to describe diversity issues</li> <li>• Having a diversity mentor</li> <li>• Social-constructivist pedagogy</li> </ul>	<ul style="list-style-type: none"> <li>• Discipline</li> <li>• Rank</li> <li>• Time in academe</li> <li>• Disciplinary culture toward diversity</li> <li>• Grad school socialization to see faculty role as diversity engager</li> <li>• Sense of self-agency for diversity inclusivity</li> </ul>	<ul style="list-style-type: none"> <li>• Serious conversations with colleagues of different race</li> <li>• Regular discussions with colleagues about diversity</li> <li>• Opportunities to try out newly learned language of diversity discourse</li> </ul>	<ul style="list-style-type: none"> <li>• Size of institution</li> <li>• Promotion/tenure system that values diversity</li> <li>• Hiring practices that target underrepresented communities</li> <li>• % Faculty of color</li> <li>• % Students of color</li> <li>• Diversity component required for each course</li> </ul>

Figure 2: Select variables associated with faculty engagement in diversity inclusivity from research literature

When advocating for diversity, many academics in higher education focus on representation: how many faculty and students of color do we have, and do these figures adequately represent general higher education, the church, or broader US society?<sup>7</sup> Representation and numeric parity are critical to moving the conversation forward, as will be discussed, but other institutional characteristics must also be considered. Retention of faculty and students of color, and the climates that bolster retention, are also important, for example. Curricular issues, such as multicultural education that is integrated in student learning outcomes or other aspects of a course, are also salient. Promotion or tenure systems that value diversity engagement are vital for building institutional capacity for diversity. Having an office of diversity or chief diversity officer, hiring practices that value diversity,

6 An in-depth review of literature, cataloguing salient variables in each of these four dimensions, is forthcoming. It will be a valuable tool for schools, their administrators, and faculty as they determine which model would be most efficacious for their contexts.

7 While ATS is a binational organization, Canada's narratives on race/ethnicity differ from those of the United States. This study was therefore limited to faculty at ATS schools in the United States.

and the presence of upper-level administrators who champion diversity are additionally all related to diversity inclusivity. But which of these, or others, are the most important factors that yield multicultural education engagement in the world of theological education? And how are the factors related?

Figures 3 through 5 show ATS representational figures (students and faculty, over the past three decades.<sup>8</sup> The figures illustrate that certain racial/ethnic constituencies have grown steadily in number since the 1990s. They also show that racial/ethnic students now represent 40% of the total student enrollment; racial/ethnic faculty represent 20% of total full-time faculty; and racial/ethnic administrators, 13% of that group. These figures provide context for the discussion of the following models.

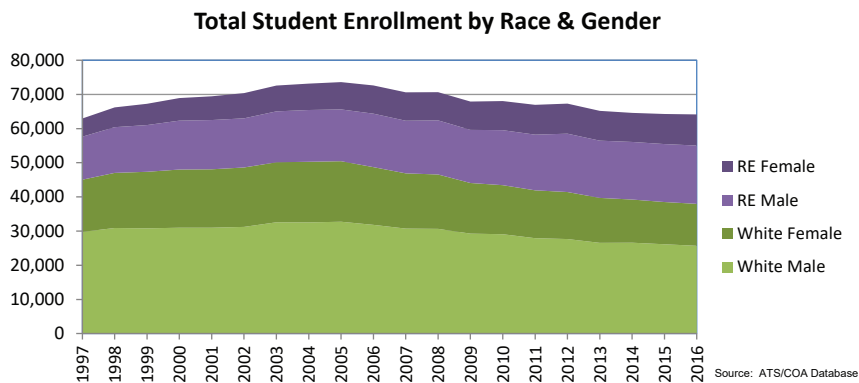


Figure 3: Total student enrollment by race and gender, 1997–2016

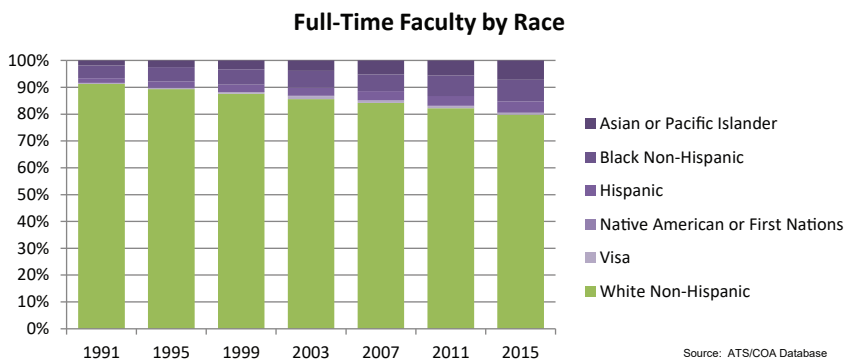


Figure 4: Full-time faculty by race and gender, 1991–2015

<sup>8</sup> ATS administrator data were not collected consistently before a database overhaul in 2007.

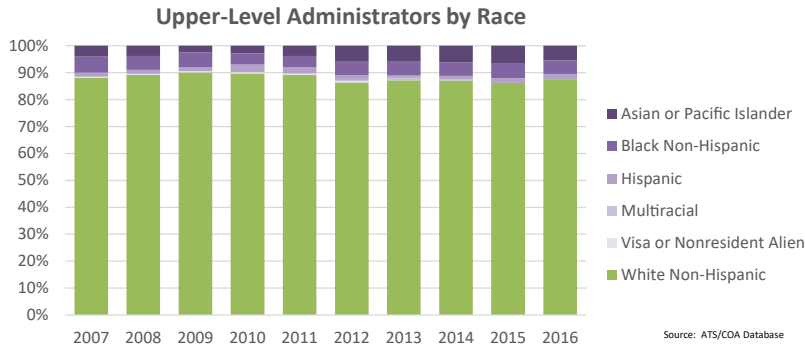


Figure 5: Upper-level administrators (CEO, CAO) by race, 2007–2016

## Models of faculty engagement

### Direct predictors of engagement

As indicated earlier, a variety of factors could account for faculty engagement with diversity in their courses. These can be divided into four high-level categories: personal, institutional, professional, and interactional (see Figure 2). This study considered more than 70 possible factors and analyzed 26 of these for this article.<sup>9</sup> For theological educators, not all factors make a difference.

Certain expected factors do *not* predict engagement directly, such as race of the individual faculty or the institution’s representation of faculty of color. In other words, being faculty of color does not mean someone will engage multicultural engagement in the classroom; similarly, having a higher representation of faculty of color at a school does not directly forecast greater multicultural engagement. However, race and racial parity are important factors for *models* of diversity inclusivity, as will be discussed below.

What combination of factors—personal, professional, interactional, and institutional—do predict engagement with multicultural education? Which faculty are the most likely to engage this work in the classroom?

<sup>9</sup> For full list of variables in the study, as well as “before” and “after” diagrams, path coefficients, and decompositions, contact author.

Figure 6 lists the eight factors that were found to predict engagement directly:

Personal	Professional	Interactional	Institutional
<ul style="list-style-type: none"> <li>• Social Constructivist Pedagogy</li> <li>• My Responsibility</li> <li>• Epistemology</li> <li>• Personal Development</li> <li>• Diversity Training</li> </ul>	<ul style="list-style-type: none"> <li>• Self-Efficacy</li> </ul>	<ul style="list-style-type: none"> <li>• Diverse Conversations</li> </ul>	<ul style="list-style-type: none"> <li>• Diversity requirement for each course</li> </ul>

Figure 6: Predictors of engagement with multicultural education, by category

The faculty who would most likely engage multicultural education in the classroom are the social constructivists who believe diversity inclusivity is their responsibility; who recognize the power in determining what counts as knowledge; who engage in personal development around various aspects of diversity and have participated in diversity training beyond what was required; who feel prepared to teach to diverse populations; who engage in conversations about race with colleagues; and whose schools require a diversity element in *every* course. I describe the factors below and follow these with a discussion on three models.

### Personal characteristics

Five of the eight factors that predict engagement fall within the dimension of personal characteristics. The prevalence of personal factors does not necessarily mean that professional, interactional, or institutional factors are unimportant, as the study included many more items relating to the personal dimension than those of the other dimensions. The relative lack of salient factors in the other realms may also indicate the complexity of gathering non-personal information in survey form. The five personal factors are described below.

*My Responsibility* is a single survey item about the belief that it is the theological educator's responsibility to teach inclusivity; this is in contrast to another item about responsibility that is more externally focused but never predicted (i.e., it is *theological education's* responsibility).

*Epistemology* is a factor comprising two survey items that gather the individuals' reflections on how their courses' values, ethos, and norms are dis/empowering for certain students and that address the analysis of classroom policy and practice from non-mainstream perspectives.

*Personal Development* focuses on personal initiative and habits of diversity consciousness or awareness-raising and is a composite factor consisting of the following survey items:

- I have explored in depth the development of my racial identity.
- I regularly participate in research on diversity.
- I have had prior experiences with multicultural education (e.g., teaching/taking a course on race).
- I regularly engage in learning about diversity in my personal or social activities.
- I regularly engage in reading about diversity.

*Social Constructivist*<sup>10</sup> reflects a pedagogical approach to learning, where students and instructors learn from one another or determine content or assignments together; it is represented by a single survey item.

*Diversity Training* highlights both the commitment to participate in educational programs on diversity beyond what is required and the scope of topics (e.g., racial identity development, white privilege, theoretical frameworks for multicultural education) addressed in diversity workshops; it is a two-item survey factor.

### **Institutional characteristics**

The larger study included a number of institutional characteristics organized around mission and ethos, policies that value multicultural education/diversity, infrastructure (e.g., having a formalized office of diversity or chief diversity officer) that promotes diversity engagement, institutional curriculum and scope, and institutional demographics. The only item that directly predicts faculty engagement is *Diversity Each Course*.

*Diversity Each Course* is a single item that asks whether the institution where the faculty is employed requires multicultural/diversity components in each course; this is in contrast to another item (which was not salient in any analysis)—whether the institution had a single, required course on diversity.

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10 An article with more discussion on social constructivist and other pedagogies is under review with *Teaching Theology & Religion* (Wabash Center for Teaching and Learning in Theology and Religion).



### **Professional characteristics**

Professional characteristics is one of two categories that ATS has not yet addressed in its work with race and ethnicity. In the larger study, I included aspects related to disciplinary area, pre-professional socialization to see this kind of engagement as part of an educator or scholar identity, departmental commitment for multicultural education, and sense of self-efficacy. Only *Self-Efficacy* emerged as directly salient; however, additional nuances of this dimension emerge by race.

*Self-Efficacy* refers to the faculty's sense of preparation to teach classes with diverse student populations, sense of agency to engage in diversity inclusivity (e.g., that the educator's actions will make a difference), and having confidence to teach students well; it is a three-item composite factor.

### **Interactional characteristics**

The second category that ATS has yet to undertake is interactional characteristics. The dimension includes quantity and quality of interactions with diverse others, regular interactions with colleagues of a different race/ethnicity, and having the belief that diversity is best understood in interactions with people different from one's self, among others. Writing about diversity engagement among students, only a handful of researchers in higher education have addressed this dimension in their work, but they are among the most important voices in the conversation.<sup>11</sup> Some scholars

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11 R. M. Carini, and G. D. Kuh, "Tomorrow's teachers: Do they engage in the 'right things' during college?" *Phi Delta Kappan*, 84, no. 5 (2003): 391; P. Gurin, selections from "The compelling need for diversity in higher education: Reports in defense of the University of Michigan," *Equity & Excellence in Education*, 32, no. 2 (1999): 36–62; S. Hurtado, "Linking diversity and educational purpose: How diversity affects the classroom environment and student development," in G. Orfield and M. Kurlaender (eds.), "Diversity challenged: Evidence on the impact of affirmative action," *Harvard Educational Review* (Cambridge, 2001): 187–203; P. Marin, "The educational possibility of multi-racial/multi-ethnic college classrooms," in G. Maruyama, J. F. Moreno, R. H. Gudeman, and P. Marin (eds.), "Does diversity make a difference? Three research studies on diversity in college classrooms," American Council on Education; American Association of University Professors (Washington, DC, 2000): 61–83. See <http://www.acenet.edu>, or <http://www.aaup.org>; B. D. Tatum, "Talking about race, learning about racism: The application of racial identity development theory in the classroom," in J. Bobo, C. Hudley, and C. Michel (eds.), *The Black Studies Reader* (New York: Routledge, 2004), 389–411; P. D. Umbach, "The contribution of faculty of color to undergraduate education," *Research in Higher Education* 47, no. 3 (2006): 317–345, doi:10.1007/s11162-005-9391-3.

in higher education go as far as to argue that interaction is more important than curriculum, as a pedagogical tool, for developing a commitment to diversity. This study explored this understanding and expanded it to faculty. The one composite factor studied in this project was found to matter for engagement.

*Diverse Conversations* considers both the conversations faculty have with colleagues of different racial backgrounds and conversations they have with any colleague about the topic of diversity or multicultural education; this composite factor also includes report of whether the faculty can find opportunities to try out newly acquired social language of diversity or multicultural discourse with peers or mentors.

While these eight factors were identified as predictive of faculty engagement in general, I also found that the path<sup>12</sup> to these factors differs by the faculty's race. The model that explains white faculty's engagement looks quite different from the model of engagement for faculty of color.

### **Model for white faculty<sup>13</sup>**

For white faculty, multicultural engagement is most strongly related to four factors: *Personal Development*, *Diverse Conversations*, *Diversity Training*, and *Diversity Mentor* (in red, Figure 7). Explanations of the first three were previously provided. The fourth is represented by a single survey item:

*Diversity Mentor*: I regularly connect with someone I trust who gives me feedback on how I can grow in racial awareness.

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12 In order to develop the respective models, I conducted path analyses for this article. Readers are reminded that causality cannot be concluded in regression analysis; prediction does not equal causation. However, with path analysis, causation (and direction of cause-effect) is assumed. Consequently, in discussion of these models, I use directional language. While additional path analyses are needed before final conclusions about the models' fit can be made, these preliminary findings will provide readers with concrete information to compare to life experiences. "Before" and "after" diagrams, path coefficients, and decompositions have been omitted for better readability for the intended audience. Contact author for more information.

13 I recognize this model does not apply to all white faculty (nor the second model to all faculty of color). However, the regression data do unearth patterns of responses, based on race, and are worth considering as to whether they apply in your particular institutional context.

How these four factors interact and how they interact with additional salient factors in the model is particularly interesting. Figure 7 diagrams the model, beginning with the inputs to these factors, how they influence one another, and how they lead to the ultimate goal of engaging multicultural education in the classroom. Two additional descriptions will aid in understanding the model.

**Diversity Resources:** I have easy access to diversity/multicultural sources (e.g., guest speakers, racial/ethnic community networks).

**Diversity Language:** I have a cognitive base (i.e., vocabulary/concepts) to describe diversity/multicultural issues.

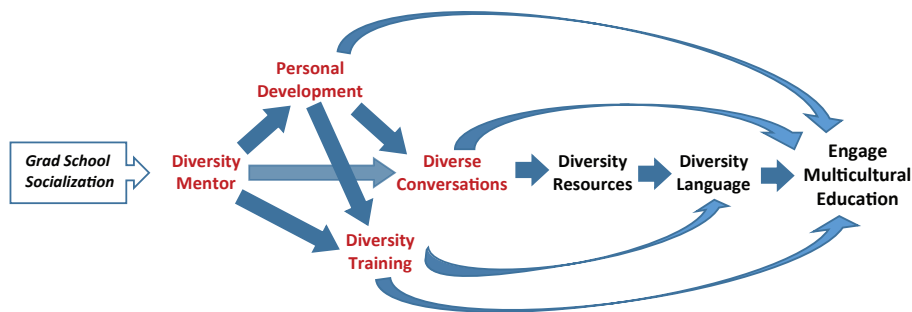


Figure 7: Diagram of Model for White Faculty Engagement with Multicultural Education

The model indicates there are many routes to the ultimate goal of engagement. For example, having a diversity mentor leads to better personal development related to race and other multicultural issues, which produces the goal. Another route might be that the presence of a diversity mentor causes better participation in diversity training (beyond what is required—see description above), which leads to the ultimate goal. Both these routes are well known in higher education and theological education.

What is less known, perhaps, is the route that leads through increased diverse conversations (both on topics related to diversity with any colleague and on any topic with colleagues different from self), from the interactional dimension. More of such conversations, then, leads to gaining better diversity resources, which causes an increase in the language to talk about diversity, finally culminating in further engagement in the classroom.

Note, also, the role of the socialization that occurs in graduate school. The item is stated in the survey this way:

**Graduate School Socialization:** In graduate school/seminary, I was socialized to see engaging in multicultural pedagogy as part of my identity as a scholar/educator.

Though the connections are not drawn in Figure 7 for the sake of simplifying the diagram, such socialization has an impact on several factors: having a diversity mentor, participation in personal development, engaging in diverse conversations, and having diversity language. Most interestingly, *Graduate School Socialization* is only important for white faculty. It does not show up as salient for faculty of color.

### Model for faculty of color

For faculty of color, multicultural engagement is most strongly related to four factors: *Personal Development*, *Self-Efficacy*, *Diversity Language*, and *Epistemology* (in red, Figure 8). All four have been described earlier and their relationships are diagrammed in Figure 8. The model includes other salient factors in addition to these four, which are discussed below.

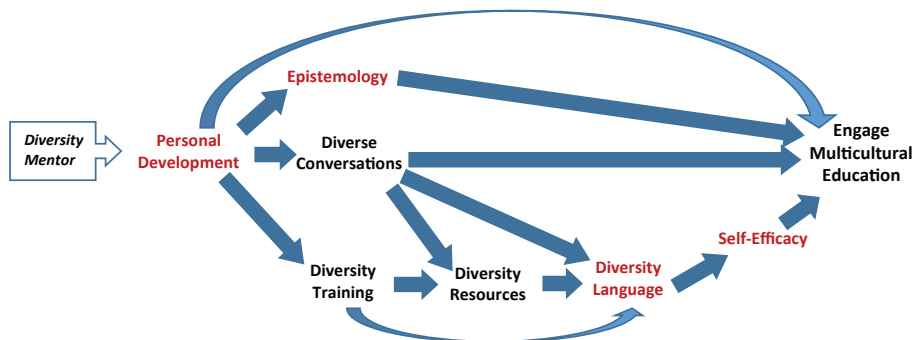


Figure 8: Diagram of Model for Faculty of Color Engagement with Multicultural Education

As with the model for white faculty, there are many routes to the ultimate goal of multicultural engagement. Similar to the model described above, better personal development causes increased participation in diversity training. However, unlike the first model, participation in diversity training is not directly related to engaging diversity in the classroom for faculty of color. The reasons for this difference were not explored in the study, and many undoubtedly exist (e.g., current diversity training modules are not relevant for faculty of color in the same ways they are for white faculty, the role that faculty of color play in diversity workshops is different than

the role white faculty play). However, diversity training has an indirect impact on multicultural engagement for faculty of color; this is through the diversity language and subsequent increased sense of self-efficacy that are rooted in participating in diversity training. And while the connections were removed to simplify the diagram, having a diversity mentor has an impact on multiple factors in the model: it increases participation in personal development (as already discussed), enhances an understanding of non-dominant epistemologies, and fosters involvement in diversity training, all of which indirectly boost engagement in multicultural education.

It is important to note that while issues of diversity and multicultural education are part of the lived experience for all faculty of color, not all are scholars in the discipline. Placing responsibility for the school's "diversity thing" on faculty of color is akin to taxing these faculty for their "of color" status; preparing to champion diversity on behalf of the school takes away from energy and resources that could be spent on their primary fields of study. To do this—especially, without the resources, training, language, or mentors needed for preparation—is tantamount to a double tax.

### **Impact of racial parity**

As previously mentioned, addressing the racial representation of the school's students, faculty, and high-level administrators is only one aspect of attending to diversity issues institutionally. Other structural elements, such as recruitment and retention, climate and intergroup relations, faculty scholarship, and mission and identity, contribute to enhanced diversity inclusivity.<sup>14</sup>

Findings from this study, however, do indicate that representation remains a critical component for faculty engagement in multicultural education, particularly for white faculty. Figure 9 shows the model of engagement for white faculty (see Figure 7), with an additional layer, indicated by the orange arrows. The survey items comprising each factor in this layer were stated as in the following:

*Theological Mission Statement:* My institution has a theologically based mission/positional statement on diversity.

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14 D. G. Smith, *Diversity's Promise for Higher Education: Making it Work* (Baltimore: Johns Hopkins University Press, 2009).

**Committed Leaders:** My institution's upper-level leaders are committed to multicultural education/diversity.

**Hiring:** My institution's faculty search process promotes the hiring of faculty from underrepresented groups.

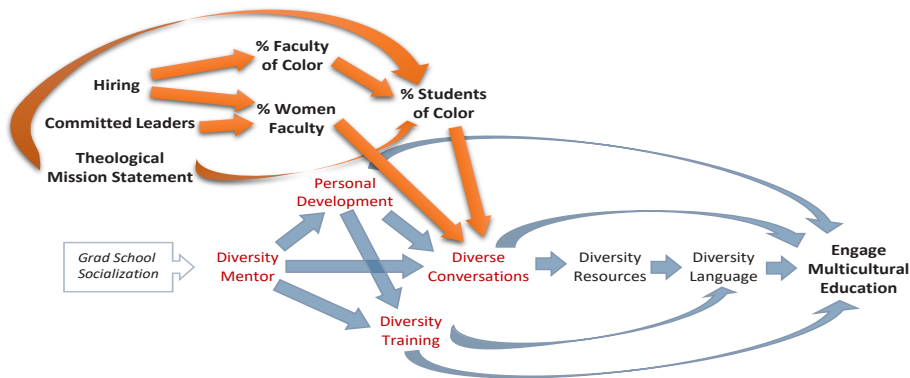


Figure 9: Diagram of *Complete Model* for White Faculty Engagement with Multicultural Education

This additional segment illustrates how various institutional elements influence one another in this model. Practices that promote hiring from underrepresented groups, for example, cause an increased representation of faculty of color, then an increased representation of students of color, which leads to more diverse conversations, ultimately leading to increased multicultural engagement. Having upper-level leaders who are committed to diversity inclusivity causes an increase in the percentage of women faculty, which affects diverse conversations, and so on. In other words, though racial parity does not have a direct impact on diversity engagement in the classroom, it influences the extent and the type of conversations in which the school's faculty participate that eventually increases multicultural engagement in the classroom.

It was an intriguing finding that this was not the model for faculty of color (see Figure 8). In fact, for the latter model, no factors in the institutional dimension, except for one (smaller size of institution), weakly, were found to matter. Again, the study did not explore why. Perhaps faculty of color are more internally motivated? Or maybe it is that institutional factors affect white faculty in ways that they don't affect faculty of color? At minimum, the findings indicate that the path to engaging in multicultural education is different for faculty, based on racial grouping.

In sum, though race and racial representation did not seem to matter initially in terms of which faculty would be more likely to engage diversity in the classroom, it appears that the route to engagement is different for white faculty and for faculty of color. For both groups, personal development, diversity training, and diverse conversations are important. For faculty of color, the professional dimension factor of self-efficacy further explains engagement. For white faculty, institutional elements, leading to racial and gender representation, as well as preprofessional socialization are additionally salient.

## **Implications/recommendations**

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What does it matter that the routes to engaging diversity inclusivity differ by race? At the most superficial, this knowledge will help schools better focus their efforts. In an era of theological education where “one size does not fit all,” it is important to recognize that one approach to diversity inclusivity also does not fit all. This does not mean, however, that some schools can be excused because they do not value multicultural education, diversity, equity, or excellence. Indeed, all schools must attend to issues of diversity, if only to be better prepared for an impending future. Rather, what this means is that approaches to this work must take into consideration the school’s context. Who make up the faculty? What institutional structures already exist? What is the organizational culture of the school? Who in the school holds power? Answers to these questions form the starting point of a school’s work in becoming more diversity inclusive.

This article’s findings speak to at least three faculty and institutional practices, and I offer a few reflections on each.

### **What to consider institutionally**

Racial representation continues to surface as an essential factor in this work. As a whole, ATS is not yet there. Faculty racial composition is far from reaching student racial composition, and cabinet-level administrator racial composition does not yet reflect faculty racial composition. These statements, of course, assume a definition of parity. Schools must first determine their aspirational goals in terms of representation of persons of color: Should they reflect theological education, higher education, a particular constituency (e.g., students), the church in North America, broader

society, current numbers, or the future? And how does this relate to the school's mission? Naming the goal begins the process, but keeping in mind why representation matters sustains the work. This study showed that, at least for white faculty engagement, proportions of women faculty, of faculty of color, and of students of color *matter*: the higher the proportion, the greater the diverse conversations and, ultimately, the increased likelihood for faculty engagement of this work in the classroom.

Also important are the school's structures. The findings indicate that when a school requires diversity components in each course, has a theologically based mission statement addressing diversity, and has appointed upper-level leaders committed to equity and excellence, these conditions predict faculty engagement with multicultural education in their courses.

### **What to consider when advocating for faculty**

Faculty are often named as the primary resisters of change, including transforming organizational culture toward diversity inclusivity. I would argue that a key reason for any resistance, by any person, is not feeling prepared. Self-efficacy (i.e., confidence, sense that actions will make a difference) surfaced as part of the model of engagement for faculty of color, but having diversity resources and diversity language were salient in both models. If white faculty and faculty of color have easy access to diversity resources and if they are familiar with the vocabulary and concepts to describe multicultural issues, then they are more likely to engage the work in the classroom.

Those in charge of professionally developing faculty, then, would do well to consider diversity training that immerses faculty in diverse conversations, both on topics of diversity and with people who are from other racial groups. The best diversity training attends to the roles that participants of color and white participants play, continually assessing how well equal-status conditions have been met.<sup>15</sup> This study showed that for white faculty, diversity training directly leads to multicultural engagement in the classroom, but for faculty of color, diversity training leads to increased diversity language and indirectly to multicultural engagement, which may suggest different purposes or functions of such training, by racial group.

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15 Gin, "Does Our Understanding Lack Complexity?"



Remembering that there are at least two different models leading to this engagement will help to mitigate inaccurate expectations of the training.

### **What to consider when hiring**

As previously mentioned in multiple sections, attending to racial representation bolsters a school's forward movement in diversity. However, representation and institutional hiring that is representative builds on many foundational elements: diverse networks of the search committee, pipelines, access, and recruiting mechanisms, to name a few. These are not cultivated overnight.

If hiring someone who is committed to this work is a priority for a school, one strategy to consider in tandem is hiring based on his or her personal and professional activity. For example, in the hiring process, ask about candidates' research areas, their personal development habits, the kinds of conversations they've had and on what topics, the most important things they've learned from mentors, and for what identity their graduate schools socialized them. Find out whether their responses point to either of these models. Building strong networks of allies is often just as important as representation, particularly because allies' voices are often more readily heard above the fray.

### **Concluding reflections**

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This article reported findings from a comprehensive survey of ATS faculty. It explored two new dimensions—professional and interactional—that appear to be salient in an understanding of what causes faculty engagement with multicultural education. Using path analysis, and assuming causality, a model for engagement was explored, but two models emerged to explain how faculty engage this work, with important differences. Unique to the model for faculty of color are epistemological awareness (i.e., critique of mainstream norms about knowledge) and self-efficacy (i.e., a sense that actions will make a difference). For white faculty, graduate school socialization (i.e., toward vocational identity as a multicultural educator) and institutional factors (e.g., racial representation, hiring practices) surfaced as distinctive factors. While other factors are common to both models, the routes (i.e., what leads to what) are not always the same.

Implications of these findings can be drawn for institutional structures, professional development of faculty, and hiring practices. ATS has

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come a long way in its work with race and ethnicity under the leadership of Dan Aleshire; four of his last six hires were persons of color, to name one concrete example of representation. However, many gaps remain, and this important work continues. As Dan often put it, “This is a blessed work to which you can never say you’ve arrived.”

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