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Representations of diversity and inclusion: unpacking the language of community engagement in higher education using critical discourse analysis

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REPRESENTATIONS OF DIVERSITY AND INCLUSION: UNPACKING THE LANGUAGE
OF COMMUNITY ENGAGEMENT IN HIGHER EDUCATION USING CRITICAL
DISCOURSE ANALYSIS

by

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To Alan Pasquesi who has no words for it.

I wish I could take language
And fold it like cool, moist rags.
I would lay words on your forehead.
I would wrap words on your wrists.
"There, there," my words would say–
Or something better.
I would murmur,
"Hush" and "Shh, shhh, it's all right."
I would ask them to hold you all night.
I wish I could take language
And daub and soothe and cool
Where fever blisters and burns,
Where fever turns yourself against you.
I wish I could take language
And heal the words that were the wounds
You have no names for.

Julia Cameron
Words for It

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My family is my ultimate source of strength and joy. Thank you to Team Pasquesi for getting me across the finish line and celebrating small victories each step of the way. I know

ABSTRACT

Colleges and universities use language (i.e., talk and text) to represent diversity and inclusion in community engagement. Diversity refers to individual and social or group differences (e.g., race, ethnicity, national origin, social class, gender identity and expression, sexual orientation, ability), while inclusion is the intentional and ongoing engagement with difference. Community engagement involves collaborations between institutions of higher education and their local, regional, national, and global communities. The language used to describe diversity and inclusion in community engagement is socially constructed and situated in complex power relations.

The purpose of the study was to describe how three universities use language to represent diversity and inclusion in community engagement. The primary research question asked: In what ways do colleges and universities use language to represent diversity and inclusion in community engagement? The study employed critical discourse analysis (CDA) using a multiple case study approach to examine language-in-use (i.e., discourse) about the connections between diversity, inclusion, and community engagement. As a theory and method, CDA offered a means to investigate how language constitutes reality, or in other words, is shaped by power relations and social struggles. Data analysis occurred in a three stage recursive process: *description* of text and its linguistic features, *interpretation* of messages underpinning patterns in language, and *explanation* of the relationship between texts and society.

Language for the study stemmed from applications for the Carnegie Foundation for the Advancement of Teaching's elective Community Engagement Classification; individual interviews with two engagement actors per campus, or faculty and staff with dedicated responsibilities in community engagement efforts; and text from community engagement office

web pages. The three participating universities received the 2105 first-time Community Engagement Classification, thus providing relevant text to examine language about diversity and inclusion in community engagement. Collected data included 312 pages of text across three cases and data collection methods.

Study findings emerged from the three stages of analysis (descriptive, interpretative, and explanatory). At the descriptive stage, patterns in language use pointed to linguistic features of text relevant to the connections between diversity, inclusion, and community engagement (e.g., euphemisms to conceal negative action, "diverse" as a descriptor of groups or places, and "the" community as a singular entity). Findings at the interpretative stage focused on representations of diversity and inclusion revealed in patterns of language use. Representations depicted diversity as: a seamless "other," a commodity, and a proxy. Representations also suggested inclusion as: correction, honoring, and a skillset. Moreover, explanatory level findings indicated four emergent discourse types underpinning the language of diversity and inclusion in community engagement, including managerial, promotional, oppositional, and specialist discourses. The four discourses also reflected ideologies, or taken for granted assumptions, of neoliberalism and White supremacy in higher education.

The study offered implications for community engagement practice and opportunities for more transformational educational environments. The study also suggested future studies and applications of CDA as a reflective and action-oriented tool to interrogate language-in-use towards more just outcomes. Advancing research on the language of diversity and inclusion in community engagement is integral to creating institutions of higher education that better enable all people to thrive and engage meaningfully in public life.

PUBLIC ABSTRACT

The language we use in everyday interactions matters. Language about diversity, or the presence of difference, and inclusion, the ongoing engagement with difference, communicates belonging to individuals and groups based on social identities (e.g., race, ethnicity, sexual orientation, social class, gender, sex, ability). This study examined the language of college and university community engagement, or collaborations between higher education and local, regional, national, or global communities.

The purpose of the study was to describe how three universities use language to depict diversity and inclusion in community engagement. The three selected universities submitted a successful application to be classified as a community-engaged institution by a nationally recognized foundation. Data sources included text from applications documenting campus-community practices, interviews with faculty and campus professionals, and university office web pages.

Results from the study described language patterns and themes of diversity and inclusion in community engagement. Patterns in language use emerged through pronouns, word repetition, verb choices, silence, and quoted texts, among other features. A critical evaluation of language across three levels of analysis revealed representations of diversity as a seamless "other," a proxy for other words, and a commodity with value. Inclusion was represented as a form of correction, an act of honoring, and a skillset. Themes were supported by language types (managerial, promotional, specialist, oppositional) and societal assumptions about economic markets and race. The study underscores the importance of fostering relationships between higher education and local communities in ways that allow people to show up as more fully themselves.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER I: INTRODUCTION

> Dare I speak to the oppressed and the oppressor in the same voice? Dare I speak to you
> in a language that will take us away from the boundaries of domination, a language that
> will not fence you in, bind you, or hold you. Language is also a place of struggle.
>
> bell hooks, *Talking Back*

In *Talking Back: thinking feminism, thinking black*, bell hooks (1989) poignantly repeated "Language is also a place of struggle" (p. 28) as a kind of soothing mantra or invocation for self-recovery and resistance. hooks illuminated societal tensions between the dehumanizing work of language (i.e., text and talk) along with the emancipatory possibilities. She described the work of liberation as a demand to create a new language that embraces a "liberatory voice" and "oppositional discourse" (hooks, 1989, p. 29). A deeper understanding of language-in-use, or discourse, can serve as a resource against the exploitation, domination, and oppression that hooks speaks to in her truth-telling and vision of freedom.

Linguistic theorist Norman Fairclough (1992, 1995) similarly pointed to language as a site of social struggle in a theory of discourse and framework of critical discourse analysis (CDA). Discourse analysis aims to explore the relationship between discursive practice, communicative events, and texts to larger social structures and processes (Fairclough, 2013). The critical component of CDA is concerned with both overt representations of language and covert or veiled messages underpinning text (Fairclough, 2015). According to Fairclough (2001), CDA seeks to discern "how language figures within social relations of power and domination; how language works ideologically; the negotiation of personal and social identities" (p. 230). As a theory and method, CDA offers a means to investigate how language constitutes reality, or in other words, is shaped by power relations and social struggles. Language is

simultaneously shaped by (and in turn shaping) social identities, social relations, and systems of knowledge and belief (Fairclough, 1992; Gee, 2011).

Colleges and universities are not immune from navigating struggle in language use. Foucault (2000) reminded us that one can never escape power or truth regimes in social relations and institutions. Social institutions, such as colleges and universities, control discourse production in overt and covert ways as means of power maintenance (Fairclough, 2013; van Dijk, 2008). Power is a property of interactions between social groups, institutions, or organizations (Fairclough, 2015) that can be used for social good and abused as a means of social control by one group over another (van Dijk, 2008). A form of power abuse known as hegemony is a pervasive and invisible social control by dominant groups over subordinate groups in ways that appear both legitimate and natural (Gramsci, 1971; Hebdige, 1979).

People and institutions with power exercise authority through discourse. Discourse is language use, or the grammar of what is said or written (Gee, 2014a), and a device used to make meaning of social practices, processes, and products (Fairclough, 2013; Rogers, 2011). CDA is concerned with the "hidden agenda" of discourse (Cameron, 2001, p. 123) as it seeks to reveal opaque structural relationships between dominance, discrimination, power, and control in discourse (Weiss & Wodak, 2003). Critical discourse analysts examine power as a form of control associated with both micro- and macro-level discourses (van Dijk, 1993). For example, Janks (2005) asked whose interests are served, who benefits, and who is disadvantaged by the properties or functions of language? Janks' linguistic questions and other tools of discourse analysis provide systematic tools to critically interrogate language-in-use.

Power and social inequities are central to contestations over language use about diversity and inclusion in higher education. Colleges and universities use language to communicate

perspectives on individual and social/group differences (i.e., diversity), as well as engagement

with difference (i.e., inclusion) (Association of American Colleges and Universities [AAC&U],

n.d.). Difference includes varying forms of dissimilarly in opinions, experiences, ideologies, and

understandings of the world (Watt, 2013). The terms diversity and inclusion appear in official

university documents, on college or university websites, and in conversation with higher

education practitioners, senior-level administrators, and faculty members. The language of

diversity and inclusion functions in motivated ways, including as a strategy of containment,

avoidance technique, or tool of positive action (Ahmed, 2012). For example, Berrey (2015a)

found that decision makers employed diversity as a feel-good word to minimize social

boundaries while co-opting and deflecting insidious problems of domination, supremacy, and

oppression. The language of diversity and inclusion has come to be routine throughout

organizational life in colleges and universities (Ahmed, 2012).

    As hooks (1989) expressed, "language is also a place of struggle" (p. 28). College and

university community engagement reflects a place of struggle and site to interrogate social

inequities as expressed, legitimized, reproduced, and constituted by language-in-use.

Community engagement, according to the Carnegie Foundation for the Advancement of

Teaching (also referred to as "Carnegie" or "Carnegie Foundation"), is the "collaboration

between institutions of higher education and their larger communities (local, regional/state,

national, global) for the mutually beneficial exchange of knowledge and resources in a context of

partnership and reciprocity" (Carnegie Foundation, 2015, p. 2). Mitchell (2013) advocated that

"we must seek to limit the legacy of disruption that is too often a natural occurrence of

community engagement and service-learning." (p. 265). In this study, I describe ways in which

colleges and universities represent diversity and inclusion in community engagement as a means to name the "residual legacies" (Musil, 2003) and possibilities of language use for liberation.

Importance of Language

Language is an important component of college and university community engagement with potential to contribute to social change. For the purposes of the study, language is textual (i.e., written) and verbal (i.e., spoken). I approached this study with the assumption that language is perpetually and intentionally at work (Fairclough, 2013; Wetherell, 2001). Language is constructive, meaning it works to represent people's thoughts and opinions about the world. Language also works to mediate between the world and people, thus creating meaning and building ideas, objects, and social relationships (Wetherell, 2001). Therefore, language is socially constructed, while simultaneously constructing social life. In this study, I critically examine the work of language in constructing representations of diversity and inclusion in college and university community engagement.

Discourse is the combination of modes of language-in-use. For the purposes of this study, discourse as the grammar of what is said or written (Gee, 2011) as means to better understand discourse as a social practice, process, and product (Fairclough, 2015; Rogers, 2011). This definition takes into account the language as a form of social practices to act upon the world, rather than solely an individual practice. Discourse is constitutive, or in other words, constitutes reality (Wetherell, 2001) and reproduces society through structures, institutions, and relationships (Fairclough, 1992; Gee, 2011). As such, discourse is a mode of action to act upon the world and mode of representation to make meaning of the world in ways that are socially, politically, and ideologically motivated (Fairclough, 1992, 2015).

A fundamental task of language and discourse is to actively construct representations of the world (Wetherell, 2001). Representations reflect the interconnected nature of words, ideas, images, objects, events, and symbols that contribute to ever-evolving and contextualized discourses (Fairclough, 2001). Representations can also accumulate meanings across texts in a moment of time to create a "regime of representation" (Hall, 1997, p. 328). Taken-for-granted representations can serve persuasive functions in complex social and historical processes (Wetherell, 2001). An investigation of discourses that produce meaning in the form of representations can illuminate power relations and social struggles within institutions like colleges and universities. van Dijk (1993) argued that discourse can serve as a strategy for exercising social power and maintaining inequality (e.g., political, cultural, class, ethnic, racial, and gender inequalities). Inequality is enacted, resisted, legitimated, and perpetuated through language in social, political, and ideological contexts (van Dijk, 2008).

Educational practices associated with community engagement are communicative events with written and spoken language constructed over time, contexts, and texts (Rogers, 2011). The production and interpretation of texts in communicative events are shaped by (and help shape) the nature of social practice, and the production and interpretation processes leave traces or cues in the text (Fairclough, 2013). CDA is a means to describe, interpret, and explain the critical relationship between text, discourse, and social context (Fairclough, 2001). Texts are outcomes of processes that are motivated and performed by social agents with culturally available resources that serve as a means to understand or realize discourses (Kress, 2011). For instance, texts can mark differences between social group (Janks, 2005) and communicate messages about "the other" (Hall, 1997).

Researchers use tools of discourse analysis to examine the ways language operates on a micro-level with implications for social practices on a macro-level (Rogers, 2011). Studies focused on college and universities have examined text from institutional diversity policies (Iverson, 2007, 2012), university women's commission reports (Allan, 2003), community college mission statements (Ayers, 2005), and an "appropriate attire" policy at a Historically Black College (Patton, 2014). Critical studies focused on community engagement in higher education have included text analysis of foundational documents about the public purposes of higher education (Gildersleeve, Kuntz, Pasque, & Carducci, 2010), scholarship from the *Michigan Journal of Community Service Learning* (Bortolin, 2011), and a position paper from the Australian Universities Community Engagement Alliance (Peacock, 2012). Similarly, Pasque (2010) examined the content of language and process of interaction from discussions with higher education leaders about perspectives on higher education for the public good.

Scant research raises concerns about dehumanizing or oppressive language use in community engagement practices. In one example, Dempsey (2010) challenged uses of the word "community" as an abstraction or an expression of a seamless unit that silences non-conforming experiences, identities, and perspectives. Seider and Hillman (2011) identified students' use of paternalistic language to reference service recipients, and Veloria (2015) named color-blind ideologies through the use of counter-storytelling, both in their respective studies of service-learning experiences. Mitchell, Donahue, and Young-Law (2012) critically examined the pervasiveness of color-blind discourses (e.g., urban youth, inner city schools) in service-learning classes that perpetuate race neutrality and serve as codes for talking about race. Deficit-based, color-blind, or paternalistic language, along with ambiguities of community, can work in dehumanizing ways that inhibit authentic relationship building. Freire (1970) expressed that

dehumanization "is a distortion of the vocation of becoming more fully human" (p. 28).

Language use in college and university community engagement can be both dehumanizing and

life giving.

Background on Community Engagement

Community engagement has emerged as an important priority for college and universities

(Weerts & Sandmann, 2010) and come to be an expected part of the higher education landscape

(Butin, 2010). Community engagement is an umbrella term used to describe a range of practices

and philosophies, including service learning, community-based research, and public engagement,

among other models of teaching, learning and research in the academy (Butin, 2013). The

purpose of community engagement is to connect the knowledge and resources of higher

education with communities and organizations in public and private sectors (Carnegie

Foundation, 2015). Ernest Boyer (1990) called upon this sense of collaboration in his challenge

to institutions of higher education to redirect their missions to reflect what he termed the

scholarship of discovery, teaching, integration, and application. He charged colleges and

universities to become immersed in these forms of scholarship through community engagement

efforts focused on addressing societal problems that threaten the vitality of our democratic

society (Boyer, 1994).

As colleges and universities prioritize community engagement, campus-based

engagement activities are gaining momentum. This momentum is evidenced by the growing

number of institutions and national organizations that have reaffirmed their commitment to the

civic purposes of higher education and calls for revitalization of community engagement

(AAC&U, 2011; National Task Force on Civic Learning and Democratic Engagement, 2012;

U.S. Department of Education, 2012). For example, the Campus Compact, a national organization committed to community engagement in higher education, has a growing membership of over 1,000 institutions (Campus Compact, 2017). A host of additional organizations and initiatives representing multiple sectors of higher education continue gain traction, including the American Democracy Project of the American Association of the State Colleges of Universities, Imagining America, and The Research University Civic Engagement Network (TRUCEN) (Hollander, 2010). Relatedly, the Association for the Study of Higher Education and the American Educational Research Association organized their 2016 annual conferences around concepts of public good, public scholarship, and diverse democracies.

Another national organization known as the Carnegie Foundation for the Advancement of Teaching developed the Community Engagement Classification to strengthen community engagement in higher education. Since 2006, the foundation has designated 361 colleges or universities as community engaged institutions (New England Resource Center for Higher Education [NERCHE], n.d.). The Community Engagement Classification was designed to (a) respect the diversity of approaches to community engagement, (b) engage colleges and universities in a process of inquiry, (c) and recognize achievements while promoting continued development of programs and practices (Driscoll, 2008). The foundation awards the designation on a five-year cycle and the process begins two years prior to the classification date to allow for the extensive data collection, and substantial investment of time and resources needed to apply (Carnegie Foundation, n.d.). The elective classification facilitates a process for colleges and universities to voluntarily document institutional practices in community engagement for the purposes of self-assessment and quality improvement of activities (Driscoll, 2008).

Campuses designated with the Community Engagement Classification employ a variety of structures, activities, and practices in community engagement to prepare future generations of engaged citizens. For example, the National Task Force on Civic Learning and Democratic Engagement (2012) named service learning, intergroup and deliberative dialogue, and collective problem solving "powerful pedagogies" for promoting civic learning (p. 55). Service learning includes the "integration of academic material, relevant community-based service activities, and critical reflection" (Bringle & Clayton, 2012, p. 105). Campuses are integrating these pedagogical practices into college curricula by designing certificates, minors, and majors focused on community engagement (Butin & Seider, 2012) with 70% of college students reporting participation in credit-bearing engagement activities in college (O'Neill, 2012).

A multitude of campus actors provide valuable support and leadership for campus-based community engagement initiatives. Community engagement actors include professional staff, senior-level administrators, tenure-track faculty, or clinical faculty with administrative responsibilities in community engagement (Dostilio & McReynolds, 2016). Oftentimes engagement actors are working within or in collaboration with designated centers positioned in academic or student affairs, sometimes bridging the two divisions (Welch & Saltmarsh, 2013). Emerging, yet limited, scholarship on community engagement actors has examined competencies of community engagement professionals (Dostilio, 2017); advocated an approach to being a reflective community service-learning professional (Jacoby & Mutascio, 2010); and proposed a practitioner-scholar model for professional development (McReynolds & Shields, 2015).

Community engagement actors adopt "boundary-spanning" or intermediary roles between constituent groups with differing terminology, expectations for behavior, and modes of operation (Weerts & Sandmann, 2010, p. 704). They also assume problem-solving roles in the

9

"middle ground" of campus-community partnerships, negotiating collaboration across diverse communities and advocating for those that have been marginalized within and outside of campuses (Bartha, Careny, Gale, Goodhue, & Howard, 2014, p. 1). Weerts and Sandmann (2010) examined the boundary spanning capacities of community engagement professionals at large public research universities. Drawing from boundary spanning theory, they noted the importance of communicating with external partners and establishing lines of communication between internal and external stakeholders. Boundary spanners play important roles in translating distinct terminology and coding schemes across individuals, groups, and institutional lines (Tushman, 1977).

In these roles, engagement actors use language to form representations of diversity and inclusion. Colleges and universities ascribe meaning to diversity and inclusion through written applications materials for the Community Engagement Classification, spoken language from campus engagement actors, and text on community engagement office web pages. This study critically analyzes language use in community engagement in an effort to better understand how colleges and universities represent diversity and inclusion.

Statement of Problem

Social inequity and power are central to current challenges facing community engagement in higher education. While community engagement activities continue to gain momentum (Weerts & Sandman, 2010), so is a deepening and problematic disconnect between diversity and inclusion efforts and community engagement initiatives on college campuses. Hurtado (2007) argued that diversity and community engagement have "proceeded on parallel tracks" with little intersection between the two, even though they both "advance students'

awareness of the origins of complex social problems and employ new forms of pedagogy involving dialogue, experiential learning, reflection, social critique, and commitment to change" (pp. 186-187). This disconnect is reflected in the often separate spaces that diversity and community engagement initiatives inhabit on many campuses, and the absence of diversity from conversations about fulfilling the public purposes of higher education (Hurtado, 2007). In practice, colleges and universities can send students to work in community-based settings without working to redistribute power, center authentic relationships, and address the complexities of social oppression in a move towards social change (Mitchell, 2013).

Scholars have raised questions about the underside of community engagement initiatives in higher education related to diversity and inclusion (e.g, Butin, 2006, 2010; Eby, 1998; Jones, Gilbride-Brown, & Gasiorski, 2005). For example, Weah, Cornelia, and Hall (2000) challenged the elevation of values, behaviors, and attitudes associated with privileged identities (e.g., White racial identity) in community engagement initiatives. They poignantly asked, "Has the field…evolved into a white-dominated movement, driven by a missionary zeal?" (p. 673). Other scholars have empirically examined power in the form of White supremacy in engagement efforts. For example, Cann and McCloskey (2015) highlighted the White savior and "poverty pimpin' project" of outreach work while examining the intersections racism and ableism using critical race counter storytelling. Similarly, Mitchell et al. (2012) argued the absence of a critical focus on race in service learning can normalize White supremacy in teaching and learning practices.

Additional scholarship has critiqued the limits of inclusiveness in community engagement manifested in: oppressive institutional structures and norms that subvert community-based partnerships (Sandmann & Kliewer, 2012); Euro-centric approaches to community

11

engagement (Dean, 2015); binaries of privileged service providers and underprivileged or disadvantaged service recipients (Henry, 2005), cultural deficit thinking (Sperling, 2007; Veloria, 2015), and the invisibility or silencing of identities (Gent, 2011). For example, Steinman (2011) named mechanisms of Western power and knowledge regimes that limit attempts at intercultural relationships, such as collaborations with Indigenous peoples and tribal nations. Together, these limits and more, speak to a perpetuation of the very social inequities community engagement efforts intend to disrupt.

Scholars have also challenged the ability of higher education to change internally as institutions tackle not only the systemic injustices facing local communities, but also the many forms of injustices perpetrated by and legitimated through the academy. For example, Verjee (2012) called for institutional accountability through the transformation of hegemonic structures prior to forming respectful, trusting, and authentic relationships with surrounding communities. Dempsey (2010) questioned the ways metaphors of campus and community divides absolve colleges and universities of wrongdoings in their entangled historical, political, and economic relationships with surrounding communities. Complex, and oftentimes painful, relationships encompass contested issues range from such issues as employment, land use, and police enforcement (Ostrander, 2004) to complicity in gentrification and segregation (Sullivan, Kone, Senturia, Chrisman, Ciske, & Krieger, 2001). Joseph (2002) argued that a larger and romantic discourse locates "community" in contrast to less desirable aspects of modern society, such as capitalism, bureaucratization, alienation, and rationality.

In light of ongoing and evolving critiques, Sanchez (2005) advocated that community engagement must begin by making colleges and universities more diverse and inclusive, otherwise social change efforts outside of our campuses will not be taken seriously. Strum

12

(2006, 2010) described this value as full participation. Full participation is "focused on creating institutions that enable people, whatever their identity, background, or institutional position, to thrive, realize their capabilities, engage meaningfully in institutional life, and contribute to the flourishing of others" (Sturm, Eatman, Saltmarsh, & Bush, 2011, p. 3). Initiatives aimed at addressing issues of diversity and inclusion have the potential to build transformative and democratic campus communities (Stewart, 2011) that have historically been hostile or unwelcoming to those with marginalized identities (i.e., people of color, women, students with disabilities, sexual and gender minorities, economically disadvantaged, religious minorities) (Mueller & Broido, 2012). An examination of language use is one lens to better understand the ability of higher education to tackle the systemic injustices facing communities, but also the many forms of injustices embedded in the academy (Maurrasee, 2001).

Purpose of Study

The purpose of the study is to describe how colleges and universities use language to represent diversity and inclusion in community engagement. The study employs critical discourse analysis (CDA) using a multiple case study approach to examine college and university language about the connections between diversity, inclusion, and community engagement. CDA is a theory and method used to describe language at local, institutional, and societal levels (Fairclough, 2001). As detailed in Chapter II, I draw from Fairclough's (2015) conceptual framework CDA along three levels of analysis: the *description* of texts and their linguistic features, *interpretation* of messages underpinning patterns in language, and *explanation* of the relationship between texts and society. The three-stage framework provides a

systematic set of inquiries to examine representations of diversity and inclusion in texts produced within the social context of college and university community engagement.

Cases for the study are colleges and universities designated by the Carnegie Foundation with the 2015 first-time Community Engagement Classification. The 2015 application included a new question specific to the aims of the study. The question read: "Is community engagement connected with diversity and inclusion work (for students and faculty) on your campus?" The application framework then prompted institutional applicants to provide examples in 500-word or less written responses. Applications for the Carnegie classification offer a means to examine the multitude of campus approaches to community engagement as colleges and universities undergo the rigorous process of inquiry in seeking the designation. I collected data for each case from three sources: (a) applications for the Community Engagement Classification; (b) interviews with community engagement actors, or professional staff, faculty, or administrators with dedicated responsibilities in community engagement; and (c) web pages for community engagement offices. Each data source reflects a type of discursive practice, or production and distribution of a text, and genre of language associated with a particular social activity (Fairclough, 2013).

The analysis focuses on types of discourses and discourse practices used to represent diversity, meaning individual and social/group differences, and inclusion, the intentional engagement of difference. Discourses include both the grammar of what is said or written, and the combination of language, beliefs, and practices that enact socially recognizable identities (Gee, 2014a). Discourse practices refer to the production, distribution, and interpretation of language (Fairclough, 2015). I incorporate a variety of discourse analysis tools in the study to describe, interpret, and explain the significance of representations embedded in the language of

community engagement in higher education. Analytical tools include Janks' (2005) analysis of linguistic features in text and Gee's (2014a, 2014b) building tasks (e.g, politics, identities, relationships) and theoretical tools (e.g., intertextuality, figured worlds, social languages).

In the data analysis process, I *describe* study text about the connections between diversity, inclusion, and community engagement stemming from Carnegie applications, interviews with engagement actors, and community engagement office web pages. I use description to identify patterns in language use and linguistic features of text relevant to the study aims. I then *interpret* messages underpinning language use on diversity and inclusion in college and university community engagement identified through the descriptive stage. Findings from the interpretative level include representations of diversity and inclusion, or the ways in which diversity and inclusion are depicted in the language of community engagement in higher education. Finally, I recursively examine findings from the descriptive and interpretative levels of analysis to *explain* the relationship between study texts and society, namely present day discourses and ideologies informing the language of diversity and inclusion in college and university community engagement.

Research Questions

The following overarching question guides the study: In what ways do colleges and universities use language to represent diversity and inclusion in community engagement? Three additional sub-questions inform my analysis relative to each data source.

1. How does language in application responses for the Community Engagement Classification represent diversity and inclusion?

2. How does language from community engagement actors represent diversity and inclusion?

3. How does language on community engagement office web pages represent diversity and inclusion?

Fairclough's approach to CDA (see Chapter II) facilitated my analysis of college and university language use from the three data sources about the connections between diversity, inclusion, and community engagement. In the next section, I briefly outline study terms and definitions central to the research questions.

Study Terms and Definitions

Community Engagement

Community engagement is an umbrella term to describe "the collaboration between institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity" (Carnegie Foundation, 2015, p. 2). Collaborations or partnerships in community have the potential to enhance scholarship, research, and creative work; enrich college curricula and teaching and learning practices; support the preparation of an engaged citizenry; and address societal issues of value to campuses and communities (Carnegie Foundation, 2015).

Diversity

The AAC&U (n.d.) defined diversity as both individual differences and social/group differences (see also Milem, Chang, Antonio, 2005). According to Watt (2013), difference refers to "dissimilar opinions, experiences, ideologies, epistemologies and/or constructions of reality about self, society, and/or identity" (p. 6). Examples of individual or social/group difference

include race, ethnicity, national origin, social class, education, age, family/marital status, physical appearance, gender identity and expression, religion or worldview, sexual orientation, ability status, heritage language, political affiliation, and geographic upbringing, among other facets.

Inclusion

Inclusion is the intentional and ongoing engagement with difference (AAC&U, n.d.). Engagement with difference in higher education occurs in college curricula, co-curricular experiences, and within intellectual, social, cultural, geographic communities or affinity groups that facilitate connections between individuals. Inclusion can take the form of campus practices, programs, and policies that not only incorporate difference, but also acknowledge and disrupt power structures that advantage some individual and social/group differences at the expense of others (Mueller & Broido, 2012).

Community Engagement Actors

In this study, campus engagement actors are professional academic or student affairs staff, faculty, or administrators with dedicated responsibilities or leadership in campus-based community engagement efforts. Community engagement actors demonstrate a commitment to advancing community engagement in higher education and assume intermediary or boundary-spanning capacities in order to facilitate collaboration between constituent groups (Bartha et al., 2014; Distilio, 2017; Weerts & Sandmann, 2010).

Community Engagement Classification

The Community Engagement Classification is an elective classification developed by the Carnegie Foundation for the Advancement of Teaching was administered by the New England

Resource Center for Higher Education at the time of the study. The classification encourages

colleges and universities to voluntarily document institutional practices in community

engagement according to core elements of best practice in the field (Driscoll, 2009). A classified

campus is a college or university that completed the application process and successfully

received the designation.

Summary and Organization of Chapters

In Chapter I, I argued that colleges and universities navigate language as a social struggle

in representing diversity and inclusion in community engagement. The chapter included a

rationale for the importance of language relative to the problem statement. I also introduced the

study purpose, research questions, and relevant terms. The study describes college and

university language use about the connections between diversity, inclusion, and community

engagement. As an analyst, I use CDA to identify patterns in language use from three university

cases using text from three data sources. The three data sources stem from applications for the

Carnegie Community Engagement Classifications, interviews with six engagement actors, and

language from community engagement office web pages. By unpacking messages underpinning

language, I identify representations of diversity and inclusion, along with corresponding

discourse types and supporting ideologies. Together, findings across the three recursive levels of

analysis (descriptive, interpretative, and explanatory) address the primary research question: In

what ways do colleges and universities use language to represent diversity and inclusion in

community engagement?

In Chapter II, I review literature relevant to the study organized in five sections. I

provide a description of study methods in Chapter III, including research design and sample, as

well as data collection, analysis, and verification. The chapter also discusses ethical

considerations, role of the researcher, and study limitations. During Chapter IV, I present

findings from the descriptive level of analysis, involving descriptions of study texts within and

across the three university cases. Texts include Carnegie application materials, transcripts from

engagement actor interview, and community engagement office web pages. Moreover, in

Chapter V, I report findings from the interpretative and explanatory levels of analysis. Findings

from the interpretative level are organized according to representations of diversity and inclusion

in college and university community engagement. Findings from the explanatory level are

organized by types of discourses and societal ideologies that emerged in a critical examination of

language use on the connections between diversity, inclusion, and community engagement. I

then conclude during Chapter VI with implications for practice in higher education and future

research on language use in community engagement.

Introductory Reflections

As a critical project, the study assumes what Giroux (1983) referred to as a language of

hope. I hope this study provides an additional lens to critically examine the connections (and

disconnections) between diversity, inclusion, and community engagement in higher education

with implications for more transformative practice. I view CDA as not only as a theory and

method to analyze language-in-use, but also as a set of tools to make meaning of the world and

better understand myself in relation to others within complex social, historical, and political

contexts. As Gee (2014c) explained, "Discourse analysis should be about life. It cannot answer

the age-old questions about the meaning of life. But it can show us how we humans go about

giving meaning to life" (p. 2). As such, I also hope this study offers community engagement

actors with a set meaning-making tools to create more inclusive community engagement

initiatives guided by authentic relationships. Naming patterns in the function, production, and

interpretation of language has the potential to generate new ways of thinking, being, and

interacting (Rogers, 2011).

CHAPTER II: REVIEW OF LITERATURE

The principle focus of inquiry in this study is the language of diversity and inclusion in college and university community engagement. Specifically, I describe ways in which colleges and universities use language to represent diversity and inclusion in community engagement. While language is a site of social struggle about diversity and inclusion in college and university community engagement, scant research exists on language use in community engagement.

In this chapter, I review literature informing the study presented in five sections. I open with a discussion of framings on diversity and inclusion in higher education in Section I, and present a review of literature on student and faculty diversity in community engagement in Section II. In Section III, I address various pedagogical approaches to centering diversity and inclusion in community engagement, including social justice education and critical service learning. Additionally, I focus on critical discourse analysis (CDA) as a method and conceptual framework in Section IV. I then cover how previous studies have examined discourses of diversity and inclusion in college and university community engagement in Section V.

Diversity and Inclusion in Higher Education

Understandings of diversity as a concept continue to evolve and change over time (Smith, 1995, 2009). Higher education and student affairs scholars have presented multiple framings of the term to illuminate viewpoints and facilitate more inclusive campus environments (e.g, Manning 2009; Mueller & Broido, 2012). In this section, I review various framings of diversity applicable to community engagement practice in higher education. I then describe approaches to understanding issues of diversity and inclusion, including diversity as a social good versus social

value (Watt, 2012, 2013) and a framework comprised of four interconnected dimensions of campus climate (Milem, Clayton-Pederson, Hurtado, & Allen, 1998).

Framing Diversity

Mueller and Broido (2012) sought to document the evolution of diversity as a concept over time. They situated the meaning of diversity in its historical context and posited seven ways to frame what diversity has come to mean in higher education. The first perspective is the absence of or lack of awareness about diversity. The remaining perspectives shift to an acknowledgement of diversity. In these frames, diversity means: (a) increasing difference and numerical representation of groups; (b) responding to difference with activities for engagement; (c) incorporating difference by bringing groups of students into institutions; (d) learning about difference in the college curricula; (e) understanding the complexities of difference, while including privileged or dominant groups; (f) acknowledging power in difference and interrupting systems that advantage some social groups at the expense of others.

Similarly, Manning (2009) identified seven philosophical positions that inform college and university educators' beliefs and assumptions about diversity, which she defined as "work about difference" (p. 11). The positions include political correctness, historical analysis, color-blind, diversity, cultural pluralism, anti-oppression, and social justice. The "diversity" perspective focuses on structural diversity or numerical representations of groups on campus. Manning emphasized the importance of understanding one's motivations in order to guide goals and purposeful action associated with a particular perspective. It can also help inform misunderstandings stemming from language use and approaches to difference.

22

Approaches to Examining Diversity and Inclusion

Watt (2012, 2013) presented a conceptual framework to examine the goals and intended outcomes of diversity and inclusion efforts on college and university campuses. The framework introduces the principles of "diversity as a social good" and "diversity as a social value" (Watt, 2012, pp. 131-132) to describe the intentions of diversity and inclusion programs, strategies, or initiatives. While the discursive shift of "social good" to "social value" does not expressly examine language use, the underlying principles capture benefits and drawbacks of two distinct practice-oriented frameworks.

The first principle of 'diversity as a social good' entails a surface level commitment to systemic change without an attempt to question or disrupt the fundamental problems that contribute to marginalization on a college or university campus. An institution of higher education operating from this underlying assumption largely functions within established societal structures and seek to support marginalized students, faculty, and staff on campus. From this perspective, members of marginalized groups assume leadership roles for efforts that primarily address the experiences of other marginalized members of the campus community. Diversity as a good does not fundamentally challenge campus culture or further skill development of all students, including those in dominant groups. As a result, initiatives motived by a social good can also reproduce deeply seeded divides between marginalized and privileged or target and agent groups.

The second principle of 'diversity as a social value' utilizes strategies to disrupt systemic oppression and communicate that diversity matters "as a central and integrative dimension rather than required and marginalized" (Watt, 2012, p. 132). Institutions of higher education that operate from this perspective challenge the foundational structures that influence how members

of the campus community interact with one another. The principle shifts the focus from the role or position of individuals within the system to the system at large. Social change is shared by those in historically marginalized and privileged groups, and senior-level campus administrators play an important leadership role in fostering cultural change. When this value is embraced, difference is affirmed through an intentional shift in the culture to integrate marginalized ideas, experiences, and values with dominant ones. Diversity as a social value requires focused relationship building and investment of personal and professional time and energy, which can be in short supply (Watt, 2012). These efforts can also unintentionally provoke resistance rooted in reactions to processes that call for cultural shifts.

A second approach to examining diversity and inclusion in higher education is from the perspective of campus climate. Milem, Clayton-Pederson, Hurtado, and Allen (1998) developed a framework to conceptualize the campus climate for diversity in higher education. Their framework includes four interconnected dimensions: (a) history of inclusion and exclusions of various groups, (b) structural diversity, (c) psychological climate, and (d) behavioral climate. The first dimension focuses on the history of inclusion and exclusion of social identity groups. Exclusion is manifested through the maintenance of campus policies that centralize dominant group needs and values. This dimension also incorporates the attitudes and behaviors that inhibit interaction across individual and social/group differences on a college or university campus.

The dimension of structural diversity includes the numerical, or compositional, makeup of social groups on a campus (Hurtado, Milem, Clayton-Pederson, & Allen, 1999). In environments with limited structural diversity, underrepresented groups can be looked at as tokens, which can contribute to exaggerated group differences and distorted images that fit stereotypes. Moreover, the psychological dimension of an institutional climate involves an

individual view of intergroup relations, responses to diversity perceptions of conflict, and attitudes towards difference. Milem et al. (1998) explained that perceptions of an institution are affected by social identities and positioning within a college or university campus. Lastly, the behavioral dimension of campus climate focuses on the interaction between individuals with differing social identities and backgrounds, as well as the relationships between groups.

Issues of language for colleges and universities emerge when describing histories of inclusion/exclusion, campus composition, individual responses to difference, and interactions among groups. This study seeks to describe the language of diversity and inclusion in a specific context within higher education practice. I next review existing literature on diversity, inclusion, and community engagement.

Diversity and Inclusion in Community Engagement

Scholars have examined the role of diversity and inclusion in campus community engagement programs and initiatives from the perspectives of students and faculty. Existing scholarship on students primarily revolves around service-learning practices. As such, I explore three distinct yet overlapping bodies of research on student experiences in service learning: (a) otherness of social/group differences, (b) privileged identity development, and (c) interactions across difference in the first half of this section. I then cover issues related to faculty experiences in community engagement from the lens of diversity and inclusion in the second half of the section.

Students in Community Engagement

Research examining issues of student diversity and inclusion in community engagement primary focuses on race, ethnicity, and social class. Gent (2011) offered a rare glimpse into

issues of ability status/disability in service learning in her critical essay on the culture of ableism that often goes unchallenged. She raised questions about language in service learning that perpetuates notions of people with disabilities as broken, childlike, and in need of fixing from someone more capable, or without a disability.

The body of literature on students in community engagement related to diversity and inclusion is centers academic, or credit-bearing, service learning. In service learning experiences, issues of individual and social/group differences are often framed as a means to help privileged students gain insight into the lived experiences of "others" as recipients of service (e.g., Henry, 2005; Ward & Wolf-Wendel, 2000). A framework of connecting across difference, with the "difference" present in the communities being served, still underpins much of service learning practice (Mitchell & Donahue, 2009).

Multiple studies emphasize issues of otherness through the experiences of Students of Color in service learning experiences. For example, Novick, Seider and Huguley (2011) examined the experiences of students from marginalized groups in their mixed-methods study of undergraduate students in a social action program. Through a survey of 400 student participants, they identified a significant difference in the "sense of community" (p. 3) for African American and Latinx students compared to White students in the class. In follow-up qualitative interviews, students of color explained how they did not want to be seen as a representative of their identity group or perceived as defensive or radical in their beliefs. Green (2001) found that African American college students expressed a higher identification with mentees from low-income backgrounds and displayed a greater willingness to challenge their mentees to succeed academically. Similar to the finding from Novick et al. (2011), students of color also reported feelings of discomfort and alienation during the debrief sessions with peers stemming from

26

White students' avoidance of conversations about race and attempts to dismiss the centrality of race in their service learning experiences.

Another set of studies on student diversity in community engagement focus on students' awareness of race and class privilege. Seider and Hillman (2011) conducted interviews with affluent White students in a university-based community service program. They identified themes in the students' uses of "othering" (p. 2) language to describe interactions in the classroom and at service site interactions. Students positioned themselves as distinct or separate from community members, instead of connected through collaboration or a sense of shared responsibility. The authors also suggested that language used in coming to terms with White privilege may contribute to a weaker sense of community experienced by students of color (see also Novick, et al., 2011). Additionally, Endres and Gould (2009) found that service learning provided a context for students to reaffirm White privilege even when the course directly addressed critical theories of whiteness prior to the start of the service experience. Comments in reflection papers revealed that students did not challenge a system of whiteness, but instead, accepted it. They cautioned that service learning placed their students in a position of power in acts of charity not social change.

In another study of privileged identity in community engagement, Dunlap, Scoggin, Green, and Davi (2007) proposed a process of privilege awareness based on journal reflections from White socioeconomically-privileged students in service placements at inner-city homeless shelters. The authors explained how "trigger events" can stimulate a students' awareness of their socioeconomic status or White privilege resulting in "cognitive disequilibrium" (p. 20). Students then learn to grapple with their privilege and seeks support to make meaning of what they are learning. They may also experience challenging emotions like "White guilt" as they negotiate

new notions of self in relation to others. In the final process stage, students may reconcile their understanding of privilege and accommodate their new learning or return to previous attitudes and maintenance of stereotypes and prejudices.

Multiple studies reference a metaphor of crossing cultural or class borders in discussions of service learning experiences as a way to promote cultural understanding. Hayes and Cuban (1997) suggested that "service-learning prompts students to understand their own culture in new ways, appreciate cultural differences, become more critically aware of social inequities and power relations, and envision a more democratic society" (p. 74). According to the authors, the notion of "borderlands" has the potential to serve as sites for critical analysis and forging new possibly for action (Hayes & Cuban, 1997, p. 72). However, it is also important to note that studies on experiences of students of color in service learning complicate and call into question this assertion.

Similarly, Jones and Hill (2001) investigated the process by which students and community partners came to understand crossing a physical boarder separating a campus and their local community through a service learning course. They emphasized the importance of cultivating relationships through efficacy, empathy, and compassion. In a qualitative study using reflection papers and semi-structured interviews, Chesler, Galura, Ford, and Charbeneau (2006) examined the experiences of peer facilitators as "border crossers" in a sociology service-learning course (p. 341). They found that some peer facilitators developed understandings of their own social identities and positions in navigating social, material, and epistemological borders through service learning.

Studies on student experiences in community engagement draw upon various sources of language-in-use, including reflection papers, classroom observations, interviews, and surveys to

communicate perspectives on diversity and inclusion. Scant research in this body of literature expressly describes language use or discourse types common to community engagement practice. Seider and Hillman's (2011) finding about students use of "othering" and paternalistic language use was derived from qualitative themes in interviews. The report of findings contains little explanation of methods or approaches to examine language-in-use. In contrast, CDA as a theory and method provides a means to describe, interpret, and explain patterns in language use with implications for future research and practice.

Faculty in Community Engagement

Literature on faculty community engagement addresses issues of turnover and tensions in academic cultures, studies on personal characteristics (related to race, ethnicity, and gender), community-based agency or orientation, and institutional transformation. Similar to studies on student community engagement, studies on faculty primarily focus on discussions of race and ethnicity, with little attention to language.

Institutions of higher education are attracting more faculty and graduate students of color than ever before (Sanchez, 2005). However, while there is increasing racial or ethnic diversity, faculty identifying as African American, Latinx, and Native American are leaving the academy in greater numbers than they are entering (Moreno, Smith, Clayton-Pedersen, Parker, & Teraguchi, 2006). High turnover rates are especially relevant in the context of college and university community engagement. A growing body of research demonstrates that faculty of color are more likely to incorporate publicly engaged work into their teaching, research, and service activities. They are also more likely to express this work as critical to their role in higher

education (e.g., Antonio, Astin & Cress, 2000; Antonio, 2002; Volgelgesang, Denson & Jayakumar, 2010).

Ellison and Eatman (2008) identified a "two cultures problem" in their critical examination of campus climates for faculty community engagement (p. 18). They posited that a normative academic culture is situated within departments, deans' offices, professional societies, journals, and conferences. Conversely, the counter culture of community engagement lives in service-learning centers, living learning communities, and outreach offices positioned on the margins of dominant academic culture. Sanchez (2005) suggested a third culture for faculty of color at predominately White institutions. The third culture is one of "professional ambivalence and bridge work between geographically close but socially distant communities of color" (Sanchez, 2005, p. 23). Faculty active in community engagement operate amidst significant tensions between cultures. They can assume a role of translator, translating information, expectations, and language from the academy to their community, and vice versa.

Turning next to personal characteristics, Vogelgesang, Denson and Jayakumar (2010) used data from a national survey of 40,670 faculty members conducted by the Higher Education Research Institute to assess faculty behaviors and beliefs related to public, or community-based scholarship. Public scholarship is a "scholarly or creative activity that joins serious intellectual endeavor with a commitment to public practice and public consequence" (Eatman, 2009, p. 18). Vogelgesang et al. (2010) found that female faculty members were 14% more likely than male faculty members to use scholarship to address community needs. Native American faculty were 25% more likely to direct their scholarship towards community needs, while Asian American and Latinx faculty were less likely to do so than their White colleagues. African American faculty were 23% more likely to use their scholarship to address local issues, but once the field

of appointment and institutional characteristics were considered in the model, there was no longer a difference between White and African American faculty members. This study underscores the importance of personal characteristics as indictors of faculty collaboration with communities in one's scholarly work and the extent to which one practices engaged scholarship.

The next study raised questions about the role of service in faculty life. Baez (2000) examined the use of service in the promotion and tenure process as a form of critical agency through qualitative interviews with 16 faculty of color at a private research university. Race-related service benefiting shared racial or ethnic communities emerged as a significant daily activity for faculty participants and provided opportunities to connect with other faculty of color. Participants in the study also linked service with teaching and research and viewed their race-related service as forms of political or social activism. Baez (2000) questioned the overall belittling discourse of service that positions it as a problem or burden. Instead, he advocated for it as a form of resistance and critical agency that has the potential to redefine existing structural barriers for traditionally marginalized faculty members.

The body of scholarship on faculty experiences in community engagement addresses tensions in campus culture and reports on composition of faculty engaged in related activities. Language also serves as a contributing factor to how faculty interact with and contribute to campus community engagement practices. In this study, I examine the ways in which campus community engagement actors use language to describe diversity and inclusion in community engagement as one source of data.

Centering Diversity in Community Engagement

In the following body of literature, I focus on pedagogical approaches to centering diversity in community engagement, including social justice education and critical service learning. Critical, or multicultural, service learning reflects one example of how colleges and universities connect diversity and inclusion efforts and community engagement initiatives in college curricula. Community engagement actors can play an important role in advocating for more critical approaches on campuses. I first provide an overview of social justice and social justice education, and then describe the ways social justice education can be integrated into service learning, a popular community engagement pedagogy across the higher education landscape.

Social Justice Education

Individual and social/group identities play an important role in representations of diversity and inclusion in community engagement. Socially constructed identities include race, class, ability, gender identity and expression, sexual orientation, age, and religion or meaning making. From a social identity approach, people with targeted identities are "members of social identity groups that are disfranchised, exploited, and victimized in a variety of ways by the oppressor and the oppressor's system or institutions" (Hardiman, Jackson, & Griffin, 2007, p. 38). Advantaged identities include "members of dominant social groups privileged by birth or acquisition, who knowingly or unknowingly exploit and reap unfair advantage over members of target groups" (Hardiman, Jackson, & Griffin, 2007, p. 38).

Social justice is a process and goal that begins with lived experience and moves towards the development of a critical perspective and capacity for social action (Bell, 2007). Practices

rooted in social justice align with critical pedagogical approaches, such as multicultural education, feminist pedagogy, and anti-oppressive education (Butin, 2008). The overarching goal of social justice education is to support people in the development of the critical analytic tools necessary to understand societal oppression and our individual and shared socialization within systems of oppression (Bell, 2007). Oppression shapes an individual's life chances and possibilities through a "hierarchical relationship in which dominant or privileged groups reap advantage…from the disempowerment of targeted groups" (Bell, 2007, p.3). The various forms of oppression, such as racism, classism, sexism, heterosexism, ableism, colonialism, and trans oppression, are interconnected yet distinctive in a system of power and privilege.

Through social justice education, students work to develop a sense of agency necessary to recognize and actively resist oppressive patterns and behaviors embedded within institutions and communities. Social justice learning is exemplified by the development of awareness, knowledge, and skills focused on the complex relationships between society, power, and social inequality (Mayhew & Fernández, 2007). This type of learning is rooted in core democratic beliefs like the worth of individuals and the need for equality (Boyle-Baise & Langford, 2004).

Integration of Social Justice Education with Service Learning

Scholars have posited various continuums or paradigms of service-learning experiences to differentiate between practices and raise critical questions about the limits of service learning. Various classification schemas help to understand "nuances between *kinds* of service experience, *levels* of student responsibility, scale of issues addressed, learning *outcomes* sought, and the *impact* of engagement on community partners" (National Task Force on Civic Learning and Democratic Engagement, 2012, p. 60). Kendall (1990), for example, proposed a continuum of

33

service learning that moves from charity to promoting social justice. The goal of the model is to equip students with the knowledge and skills to address root causes of social inequality. In contrast to a continuum of experiences, Morton (1995) advocated to describe service learning in terms of paradigms. The use of paradigms instead of a continuum of practice emphasizes unique worldviews in order to identify and address problems and "long-term visions of individual and community transformation" (p. 21). Morton's paradigms of service learning include charity, civic education, project model, communitarianism, and social justice/change. Within the various paradigms, educators challenge students to work more effectively in their current paradigm and reflect on the tensions between the paradigms.

Boyle-Baise (2002) revised Morton's paradigms of service learning experiences to better identify where service learning is best aligned with the goals of social justice education. Her paradigms include charity, civic education, community building from a communitarian view, and community building form a social change view. Boyle-Baise (2002) also added interpretations of "thick and thin" practices to each paradigm (p. 18). For example, in the charity paradigm, a "thin" practice is "voluntary aid to the less fortunate," while a thick practice includes "acts of compassion…to worthy but needy people" (p. 18). The last two paradigms focus on community building, which reflects a vision of service learning that evokes and ethos to work *with*, not *for* communities of difference in recognition of multiple notions of what constituents the common good. The various approaches to practice ultimately influence the potential for student learning and the kinds of outcomes educators anticipate for students from a service learning experience.

A more recent body of literature advocated for an approach to service learning termed critical, multicultural, or liberatory service learning (Boyle-Baise, 2002; Butin, 2008; Cipolle, 2010; Mitchell, 2008; O'Grady, 2000; Porfilio & Hickman, 2011; Stoecker, 2016; Tinkler,

Tinkler, Jagla, & Strait, 2016). Critical service learning reflects the integration of social justice education with service learning practice in an intentional effort to build community and challenging social inequality (Boyle-Baise, 2002). The pedagogy directly contrasts more traditional notions of service learning that emphasize the development of good citizens detached from the skills necessary to manage conflict and interaction across difference. Critical service learning can enhance understandings of root causes of injustice in order for students to see themselves as social change agents (Mitchell, 2008). The practice not only enhances the intersections between service learning and social justice, but also makes the ties explicit.

The practice of critical service learning emerged out of critiques of service learning for more just aims. Service learning experiences can be situated in demographically diverse settings, but still may overlook questions about difference or power. These experiences can unintentionally reinforce false dichotomies of privileged students seeking to help the less fortunate (Seligsohn, 2016) or paternalistic relationships that perpetuate deficit views of communities (Henry, 2005). Sleeter (2000) explained that service learning can lead students to see individual and social group differences as a problem stemming from a culture of disadvantage, instead of as part of a system of power and privilege that upholds social oppression. Students can walk away from experiences assuming the "real world" exists beyond campus boundaries and they hold the expertise needed to address community concerns (Bowker, 2012). Such practices also assume that students leave themselves and the inequalities that shape their lives at the door once they enter a community engagement experience, program, or classroom.

An examination of the language of diversity and inclusion in college and university community engagement can enhance practices of critical service learning and growing concerns

on the "underside" of service learning. Research can better illuminate patterns in language that unintentionally facilitate false dichotomies, deficit views, and a culture of disadvantage, among other growing concerns about disconnects between diversity, inclusion, and community engagement in higher education.

Critical Discourse Analysis

CDA is a theory and method that combines critical social theories with perspectives on discourse analysis in order to understand relations between text and society (Rogers, Malancharuvil-Berkes, Mosley, Hui, & O'Garro, 2005). Rogers et al. (2005) conceptualized CDA as the ways in which "language, as a cultural tool, mediates relationships of power and privilege in social interactions, institutions, and bodies of knowledge" (p. 367). Critical discourse analysts engaging CDA as a method are motivated by complex and pressing social issues in society and seek to understand the properties of language that reproduce social inequalities and uphold social power (van Dijk, 1993). CDA goes beyond other approaches to discourse analysis by not only seeking to describe language in use, but also to analyze, interpret, and explain the role and significance of representations embedded in discourse.

In Chapter III, I offer a detailed discussion of CDA a method for the study. I continue next with a review of three core elements of CDA as a theory, including power, discourse, and ideology. I then introduce CDA as a three-stage conceptual framework guiding the study of the language of diversity and inclusion in college and university community engagement.

Power

As a theory, CDA assumes that language is never neutral given its relationship to power. Language reflects systems of meaning linked to social practices and political, social, economic,

36

and cultural formations (Fairclough & Wodak, 1997). Power can be defined as a product, or commodity, that can be given, received, transferred, or taken away (Bloome, Power Carter, Christian, Otto, & Shuart-Fairs, 2005). It can also be viewed as a process or a set of relations between people and institutions embedded in social and cultural practices. From a feminist perspective, power is also characterized in terms of caring relationships with the potential to bring people together for mutual benefit (Bloome et al., 2005).

Explorations of power in CDA may include the effects of power on various outcomes and the impact of power on people, groups and society. For example, Fairclough (2015) proposed "power in discourse" and "power behind discourse" (p. 73) as major elements of the relationship between language and power. Power *in* discourse positions discourse as a site for relations of power to be enacted and exercised. Meanwhile, power *behind* discourse situates discourse as dimensions of order of social institutions or societies shaped by relations of power. According to Fairclough (2015), "power is won, held, and lost in social struggles" (p. 98). In this view, language actively contributes to social struggle and serves as a site of social struggle given the relationship to power.

In another model, van Dijk (2008) identified four dimensions of power relevant to CDA as a theory. The first dimension of power resides in major social institutions, such as government, military, corporations, and institutions of education. Within the institutions, a second dimension stems from hierarchies of position, rank, or status that signal authority to internal and external constituents. Structurally enact group power relations exist at the third dimension of power, including rich and poor, white and black, highly educated and little education, or other forms of us/them dynamics. Group power relations can be structurally enacted within institution life or through informal social interactions. Lastly, power operates at

the fourth domain of scope of influence or action with varying levels of assumed or accepted legitimacy of an individual, group, or institution. In the domain of action and influence, power can be *used* for social good and *abused* as a means of social control over one group by another.

Discourse

Discourse is also central to CDA as a theory. Scholars have ascribed many meanings to discourse and the study of discourse from the traditions of critical linguistics, cultural and media studies, and social semiotics, among others (Rogers, 2011). In this study, I define discourse as language use, or the grammar of what is said or written (Gee, 2011) as means to better understand discourse as a social practice, process, and product (Fairclough, 2015). Discourse reflects a social practice of language (Fairclough, 2001; Rogers, 2011) that is historically and ideologically bound (Fairclough & Wodak, 1997). As a social practice, discourse constructs meaning related to social identities (identity), social relationships between people (relational), and systems of knowledge and belief (ideational) (Fairclough, 1992). Discourse also reinforces power relationships between actors and legitimizes certain ways of knowing over others (Gee, 2011). Identities are formed through who may claim legitimate knowledge creation and who is positioned on the margins of discourse in a given social context (Kuntz, 2005).

Gee (2011) distinguished between D/d discourse. Discourse with a capital "D" involves "ways of combining and integrating language, actions, interactions, ways of thinking, believing, valuing, and using various symbols, tools, and objects to enact a particular sort of socially recognizable identity" (Gee, 2011, p. 29). Discourse with a lowercase "d" refers to the grammar of what is said or written, which cannot exist independent of ways of representing, believing, valuing, and participating inherent in capitol "D" discourses. The distinction between little "d"

and "D' discourses emphasizes that the form and function of language are interconnected (Rogers, 2011). This study engages both D/d discourses in theory and method through the three-stage conceptual framework and approach to discourse analysis.

Ideology

Discourse may be "ideologically invested" (Fairclough, 2013, p. 60) or reflective of social ideologies. Ideologies are representations of the world (i.e., physical world, social relations, social identities) that contribute to establishing and maintaining relations of power, domination, and exploration (Fairclough, 1992). Ideologies embedded in social practices are most effective in producing and reproducing domination when they become unconsciously materialized or naturalized (Fairclough, 1992). Ideologies come to be seen as natural and legitimate, or simply the way of conducting 'business as usual' in a particular discourse community or institutional context (Fairclough, 2013). Language also engage ideologies through what Gee (2014a, 2014b) referred to as Big "C" conversations, which attribute a piece of language to a historical or widely known debate or discussion. In this framing, ideologies have the durability to transcend bodies of text in a process of ideological struggle (Fairclough, 2003).

CDA as a Conceptual Framework

This study is guided by a conceptual framework to describe representations of diversity and inclusion in college and university community engagement. Fairclough (1995, 2001) documented a three-dimensional framework to examine discourse and its meaning in a social context, such as community engagement in higher education. Discourse analysis at each level permits analysts to understand how language works from three different dimensions. The conceptual framework provides researchers with a means to explore the relationships among

"text and social structures" (Fairclough, 2001, p. 117) in order to conduct both a micro and macro analysis of the linguistic and social properties of language (Rogers, 2011). Figure 1 depicts Fairclough's dimensions of discourse and discourse analysis for the study. Each dimension reflected in the figure (description, interpretation, explanation) includes a distinctive type of analysis (text, processing, social).

Figure 1. Dimensions of Discourse and Discourse Analysis
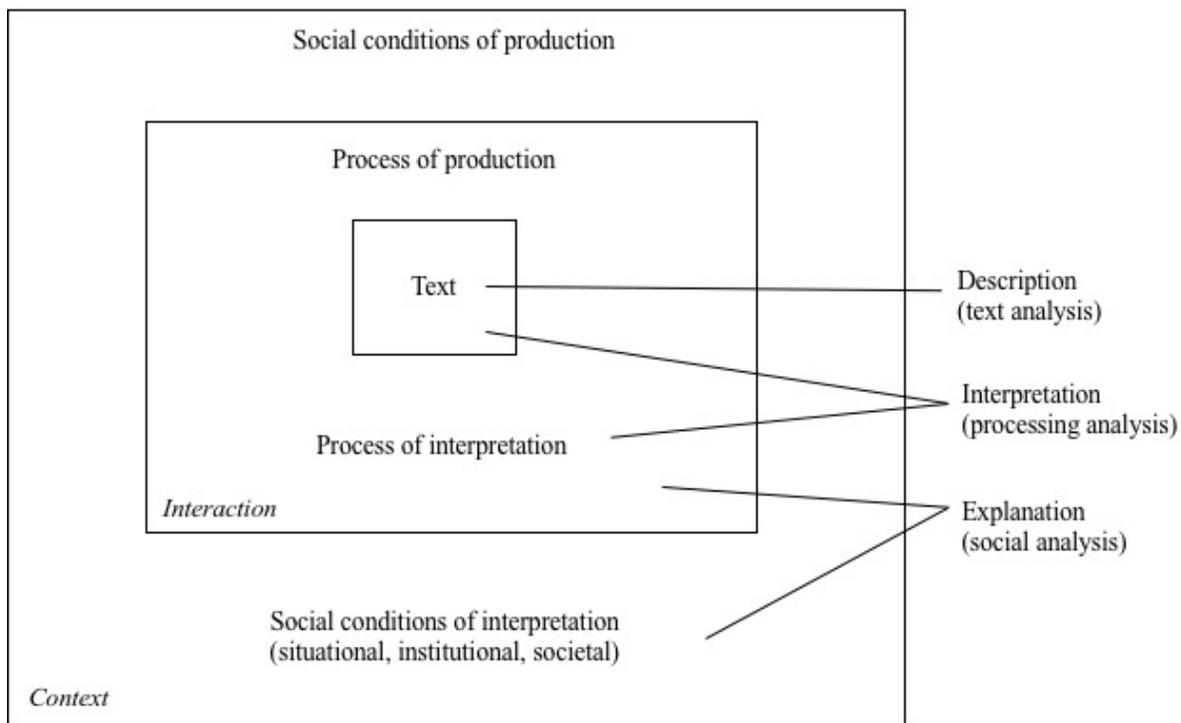
Adapted from Fairclough, N. (2013). *Critical discourse analysis: The critical study of language* (2nd ed). New York, NY: Routledge.

The first stage is text analysis focused on description of language as the object of inquiry. The goal for the descriptive level of analysis is to describe the properties or linguistic features of text. The second stage is processing analysis focused on interpretation of messages underpinning patterns in language use. The goal of the interpretative level is to unpack properties of language and seek to understand the relationship between text and producers of language. This level

focuses on interpretations of the ways in which discursive practices relate to social interactions (Fairclough, 2001). Analysts interrogate the (a) content of language, (b) its subjects, (c) the relationships between subjects, (d) and connections between the role of language and greater societal structures. The third level is social analysis focused on the explanation of language and social contexts. Th explanatory level provides an opportunity to explain broader cultural, historical, political, and social discourses stemming from the data. Analysts also examine the social conditions of discourse (e.g., ideologies or taken-for-granted assumptions) to explain why such constructions of language may exist.

Discourse Studies in Higher Education

This section presents a brief overview of approaches to investigating discourses of diversity, inclusion, and community engagement in higher education. The first part introduces literature on discourses of diversity and inclusion, and the second part reviews studies on discourses of community engagement. Existing research on discourses diversity and inclusion and discourses of community engagement in higher education treats each body on distinct from another. In this study, I describe the language of diversity and inclusion *in* community engagement practice, or in other words, the connections between diversity, inclusion, *and* community engagement in higher education.

Discourses of Diversity and Inclusion

Discourse studies in higher education draw from a variety of sources to describe representations of diversity and inclusion. Study artifacts include web pages, student focus groups and interviews, diversity statements, and diversity action plans. For example, Urciuoli (2009) investigated the range of meanings associated with culture in discourses of diversity at a

small liberal arts college. She examined language patterns of the term culture on three college web pages (admissions, student organizations, and multicultural programs) and in conversation with students. Culture was routinely positioned as synonymous with race or racial difference, and as a defining aspect of the institutional benefits of diversity.

Hikido and Murray (2015) used discourse analysis tools to study White students' attitudes towards the campus climate for diversity at a large, multi-racial public university in an urban environment. Drawing on student focus group data, they identified four themes related to the role and significance of diversity. Participants expressed that: (a) diversity fosters tolerance, (b) diversity fragments into segregation, (c) diversity efforts at the institutional level undervalue and exclude White students, and (d) the university should overlook White identity. Students initially voiced appreciation for campus diversity that echoed the institutional messages. However, when further probed, their positivity turned into feelings of hostility for what they perceived as the positioning of White students as a marginalized group within the campus community.

Iverson (2008) employed methods of discourse analysis to a study of diversity action plans at land-grant universities. Discourses shaped images of "diverse" individuals in the analysis as both marketplace commodities with economic value and change agents for equity and inclusion. In a related study, Morrish and O'Mara (2011) examined representations of lesbian, gay, bisexual, transgender, and queer subjects within diversity statements from research universities in the United States and United Kingdom. Findings indicated that while diversity was used as a commodity or signifier of marketability, representations of queerness were invisible or nonexistent.

Discourses of Community Engagement

Scholars have applied a range of discursive methods to examine discursive patterns in college and university community engagement. For example, Taylor (2002) analyzed conceptual metaphors of service embedded in descriptions of community service organization and service learning literature. He argued the common language used to describe national and community service frames service as: charity, text, and an act of border crossing. Wu and Dahlgren (2011) examined the forms of discourse used by four student participants in cross-cultural service learning experiences with immigrant children and families. They identified critical discourses that expressed understandings of power and educational capitol, but also noted that some deficit-based discourses reinforced stereotypes towards immigrants.

Scholars have also explored discourses and rhetorical tools of community engagement in higher education as a means to understand positioning and the formation of identities. Farnsworth (2010) investigated identities enacted by pre-service teachers participating in a community-based learning seminar through discourses, or combinations of ways of thinking, acting, and interacting. She applied Gee's (2011) theory and method for analyzing "identity as performance in discourse" (p. 1482) in order to develop an understanding how pre-service teachers shape their identities as social justice teachers by participating in community events. Bortolin (2011) studied how publicly engaged scholars invoke concepts of community in discourse through an analysis of articles in the *Michigan Journal of Community Service Learning*. She identified four ways in which the university appears to be privileged over the communities they are intended to serve, including community as a: (a) means to enhance scholarly work, (b) recipient of the university's influence, (c) place needing improvement by the university, and (d) financial interest of the university. Additionally, Flowers (2008) critically

examined rhetorical tools of public engagement in community literacy that recognize (or fail to recognize) agency in others. She named paradigms of expression and resistance embedded in scripts of empowerment and representations of identities.

Another group of studies focused on the role of faculty members in higher education involved in community engagement. Peters, Alter, and Schwartzbach (2008) studied how faculty members from a land-grant college understood the meaning and significance of the land-grant mission, as well as their own motivations for engaging in civic engagement activities. They examined the discursive strategies that participants used to situate themselves and their publicly engaged work in normative faculty roles and institutional mission. Similarly, O'Meara and Niehaus (2009) examined personal narratives of 109 faculty nominated for the Thomas Ehrlich Faculty Award for Service-Learning in order to understand dominant discourses used by faculty to explain the purpose and significance of service learning. They emphasized differences between the meaning individual faculty members ascribed to the work and the rhetoric of service learning at the national level.

Additional scholars interrogated discourses of neoliberalism, or conservative modernism, associated with community engagement in higher education. Higher education has increasingly become viewed as an industry as it has adopted prototypically corporate elements, such as an expanded role of academic managers, increasing tendency to treat students as consumers, and modern re-stratification of academic disciplines based on their monetary value in society (Gumport, 2000). Neoliberal ideology manifests in higher education through market-driven approaches to campus operations, a focus on efficiency, valuing individuals over collective action, and the privatization of public services (Keskes & Foster, 2013).

Peacock (2012) examined the Australian Universities Community Engagement Alliance's

position paper using CDA. The analysis illuminated a hybrid discourse of university-engagement that integrates neoliberal, social inclusion, and civic engagement discourses and privileges neoliberal forms of engagement in higher education. Moreover, Gildersleeve, Kuntz, Pasque, and Carducci (2010) sought to answer the question, "What is the role of critical inquiry in (re)constructing a public agenda for higher education?" (p. 15) in their critical analysis of higher education's public agenda. The authors applied tools of CDA to two contemporary documents reflecting a commitment to a public agenda for higher education. The study revealed a hegemonic discourse of public agendas in higher education rooted in neoliberal assumptions that reinforce oppressive educational practices. Findings from Peacock (2012) and Gildersleeve et al. (2010) suggest semantic constructions of difference that perpetuate dominant group relations and social processes of exclusion in a neoliberal context.

Chapter Summary

The study draws from the two distinct bodies of research on discourses of diversity and inclusion and discourses of community engagement in higher education. The dearth of research unpacking language use in college and university community engagement lacks approaches that critically examines properties of text to inform representations of diversity and inclusion, types of discourses, and ideologies. Fairclough's (2001, 2015) three-dimensional approach to CDA provides tools to describe messages reproduced by colleges and universities with implications for power relations and social struggles. As a social institution, higher education plays a role in reproducing representations of diversity and inclusion in community engagement. Interviews with community engagement actors, as well as artifacts like web pages and written application responses, provide a means to examine language-in-use.

In this chapter, I provided an overview of literature on framings of diversity and inclusion in higher education, student and faculty diversity in community engagement, and pedagogical approaches to centering diversity in community engagement, including social justice education and critical service learning. I also presented literature on CDA as a conceptual framework and discourse studies in higher education relevant to the current study. In Chapter III, I outline the methods used to examine representations of diversity and inclusion in college and university community engagement.

CHAPTER III: METHODS

The purpose of the study is to describe how colleges and universities use language to represent diversity and inclusion in community engagement. The research revolves around the following overarching question: In what ways do colleges and universities use language to represent diversity and inclusion in community engagement? Three sub-questions pertaining to each data source also guide the study.

1. How does language in applications for the Community Engagement Classification represent diversity and inclusion?

2. How does language from community engagement actors represent diversity and inclusion?

3. How does language on community engagement office web pages represent diversity and inclusion?

This chapter focuses on relevant information related to the methods of the study. I address research design, research sample, data collection, data analysis, trustworthiness, ethical considerations, role of the researcher, researchers' journal, and study tradeoffs.

Research Design

I selected a qualitative methodology to explore college and university language use to represent diversity and inclusion in community engagement. An aim of qualitative research is to understand the context and conditions that affect the meanings that individuals and institutions actively construct (Fairclough, 1995). My research design employs critical discourse analysis (CDA) using a multiple case study approach to examine representations of diversity and inclusion from three sources of text: (a) applications for the Carnegie Foundation's Community

Engagement Classification; (b) interviews with professional staff, faculty members, or administrators with dedicated responsibilities in campus-based community engagement efforts; and (c) web pages for community engagement offices. CDA is a research method used describe, interpret, and explain the critical relationship between text, discourse, and social context at local, institutional, and societal levels (Fairclough, 2013). The exploratory and recursive nature of CDA is appropriate for the iterative processes within qualitative research and for addressing the descriptive research questions.

The research design draws from multiple case studies to interrogate college and university language use. Specifically, I selected three universities as cases to examine representations of diversity and inclusion in community engagement. The case study is an approach to inquiry that "investigates a contemporary phenomenon in depth and within its real-life context" (Yin, 2009, p. 18). Case studies are well suited to address complex research questions with focused inquiry on social conditions and groups (Marshall & Rossman, 2011). The process and production of language use in college and university community engagement are manifestations of socially constructed and regulated discourses in relation to conditions of the social world (Janks, 2005). The in-depth nature of case study design is particularly relevant for the examination of representations given the relationship between texts and the conditions of production and interpretation that signify meaning. Texts are outcomes of processes motivated and performed by social agents with culturally available resources (Kress, 2011).

A critical or transformative paradigm informs the qualitative methodology for the study. Paradigms are frameworks or philosophies of research that represent a worldview (Guba & Lincoln, 1994), as well as express assumptions about the nature of reality and the types of questions to explore (Glesne, 2011). Hurtado (2015) described a transformative research

paradigm as one "rooted in a critique of power relationships, with emancipatory goals for individuals and transformative goals for institutions and systems of oppression" (p. 286). Critical inquiry assumes (a) traditional research paradigms have silenced members of marginalized groups; (b) research involves issues of power; and (c) social identities are crucial for understanding lived experiences, thus shaping reporting of research (Rossman & Rallis, 2003).

The critical dimension of CDA is concerned with the effects of power, outcomes of power relations, and the influence of power on people, groups, and societies (Blommaert, 2005). Power can be used for social good and abused as a means of social control by one group over another (van Dijk, 2008). CDA can reveal the ways in which discourses advance dominant worldviews, hegemonic structures, and unjust power structures (Martínez-Alemán, 2015). As a form of critical inquiry, CDA as a theory, method, and practice is both confrontational and generative. Therefore, the aim of discourse analysis is not only to name patterns in language use, but also to intervene in social, institutional, or political problems facing our world (Gee, 2014a). CDA engages in a critique of dominant structures and conditions alongside the goal of generating news ways of representing, being, and interacting (Rogers, 2011). Critique is necessary to engage the critical dimensions of community engagement (Stewart & Webster, 2011) and create space for alternative realities of language use free from oppression.

Research Sample

I used purposeful sampling to generate the research sample comprised of three university cases. A primary goal of purposeful sampling is to select participants able to provide in-depth answers to questions related to the purpose of the study (Patton, 2002). Patton (2002) explained,

"The logic and power of purposeful sampling lie in selecting *information-rich cases* for study in depth" (p. 230). As social institutions, universities produce language rooted in social struggle and subject to power relations that are relevant to the connections between diversity, inclusion, and community engagement. The three participating cases provided information-rich sources of data (i.e., talk and text) to examine representations of diversity and inclusion. Language use by colleges and universities is constitutive, or in other words, shaped by and in turn shaping social identities, social relations, and systems of knowledge and belief (Fairclough, 2013). Campuses designated with the Carnegie Community Engagement Classification offer a means to critically examine language use mediated by power relations and embedded in social struggle.

The Carnegie Foundation for the Advancement of Teaching designated each university case in the current study with a 2015 first-time Community Engagement Classification. The 2015 first-time application included a question about the connections between community engagement and diversity and inclusion work relevant to the research aims. The three selected cases all responded "yes" to the supplemental question and detailed how community engagement is connected with diversity and inclusion work with supporting exemplars. The first-time classification framework requires documentation of marketing materials (e.g., university websites) and the presence of a campus-wide coordinating infrastructure to advance community engagement (e.g., community engagement office). Accordingly, each selected case study employs at least one staff or faculty member with dedicated responsibilities in community engagement efforts and maintains at least one web page on the university website focusing on community engagement practices and programs.

I selected participating universities for the research sample from a pool of 83 campuses designated with the 2015 first-time Community Engagement Classification. I viewed a publicly

50

available list of 2015 first-time classified campuses on the New England Resource Center for Higher Education (NERCHE) website. NERCHE served as the Carnegie Foundation's administrative partner in administering the elective Community Engagement Classification process during data collection for the current study (administrative oversight resides at the Swearer Center for Public Service at Brown University as of January 2017). During the 2015 selection process, 133 campuses submitted a first-time classification application and 83 received the classification (NERCHE, n.d.). Of the classified campuses, 47 identify as public and 36 as private not-for-profit. Additionally, 80 of the institutions are 4-year or above, and three of the institutions are 2-year campuses. The 83 newly designated campuses joined a group of 461 total campuses classified or re-classified with the Community Engagement Classification in the 2010 and 2015 processes.

I recruited participating campuses for the study by contacting executive directors at state or regionally affiliated Campus Compacts with member institutions that received the 2015 first-time classification. Campus Compact is a national network dedicated to the public purposes of higher education composed of a national office and 34 state or regional affiliates. Jones, Torres, and Arminio (2014) described processes of negotiation with key informants and gatekeepers as a strategy for gaining access to cases that meet the sampling criteria. I communicated with executive directors at state Campus Compact offices that were part of my established network of colleagues in higher education. Three executive directors recommended participating campuses for the study and facilitated e-mail introductions to institutional gatekeepers, or respective faculty or staff contacts. I introduced the aims of the study in a follow-up e-mail invitation sent to professional staff, faculty, or administrators in leadership roles in community engagement offices at classified campuses (see Appendix A for sample recruitment e-mail language).

Two levels of sampling are typically required in qualitative case studies (Merriam, 2009). The multiple case study approach involved a first level of sampling to select the cases and a second level to select interview participants. I communicated with a primary point of contact at selected campuses in negotiating study participation, receiving key documents, and selecting interview participants. The primary points of contact for each university agreed to participate in an individual interview as an engagement actor and assist in recruitment for a second interview participant. I shared an invitation with each potential interview participant in an introductory e-mail forwarded by the point of contact. The e-mail detailed the purpose of the study, nature of the interview questions, and basic interview logistics (see Appendix B). If someone expressed an interest in participating, I sent a subsequent e-mail with detailed information about the interview process, informed consent sheet, and available dates and times.

The overall sampling process produced a sample of three university cases and a secondary sample of six community engagement actors who agreed to participate in individual interviews. The sample size is appropriate for the current study given the iterative nature of discourse analysis. Researchers employing CDA recursively examine data in multiple, and often non-linear passes (Rogers, 2011), as a means to describe, interpret, and explain language use at local, institutional, and societal levels (Fairclough, 2001).

Case Descriptions

I next describe the three selected cases for the multiple case study. The three cases serve as a vehicle to examine college and university language use in applications for the Community Engagement Classification, from interviews with engagement actors, and on web pages for community engagement offices. Table 1 reports key characteristics for the three university

cases. Appendix C provides a detailed overview of institutional characteristics, undergraduate

student profiles, and campus settings. The written case descriptions that follow are brief in order

to uphold the anonymity of participating campuses and maintain the focus on language. I

describe each respective case under the pseudonyms City Heights University, Mountain View

University, and Small Town University.

Table 1. Key Characteristics of University Case Studies

	City Heights University	**Mountain View University**	**Small Town University**
Institutional Characteristics			
Enrollment	5,062 (3,364 undergraduate)	12,050 (9,469 undergraduate)	1,899 (all undergraduate)
Carnegie basic classification	Master's colleges & universities; larger programs	Public, doctoral universities; higher research activity	Baccalaureate college: arts and science focus
Undergraduate Student Profile			
Women	56%	63%	54%
Age 25+	5%	13%	4%
Race/ ethnicity	White (79%); Non-resident alien (7%); Asian (4%); Black or African American (4%); Hispanic/Latino (3%)	White (56%); Hispanic/Latino (17%); Race/ethnicity unknown (16%); Black or African American (4%); 2 or more races (3%)	White (65%); 2 or more races (11%); American Indian or Alaska Native (7%); Non-resident alien (9%); Hispanic/Latino (4%)
Pell grants	17%	37%	34%

U.S. Department of Education, National Center for Education Statistics
http://nces.ed.gov/collegenavigator/; The Carnegie Classification of Institutions of Higher
Education http://carnegieclassifications.iu.edu/

City Heights University (CHU) is a midsize private university located in a Midwestern

city. CHU is a highly residential campus with a student population of approximately 5,062

undergraduate and graduate students (U.S. Department of Education, 2016). The university

website describes CHU as a "premier comprehensive university" that aims to prepare "educated,

engaged citizens who understand both their own and others' perspectives and who actively work

to solve problems collaboratively." Community engagement efforts are currently coordinated out of an office dedicated to community engagement and service learning and under the advisement of a senior advisor to the president for partnerships. The campus is located in a midsize city with an estimated population of 209,200 residents (U.S. Census Bureau, 2010).

Mountain View University (MVU) is a large public university located in a small city in the Western region of the United States. The doctoral-granting university has an enrollment of approximately 12,050 undergraduate and graduate students (U.S. Department of Education, 2016). MVU expresses its historical roots as a teacher's college and commitment to community engagement on the university website. It reads, the university "has as the very core of its mission and identity a commitment to shaping educational change and to education innovation in the public interest." Community engagement efforts are coordinated and managed in an academic affairs office and led by a director reporting to the provost. MVU is located what was described on the Carnegie application as a "quickly growing city" with an estimated population of 98,596 residents (U.S. Census Bureau, 2010).

Small Town University (STU) is a small public liberal arts university located in a remote region of the Midwest. STU is a primarily residential campus with an enrollment of approximately 1,899 undergraduate students (U.S. Department of Education, 2016). STU is designated as a Native American-Serving Nontribal Institution associated with its tuition waiver for Native American students. As a public land-grant institution, STU emphasizes on its website that "commitment to community is at the heart of our mission" and role as an educational, cultural, and research center for region. The university centralizes its outreach efforts in three campus units: community engagement, sustainability, and the study of rural towns. The campus

is situated in a town of under 5,500 residents (U.S. Census Bureau, 2010) that an interview participant described as "a town with a college, but not a college town."

Data Collection

I used two primary methods of data collection across the university cases: artifact collection and individual interviews. The collected artifacts included texts from application responses for the 2015 first-time Community Engagement Classification and language published on community engagement office web pages. Individual interviews focused on talk or spoken language from community engagement actors and translating audio-recordings to text through transcription. The two primary methods of data collection provide multiple and complementary sources of texts relevant to the connections between diversity, inclusion, and community engagement. Kress (2011) defined texts as "material means for the realizations of discourses" (p. 208). The data also provide a means to analyze the ways in which colleges and universities use language to represent diversity and inclusion in community engagement.

My data collection process occurred from August 2015 through January 2016. Once a university point of contact confirmed participation in the study, I requested an electronic copy of written application for the Community Engagement Classification. I then conducted a cursory review of the Carnegie application documents and relevant community engagement office web pages. The review of written application responses and web pages provided background information to inform individual interviews with two engagement staff members for the respective university case. I conducted interviews between December 2015 and January 2016. Following the interview process, I returned to each university's website and collected hyperlinks and screenshots relevant to the study (completed by the end of January 2016). Table 2 provides

additional descriptions about the data sources corresponding to each research sub-questions. The

multiple methods of data collection and types of artifacts also allowed me to triangulate and

validate collected data (Yin, 2014).

Table 2. Description of Data Sources by Research Sub-Questions

Research Sub-Questions	Data Sources	Description of Text
How does language in application responses for the Community Engagement Classification represent diversity and inclusion?	Text from written responses to 2015 first-time Community Engagement Classification application framework	3 electronic documents totaling 164 single-spaced pages
How does language from community engagement actors represent diversity and inclusion?	Transcribed audio recordings from interviews with staff or faculty with responsibilities in campus community engagement efforts	6 interviews totaling 79 single-spaced pages of typed transcripts
How does language on community engagement office web pages represent diversity and inclusion?	Text from screen captures of community engagement office web pages	69 printed pages of text from a total of 36 hyperlinks

Artifact Collection

I next provide an overview of each data source and describe data collections processes

beginning with artifacts. Collected text artifacts include application documents for the Carnegie

Foundation's Community Engagement Classification and community engagement office web

pages.

    Carnegie applications. Applications for the Carnegie Foundation's Community

Engagement Classification served as a common unit of analysis across the three case studies.

Application questions are organized according to a framework developed for the classification

process intended to assess the "institutionalization of community engagement" according to core

elements of practice (Giles, Sandmann, & Saltmarsh, 2010, p. 162). The first section of the

documentation framework includes institutional identity, culture, and commitment (e.g., mission

statement, assessment mechanisms, and promotion and tenure policies). The second section of

the framework focuses on curricular engagement and outreach and partnerships as two key

categories of community engagement. Indicators within this section include a process for

designing service-learning courses, use of campus-wide learning outcomes, availability of

institutional resources, and strategies for promoting reciprocal campus-community partnerships.

An additional section named "supplemental documentation" includes a question added in 2015

relevant to the proposed study. The question reads: "Is community engagement connected with

diversity and inclusion work (for students and faculty) on your campus?" (Carnegie Foundation,

2015, p. 10). If applicants check "yes" they are asked to provide examples and further

explanation in 500 words or less.

Primary points of contacts for each case shared Carnegie application documents saved as

either Adobe PDF™ or Microsoft Word™ files. I removed all identifying information and

changed university names to assigned pseudonyms. I then printed off hard copies of the

applications for data analysis purposes and stored the files in a locked filing cabinet. I also saved

the electronic files on a password-protected computer for subsequent rounds of coding.

Additionally, community engagement actors responded to questions during the individual

interview process about motivations for seeking the designation, the document writing process,

and additional detail about 500-word responses to the diversity and inclusion supplemental

question.

Community engagement office web pages. Community engagement office web pages

also served as a common unit of analysis across the multiple case studies. Colleges and

universities use language (i.e., text and images) on websites to create a distinct identity and

represent the institution with a variety of target audiences (e.g., Hartley & Morphew, 2008;

Urciuoli, 2003). Web pages of interest to the study were housed under campus units with varying scopes and functions, including: service learning, community-based research, campus-community partnerships, university extension, and community outreach. Web pages for community engagement offices appeal to a variety of audiences, such as community partners, students, faculty, and donors. Welch and Saltmarsh (2013) identified "web updates" as part of a list of best practices for campus centers for community engagement (p. 186). Results from their nation-wide survey of 311 center directors also confirmed that communication and outreach was an essential component of center operations, which includes a functional website to communicate the work of a center alongside of annual reports, newsletters, and authentic relationships with stakeholders.

I accessed publicly available university websites after confirming each participating case for the study. I first examined the university homepage and noted any references to diversity, inclusion, and community engagement. I used the search function to locate academic or student affairs units administering campus community engagement efforts using related terms (i.e., community engagement, civic engagement, public engagement, public outreach, community service, volunteerism, service-learning). I then focused my attention on the primary community engagement office as identified by the Carnegie applications and confirmed by engagement actors during interviews. Web pages included in the presentation of findings include text from the following pages across cases: (a) home page for identifiable community engagement offices, (b) the "about" page that describes the office mission, and (c) web pages dedicated to specific audiences (e.g., community partners, students, faculty). I collected screenshots and saved web pages as Adobe PDF ™ files and as HTLM in an effort to preserve text-based representations. I printed off hard copies of web page text for the first round of analysis and saved files

electronically in order to revisit during additional rounds of coding. I documented all decision points for web page collection to ensure consistency between the three cases. I also maintained a spreadsheet of hyperlinks and web page descriptions organized by university case.

Individual Interviews with Engagement Actors

In addition to artifact collection, I conducted individual, semi-structured interviews with engagement actors with dedicated responsibilities in community engagement efforts. Semi-structured interviews allow flexibility to ask probing questions and create space for experiences or information outside of the pre-determined interview questions (Patton, 2002). Interviews as a method of data collection also enable the researcher to clarify responses and generate descriptive data (Rossman & Rallis, 2003). Committed professional staff, faculty, and administrators are an essential component of the infrastructure to develop and sustain campus community engagement efforts (Bucco & Busch, 1996; Welch & Saltmarsh, 2013). Weerts and Sandmann (2010) described the unique positions of engagement actors in "boundary spanning" roles that communicate between internal and external agents and translating common language and terminology across institutional boundaries (p. 704). The application for the Community Engagement Classification requires campuses to describe the infrastructure in place for supporting community engagement, including individuals with dedicated leadership and administrative responsibilities.

I interviewed two engagement actors at each of the three selected cases with dedicated responsibilities in campus community engagement, for a total of six interviews. I used a broad definition of relevant engagement actors in selecting interview participants. Campus engagement actors assume at least one of three roles: (a) professional staff member working in a

59

community engagement office; (b) faculty member assuming a leadership role in community engagement efforts through assigned administrative responsibilities and/or community-based teaching or research experiences; or (c) senior-level administrators with decision-making or leadership responsibilities in campus-wide community engagement efforts.

I developed an interview protocol to ensure consistency between interviews within and across cases (Rubin & Rubin, 1995). In developing the protocol, I conducted a pilot interview with a community engagement professional at my home institution. I revised questions based upon my reflections as the interviewer and conversations with the colleague about wording of the questions, flow, and rapport building. Interview questions explored community engagement actors' experiences and perspectives on the connections between diversity and inclusion with community engagement in their work. I used the terms diversity and inclusion as they are present on the Carnegie classification documentation framework, which motivated my interest in the study and primary research question. For example, I asked participants, "What does the word diversity mean to you? More specifically, what does diversity mean in the context of your work in community engagement?" I also asked, "What does it mean to be inclusive in community engagement?" Each interview ranged from 40 to 75 minutes in duration, including introductory and closing remarks, as well as informed consent procedures. Refer to Appendix D for the complete interview protocol.

I conducted interviews over Skype™ and audio-recorded the conversations with permission from participants for transcription purposes. During the interview, I asked each participant for a preferred pseudonym and pronouns of reference. I used the pseudonyms and pronouns during the data collection and analysis phases to protect participant anonymity. A paid professional translated the recorded interviews to text. I reviewed each transcript for minor

errors in translation and made every attempt to correct inaudible word choices by listening to sections on repeat. I printed off hard copies of the interview transcripts provided by a transcription service for coding and stored hard copies in a locked filing cabinet. I also saved electronic versions of the transcripts on the same password-protected computer.

Following each interview, I sent each participating community engagement actors an invitation to complete an online demographic form. The demographic form included optional questions about (a) roles on campus, (b) education and employment background, (c) examples of experiences and roles that contribute to their understanding of diversity and inclusion, and (d) various facets of identity (e.g., race, age, gender identity, social class, etc.). See Appendix E for a full list of questions. All six interview participants completed the online demographic form.

Responses to the demographic form provide a description of the interview sample. Community engagement actors participating in interviews reported managing and negotiating multiple roles at their home campuses. Participants assume campus roles as: community engagement front-line staff, community engagement administrator, tenure-track faculty, tenured faculty, non-tenure track faculty, and faculty librarian. Participants hold advanced degrees in pharmacy, education, sociology, library information science, creative writing, anthropology, and student affairs. As a group, interviewees hold a total of 56 years of experience at their current institutions and have worked in higher education for over 76 years.

The demographic form helped to form a profile of the interview sample. Participants ranged in age from 32 to 53 and all self-identified as women using she/her pronouns. Interviewees described their national, ethnic, or racial identities as multinational in a multicultural family, White, Greek-American, and Latina. One engagement actor identified as a lesbian and five identified as heterosexual. Two participants identified having a persistent and/or

recurrent condition (physical, visual, auditory, cognitive or mental, emotional, or other) that limits one or more of their life activities. Participants also reported their earnings as very adequately, adequately, and somewhat adequately in providing for basic needs and expenses.

Additionally, participating community engagement actors described undergraduate and graduate educational experiences as informing their understanding of diversity and inclusion. Participants across the sample reported studying abroad and working with students from around the world as influential in their understanding of diversity and inclusion. Participants also credited equity and diversity retreats at their home institutions, professional development opportunities through national or regional associations, and self-directed reading as contributing to their learning.

Data Analysis

Fairclough's (2001, 2015) conceptual framework has three dimensions of discourse analysis, with each level focusing on a distinctive type of critical inquiry: text analysis (description), processing analysis (interpretation), and social analysis (explanation). The three levels of CDA provided the overarching approach to data analysis examining the "*description* of text, *interpretation* of the relationship between text and interaction, and *explanation* of the relationship between interaction and social context" (Fairclough, 2001, p. 91). The data analysis process was recursive within and across the levels as I conducted analyses during multiple rounds of coding. I completed the first round of coding in each stage by hand and subsequent rounds using the comments function in Microsoft Word™ track changes. I then aggregated codes electronically using Microsoft Excel™ spreadsheets.

Findings from the multi-stage data analysis process are presented in Chapters IV and V. Chapter IV presents study findings from the descriptive level of analysis, including descriptions of texts organized by university case and properties of texts across the case studies. Descriptive level findings point to patterns in language use underpinning messages about diversity and inclusion in community engagement. Chapter V builds upon the descriptive levels findings and presents study results from the interpretative and explanatory stages of analysis across the three university cases. Findings from the interpretive level include representations of diversity and inclusion and explanatory level findings include types of discourses and supporting ideologies. The three stages of Fairclough's framework guide the progression from an examination of micro-level textual findings to a presentation of macro-level discourses and ideologies in the context of higher education. Together, findings across the three levels illuminate patterns in college and university language use and the meaning ascribed to language. The research methods reviewed next facilitated my staged process of critically unpacking the language of diversity and inclusion in community engagement.

Descriptive Level

The first stage of analysis took place at the level of text contributing to representations in language use. The goal of analysis at this stage is to describe the formal properties of the text (Fairclough, 2015). In the current study, texts included written Carnegie applications, transcribed spoken interviews, and written language on web pages. Janks (2005) developed the rubric based on Fairclough's approach to CDA to guide the method of inquiry for examining lexical and grammatical choices in language at the descriptive phase. This rubric allows researchers to systematically and recursively focus on the signifiers of text, or in other words,

linguistic selection, layout, sequence, and arrangement. For example, the linguistic feature of voice examines active and passive voice constructs, specifically passive voice as a mechanism to delete the agent or actor in an utterance. In reviewing text, I asked myself which participants are "doers" or are being "done-to" in a specific statement or across a text. I also examined the linguistic feature of euphemisms, or a mild or indirect word or expression that hides negative actions or implications. Appendix F includes a list of linguistic features and working definitions used to guide descriptive level analysis of study texts

Interpretative Level

The second stage of analysis took place at the processing level. The goal of analysis at the interpretative level is to unpack messages by examining the functional aspects of language to understand and interpret the relationship between the data and its producers (Fairclough, 2001). During interpretation, I used codes from the description stage to interpret what is going on in the text (i.e., contents of the language), who is involved and in what relationships (i.e., its subjects and the relationship of subjects), and the role of language in representing diversity and inclusion (i.e., connections between the role of language and its greater social structures). Fairclough's (2001) approach to CDA offers interpretative questions to guide the inquiry, including: (a) "What interpretations(s) are participants giving to the situational and intertextual contexts?" (b) "What discourse type(s) are being drawn upon?" (c) "Are answers to questions 1 and 2 different for different participants?" and "Do they change during the course of the interaction?" (pp. 134-135). I recorded my responses to the questions and emerging representations of diversity and inclusion in analytic memos (Marshall & Rossman, 2011) as a form of reflective writing and recordkeeping.

As part of the interpretative level, I also applied Gee's (2014a, 2014b) seven building tasks and six theoretical tools to analyze the ways in which language privileges some ways of knowing, acting, or interacting over others as it works to construct reality. Each building task corresponds to a discourse analysis question. For example, the building task of politics revolves around the following question: "What perspective on social goods is this piece of language communicating?" (Gee, 2014a, p. 19). Colleges and universities use language to communicate perspectives about the nature of social goods whenever words like "adequate," "normal," "good," or "acceptable" are implied or stated/written. I asked myself the discourse analysis question associated with each of the tasks or tools and recorded the corresponding responses contributing to representations of diversity and inclusion in community engagement. The theoretical tools of Big "D" discourses and Big "C" conversations were instrumental on establishing discursive themes. Big "D' discourses work to enact or recognize identities and Big "C" conversations refer to historical or widely known discussions or debates (Gee, 2014b). Appendix G includes a rubric of theoretical tools and building tasks with relevant discourse analyst questions.

Explanatory Level

The third and final stage of analysis occurred at the societal level. The goal of analysis at this stage is to explain larger institutional, cultural, historical, and societal discourses informing or surrounding interpretations of the text (Fairclough, 2001). In the explanatory level, I examined how discourses shape or maintain processes, structures, and ideologies in higher education and society at large. The explanation questions developed by Fairclough (2001) include: (a) "What power relations at situational, institutional and societal levels help shape this

65

discourse? (b) "What elements… [of discourse] have an ideological character?" (c) "How is this discourse positioned in relation to struggles at the situational, institutional and societal levels?" (p. 138). The explanatory stage facilitated socially relevant conclusions about discourses of diversity and inclusion situated in in social struggle and subject to power relations. Specifically, I identified discourse types and ideologies supporting representations of diversity and inclusion in college and university community engagement. Similar to the previous stages, I recorded my responses to questions and emerging themes in analytic memos. I pulled from exemplars in the three data sources to support my conclusions, as presented in Chapters IV and V.

Trustworthiness

Trustworthiness in a study relates to confidence in research findings and authenticity of research processes (Jones, Torres, & Arminio, 2014). Lincoln, Lynham, and Guba (2011) asked the following question in evaluating trustworthiness: "Are these findings sufficiently authentic…that I may trust myself in acting on their implications?...would I feel sufficiently secure about these findings to construct social policy or legislation based on them (p. 120). I used triangulation, member checks, peer debriefing, and a researcher's journal as a means to uphold trustworthiness.

The study draws from three sources of data, including applications for the Carnegie Community Engagement Classification, interviews with community engagement actors, and community engagement office web pages. Creswell (2014) recommended that qualitative researchers triangulate multiple data sources by examining evidence to build a clear and coherent justification for results. I also employed member checks with participants to corroborate findings from the study. Member checks provide the opportunity for interview participants to

provide input on the accuracy of transcripts, codes, and study results (Merriam, 2009). I shared a copy of the interview transcript with each participating community engagement actor and encouraged corrections or additional comments as warranted. Participants also received a one-page summary of the research findings and sample reflection tools to examine language-in-use. Additionally, I extended an invitation to continue our conversation beyond the initial interview and welcomed comments on research findings. One interview participant requested to view the dissertation in its entirety following the completion of the study.

After completing Fairclough's (2001, 2015) three stages of CDA, I invited two colleagues to review study findings as a form of peer debriefing. Lincoln and Guba (1985) advocated for peer debriefing or auditing processes to support the validity of the data and to verify claims made about the analysis. I shared a detailed description of the analysis procedures, samples of text, and study findings with selected auditors. Colleagues reviewed the provided materials and kept a detailed record of reactions to and questions about the conclusions drawn. I met over Skype™ with each auditor to discuss points of agreement and disagreement with study findings. I used the discussions to interrogate my interpretations and the role of biases and assumptions in deriving results.

At the time of the study, the first auditor identified as a senior-level administrator in a professional school and a doctoral candidate studying educational policy and leadership studies. He brought experiences with CDA as a theory and method and described himself as a scholar-practitioner with a focus on access and equity in higher education. The second auditor served as a midlevel student affairs professional at a small private liberal arts institution and doctoral candidate studying higher education during the study. She described herself as a justice-oriented community engagement professional. Both auditors provided varied levels of experience with

CDA and community engagement, along with professional backgrounds in diversity and inclusion efforts on college campuses.

Ethical Considerations

There are multiple ethical considerations to take into account when planning a qualitative study (Glesne, 2011). Patton (2002) recommended maintaining confidentiality of participant identities and interview records. The identities of participating universities and engagement actors have been kept anonymous and each respective university case and interview participant received a pseudonym. I stored electronic documents and audio files on a password-protected computer and hard copies of transcripts, data analysis notes, and the researcher's journal in a locked filing cabinet. I also removed all personal and institutional identifiers from documents and transcripts.

In addition, all the primary point of contact at each university case submitted a letter of agreement during the University of Iowa Institutional Review Board approval process (Reference #201507804). The approval letter outlined the parameters of the study and the responsibilities associated with participating (provided in Appendix H). The letter served as a primer for discussion between the researcher and primary point of contact at each of the three universities. I provided each university representative with a draft letter that outlined the terms of participation and study timeline. The letters also included agreed upon research terms (e.g., share Carnegie application materials and assist in recruiting interview participants) to share with colleagues and senior-level administrators at their home institution. One campus chose to revise the letter of approval and requested to share application documents for the Carnegie

classification with identifying office, names and positions, monetary figures, and locations removed.

The six interview participants received a Consent Information Sheet documenting the invitation to participate in the study in accordance IRB processes (see Appendix I). Participants received an electronic copy of the consent letter for their records. I explained to participants in e-mail correspondence prior to the start of the interview that they had to option to not answer any questions and could withdraw from the study at any time without negative consequences. I also obtained permission to audio-record each interview prior to asking any interview questions.

As noted in the Consent Information Sheet, participants did not receive any direct benefits for participating in the study. I explained to interviewees that I hoped to gain a better understanding of the connections between diversity, inclusion, and community engagement with implications for individual and institutional language use in colleges and universities. One interview participant requested a list of references from the study to guide their personal exploration of the study topic, which I provided after our interview. Primary points of contact at each university case also received a list of reflection questions to guide conversations among colleagues about language use in community engagement if they choose to examine the topic outside of their study participation.

Researcher Role

The researcher is the primary instrument of data collection, analysis, and interpretation in qualitative research methodologies (Creswell, 2014; Glesne, 2011). As "the human instrument" (Lincoln & Guba, 1985, p. 39) in this study, it is paramount that I interrogate my position as a researcher and how I am implicated by the work (Rogers, et al., 2005). Tierney (1993)

69

advocated that researchers position themselves in studies by not only identifying their biases, but also by coming to terms with their place in the struggles introduced by participants. He explained, "I am suggesting that we must investigate the standpoint from which we write, and we must acknowledge that our findings derive not merely from our theoretical formulations, but also from our private lives" (Tierney, 1993, p. 130). Based on my standpoint, I have developed beliefs, assumptions, and values within the context under investigation in the study. I next explore my why I am engaged in the current study and who I am in relation to the topic.

I first became interested in the language of community engagement during my time as a community engagement professional at a small liberal arts college. In this role, I facilitated student-centered civic education programs; developed community partnerships with K-12 school districts, community coalitions, and nonprofit organizations; and supported faculty in community-based learning and research. Looking back, I realized that I did not think critically about the role of language in my responsibility as a representative of a college communicating between multiple and diverse constituent groups. I continue to question the unintended consequences of how I communicated about relationships, identities, and politics relative to community engagement practices and programs. For example, I recall using "communities" often to describe surrounding neighborhoods, racial and ethnic minority groups, and partnering organizations without any further explanation of which communities or what identities I was referencing and for what purposes. I associated myself with the "campus" I represented, rather than as a community member myself. I saw this practice and word selection modeled at professional conferences, with colleagues, and in community engagement scholarship.

I also question the ways in which my language use works to centralize my privileged identities (e.g., White, heterosexual, cisgender) as a community engagement professional and

70

hybrid faculty member in education. Privilege is a sociopolitical construct that recognizes how individuals with dominant cultural identities are afforded more benefits and experience fewer obstacles due to their social group membership (Johnson, 2006). I continue to interrogate benevolent motivations underpinning my language use as a community engagement professional stemming from my privileged identities. Watt (2015) described benevolence as one of eight defenses displayed during difficult dialogues about socially contested issues in society (see also Watt 2007; Watt, Curtiss, Drummond, Kellogg, Lozano, Tagliapietra, & Rosas, 2009). Benevolence draws upon service or acts of charity to minimize conflicting emotions and cognitive dissonance. I now see that language can serve as a vehicle to express benevolent motivations or defenses of my privileged identities. This sense of awakening, along with my background facilitating community engagement programs, contribute to my ongoing and interest in resisting, critiquing, and naming social inequalities in higher education.

My experiences as a community engagement professional at a small liberal arts college provided me with an understanding of community engagement terminology and common language patterns in higher education. The current study offered me an opportunity to interrogate my taken-for-granted assumptions about language use in community engagement, or in other words, to make the familiar strange. I applied Gee's (2014b) *Making Strange* discourse analysis tool of and asked myself "What would someone find strange here if that person did not share the knowledge and assumptions that render the communication so natural and taken-for-granted by insiders?" (p. 19). My experiences as an insider in the community engagement field were also balanced by my position as an outsider to each case study with few interactions with each respective campus.

71

In addition to my background and experience in community engagement, my social identities also informed my standpoint as a researcher. I identify as a college-educated 35-year-old, White, heterosexual, cisgender woman raised in an upper middle-class home in the Midwest. I am temporarily able-bodied living with mental illness and identify as a feminist with an atheist worldview. Given these identities, I am a member of both targeted and advantaged social identity groups in contemporary U.S. society. For example, as a woman I have experienced marginalization relative to my gender identity. However, as a White woman my racial identity has been historically used to justify and perpetuate my advantage as a member of a privileged group, and as a cisgender woman, the alignment of my gender identity and expression have been used to sustain notions of gender as a binary. My White racial identity and cisgender identity are two examples of my privileged identities that reflect conferred unearned advantage and dominance in society (Johnson, 2006).

I entered into this study with the assumption that systemic oppression is characterized by unequal relationships between those who are privileged or advantaged by social structures and those who are targeted or disadvantaged (Bell, 2007). This assumption facilitated my interest in examining inequities in higher education and disparities in community engagement practice. CDA is a means to interrogate whose interests are served by language use and who is disadvantaged by the motivated choices we make in talk and text (Janks, 2005). As someone that holds privileged identities across multiple facets of identity, I have a responsibility to examine the realities of language that perpetuates dynamics of privilege and oppression and the conditions that created problematic language use in the first place. When I understand language of domination, I can name it, and name how I am implicated in my words and actions.

Researcher's Journal

Given my relationship to study topic, I maintained a researcher's journal throughout the research process. A researcher's journal serves to account for one's awareness of biases by recording questions, observations, and decisions made during data collection. The journal also permits the researcher to document analytic decisions, organize data analysis, and account for changes during various stages of the research process (Chiseri-Strater & Sunstein, 2006). I found the journal to be particularly useful in identifying ways that community engagement professionals could examine their own language-in-use and apply the research findings to local needs and uses. I extended the use of the researcher's journal to also record what I was noticing and naming in my daily language use related to diversity, inclusion, and community engagement. In journaling, I noticed the ways in which I resonated with the campus engagement actors I interviewed in their struggle with language use.

I also maintained a researcher's journal to record decisions made during data analysis and any other questions or thoughts that may affect the research process. The journal aided in recording the stages of my data analysis process during the descriptive, interpretative, and explanatory stages. It was particularly useful given the multiple case study approach using three sources of data that produced 312 pages of text. Fairclough (1995) recommended such measures as a system of accountability and to support reflexivity in the research process. I also held two face-to-face debriefing sessions during data collection and analysis with a colleague conducting a study using CDA. These sessions provided an opportunity to debrief the stages of the research process, discuss ethical considerations, and reflect on my relationship to the topic under investigation; all of which I recorded in the research journal.

Research Tradeoffs

Researchers make difficult decisions about how to frame research questions, delineate study boundaries, and determine units of analysis that can be viewed as trade-offs or compromises. As Patton (2002) noted, "There are no perfect research designs. There are always trade-offs" (p. 223). I negotiated various decision points and made trade-offs in the study, including the selection of Carnegie applications as a unit of analysis, the interaction between the interviewer and interviewees, and centrality of the researcher in data collection and analysis.

I considered various trade-offs in using applications for the Carnegie Foundation's Community Engagement Classification as primary source of study text. Data collected through the elective classification process are limited by existing application questions. Campuses that applied for the 2015 elective classification were asked to provide no more than a 500-word response to the application question about the connections between diversity and inclusion work with community engagement. The words "diversity" and "inclusion" were not defined on the Carnegie documentation framework itself. Therefore, it was left up to applicants to interpret the meaning of the words and identify relevant examples for written responses Additionally, the names, identities, and positions of the individuals writing the text responses are unknown. Application responses could be written by faculty, administrators, and/or staff, or some combination of these individuals, with varying familiarity and experiences in coordinating community engagement efforts on campus.

Another trade-off in the study revolved around the interaction between the interviewer and interview participants. Yin (2014) suggested that interviews can result in response bias due to respondents saying what they believe the interviewer wants to hear or providing socially desirable answers on controversial or challenging topics. Since the study examines language

use, I was concerned that engagement actors would be cautious throughout the interviews and attentive to word choices in ways that limited the conversation. I had a short amount of time to build rapport with participants, especially given the online interview format. Additionally, I weighed pros and cons of introducing the study using the words "diversity" and "inclusion" or leaving it up to participants to define notions of difference and interaction with difference in their own terms. I decided to use diversity and inclusion since they were used in the Carnegie applications and reminded participants they could use different terms that better aligned with their worldviews. I determined that regardless of potential limitations, interviews with engagement actors provided insights into the research questions that documents or web pages could not provide.

Finally, the researcher is a primary instrument of data collection and analysis in qualitative research (Creswell, 2014). As the researcher, I drew from my member resources within a culturally bound context for all stages of analysis (Martínez-Alemán, 2015). In other words, data collection and analysis took place within the socially constructed process and product of language and my member resources informed the findings. Fairclough (2015) defined member resources as the cognitive and socially generated resources that people draw upon to produce and interpret texts. Resources can include knowledge of language, representations of culturally bound contexts, values, assumptions, beliefs, as well as self-constructed ideologies and identities. Additionally, my experiences with colleges and universities are context specific and situated in ever-evolving historical and socioeconomic contexts (Gildersleeve et al., 2010). As such, study findings are limited to a researcher's ability to make interpretations and explanations through both reflexive and rigorous modes of inquiry (Rogers et al., 2005). While I took every

effort in the study to ensure validity, trustworthiness, and rigor, my biases contributed to all stages of the research process, and the conclusions drawn are my own.

Chapter Summary

Chapter III reviewed the purpose of the study examining how colleges and universities use language to represent diversity and inclusion in community engagement. I provided a rationale for the research methods and a description of the research sample, as well as outlined data collection and analysis steps. Specifically, I described data analysis methods drawn from Fairclough's (2015) three stage framework. Data analysis engaged a recursive process along three levels: the *description* of text and its linguistic features, *interpretation* of messages underpinning patterns in language, and *explanation* of the relationship between texts and society. In this chapter, I also described how I addressed issues of quality and ethics, and concluded with discussions about my role as a researcher and study tradeoffs or navigating research decisions.

I turn next to a presentation of findings from the descriptive level of analysis, including descriptions of texts from participating universities and identified patterns in language use across texts and case studies. Descriptive level findings focus on the micro-level properties of language use, which then support macro-level understandings of the messages underpinning the language of diversity and inclusion in community engagement. I discuss interpretative and explanatory findings in Chapter V and share implications for research and practice in Chapter VI.

CHAPTER IV: DESCRIPTIVE FINDINGS

Colleges and universities use language (i.e., talk and text) to represent diversity and inclusion in community engagement. In this study, I describe how three university cases represent diversity and inclusion through language use on text from the Carnegie Foundation's Community Engagement Classification, interviews with community engagement actors (i.e., faculty, professional staff, administrators), and community engagement office web pages. I employed critical discourse analysis (CDA) to examine language about the connections between diversity, inclusion, and community engagement from three university case studies. The overall aim of CDA is to provide a means to examine everyday language use in order to name inequities and power struggles and create alternative ways being, interacting, and knowing (Fairclough, 1992; Rogers, 2011).

Fairclough's (2001, 2015) approach to CDA encompasses three dimensions of analysis (see Chapter III for full review of methods). The first dimension, at the descriptive level, offers a means to describe properties of language in texts. Properties include linguistic features such as active and passive voice constructs, selection or choice of wording, structures of text, direct quotes, pronoun use, and euphemisms that hide negative action or implications (Janks, 2005). The second dimension involves interpretative level analysis with the goal of examining the contents of language to understand and interpret the connections between language use and larger societal structures (Fairclough, 2015). The third dimension is at the explanatory level, which seeks to explain larger cultural, historical, and social discourses in interpretations of data.

Given the multiple stages of analysis, I divided the presentation of findings into two chapters. In chapter IV, I report findings derived from the descriptive level of analysis. Findings

from the descriptive level of analysis correspond with each data source corresponding to the three research sub-questions:

1. How does language in application responses for the Community Engagement Classification represent diversity and inclusion?

2. How does language from community engagement actors represent diversity and inclusion?

3. How does language on community engagement office web pages represent diversity and inclusion?

Each section of findings includes a description of the text followed by an overview of the text-based properties of the data source across the three cases. I close each sub-section with brief summary of descriptive findings.

In Chapter V, I present findings from the interpretative and explanatory levels of analysis with supporting evidence drawn from patterns in language use identified during the descriptive stage. Interpretative level findings focus on representations of diversity and inclusion in the language of community engagement in higher education. Explanatory level findings identify discourse types and ideologies underpinning patterns in the language use. Across the three levels of analysis, findings unpack the language of diversity and inclusion in community engagement with implications for practice and future research.

Carnegie Applications

Cases for the study revolved around three universities designated with the 2015 first-time Community Engagement Classification. The framework developed for the elective classification assesses the "institutionalization of community engagement" according to core elements of

practice, such as vision and leadership and incentives for faculty scholarship (Giles et al., 2010, p. 162). Descriptive findings relevant to the Carnegie application data source stemmed text properties of (a) the Carnegie documentation framework (see Carnegie, 2015); (b) complete written applications from the participating university case studies; and (c) 500-word application responses about the connections between diversity, inclusion, and community engagement. I included the classification documentation framework in data analysis as the text guides applicant responses.

I conducted a line-by-line analysis of the documentation framework, complete written Carnegie applications, and corresponding diversity and inclusion responses. I used electronic search functions to identify counts of key words within and across applications submitted by the three campuses. I also asked engagement actors to reflect and expand upon application responses to the diversity and inclusion question during each individual semi-structured interview. Additionally, I asked each of the six interview participants to describe connections between diversity, inclusion, and campus community engagement efforts and what they believe motivated their campus to apply for the elective classification.

I next describe the texts themselves, outline the properties of each data source relevant to the Carnegie classification, and close with a brief summary of descriptive findings after each sub-section. I begin first with the documentation framework, then turn to the Carnegie applications in full, and close with the no more than 500-word responses to the diversity and inclusion application question.

Documentation Framework

      Description. The stated purpose of the 16-page documentation framework is to "assist you in preparing your application" and "help you gather information about your institution's commitments and activities regarding community engagement" as campuses complete first-time applications for the Community Engagement Classification. The document contains notes for applicants and additional guidance about expectations in blue text embedded in shaded boxes. The framework opens with a brief overview of the documentation framework purpose, instructions for providing data and an overview of data use. It then follows with instructions for the applicant's contact information ("the individual submitting this this application"), including first and last name, title, institution, phone/e-mail, and information for the president/chancellor. Next, the framework states the Carnegie Foundation's definition of community engagement (also in Chapter I, Study Terms and Definitions), along with the purpose and activities under the umbrella of community engagement in higher education.

      At the heart of the framework are "foundational indicators" (i.e., institutional commitment) listed as "required documentation" for the application. Foundational indicator questions, sub-questions, and guiding text boxes comprise nine out of 16-pages of the classification documentation framework. The indicators include a series of yes/no questions broken into sub-sections with follow-up requests for additional descriptions in 500 words or less (e.g., "Describe fundraising activities directed to community engagement") or instructions to cite from an institutional document (e.g., "Please cite from the faculty handbook").

      Section A of the foundational indicators focuses on institutional identity and culture with five required questions/sub-questions. Section B focuses on institutional commitment with twelve detailed questions/sub-questions. At the close of section B is a paragraph in italics that

urges applicants to determine whether or not community engagement is "institutionalized" based on the responses to the foundational indicators in sections A and B. If so, applicants are recommended to continue with their responses, and if not, they are "encouraged to withdraw from the process and apply in the next round in 2020."

Section C entitled "Supplemental Documentation" follows the statement urging applicants to review their responses to sections A and B. The section contains three questions on student transcripts, diversity and inclusion work, and student retention and success. The second question "Is community engagement connected with diversity and inclusion work (for students and faculty) on your campus?" is central in the current study and will be examined in detail. It is important to note that key words or statements are bolded through the classification documentation framework (e.g., impact of students, institutional level policies, teaching and learning, department or disciplinary); however, section C contains no bolded words. Section C also does not include any text boxes for additional information or applicant guidance, as seen in the previous two sections.

The second part of the documentation framework contains questions on "Categories of Community Engagement," including curricular engagement followed by outreach and partnerships. The framework continues with questions in the yes/no format and subsequent requests for examples (500-word limit) while also introducing "select all that apply" questions for applicants to indicate types of outreach programs and institutional resources. Sections A and B in the categories of community engagement open with descriptions of curricular engagement and outreach and partnerships. The text in italics also contains notes about usage of the term service learning and a rationale for the distinction of the "two different but related approaches to community engagement" associated with the terms outreach and partnerships.

Lastly, the third part of the framework is the "Wrap-Up" with three options to elaborate on answers, provide additional evidence, and suggestions or comments on the 2015 elective Community Engagement Classification process. There is also a request for permission to use the application for research with yes/no questions on an applicant's consent whether or not to disclose the identity of the campus. Only applications that are successful in the classification process are available for research purposes with the Carnegie Foundation, administrative partners of the classification, and other higher education researchers.

Text properties. A critical examination of text properties revealed patterns in language use within the Carnegie documentation framework. The framework serves as a guide for institutional representatives to conduct the self-study and data collection necessary to respond to the written application questions. Therefore, the documentation framework itself is as important source of text as campus applicants respond directly to the questions under the guidance provided. As the unit awarding the classification, the Carnegie Foundation controls parameters for written responses and the topics of interest. Campus applicants engage in turn-taking (Janks, 2005) with Carnegie between each instruction or question listed in the framework and their response.

The documentation framework speaks to both individual applicants (i.e., engagement actor responsible for writing and overall submission process) and the institution of higher education as an applicant. The language on the instruction page and within the blue text boxes uses pronouns ("you") to connect to "the individual submitting this application." The framework notes also contain the pronoun "we" connected to the Carnegie Foundation or application reviewers. As such, text in the guidance boxes reads as a conversation between one individual writing the application and a representative from the Carnegie Foundation. This conversational

tone differs from the language in the questions themselves, which uses passive voice and "the institution" as the agent capable of behavior and action (e.g., "Does the institution maintain systematic campus-wide tracking or documentation mechanisms to record and/or track engagement with the community?").

The framework also prompts applicants to cite from institutional documents, a form of intertextuality. Gee (2014b) defined intertextuality as borrowing, alluding to, relating to, or quoting texts (oral or written). Cited texts include the college or university mission statement, excerpts from a faculty handbook, and "examples of colleges/school and/or department-level policies, taken directly from policy documents." For example, resulting text for the STU Carnegie application included 24 distinct references to other institutional documents, including surveys, campus strategic plan, tenure and promotion guidelines, and university mission statements. Conversely, who or what is not cited (e.g., students, community partners, university civil rights policies) communicates silence in its absence.

The documentation framework includes managerial language, such as repeated uses of "mechanism(s)" (36 times) and references to financial structures (e.g., "internal budgetary allocations"). Sample language reads, "Here is where you describe the mechanisms of process, the schedule, and the local of managerial accountability/responsibility" and "Does the institution invest its financial resources in the community for purposes of community engagement and community development?". Managerial language appears alongside of specialized academic language (e.g., promotion and tenure guidelines, transcripts, learning outcomes) and specialized community engagement language (e.g., partnerships, reciprocity).

Multiple framings on the word "community" appear throughout the document. Community is used to describe roles (e.g., community members), relationships (e.g., community-

engaged), activities (e.g., community projects), perspectives (e.g., community voice), location (e.g., community settings), information (e.g., community perception data), action (e.g., community development), and psychological states (e.g., community well-being). Words such as "for" and "to" connected to uses of community convey whether "community" is an active agent in carrying out an action or behavior, or as a recipient of an action or behavior. Community also appears in the text with a definite article ("the" community), which conveys an assumed understanding of what constitutes a community regardless of the values, experiences, or perspectives a reader may bring.

The first-time classification framework contains no additional references to "diversity" and "inclusion" outside of the question of interest to the current study. The question appears on page 10 of the documentation framework under section C of the foundation indicators under "Supplemental Documentation." The word supplemental indicates a lack of significance for the question, especially when compared to other sections noted with "required documented." Language choices (i.e., supplemental) can work to render certain things more or less significant (Gee, 2014a).

Summary of descriptive findings. Text properties from descriptive level analysis suggested findings about the language of diversity and inclusion in community engagement stemming from the Carnegie documentation framework. Pronoun use and turn-taking throughout the documentation framework situated institutional applicants and engagement actors in conversation with the Carnegie Foundation. By following the framework instructions, universities are actors themselves capable of action or inaction. Language on the framework engaged managerial language through required evidence of mechanisms, structures, policies,

budgets, among other facets of university operation. Text properties also pointed to specialist language use in assumed understandings of concepts and processes.

Complete Carnegie Applications

   Description. Written applications from the three university cases for the Carnegie Community Engagement Classification ranged from 45 to 63 single-spaced pages, excluding appendices (e.g., spreadsheets of community partnerships). The CHU application contains an image of the physical campus environment from above and a list of 76 individuals who contributed to the application process. Contributors are listed by name, title, and home office according to their project role (e.g., project leader, key collaborator, editor, reviewer, collaborator). Text for the MVU and STU applications appears directly on a copy of the documentation framework in its original form.

   Interviews with engagement actors provided a useful backdrop to examine written Carnegie applications in full. I spoke with interview participants about their roles in the data collection process and writing of application responses. At each university, one engagement actor held primary responsibility for coordinating the Carnegie application process and crafting the written responses. Application writers hold a faculty director, administrative director, or coordinator position in the community engagement office on their home campus. Engagement actors with primary Carnegie responsibilities received support from other campus contributors through encouragement to pursue the classification, data collection/mining, editing, and feedback.

   Interview participants provided insight into campus processes involved in putting together an application for the Carnegie Community Engagement Classification. For example,

one participant described a process at CHU involving 73 stakeholders across campus. Two staff members from the community engagement office took primary responsibility for writing the document and leading research efforts, which included scanning the university website, reading press releases, and reviewing departmental websites. MVU drew primarily upon a previously documented campus plan to "institutionalize engagement" for Carnegie application. Sub-groups of campus representatives worked with graduate students to review university data and two campus leaders took primary responsibility for crafting the final application document. A participant from STU voiced frustration in a disjoined committee process that ultimately fell to two people to track down required data and craft the application responses. Attempts to create buy-in around the Carnegie application process revealed tensions between offices and a sense of competition around what "counts" as community engagement.

I also asked participants what they believe motivated the institution to undergo the Carnegie classification process and apply for the designation. Responses included national recognition, creating a specific brand as a university, and garnering administrative and legislative approval. For example, a participant from CHU explained,

> The national recognition. I know that's not what you're supposed to use it for, but we also needed a foundation. We needed to know where we were, so that we can improve and figure out where we need to go. It was the evaluation process to put our feet in the ground, and say, "Here's where we're standing, as of right now." We needed a process for benchmarking, because there wasn't one in place yet specifically for community-engaged work here at [City Heights].

This engagement actor also commented that as a new staff member at the university, she was personally invested in the Carnegie application process as a way to better understand facets of community engagement at the university and challenge her perspective beyond service-learning. An engagement actor from STU shared that the Carnegie application process was "important for

us to create the brand." The participant further explained that Small Town prides themselves on

a broad definition of sustainability that incorporates ecological and financial sustainability, along

with sustainable communities and relationships. She shared, "The idea of engagement as a

sustainable initiative, so that if we create strong communities, then our communities will thrive,

and the people in them will thrive."

Lastly, a participant at MVU described motivation for the elective classification process

as integral for making the case for community engagement as a state-supported public

institution:

> I think being recognized by Carnegie as an engaged institution is a kind of seal of
> approval quite literally that our president and other administrators can point to when
> they're talking to the State legislature to say, "Look at this. We can demonstrate that we
> are doing good for the greater good, for society, for [state name] citizens," and engaged
> work as recognized by Carnegie is a way that we can really demonstrate that. I mean,
> getting that recognition from Carnegie is evidence-based, and evidence-based decision
> making is the watchword of higher education right now.

This engagement actor from Mountain View saw the classification as a means to demonstrate

evidence-supported outcomes in ways that speak to state legislatures and university

administrators. Pursuing the Carnegie designation may be a means to secure future funding for

community engagement initiatives.

Text properties. A closer look at the linguistic features of Carnegie applications

indicated patterns in language use about diversity and inclusion. Given the study aims, I focused

on key word counts (e.g., diversity, inclusion, diverse, inclusive, community) and references to

stakeholders (e.g., students, faculty, community partners, administrators) across the three written

applications. I excluded terms in the framework questions themselves from my key word counts.

References to diversity in Carnegie applications were limited outside of the no more than

500-word responses about the connections between diversity, inclusion, and community

engagement. For example, the STU Carnegie application included five references to diversity, including the word "biodiversity," diversity as part of a campus office title, and diversity cited in outside texts from the university mission statement, tenure and promotion policy, and a department-level policy. Application text for CHU used diversity four times as part of named learning outcomes for exemplar courses in psychology, sociology and journalism. MVU text referenced diversity five times connected to uses of assessment data that inform "growing diversity in our community," "diversity awareness," and diversity in the university mission statement, strategic plan, and department-level policies for tenure and promotion. These patterns point to the language of diversity and inclusion existing on aspirational or guiding documents, including mission statements, strategic plans, and policies.

In an additional reference to diversity, Mountain View text included related language on diversity and demographic shifts in the local community. The statement came in response to an optional question on the documentation framework that read: "Is there any information that was not requested that you consider significant evidence of your institution's community engagement? If so, please provide the information in this space." In this section, MVU text "tells the story" of the university founding and significant demographic shifts, with historical references to German Russians settling in the area and farm workers emigrating from Central and South America. The text highlights the growing Latino population as the largest majority in the region with recent influxes of African and Asian refugees. The corresponding language states,

> [Mountain View University] is conscious of and sensitive to these demographic shifts and is working deliberately through Community and Civic Engagement and strategic planning, marketing, recruitment, equity and diversity and academic portfolio initiatives to continue to grow, and learn with, and to meet the needs of a changing society.

In this example, "diversity" is connected through language with community engagement, strategic planning, marketing, recruitment, equity, and academic portfolio initiatives. The statement also underscores the need for diversity initiatives in higher education, motivated by changing local/regional and campus populations.

In the case of MVU, "diversity" was co-located with "equity" in addressing local demographic shifts and "needs of a changing society." Co-location, or lexical cohesion, refers to the use of different words to communicate what may be perceived as the same thing (Janks, 2005). Co-location also uses language to build connections or disconnections (Gee, 2014a). Language across the cases contained mentions of "diversity and equity," "diversity and inclusion," and "diversity and inclusion work" as co-located statements. Through language, diversity is positioned as a necessary partner to equity or inclusion, as well as a type of "work." Lexical cohesion can assume a reader if familiar with a type of specialist language used to perform or enact an identity in a particular social institution.

Relatedly, references to international, intercultural, or global diversity were also prevalent across the three cases in Carnegie application texts (e.g., international relations, programs, services, education, affairs, service-learning, community, understanding, partnerships). MVU had eight distinct references to "multicultural" and 25 to "global," and STU text highlighted "intercultural competence" for students on 14 occasions. Intercultural competence is named in the Small Town mission statement as a core value for undergraduate students. STU text connected intercultural competence to "privilege and oppression" on three occasions. Text from CHU contained 28 references to "international" or "internationalization" and 55 uses of "global" on application materials. All three universities had explicit references to "global society," "global citizens," or "global citizenship" in their mission statements.

Community engagement stakeholders were present in Carnegie application text at different frequencies across the three university cases Students were mentioned a total of 544 times, faculty 461 times, staff 153 times, and community partners 112 times. Specifically at MVU, administrators were mentioned a total of 11 times. Text from CHU and MVU also indicated relationships with corporate partners, in addition to community-based ones. Named partners included Principal Financial Group, State Farm, Sodexo, and a variety of local foundations. MVU listed Blue Cross & Blue Shield twice, along with named local foundations.

Who is named or not named conveys meaning in applications for the Carnegie Community Engagement Classification. Across the three cases, references to funders (i.e., gifts, endowments, memorial scholarships), key engagement staff hires, past and current chancellors or presidents, deans or provost, nationally recognized guest speakers, published faculty, grant recipients, and award winners were named specifically. In contrast, application text contained few examples of students or community partners named explicitly (with the exception of CHU test that named all 76 staff and faculty contributors at the start of the application). The minimal examples included two partners with positional authority (i.e., CEO of United Way, President of downtown development organization), community partners collaborating with faculty on publications, and students/faculty/community partner award recipients.

The STU application featured significant details about awards with descriptions of accomplishments and contributions to community engagement efforts at the university. For example, the student example read, "we recognized student [student name], who demonstrated courage and thoughtful, inclusive collaboration through leadership roles with the high school's Gay-Straight Alliance, [region] Area PFLAG, and community outreach efforts through UMM's Queer Issues Committee." The community partner description stated that "[name] received the

90

community partner award for breaking cultural barriers by informing Latino families of resources available to them through UMM's English as a Second Language and Tutoring, Reading, and Empowering Children programs and serving alongside UMM students at community events." Award winning stories draw up promotional language use (demonstrated courage, breaking cultural barriers) consistent with the celebratory nature of award processes.

Language on Carnegie application text portrayed universities as actors capable of action and voice, rather than as only institutions. Text highlighted university actors engaged in relationships, carrying out actions, and as owners over processes. For example, CHU application text read, "[City Heights University] actively seeks opportunities that engage community perspectives. We intentionally involve community members in the development of our current strategic plan." In this example, CHU is the active doer ("actively seeks," "intentionally involves") and community members are recipients of action. The use of "we' and "our" also stands out as a distinction between the university having ownership over the strategic planning and community member engagement processes. Carnegie applications featured passive voice constructs to describe institutional actions (e.g., is tracked, are administered, was created, has articulated). Passive voice constructs work to make participants ambiguous and leave the delegation of agency to the reader.

Finally, applicants' language across the three cases engaged similar patterns to the Carnegie documentation framework that positions "the community" as a speech actor. A related application question reads, "Does the community have a "voice" or role for input into institutional or departmental planning for community engagement?" Use of a definite article "the" can serve as a textual presupposition used to refer to something or someone the reader is assumed to know about (Janks, 2005). Language of "the community" can operate to pre-assume

the reader is familiar with bounded group of refence and positions a university partner as outside of or distinct from community.

Summary of descriptive findings. Text properties of applications for the Carnegie Community Engagement Classification revealed patterns in language use on the connections between diversity, inclusion, and community engagement. Text across the three cases repeatedly engaged in processes of intertextuality with university documents to answer application questions from the documentation framework. An understanding of the required documents indicated a specialist language understandable to academic identities with expertise. Carnegie applications signaled universities and "the" community as speech actors with a voice through text. As actors, university applicants engaged promotional language use, consistent with the genre of an application (e.g., listing accomplishments, awards, number of participants). This promotional nature extended to descriptions of university stakeholders as carrying out positive actions, with communities as recipients of action. Students and faculty were named in greater frequencies than community partners or staff members, and corporations were present as community engagement stakeholders. Additionally, references to international and global diversity emerged in application language related to the study aims and diversity was co-located repeatedly with other terms (e.g., equity, inclusion).

Diversity and Inclusion Responses

Description. The Carnegie application question pertaining to diversity and inclusion is central to the aim of the current study. The question reads "Is community engagement connected with diversity and inclusion work (for students and faculty) on your campus?" The application question is followed by yes or no check boxes and a statement to "please provide examples

(word limit 500)." The three university cases all marked "yes" indicating that diversity and inclusion is connected to community engagement on their respective campuses. Application responses from the three cases ranged from 381 to 473 words, excluding the names, titles, and locations redacted as requested by one university case.

City Heights University. The CHU diversity and inclusion application response opens with a description of awards "for its extensive work with community engagement and diversity and inclusion" from organizations such as a local chapter of the National Association for the Advancement of Colored People (NAACP). The remainder of the statement focuses on the creation and activities of three university groups (i.e., interdisciplinary working group, strategic diversity team, college level diversity committees) as connected to the university's strategic plan. For example, the working group addresses that City Heights has a "continued focus on domestic diversity alongside its increasing focus on internationalization" aligned with the goal to "infuse goal and multicultural understanding throughout [City Heights]." In addition to describing the committees themselves, the document also outlines specific events that occurred in the past or intended projects for the future. Three intended projects are listed, including the "developmental assessment of the current campus climate…using an acknowledged national expert with a proven track record." The assessment will aid in the "creation of a Plan for Strategic Diversity…to help create support and capacity for sustainable efforts towards achieving inclusive excellence."

Mountain View University. The MVU response is organized according to diversity and inclusion work at the institutional and college levels. Similar to the City Heights application response, the Mountain View statement emphasizes connections to the university strategic plans and priorities. The response reviews "priority actions in our Strategic Planning Framework" according to three engagement goals: engagement with greater community, student engagement,

campus and community connections. Each goal is described with named partners (e.g., campus offices and community partners), programs (e.g., grant opportunity), events, and/or intended populations (e.g., "culturally, linguistically and diverse communities"). The second half of the response focuses on committee or programs, including relevant goals, awards, events, and roles. For example, undergraduate students and faculty participate in the department of Hispanic Studies participate in Cinco de Mayo and Mexican Independence Day celebrations. One college is also named as working with the campus community engagement office to "infuse engagement into its mission and vision statement as well as it's priority action plans."

Small Town University. The written application response for STU begins by situating the campus as "one of the [state's] most diverse colleges" with a model of inclusive excellence, as defined by the Association of American Colleges and Universities (AAC&U). The statement continues with an explanation of commitments, core principles, and student learning goals that connect its commitment to diversity and equity with a commitment to high quality liberal education. For instance, the student learning outcome of intercultural competence includes every student learning about privilege and oppression as related to their community engagement projects. The response then continues with a focus on "growing partnerships with American Indian communities" stemming from their status as a "Native American Serving Non-Tribal Institution" connected to the university's founding (section comprising over one-third of the response). This section names organizing bodies (both community and campus-based) hosting various events and initiatives aimed at "renewed health in Indian communities" and addressing issues relevant to "American Indian tribes" as a "population with the lowest educational attainment of all racial and ethnic groups." The text closes with demographic data for "students

94

of color" and events or programs addressing tensions in a "predominantly white rural community."

Text properties. Text properties of the three Carnegie diversity and inclusion responses provided insights into language use in community engagement relative to study aims research. For instance, language communicates social goods in what is "what is taken to be "normal," "right," "good," "correct," "proper," appropriate," valuable," "the way things are" (Gee, 2104a, p. 34). Text from Carnegie diversity and inclusion responses reflect social goods (e.g., social class, race, sexual orientation, etc.) through language about social identities in naming programs, titles, events, associations, student groups, and community partners. The set of responses across the university cases included references to race and ethnicity (e.g., White rural community), tribal affiliation (e.g., Circle of Nations Indigenous Association), county of origin (e.g., international), gender (e.g., Women's and Gender Studies Program), culture (e.g., cultural centers), heritage language (e.g., linguistically diverse), and sexual orientation (e.g., GLBTA). The categories are based on my interpretation of language use and may exclude program titles or offices without direct references to a social identity. Table 3 on the following page reviews counts of social identity categories by case and identity group.

Table 3. References to Identity Categories in Carnegie Diversity and Inclusion Responses

Social Identity Categories	CHU	MVU	STU	Totals
Gender	2	1	0	3
Culture	5	4	5	14
Race and ethnicity	0	6	7	13
Heritage language	0	2	0	2
Tribal affiliation or citizenship	0	1	11	12
Sexual orientation	0	1	0	1
Nation of origin	4	0	0	4

The explicit naming of social identities indicates more references to culture, race and ethnicity (frequently not separated in text), and tribal affiliation. The local and demographic profile of the university and surrounding communities influenced the counts, with STU's status as a Native-Serving Institution, for example.

Associated verb usage connected to various actors in text communicates what social goods are at stake (Gee. 2014a; Janks, 2005). For example, in the STU response, students are positioned as active agents with high-level of responsibilities requiring specialist training. Corresponding text reads, "Student leaders serving as facilitators, presenters, teachers, and tutors for diversity and inclusion programs receive more extensive training." The MVU response alluded to the university or a related committee as doers of positive action, including to "prioritize," "support," "advocate," "promote," "spearhead," and "strengthen." In these examples, university stakeholders (e.g., committee members, students, institution) are in a position of doing or carrying out actions that with social authority in an academic context. The language is also promotional in nature, featuring positive connotations and a high degree of certainty in verb usage.

When a participant is positioned as a "doer," language works to situate a recipient of the action. Across the three university responses, language portrayed university stakeholders in serving roles for diverse bodies or groups with needs. Specifically, at MVU, the application text reads that "MVU can strengthen its role as a responsive partner in addressing the most pressing immediate, mid-term and longer term public issues across a range of culturally, linguistically and diverse communities." In this case, the university is in an action-oriented position with the identity of a "responsive partner," while "diverse communities" are recipients of service with needs. In an example from STU, text describes the university as "supporting primarily students

from [state's] 11 American Indian tribes and surrounding states, a population with the lowest education attainment of all racial and ethnic group." In the text explanation, STU carries out actions (i.e., support, create, collaborate) to address the deficits in low educational attainment, as well as "support renewed health in Indian communities."

The notion of honor or honoring emerged in the diversity and inclusion response to describe the relationship between university cases and diverse groups or populations. Honor was explicitly named in the STU application response in relation to the Martin Luther King Jr. Day of Service and community meal events The text reads,

> They [referring to community engagement and diversity offices] co-coordinate STU's Martin Luther King, Jr. Day of Service each January honoring Dr. King's life and legacy with community service. They also work with community partners to host annual community means honoring Native American and Latino foodways and cultures – both significant populations in the region.

In this example, Dr. King's "life and legacy" and Native American and Latino "foodways and cultures" are the recipients of honor and university participants have the ability to bestow honor. As a reader of text, I asked what do Native Americans, African Americans, and Latinos need to do in exchange for being honored or as a condition of honoring processes? This pattern also emerged in the City Heights application response in showcasing an award received from the NAACP. In the CHU example, "City Heights University was honored to receive an award from this association." Again, university participants hold honor in their relationship to a diverse person or group.

Similar to the Carnegie documentation framework, text from diversity and inclusion responses featured managerial language. City Height's response in particular calls upon the university strategic plan in a rote fashion citing, "Strategic Diversity Action Team: serves as the Task Implementation Group for Goal 1, Objective D, of the University Strategic Plan." The text

continues with descriptions of three team projects or "mechanisms," including "creation of a Plan for Strategic Diversity" and "developmental assessment of the current campus climate around issues of difference." The response also contains social authority in drawing upon "an acknowledged national expert with a proven track record" to uphold the integrity of assessment efforts.

As previously indicated, the Carnegie Foundation plays an important role in the written application text as the entity setting the topic and formatting questions on the documentation framework. Institutional applicants therefore mimic the existing and absent textual properties of the question in their responses in order to be competitive for the designation. The "supplemental question" on diversity and inclusion reads, "Is community engagement connected with diversity and inclusion work (for students and faculty) on your campus?" As an interpreter of the text, I question why the distinction for students and faculty indicated in the parentheticals. The phrasing also signals an interconnected relationship between diversity *and* inclusion and positions them together as "work." The alignment of diversity and inclusion as work points to a specialist knowledge base and skillset necessary to carry out objectives noted on institutional plans.

Language across the three cases also communicated authority through structures or receptacles for diversity and inclusion "work." Across the three cases, work took place in partnerships, programs, initiatives, strategic plans, mission statements, committees, and working groups. Small Town drew from learning outcomes, core principles, and shared critical commitments with the AAC&U. MVU made explicit connections to "core components" and "priority actions" in their Strategic Planning Framework and operationalized diversity throughout various college board and committees (e.g., Diversity and Equity Committee). City

98

Heights documented involvement from the Working Group for the Infusion of Global and Multicultural Understanding to align with various goals and objectives of the campus strategic plan. Written responses indicated a pattern of capitalizing aspirational planning documents and associated goals or committee/working group titles, which communicates a sense of authority in their use. References to institutional documents also included nominalizations, which turn a process into a thing or event without naming participants (Janks, 2005). Sample nominalizations from written responses included "internationalization," "implementation" and "development of partnerships." Responsibilities are diffused among groups or bestowed to the institution on aspirational documents without named participants or actors.

Carnegie diversity and inclusion responses included multiple examples of euphemisms across the three university cases. As a linguistic feature, a euphemism hides negative actions or implications through word choices (Janks, 2005). For instance, the STU response reads, "Students of color may be more hesitant to engage with the broader predominantly White rural community, and many local residents may have had less exposure to people of diverse backgrounds." Contextual clues the from the sentence suggest historical and deep tensions among a majority White community members and students of color (e.g., African American, Latino, Native American, Asian, and international students), potentially stemming from STU's "founding as an American Indian Boarding School." Language works to raise the tension but not explicitly name racism, colonialism, or other forms of discrimination. It also paints Small Town residents as majority White, thus erasing the regional demographics described by engagement actors and the university's presence on Native lands.

In another example, language from CHU discusses the university taking "immediate action to address issues with recruitment and retention of a diverse faculty and student body."

99

An alternative framing on this statement is that CHU is not retaining students and faculty of color; however, the term "diverse" in relation to faculty and the student body leaves it up to the reader to assume. Through language, diverse faculty and students are problems, issues, or challenges to be addressed. The pattern of naming a group of people as "diverse" emerged across the three cases in various forms ("diverse backgrounds," "diverse communities," "diverse faculty and student body"). In these examples, diversity in the form of "diverse" is a euphemism in and of itself as reader is left to identify who is diverse, or more importantly, who is not diverse.

Diversity also emerged in application responses as a numerical value to be counted or promoted. The STU cited serving "nearly 3000 American Indian students who comprise 15% of the student body" and that "students of color comprised 22% of the STU student body." In both examples, the quantity of diverse bodies works to promote STU as "one of the [state's] most diverse colleges," "the most racially/ethnically diverse university of [state] campus," and "well above the more typical one percent of 4-year college students in [state] and the U.S." The word diverse is used to quality STU as more diverse than peer institutions in the state and across the country. This framing suggests a college or university could in turn be less diverse based on student population demographics.

Summary of descriptive findings. A critical examination of text properties from the Carnegie diversity and inclusion responses suggested preliminary descriptive findings relevant to study aims. Patterns of language use positioned diversity and inclusion as "work" requiring specialists skills or management approaches. Text properties also revealed diversity as something or someone to be counted with promotional value in naming a group or location as "diverse." Language supported the action of universities honoring diverse groups (e.g., specific

to race, ethnicity and tribal affiliation) or receiving honor through proximity or relationships with diverse groups. The language of diversity also emerged as a replacement for naming negative actions by institutions of higher education and removing the need to name actors or participants. Through verb choices, university participants were positioned as "doers" of positive actions meant to meet the needs of diverse groups as recipients of action.

<center>**Engagement Actor Interviews**</center>

Transcripts from individual, semi-structured interviews with two engagement actors at each of the three university cases provided another source of text for the study. Interview participants, or engagement actors, have dedicated responsibilities in campus community engagement efforts at one of the three participating cases. Participants hold campus roles as community engagement front-line staff, community engagement administrator, tenure-track faculty, tenured faculty, non-tenure track faculty, and university librarian (see Chapter III for an overview of interview participant demographics).

Transcribed engagement actor interviews resulted in 79 total pages of text across the three university cases. At least one of the engagement actors at each university assumed responsibility for organizing and writing their Carnegie application. Key interview questions included: (a) What does diversity mean in the context of your work in community engagement? (b) What does it mean to be inclusive in community engagement? and (c) What connections do you see between diversity, inclusion, and your community engagement efforts? I shared with participants that "I'm using the words diversity and inclusion in the study, but if those don't resonate with you, please use other words that are more fitting with your experiences and perspectives."

<center>101</center>

Study findings focus on language use by colleges and universities to describe diversity and inclusion, rather than language use of specific individuals. Therefore, I review descriptive findings from engagement actor interviews by university case using the selected pseudonyms when applicable from the data collection phase. I then present text properties from the interview transcripts across the data source and close with a summary of descriptive findings from interview text.

Description

    City Heights University. Participating engagement actors from CHU hold positions as a tenure track faculty member in a professional school (referred to as Elena) and a director of a campus-wide community engagement center (referred to as Valerie). Collectively, the two participants described diversity as "anyone different than yourself," as well as the "culture of people we're working with" and the "culture, norms and backgrounds of the students we're working with" in the community engagement center. CHU engagement actors referenced diversity present in location (i.e., urban, rural), community sites, social issues explored through community engagement, and the ways in which students experience programs.

    Valerie explained that in community engagement "diversity also includes the experience the student is having, the type of sites, the type of work, the social issues, the depth and breadth of the social issues we're trying to address." In her role as an engagement actor, "diversity means ensuring difference all those different entities…so that we're not building a homogenous program in terms of the type of student or the type of partner agencies." Valerie aims to "ensure multiple perspectives and lenses within the work that we do," which also means identifying who may be missing or not represented (i.e., graduate students, men). Elena emphasized seeking to

understand someone who is different through "two-sided engagement" and "hands on interaction" at a facilitated service site. She shared that "what I like to do for my students is expose them to individuals who are different and then we talk through why they're actually similar." From Elena's perspective, diversity in community engagement resides in the exchange between students and surrounding community members facilitated through a partnership or program.

According to CHU participants, inclusion in community engagement is the presence of conflict and working through a difference of opinions, personality types, and interests. According to Valerie, facilitating inclusion means "to ensure that every voice and perspective has space to be shared in a respectful way" by creating welcoming spaces for differences of opinion to thrive. Elena participant emphasized the interpersonal skills necessary to work with someone different than you. She used the example of a course focused on issues of ability where "students shouldn't come away with just knowing how to interact with an individual with a disability, they should know how to interact I hope with someone who's different."

Both engagement actors from CHU indicated that diversity and inclusion are assumed components of community engagement practice. Elena noted that diversity and inclusion are "ingrained in my personality or what I like to do so I don't tend to always reflect on them." Valerie explained, "While our office, by default, is conscientious of diversity inclusion things, because that's just the nature of service leaning and social justice work, being more strategic or intentional about those connect is still in the works." Diversity and inclusion as assumed components of community engagement stem both from their personal approach to practice and the associated field of service learning. Valerie also noted that although diversity and inclusion

may be assumed elements of community engagement, she desires more intentionality behind the connections at City Heights.

Mountain View University. Engagement actor participants from MVU assume hybrid positions as a librarian/assistant director of the campus-wide community engagement center (referred to as Abbie) and an associate professor of education/director of the community engagement center (referred to as Maria). The two interviewees referenced multiple facets of diversity in their definitions. Abbie noted that most people first think about racial or ethnic diversity at the exclusion of other facets, such as physical and cognitive abilities. She emphasized individuals as embodiment of diversity and shared, "I think it's important to remember that we are all individuals first, and we all exist on a number of different spectra, that maybe aren't quickly recognized…to think of everyone as an individual first, not as a classification." Meanwhile, Maria noted her "want for a better term" to describe diversity. Her definition is "inclusive of anything from cultural and linguistic diversity to sexual orientation, gender identification, ageism…just the multifaceted identities that we have and know."

Perspectives on inclusion in community engagement differed between the two MVU engagement actors. Abbie focused on "making sure that people feel represented" and being "sensitive to making sure that everyone is included and no one is accidentally or intentionally put on the sidelines." She shared various examples of representational inclusion in the interview, including students seeing themselves in promotional materials, appealing to "different populations" of youth for an event, offering a variety of culturally-based snacks at meetings, and inviting "people from all different parts of our community landscape at the table" for a community advisory board.

In contrast, Maria noted a symbiotic relationship between diversity and inclusion in that "diversity is almost one part of what the flip side is of inclusiveness." She asked, "Well why do we name things as diverse? It's so we can identify and then be inclusive of that diversity…diversity brings with it a richness but it's only rich insofar as we're able to embrace and include it." Maria cautioned,

> Just saying, "Oh well we're diverse and we accept diversity." That's kind of a token statement. I think you have to say, "What does that diversity mean to us and how do we actually embrace it and really make it inclusive for diverse groups and individuals that are represented across all of that spectrum."

In practice, embracing diversity and practicing inclusion looks like pushing students outside of their comfort zone by having them engage with others who are not like them, while simultaneously raising their "sensitivity and understanding about issues pertaining to social justice and equity." In community engagement, inclusion to Maria is intentionally working with diverse partners and "striving to be sensitive to who your community partners are and understanding really what the community partner needs are."

During the interview, Abbie described her colleague Maria as having an "inclusive mindset" that comes naturally in her leadership. Similar to CHU participants, Abbie views inclusion as "a paradigm from which people who do engaged work come from, an expectation that diversity in all its forms and being inclusive is part of how they work" and assumes that engagement actors "tend to be more mindful of diversity and inclusion issues overall."

Small Town University. The two interview participants from STU hold respective roles as an assistant professor who regularly incorporates service learning into teaching (Gabriela) and a coordinator of the campus community engagement center (Dora). Engagement actors from STU shared unprompted stories during the interviews about their motivations for community

engagement work and personal experiences that inform their teaching, research, and practice. For example, in response to my opening prompt "tell me about yourself," Gabriela spoke about her drive to close the achievement gap and facilitate equal opportunities for her students by creating pipelines from local communities. She explained, "Especially when those communities are people of color, that there is some way for people from our community partner side, to become, eventually, maybe, an academic partner." Dora used stories of missteps in community engagement to describe her interest in advocating for more critical and identity-conscious approaches to practice. These stories centered the engagement actor's multifaceted identities as contributing to blind spots and educational opportunities.

Gabriela was explicit that her definition of diversity centers ethnic and racial diversity; however, she also recognized that "diversity is just not people of color." She further defined diversity in community engagement as "looking at the ways that all different kinds of people are experiencing the community." Dora emphasized the multiple identities included in her framing of diversity and stated, "It's important to recognize that diversity is not just the presence of people of color or one particular group of people of color, but rather, diversity of experience, including social class, religious identities, ethnic identities, linguistic identities."

Engagement actors at STU emphasized the importance of community building and relationships in their respective approaches to community engagement. In talking about her understanding of diversity, Dora advocated that we need to be considering "how do we create a community that is truly inclusive, both a campus community and a broader community." To this participant, one of the ways to be more inclusive in community engagement practice is to host programs focused on building community, like a community meal for the sake of breaking bread together.

Both interview participants from STU also focused on the role of their rural location in shaping approaches to community engagement and daily interactions. Dora explicitly shared that diversity is not a word she uses in the local community as it can "turn conservative and rural people off." As she explained, "If I use the word diversity with some community members here, they will think you are talking about the fact that the university brings in…. people from other places, and they definitely mean African American people and Native American people and Latino people." While Gabriela explained that, "Particularly in rural communities, I think inclusion has often meant simply making an invitation. Community groups, organizations, that sort of stuff, they tend to feel like they're being inclusive if they put up a poster in Spanish or if they send out an invitation." She further shared, "Much of that relationship building is saying, "Hi," to people in the line at the grocery store, and chi-chatting about their children, and none of that gets recognized."

Gabriela believed the responsibility of inclusion in community engagement efforts should fall on staff or faculty members. Using a door metaphor, she advocated to "keep opening that door over and over again, and letting people know that, you're always welcome. It is a space where we want you and you will always be welcome, whether you can come sometimes or not, that's fine." The participant also cautioned against attempts that result in saying, "Well, we opened the door, and nobody came" and patting each other on the backs for the effort. She further explained, "If you want to keep opening that door in a sensitive and productive way, you also have to open the door informally first, and make relationships with people so that you know what their lives are like and what their priorities are like, and what their concerns are like."

To participants at STU, inclusion efforts in community engagement are not only about relationship building in community, but also include considerations of power and inequality. As

Dora explained, "I think that privilege and oppression piece is really important, understanding students come here with their own stories and histories." As she further expressed, in practice,

> I make sure whenever I go into the service learning class, one of the things we talk about is, "Who are you? Where are you coming from? How are you? What's your relationship with this community already, right now, at this point in time?" "What assumption do you have about the community you'll be entering?" "Here are some data that might help you understand, from a data perspective, the community you are entering," and so I try to provide that.

Similarly, according to Gabriela, issues of power and inequality extend to "helping students to understand how they might create more inclusive communities and figuring out a way to make a more inclusive community here." To both participants at STU, this work is inherently political with roots in social justice.

Interview participants from CHU and MVU emphasized diversity and inclusion as a paradigm or mindset, either particular to individuals, or assumed in community engagement practice. Dora from STU built upon this idea and talked about a shift in the community engagement field in higher education. She expressed, "there has been a kind of shift, and that people are talking about this more, which I think is a really good think. I think many of us have failed our work, because we weren't thinking and talking about this." In speaking about a self-perceived misstep in her practice, she continued, "What I am saying is we can't do community engagement without having these conversations. I think it's really irresponsible and it concerns me that I was so ill prepared that those sorts of things happened." In this story, Dora communicated a passion for making diversity and inclusion explicit in her conversations with faculty, students, and community partners.

Text Properties

Text-based analysis of individual interviews with campus engagement actors suggested patterns in language use. I next review the text properties stemming from transcripts of the six interviews across the three university cases. In the description of text properties, I focus on language about the connections between diversity, inclusion, and community engagement rather than on individuals.

Interviews with engagement actors indicated a pattern of "us/them" language use in choice of pronouns. For example, an engagement actor at Mountain View spoke about recruitment effort at her university. She explained why practices are necessary to "fetch a different population or at least appeal to a different population." She emphasized the importance of recruiting "more of them to come to school here," with "them" referring to Spanish-speaking high school students in the region. The notion of bringing in "others" was also repeated by an engagement actor from STU. She explained,

> If I use the word diversity with some community members here, they will think you are talking about the fact that the university brings in… people from other places, and they definitely mean African American people and Native American people and Latino people.

In this case, an STU engagement actor recognized the assumption from fellow community members in the region and explicitly named the populations of reference rather than relying us "them," a lexicon for black and brown bodies. Through language, diversity is a replacement for African American, Native American, and Latinx people.

In a similar pattern to the diversity and inclusion responses, engagement actors used diversity to indicate a different degree of "diverse" or "inclusive." Language use positioned diversity as something you or an institution can have more or less of, which assumes diversity

can be quantified or qualified. Interview examples included statements such as: "much whiter," (contextually referring to a community as not diverse), "far less diverse," "a very diverse campus," and "more inclusive." Other examples used diverse to mark a campus or population as contributing to a sense of celebrated diversity. This pattern can serve to promote a campus as diverse or celebrate the diversity of a group as a seamless "other."

Language connected the notion of community to various social identity groups across interviews with engagement actors. For example, engagement actors from STU referenced the "Latino community," "LGBT community," and "rural communities." Interviewees also repeatedly linked White and conservative with rural in "rural communities" or "rural community members." Expressions of community often contained a definite article "the," thus revealing presuppositions in text or what the reader can assume to know. Engagement actors drew upon "diverse" as a descriptor, both in specific references to communities, and for groups or identities. For instance, diverse was used to describe a campus as diverse, or a group of people having diverse backgrounds.

Engagement actors collectively expressed frustrations with the lack of language to accurately capture their notions of diversity and inclusion. A participant noted, "I know that faculty have varying levels of comfort in terms of talking about this stuff. By this stuff, I mean the diversity thing. This stuff that has no language yet, that hopefully they will create some language." In their frustration with existing language, some engagement actors looked to oppositional language that better aligned with their values and approaches to community engagement. Interview participants cited privilege and oppression and intercultural competence as ways to speak more explicitly about lived realities and intentions. In another example, an engagement actor made it a point to explicitly name institutional racism. She simultaneously

110

expressed a vision for a "vibrant and inclusive community" in ways that center humanization. Other engagement actors discussed tensions in assumptions about assumed meanings ascribed to diversity (e.g, "traditional, classical or stereotypical sense of diversity"). Additional participants questioned university commitments to diversity and inclusion efforts, including "lip service to diversity." An engagement actor from MVU worked to flip the script on her campus by changing the questions of "What is the diversity on our campus?" to "Who is *the* diversity on our campus?" to call attention to uses of the word diversity.

Summary of Descriptive Findings

Texts from interviews with engagement actors indicated relevant patterns contributing to the ways in which colleges and universities use language to represent diversity and inclusion in community engagement. Specifically, interview text pointed to "diverse" as a descriptor of groups or communities as a seamless unit. Language use also suggested different degrees of diversity and inclusion, and in particular, campuses being more or less diverse. Degrees of diversity indicated a value in the ability to promote a university as diverse to internal and external constituents. At times, engagement actors resisted or opposed the language of diversity and inclusion. They expressed opposition through frustration, envisioning future possibilities, and seeking to be more precise or explicit in word choices.

<div align="center">Community Engagement Web Pages</div>

Community engagement web pages comprise the third data source to examine the textual properties of college and university language on diversity and inclusion. I reviewed web pages for the three cases housed under an Office of Community Engagement, Office of Community & Civic Engagement, and Office of Community-Engaged Learning & Service. The offices hold

varying scopes and functions, including: service learning, community-based research, campus-community partnerships, university extension, and community outreach. I analyzed text collected from the following web pages across the three university cases: (a) home page for identifiable community engagement offices, (b) "about" pages that describe the office mission and function, and (c) web pages dedicated to specific audiences (e.g., community partners, students, faculty). At least one interview participant from each university case played a role in supervising student or staff web managers, crafting web text, or providing administrative upkeep.

It is important to note the current study did not include an examination of images alongside of text on university websites, although I do reference one image specific to the Carnegie classification. Images fell outside of the study parameters and were inconsistent with the conceptual framework. As an analyst, I extrapolated language from web pages prior to examining properties of text. It is important to note any images viewed during data collection procedures influenced the interpretations and conclusions drawn across the phases of analysis.

I next provide a description of web pages central to the study aims from each of the three university cases. I then review the textual properties of language relevant to the connections between diversity, inclusion, and community engagement and close with a summary of descriptive findings.

Description

City Heights University. The home or "welcome" page for the CHU community engagement office describes the unit as a "one-stop-shop for resources related to connected students, course and faculty scholarship to the community." The text continues with a description of community engagement learning in italics directly cited from the Carnegie

112

Foundation (definition cited in Chapter I). The foundation is mentioned again on the web page as an indication of City Height's "track record of success" and national recognition. The page continues with a list of ways the office can assist in thinking through how to design engagement opportunities. The text reads, "Many factors including course learning goals, the size of the class, the academic preparation of the students, and the community partnerships or project type, are important to think through and our office can help, contact us (link provided) today!"

The "about us" web page for CHU's community engagement office focuses on the university's goal from the strategic plan "to fulfill our commitments to the communities of which we are a part." The corresponding text cites a history of community engagement efforts, including a City Heights University Head Start Program "serving over 900 children and families." The text then continues with a list of statistics gleaned through a fall 2013 audit of community engagement to demonstrate that "faculty, staff and students are regularly engaged with the [City Heights] neighborhood, in the [city] Metro and internationally through both their personal and professional endeavors."

References to diversity and inclusion are limited to language on student benefits from community engagement and descriptions of campus awards and recognitions. The text reads that students benefit from community engagement through "interaction with people of diverse cultures and lifestyles" and service-learning has a positive effect on students in "reducing stereotypes and facilitating cultural & racial understanding." The list of student benefits and positive effects is cited from a service-learning faculty manual from another institution.

The awards and recognitions page also includes language relevant to diversity and inclusion. The page lists and outlines 5 "recognitions for proven success in community engagement and service-learning," including the Carnegie Community Engagement

113

Classification. Additional awards include a recognition from an organization that "empowers children to realize the potential that is within them," an award from a local branch of the NAACP, and a "Social Justice in Action" award presented to two named individuals. The sentence "[City Heights University] was honored to received recognition from this organization" appears under the descriptions of the awards for work with children and the NAACP. The award and recognitions page reflects two of the CHU awards documented in the Carnegie application response for the supplemental diversity and inclusion question.

     Mountain View University. The home page for the MVU office of community engagement emphasizes their role in "institutionalizing public engagement" in the opening header. The page contains a logo for the Carnegie Foundation Elective Community Engagement Classification, as well as a news item announcing that Mountain View "Earns Community Engagement Status from Carnegie Foundation." The news description details the benefits of the classification for the university, including that the status "brings recognition to the important work we do on a daily basis, increases grant opportunities, supports recruitment, and promotes a diverse campus, all which strengthen our existing and future partnerships in communities locally and globally." The remainder of the page lists recent events (two of which are named as "for youth") and award ceremonies to recognize engaged scholars.

     Similar to City Heights, MVU also cites the Carnegie Foundation's definition of community engagement as "the mostly widely acknowledged definition of engagement." Corresponding text explains that community and civic engagement "have long been a hallmark of education at [Mountain View University], enhancing learning at the intersection of academic and community partnership in ways that bring groundbreaking solutions for a changing world." The mission and vision page of the office expands upon the definition of engagement with a

114

statement that emphasizes "transformative education" to advance "human understanding and address pressing local and global issues." The mission and vision represent ideas of inclusion through statements like "will honorably reflect the values and norms that we identify with an inclusive, caring and genuine community" and "develop new, inclusive collaborations and reciprocal partnerships."

Additional web pages for the community engagement office contain explicit references to the word diversity and language related to diversity. For instance, the office's ethos of academic engagement values "diverse disciplinary and instructional approaches." Text about a sample engaged-learning course reads, "By mapping the resources, benefit and global understanding that resulted from [city's] diverse populations students were able to see and value the whole community." A list of co-curricular engagement opportunities contains sample partnerships that "support persons with intellectual disabilities," "engage immigrant and refugees in soccer," and contribute to a "on campus Retired and Senior Volunteer program." Additional web page text references building "social and cultural competencies" of students and cultural events (e.g., Chinese New Year, black history month, Lu'au) offered through such departments as the Cesar Chavez Center and Native American Student Support Services.

Small Town University. STU's community engagement office home page opens with a description of the office "to engage members of the broader community and [Small Town University] students, faculty, and staff in meaningful, reciprocal course-based and co-curricular partnerships." Partnerships "meet identified community needs; advance the campus mission, learning outcomes, and key campus priorities; and work toward more vibrant, just, and inclusive communities." The focus on inclusive communities is reflected within the home page in links to corresponding web pages dedicated to the Martin Luther King Jr. Day of Service and a

partnering campus initiative on intercultural education. The home page also contains descriptions of 10 office sponsored programs, including links to the program mission and how to get involved. Four out of the 10 program descriptions also have a third text link that reads "En Español."

The web page dedicated to the Martin Luther King, Jr. Day of Service is shared with a partnering university office dedicated to equity, diversity and intercultural programs. According to the text, the purpose of the day of service is to "honor the life of Dr. Martin Luther King, Jr." The day "calls for Americans from all walks of life to work together to provide solutions to the most pressing national problems." The event marks a university-community partnership established in 2010 with sponsors from multiple campus offices, student organizations (e.g., Black Student Union, Women of Color Association, Voces Unidas), and industry partners from Small Town.

A series of STU web pages associated with the community engagement office outline five key initiative areas in their efforts to "meet identified community needs" selected through a community assessment. The five initiative areas with a "high level of need" include arts and culture, elder partnerships, youth partnerships, sustainable living, and inclusive communities. In particular, the inclusive communities initiative "seek to work toward a truly safe and welcome community in which all people can be successful." Text describing the initiative names people in "poverty, violence survivors, new immigrants, and others who face barriers to being fully included in the life of the community" as central to the efforts.

Additional web pages detail examples of project and partnerships organized according to type of community engagement (e.g., direct service, community organizing, economic development). Each page opens with a description of the role of students and type of action

116

taken (i.e., students work, create, conduct, research and write, engage, organize) in relation to other people or community entities (i.e., agency, members, issue, needs). Numerous facets of social identity are explicitly named in the descriptions, including but not limited to, "as-risk youth," "GLBT students," and "Spanish-speaking clients."

Text Properties

Features of language on community engagement office web pages pointed to multiple text properties relevant to the study aims. For instance, patterns of intertextuality with the Carnegie Foundation suggest a promotional function of the classification associated with the Carnegie's recognition among external and internal constituents. Through intertextuality, texts can be merged with a variety of other texts (Fairclough, 1992) for the purpose of enacting specific identities, activities or practices (Gee, 2014a). For example, MVU and CHU cited Carnegie's definition of community engagement as an explanation for the community engagement center's efforts on the office homepage. Scholars in the field have acknowledged Carnegie's definition as the agreed upon, standard definition of community engagement given its widespread use (Holland, 2009). Similarly, MVU and CHU also featured a visual image of a the Carnegie Foundation's seal that recognizes colleges or universities awarded with the Community Engagement Classification. Intertextuality with Carnegie (definition, logo) can serve as promotional language given the national recognition from a foundation with legitimacy in the field of higher education.

Intertextuality also occurs on community engagement office web pages through links to other related programs or offices. Hyperlinks can signal relationships with other campus entities and point to collaborations or shared values. STU drew a connection a "collaboration with the

Office of Equity, Diversity, and Intercultural Programs" on campus in language about the MLK Day of Service. Small Town's webpage also highlighted this connection with a link to the campus equity office on the web page side bar. MVU featured a web page with "quick links"; however, none of the provided links drew connections to diversity or inclusion by the associated written descriptions.

Community engagement office web pages featured various references to social identities as social goods. Social goods included examples of age (e.g., Retired and Senior Volunteer Program, for elders, at-risk K-12 readers), ability, (e.g., intellectual disabilities), nation of origin (e.g., without borders, refugees), heritage language (e.g., En Español, Spanish-speaking residents), social class (e.g., food shelter, Head Start), sexual orientation and gender identity/expression (e.g., GLBT; gay, lesbian, bisexual and transgender), race and gender (e.g., Black Student Union, Women of Color Association), religion (e.g., Lutheran church), tribal citizenship (e.g., Indian students), location (e.g., rural, metro, internationally). CHU's web page on definitions of community engagement reviewed global service-learning in depth. One sub-section introduced the notion of "global service-learning at home" that engages students with local communities with "distinct languages, cultures, and ethnicities" to "increase students' understanding of the world and varying global issues." In this case, "global communities" existing locally carry value in their abilities to enhance student learning.

Web page language used diversity as a descriptor of groups of people. For example, the STU website highlighted the MLK Day of Service at the time of data collection. The corresponding language reads, "member of our diverse community have gathered…to learn about community issues, participate in service and educational projects, engage with guest speakers and presenters, and share a meal together." Additional examples include, "diverse

populations" and "promotes a diverse campus," "interaction with people of diverse cultures and lifestyles," and "our diverse community." In these instances, diversity resides with a particular unnamed population or as a presumed descriptor of a campus or community.

Across university web pages, language repeatedly positioned needs in reference to community partners or communities. For instance, sample language read that "partnerships will meet identified community needs," "relevant community defined need," "documented community needs." Community partners or communities possess "needs" that can be addressed through partnership with a university. Another example read, "opportunities are designed to link learning outcome to community needs in order to deepen student's knowledge and development." In this example, university programs exist to connect needs (belonging to community) to learning outcomes for the purposes of students learning. Notions of community needs raise questions about who counts as community or who makes up "the" community.

Expressions of need on community engagement office web pages also included deficit-oriented language use. University language signaled deficits through word choices, such as "gaps," "barriers," and "at-risk." Specifically, at STU, Native American students were referenced in relation to educational gaps and cultural barriers that indicated need. Additionally, youth were named as "at-risk" when discussing volunteer opportunities for college students. "At-risk" can work as a euphemism in hiding negative implications and shifting blame to those in need. Language use on needs and deficits convey empowerment stories or scripts in community engagement practice that enact identities for students and faculty as difference-makers (Flower, 2008).

Summary of Descriptive Findings

Text properties of web page language contributed to descriptive level findings about the connections between diversity, inclusion, and community engagement from the three university cases. Intertextuality with the Carnegie Foundation suggested promotional language and a value in association with the nationally recognized organization. Patterns in web page language named identities in program titles, student organizations, language translation, and additional references to participants. Interactions with "diverse" groups have benefits for student learning and growth. Diverse was used as a descriptor of groups or communities, as well as a descriptor of place. Finally, the notion of correcting deficits emerged again with universities (e.g., students, faculty, partnerships) addressing community needs requiring repair.

Chapter Summary

Chapter IV included descriptions of study texts and text properties from the descriptive level of CDA. Descriptive analysis focused on what is going on in the text or the contents of language. I utilized Janks' (2005) linguistic analysis rubric to describe text properties (i.e., linguistic features, grammatical choices) of (a) Carnegie applications, including the classification documentation framework, 500-word responses on diversity and inclusion, and applications in full; (b) engagement actor interviews; and (c) community engagement office web pages. Table 4 on the next two pages reviews key findings or properties of text from the descriptive level of analysis organized by data source and corresponding text.

Table 4. Summary of Descriptive Level Findings

Data Sources	Texts	Properties of Text
Carnegie Community Engagement Classification	Documentation framework	- Pronoun use ("you/we") - Universities and communities as actors - Intertextuality with university documents - Silence on diversity and inclusion - Who is or is not cited/quoted - Managerial language - Specialist language - Presuppositions in naming of "the" community - Supplemental nature of diversity and inclusion question
	Complete applications	- Diversity co-located with other terms - Intertextuality with university documents - Specialist language - International and global presence - Naming of stakeholders in varying frequencies - Promotional language - Universities and "the" community as actors with a voice - University as doer of action and community as recipient of action
	Diversity and inclusion responses	- Frequency of social identity categories - Honoring diverse communities or receiving honor through relationship - Managerial and specialist language in diversity and inclusion as "work" - Nominalizations that turn a process into a thing or event without participants - Euphemisms to hide negative action or implications - Diversity or diverse as replacements for named social identities - Diversity as something/someone to be counted or managed - Promotional language

Table 4—continued

Data Sources	Texts	Properties of Text
Interviews with campus engagement actors	Interview transcripts	- "Us/them" distinctions in pronoun use - Diverse as a descriptor of groups or place - Community as a seamless unit - Ability to be more or less diverse - Frustration with diversity and inclusion language - Oppositional language
Community engagement office web pages	Compiled web page screen shots	- Intertextuality with Carnegie Foundation - Promotional language - Naming of social identities for the benefit of student learning - Diverse as a descriptor of groups or place - Diverse groups or communities possess needs requiring correction

The description of texts and analysis of text properties informed a micro analysis of the language of diversity and inclusion in community engagement. Findings at the descriptive level inform subsequent findings at the interpretive and explanatory levels.

In Chapter V, I review findings from the interpretative and explanatory stages of CDA. Findings from the interpretative level of analysis elucidate the ways in which colleges and universities use language represent diversity and inclusion in community engagement. I present three representations of diversity and three representations of inclusion constructed through properties of text. Findings from the explanatory level of analysis name four discourse types and two ideologies unpinning language use under investigation in the study. Throughout the chapter, I discuss the relevance of representations, discourse types, and ideologies in the language of diversity and inclusion in community engagement by drawing on supporting literature and exemplars from texts across the three case studies.

CHAPTER V: INTERPRETATIVE AND EXPLANATORY FINDINGS

In Chapter IV, I presented study findings derived from the descriptive level of CDA according to Fairclough's (2001, 2015) conceptual framework. In this chapter, I report findings from the interpretative and explanatory levels of analysis. The interpretative, or process analysis, facilitated my interpretations of the text properties with the goal of unpacking messages in language and exploring the relationship between text and its producers. The explanatory, or societal analysis, enabled further explanation of emerging discourses practices that speak to larger social structures. Table 5 introduces study findings from the interpretative and explanatory levels of analysis organized by category of findings (representations of diversity, representations of inclusion, discourse types, ideologies).

Table 5. Overview of Findings from the Interpretative and Explanatory Levels of Analysis

Level of Analysis	Category of Findings	Findings
Interpretative	Representations of diversity	Diversity as a seamless "other" Diversity as a proxy Diversity as a commodity
	Representations of inclusion	Inclusion as correction Inclusion as honoring Inclusion as a skillset
Explanatory	Discourse types	Managerial Promotional Specialist Oppositional
	Ideologies	Neoliberalism White supremacy

Findings from the interpretative and explanatory levels of analysis build upon the descriptive findings from Chapter IV aligned with the overarching research question of the study: In what ways do colleges and universities use language to represent diversity and inclusion in community engagement?

In this chapter, I report on discourse types and representations of diversity and inclusion at the interpretive level of analysis. I also outline findings from the explanatory phase of analysis that make explicit the social struggles and power relations inherent in the connections between diversity, inclusion, and community engagement in higher education.

Interpretative Level

As described in Chapter III, analysis at the interpretative level involved further interrogating findings from the descriptive stage to interpret what is going on in the text (i.e. contents of the language), who is involved and in what relationships (i.e., its subjects and the relationship of subjects), and the role of language in representing diversity and inclusion (i.e., connections between the role of language and its greater social structures). I asked myself guiding CDA questions, such as: What is going on in the text? Who is involved, and in what relationships? What is the role of language in representing diversity and inclusion? (Fairclough, 2001). My analysis at the interpretative stage focused on representations of diversity and inclusion in community engagement embedded in text from three data sources: Carnegie application materials, engagement actor interviews, and community engagement office web pages.

Representations of Diversity

Study findings at the interpretative stage revealed three representations of diversity informing a deeper understanding of the ways in which colleges and university use language in community engagement. I introduce and discuss each representation of diversity in turn, including: (a) diversity as a seamless "other," (b) diversity as a commodity, and (c) diversity as a proxy.

Diversity as a seamless "other." Study data on college and university community engagement language use suggested a representation of diversity as a seamless "other." The representation emerged through labels of groups as diverse (i.e., "diverse community," "diverse population," "diverse students") and in the positioning of identity groups as diverse through association with community (e.g., "Latino community"). Diversity also exists in "the" community or communities. This language pattern presumes the reader is familiar with where diversity resides and what facet of diversity language is communicating or the reference group of interest. Study data indicated a seamless unit of non-white bodies (i.e., "them") as a recurring "other" in college and university community engagement.

Diverse or diversity as a label can make invisible inequalities, discount divisions, and erase power differences in social identities (i.e., ethnicity, race, class, ability status, nation of origin, gender identity and expression, sexual orientation) for the sake of one seamless unit (Ahmed, 2012; Berrey, 2015a). When diversity is represented as a seamless "other," diversity not only signals who or what is diverse, but also who or what is not. Not being diverse communicates membership in a dominant culture, and in particular, communicates whiteness as a silent taken-for-granted assumption of who inhabits space (Puwar, 2004).

Diversity as a seamless unit also refers to diversity that exists in a singular "community" outside of a college or university campus. The word community has been at center of debate and introspection in college and university community engagement practices (Joseph, 2002). Language use in community engagement can work to romanticize relationships between local communities and institutions of higher education as an abstraction. Peacock (2012) explained that words like community partner can operate to collapse differences between business, schools, governments, associations, ethnic communities, among others, under a singular term. Relatedly,

community empowerment language can imply that community interests be given priority as recipients of good will (Boyle & Silver, 2005). The connection between diversity and community works to position otherness as outside of university life or with an "other" internal to the institution.

Diversity as a proxy. Study data on the language of community engagement in higher education also represented diversity as a proxy. When diversity is portrayed a seamless "other," diversity can act as a stand-in or proxy term. Berrey (2015b) exclaimed,

> Here's what I've learned: diversity is how we talk about race when we can't talk about race. It has become a stand-in when open discussion of race is too controversial or — let's be frank — when white people find the topic of race uncomfortable. Diversity seems polite, positive, hopeful. Who is willing to say they don't value diversity? (para 3)

One engagement actor expressed assumptions in language use as a "classical sense of diversity," which to her means that diversity oftentimes only encompasses race and ethnicity. Engagement actors spoke to broad definitions of diversity that encompassed multiple facets of social identities; however, patterns in language use referenced race and ethnicity as central (e.g., "students and faculty of color"). Language use also shifted the gaze away from domestic "isms" to a celebration of international and global relationships as a proxy.

When diversity is a replacement term for social identities, diversity becomes a matter of proximity to those who look different without being explicit about the difference (Ahmed, 2012). Diversity as a proxy works to exclude already marginalized groups on campuses under the guise of feel-good inclusion (Berrey, 2015a). Institutions of higher education and related stakeholders therefore "do" diversity, while "others" carry the responsibility for being diverse at the pleasure of the institution. Proxies can signals a language producer's desire to distract attention on a topic

or remain silent on the matter (Fairclough, 2001). Avoidance creates uncertainty as a form of institutional control through vague or indirect representations (Fairclough, 1995).

     Diversity as a commodity. In addition to diversity as a seamless "other" and proxy, study findings also depicted representations of diversity as a commodity. As a commodity, diversity can be qualified (e.g., "most diverse colleges," "fairly diverse campus," "far less diverse," "non-diverse," "much, much whiter," "very diverse school district," "more diverse voices") or quantified in terms of compositional diversity (e.g., "students of color compromised 22% of student body"). One engagement actor described university recruitment interests as a question of "how can we more effectively reach out to diverse populations here on campus" or "recruit more to come to school here." Appealing to "diverse" bodies or Latinx students in this case, motivated engagement efforts as recruitment strategies.

     As a commodity, diverse bodies have value to institutions of higher education in naming a college or university as "diverse." Diversity is valuable in its ability to be promoted, marketed, or to convey a particular image. Puwar (2004) explained, "The language of diversity is today embraced as a holy mantra across different sites. We are told that diversity is good for us. It makes for an enriched multicultural society" (p. I). The commodification of diversity is associated with rising outcome-driven and accountability orientated, over-professionalized, audit culture in community-based programs (Edelman, 2000). Diversity as a commodity requires management strategies, which can act to contain systemic injustices (Ahmed, 2012). Texts pointed to a variety of management strategies, including committees, written plans, aspirational statements, programs, trainings, partnerships, office structure, assessment, and learning outcomes, among others, to manage and count diversity.

Representations of Inclusion

I next turn to interpretative findings on the representations of inclusion in the language of community engagement in higher education. Representations of diversity are in conversation with representations of inclusion through language use. One engagement actor eloquently explained the relationship between diversity and inclusion during our interview as, "diversity brings with it a richness but it's only rich insofar we're able to embrace and include it." Representations of inclusion identified in the interpretative level of analysis include: (a) inclusion as correction, (b) inclusion as honoring, and (c) inclusion as a skillset.

Inclusion as correction. Language use from the three university cases constructed a representation of inclusion as correction or a form of deficit-based repair. The representation is supported by the language of "needs" in community engagement and power differentials in who possess or displays needs and who addresses them through service, education, recruitment, community partnership, or other forms of intervention. The language of correction emerged in quotes from engagement actors (e.g., "inclusion is understanding really what the community partner needs are"), descriptions of community engagement as addressing needs (e.g., "awareness of community needs"), and deficit-perspectives of groups (e.g., "a population with the lowest educational attainment of all racial and ethnic groups," "language barriers"). In turn, language positioned university stakeholders as holding the expertise and skills necessary to correct needs.

When inclusion is represented as correction, the need for repair shifts from the institution of higher education to "the" community or groups with needs. In short, inclusion becomes a problem of "diverse" bodies or those not included (Ahmed, 2012), rather than a problem of dominant group members or institutional actors. This framing fails to acknowledge deep

histories of exclusion and oppressive realities embedded in institutional structures and systems. Instead, the language of correction can work to unintentionally dismiss or disengage groups already positioned as seamless "others." At the same time, representations of correction can also fuel benevolent or charity-minded defenses that work to uphold systems of advantage associated with privileged identities.

Inclusion as honoring. College and university language on the connections between diversity, inclusion, and community engagement supported a representation of inclusion as honoring. Language use positioned universities or university stakeholders (e.g., students, community engagement actors) as either being honored by a relationship with a "diverse" entity (e.g., NAACP) or as conveying honor upon a "diverse" entity (e.g., Dr. Martin Luther King Jr.). Universities show honor by making a difference in the community, incorporating artifacts of food from "other" cultures ("we try to be diverse in our snacks"), and celebrating individuality. As one engagement actor explained, "I think it's important to remember that we are all individuals first, and we all exist on a number of different spectra, that maybe aren't quickly recognized." She prefers "to think of everyone as an individual first, not a category." Honor carriers overwhelming positive connotations in its celebratory 'food and fun' nature or empowerment script. The language of honor also engages "us/them" pronouns and can simultaneously create distance, while also demonstrating connection.

Inclusion as honoring coincides with Ahmed's (2012) "cultural enrichment" framing on diversity where diverse bodies and cultures are celebrated, and in some instances, consumed in food traditions (p. 69). hooks (1992) provocatively expressed this notion as "eating the other" (p. 21). When inclusion is represented as honoring, diverse bodies are welcomed into spaces as temporary residents or guests. Ahmed (2012) explained that guests can experience unwritten

129

conditions for admission, such as an institution celebrating their embodiment of diversity by virtue of being diverse. As embodiments of diversity, those welcomed into spaces do so with a wiliness to consent to "terms of inclusion" (p. 163). In community engagement practices, the terms may include a willingness to be repaired, celebrated, or empowered for the sake of university promotion or student learning.

Inclusion as a skillset. Study data also crafted a representation of inclusion as an approach to community engagement work with a particular skillset. The Carnegie documentation framework positions diversity and inclusion as a type of campus "work" (for faculty and students) that may or may not be connected to community engagement. Texts depicted the "work" of diversity and inclusion as committee operations, organizing campus programs or panels, and strategic planning, among other actions. Universities teach skills of inclusion by "integrating diversity into the curriculum, " offering "professional development on diversity" and "opportunities for cross-cultural and intercultural dialogue," and through "intercultural competence training. " Through language use, universities themselves can also implement skills of inclusion (e.g., "support recruitment and retention of diversity faculty and staff, "advocate for infusion of diversity into the curriculum").

Students, faculty, or staff possess inclusive skillsets in order to include "diverse" bodies and create an inclusive campus, classroom, and community environment. Inclusive skillsets are therefore not only "for students and faculty" (as cited in Carnegie diversity and inclusion question), but also primarily held by students, faculty, and other institutional representatives. Inclusive skills are valuable when serving on a committee or working group, as well as when contributing to the creation of a strategic plan. When a university group, university of office possess inclusive skills, they are better equipped to be a "responsive partner" when engaging

130

with diverse groups to meet needs, address public-facing issues, and "make a difference in the community."

Inclusion as a skillset is relational in nature, as expressed by the values and commitments of campus engagement actors. Numerous engagement actors spoke to the relationship between diversity and inclusion as integral in acting on values of inclusion. One engagement actor articulated,

> Just saying, "Oh well we're diverse and we accept diversity." That's kind of a token statement. I think you have to say, "What does that diversity mean to us and how do we actually embrace it and really make it inclusive for the diverse groups and the individuals that are represented across all of that spectrum.

According to participants, inclusion as a skillset contributes to "making sure that people feel represented." The act of including requires a "very inclusive mindset" to "make sure that everyone is included and no one is accidentally or intentionally put on the sidelines." If inclusion is a set of tools or mindset held by individuals, the gaze can shift away from the environmental conditions that caused the need for inclusion in the first place. Community engagement practices can assume that engagement actors possess inclusive skillsets given the relationship nature of the work, without questioning practices that may undermine justice-oriented efforts (Mitchell, Donahue, & Young-Law, 2012).

Explanatory Level

In the explanatory stage, I examined how discourses shape or maintain processes, structures, and ideologies in higher education and society at large. This stage facilitated conclusions about discourses of diversity and inclusion in community engagement embedded in power relations, ideologies, and social struggles on situational, institutional, and societal levels (Fairclough, 2001). I asked myself Fairclough's guiding CDA questions at this stage, including:

131

What power relations at the situational, institutional and societal levels help shape this discourse? What elements of discourse have an ideological character? How is this discourse positioned in relation to struggles at the situational, institutional and societal levels?

Corresponding findings suggest discourse types with ideological character contributing to representations of diversity and inclusion in community engagement. I first review the discourses supporting representations of diversity and inclusion and then discuss the ideological character of discourses rooted in neoliberal and White supremacist ideologies.

Discourse Types

The study of language use indicated four discourse types embedded in written applications for the Community Engagement Classification, interviews with engagement actors, and text on community engagement office web pages. The four discourse types include managerial, promotional, oppositional, and specialist discourses. I briefly summarize key properties of text and representations supporting the discourse type, followed by discussions with relevant literature.

Managerial discourse. A managerial discourse informs the language of diversity and inclusion in community engagement. This discourse type stems from prototypical corporate features of institutions of higher education, such as increased emphasis on the role of an academic manager, standardization, efficiency, quantification of impact, revenue generation, and infrastructure development (Keskes & Foster, 2013). Managerial discourse frames diversity and inclusion as "work." In other words, diversity and inclusion become something or someone to be managed by the institution of higher education or a community engagement specialist within the university. Diversity and inclusion work in community engagement occurs through

132

organized office infrastructure and in committees or working groups. The work is also conducted through documents with social authority in the institutional context (i.e., strategic plans, mission statements, tenure and promotion policies).

The Carnegie Foundation's Community Engagement Classification contributes to a managerial discourse type. In order to receive the elective classification, colleges and universities must provide documentation demonstrating they are engaging in a wide variety of engagement-related practices and activities. In setting the criteria, Carnegie signals to colleges and universities the practices that they must adopt in order to be perceived as institutions that are legitimately committed to community engagement. These institutionalized practices may be little more than "rationalized myths" that erroneously dictate how things should be done at a given organization, and yet organizations that do not respond to these myths by embracing institutionalized structures risk losing legitimacy in the field (Meyer & Rowan, 1977, p. 343).

The Carnegie classification draws upon a managerial discourse in the documentation framework questions and guidance in language about "mechanisms," "infrastructure," and "institutionalization" with language about diversity and inclusion as "supplemental." University applicants must therefore mimic the managerial or corporate language from Carnegie in order to be perceived as worthy of the designation. Specifically, applicants must audit community engagement activities, relationships, commitments, structures, and resources. In auditing, campuses demonstrate managerial capabilities deemed necessary for effective community engagement practice (i.e., institutionalization of community engagement), even if indicators of institutional performance may be fabrications in order to tell a story deemed legitimate by the Carnegie Foundation.

Promotional discourse. Promotional discourse emerged as a second type of discourse underpinning the language of community engagement in higher education. For example, For instance, repeated patterns of intertextuality with the Carnegie Foundation on university web pages suggests a promotional function of the classification associated with the Carnegie's national recognition. Text properties of language also highlighted stories of university stakeholders making a difference (e.g., "breaking cultural barriers), recognition of outreach to local communities that may be "at-risk," and feelings of goodwill or honor in relationship with "diverse" groups. Silence on diversity or inclusion, as well as euphemisms (e.g., "immediate action to address issues with recruitment and retention of a diverse faculty and student body") also support a promotional discourse type.

A promotional discourse type speaks to growing consumerism in community engagement as a marketing mechanism for higher education (Hartley & Morphew, 2008; Saichaie & Morphew, 2014). Ahmed (2012) explained that diversity carries commercial value in marketing purposes and contributing to a college or university as a marketplace site itself. The Community Engagement Classification recognizes a select group of colleges and universities as distinct, or different from other campuses, in their commitment to community engagement. This distinction carries market value amidst growing consumerism in higher education (Fairclough, 2001; Gumport, 2000).

Promotional discourse stems from the Carnegie Community Engagement Classification process as institutional applicants recognize that they can earn legitimacy and recognition among external and internal constituents if they obtain classified status. Institutions of higher education adopt the practices of organizations they perceive to be of higher standing and prestige (DiMaggio & Powell, 1983). The monopoly to control how institutions of higher education are

134

classified gives the Carnegie Foundation inordinate gatekeeping power to set rules that campuses are then coerced to follow if they wish to maintain legitimacy. As such, the Carnegie Foundation's status in the field of higher education has effectively made it mandatory for institutions of higher education who boast claims of institutional commitment to engaging with the community to seek and acquire this designation. Once a college or university receives the designation, the institution can then choose what to present, highlight to exclude in promoting itself.

Specialist discourse. In addition to managerial and promotional discourse types, explanatory analysis indicated a specialist discourse informing representations of diversity and inclusion in community engagement. Specialist discourse reinforces expert-oriented academic, or technocratic, identities in higher education. Language patterns pointed to universities as carrying out positive action with a high degree of certainty and diverse groups or communities as recipients of the knowledge or expertise (e.g., "support renewed health in Indian communities").

Technocracy elevates academic expertise above other ways of knowing or expressing knowledge (Boyte, 2008; Saltmarsh, Hartely, & Clayton, 2009). Language works to enact identities recognized by social institutions that are negotiated and contested over time (Gee, 2014a). A specialist, or technocratic, discourse creates distinctions between specialists/non-specialists and knowledge producers/knowledge consumers in language patterns. In higher education settings, an academic, faculty member, administrator, or community engagement professional, is associated with specialist roles capable of producing knowledge of value to society. Specialized expertise is applied to communities with "needs," with communities as recipients of knowledge, service, and solutions.

Social institutions convey language of specialization as a performance of expertise (Ahmed, 2012). Specialists perform expertise by learning discourses of role or how to enact identity through language use. Learning a dominant discourse type comes to be seen as acquiring the necessary skills or techniques to operate in the institution. Specialists continue to draw upon familiar contexts in "webs of association," otherwise known as "discourse records" or "mental models of discourses" (Gee, 2014a, p. 26). Campus engagement actors can therefore craft an identity as a champion of community engagement or communicate inclusive values and skillsets through language that adheres to familiar discursive models in higher education.

Oppositional discourse. Lastly, analysis at the explanatory level suggested a discourse type that challenges taken-for-granted language use on diversity and inclusion in community engagement. hooks (1989) referred this language as oppositional discourse existing at the margins of dominant discourse paradigms, while Fairclough (2001) named this discursive feature as anti-language in the ways it can consciously opposes naturalized assumptions. Oppositional discourse can serve to disrupt or confront managerial, promotional, or specialists discourses in connections (or disconnections) between diversity, inclusion, and community engagement.

Engagement actors in the study communicated frustration with language use on diversity and inclusion in community engagement during the interview process. Oppositional discourses also emerged in stories of missteps and emphasis on community building and relationships. Engagement actors were in tune with the possibilities of language to appeal to an institution to achieve goals or times when it was necessary to switch language use. They spoke about times when it was necessary to draw upon language deemed valuable by a consistent group of interest. One engagement actor explained,

I use a critical paradox framework a lot with my students. I say, "Part of the issue, and this goes back to language, is naming it. You've got to be able to recognize what's happening and provide a term, a concept. In the absence of a language to talk about what's happening we're unable to reflect upon it.

She further articulated that "we are seeking to push students beyond their comfort zone…how can we engage students with others who are not like them…how does that raise both their sensitivity and understanding about issues pertaining to social justice and equity." In this instance, oppositional discourses challenged students and served as a basis for critical reflection and deep learning.

When engaging oppositional discourses, Ahmed (2004) warned against the "non-performativity of anti-racism" or the act of admitting one's awareness of racism or acknowledging "bad" institutional practices. These discursive acts can be misunderstood as action in and of themselves and assumed to subvert racial inequities. Discursive acts, while powerful on individual or relational levels, can also absolve colleges of universities from responsibilities to transform institutional policies and decision making. In turn, the burden of challenging oppression remains with targeted groups and reinforces racialized power imbalances.

Ideologies

Colleges and universities exercise power through ideological common sense shared by dominant members of an institution. Fairclough (2015) explained, "There is a constant endeavor on the part of those who have power to try and impose an ideological common sense which holds for everyone" (p. 108). Ideological common sense interrupts ideological diversity, which breeds conflict and struggle, by filtering assumptions that guide how people interpret texts. Aligned with Fairclough's approach to CDA, I next engage broader societal ideologies of neoliberalism and White supremacy to explain possible relationships between language and social practices.

Neoliberalism. Study findings at the descriptive and interpretative levels of analysis suggest societal connections to neoliberalism. Diversity and inclusion in community engagement possess value in the promotional features of language in the Carnegie Community Engagement Classification. Diversity is celebrated, counted, and managed with conditions that in turn benefit the institution. In community engagement, this value stems from marketability as an expert with resources to share with communities or diverse groups in need.

Neoliberalism is a contemporary concept used to describe ideological and economic structures of capitalism that impose free-market values on human interactions (Kliewer, 2013). The philosophy is associated with (de)regulation of economic markets, privatization of the public sphere, and assertions of market-based principles on social life (Keskes & Foster, 2013). Neoliberal ideology continues to shift the relationship between economic markets, states, and civil society, thus infusing the market across social, political, and economic spheres. Specifically, in the social sphere, scholars have decreed that the systematic destruction of social capital will lead to a society up for purchase by the highest bidder leaving publics without the necessary resources to collectively resist (Bowker, 2012; Bellah, Madsen, Sullivan, Swidler, & Tipton, 1996; Putnam, 2000). Neoliberal ideology has contributed to a deep distrust of public values, goods, and institutions, while meanwhile fostering an embrace of a market ideology that accelerates the power of the financial elite (Giroux, 2015).

Keskes and Foster (2013) described neoliberal ideology in college and university community engagement as portraying good will among constituents, generating operating revenue, building infrastructure, and measured in efficiency terms. Neoliberal approaches to community engagement emerged as part of a response to the fiscal crisis and systematic disinvestment in higher education. The authors cautioned that if neoliberalism is not

138

acknowledged in the community engagement field, we will reproduce a neoliberal ideology that undermines democratic and justice aims towards engagement, equality, and empowerment. Furthermore, Giroux (2105) argued that neoliberalism considers the discourses of equality, justice, and democracy dangerous to its existence.

In a neoliberal context, the Community Engagement Classification supports institutional survival and helps colleges and universities maintain their status in the field. To reduce uncertainty, organizations coordinate behavior with another organization that has control to regulate a given resource. Some institutions are pursuing the designation to gain "national recognition" and others are seeking to establish "a connection with the cachet of the Carnegie name" (Driscoll, 2006). In either case, the Carnegie Foundation is perceived by institutions of higher education as the arbiter of community engagement. The national recognition stemming from the Carnegie designation thereby operates to bestow power and legitimacy upon college and university campuses. Campuses accordingly comply with Carnegie's rules in order to be viewed by their constituents as engaged campuses. Therefore, the "answer" for community engagement rests in principles of accountability, assessment, and auditing (Gildersleeve, et al., 2010) to solidify an organization's reputation as an engaged campus among competitors in a neoliberal context.

White supremacy. Study findings at the descriptive and interpretative levels of analysis also suggest societal connections to White supremacy, in addition to a permeating neoliberal ideology. When diversity is represented as a seamless "other," racial differences are meant to be ignored or minimized. Differences should be celebrated or honored when they meet the aims of selective inclusion as a management or promotional strategy. These strategies validate "diverse" bodies in terms of numbers, educational values, and "success" stories in community engagement.

Gillborn (2005) explained that White supremacy manifests in "an unwillingness to name the contours of racism" and instead attributing racism to anything other than the actions of White people; "the avoidance of identifying with a racial experience or group" whereas whiteness reproduces power differentials by 'othering' and positioning whiteness as the transparent norm; and "the minimization of a racist legacy" that maintains historical atrocities (e.g., slavery) as no longer relevant (p. 488-489). White supremacy also manifests in normalized and taken for granted practices, including language use (hooks, 1992).

Scholars have argued the often overlooked relationship between neoliberalism in higher education with expressions of White supremacy in the academy (Allen, 2001; Hamer & Lange, 2015). Allen (2001) questioned the extent to which the focus on neoliberalism shifts the collective gaze away from White supremacy that attempts to dismantle it as a superstructure. White people stand to benefit the most from neoliberal reforms to higher education or other social institutions, as neoliberalism operates as a racialized form of identity politics. Hamer and Lang (2015) argued that communities of color have "borne the brunt of the neoliberal turn" (p. 900), effectively leaving the burden of racism to people of color (Ahmed, 2004). Neoliberal ideology can reproduce inequities by assuming dominant relationships to markets and thereby silencing more socially marginalized voices and texts without economic power or quantifiable economic benefit (Peacock, 2012).

The language of diversity and inclusion can become about disrupting negative perceptions of whiteness instead of disrupting manifestations of White supremacy in higher education (Ahmed, 2012). A focus on changing perceptions of whiteness serves to reproduce whiteness itself. Therefore, the lens of college and university community engagement can exist to ignore and erase difference by contributing to the political, cultural and social mechanism

140

through which whiteness is used to mask power and privilege (Giroux, 1997). In this way, White supremacist ideologies work to perpetuate color-blind approaches to practice (Bonilla-Silva, 2013). Representations of diversity and inclusion can secure privileges for White people through values, beliefs, and cultural practices that go unchallenged in sustaining power relations.

On an individual level, Schick (2000) urged educators to stop "telling victory narratives with our (dominant) selves at the centre" (p. 100). These commitments require a deep level of personal honesty to call ourselves and others in when we seek "a good White people's medal" (Hayes & Juárez, 2009, p. 729). Hayes and Juárez (2009) also emphasize concerns of colonization with their caution against "*the good White folk* phenomena" (p. 740) whereas a White person believe they do right as a White ally, but can reinforce White cultural standards in doing so. This can also take the form of a White person who assumes to have all the answers about race and racism and knows what is best for people of color.

Chapter Summary

I conducted data analysis for the study using Fairclough's (2001, 2015) three-dimensional approach to CDA to unpack the language of diversity and inclusion in college and university community engagement from three case studies. In the descriptive stage (see Chapter IV), I analyzed text properties from various components of Carnegie applications, individual interviews with engagement actors, and community engagement office web pages. During the interpretative stage of analyses reported in Chapter V, I examined how the language of community engagement represents diversity and inclusion. Representations depicted diversity as a seamless "other," diversity as a proxy, and diversity as a commodity. Representations also depicted inclusion as correction, inclusion as honoring, and inclusion as a skillset.

In the explanatory level of analysis, language use revealed discourse types that maintain representations of diversity and inclusion in college and university language use. Study findings pointed to four types of discourse in the language of community engagement, including: managerial, promotional, specialist, and oppositional. The four discourse types are supported by two ideologies, including neoliberalism and White supremacy. Ideologies work to enact the discourses of community engagement in higher education by sustaining existing social realities and power relations. Representations of diversity and inclusion are ideological in nature, meaning they reflect dominant social groups in taken-for-granted or commonsensical ways (Fairclough, 2015).

Findings across the three levels of analysis (descriptive, interpretative, explanatory) described ways in which three universities use language to represent diversity and inclusion in community engagement. Study findings have implications for community engagement practice in higher education and implications for future research in the field.

CHAPTER VI: IMPLICATIONS AND CONCLUSION

To exist, humanly, is to *name* the world, to change it. Once named, the world in its turn
reappears to the namers as a problem and requires of them a new *naming*.
Human beings are not built in silence, but in word, in work, in action-reflection.

Paulo Freire, *Pedagogy of the Oppressed*

The purpose of this study was to describe how colleges and universities use language to represent diversity and inclusion in community engagement. As the analyst, I employed critical discourse analysis (CDA) using a multiple case study approach to examine college and university language about the connections between diversity, inclusion, and community engagement. The following primary research question guided the study: In what ways do colleges and universities use language to represent diversity and inclusion in community engagement? Three additional sub-questions informed data analysis methods corresponding to each data source.

1. How does language in application responses for the Community Engagement Classification represent diversity and inclusion?

2. How does language from community engagement actors represent diversity and inclusion?

3. How does language on community engagement office web pages represent diversity and inclusion?

Data sources included texts from Carnegie applications, interviews with engagement actors, and community engagement office web pages from three university cases.

The three participating cases received the 2015 first-time Community Engagement Classification from the Carnegie Foundation for the Advancement of Teaching. The universities

included a public master's college and university with an enrollment of approximately 5,000 students located in a midsize city (City Heights University, CHU); a public doctoral university with an enrollment of over 12,0000 students situated in a small city (Mountain View University, MVU); and a public baccalaureate college with under 2,000 students in a remote town (Small Town University, STU).

I detailed results from the descriptive, interpretative, and explanatory stages of analysis using Fairclough's (2001, 2015) conceptual framework in the previous two chapters. In Chapter IV, I reported findings from the descriptive level of analysis, with a focus on describing study texts (Carnegie applications, interviews with engagement actors, community engagement office web pages) and properties of text relevant to study aims. In Chapter V, I reported findings from the interpretative and explanatory levels of analysis. Analysis at the interpretative level illuminated representations of diversity and inclusion in community engagement. Diversity was represented as a seamless "other," a proxy, and a commodity. Moreover, inclusion was represented as correction, honoring, and a skillset. My analysis at the explanatory level identified discourses of diversity and inclusion in college and university community engagement. Discursive types presented were managerial, promotional, specialist, and oppositional. I also addressed the influence of neoliberal and White supremacist ideologies on the language of diversity and inclusion in higher education.

In this concluding chapter, I outline implications for practice in higher education and propose opportunities for future research. I close the study with reflections on the research process and hopes for the future of college and university community engagement.

Implications for Practice

The study raises implications for college and university community engagement practice stemming from the possibilities of CDA to inform reflection-in-action. Shön (1983) proposed a reflection-in-action epistemology of practice that contextualizes problem solving in reflective inquiry. He described reflection-in-action akin to improvisation in jazz music. Jazz musicians are "reflecting-in-action on the music they are collectively making and on their individual contributions to it, thinking about what they are doing and, in the process, evolving their way of doing it" (Shön, 1983, p. 56). Watt (2015) situated reflective practice in the context of navigating difference in higher education. Conscious-minded scholar practitioners "intentionally seek to understand the structures within the realm of their work that limit the capacity for individuals to be more fully human as they learn at the institution" (p. 31). Furthermore, Longo (2007) described a new set of skills, knowledge, values, and practices for community practitioners that advance democratic renewal in education. Critical reflection-in-action about language use can become a tool to promote agency and inclusion rather than marginalization or exclusion in community engagement.

Language-Based Interventions

Study findings suggest opportunities to facilitate language-based interventions that promote reflection-in-action with campus engagement actors and students. For example, I worked alongside community engagement professionals through local and regional conferences at various stages of data collection and analysis. During interactive workshops, we examined foundational community engagement documents in higher education and news articles about campus engagement initiatives, such as alternative spring break trips. Initially, participants

relied on common phrases and concepts from community engagement scholarship, including working *with* not *for* community partners (e.g., Clayton, 2010; Saltmarsh, Hartley, & Clayton, 2009). It was challenging to evaluate patterns in language given participants' familiarity with and training in the rhetoric of community engagement. Gee's (2014a) building blocks provided a lens to examine the messages underpinning language and dig deeper into unintended consequences of both what is (or is not) said at the advantage of some and disadvantage of others. The process of collectively examining common language use as new and strange again (Gee, 2014a) disrupted narratives of singular perspectives on practice (Carter Merrill, 2013) and everyday scripts of community engagement practice (Flower, 2008).

Through structured dialogue, campus and community representative can engaged in shared processes to examine language-in-use. For example, campuses seeking the Carnegie Community Engagement Classification could use the process of collecting data and documenting practices as a way to compare and contrast language use. Meaningful questions such as the ones offered by Janks' (2005), emphasize whose interests are served, who benefits, and who is disadvantaged by the properties or functions of language? Colleges and universities may also enter into dialogue around language use when considering campus marketing or promotional efforts that tell stories of college students 'making a difference' in their local community. Storytelling can engage multiple stakeholders (i.e., students, faculty, community members) in making their experiences with community engagement public. Public relations and outreach personnel could also ask participants for feedback on how language choices or discourses of community engagement reflect their values, identities, and opinions (or not).

The study also raises opportunities for language-based interventions in classroom communities that promote individual and collective healing. Colleges and universities face

mounting pressures to address conflicts stemming from hostile campus climates, structural

inequities, lack of awareness of privileged identities, and curricula that center dominant group

membership (Pope, Reynolds, & Mueller, 2014). As such, healing is an increasingly called for

facet of public life and community building in the wake of social and political tragedies, unrest,

and conflicts in navigating difference. Classrooms can provide spaces to role model healing

practices and truth-telling in the urgent and connected work of community building.

Julia Cameron's (1992) poem "Words for It" that opened the thesis explores the healing

power of language and the namelessness of wounds. The last three lines of her poem read:

I wish I could take language
And heal the words that were the wounds
You have no names for. (p. 204)

I read Cameron's poem at the close of an emotionally charged discussion in a community-based

learning course for undergraduates in the wake of ongoing nation-wide racial trauma and a

murder of a Black man at the hands of a police officer (Blau, Morris, & Schoichet, 2016).

Students wrested with words as they waded through the difficult terrain of a contentious

discussion and exploration of personal values. I observed language use as a means to

communicate worth and marginality, as well as bridge understanding and divide across

difference. It was my role to create an educational environment where we could critically

analyze our individual and group language practices, while listening deeply to the intentions and

impact of language in the space. The poem is a reminder of the power of language to both heal

from societal ills (e.g., racism, classism, homophobia, colonialism, trans oppression) and further

perpetuate violence as a tool of oppression. In this space, I viewed my role as a democratic

educator charged with fostering spaces of human connection and wholeness for students to show

up more fully as themselves (hooks, 2003; Longo, 2007). Classroom interactions integral to

community engagement practice can play an integral role in building community in more healing, critical and generative ways.

Critical Language Skills

Campus engagement actors and students must be equipped with skills to critically interrogate language use to facilitate more transformative educational environments. Flower (2008) proposed the transformational potential of language as a continuum of "meeting institutional expectations" and "taking rhetorical actions" (p. 19). We make choices that draw upon the continuum of priorities through language use. I view elements of CDA as micro skills to promote more conscious-minded approaches to community engagement that align with transformational priorities. As Maria from MVU explained, "I use a critical paradox framework a lot with my students…You've got to be able to recognize what's happening and provide a term, a concept. In the absence of a language to talk about what's happening we're unable to reflect upon it." An understanding of language-in-use can help to explain how an oppressive social reality exists and survives (Fairclough, 2015).

Naming, or the act of making explicit, sheds light on the problems, injustices, and exclusion perpetuated through language-in-use. As a skill, naming can create space for alternative representations of groups and people that have been previously excluded by focusing on you and not 'the other' (Quaye, 2012). Johnson (2006) advocated that we cannot individually or collectively work to solve societal problems unless we name them. Naming is a step towards making sense of the world around us and observing how problems are connected to larger systems and structures with implications for potential solutions. Watt (2105) identified naming as a skill of meaning making necessary to engage authentically in processes designed to

148

deconstruct and reconstruct environments for inclusion of difference. Naming in a classroom space, community site, or professional development setting, for example, can help facilitate mutual constructions of meaning between and among participants and draw out overt or covert scripts underpinning engagement work (Flower, 2008). As a process, naming can serve to disrupt romanticized and commonsense language use within a particular discourse community, such as community engagement in higher education.

Critical language skills, like naming, work to identify patterns in language use that contribute to scripts of community engagement in higher education that we knowingly or unknowingly perform on a daily basis. For example, a line in Cameron's poem ("There, there," or "Shh, shhh, it's all right") so eloquently captures an air of benevolence that continues to inhabit community engagement practices. Benevolence, or a charity disposition, can emerge through relationships between well intentioned volunteer tutors and 'at-risk' or 'disadvantaged' students. In this script of community engagement, students are false, and at times, unwanted prophets 'doing good' onto others (Flower, 2008). Benevolence can also be a defensive reaction stemming from privileged identities during times of discomfort or dissonance (Watt, 2007, 2015) that re-centers ideologies of whiteness, for example. The messages underpinning language use can work against justice aims of community engagement in covert and overt ways (e.g., Mitchell, Donahue, & Young-Law, 2012).

Environmental Conditions

Interactions with participants during the study also suggested necessary environmental conditions to facilitate more effective language-based interventions and teach critical language skills. For instance, conducting individual interviews with campus engagement actors reminded

149

me to acknowledge the role of shame in brave spaces. Arao & Clemens (2013) proposed brave space as a discursive shift of safe space to emphasize the "need for courage rather than illusion of safety" (p. 141). It can be easier for participants to critically analyze language from an outside source than it was interrogate their own language-in-use. Multiple interview participants expressed feelings of shame when describing tensions in language use stemming from privileged identities as community engagement professionals. I also experienced shame during the data collection and analysis in grappling with language choices in my thesis and patterns in my past and present community engagement practice. At times, my shame is associated with feelings of discomfort in reconciling good intentions with how language is received and perceived. Facilitators can welcome shame and acknowledge its role in creating a brave space for discussion and skill development.

Educational environments to critically interrogate language-in-use and practice reflection-in-action require humility in the on-going journey of unlearning. As a community-based instructor, I work with students to name and unpack assumptions of leadership in an oppressive reality for many in U.S. society and the "story most often told" about what makes a leader (Dugan, 2017, p. 57). Students express frustration in moments of uncertainty when questioning what they know and how they know it, and more importantly, ways in which they unconsciously contribute to societal inequities. Staley and Leonardi (2016) described this crisis of unlearning as a both a source of healing and emotional discomfort.

Like students, community engagement in higher education very well may be in a crisis of unlearning. Engaging productive tensions in language use is an essential, and oftentimes absent, element of community engagement practice that connects communities, public issues, and institutions across shared interests and difference. As a participant from STU remarked about

150

her journey, "Every day I encounter people that I can't figure out how to relate to, and it's because of some sort of difference, and I have to navigate that and be humble enough to know that I don't know how to do it always." She continued, "Figuring out how to be our authentic selves and be vulnerable and be honest about our own privilege and the things we don't know." A desire for change can signal a desire to learn within and through a crisis of unlearning (Kumashiro, 2001).

Implications for Research

Future research using CDA in higher education can further unpack language use on the connections between diversity, inclusion, and community engagement. For instance, a research partnership with the Carnegie Foundation and the organizing entity for the elective Community Engagement Classification would benefit future iterations of this study. Representatives from the foundation and designers of the application process can provide insight into how the classification was developed and decision-making around language choices on the documentation framework. Future studies can engage the context by which the classification was developed and seek to include a larger sample of institutions. In particular, a study of a larger sample of diversity and inclusion responses would give insight into the connections between diversity, inclusion, and community engagement as represented on Carnegie applications. Involving leaders from the classification process opens up possibilities for dialogue about future iterations of the documentation framework and recommended processes for participating campuses.

Future research can also focus on additional contexts or sources for the study of language use in college and university community engagement, including but not limited to, observations

from service-learning classes, local news articles highlighting community-university relations, policy documents like tenure and promotion guidelines, and marketing materials for community engagement centers. This study focused on text from university community engagement office web pages as one data source. Saichaie and Morphew's (2014) study of college and university websites suggests possibilities to critically examine portrayals of social actors, among other facets of web pages associated with community engagement. An increasing focus on community engagement as an avenue for college marketability (Hartley & Morphew, 2008; Morphew & Hartley, 2006) also supports further research of marketing or public relations in community engagement programs and practices.

The interview component of the study demonstrated the interplay between language use and meaning making capacity. As previously described, a participant from STU shared stories of missteps at the end of our interview associated with language use around diversity and inclusion. Looking back, she views these self-described missteps as critical moments in practice that have contributed to her meaning making about language. Language use is an underrepresented facet of community engagement practice and identity formation of community engagement professionals. Kegan (1994) cautioned that by romanticizing the language with a specific discourse community we fail to attend to the socialization processes of language that can lead to inauthenticity and disconnection in language-in-use. Narrative forms of inquiry can serve to highlight perceptions of identity as engagement actors make meaning of critical incidents and language use in practice. By understanding how community engagement professionals come to learn language as part of a discourse community, we can better envision more critical forms of preparation for professional practice in the field.

The study taught me about who I want to be as a future researcher. I approach community engagement practice and inquiry of community engagement as an inherently political act. Similarly, Kuntz (2015) named research as an intervention for social change. This study captured the connections between my commitment to a vision of community engagement in higher education and the critical qualitative methodology I subscribe to. I aspire to conduct future research that furthers the kind of change I envision by drawing upon the methodological practice of CDA as applied social justice work. I resonate with Hart (2006) in:

> Knowing something you so wholeheartedly believe in as good for the future of our society may, simultaneously, at best make the issues, continue the silence, of the marginalized, and perpetuate the *status quo*; or at worst, pose the risk of causing more harm to already oppressed and marginalized populations through silence and indoctrination. (p. 29)

Advancing critically-minded approaches to community engagement begins with asking ourselves and each other "What's language got to do with it?" (Walters & Brody, 2005).

Closing Reflections

hooks (1989) reminded us that "language is also a place of struggle" (p. 28). The language of diversity and inclusion in community engagement is both at stake in broader social struggles and serves as a site of social struggle in higher education (Fairclough, 2015). This study examined text and talk about diversity and inclusion in community engagement. Findings made explicit representations of diversity and inclusion in community engagement and discursive patterns embedded in language from three university case studies. Berrey (2015) advocated that "The most clear-cut sign of social change is the development of a new vocabulary" (p. 25). Community engagement actors and researchers can engage the social struggle of language by developing a new vocabulary that facilitates agency, disrupts

dehumanization, and centralizes diversity as a social value (Watt, 2012). Simply ignoring or taking away the language of diversity and inclusion serves to only amplify privilege (Pollitt, 2006).

I came to this study with a commitment to community engagement practice in higher education and critical questions about the future of an evolving field. Closing out the study, I am left with more questions than answers for myself and fellow shapers of an evolving community engagement movement in higher education. I wonder, how can we tell stories of justice and shared futures through our language use? What does it look like and feel like to lean into the emotional discomfort of examining our language while embracing the crisis of unlearning? How can we generativity engage tensions in the language of diversity and inclusion to advocate for new ways of speaking to and about each other? How can our language use facilitate agency and affirm humanity in ways that allow all us to show up as fully with each other? What do we want the vocabulary of community engagement to communicate during this moment, and to whom?

My experiences with CDA as a theory and method facilitated new insights about my language use and interrogations about the underside of my community engagement practices. From this study, I am taking away a passion for engaging students, faculty, and community engagement professionals alike in a process to examine the representations of diversity and inclusion in community engagement that oftentimes go unexamined. I want to advance CDA as a reflective tool and set of skills to navigate difference and radically imagine critical approaches to community engagement. The study of language-in-use fuels a critical sense of hope in creating alternative means of practice and ways of being through language.

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171

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177

CAMPUS RECRUITMENT E-MAIL

SUBJECT: Participation in Community Engagement Study
Dear (contact name),

My name is Kira Pasquesi and I'm a doctoral candidate studying higher education and student affairs at the University of Iowa. I'm writing to extend an invitation to participate in my dissertation research on diversity and inclusion in community engagement practices. The purpose of the study is to describe how colleges and universities use language to represent diversity and inclusion in community engagement. I'm interested in (college or university name) as a recipient of the Carnegie Foundation's 2015 Community Engagement Classification.

The study will draw from written application materials for the Community Engagement Classification, university web pages, and individual interviews with two faculty or staff members with dedicated responsibilities in community engagement efforts. As such, participation in the study includes the following commitments:

1. Share electronic application materials for the 2015 Community Engagement Classification selection process
2. Recommend campus engagement actors to participate in individual interviews and consider participating in an interview yourself
3. Recommend university web pages applicable to the study aims
4. Submit a letter indicating your consent to participate for Institutional Review Board purposes using a provided draft

If you agree to participate in this study, I will take several measures to uphold the anonymity of the institution and campus participants. Individuals will select pseudonyms for the purpose of the study and I will describe the university using a composite profile.

At the close of the study, I will provide campus participants with a summary of findings across institutional cases. I hope participation in the study will prompt discussion among colleagues and foster personal reflection, as it already has for me. Advancing research on the language of diversity and inclusion in community engagement is integral to creating institutions that better enable all people to thrive and engage meaningfully in public life.

Thank you for your time and consideration. I'm available to respond to any questions or concerns and discuss this invitation to participate over the phone.

Sincerely,

Kira Pasquesi   Dr. Sherry Watt
Principal Investigator   Faculty Advisor

INTERVIEW RECRUITMENT E-MAIL

SUBJECT: Community Engagement Study Invitation

Dear (participant name),

My name is Kira Pasquesi and I'm a doctoral candidate in Educational Policy and Leadership Studies at the University of Iowa. I'm excited to be working on study entitled *Representations of Diversity and Inclusion: A Study of College and University Community Engagement Using Critical Discourse Analysis*.

I'm writing with an invitation for you to participate in the study by sharing your perspectives on community engagement at (college or university name). The purpose of this research is to describe how colleges and universities use language to represent diversity and inclusion in community engagement.

You're invited specifically to participate in an individual interview about the connections between diversity, inclusion, and community engagement. Interviews will last 60-minutes and will be conducted online via Skype or Google Plus. Eligible individuals identify as professional staff members, faculty, or administrators at (college or university name) with administrative responsibilities or leadership in community engagement efforts.

You will not be compensated for participating in this study. I hope your participation will prompt discussion among colleagues and foster personal reflection, as it already has for me. The end goal of this research is to provide campus practitioners with tools to better understand language use and center diversity as a value in community engagement.

If you are interested in participating or have any questions about the study, please e-mail me at (e-mail address). I can also be reached by phone at (phone number).

Thank you for your time and consideration.

Sincerely,

Kira Pasquesi
Principal Investigator

Dr. Sherry Watt
Faculty Advisor

This research has been reviewed according to the University of Iowa Institutional Review Board (IRB) procedures for research involving human subjects (Reference #201507804).

APPENDIX C

UNIVERSITY CASE OVERVIEWS

	City Heights University	Mountain View University	Small Town University
Institutional Characteristics			
Student enrollment	5,062 (3,364 undergraduate)	12,050 (9,469 undergraduate)	1,899 (all undergraduate)
Carnegie basic classification	Master's colleges & universities; larger programs	Public, doctoral universities; higher research activity	Baccalaureate college: arts and science focus
Sector	Private, not-for-profit, 4-year or above	Public, 4-year of above	Public, 4-year or above
6-year graduation rate	74%	46%	62%
Average net price	$27,052	$12,978	$14,397
Undergraduate admissions rate	69%	71%	64%
Undergraduate Student Profile			
Women	56%	63%	54%
Age 25 and over	5%	13%	4%
Race/ethnicity (5 highest reported categories by NCES)	White (79%); Non-resident alien (7%); Asian (4%); Black or African American (4%); Hispanic/Latino (3%)	White (56%); Hispanic/Latino (17%); Race/ethnicity unknown (16%); Black or African American (4%); 2 or more races (3%)	White (65%); 2 or more races (11%); American Indian or Alaska Native (7%); Non-resident alien (9%); Hispanic/Latino (4%)
Students receiving Pell grants	17%	37%	34%
In-state	23%	87%	81%
Campus Setting			
Description	Midsize city	Small city	Remote town
Population	209,220	98,596	5,357

U.S. Department of Education, National Center for Education Statistics http://nces.ed.gov/collegenavigator/; The Carnegie Classification of Institutions of Higher Education http://carnegieclassifications.iu.edu/; U.S. Census Bureau http://www.census.gov/en.html

APPENDIX D

INTERVIEW PROTOCOL

Introduction
Thank you for participating in the interview and for your willingness to contribute to the study. I will start off by briefly introducing myself and the study aims. I'll also leave time to check in with you about any questions or concerns before we begin.

I'm a current doctoral candidate studying higher education and student affairs at the University of Iowa. Before beginning doctoral study, I was a community engagement professional at a small private liberal arts college. My experiences as a practitioner continue to fuel my research interests.

Overview of Study
As I shared over e-mail, my dissertation is examining the language of diversity and inclusion in college and university community engagement. Specifically, I'm interested in how institutions of higher education use language to represent diversity and inclusion in community engagement.

Your campus is one of three participating in the study. I'm drawing from three sources of data for the study: interviews with engaged faculty or staff like yourself, applications for the Community Engagement Classification, and relevant university web pages. I'll be asking you open ended questions today that invite you to describe and make meaning of diversity and inclusion in your work. I'm using the words diversity and inclusion in the study, but if those don't resonate with you, please use other words that are more fitting with your experiences and perspectives.

Consent and Recording
I sent you a consent letter over e-mail. Have you had a chance to review it? Do you have any questions for me about your participation in the study? As I shared, I plan to record this interview for transcription purposes. Are you okay being recorded? I want to also remind you that you can pass on answering a question or can end the interview at any time.

Do you have any other questions before we begin? *(begin recording)*

1. To start off, please introduce yourself and tell me about your role on campus.

2. I'm interested in how you describe and make meaning of diversity and inclusion in your work. What does the word diversity mean to you? More specifically, what does diversity mean in the context of your work in community engagement? (If you don't use diversity, what word(s) do you use and why?)

3. What does it mean to be inclusive in community engagement? (If you don't use inclusion, what word(s) do you use and why?)

4. How do you believe your university defines diversity? What experiences or sources contributed to your definition?

5. The 2015 application for the Community Engagement Classification included a question about the connections between diversity and inclusion with community engagement. The question states: "Is community engagement connected with diversity and inclusion work (for students and faculty) on your campus?" What connections do you see between diversity, inclusion, and your community engagement efforts?

    a. How was the Carnegie application written on your campus? Tell me about your involvement with writing and/or compiling application materials.

    b. What do you believe motivated your institution to apply for the Community Engagement Classification?

6. As part of the study, I am also examining text and images on the university's website. What web pages do you recommend I explore in order to understand the connections between diversity, inclusion, and community engagement on your campus?

7. Is there anything else you would like to share about the language of diversity and inclusion? It can pertain to your campus, the community engagement field, or in higher education at large.

Follow-up questions if time allows:
- In what ways does your campus demonstrate a commitment to diversity and inclusion? What behaviors, language, or actions demonstrate this commitment to you?
- Who is role modeling language use around diversity on your campus?
- Who do you see as allies or co-conspirators in your work?

Next Steps
I will share a copy of the interview transcript and invite you to review it. You are invited to send any clarifications, expand upon something you shared in writing, or correct errors. It's up to you whether you review it or not. I will also share a brief demographic form for you to fill out online. This will assist me in describing the sample of interview participants. And finally, I will send you a summary of findings across all three cases once the analysis is complete. I welcome your engagement at any point, but it's completely up to you whether or not you participate after our conversation today. Do you have any questions about next steps?

Pseudonym and Pronouns
I will be using pseudonyms for your university and to reference interview participants in storing data and writing up findings. What is your preferred pseudonym for the study? What pronouns would you like me to use?

Thank you so much for your time and insights today.

APPENDIX E

DEMOGRAPHIC FORM QUESTIONS

Your responses to the demographic questions below are completely optional. Please know you may stop completing the form at any time or skip any questions you prefer not to answer. The information shared will be used to describe the sample of interview participants in the study. Thank you for your time and participation.

1. What role(s) do you currently hold on your campus? (select all that apply)
    a. Community engagement front-line staff
    b. Community engagement administrator
    c. Student affairs professional
    d. Academic administrator
    e. Tenure track faculty
    f. Tenured faculty
    g. Non-tenure track faculty
    h. Community organization staff
    i. Other role(s)

2. What is your highest degree completed and in what field of study?

3. How many years have you been employed at your current institution?

4. How many years have you worked in higher education? (beyond college or graduate school employment)

5. Please briefly list 1-3 of the most prominent examples of educational experiences (formal or informal) that inform your understanding of diversity and inclusion.

6. Please briefly list 1-3 aspects of your professional role(s) that are associated with diversity and inclusion.

7. What is your age?

8. How do you describe your national, ethnic, or racial identity?

9. How do you describe your gender identity?

10. How do you describe your sexual identity?

11. Do you have a persistent and/or recurrent condition (physical, visual, auditory, cognitive or mental, emotional, or other) that limits one or more of your life activities?
    a. Yes
    b. No

c. Open response

12. To what degree do the earnings you are currently receiving provide adequately for your (and your family members) basic expenses and needs?
    a. Vert adequate
    b. Adequate
    c. Somewhat adequate
    d. Somewhat inadequate
    e. Inadequate
    f. Very inadequate

13. How do you describe your social class identity growing up?
    a. High socioeconomic status
    b. Middle socioeconomic status
    c. Low socioeconomic status
    d. Open response

14. How do you describe your religion, spiritual practice, or existential worldview?

15. How do you describe your political views?

16. Please note any other salient identities you would like to share.

LINGUISTIC ANALYSIS RUBRIC

Linguistic Feature	Explanation	Data
Lexicalization	The selection/choice of wordings Different words construct the same idea differently	
Overlexicalization Relexicalisation	Many words for the same phenomenon Renaming	
Lexical cohesion	Created by synonymy, antonymy, repetition, and collection	
Euphemism	Hides negative actions or implications	

Transitivity	Processes in verbs: are they verbs of?
	  • *Doing*: action and material processes
	  • *Being* or having: relational processes
	  • *Thinking/feeling/perceiving*: mental processes
	  • *Saying*: verbal processes
	  • *Physiological*: behavioral processes
	  • *Existential*: experiential processes	

Voice	Active and passive voice constructs Participants as doers or as done-to's Passive voice allows for the deletion of the agent	
Nominalization	A process is turned into a thing or an event without participants or tenses or modality Central mechanism for reification	
Quoted speech Direct speech Indirect speech	Who is quoted in direct or indirect speech? Who is quote first/last/most? Who is not quoted? What reporting verb was chosen? What is the effect of "so-called" or scare quotes?	
Turn-taking	How many turns do different participants get? Who is silent/silenced? Who gets heard? Who controls the topic and in what ways?	
Mood	Is the clause a statement, question, offer or command?	
Polarity Tense	Positive polarity (definitely yes) Negative polarity (definitely no) Polarity is tied to the use of tense Tense sets us the definiteness of events occurring in time Present tense used for timeless truths, absolute certainty	
Modality Degrees of uncertainty	Logical possibility/probability Social authority Modality created by modals (may, might, could, will) and adverbs (possibly, certainly, hopefully)	

Linguistic Feature	Explanation	Data
Pronouns	Inclusive: we/exclusive we/you Us and them: othering pronouns Sexist/non-sexist pronouns: generic "he" The choice of first/second/third person	
Definite article ("the") Indefinite article ("a)	The is used for sharing information – to refer to something mentioned before or that the addressee can be assumed to know about Reveals textual presuppositions	
Sequencing of information Logical connectors	Sequence sets up cause and effect Conjunctions are: Additive: and, in addition Casual: because, so, therefore Adversative: although, yet Temporal: when, while, after, before	

Adapted from Janks, H. (2005). Language and the design of texts. *English Teaching: Practice and Critique, 4*(3), 97-110.

THEORETICAL TOOLS AND BUILDING TASKS

Tool or Task	Discourse Analysis Question(s)	Data
Theoretical Tools		
Situated Meaning	What specific meanings do listeners or readers have to attribute to these words and phrases given the context and how the context is constructed?	
Social Languages	How does the piece of language use words and grammatical structures to signal and enact as given social language associated with a particular social identity?	
Intertextuality	How are the words and grammatical structures used to quote, refer to, or allude to other texts or styles of language?	
Figured World	Why typical stories or figured worlds the words and phrases of the communication are assuming and inviting listeners or readers to assume?	
Big D Discourse	What Discourse is the language part of, that is, what kind of person (what identity) is the speaker or writer seeking to enact or get recognized?	
Big C Conversation Tool	Can the piece of language be seen as carrying out a historical or widely known debate or discussion between or among Discourses? What Discourses?	
Building Tasks		
Significance	How is this piece of language being used to make certain things significant or not and in what ways?	
Practices	What practice/practices (activity/activities) is this piece of language being used to enact (i.e., get others to recognize as going on)?	
Identities	What identity or identities is this piece of language being used to enact (i.e., get others to recognize as operative)? What identity or identities is this piece of language attributing to others and how does this help the speaker or writer enact their own identity?	
Relationships	What sort of relationship or relationships is this piece of language seeking to enact with others (present or not)?	
Politics	What perspective on social goods is this piece of language communicating (i.e., what is being communicated as to what is taken to be "normal," "right," "good," "correct," "proper," "appropriate," "valuable," "the way things are," "the way things ought to be," "high status or low status, "like me or not like me," and so forth)?	

Tool or Task	Discourse Analysis Question(s)	Data
Connections	How does this piece of language connect or disconnect things; how does it make one thing relevant or irrelevant to another?	
Signs Systems and Knowledge	How does this piece of language privilege or dis-privilege sign systems or different ways of knowing and believing or claims to knowledge and believe?	

Adapted from Gee, J. P. (2014). *How to do discourse analysis: A toolkit*. New York, NY: Routledge.

APPENDIX H

LETTER OF AGREEMENT

SUBJECT: Letter of Agreement
Dear Kira Pasquesi,

I am writing in my role as (title) at the (office name) of (college or university name). The mission of the (office name) is to.... I offer my support for your research study, *Representations of Diversity and Inclusion: A Study of College and University Community Engagement Using Critical Discourse Analysis*. I understand that the purpose of your research study is to describe how colleges and universities use language to represent diversity and inclusion in community engagement.

As you shared, the project involves participant referrals and access to documents. I will provide (college or university's) application materials for the Carnegie Foundation's 2015 Community Engagement Classification for use in the study. I will also assist with recruitment of campus participants for individual interviews by forwarding an e-mail invitation to engaged faculty and staff eligible for the study. All interviews will be conducted online. Furthermore, I understand the study includes the review of publicly available university web pages. I will offer recommendations for (college or university's) web pages applicable to the study aims.

I have discussed this study with relevant staff members in (office name) and they are willing to participate. We understand you will be collecting data during (time period specific to case).

Sincerely,

(Contact name)
(College or university name)
(Position)
(E-mail address/phone number)

APPENDIX I

CONSENT INFORMATION SHEET

We invite you to participate in a research study. The purpose of the study is to describe how colleges and universities use language to represent diversity and inclusion in community engagement.

We are inviting you to participate in this research study because of your commitment to community engagement in higher education. Approximately 10 people will take part in this study at the University of Iowa.

If you agree to participate, we would like you to participate in a 60-minute individual, semi-structured interview. The open-ended questions will focus on the meaning of diversity and inclusion in college and university community engagement. You do not have to respond to any question you prefer not to answer and may stop the interview at any time.

The interview will be conducted online in a comfortable and convenient location of your choosing. Please know that online mediums for data collection, such as Skype or Google Plus, are not secure. Interviews will be audio recorded, transcribed, and then shared with you using an encrypted e-mail. After reviewing the transcript, you may select to respond with any corrections or additional comments as desired.

We will keep the information you provide confidential, however federal regulatory agencies and the University of Iowa Institutional Review Board (a committee that reviews and approves research studies) may inspect and copy records pertaining to this research. You will be asked to provide a pseudonym of your choosing that will be linked to your institutional affiliation. The identifying information will be stored separately from study data. If we write a report about this study, we will do so in such a way that you cannot be identified.

There are no known risks from being in this study, and you will not benefit personally. However we hope that others may benefit in the future from what we learn as a result of this study. You will not have any costs for being in this research study. You will not be paid for being in this research study.

Taking part in this research study is completely voluntary. If you decide not to be in this study, or if you stop participating at any time, you won't be penalized or lose any benefits for which you otherwise qualify.

If you have any questions about the research study itself, please contact Kira Pasquesi at N491 Lindquist Center, The University of Iowa, Iowa City, IA 52242-1098, (319) 335-5303, or kira-pasquesi@uiowa.edu. If you experience a research-related injury, please contact: Dr. Sherry Watt at (319) 335-5303. If you have questions about the rights of research subjects, please contact the Human Subjects Office, 105 Hardin Library for the Health Sciences, 600 Newton Rd, The University of Iowa, Iowa City, IA 52242-1098, (319) 335-6564, or e-mail irb@uiowa.edu. To offer input about your experiences as a research subject or to speak to someone other than the research staff, call the Human Subjects Office at the number above.

If you agree to be in the study, you will schedule an interview time with the principal investigator. You will also be asked to recommend a pseudonym, your preferred method of online communication (e.g., Skype or Google Plus), and applicable usernames. The 60-minute interview will commence at the agreed upon time.

Thank you very much for your consideration.

Sincerely,

Kira Pasquesi
Principal Investigator

Dr. Sherry Watt
Faculty Advisor