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THE UNDERREPRESENTATION OF
HISPANICS AS TENURED OR TENURED
TRACK PROFESSORS: A CRITICAL
ANALYSIS OF HISPANIC FACULTY
EXPERIENCES AT THREE
SOUTHWESTERN UNIVERSITIES

Frank R. Tellez

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by

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DISSERTATION

Submitted in Partial Fulfillment of the
Requirements for the Degree of

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ABSTRACT

The numbers speak for themselves. Hispanics are underrepresented in the tenure or tenure-track professorships. This study focuses on barriers Hispanics must overcome to obtain tenure and tenure-track positions in higher education successfully, and once hired to navigate promotion from assistant to associate to full professor. The first one focuses on the ways institutional racism presents itself as the mitigating factor in the failure of colleges and universities to hire Hispanics as full-time professors in numbers comparable to Hispanic student enrollment. Next, it looks at the ways Hispanic faculty situate their socialization with their peers and within their departments, moreover, what role does institutional racism play in their narratives and their perception of the institution's efforts to retain them. Lastly, the study examines the hiring trend in which universities and colleges hire part-time and contingent faculty members in numbers more substantial than they hire tenure or tenure-track members, thus, lowering available positions and increasing competition among all qualified applicants for the few tenured or tenure-track professorships available. The purpose of this study was to explore the personal and professional lived experiences of nine self-identified

native-born Hispanic, Mexican-American and Chicana/o tenured and tenure-track faculty members employed at three Hispanic serving institutions of higher education located in the Southwestern region of the United States. This study utilized a qualitative narrative methodology employing the critical race tenets of counter-storytelling and the permanence of racism. With this methodology, the participant's counter-story narratives shed light on various degrees of racism about their social and cultural climate, tenure and promotion process, and level of job satisfaction as faculty members of color in higher education. Themes elicited from the participant's narratives were compared against the associated master narratives. The participants' lived experiences substantiated previous findings related to faculty of color and their narratives enhanced limited findings with more depth and detail specific to Mexican-American and Chicana/o faculty in the three institutions targeted in this study.

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Chapter I: Introduction

This narrative inquiry used a critical race theory approach to investigate the ways institutional racism presented itself in the lived experiences of Hispanics as they experienced, full-time professorships within institutions of higher education. Furthermore, once hired how did they perceive their socialization in their departments and what did they make of the efforts to retain their services in their departments and the university. An important variable taken into account for this study was the inclination for colleges and universities to hire part-time and contingent faculty instead of full-time faculty which further depletes the availability of full-time professorships for the already underrepresented Hispanic professors. With dwindling numbers, the journey for Hispanics to gain full-time faculty positions becomes difficult, especially when combined with institutional racism and the difficulty in acquiring a tenure or tenure-track position.

Statement of the Problem

In 2011, of the 761,619 tenured or tenure-track faculty members in institutions of higher education, only 31,331 or 4.11% described themselves as Hispanic (National Center for Education Statistics, 2012a Table 291). This low number stands in comparison to the 17% Hispanic national population (Passel & Lopez, 2011, p. 3), the 13% Hispanic college and university enrollment, and with a projected 2050 university and college enrollment of 33% (Fry & Taylor, 2013, p. 1).

This problem, compounded by the fact that only 33.5% of university and college faculty members are tenured or in a tenure-track position (The Changing Faculty and Student Success, n.d., p. 1), which makes full-time jobs scarcer than in 1969, when full-time faculty made up 75% of university and college faculties (The Changing Faculty and Student Success,

n.d., p. 1; Stainburn, 2010, para. 2). Of the 140,505 doctoral degrees awarded in 2009-2010, 25.7% or 36,110 were doctors of color, and Hispanics made up 5.8% or 8,150 new doctoral awardees (NCES, 2012, Table 336). The low numbers of tenured or tenure-track professors of color are discouraging given the substantial investment of federal, state, and local funds infused to aid in the enrollments of students of color into graduate programs and the diversification of faculty at U.S. universities and colleges (Flannery, 2011).

Recent statistics indicate that the problem of Hispanic underrepresentation in academia is still at an alarmingly low rate. In a study conducted by Mendoza, Mirabal, Velez, Martinez-San-Miguel, and Palacios (2018), the numbers bear a frightening resemblance. Hispanic professors are underrepresented as tenure or tenure-track professors. From Turner and Myers (2000) to Padilla (2003) to Hernandez (2010) to Ponjuan (2011) to the findings of this study, the findings are eerily similar and the recommendations identical; Hispanics are underrepresented as full-time professors in higher education, and we must use any means necessary to hire Hispanic professors in numbers representative of Hispanic students.

Thus, Hispanics must battle the forces of institutional racism, fierce competition among qualified aspirants of all races and genders, and a dwindling number of available full-time positions if they are to climb the steps to the ivory tower.

This study focused on barriers Hispanics must overcome to successfully navigate promotion and tenure to move from assistant to associate professor. The first one focuses on the ways institutional racism presents itself as the mitigating factor in the failure of colleges and universities to hire Hispanics as full-time professors in numbers comparable to Hispanic student enrollment. Next, it looks at the ways Hispanic faculty situate their socialization with

their peers and within their departments and their perception of the institution's efforts to retain them. Negative experiences on either account affect their opportunities for promotion and retention within the academy adversely. Lastly, the study examines the hiring trend in which universities and colleges hire part-time and contingent faculty members in numbers more substantial than they hire tenure or tenure-track members, thus, lowering available positions and increasing competition among all qualified applicants for the few tenured or tenure-track professorships available.

The numbers speak for themselves. Hispanics are underrepresented in the tenure or tenure-track professorships. Proportionately, Hispanics have the same ratio of students to full-time professors, about three to one, as they did fifty years ago (Washington & Harvey, 1989, p. iii), and in many instances, the ratio is four-to-one and much higher (National Center for Educational Statistics, 2012c). Historically, little has changed for Hispanic students who aspire to enter academia. With a shortage of Hispanic faculty, "one cannot be what one cannot see."

Research questions. This study examined the phenomena that maintained an unequal rate of Hispanic professorships to student enrollment in academe at three institutions of higher learning in the Southwestern region of the United States. This study elaborates on the following research questions:

1. In what ways does institutional racism manifest in the hiring experiences of full-time Hispanic professors?
2. How do Hispanic faculties represent their socialization within the university?
Moreover, what role does institutional racism play in their narratives?

3. What meanings do full-time Hispanic faculties make of the ways that their university, college, and department try to retain them?

Background and need for study. This qualitative study began with my counterstory to dispute arguments made by cultural deficit model theorists Banfield (1970) and Schwartz (1971). Schwartz (1971) argues that:

Students of color should assimilate to the dominant White middle-class culture to succeed in school and life, and the methods by which this cultural assimilation may take place include learning English at the expense of losing Spanish and becoming an individual American success story by loosening or cutting family and community ties. (p. 453)

Therefore, according to cultural deficit storytelling, to experience success in the United States, the student of color must assimilate into mainstream society. A successful student of color is an assimilated student of color (Schwartz, 1971). Solórzano and Yosso (2002) argue that "given the current rhetoric of 'at-risk' and the resurrection of terms such as 'disadvantaged' makes clear that just as insidiously as racism has changed forms, so has the cultural deficit terminology, used by social scientists" (p. 31). The cultural deficit model's majoritarian story perpetuates institutional racism by undervaluing the cultural and lived experiences of people of color. Thus, counterstories and counter-narratives are vitally important as a means for people of color to respond to racist practices (Solórzano & Yosso, 2002).

My personal story. Few colonizers have been able to "Whitewash" people with the profundity and coerciveness employed by the United States. For my father, the inculcation of English was so complete that he summoned my brothers and me to gather in the living

room. He declared, "We must take hold of the English language if we are going to experience success here in the United States." Initially, I had no idea what he was talking about; I knew how to speak English, as did my brothers. Besides, we were one up on everyone else because we also knew how to speak Spanish. At eight years old, I spoke English in the presence of my White friends and Spanish around my grandfather and grandmother. Little did I know that my entire existence was about to be remolded. Like many other Mexican Americans, we would become part of the 98 percent of Hispanic immigrants that believed that their children must learn English "perfectly" to succeed in America (Daniels, 1990).

In the 1950s, many Mexican Americans bought into the American Dream. They believed that they could become fully assimilated into mainstream America. However, there was a considerable price to pay. To become an American, one had to adopt the values of White America and cast aside one's Mexican culture, Spanish heritage, and rich history (Sanchez, 1993). Like many Mexican Americans, I decided to become American. My transformation began by casting away my Spanish language. "Como estas" was replaced with, "How are you?" I replaced meals like "frijoles, tortillas y chile" with "steak, potatoes, and green beans."

I quit listening to Spanish ballads such as "Cielito Lindo" in favor of American tunes such as "Take Me Out to the Ball Game." Thankfully, I already watched America's most popular sport, Monday Night Football. Mexico's number one sport, *futbol* (soccer), never sparked my interest. To prove one's worthiness to become accepted by White America, one had to pass a litmus test proclaiming allegiance, that is, accept the ideology of the dominant culture and then one could assimilate into the mainstream of American society (Sanchez,

1993; Daniels, 1990). One can become an honorary White, or as Eduardo Bonilla-Silva (2001) states, "a not-yet-White can become White" (p. 41).

As early as 1960, I can vaguely recall my mother and father holding political rallies and fundraisers at home, just outside the city limits of Roswell, New Mexico. Politics were my parents' greatest passion. They were eager to fit into the mainstream of the American way of life, and they believed that their active involvement in the political system would cement their foundation as pillars of the community. My father believed that learning to play the White man's political game would enable him to become a part of the infrastructure that ran the little community of 40,000 located in the Southeastern part of New Mexico referred to as "little Texas." We were to be the model-assimilated Spanish family. My brothers and I were to become "coconuts," a stereotypical term intended to illustrate that we were Brown on the outside, or Hispanic, and White on the inside, or Anglo.

I grew up believing that I was White. Most certainly, I was "as close to being Anglo" as possible. Even though I had Brown skin, my belief system was that of White America. After all, this was the good old United States, and like my parents, I wanted acceptance by White America. If I were to become White, I would be required to obtain the Anglo perspective, more importantly, a White discourse. I looked to my Anglo friends and acquaintances to get cues on my "Whitening." Like Bella in the Twilight series, I wanted to be "turned."

Reinventing a new identity was a time consuming and controversial undertaking that I began with eagerness and anticipation. I knew or was sure that I would be able to adapt to a culture I embraced in the first place. My new "identity kit" would have the full repertoire, including instructions on how to act, talk, and write to ensure my recognition as a member of

the dominant culture (Gee, 1989, 1990). However, this assimilation into White America placed me in a precarious position, an almost no-win situation. There was the possibility that White America still would not fully accept me. After all, my skin was darker. I knew that many of my fellow "Mexicanos" would rebuke my decision. I was aware that I would pay a huge price for becoming a "vendido," a person who has bought into the dominant group's socialization at the expense of their own culture. The cost of becoming Whitewashed was the devaluation of my Spanish customs, the neglect of my heritage, and the loss of my language. Gee's "identity kit" (Gee, 1989, 1990) provided my rationale. His theory provides a clear distinction between 'Discourse' and 'discourse':

Discourse with a capital D is a socially accepted association among ways of using language, other symbolic expressions, and artifacts, of thinking, feeling, believing, valuing and acting. It can be used to identify oneself as a member of a socially significant group or 'social network,' or to signal (that one is playing) a social, meaningful role. (Gee, 1990, p. 143)

The acquisition of the dominant discourse allowed me access to that group. However, there is also a difference between the dominant discourses and nondominant discourses. The mastery of the dominant discourse brings with it the potential acquisition of items of social equity such as money, prestige, status, and power (Gee, 1989, 1990; Taylor, Gillborn, & Ladson-Billings, 2009). The nondominant discourse is secondary, and its mastery brings solidarity, not social equity, into a social network. Gee further clarifies that the amount of tension that is present between any two of a person's discourses can deter acquisition of one or the other or both conflicting discourses, or, at least affects the fluency of a mastered discourse (Gee, 1989, 1990).

Gee makes the point that dominant groups regularly apply "tests" of the fluency of the dominant discourses that symbolize their power. The purpose of these tests of "natives" or, at least, "fluent users" of the discourse is to exclude non-native people whose very conflict with dominant discourses show they were not, in fact, born to them (Gee, 1989, p. 8; Gee, 1990, p. 143). I made the connection to social activities that were characteristics of the dominant discourse, and my use of the discourse made me recognizable to members of that discourse. I believed I met the requisites, the acquisition of dominant and nondominant discourses that were easily decipherable by the group I had lobbied to gain entrance.

In 1966, we moved to Albuquerque, New Mexico, the state's largest city. In Albuquerque, people did not treat Mexican Americans as if they were part of America. I heard many racial remarks. It was here that I first heard names such as "wetback," "chili-choker," "beaner," "spic," and "greaser." I realized that the Anglos did not accept me in Albuquerque because they yelled, "Go back to Mexico, spic." Shocked, I did not know what they meant. I had never been to Mexico. The only places outside of New Mexico I had visited were Phoenix, Arizona, with my grandmother, and Disneyland in California. I wanted to be a good American. I could not understand why White America did not accept me. Confused and perplexed, I did not know where I belonged. I thought, "Was I a second-class citizen?" White America certainly made me feel that way. However, I would prove my loyalty to them. I would cast out everything that defined my "Brownness."

My acquisition of the dominant and nondominant discourses had not followed me to Albuquerque. Perhaps I had to reacquire them. Once again, to be accepted as "White" or something close to White by my schoolmates, I renounced my Mexican/Spanish heritage and bought into the mentality of the colonized by acknowledging that my race was inferior. I ate

what my White friends ate. Steak, mustard greens, and potatoes replaced refried beans and chili in my daily diet. I went all out to show friends and family that I was Whitewashed. I reintroduced my Whiteness to the dominant group by dating Anglo girls and ignoring girls of my race. I used language, as Gee states, to scaffold my human affiliation into a new culture and social organization (Gee, 1989). I wanted to impress my White friends. To aid me in my quest for social acceptance into White America, I mocked people of my race in front of my Anglo friends. I teased them about their pronunciation of "share" for the chair and "sheese" for cheese. I had arrived. I had fully assimilated into the Anglo race. My friends treated me as if I were White. When my cousins called me "Uncle Taco," I laughed at their stupidity. Could they not see that I was White!

I had a rude awakening in 1971. I was on vacation and stopped at a McDonald's restaurant just outside of South Bend, Indiana. I thought something was amiss when I ordered my meal. The counter person looked at me as if I were from the planet Mars. When I sat down two young men, and a young lady came over to me and asked, "You are just passing through, right?" They asked my Anglo friend, "What are you doing with that nigger"? I stood up and said, "I am an American citizen of Spanish descent." They laughed and rebutted, "You are all the same to me, and there ain't no difference between a nigger and a greaser. Now hurry up and eat and get on back to Mexico." For the first time, I sat down and re-examined my identity. Like a hard slap in the face, I realized that I was lying to myself.

As much as I wanted, I was not an Anglo. I was a person of color, and my inferiority complex reclaimed my psyche. Once I surrendered my native culture to embrace the culture of the dominant country, I experienced feelings of dependency and inadequacy. I had

developed an inferiority complex that made me seek to appropriate and imitate the culture of the colonizer. As Fanon (1967) explains, "People in whom an inferiority complex has taken root, whose local originality has been committed to the grave, position themselves in relation to the civilizing language" (p. 2). I wondered why when I looked in the mirror I did not like what I saw. Now I knew.

I had done everything the dominant culture asked of me. I could not understand why I was still not good enough to gain membership into White society. According to Gee (1989), I was a non-member of a group, not because I lacked the fluency, but because I neither had the identity nor did, I occupy the social role that was the basis for the existence of the dominant discourse in the first place. I did occupy that social role, or at least I was under the impression that White America had adopted me into their race. I talked and acted like a member of the dominant group. I thought like them, and for the life of me, I could not understand why the dominant group denied me access.

For over ten years, I believed I had the necessary discourse that made me White. However, in a closer dissection of Gee, (1989), I was a "pretender to the social role instantiated in the discourse, an outsider with the pretensions to being an insider" (pp. 7-8). The problem I have with Gee is that his discourse labels me a pretender because I fossilized, or was unable to change, my identity to become fully fluent in the dominant discourse (Gee, 1989). I fully embraced White America with a proclivity that made it difficult for people to ascertain that I had not taken control of the dominant discourse. I procured Gee's 'identity kit' (1989) and followed his recipe to the letter, but I did not win acceptance into the dominant group.

I think this is the problem with Gee's theory. He depicts discourse as everything as if there is nothing beyond discourse. For example, he does not theorize the racialization of bodies (Fanon, 1967). Yes, you can change how you speak, but the way Whites read your body racially puts limits on how they interpret you. Your body automatically positions you as "other" no matter how much discursive assimilating you do. It seemed that the Whiter I tried to act, the more I found myself marginalized by both worlds. Many Mexican Americans looked at me with disdain and chastised me for selling out by calling me "Tio Taco" (the Spanish equivalent of Uncle Tom). Also, my Anglo friends told me, "Don't sweat the small stuff, as far as we are concerned, you are one of us." I did not want my friends to patronize me. I wanted White America to proclaim me "one of them." Ultimately, White America rejected my membership application to be White because of my "Brown skin." To enter the White sacred domain, I needed to have "White" skin.

In retrospect, racist and discriminatory practices, a system that I had refused to acknowledge for years, had always been an integral part of My schooling. When I entered the educational system in the late 1950s, the Mexican-American students and African-American students sat at the back of the class. Anglo-American students occupied the seats at the front of the class, and an Anglo-American teacher would mold my educational consciousness. Through the years, it was normal that my instructor was Anglo-American. I did not have a Mexican-American instructor until my discharge from the United States Air Force in 1976, a university professor named Tobias Duran.

On the first day of class, I eagerly sat and waited to see what my first teacher, lecturer, instructor, or professor with a Spanish surname would be. I wondered what he would look like. Suddenly the door opened and in walked a man who was about my size,

with the same complexion, same color hair as me, and when he said, “Good morning,” I slumped in my chair, placed my hands around my chin, and took a deep breath. He talked with the same tone and accent as me. I was hypnotized. I left class with an indelible image cemented onto my mind; “Someone who looked like me was going to teach me, my history.”

Context

Hispanic's underrepresentation in the professoriate is a historical problem. In the 1960s, Hispanics, called Mexican Americans made-up approximately 3.5% of the people in the United States (Rosales, 1997, p. 198; United States Census Bureau, 1960), Hispanic students made up less than 1.5% of the university students, and Hispanics held less than one-half of 1% of the tenure track college professorships (Washington & Harvey, 1989). Affirmative action in higher education initiated in 1972 determined that only 1500 faculty could be identified as Mexican-American or Chicano (a term used as a point of pride, upending its historically derogatory meaning), with 600 at the community college level (Washington & Harvey, 1989, p. iv). A 2005 study of Title IV universities revealed that Hispanics made up 3.1% of tenured faculty. There were more Hispanic lecturers, instructors, nontenure faculty (6,187) than tenure-track assistant (4,237), associate (3,161), or full-time (2,913) professors. The study also revealed that White professors are tenured 75% of the time compared to Hispanics at 64% (Leon & Nevarez, 2007, p. 359). Finally, Hispanics comprised only 1.4% of all full-time professors (Washington & Harvey, 1989, p. iii).

Traditionally, American institutions of higher education hire full-time faculty to tenure-track positions, with promotion usually resulting in tenure (Intersegmental Committee of Academic Senates, 2008). In 1960, 75% of college instructors were full-

time or tenure-track professors (Stainburn, 2010, para. 2). In the mid-1990s, The Delta Cost Project Data Base (2014) reported that as many as 416,024 or 43% taught on a part-time, adjunct, or contingent basis (Trower & Chait, 2002, p. 34). The outlook for the future is that the number of part-timers would rise and the percentage of full-time faculty would continue to drop (Monks, 2009, p. 4). Given that, 34% of the nearly 618,000 full-time faculty members are non-tenure-track faculty (Benjamin, Hollinger, & Knight, 2004, para. 2) coupled with the 43% part-time, adjunct, or other contingent faculties, today less than 25% hold the status of tenure-track faculty (Curtis & Thornton, 2013, p. 8).

Graduate students, adjunct faculty, and contingent faculty employed on an annual contract or per course agreement make one-third or less than their tenured colleagues make and usually have no benefits package occupy the remaining instructional positions (Stainburn, 2010). A (2004) U.S. Department of Education's National Center for Education Statistics (NCES) study revealed that less than 14% of non-tenured faculty at the community college level possesses a Ph.D. (NCES, 2012, Table 336), only 27% of contingent faculty at four-year institutions earned a Ph.D. (Monks, 2009, p. 2).

For 2003, the U.S. Department of Education (2012) also reported that of the over 530,000 contingent faculty, only thirty-five percent or 184,197 contingent faculty members expressed a desire to teach full-time. The remaining 65% stated, for a myriad of reasons, that they were interested in teaching on a part-time basis (NCES, 2012, Table 283).

Purpose of the Study

This study set out to investigate the personal and professional lived experiences of a selected pool of self-identified native-born Hispanics (this term is used to indicate any person self-identified as Mexican American, Latino, or any person whose origin is from a Spanish speaking country) who attained a faculty membership at one of the three institutions targeted in this study and to examine their experiences as an underrepresented minority in higher education. This qualitative narrative inquiry examined the factors that perpetuated the underrepresentation of Hispanics as full-time professors by investigating the participants' representations of their experiences during their pursuit of full-time faculty positions, the events and occurrences that shaped their socialization within the professoriate, and institutional efforts to retain them as faculty members.

To describe the experiences of tenured and tenure-track Hispanic faculty this study looked at literature from Blackwell's (1989) article describing mentoring as a strategy for increasing minority faculty to Lisa Lapin's (2013) article on Stanford's efforts to increase faculty diversity. To get an idea of the experiences of Hispanic faculty this study relied on the works of several scholars to include: Aguirre (1995) and (2000); Antonio (2002); Arredondo & Castellanos (2003); Baez (1998); Bible, Joyner, & Slate (2011); Blackwell (1989); Brayboy & Estrada (2006); Bronstein (1993); Gonzalez, C. M. (2002); Gonzalez, M. C. (1995); Medina & Luna (2000); Mena, Diefes-Dux, & Capobiano (2013); Moreno, Smith, Clayton-Pedersen, Parker, & Teraguchi (2006); Nunez & Murakami-Ramalho (2012); Padilla (2003); Ponjuan (2011); Serrano (2013); Smith (1996), (2008), and (2010); Smith, Yosso, & Solórzano (2006); Solórzano (1998); Solórzano & Yosso (2000), and (2002); Souto-Manning (2012); Stanley (2006); Torres-

Guzman (1995); Trower & Chait (2002); Turner (2002); Turner, Myers, & Creswell (1999); Urrieta & Chavez-Chavez (2010); Verdugo (1995); Villalpando (2010); Wadia & DeRosa (2003); Wilson (2003); and Witt (1990).

The shortage of new scholarship on the lived experiences of Hispanic faculty, and their underrepresentation as tenured or tenure-track professors is reinforced by a recent Mendoza et al., (2018) article discussing the underrepresentation of Latinx faculty. Their findings complement the findings of this study; a chilly campus climate exists, and tenured and tenure-track Hispanic professors are underrepresented academia. This lack of knowledge is the reason I organized this qualitative narrative study at three institutions in the U.S. Southwest and invited a small sample of self-identified native-born Hispanics to participate in this inquiry.

Theoretical Framework of Critical Race Theory

Critical Race Theory. Critical Race Theory (CRT) presented the theoretical framework to examine the ways Hispanics are underrepresented in the professoriate, their experiences as they navigate towards careers as full-time college professors, and the issues they encounter as they strive to build upon their academic resumes. This study could have implemented LatCrit (Latina and Latino Critical Legal Theory) as the theoretical framework to examine the underrepresentation of tenured and tenure-track professors in the academy. Delgado-Bernal (2002) states that both “critical race theory (CRT) and Latina/Latino critical theory (LatCrit) demonstrate how critical raced-gendered epistemologies recognize students of color as holders and creators of knowledge” (p. 105). Furthermore, she explains that CRT and LatCrit both provide a suitable lens for qualitative research in the field of education.

LatCrit arose out of a series of debates from numerous CRT meetings during the late 1980s and early 1990s. What was to become LatCrit emerged from a 1995 colloquium on Latinx and critical race theory held in Puerto Rico. LatCrit is an off-shoot of CRT, and it sees itself grounded more in documenting through narrative storytelling how other aspects of race, ethnicity, language, and national origin (Valdes, N.D.). The selection of CRT as the theoretical framework was a choice; LatCrit could have served the same purpose.

Critical race intellectuals believe that racial analysis exacerbates the educational barriers for people of color, as well as investigating how to resist and overcome barriers (Taylor et al., 2009). Solórzano and Yosso (2002) argue that "critical race methodology in education offers a way to understand the experiences of people of color along the educational pipeline and it generates knowledge by looking to those who have been epistemologically marginalized, silenced and disempowered" (p. 36).

The experiences of people of color along the educational pipeline are better understood using critical race methodology (Solórzano & Yosso, 2002). CRT challenges traditional methodologies "because it requires us to develop theories of transformation wherein knowledge is generated specifically to address and ameliorating conditions of oppression, poverty, or deprivation" (Lincoln, 1993, p. 33). By presenting the data, both the researcher and participant can recognize the unfair tactics that have left them both on the periphery of academia (Lincoln, 1993).

Majoritarian stories create the "master narratives" that situate the dominant culture to show superiority or dominance of one race over another. They legitimize their position with an ideology that creates a set of beliefs to explain or justify the social order

of White dominance (Solórzano & Yosso, 2002). CRT as a methodology forwards a tactic to focus and account for the role of race and racism in education to oppose or eliminate other forms of subordination based on gender, class, sexual orientation, language, and national origin (Solórzano & Yosso, 2002). To combat the majoritarian narrative:

Counter-stories serve as a method of telling stories of those whose stories are otherwise not often told. A counter-story is a tool for exposing, analyzing, and challenging the majoritarian stories of racial privilege. Counter-stories can shatter complacency, challenge the dominant discourse on race and further the struggle for racial reform. (p. 25)

Qualitative research methods and the use of narrative analysis is how to systemize the human experience. As humans, we tell stories to explain our worlds and lives (Souto-Manning, 2012). It is through the interpretation of narratives that "stories achieve their meaning by explicating deviations from the ordinary in a comprehensible form" (Bruner, 1985, p. 47). The easiest way to analyze one's focus on race and racism is by telling stories that forefront class-based or gender-based theory and discuss racialization as one of the many unfortunate by-products of capitalism and patriarchy. Solórzano and Yosso (2002) contend that "it is crucial that we focus on the intersections of oppression because storytelling is racialized, gendered, and classed, and these stories affect racialized, gendered, and classed communities" (p. 31).

Kimberle Crenshaw, a pioneer in critical race theory, advances the reality of race and gender bias. Crenshaw (2016) uses the term intersectionality "to deal with the fact that many of our social justice problems like racism and sexism are often overlapping

creating multiple levels of injustice (Crenshaw, 2016, 4:57). Crenshaw (2016) argues that women of color often experience racism in different ways than do men of color, and they also experience sexism differently than do White women. She explains, “The failure of antiracist and feminist discourses to intersect the issues of race and gender, frequently replicate the subordination of women of color” (p. 360).

My research questions developed in pursuit of a doctoral degree because I was fascinated by the lack of Hispanic professors in institutions of higher education. Why were there so few? In reflecting, I started my matriculation through the educational system in 1957, and I did not have a class with a Hispanic (Mexican-American at the time) teacher until 1977. I have had only five Hispanic (Two self-identified as Chicana/o, one as Mexican American, one as Latina, and one as Mexicana. The term Hispanic elaborates on the self-identification of the participants) professors. When I look back throughout my schooling, I have taken courses with over 100 different teachers, instructors, or professors. Therefore, my own experience roughly corresponds to the rate found by researchers.

Since this study examines the educational experience of Hispanics in higher education and their recruitment, socialization, and retention within the professoriate, qualitative methods will be most appropriate for the primary focus of this study.

Critical Race Theory in education. Ladson-Billings and Tate (1995) first introduced the function of critical race theory (CRT) in the field of education as a reply to Kozol’s (1991) “Savage Inequalities,” which “delineated the great inequalities that exist between the schooling experiences of White middle-class students and those of poor African American and Latino students”(Ladson-Billings & Tate, 1995, p. 47). Woodson

and Du Bois, also influenced by the work of Ladson-Billings and Tate, used “race as a theoretical lens for assessing social inequality” (Ladson-Billings & Tate, 1995, p. 50).

Ladson-Billings and Tate understood school inequality by utilizing theory as an analytical tool which enables them to set forth three concepts:

1. Race continues to be a significant factor in determining inequality in the United States.
2. U.S. Society is based on property rights.
3. The intersection of race and property creates an analytical tool through which we can understand social (and consequently, school) inequality (p. 48).

Ladson-Billings and Tate (1995) contend “the ability to define, possess, and own property has been a central feature of power in America” whereas “in the simplest equations, those with ‘better’ property are entitled to ‘better’ schools” (pp. 53–54). Another property distinction is symbolized by “school curriculum as a form of ‘intellectual property’ because quality and quantity of the curriculum vary with the ‘property values’ of the school” (Ladson-Billings & Tate, 1995, p. 54).

For scholars analyzing the connection of race and property proposed that the notion of being White is a form of property in the framework of education. Referencing the work of legal scholar Harris in 1993, “property functions of Whiteness include 1) rights of disposition; 2) rights to use and enjoyment; 3) reputation and status property; and 4) the absolute right to exclude” (Ladson-Billings & Tate, 1995, p. 59). For example, “When students are rewarded only for conformity to perceived ‘White norms’ or sanctioned for cultural practices (e.g., dress, speech patterns, unauthorized conceptions of knowledge), White property is being rendered alienable” (p. 59).

Established methodologies of CRT include “counter-storytelling, parables, narrative analysis, and conceptualization of ‘majoritarian storytelling,’ or ‘master narrative,’ all aimed at coming to a better understanding of the role of race and racism in American life” (Love, 2004, p. 228). Participants of color can share their experiences by “voice” through the method of counter-storytelling (Ladson-Billings, 1998, p.14). Solórzano and Yosso (2002) argue that critical race counterstories serve several pedagogical functions. They build community among those at the margins; they challenge the perceived wisdom of those at the societies center, and they can provide a context to understand and transform established belief systems (p. 124). Furthermore, they can open new windows into the reality of those at the margins by showing the possibilities beyond the ones they live and by showing that they are not alone in their position (p. 124).

Definition of Terms

The following is a list of terms associated with this study that provides a shared language to comprehend this study. The terms will be used consistently throughout the inquiry, and the specific meanings are specific to this research study.

Chicano. A term used as a point of pride, upending its historically derogatory meaning. Chicano is a Mexican-American with a non-Anglo image of himself initially viewed pejoratively by Mexican Americans to describe Mexican-Americans of lower social standing. It was not until the outbreak of the civil rights movement in the 1960s that the word became popular and viewed as an activist fighting civil rights for Mexican-Americans, (Planas, 2012).

Colorblind racism. The racial ideology (Bonilla-Silva, 2003) based on the superficial extension of the principle of liberalism to racial matters that results in “raceless” explanations for all sorts of race-related affairs. (i.e., if Whites wish to explain (justify) the existence of school segregation in a so-called “post-racial” nation, they claim it is a matter of choice (“people should send their kids to the schools they choose) Bonilla-Silva, 2015, p. 7).

Counterstorytelling. Counterstorytelling are narratives that challenge the validity of current premises or myths, particularly those held by the White majority (Delgado & Stefancic, 2000). Counterstorytelling involves naming one’s reality through the "use of narrative to illuminate and explore the experiences of racial oppression" (Delgado & Stefancic, 2000, p. 159).

Critical Race Theory (CRT). CRT offers a critical analysis of race and racism from a legal point of view. It is also a "radical movement consisting of a group of interdisciplinary scholars and activists concerned with studying and changing the relationship between race, racism, and power" (Delgado & Stefancic, 2000, p. 159).

Diversity. Important and intersecting dimensions of human identity such as race, ethnicity, national origin, religion, gender, sexual orientation, age, class, and ability within a community and in the individuals that comprise that community (Smith, 1996).

Faculty. An academic appointee in a school, college, division, department, or program of instruction and research who holds an academic instructional appointment that provides for independent responsibility for conducting approved regular university courses for campus credit. Individuals whose routine assignments are to provide teaching, research, and public service in the academic rank titles of professor, associate professor, assistant professor, instructor, or lecturer (Shamos, 2002).

Full-time faculty. For this study, full-time faculty refers to faculty members whose routine assignments are to provide teaching, research, and public service in the academic rank titles of professor, associate professor, or assistant professor who are tenured or on a tenure-track program.

Hispanic. This study will refer to Latinos, Chicanos, and Mexican-Americans as Hispanics. Also, Hispanics are members of an ethnic group that traces its roots to twenty Spanish-speaking nations from Latin America and Europe (but not Portugal or Portuguese-speaking Brazil). The U.S. Census Bureau uses this approach to simplify matters. Who is Hispanic? Anyone who says they are and nobody who says they are not. Hispanics can be of any racial variety (Afro-Hispanics, Mestizos, and, White Hispanics), culture, or ethnicity. Hispanics may or may not speak Spanish (Passel & Taylor, 2009).

Institutional racism. The principal method to perpetuate and acquiesce to exploitation, institutional racism thrives by accepting as truth the oppressor's belief system, ethics, and way of life. It involves policies that maintain the economic and social advantages of Whites over other racial groups, though these policies may appear neutral on the surface (Helms, 1990).

Summary

This chapter provides a brief synopsis of the Hispanic population, demographics, and projections along with a brief overview of the state of the professoriate. Even though the general Hispanic population has grown over the decades into the largest minority group in America, and Hispanic college students make up 17% of all university and college enrollment, increases in Hispanic full-time faculty has not coincided with their population on our nation's universities and college campuses.

Also, the state of the professoriate has undergone a massive transition in the last 40 years. In the 1970s, full-time professorships stood at 75% of all faculty while contingent, part-time, or non-tenure-track faculty comprised 25% of the membership (Stainburn, 2010, para 2). However, over four decades have passed since the 1970s, and full-time teaching positions have steadily dropped to less than 25% of all faculty, whereas contingent, part-time, or non-tenure track faculty has boomed to over 75% of all college teaching positions (Curtis & Thornton, 2013, p. 8). Even though the percentages of full-time faculty at the three participating institutions in this study are higher than the national norm (27.43% at Southwestern University X, 33.06% at Southwestern University Y and 34.49% for Southwestern University Z), the disparity reflects that the number of full-time faculties is considerably lower than forty years earlier.

The challenges Hispanic faculty encounter on their journey to the professoriate, the efforts of universities and colleges upon their arrival on campus to provide empowering socialization, and efforts to retain their services will highlight the literature review (Chapter 2). Also, the state of the professoriate as well as the obstacles Hispanics along with all Ph.Ds. encounter as they struggle to overcome the ever-changing job market in the academy. For this research, counterstorytelling, the permanence of racism, and the fundamental tenets of CRT integrate to explore and adequately describe the shared phenomenon endured by Hispanic faculty in institutions of higher education.

Chapter II: Review of Literature

Overview

There is an essential need to recruit, hire and retain faculty reflective of the rich social and cultural diversity of America. A significant educational benefit of a diverse faculty is that it helps to enhance student's academic skills. Diversity provides students with a different lens thru which to view the world, enables further expansion of one's persona, builds community, generates healthy competition, and makes for a balanced society.

This literature review iterates the ways institutional racism in higher education presents itself in the lived experiences of Hispanics as they cross the barriers that keep them marginalized and on the periphery of academia. Furthermore, institutional racism is so ingrained in higher education (Delgado & Stefancic, 2000; Taylor, Gillborn, & Ladson-Billings, 2009) that this presents itself in ways that influence Hispanic faculty in their socialization and retention as members of the professoriate.

The middle portion of the literature review provides some background information on the history of Hispanic education in the United States, the current state of academia in higher education, and the life of the Ph.D. and their search for full-time faculty positions. This section further illustrates the difficulty Hispanics face in their quest to obtain tenured and tenure-track professorships by providing statistics and anecdotal evidence to describe the hurdles they must overcome.

The first area of background information, "Hispanic Socialization and Education in the United States" provides a brief analysis of the various schooling strategies the United States employed to marginalize and dominate a group of people they inherited because of the Mexican American War, (1846-1848). The background information moves to the "State of

Academia," which chronicles changes the professoriate has endured over the last 40 years and concludes with "Life as a Ph.D.," the encounters that doctoral grantees grapple with on their journey to seek full-time membership in the academy.

The central part of the review splits into four sections, the first, "Institutional Racism in Higher Education" contains two subsections, "Hispanics and their Entrance into the Professoriate," which analyzes how institutional racism adversely influences the opportunities Hispanics face in their recruitment into the academy. The second, "Campus Climate, Self-Worth, and Promotion," presents an analysis of some of the lived experiences of Hispanics, once admitted into the academy and the characteristics that affected their socialization, promotion, and retention within the professoriate.

The second section, "Expanding the Academy," contains two sub-sections and chronicles university and colleges' efforts to hire more Hispanic full-time professors to diversify the faculty. The first, "Diversity," illustrates the vision various institutions implement to diversify their faculty by analyzing institutional successes to date, the influence their goal to diversify wields with hiring committees, and the overall importance to the institution to diversify the faculty. The second subsection, "Search-and-Hire Committees" examines what search committees consider legal, moral, and in the best interests of the institution when the search begins. Also addressed are the complexities committees face interviewing, hiring and receiving Hispanic faculty members.

The third section "Critical Race Theory," consists of three subsections that include the "Origins of CRT," an understanding of the permanence of racism in American society, and strategies to combat discriminatory practices. The next section, "Critical Race Theory in Education," delivers explanations of the hierarchy in schools, affirmative action, and White

privilege. The last subsection, "Critical Race Theory Methodology" is the means to research race, racism, and theories that surround the subordination of Hispanics in higher education.

Finally, the fourth section is a summary that concludes the chapter with a brief synopsis of the outcomes brought forth in the literature review and the findings of this study which complemented the literature review and advanced an area for further study. CRT is the lens throughout the literature review to determine and assemble the paradigm to assess the experiences of Hispanics in higher education.

Background Information

Hispanic socialization and education in America. The Treaty of Guadalupe-Hidalgo signed in 1848, stipulated that Mexicans residing in lands ceded to the U.S. by Mexico earn instant U.S. citizenship with the same rights as native-born Americans. However, it was dependent on them being a citizen of a state. Under the provisions of the Naturalization Act of 1790, these new "Mexican Americans" were defined as "White," to grant them U.S. citizenship, which, of course, came with "contingencies" (Chavez, 2008; Rosales, 1997). Full citizenship in the eyes of the federal government would not emerge until the Fourteenth Amendment in 1868 (Chavez, 2008).

The new Mexican Americans faced various forms of racism, including institutional racism, a course of action that influenced every facet of their lives because it advanced the process of racialization, thus making "Mexican Americans foreigners in their native land" (Seguin, 1973, p. 178). This decree began a seemingly endless journey for Mexican Americans acceptance as Americans. Because of their quasi-citizenship, the dominant Anglo group viewed Mexican Americans as inferior. Many Mexican Americans believed that their Anglo oppressors would accept them as Americans (a term that brought with it the notion

that to be an American, your allegiance and your patriotism to the United States must not be in question). This acceptance was possible if they underwent a transformation in which they ignored their culture, neglected their heritage, and cast out their native language to prove their mettle (Spring, 2004). Rather than provide Mexican immigrants with an available picture of assimilation, America's educational programs offered immigrants idealized versions of American values. However, the reality presented to them was little more than second-class citizenship (Sanchez, 1993).

Freire and Macedo (1987) argue, "From the critical point of view it is impossible to think about education without considering the question of power" (p. 39). Thus, a fundamental question arises about education equating to power, who gets to determine the recipients of education, who will be the beneficiaries of the newly bestowed power? That decision lay in the hands of the dominant culture. Hispanics in the 1920s and to an extent into the 1960s carried with them a stigma about their ability to succeed in the classroom, which only worsened as immigration from Mexico to the U.S. increased. Not educating Mexican Americans or Mexican immigrants became a subject of debate their power would be curtailed in their lack of educational opportunities.

There were two conflicting views regarding the education of the children of immigrant Mexicans. Anglo farmers did not want the Mexican children to go to school because school attendance meant that young Mexicans were not available for farm work. On the other hand, many public officials (of the dominant group) wanted Mexican children in school so that they could be "Americanized." Also, many Mexican families were reluctant to send their children to school because of the loss of the children's contribution to family income (Spring, 2004). These conflicting positions posed two methods by which education

became a means of social control, the cheapest and easiest way to deny people the knowledge to protect their political and economic rights (Spring, 2004).

Spring (2004) clarifies, "Farmers wanted to keep Mexican laborers ignorant as a means of assuring a continued inexpensive source of labor" (p. 85). One Texas farmer said, "Educating the Mexican is educating them away from the job, away from the dirt" (Spring, 2004, p. 85). In reflecting the values of the farmers in his district, one Texas school superintendent explained, "You have doubtless heard that ignorance is bliss; it seems that is so when one has to transplant onions...it's up to the White population to keep the Mexican on his knees in an onion patch or new ground" (Spring, 2004, p. 85).

The segment of Anglo America that favored educating Mexicans believed that the process of "Americanizing" the Mexican was necessary because their customs and traditions were impediments to their rapid and thorough integration into American life. Ellwood P. Cubberley, Stanford University professor and a leading spokesperson for Americanization preached his philosophy of Mexican immigrant education. His stance was unequivocal as he spoke to the Stanford class of 1909:

Our task is to break up these gangs or settlements, to assimilate and amalgamate these people as part of our American race, and to implant into their children the Anglo-American conception, righteousness, law and popular government. Once fully assimilated, we will investigate the need and desire to educate them in accordance with our nation's needs. (Sanchez, 1993, p. 85)

Mexicans were an unstable element in a democracy driven by the values of the dominant culture. Any deviation from the "American way" of life prompted the necessary

action to de-program and reprogram Mexican Americans educational experience to maintain the status-quo (Sanchez, 1993).

Mexican Americans attempted to reach out to the mainstream by developing patriotic organizations, serving in the armed forces, adopting American ideals, and de-emphasizing Mexican traditions. Thus, the position of Mexican Americans in American society remained near the bottom of the social and political ladder. By the end of the 1960s, Mexican American activists questioned their historical continuity within American society. Mexican elders no longer saw the value of patriotism and rejected the liberal agenda and its interpretation for integration. In the eyes of Mexican Americans, American social and political programs failed (Garcia, 1997). For many Mexican Americans, their desire to assimilate into the Anglo mainstream surrendered to their decision to acculturate within American society (Comenge, 2004; Valdes, 2002).

In 1970, Grebler, Moore, and Guzman published *Mexican Americans: Our Nation's 2nd Largest Minority*. It was the best attempt, at the time, to ascertain the number of Mexican Americans residing in the United States. Grebler et al. (1970) concluded that 3.5 million Mexican Americans resided in the U.S. in 1960 (pp. 607), with almost 90% of them residing in California and the Southwestern (Grebler et al., 1970, p. 607). With such small numbers, educating Mexican Americans was not a high priority outside of California and the Southwestern (Grebler et al., 1970).

In the 1970s, the U. S. government had to address the influx of people from Mexico, Puerto Rico, Central America, South America, and Spain. Casper G. Weinberger, Secretary of Health, Education, and Welfare (HEW), called for the creation of an Ad Hoc committee to find a label for these people. The committee called for a plan to organize the people who

called themselves Chicanos, Mexican Americans, Cubans, and Puerto Rican, into an identifiable segment of the population. Weinberger insisted that the new classification also include people from Central America, South America, and Spain (Flores-Hughes, 2013; Sanchez, 1993). After six months of meetings, the committee decided to use the Spanish language as the qualifier for entrance into the new group. Thus, the government herded together groups of people and shoved them under a nebulous umbrella (Flores-Hughes, 2013). With little to no regard for their nationality, cultural, or racial differences, the Ad Hoc committee decided the term "Hispanic" would describe all Spanish-speaking people who called America their home and in 1980 HEW made the term official (Flores-Hughes, 2013).

Spanish speaking people immigrated to the U. S. at such a rapid pace that by 2000, the Hispanic population increased tenfold to over 35 million people, with 57% of all Hispanics, still residing in California and the Southwestern (Motel & Patten, 2013, p. 1). Americans of Mexican descent made up over 60% of the total Hispanic population (Motel & Patten, 2013, p. 1). Since 2000, Hispanics have accounted for 56% of the nation's population growth. One of every two people born in the United States is Hispanic, and one in five K-12 students is Hispanic (Fry & Lopez, 2012, p. 4).

The Hispanic educational indicators show that in 2011 only 14% of Hispanics 16-24 years old were high school dropouts, half the level of 28% experienced in 2000 (Fry & Taylor, 2013, p. 1). The positive trends in Hispanic education also extended to college enrollments. For the first time, Hispanic college enrollment was representative of their population figures (Fry & Taylor, 2013, p. 2). A record seven-in-ten (69%) Hispanic high school graduates in the class of 2012 enrolled in college that fall, two percentage points

higher (67%) than the rate among their White counterparts, but two percent below (71%) their Asian peers (Fry & Taylor, 2013, p. 2).

By 2011, 52 million Hispanics resided in the United States. However, the areas in which they took up residence drastically changed. Traditional Hispanic settling points, California and the Southwestern part of the U. S. witnessed a net growth of minus 4.1%. Even New York, Illinois, and Florida, customary secondary stopping points for Hispanic enclaves experienced negative growth of 0.3% (Motel & Patten, 2013, p. 1). The wave of Hispanic migration occurred in areas previously construed as Hispanic-free, the Southeastern portion of the United States. Alabama, South Carolina, and Tennessee witnessed their meager 2000 Hispanic populations swell to numbers more than 150%. Kentucky, North Carolina, Maryland, Arkansas, Georgia, and Mississippi also experienced Hispanic population growth more than 100%. The rate of increase of Hispanic populations in North Dakota, South Dakota and Delaware also rose into the triple digits (Motel & Patten, 2013, p. 2).

Passel and Lopez (2011) estimate that, by 2050, the nation's racial and ethnic mix will look less homogeneous than it does, even now. U. S. population will increase by 49% to approximately 438 million people. The Hispanic population will increase from 14% to 29% of the total U.S. population or about 127 million people (p. 1). Non-Hispanic Whites, who made up 67% of the population in 2005, will drop to 47% in 2050. Blacks at 13% in 2005 will stay about the same, and Asians who were 5% of the populace in 2005, will be 9% in 2050 (Passel & Lopez, 2011, p. 2). The rapid increase in the Hispanic population has prompted U.S. Education Secretary Arne Duncan to declare educating Hispanics a national priority (Chaudhuri & Kelley, 2011).

Hispanic students are the most significant minority in America's schools, but they face grave educational challenges that are hindering their ability to pursue the American dream. We must expand their educational opportunities at every level.

We're focused on advancing and accelerating achievement, access, and attainment for Hispanic students, so they are ready for college and a career. (p. 1)

Unfortunately, Hispanic success in high school and the significant increases in college enrollments have not transferred into the professoriate. Hispanic college professors continue as underrepresented full-time college professors (National Center for Education Statistics, 2016).

American colleges and universities are predominately White institutions. Hispanics are invisible in higher education, not because of the lack of qualified Hispanic faculty, but rather due to the American college and university hiring process and preferences (Washington & Harvey, 1989). Equal opportunity and access to employment in higher education are essential for Hispanics to contribute to this nation's economy and leadership. However, for the White dominant culture to maintain their hegemony in American society and keep people of color from positions of power and authority, the dominant group must continue the perpetuation of their ideology and traditions that have historically kept Hispanic's subordinate. The emergence of Hispanic Serving Institutions aided Hispanic students in their matriculation into higher education.

Hispanic Serving Institutions sprang up around the 1970s not to serve a specific population as historically black colleges, and universities were, they evolved due to their geographic proximity to Hispanic populations (Washington & Harvey, 1989.). The rapid growth of the Hispanic serving colleges since 1970 has conferred them as an ad hoc mission

to serve the Hispanic population, and they are recognized as such by Congress and the Higher Education Act of 1965.

When compared to their 17.3% student population numbers (National Center for Education Statistics, 2016, Table 306.10) Hispanics comprised a meager 4.15% of full-time (Professors, Associate or Assistant) faculty (National Center for Education Statistics, 2016, Table 315.20), White faculty made up about 72.9% of the professoriate, Black faculty, 4.27%, and Asian/Pacific Islanders, 10.79% (Table 315.20). Hispanic faculty is at the bottom of the faculty pyramid (Leon & Nevarez, 2007).

As the Hispanic college-age population (the figures include DACA or Dreamers) grows, many more Hispanics will be knocking on the doors of their local university and colleges, and they will want to be stakeholders in their educational process. If departments in each college and university hire Hispanic professors by the institution's student demographics, they can circumvent lamentations by Hispanic students to hire more Hispanic professors. If this warning goes unheeded, the projected 2050 increase in Hispanic college enrollment to over 33% (Fry & Taylor, 2013, p. 1) could turn those lamentations into vociferous demands.

The state of academia. According to Bamunuarachchi (2013), the word university stems from the Latin "Universitas et scholarium," which means a community of teachers and scholars (p. 1). Attendance is for the discovery of new knowledge, "the testing of received knowledge and the creative, responsible and practical application of knowledge" (p. 1). Bamunuarachchi contends:

One enters the university, for the discovery of new knowledge, which no one has taught you or asked you to learn. On your own accord, one is expected to embark on

research. One is expected to dispute, disagree, amend or reject information in which you are exposed. Knowledge is something you gain that cannot be taken away from you. It is something that you continue to gain throughout your life until your last moment. (p. 1)

American novelist, poet, environmental activist and farmer, Berry (1987) explains that the acquisition of humanity in the university setting and further states:

Universities are mandated to make or help to make human beings in the fullest sense of those words, not just train workers or knowledgeable citizens but responsible heirs and members of human culture. Underlying the idea of a university, the bringing together, the combining into one, of all disciplines, is the idea that good work and good citizenship are inevitable by-products of the making of good, that is, a fully developed human being. (p. 76-77)

For one aspiring to make academia a career, the university is the locus in which to foment the acquisition of the necessary scholarship.

The decline in tenure-track faculty positions continues in part to the rising cost of admission (Ginsberg, 2011). In the last forty years, spending by institutions of higher education tripled to more than \$325 billion per year. That same period reflected a stable faculty-to-student ratio of fifteen or sixteen students per instructor (Ginsberg, 2011).

Ginsberg further elaborates:

The most striking change is the administrator-per-student ratio. In 1975, colleges employed one administrator for every eighty-four students and one professional staffer, admissions officer, information technology specialist, and the like for every fifty students. By 2005, the administrator-to-student ratio had dropped to one

administrator for every sixty-eight students while the ratio of professional staffers had dropped to one for every twenty-one students. (p. 1)

Although colleges and universities have more money to spend, they chose to augment their administrative and staff resources in place of expanding their instructional resources (Ginsberg, 2011).

In the 1970s U.S. colleges and universities retained more professors than administrators. The work of 446,830 professors drew support from 268,952 administrative and support personnel. By 2010, administrative and staff employees outnumbered full-time faculty 756,405 to 675,000 (Ginsberg, 2011, p. 2). Economic priorities and enrollment forced institutions such as UCLA to replace retiring full-time faculty with part-time faculty (Hardman, 2013, p. 1). Robert Cox, manager of Office Analysis and Information management at UCLA, argues, "The shift parallels a national trend in the declining number of full-time faculty. The preference shifts towards part-time faculty because they are significantly cheaper to hire than ladder-rank faculty" (Hardman, 2013, p. 1). The UCLA director of the Institute for Research on Labor and Employment further supported Cox (Hardman, 2013). He argued:

Fewer full-time professors work at UCLA because the university is not hiring professors fast enough to replace those who retire, and a smaller fraction of those replacements are being hired on full-time contracts. After the 2008 economic failure, something had to give. UCLA had to hire part-time lecturers instead of full-time faculty because of the recession and cuts in state funds. (p. 1)

Colleges and universities across the nation find themselves in similar circumstances such as those at UCLA (Carlson, 2014).

Desrochers and Kirshstein (2014) contend that the administrative explosion has come about primarily by the cost of benefits, the addition of non-faculty positions, and, the decline in state support. "You cannot blame faculty salaries for the rise in tuition. Faculty salaries were essentially flat from 2000 to 2012, and we did not see the savings that we would have expected from the shift to part-time faculty" (p.1). Nearly every college had increases in that area, with little growth, or even declines, in other areas. Robert E. Martin, professor emeritus at Centre College, studied the effect of the increase in administrative costs (Carlson, 2014). He argues:

The role of student services has been growing since the early 1990s when colleges believed that they had to provide more services outside the classroom. Those services are not necessarily central to the mission of most institutions. At what point does that ratio of non-academic staff to tenured faculty become untenable. Other industries have found ways to outsource services that are not central to what they do, but education has invested more and more. (p. 3)

Proponents of student services see Martin's argument differently. Some believe, as does Patricia Leonard, vice chancellor for student affairs at the University of North Carolina at Wilmington (Carlson, 2014). She stated that

Faculty members typically do not deal with legal disputes, government regulations, athletic compliance, or intervention in mental health, sexual assault, or disabilities issues-that is the professional staff's job. When you put that all together, there may be an increased staff, but it is because campuses are trying to meet the need. People have come to expect that education extends to activities outside the classroom. It is

an integrated approach, and I do not think that would happen if it were outsourced.

(Carlson, 2014, p. 4)

Still others decree that it is no surprise that college and universities are turning to contingent or part-time faculty to fill their openings. They earn considerably less than their full-time peers do, a lecturer earns about \$30,000 less than the lowest ranking full-time professor (Flannery, 2011, p. 1). Flannery explains;

This year, even while handing away billions of dollars in tax breaks to out-of-state companies, Florida legislators weighed 15 percent tax cuts to its higher education budget. They cut, and they cut, and they cut--and then looked to students and colleges to make up the difference. This fall, students will pay 15 percent more in tuition--a hike that brings a cumulative increase in tuition to 52 percent since 2009.

(p. 1)

President Obama stressed that investing in higher education helps guarantee the availability of good jobs and workers who can fill them. However, most state budgets continue to divest from higher education. Their annual appropriations, traditionally the single largest revenue source for most colleges and universities, have declined yearly since before the start of the new millennium. Our current President Donald Trump has only mentioned his plan for repayment of college loans and nothing about investing in higher education. The December 2014 report from the Delta Cost Project (2014) noted,

For the first time in higher education, net tuition brought in more revenue than did state and local appropriations at the average public research and master's institutions.

The level of state and local appropriations declined sharply in the fiscal year 2010.

These declines...resulted in the lowest per-student state and local funding in a decade across all types of public institutions. (pp. 21-22)

Life as a Ph.D. The journey to the professoriate usually requires matriculating through the college or university system. The dominant narrative begins with one's success through undergraduate studies, to the demands of a master's program, onto the anxieties one experiences with the exigent rigors of the doctoral process, the path to Ph.D. commands dedication, discipline, and the commitment to understand and acquire a scholarly intellect. Then one is be situated to compete for the exceedingly rare standing as a full-time college or university professor. Few events in one's academic career beget a grander honor than a reputation as a scholar. For most people in higher education, the concepts of "scholar and scholarship are synonymous with the role of a college or a university professor" (Dirks, 1998, p. 1).

Earning a Ph.D. is intellectually fulfilling. Unfortunately, the monetary rewards tend to be limited, at least in the short term. Many doctoral students live on the earnings from teaching, research assistantships, or other low paying jobs. So, working on a Ph.D. can mean "starving as a student for five years or more" (HCEW, 2014, p. 3). Even though the American Association of University Professors (AAUP, 1993) reported that two-thirds of new Ph.D. students hope to find a full-time professorship, a national study of postsecondary faculty revealed that the number is closer to 35% (Monks, 2009, p. 3; NCES Supplemental, 2007, Table 19). Of all the Ph.D.s. hoping to find a professorship, only one-third of them sought to secure a full-time position. Nevertheless, the number of Ph.D.'s competing for full-time jobs is increasing, because every year more and more Ph.D.'s hit the job market (AAUP, 1993). Consequently, many must settle for temporary or non-tenure-track teaching jobs.

The future for existing and incoming Ph.D.'s or Ed.D.'s looks bleak because, in 2009-2010, 49,803 individuals earned a doctorate. The number excludes about 95,250 students who earned a professional medical or legal equivalency of a doctoral degree (NCES, 2012, Table 283). NCES (2012) statistics reveal that another 13,300 more scholars enter the pool of existing full-time professorial hopefuls (p. 1). Thus, the ratio of full-time positions available for future aspirants takes on a lottery-like persona.

Kevin Birmingham of the Chronicle of Higher Education (2017) explains the pitfalls of part-time or adjunct faculty. He states that colleges and universities continue to hire adjuncts and part-time faculty at alarming rates as a measure to offset their rising administrative costs. The average pay for adjuncts is \$1808 per three-credit course (June & Newman, 2013). These reports complement the research conducted by The House Committee on Education and the Workplace (HCEW). The (HCEW) commissioned a report on the state of education in the United States. The report illustrated that the increase in the hiring of contingent professors (these include part-time or adjunct faculty members, full-time non-tenure-track faculty members or graduate student assistants) has grown by over 300 percent from 1975 to 2011. Contingent professors now stand at 1.2 million people, or 75.5% of the instructional workforce (HCEW, 2014, p. 3). Part-time, adjunct, and contingent faculty work on a per-course pay system, which compensates them at a fixed rate regardless of how much time it takes to prepare. They earn anywhere from \$500 to more than \$5000 per course (HCEW, 2014, p. 5). The median income for a standard three-credit course is \$2700 (Hananel, 2013, p. 1). Respondents to the HCEW study were candid in the explanations,

- I am not reimbursed for any amount of prep time, grading, office hours, website building, or other duties that require me to interact with students daily (p. 3).
- Adjuncts are compensated per course at a fraction of the full-time payment professors receive for the same courses. We are not paid for hours preparing the class, grading, and providing office hours (p. 4).
- My university pays \$2100 per class, which means that even if I work ten classes per academic year. I would only make \$21,000 (p. 5).

Thus, contingent faculty depends on the sheer number of courses they teach, each year, to be able to make a living in hopes that one day they will land that tenured professorship.

Many contingent faculty members reported making between \$15,000 and \$20,000 per year, which places them just below the federal poverty mark for a family of three (\$19,530), or considerably under the federal threshold (\$23,550) for a household of four (HCEW, 2014, p. 6). Many respondents who pursued careers in higher education rely on family members, and the U.S. government to meet their obligations (HCEW, 2014). Respondents explained that their low salaries left them unable to assist their own families and left them on the edge of poverty (HCEW, 2014). One disgruntled contingent instructor explained:

Despite all the work I do, I earn very little. Typical compensation is approximately \$2300-\$2500 per class. In 2012, because of working at three institutions, my income was approximately \$25,000. My husband and I live, like so many other American families, from paycheck to paycheck, praying that our only working car will not break down, that I will not get sick and be unable to work, and that we will be able to make our house payments. (p. 7)

Part-time instructors and other contingent faculty look to the government for assistance with programs such as Medicaid (HCEW, 2014). Testimony from an instructor revealed

Because I was also the sole support of my two children (both of whom are gifted and honor students, I am proud to report); I relied on Medicaid to pay for the medical bills of my daughter. And during the time that I taught at the community college, I earned so little that I sold my plasma on Tuesdays and Thursdays to pay for her daycare costs. Seriously, my plasma paid for her daycare because I taught English as an adjunct faculty. (p. 8)

With such meager salaries, temporary assistance in the form of food stamps is necessary to put food on the table: One adjunct explained:

My salary is abysmal. I have been forced to rely on food stamps and other welfare programs. If I do not find a full-time position within a year of completing my Ph.D., I will be leaving the profession unable to use the degree to which I devoted over a decade of my life (from the first degree until now). But with two small children, living with food stamps in my mother in laws house, I just cannot continue to subject my family to this. It is beyond embarrassing. (p. 9)

According to an analysis by the Congressional Research Service Committee, a family of three living in California on the median salary of an adjunct would qualify for Medicaid, an earned income tax credit, a child tax credit, and food stamps, costing taxpayers \$13,645 per year (HCEW, 2014, p .9).

Contingent faculty often work at more than one school piecing together various courses to make a living. The term "freeway flyer" is synonymous with contingent faculty

who travel from institution to institution-teaching courses to make a sustainable living (HCEW, 2014). She elaborated:

Most part-timers work at several jobs. For me, this means driving a reasonable 12 miles to my first and second jobs. I then drive 42 miles south of those campuses to my third teaching job, and then, for my fourth teaching job, 77 miles north, thus paying the equivalent of two hours of my labor for gas and parking each week. (p. 14)

As Ph.D.'s pursue careers in academia, they can look forward to a journey that is stressful and tenuous as the norm.

Moreover, the lack of health benefits and the ramifications that the Affordable Care Act present, are challenges contingent faculty undergo to work thirty hours with one institution, which would make them eligible to receive the institutions health benefits. According to Adjunct Nation, more than 200 schools limit the numbers of hours adjunct faculty work to avoid paying health benefits (Kingkade, 2013, p. 5). Congress is investigating the plight of the adjunct and other contingent faculty members, and their poor working conditions (Flaherty, 2014). One congressional member argued:

The contingent faculty trend appears to mirror trends in the general labor market towards a flexible, just-in-time workforce, with lower compensation and unpredictable schedules for what was once considered middle-class jobs. The trend should be of concern to policymakers because of both what it means for the living standards and the work lives of those individuals we expect to educate the next generation of scientists, entrepreneurs, and other highly skilled workers, and what it may mean for the quality of education itself. (p. 1)

Competition for Ph.D.'s of color is far more intense when it comes to securing a contingent faculty position. The Coalition on the Academic Workforce (2012) reported that their 2009 staff survey of 711,019 contingent faculty members showed that 81.9% or 527,818 of part-time faculty were White (non-Hispanic origin). Black faculty members (non-Hispanic origin) made up 8.6% or 55,441 faculty members, Hispanics were at 4.19%, or 29,784, Asian or Pacific Islander at 4.1% or 26,674 and Native Americans were only .06% or 3,622, members of the same group. Biracial faculty members were at .02% or 1,350, and the remaining 66,330 did not respond to the race and ethnicity portion of the study (Table 3, p. 19). The gender breakdown for the part-time instructors indicated 51.6 % women and 48.4% male, so a gender bias was not prevalent (Table 2, p. 18).

Among doctoral degrees conferred in 2009-10, students of color made up 25.7% of the 140,505 total awardees. Asian and Pacific Islanders topped the scale at 11.8% or 16,625 doctorates, an increase of 1.8% or 5,941 more than in 1999-2000 (United States Department of Education, 2012, Table 283). Blacks earned their doctoral degrees at a 7.4% rate or 10,417 doctorates, an increase of .08% or 3063 more than in 1999-2000 (Table 336). Hispanic doctorates increased from 4.7% or 5,039 in 1999-2000 to 5.8% or 3,046 more doctorates in 2009-10. The percentage of Native Americans awarded doctoral degrees remained the same from 1999-2000 to 2009-2010 at .07% or 707 and 952 respectively (Table 336). Women received 53.3% of all doctoral degrees. Black women earned 65.2%, Asian and Pacific Islander 56.5%, Hispanic 55.0%, and Native American 54.8%, respectively. A 1999-2000 study showed that women received 47% of all doctoral degrees, but they vary by field, as professors in some fields, like science and medicine, earn more than in the humanities and education (NCES, 2012, Table 283).

Not only do doctors of color endure what all Ph.D.'s experience, but also they have the added struggle of gaining entrance into a world that Whites dominate. Finally, if one is seeking a career where the job market is uncertain, a salary that hovers at or below the federal poverty level, little to no job security, no say in faculty decisions and with a lottery-like chance at landing a full-time position, then the life of a Ph.D. awaits. If one is a Ph.D. of color, the struggle is two-fold. Before one can experience the world of a full professorship one must first overcome the hurdles in institutions of higher learning, including institutional racism, that perpetuate White supremacy and keep Ph.D.'s of color marginalized.

Institutional Racism in Higher Education

Entrance into the Professoriate. As recently as October 2006, Hispanics were only 11% of all college students. In just five years, their share has grown by almost 50%, to almost 20 %, (Nunez & Murakami-Ramalho, 2012, p. 2). Unfortunately, the significant increases in college enrollments do not translate into more degrees conferred. The number of Hispanic college professors lagged even further behind at 4% (Davis, 2007, p. 278; Jackson, 2004, p. 175-176).

Hispanics must cross the barrier that the dominant culture has put in front of them by fighting for equality and opportunity. One of the best ways to begin the quest for empowerment is through equal opportunity in education (Bell, 1992, 2005). Hispanics must tear down the existing racial stratification that the dominant group uses as an elaborate ideological mechanism “to claim that ethnic/racial groups are both biologically and culturally inferior to superordinate groups, which in turn invalidates their research” (Verdugo, 1995, p. 102). Racial stratification in higher education has negative effects on the status of Hispanic faculty (Verdugo, 1995). Today, as the traditional way of understanding racism as an act of

"meanness," or an overt public act committed to doing harm to a person of another race that is transformed into a more covert form of hidden racism, yet it thrives in educational institutions under the guise of race-neutral or colorblind policies (Villalpando, 2010, p. 246).

Although institutions of higher education have made intense and assertive efforts to recruit and retain Hispanics and other students of color, the same effort is lacking for Hispanic and other faculties of color (Bible et al., 2011). HSIs have not made inroads in helping Hispanic faculty find professorships or retain their services at their institutions. They seem intent on helping students and their collegiate experience. Despite an increase in the number of full-time professors of color, their numbers have not kept pace with the increase in the number of students from minority groups (Bible et al., 2011). Weinberg (2008) attributed this underrepresentation of Hispanic and other people of color in full-time faculty positions to their low number of Ph.D. recipients. She advocates, "the need for an expanded scope of outreach and other programs to attract pre-college students to major and pursue careers in underrepresented areas to ultimately increase the available pool of candidates for faculty positions in these areas" (p. 371). In 2015 the number of doctor's degrees granted to Hispanics rose 84% from 6115 conferred in 2004-2005 to 11,257 degrees conferred in 2014-2015 (United States Department of Education, 2017, p. 1); thus Weinberg's (2008) assertion is validated by the statistics. Even though the number of Hispanic doctors increased 84% from 2004-2005 to 2014-2015, the percentage of Hispanic doctors conferred in 2014-2015 rose to a paltry 3.35%, up from the 2004-2005, 2.42% of Hispanic doctors conferred (United States Department of Education, 2017, p. 1). At the same time in 2017 Hispanic population stood at over 17%, and the number of Hispanic students on university and college campuses climbed to over 18% (NCES, 2017, figure 19.2).

By 2014, with the Hispanics population over 17% and student enrollments in universities and colleges at just over 18%, the percentage of full-time Hispanic professors experienced minor change (Fry & Lopez, 2012, p. 7). Even though Hispanics received over 5000 more Ph.Ds. in 2015 than they received in 2005, their Ph.D. rate of 6.30%, still lagged Asians at 10.76%, and Blacks at 7.46% (United States Department of Education, 2017, p. 1). Some scholars believe that Hispanics and other people of color have made slow progress obtaining full-time professorships because "the supply of qualified individuals of color with doctoral degrees is insufficient" (Fries-Britt, Rowan-Kenyon, Perna, Milem & Howard, 2011, p. 2). Villalpando and Delgado-Bernal (2002) caution scholars against overstating that the "pipeline problem" is the sole reason for the underrepresentation of faculty of color. The key to understanding this underrepresentation is the function of institutional policies and practices outside doctoral-degree production (Fries-Britt et al., 2011).

Solórzano and Yosso (2006) provide an eye-opening overview of the pitfalls of the Chicana/o educational pipeline. Of 100 Chicana and Chicano students that begin their matriculation through our country's educational system less than one will earn a doctorate. However, before we get to that less than one, 54 of those Chicanas and Chicanos will fail to graduate from high school. Of those 46 high school graduates, 26 will enroll in college, 17 in a community college and 9 in a four-year institution. Eight of those college students will earn a bachelor's degree, two will earn a professional degree, and we end up with that less than one. Before we can get that doctoral conferee, we must go through 5 rotations of those 100 Chicanas and Chicanos entering elementary school to get that one Hispanic doctoral conferee (Figure 1).

Solórzano and Yosso (2006) paint a picture of an arduous journey to a doctoral degree. The trek begins in the usually racial segregated, overcrowded, and poorly maintained elementary school. Then they move on to middle and high school where they are confronted by poorly trained uncredentialed teachers who receive inadequate resources in which to educate students whose backgrounds are as foreign to them as would be a six-figure income. The eight students who successfully matriculate through the rigors of a university academic program to earn a bachelors degree and then choose to enter graduate school, face a world that can be racially exclusive, “a predominately White student, faculty, and curricula that omit Chicana/o histories and perspectives” (p. 2).

They face a system that denies them a genuine opportunity. They doubt their academic abilities, the values of their contributions, and even second guess their decision to pursue a career in academia. In many instances, they decide to leave academia altogether for the private sector (Solórzano & Yosso, 2006). The opportunities for Hispanics to navigate through the gauntlet of a doctoral program are flowing through the leaks in the Hispanic pipeline.

Once a Hispanic candidate makes the finalist pool, new challenges emerge. The interview provides the opportunity for the applicant to display their individualism and the value of their professionalism. The candidate's ability to highlight their scholarly aptitude comes under scrutiny and evaluation by the selection committee (Delgado-Romero, Flores, Gloria, Arredondo, & Castellanos, 2003). The process of the interview can be one of stress and tension because the applicant is out of their cultural habitat. Delgado-Romero et al. (2003) relayed one perspective's acquiescence with the process:

My job search was successful, but interviewing was very stressful. One department sat and listened to my job talk in total silence and did not ask any questions or give feedback on the talk whatsoever. In my room, I fell apart, confident that the job talk was a failure and that I was a fraud. I later found out that the department gave minimal feedback to candidates to be fair and objective. In another interview, I was told to sit in an empty conference room for an hour upon my arrival because the faculty was too busy to greet me until my scheduled meeting time. Talk about impersonal! (pp. 268-269)

Thus, dealing with influential outsiders who can determine the outcome of your future, may leave the candidate with a sense of uneasiness, especially if no "conversation creates a friendly atmosphere" (Delgado-Romero, 2003).

Cookie Newsom moved from a small progressive college in Ohio to the University of North Carolina at Chapel Hill (UNC) to take on the daunting task of diversifying UNC's faculty (Hernandez, 2010). Newsom's initial excitement faded after three years because few underrepresented minorities were hired. She grew weary of the excuses from deans and search committees for hiring such few full-time minority professors. She issued a scathing indictment of the system when she stated that "It's racial discrimination! We know what is wrong, there is an inherent bias in the committee, and negative perceptions are based on race" (Hernandez, 2010, p. 2).

Findings of a Turner and Myers (2000) study of 486 institutions revealed exciting results including the hiring of faculty of color. In a span of three years, from 1991 to 1994, for every minority hired, three Whites were hired. They also found that resources to support minority faculty hiring and faculty development are as a low priority, not necessary of

"special treatment" in the form of travel money, the purchase of equipment, curriculum improvement or sabbaticals (Turner & Myers, 2000, p. 3). Hispanics and other people of color must deal with stories regarding the institution's policy in hiring, confidentiality in the recruitment process, and messages of their exclusion from being hired (Medina & Luna, 2010). One applicant replied,

Within a month of being hired, one of the search committee members told me that I was not the first choice in the candidate pool. They really wanted this person from another state, but they felt they needed a person of color. I was their second choice on the list...I responded to her by saying, "you would have been very fortunate to get her." I tried to diffuse it, but I thought that was very hurtful. I was second on the list and was made to know that. (p. 5)

Another Latina assistant professor advocated for a competitive salary and other accommodations. She was hired, but her excitement was short lived when the details of the negotiation process became public. An administrator discussed the specifics of her negotiations with faculty members outside of the search committee and set the stage for a cold environment (Medina & Luna, 2010):

[I said to another junior faculty member] that I really felt isolated, so I wanted to get to know you [and another junior faculty]. There was a group of junior faculty women [who met regularly], and she said, "Things are pretty unfair around here, and many people are disgruntled. For example, you make more than me." I said, "Really, well I think that is terribly unfair...to think that you would use me as a way to get more for your salary. (p. 6)

Women are positioned where they feel the need to "play nice" (p. 6). Desirable aspirants receive a competitive compensation package. However, if you are a woman of color, some believe that only the "color" and not the "competence" factored into the job hire (p. 6). All students, not just students of color are denied the opportunity to learn firsthand history, culture, and values of a significant segment of society with the underrepresentation of Hispanic faculty.

Campus climate, self-worth, and promotion. There is a propensity for Hispanics to encounter experiences within the academy that are entirely different from those of their White counterparts. Socialization is the process of becoming part of a group, or in other words, the process through which individuals learn to conform to their societies or organizations (Mena et al., 2013, p. 190).

An understanding of the societal conditions that drive institutional racism begins with the paradigm of CRT. CRT points to racism as one of the critical aspects that perpetuate institutional racism (Baez, 1998). When analyzing the socialization of Hispanics, it is incumbent to understand that the perpetuation of White dominance is contingent upon them remaining in control of positions of power and influence (Delgado & Stefancic, 2000). Where White faculties remain dominant in many departments, they also typically hold the most powerful positions within the college or university (De Luca & Escoto, 2012).

Alienation and discrimination are common among Hispanic faculty, which can lead to a tenuous campus climate. Campus climate is "the current attitudes, behaviors, and standards of faculty, staff, administrators, and students concerning the level of respect for individual needs, abilities, and potential" (University of California Office of the President, 2014, p. 1). Campus climate adversely affects faculty members, administrators, and staff members.

According to workplace studies, the personal and professional development of professionals enhances through a healthy working environment. Research suggests that faculty members who consider their campus climate healthy and inclusive are more likely to feel personally and professionally supported. Research also indicates that there is a direct relationship between workplace discrimination and negative job and career attitudes (University of California Office of the President, 2014). The campus culture is an authoritative source of socialization. Incoming faculty is socialized in the institution's norms, including peer norms through their regular participation in routine practices and public events (New York Times Editorial, 2004).

A Stanford University study (Lapin, 2013) aimed to improve the academic atmosphere for underrepresented minority faculty members described the areas that needed attention. Interviews with 52 minority faculty members listed research isolation and diminished peer recognition as two of the significant obstacles that damaged the collegiality of their respective departments (p. 1). Lapin's (2013) conversations revealed Underrepresented faculty feel valued, recognized and a part of a collegial environment when colleagues engage with and express appreciation for their scholarship, in both formal and informal settings. Those same faculty members often experience research, isolation, however, when they lack colleagues whose research is similar enough to provide feedback or join collaborations. (p. 2)

A vice provost for faculty development and diversity further commented, "I am grateful to the faculty who participated in the study for their candor, and for highlighting specific areas where we could focus our attention" (Lapin, 2013, p. 1). A collegial work environment that

communicates value and respect for a faculty member's work is critical to satisfaction and increased likelihood of retention (Lapin, 2013).

Marginality has many aspects that are difficult to pin down. It is a central theme in the socialization and experiences of many Hispanic scholars. Hispanic scholars somehow integrate into their respective institutions despite their low regard departmentally. Even though Hispanics may not be marginalized in economic or political terms, they are in various ways, which can repress their creativity (Padilla & Chavez, 1995). Meaningful context exists in academia when there is a decision involving a minority. The minority faculties are in an organizational niche from which they emerge when academia needs them to legitimize their response (Aguirre, 1995), and then it is back to the periphery of their departments. They are "shape-changers" in academe their image is to mirror the response academe expects from them (Aguirre, 1995, p. 18). Minorities' input is welcomed when the university or their departments need them to screen a minority applicant. However, minority faculty need to play a similar role in screening nonminority candidates. The participation of the minority faculty member in only certain types of activities places them in a segregated context in academe (Aguirre, 1995).

The exclusion of faculty persons of color by their peers, as a result, of their status or ethnic characteristics, limits their ability to negotiate their contextual presence in the academy. When women and minority faculty interact more often with each other than with White male faculty, the result often finds the White male faculty referring to women and minority faculty as "clannish." For racial and ethnic minority faculty, their exclusion from networks controlled by White male faculty is only an extension of their subordinate position in society (Aguirre, 1995, p. 21). Instances arise in which Hispanics are assigned to teach

unpopular courses or sections. Their racial differences have placed them at the margins at the onset of their careers. Even if raised and socialized in the United States, their ethnicity, their "difference," is perceived in a negative way (Cruz, 1995, p. 91). He added,

One professor habitually turned to me whenever she needed someone to explain 'the plight of the marginalized.' She designated me, without my permission, as the spokesman for all Hispanics and Blacks. When the term ended, she thanked me for 'giving voice to the oppressed.' She was congratulating herself on being liberal enough to 'empower' me-as-if power can or should be given. (p. 92)

A traditional tactic in which to control of Hispanic faculty is to divide and control the university community by spreading rumors of possible budget cuts and potential layoffs. Intimidation certainly keeps Hispanic faculty at the outskirts of the power base, especially if they are untenured or probationary faculty (Gonzalez, Rios, Maldonado, & Clark, 1995).

For some Hispanics, a competitive work environment can become too disheartening as they may realize that an individualistic approach has a higher value in the academic setting. Ironically, by going against their social norms, Hispanics might feel less oppressed working alone than collaboratively. However, this may not be without its challenges (De Luca & Escoto, 2012). To address social strain, Hispanics may find support from Hispanics in other disciplines, however, developing close interdepartmental ties, such as with Chicano or Hispanic Studies, can be perceived as ethnic or not wanting to be a member of they are own social or organizational structure (Aguirre, 1995).

There are potential difficulties when a faculty member of color is in a workplace that reflects dominating racial/ethnic norms and behaviors. Hispanic faculty members often face barriers within their workplace, an absence of values. These factors may also create a hostile

or difficult climate for faculty members of color that inhibits their ability to create positive and supportive relationships with their peers (Ponjuan, 2011). Hispanic faculty member's teaching workload and many work role expectations are what keeps them on the margins as time, and duty constraints keep them searching to conduct their research (Ponjuan, 2011). The research explains that choices and circumstances surrounding faculty of color can be atypical from those experienced by White faculty members. Those issues greatly influence workloads, research tenure, and promotion (Medina & Luna, 2000).

Service activities burden Hispanic and other minority faculty members. Senior Hispanic faculty advises other junior faculty colleagues to "defer." Hispanic faculty perform the "dirty chores" of the department, the time-consuming committee appointments that may leave little time for research and scholarship (Blackwell, 1989). Minority scholarship is viewed as tangential and peripheral, less rigorous and academic, and not published in the "right" journals (Bronstein, 1993; Garza, 1993; Medina & Luna, 2000).

A vision of a genuinely inclusive educational climate must include space for all individuals to maintain their cultural identities while participating fully in the duties required by their institutions or departments (Turner & Myers, 2000). Reflexivity is the defining and distinguishing feature of the self. It calls for the individual to observe and reveal experiences that inspire them to act within the social arena. Even though social practices limit the person, they regularly scrutinize and reframe them revealing that the self is anything but a passive being (Giddens, 1991).

For Giddens (1991), person and society are truly interdependent and how we identify as individuals or "self in context" cannot be detached from how, when, and where we grew up. It is how people operate and make decisions related to their development and how they

self-intersect with the social, political, and historical elements that precede their lives. It is, therefore, a mistaken dichotomy to wonder whether the unit of analysis of identity the person or the community should be (Smith & Boyd, 2012).

A key element to the success of Hispanics is for them to maintain their identity and self-worth. To authenticate their social identities, traditionally ignored and expunged by Euro-American education and acculturation, Hispanics must take power in their identity and their existence (Martinez-Aleman, 1995). Against all the odds, they must continue their fight for the identity, and the self-worth stripped from or denied them.

Martinez-Aleman (1995) chides about the daily battles that bring with them a load that some feel is just too much for any one individual. Especially when one must continually point out a department's curriculum riddled with cultural deficiencies or be the one that must broach the issue of ethnic student recruitment, or act as the "educator expatriate." It brings on a feeling of weariness when one knows that if you do not bring up the cultural point no one else will because in many instances you are the only Hispanic in the department (Martinez-Aleman, 1995).

At times, Hispanics must decide to compromise. Hispanic professors are newcomers to a world defined and controlled by discourses that do not address their realities, that do not affirm intellectual contributions, that do not examine their worlds (Martinez-Aleman, 1995). She questions herself:

Can I be both Latina and professor without compromise? If I take on the Anglo professor's posture of distance and informed detachment if my focus is solely on noncontextual theory, if I reinforce the master's house with the master's tools, have I

surrendered parts of my cultural identity...do I maintain cultural integrity; in a disturbing Eurocentric professorial way-of-being, have I resisted assimilation? (p. 5)

Tensions emerge between the need to play numerous professorial roles. While every faculty member must face similar dilemmas, decision-making is not merely a matter of setting personal boundaries and priorities. One force chooses between what is good for the program and what is right for one's professional advancement. Unfortunately, the two are not always the same (Torres-Guzman, 1995).

Self-worth or voice, another dilemma that Hispanic faculty experience, makes them question their value to the institution. Should one stay in academia and continue to combat institutional policies that so often favor White faculty? Some find that they have found their voice previously silenced by the protocol of academia. They believe that their contributions might right the ship (Gonzalez, 1995).

Hispanic professors report several issues of racial/ethnic bias contributing to a "chilly climate" at their institutions. Aguirre (1995) reiterates a common assessment, "Many of the obstacles faced by minority faculty in the academic workplace serve the interests of White male faculty" (p. 38). Hispanic faculty are denied tenure, overlooked for promotion, held to higher standards than those for White faculty. Moreover, some of their White peers view them as "token" faculty members and expect them to handle minority affairs. Persistent feelings of discrimination, overt racism, structural inequalities, and institutional obligations, asked, as the sole non-White faculty member in the unit, to serve as a minority representative on a committee, can create a more significant burden or reduce the opportunity for minority faculty (Aguirre, 2000).

As a result, Hispanic faculty felt isolated, found work environments unsupportive, had their research devalued, and at times had to choose between their self-identity and forced assimilation to survive the professoriate (Jayakumar, Howard, Allen, & Han, 2009). The accumulative stress from racial micro-aggressions produces racial battle fatigue. The stress of unavoidable front-line racial battles in historically White spaces leads to Hispanic and other people of color feeling mentally, emotionally, and physically drained. At times, the environment in which Latino professors work can be hostile to both one's goals and one's identity (Brayboy & Estrada, 2006):

As instructors and people, we respect that we are both alike and different. We are dark skinned and experience racism on a daily basis, but we are extremely proud of who we are. Although alike, we are at different points in trajectory. We are both proud of heritage, accomplishments, and teaching (p. 101).

Hispanic faculty face the decision of whether to acquiesce to the institution's traditional demands or maintain one's self-worth (Smith, Yosso, & Solórzano, 2006).

Another point of contention in the fight for opportunity is a process of the promotion from the entry position of Assistant professor followed by a tenure-track process that can take seven years to reach Associate professor. The final step for aspirants is that of full professor. Instances arise where college deans or department chairs deny promotions based on an unfair or questionable review process in which reviewers are either under experienced in the selection process or have little or no recognition whatsoever in the applicant's field of expertise (Padilla, 1995). Even though teaching and service are essential in securing promotion and tenure, more critical to the process is your research and scholarship reputation and accomplishments. Tenure disputes illustrate how institutional, individual, and cultural

racism make their way into everyday life. They affect the applicants' promotion because of interdepartmental politics, the assignment of a workload that is so heavy that it limits the time for research, and lack of racial sensitivity to one's origin (Mindiola, 1995). One of the highest-ranking administrators on campus characterized this low regard for one's origin:

After introducing the president of the university, he received a polite round of applause as he stepped forward. He stepped forward in his usual confident manner, turned to face the audience, and in his southern drawl, he said, "Thank You, Taco!" The president's mispronunciation of the professor's name aroused a ripple of laughter among the members of the caucus. He continued with the mispronunciation of Professor Tatcho Mindiola's name until finally the Chairman of the caucus corrected him. The president shrugged it off, 'Oh, I beg your pardon,' and continued. (p. 39-40)

Professor Mindiola experienced a phenomenon that is all too common for scholars of color. They consistently experience microaggressions that hint at the inferiority of their scholarship or abilities because they look different. Those subtle insults uttered by a member of the dominant culture, intentional or unintentional, belittles or alienate a member of a marginalized group. Thus reifying, the "negative impact on the campus racial climate" (Solórzano & Yosso, 2000, p. 60)

Faculties of color occupy the lowest academic ranks and receive tenure at lower rates than White faculty, regardless of academic discipline (Villalpando & Delgado-Bernal, 2002). Analysis of the promotion and tenure process revealed that the promotion process does not acknowledge how institutional racism influences formal and informal operating procedures. It operates under meritocratic claims of objectivity yet applies a double standard to the

faculty of color by devaluing experiential knowledge and scholarship (Villalpando & Delgado-Bernal, 2002). Hispanic faculty has the unenviable position of constantly defending their academic work, which finds them in a tricky situation. If one pursues scholarship in an area outside of their race or culture, mainstream America questions their right and ability. If they pursue research in their community, they view it as narrow, ethnocentric, and without objectivity (Cruz, 1995). One Hispanic professor explained, "It was not only that colleagues and students made me feel different; it was my difference was equated with inferiority" (p. 93).

Hispanic professors must defend, justify, or explain their academic work within the university regarding instrumental terms quantitatively to explain the "truth" about anything and everything, and everybody (Garcia, 1995). According to Aguirre (2000), "There are pressures on minority faculty to be 'model citizens' by serving the organization as any other faculty member; such as serving on the unit or institutional committees, yet also being representative of minority faculty" (p. 51). As a result, the academic workplace requires minority faculty to be "shining examples" or role models of academic citizenship (Aguirre, 2000).

Publishing in perceived top-ranked journals has been one of the biggest obstacles for Latina faculty. The problem is not their lack of capability; it is the lack of interest in their work (Urrieta & Chavez-Chavez, 2010). Critical race theory suggests that this scholarship should be more highly valued as it works toward eliminating all forms of subordination and creating a more just society (Villalpando & Delgado-Bernal, 2002).

Expanding the Academy

Diversity. Diversity is an essential and intersecting dimension of human identity such as race, ethnicity, national origin, religion, gender, sexual orientation, age, class and ability within a community and in the individuals that comprise that community (Smith, 1996). Furthermore, there are various examples of that same definition throughout institutions of higher education. Some common theme even though teaching and service are essential in securing promotion and tenure, more critical to the process is your research and scholarship reputation and accomplishments of the three universities, they are designated as Hispanic Serving Institutions (HSIs), and they all celebrate and embrace differences such as race, ethnicity, gender, sexual orientation, gender identity, age, and disabilities. The institutions in this study, Southwestern University X, Southwestern University Y, and Southwestern University Z also share a mutual theme, diversifying the faculty at their respective institutions:

- ***Southwestern University X:*** The Division for Equity and Inclusion's role is to support the academic mission of the university by working with faculty and staff to incorporate diversity in our curricular and co-curricular activities. We strive to diversify our faculty because we know that they enhance excellence in our teaching, research, and service. Inclusive excellence leads to increased accessibility for traditionally underrepresented faculty, staff, and students. Ultimately, we will create a university for the future where diversity is at the center of our academic mission, and we serve as a model for other institutions. (Office of Institutional Analytics, 2013)

- ***Southwestern University Y:*** The President's Advisory Group on Diversity at Southwestern University Y seeks to foster and model a campus environment that is welcoming, accessible and inclusive to all students, faculty, staff, and visitors. Our purpose is to promote diversity as a strength and an institutional value, as well as a core element of academic and professional excellence. (Office of the President, 2014)
- ***Southwestern University Z:*** Diversity contributes directly to the quality of learning for all who participate in university education. Along with reflecting the diversity within the composition of our students, faculty, and staff, it is essential for the university community to be fully engaged across social and cultural differences. Integrating lessons from distinct cultural perspectives into the development of knowledge, skills, and character is also essential. (Office of Institutional Analysis, 2012)

The list of institutions proclaiming their dedication and goal of diversifying the professoriate extended to every institution explored. The commitment is there. Missing behind that dedication, ardor, and obligation is the action necessary to bring about change. Diversifying the faculty (Smith, 2010) is essential.

Diversifying the faculty is crucial, it must be mission-oriented, and everyone on campus must buy into the idea, it is a formidable challenge for any campus to take-on. It cannot be viewed as serendipity, something you get by chance, lovely if can, and it cannot be the institution's strategic imperative. Therefore, it is crucial for any campus to understand that it is in the best interests of students and faculty to enrich the culture of their campus. The mission is to diversify the campus (Smith, 2010).

The changing demographics of our country dictate that we address the phenomena that confront our nation, the underrepresentation of people of color in positions of power and influence. There is something suspicious about a system when groups of people that lead our nation are all White men, and even all White men and women (Smith, 2010). The credibility and integrity of the systems come into question when there is not some logic that all segments of the population have an equitable representation, sustained admittance and success in the positions that influence society, and there is nowhere more critical than in the professoriate (Smith, 2010).

Although administrators and faculty members around the country have expressed the need to diversify their faculties, there has not been a significant movement to rectify the underrepresentation. School officials can point to some increases in the hiring of underrepresented groups as evidence of progress. In many cases, new hiring among the ranks of underrepresented groups focuses on contingent rather than tenure-track jobs and their attrition rates are higher (American Federation of Teachers, 2010; Moreno et al., 2006).

The proponents of the academy purport a commitment to diversity and insist that they employ a "color-blind" selection process when hiring for faculty positions (Witt, 1990; Office of Equity and Inclusion, 2009). Faculty in the academy points to the gains made by Hispanics as proof of progress. When they compare hiring statistics of Hispanic professors from 1981 to 1991, and proudly point out that Hispanic professorships have raised forty-nine percent during that decade (Trower & Chait, 2002, p. 34). However, the numbers are misleading; further analysis points out how numbers are what one makes of them.

A case in point, the University of California (UC) system launched a Campus Diversity Initiative (CDI) to record new faculty hiring at 28 in-state public institutions from

2000 to 2004. In 2000, the UC system employed 5975 core faculty members (Full-time, tenured or tenure-track). Hispanics occupied 196 faculty positions or 3.28%, African-Americans, 182 positions about 3.05%, 491 Asian American/Pacific Islanders (AAPI) or about 8.22%, and 4916 White full-time faculty members, approximately 82.28% of all core faculty (Moreno et al., 2006, p. 4-5). The findings of the CDIs recommended that with further commitments made to diversify, a change in the department is certain. By the end of 2004, the UC system was experiencing slow change. There were 1498 core faculty members hired, of those, ninety-five Hispanics professors were hired, 6.34% of all new hires or 4.54%, of the total core faculty member. Whites picked up 1020 new hires, a 68.1% rate (Moreno et al., 2006, p. 9).

In 2000, the UC system Hispanic student enrollment was 10.91%. It increased to 11.91%, by 2004 and then to 17.52% in 2012 (Integrated Postsecondary Education Data System, IPEDS, 2013). The UC system's Hispanic student enrollments were steadily climbing. However, the UC system's total commitment to diversifying their faculties returned poor results. In 2012, Hispanic faculty occupied 3.9%, of all full-time faculty positions. The percentage of Hispanic full-time professors witnessed a .04 % increase since 1991 (Moreno et al., 2006, p. 9). The increase in Hispanic college enrollments did not produce investment in Hispanic faculty by UC institutions. The University of California system was not alone in addressing the underrepresentation of Hispanics as full-time professors. New Jersey sought to address the underrepresentation of Hispanics as full-time professors because they wanted the demographics of their full-time faculty to be proportionate to their student demographics (Wadia & DeRosa, 2003).

In February of 2003, The New Jersey Senate's Equal Opportunity Committee issued Charge S-209, which forced the university to examine the underrepresentation of Hispanic faculty and administrators. The committee found that significant underrepresentation of Hispanic existed in both administrative and instructional positions. Rutgers had not attempted to address the inequality in the makeup of the faculty. Rutgers's officials had to create a five-year plan for recruitment and retention of Hispanic faculty. In 2003, Hispanic full-time faculty at Rutgers stood at 1.8 percent with a Hispanic student population of 10.88%. The White full-time professors stood at 66.34%, while Rutgers White student enrollment was 46.7% (Wadia & DeRosa, 2003, p. 1). After ten years, Rutgers failed to diversify as directed by their State Senate in Charge S-0209 (Wadia & DeRosa, 2003, p. 1). In 2013, full-time Hispanic faculty hovered at 2.69% or 79 professors, and the Hispanic student population rose to 14.3%. According to Rutgers's campus demographics, Whites made-up 65.95% of the full-time professorships and White student enrollment situated at 45.2% (Office of Institutional Research and Academic Planning, 2013, p. 10). A mandate by the New Jersey State Legislature issued over ten years ago failed to produce the directed action to diversify the academy; there were no repercussions for this failure, and no official information concerning Charge S-0209 is readily available (Wadia & DeRosa, 2003).

Nationally, there is a disproportionate ratio of full-time minority faculty compared with the general population or with the demographics of the undergraduate and graduate student populations (American Federation of Teachers, 2010). In 2005-2006, approximately 5.4% of all tenure-eligible and contingent faculty members were African American, 4.5% were Hispanic, and 0.04% was Native American, even though these groups represented

respectively, 12 percent, 14 percent, and 0.08 percent of the total U.S population (Jacobson, 2008, p. 1).

The slow progress in diversifying university and college faculties is widely recognized, and research and debate have not brought about any action to increase Hispanic representation (Antonio, 2002). The prevailing ideas about diversifying the faculty involve the myths that impede the search process. Consequently, the first strategy for recruiting and retaining Hispanic faculty must be to confront and debunk the myths that surround underrepresentation (Smith, 2008). The first myth prevalent in academia is the "scarcity of Hispanics in the pipeline," which means that institutions must compete in seeking out and hire minority candidates. "The reality is that less than seven percent of Hispanic scholars and less than eleven percent of the scholars of color were recruited for a faculty position or encouraged to apply" (Smith, 2008, p. 2). She argued:

This research does not necessarily negate the 'pipeline' argument. If all U.S. institutions of higher education were aggressively diversifying their new faculties; there would be too few scholars of color in the pipeline. However, it seems that most campuses substitute talk about diversity and 'business as usual' for effective approaches. (p. 2)

The next myth, "Hispanic faculty, and other faculties of color are leaving academe altogether to pursue more lucrative positions in government and industry." The fact of the matter is that most of the faculty who took nonacademic posts discussed the need to establish a career before age forty; they did not want to continue in multiple postdocs. Others spoke of inhumane search processes that left them feeling unappreciated. Thus, the decision to leave academe often reflected problems in academia, not external temptations (Smith, 2008).

Another myth is "campuses focus so heavily on diversifying the faculty that heterosexual White men have no chance." A White male faculty member in art history reported, "There is much talk about diversifying, but when push comes to shove, there is still much hiring of White males, and I am a White male" (Smith, 2008, p. 3). The White faculty members in this study had an important perspective on the hiring process, "Instead of reporting that they had been hurt by affirmative action, they suggested more should be done at their institutions to diversify the faculty" (p. 3).

A representative for the University of California at Los Angeles' Office of Diversity & Faculty Development (2013) provided yet another myth as to the difficulty in diversifying the faculty: "We are focused on quality as our criterion for hiring and adding diversity means compromising quality" (p. 25). The study rebutted,

In addition to no one wanting to be as a diversity hire the research points out that by recruiting a pool that reflects the availability of candidates from all groups. By ensuring that we do not use criteria that may disadvantage women for minority candidates' quality will increase, not decrease. Diverse faculty members can enhance the educational experience of all students, an essential goal of the university. (p. 25)

The perceptions that hiring faculty of color compromises the quality of education or that the pool of qualified candidates is scarce are not supported in fact (Smith, 2008).

Another strategy in which to address underrepresentation, institutions of higher education need to increase their outreach programs to support Hispanic undergraduates in pursuit of doctoral level degrees wills increasing the pool of faculty candidates (Counsel & Westerhaus, 2006). Hispanic scholars have called for the adoption of a guidebook for university search committees to use as a recruitment and retention tool to diversify (Turner,

2006). Many institutions have provided a primer for their search committees to reference in their effort to diversify their departments

Search-and-hire committees. Search committees have the choice of using an internal search committee, or they can look for an outside agency to conduct their search. James Norfleet (2011) represents the Spelman Johnson Group who understand that the search for new personnel is time-consuming and burdensome. In their recruitment process, they know that the basis to a successful search and placement of a candidate is that they come up with the ideal candidate, the perfect fit for the university, college, and department. It is common knowledge that some of the individuals asked to participate on a search committee, “May view the search process as burdensome and the amount of staff time involved can be costly (p. 1). The Spelman Johnson Group employ a set of protocols that reassures best practices and strives to maximize efficiency when they conduct their search for the best candidates possible. They bring with them impartiality that can shed light on the search and screening process.

Norfleet (2011) explains Spelman Johnson’s idea of a search committee and offer their suggestion to prospective clients, “the committee size should be small enough to allow all members to participate effectively, while not overwhelming them with the necessary time commitment...choose members who have a stake in the success of the candidate” (p. 1, para 3). He further adds that institutions must select committee members who have represented the diversity of the institution and assign the necessary and include the appropriate administrative support to keep them focused on the mission at hand, find the ideal candidates.

When the university hiring office along with the search committee chair decides to employ a professional search committee like Spelman Johnson they choose a company that

“specializes in serving educational institutions, one that understands the characteristics and needs of your institution and can offer a network which broadens the search capacity of your institution (Norfleet, 2011, p. 1, para 7). Going outside the confines of the university is indeed a viable and attractive option. Thus, the goal for any search committee, whether internal or one hired outside the university, is to select for hire the best possible candidate.

Turner (2002) advises institutions to look at the structure and goals of the search committee before initiating a faculty search. University and college campuses are adamant about diversifying the racial and ethnic composition of their faculties. However, search committees charged with the duty often approach their work in an inert, routine manner. They create a job description that would attract faculty members much like themselves. Positions are posted in publications that they are more inclined to read, and after their evaluation of resumes, more often than not, the candidates that interviewed are virtually mirror images of themselves (Turner, 2006).

In her section on "Search Committees," Turner (2006) decrees that search committees must "go beyond business as usual" to attract people of color. They must broaden the composition of search committees, which people who provide multiple perspectives and different points of view to judge their candidates better (Turner, 2006). She argues:

When possible, people of color—faculty members, administrators, students, or community members—should serve on the committee. If a college has too few faculty members of color, it should explore creative alternatives. Some departments, for example, have invited and successfully incorporated doctoral students of color; colleagues from a nearby historically black college, Hispanic serving institution, or

tribal college; and scholars of color from neighboring institutions or disciplinary associations to serve on search committees. (p. 1)

Turner's admonition about methods to diversify faculties and her primer on creating faculty search committees leave little excuse on how faculty search-and-hire committees should approach the process. Many of her colleagues agree with her approaches and advice for creating search committees.

Search committees should consider that successful diversification requires committed and dedicated leadership operated in a reasoned way, but willing to take active measures. Moreover, the changes must start at the top (Counsel & Westerhaus, 2006). University and college search committees must consider that as the landscape of academia changes, so must its values to reflect the ideals of all involved in the system, not just those who have traditionally held power, namely White males (Delgado-Romero, Manlove, Manlove, & Hernandez, 2007). Also, it is unfair to ask the faculty of color to challenge and change a system that has kept them traditionally marginalized; it is fraudulent (Delgado-Romero et al., 2007). "To succeed universities need not lessen standards-only broaden them to include a wider range of service and research interest's representative of the contributions of all faculty" (Delgado-Romero et al., 2007, p. 46).

Search committees need not overlook the diamonds in the rough, the adjuncts and part-time faculty. Minorities and women are more highly represented in these categories. Also, such candidates may already be teaching at your institution, and bring the benefit of that experience (Counsel & Westerhaus, 2006). Department chairs, when picking a search committee, must exercise vigilance regarding the dynamics of the group, chiefly, when

assistant professors of color are placed on search committees along with tenured majority faculty (Turner, 2002),

On one hand, diverse representation on the committee is vitally important. On the other hand, junior faculty may be placed in the untenable position if, to champion their candidate, they must challenge the thinking of senior professors and administrators whom one day will vote on their tenure. (p. 14)

The research supporting this representational approach included studies that viewed search committees as symbols manipulated by political dynamics. Birnbaum (1988) examined searches as complex decision-making processes and provided insights into the ritualistic nature of selection procedures, presidential candidate's experiences, and the experiences for people of color (Jackson, 2008).

Even though most search committees contain senior scholars, one cannot assume that they are equally competent about personal matters or that they have like beliefs in matters of diversity and equity. Thus, a bond created helps in collaboration, as committee members review affirmative action policies and institutional hiring protocols (Turner, 2002). There is so much erroneous information surrounding affirmative action that search committees need exposure to national and institution-explicit information about justification, execution, and effects of the guidelines.

The legal benchmarks in employment discrimination abide by the 14th Amendment to the U.S. Constitution. Specifically, Public Law 88-352, July 2, 1964, Title VII of the Civil Rights Act of 1964 was the first federal law designed to protect most U.S. workers from employment discrimination based upon that employee's race, color, religion, sex, or national origin. The Title also established the U.S. Equal Employment Opportunity Commission to

assist in the protection of U.S. employees from discrimination (United States Office of Equal Opportunity, 2014).

To promote diversification of the faculties within their colleges and departments, UCLA's Office of Diversity & Faculty Development produced a revised *Faculty Search Committee Toolkit* (2013) that serves as a systematic process to achieve and sustain faculty diversity as an indispensable element of UCLA's academic excellence. UCLA's publication, much like Turner's 2002 primer, *Diversifying the Faculty: A Guidebook for Search Committees* provides a systematic instructional roadmap to diversifying the faculty. Almost every institution has some "toolkit" or standard operating procedure for institutional diversification of the faculty within each department. Diversity programs have been in vogue since the early 1990s, even though diversity initiatives and programs had their genesis in the early 1980s University of North Carolina at Chapel Hill addressed the need to hire qualified African Americans and other people of color (UNC Department of Diversity, 2013). It is just in the last twenty plus years that institutions made stern commitments to diversity.

Ideas to "fix" the problem of diversity on college campuses comes in all shapes and sizes. One interesting, albeit radical, alternative to the institutional search committee is to remove hiring, tenure, and promotion (HTP) be removed from the responsibility of colleges and universities and placed under the auspices of a civil service type system. This new civil service type system would remove the micro-politics, distorting interest characteristic of the current HTP process and the new system could transform the processes, and techniques departments fill faculty vacancies (Padilla, 2003).

Candidates for hire would come from a list of "official candidates" vetted by the new independent hiring committees who will take into departmental account needs and proper

placement. The system would be merit driven, save thousands of hours of faculty out-of-class time, and afford faculty more time productively in teaching and research activities. Thus, diversity would be the task of the new civil service type entity (Padilla, 2003).

However, one of many questions about a new civil service type selection system would be the concerns over the racial and ethnic composition of such search committees. Institutional racism is endemic in all facets of American society (Delgado & Stefancic, 2000). Therefore, trading one internal selection process for one in the external sector merely shifts one vehicle of institutional racism to another. Nevertheless, committees must come up with a more equitable selection process. Radical or not, something must be done to diversify the faculty.

One strategy employed to diversify the academy is cluster hiring. Colleen Flaherty (2014) explains the pros and cons of the cluster and target hiring. A growing number of universities are investigating cluster hiring, the selection of multiple scholars into one or more departments based on shared, interdisciplinary research interests. She contends “Cluster hiring is an effective manner to approach the growing challenges of increasing the diversity of their faculty, a top priority for many college campuses” (p.1). However, there is the other side of the equation to cluster hiring to increase diversity.

A 2014 survey of a faculty member at the University of California at Riverside revealed, “The process was chaotic, disorganized and very opaque” (p. 1). Other faculty members chimed in, “Enormous amounts of the faculty’s time was wasted. ... We have been given new instructions repeatedly, have had to redo job descriptions and must search for all the positions simultaneously. I doubt the outcome will be good.”

Target hiring is another strategy used to raise representation in universities and colleges. Even though the University of Vermont has a policy, like most institutions, in which positions are filled through a search process, they do hire professors via “Target of Opportunity” guidelines which addresses situations where a search may not be required. The Office of the Provost looks at these examples as sound business decisions made for the good of the university, “these situations include, but are not limited to, a visiting appointment; an interim appointment; a short-term appointment in the case of unexpected leaves, resignations, separations, illness, death, or enrollment needs” (Office of the Provost, p. 1.). Other universities have similar policies that help their search committees search for targeted academics to diversify their institutions.

Some search committees work hand in hand with other departments within their institution. The University of Houston has devised a specific program to help search committees during the recruitment process, and it seems to work (Wilson, 2003). The university runs the Center for Mexican-American Studies. They bring in visiting scholars to teach and do research for a year. The scholars also serve as a ready source of faculty recruits for the school, which had hired 10 of 26 visitors since 1986, when the program began. The history department has four Hispanic scholars, and sociology has three (Wilson, 2003, p. 5).

The University of Houston's 2012-2013 student enrollment was 40,747, and Hispanic students made-up 24.87% of all students on campus (National Center for Education Statistics, 2012d, p. 4), yet Hispanic full-time professors comprised only 6.86% of total faculty membership (Office of Institutional Research, 2012, p. 1).

One need only look at the small number of Hispanic full-time professors as compared to their student numbers on college campuses and population numbers to ascertain that the

underrepresentation of Hispanics in academia is a problem. There are institutional biases in place that continue to keep Hispanics and other underrepresented minorities (URM) on the periphery of the professoriate and one strategy in which to explain this phenomenon is critical race theory. The next section addresses an investigation of institutional racism through the lens of critical race theory.

Critical Race Theory

Origins of Critical Race Theory. Critical Race Theory developed out of the critical legal scholarship of the 1970s, mainly by Derrick Bell and Allan Freeman, "both of whom were deeply depressed over the slow pace of racial reform in the United States" (Delgado & Stefancic, 2000, p. xvi). CRT provides a critical analysis of race and racism from a legal point of view to bring to the forefront the elimination of structural racism (Delgado & Stefancic, 2000).

In 1989 on the campus of the University of Wisconsin Kimberle Crenshaw and David Trubek organized the first, still unnamed, Critical Race Theory (CRT) workshop. Derrick Bell and Richard Delgado joined Crenshaw, Trubek and a handful of other scholars to create a platform and solidify a network of "Crits" (Taylor et al., 2009, p. 3). The fact that they were separated geographically and isolated in the confines of their institutions did not stop these pioneers of CRT. They reached out to one another and jettisoning a movement that would impact society's notion of racism as, "Not the act of individuals, but the larger systemic, structural conventions and customs that uphold and sustain the oppressive group relationships, status, income, and educational attainment" (p. 3). This newly named collective of CRT scholars who supported each other by phone and met regularly at large law conferences vowed create a network of scholars to address and critique racism as a normal

fact of daily life, and the, “ideology of White European supremacy and the global impact of colonialism” (Taylor et al, 2009, p. 4).

By 1989, the Civil Rights Movement had stalled. Inspired by various Civil Rights leaders of the era, critical race theorists began to organize to bring about change because they needed new approaches to combat the varieties of racism that defined the times. (Delgado & Stefancic, 2000, p. xvi). CRT theorized ways racism and White supremacy reproduced over time, the role that law plays in this process, and more importantly, the activist and social justice component dedicated to achieving racial emancipation and eliminating oppression (Crenshaw, Gotanda, Peller, & Thomas, 1996).

CRT has spread to many disciplines around legal scholarship and has basic tenets that guide its framework. These tenets are interdisciplinary and easily integrate into different branches of learning (Office of Public Affairs, 2009, para 1). According to the UCLA School of Public Affairs, "CRT recognizes that racism is engrained in the fabric and system of the American society, and the individual racist needs not to exist to note that institutional racism is pervasive in the dominant culture" (Office of Public Affairs, 2009, para 2). CRT uses that analytical lens in examining existing power structures. CRT identifies that these power structures based on White privilege and White supremacy, perpetuate the marginalization of people of color (Office of Public Affairs, 2009).

CRT purports several fundamental assumptions that keep the lines of activism almost overwhelmed with work. One can begin with the premise that racism is normal, not aberrant, in American society, and ingrained into our landscape and looks ordinary and natural to persons in the society (Delgado & Stefancic, 2000). Indeed, Bell's (1992) major premise “is that racism is a permanent fixture of American life” (p. 6). Thus, the strategy becomes one

of unmasking and exposing racism in its various permutations (Taylor et al., 2009). Critical race theorists assume that race is a socially constructed product of social thought and relations, and White superiority is so ingrained in legal, political, and educational structures that it is unrecognizable (Delgado, 1991; Taylor et al., 2009). Furthermore, CRT assumes traditionally that the claims of neutrality, objectivity, and color-blindness be contested to ensure that equal-opportunity rules and laws insist on treating Blacks and Whites alike. It provides the genesis for more extreme and shocking forms of injustice, the ones that do stand out (Delgado & Stefancic, 2000).

Another premise underlying much of critical race theory is interest convergence as developed by Derrick Bell. This notion holds that the dominant group, Whites, will tolerate and or encourage racial advances for people of color only when advances also promote their self-interest (Delgado & Stefancic, 2000). The idea of interest convergence has its roots in the Marxist theory that the bourgeoisie will acquiesce to the whims of the proletariat only if the bourgeoisie realizes an even higher gain, which makes class change only possible through organized resistance (Taylor et al., 2009).

In Bell's allegory "The Space Traders" (1992), invasion of aliens offers to solve the world's economic and environmental problems in exchange for all persons of African descent. Although many Whites oppose the majority, they are, like their colonial forebear's exchange life, liberty, and happiness for Africans to realize their own economic and political desires. The irony of the closing scene shows millions of Africans, shackled, leaving the U.S. in much the same condition as when their ancestors had arrived (Taylor et al., 2009).

Many critics say that the design of civil rights law benefits people of color. The law is a homeostatic mechanism that ensures that racial progress occurs at just the right pace.

Rapid change unsettles society; slow change destabilizes (Delgado & Stefancic, 2000). The decision in *Brown vs. the Board of Education* fits the premise of interest convergence. The Brown decision helped the United States in its struggle to contain the spread of communism to so-called third world nations (incidentally, most are people of color). In many countries, America's credibility diminished because of the highly publicized inequitable societal conditions that existed in the U. S. in the 1960s. Thus, Brown legitimized the economic and political philosophies of the United States in the 1950s, and the concept of interest convergence was validated (Dudziak, 2000; Taylor et al., 2009).

Throughout American history, programs that perpetuated the system in place, White supremacy, have served White interests. One of those programs, affirmative action, was indeed a facade that served to maintain the dominance of Whites over people of color. Affirmative action is viewed as a governmental practice of improving the educational and job opportunities of members mistreated in the past because of their race, ethnicity or gender. For the legacy of the civil rights movement of the 1950s and 1960s, affirmative action "was a weak response to this legacy" (West, 1996, p. 31). The primary aim of affirmative action was to address, correct, and make more equitable the tightly controlled systems of privileged White male citizens who dominate positions of power and influence in American society. However, many critics believe that affirmative action does not look to redress past injustices in the mistreatment of people of color and women, or that they have been denied access to jobs or promotions, forced from their homeland, and even enslaved. Affirmative action and its stealth-like characteristics skillfully distracted attention from all those offensive events and actions that kept people of color marginalized and shamelessly asked for a new beginning (Delgado, 1995).

Affirmative action appeared to break down the walls of injustice and discrimination by assuring that people of color and women were hired or promoted. Even though this small act benefitted only a few individuals' it extinguished the tension and curtailed the drive of minorities and their struggle to move forward, it was enough to appease their battle to gain access. However affirmative action lulled people of color into a state of psychological equilibrium, which allowed society to maintain its social norm, White superiority (Delgado, 1989).

An examination of the impact of affirmative action, as far as jobs are concerned, reveals that although progress the made in eliminating workplace discrimination based on a person's race, gender, or national origin glaring economic inequalities continue to exist. Whites have been the real beneficiaries of civil rights lawmaking. A review of the actual statistics concerning affirmative action hiring policies reveals that the primary recipients of affirmative action employment programs have been White women (Ladson-Billings, 1998).

The belief that Hispanics and other minorities benefitted from affirmative action is misleading. Even after decades of affirmative action policies, a review of the educational advantages reveals that Hispanics make up only 4.11% of the professoriate for a group of people comprising just over 17% of the 2010 U.S. population (National Center for Education Statistics, 2011, Table 291). Sadly, the same ratio, four-to-one, of tenured or tenure-track professors to the 1960 Hispanic population. The statistics clearly show that affirmative action did not ameliorate the underrepresentation of Hispanics in higher education.

People of color on the periphery of access to positions of power and influence should fight to increase power, cohesiveness, and in all critical areas of society (Delgado, 1991), an indictment that White power continues to control all facets of American society.

Example after example can highlight that the interest-convergence thesis holds up. However, interest convergence is not without its detractors. Driver (2011) criticizes the prominence of Bell's scholarship in general, and the significance of the interest-convergence thesis and believes that the theory's general notion of "Black interests" and "White interests" do not consider the controversy of the definition of the terms themselves. In addition, interest convergence erroneously proposes that the Black/White racial paradigm be noteworthy more for permanence than for transformation, and it accords inadequate in its support to two factions, the black citizenry and the White judicial apparatus, who have played, and continue to play, significant roles in molding racial realities (Driver, 2011).

However, Feldman (2011) defends the interest-convergence thesis from Driver's (2011) critique. He feels that Driver did not interpret the thesis correctly, it is not future-oriented, and it does not present a plan for Blacks seeking social change. It is concerned with historical developments.

Moreover, as Bell stated in the 1992 edition of his casebook, *Faces at the Bottom of the Well: The Permanence of Racism*, interest convergence presents a "reasonable reading of history" (p. 1). The interest convergence theory poses valuable understandings into the way that change can come. It is but one weapon that can help fight the injustices of institutional racism.

"Storytelling," another tenet, is a form in which CRT challenges racial oppression and the status quo (Delgado & Stefancic, 2000). It is an essential feature of educational research, and it is a means of exposing and analyzing normalized dialogues that perpetuate racial stereotypes. Storytelling entails writers analyzing the myths, presuppositions, and received wisdom that makes up the collective culture about race that invariably renders blacks and

other minorities one-down (Delgado & Stefancic, 2000). The easiest way to review one's focus on race and racism is by telling stories that forefront class-based or gender-based theory and discuss racialization as one of the many unfortunate by-products of capitalism. "It is crucial that we focus on the intersections of oppression because storytelling is racialized, gendered, and classed, and these stories affect racialized, gendered, and classed communities" (Solórzano & Yosso, 2002, p. 31).

Because "majoritarian" stories generate from a legacy of racial privilege, they are stories in which racial privilege seems "natural." Majoritarian stories express White privilege through the "bundle of presuppositions, perceived wisdom, and shared cultural understandings persons in the dominant race bring to the discussion of race" (Solórzano & Yosso, 2002, p. 28). Specific tools in the construction of majoritarian stories serve to obscure White privilege and cause it to appear as normal, natural, or ordinary (Love, 2004).

"Counterstories" makes possible the challenging of free discourse and is the vehicle that provides a voice to marginalized groups (DeCuir & Dixson, 2004). The counterstory is a method of telling stories of marginalized people whose experiences remain untold. A counterstory is also a tool for exposing, analyzing, and challenging the majoritarian stories of racial privilege (Taylor et al., 2009; Solórzano & Yosso, 2002). Counterstories need not be for the sole purpose of countering majoritarian stories, one cannot respond only to the standard story, or it will dominate the discourse (Ikemoto, 2000; Solórzano & Yosso, 2002). Indeed, within the histories and lives of people of color, there are numerous unheard counterstories. Storytelling and counterstorytelling experiences can help strengthen the traditions of social, political, and cultural survival and resistance (Solórzano & Yosso, 2002). Henceforth, when examining the experiences of students of color, a class-based theory or

even a class-gendered theory is insufficient. Methodologies that dismiss or decenter racism and its intersections with other forms of subordination omit and distort the experiences of those impacted by racism, "those at the bottom of society's well" (Bell, 1992, p. vi).

There are several types of counter-narratives or counterstories that have a rich and continuing tradition in African-American (Bell, 1992, 2005), and Chicana/Chicano (Delgado, 1989; Paredes, 1977) communities. Delgado (1989) reminds one that oppressed groups know stories are the essence of their survival and liberation (Solórzano & Yosso, 2002). These counterstories are personal stories or personal narratives, some of which are often autobiographical depictions of the authors' lives, other people's stories or narratives, as told in the third voice. They are usually a biographical analysis of the experiences of a person of color, about U. S. institutions. They provide a socio-historical account and composite of stories or narratives that draw upon various forms of data, on racialized, sexualized, and classed experiences of people of color.

These counterstories offer autobiographical or biographical analysis because the authors create composite characters and place them in social, historical, and political situations to discuss racism, sexism, classism, and other forms of subordination (Solórzano & Yosso, 2002). The work of Bell (1992, 2000, 2005), Delgado (1989, 1991), Solórzano and Yosso (2000, 2002), Solórzano and Delgado-Bernal (2001), and Solórzano and Villalpando (1998) exemplify composite counter-narratives (Solórzano & Yosso, 2002; Taylor et al., 2009).

Counter-narratives challenge the dominant White and predominately male culture that is considered normative and authoritative, and "by acting to 'deconstruct the master narratives,' they offer alternatives to the dominant discourse in educational research"

(Stanley, 2006, p. 14). Counter-narratives in higher education by women and people of color employed as faculty imply "that differences exist for them in their academic experiences that are distinct from those of the majority White faculty" (p. 14).

Farber and Sherry (1993) contend that counterstories without analysis and reasoned argument are of little or no real value. They argue that stories in themselves teach very little because they are not supplemented with analysis and commentary that is necessary for the reader to connect the story with a more general rule or principle (Farber & Sherry, 1993). Richard Delgado (1991) agrees with the assessment that counterstories without analysis and reasoned argument have little value. However, he argues, "the most notable example of legal storytelling is Derrick Bell's forward in *The Civil Rights Chronicles*, *Harvard Law Review*" (1985). Bell recognized that conversations must include statistics, case authority, and doctrinal analysis lest their colleagues reject their work as nonrigorous (Taylor et al., 2009). Most scholars instinctively follow Bell's example. Only a handful of the articles reviewed consisted of unadorned narratives. Narratives, which stand alone, the sort Farber and Sherry, condemn, are rare (Taylor et al., 2009, p. 342).

Another tenet of critical race theory is the notion of "Whiteness as property" (DeCuir & Dixson, 2004, p. 28). The history of race and racism and the concept of race as reified by U.S. courts have dictated that Whiteness be considered property (DeCuir & Dixson, 2004). According to Harris (1995), the functional criteria of property, "holders" of Whiteness are accorded the same privilege and benefits, as are the holders of other types of property. Some of those rights include the absolute rights of possession, use, and disposition. Harris argues,

Its attributes are the right to transfer or alienability, the right to use and enjoyment, and the right to exclude others. Even when examined against this limited view,

Whiteness conforms to the general contours of property. It may be a 'bad' form of property, but it is property nonetheless" (p. 281).

Whiteness as property and the right to exclude expands the central notion "of Whiteness as identity, for Whiteness in large part has been characterized not by an inherent unifying characteristic but by the exclusion of others deemed 'not White' (Harris, 1995, p. 283).

These functions and attributes of property historically have brought about Whiteness as an exclusive club, one the U.S. courts played an active role in administering who was and who was not White, thus "the concept of Whiteness was premised on White supremacy rather than on mere difference" (p. 283).

Critical Race Theory also "rejects the traditions of liberalism and meritocracy." Legal discourse says that the law is neutral and colorblind; however, CRT challenges this legal "truth" by examining liberalism and meritocracy as a vehicle for self-interest, power, and privilege (Office of Public Affairs, 2009). CRT also recognizes that liberalism and meritocracy are often stories heard from those with wealth, power, and privilege. These stories paint a false picture of meritocracy. Everyone who works hard can attain wealth, power, and privilege while ignoring the systemic inequalities that institutional racism provides (Office of Public Affairs, 2009).

CRT critiques liberalism's use of stories and parables can be employed to mislead as easily as ordinary analysis, or "race-Crits" are too cynical, and the despairing images of racial progress leave little room for hope (Office of Public Affairs, 2009). Dealing with reality first is hopeful in that it means we are starting with the right questions, or as Freire (2003) advises:

In order for the oppressed to be able to wage the struggle for their liberation, they must perceive the reality of oppression not as a closed world from which there is no exit, but as a limiting situation which they can transform (p. 86).

We must never lose hope, the struggle to transform society and have access to positions of power and influence is the struggle of not only Hispanics and African Americans, but all people kept on the margins of society.

Critical Race Theory in education. Social activist Jonathan Kozol's 1991 *Savage Inequalities*, in which he "delineated the great inequities that exist between the schooling experiences of White middle-class students and those of African-American and Hispanic students" (Taylor et al., 2009, p. 31; Serrano, 2013, p. 8)), influenced Ladson-Billings and Tate. Ladson-Billings and Tate drew inspiration from marginalized academics, Woodson and Du Bois, who "used race as a theoretical lens for assessing social inequity" (Ladson-Billings & Tate, 1995, p. 50). The product of Ladson-Billings and Tate's (1995) analysis of race and property as viewed through the lens of CRT provide a better understanding of school equity. Their study drew our attention to three main premises to understand schooling:

- Race continues to be a significant factor in determining inequality in the United States. (p. 48)
- U. S. society is based on property rights. (p. 48)
- The intersection of race and property creates an analytical tool through which we can understand social and consequently, school inequality. (p. 48)

Unless the formula to fund school's changes to include the proper funding of schools based on the needs of students in each school rather than the ad hoc funding based on student

numbers, then the inequities of schooling will continue to reflect the interests of the dominant culture.

Race continues to be an issue that hinders Hispanics, and other people of color in their quest for equality, "race strictly as an ideological construct denies the reality of a racialized society and its impact on 'raced' people in their everyday lives" (Ladson-Billings & Tate, 1995, p. 48-49). However, thinking of race solely as an objective condition denies the problematic aspects of race--how do we decide who fits into which racial classification" (p. 48-49). Ladson-Billings and Tate (1995) contend, "Although both class and gender can and do intersect race, as standalone variables they do not explain all the educational achievement differences apparent between Whites and students of color" (Ladson-Billings & Tate, 1995, p. 51).

A predominant feature of power in America is "the ability to define, possess, and own property" (Ladson-Billings & Tate, 1995, p. 53). Property relates to education, and here in America, those with the best parcels of land garner the best schools. However, differences in property ownership that lead to better schools manifest itself into the by-product, curriculum, a form of "intellectual property" and higher "property values" enhance school "intellectual values" (Ladson-Billings & Tate, 1995, p. 54). Hence, "the availability of 'rich' intellectual property delimits the opportunity to learn; thus, students in areas of limited intellectual property suffer from educational opportunities" (p. 55). The inability of one's exposure to a quality education hinders one's preparedness for higher learning.

Property as power enables one to understand how the power structure in society drives educational inequality in America. Ladson-Billings and Tate (1995) argue that the premises of critical race theory "roll over into education and its impact on it is as thorough"

(p. 55). CRT detractors contend that racism is isolated, unrelated, and individually based action, and if that were the case, we would find at least pockets of “educational excellence and equity in American schools” (p. 55).

Even though some contend that poor children of any race or ethnicity perform poorly in school, Ladson-Billings and Tate (1995) argue the basis of their poverty in juxtaposition with the condition of their schools and schooling is institutional and structural racism. Thus, when one speaks of racism Ladson-Billings and Tate (1995) refer to Wellman's definition of "culturally sanctioned beliefs regardless of the intentions of Whites, that the subordinated position of racial minorities is proof that racism is as endemic and deeply ingrained in education as it is in every facet of American life” (p. 55). By no means are institutions of higher education exempt from the American pandemic of institutional racism.

In analyzing race and racism in higher education, Solórzano (1998), argues that “an examination regarding the degree educational theory, policy, and practices that subordinate particular racial groups can be viewed through the lens of critical race theory in education to best challenge the dominant discourse on race and racism” (p. 122). CRT in higher education focuses on themes that shape major perspectives, research methods, and pedagogy of critical race theory in education (p. 122).

The literature on the faculty of color experiences with the academy is ripe with negative instances. Starting with the barriers faculty of color must overcome (Bell, 1992) to tear down the racial stratification that claims the inferiority of people of color (Verdugo, 1995); to the hidden racism and color-blind policies in the academy (Villalpando, 2010). Other scholars reporting on the hurdles and obstacles faced by faculty of color and included in the literature review include, (Aguirre, 1995; Cruz, 1995; De Luca & Escoto, 2012;

Garcia, 1995; Gonzales et al., 1995; Martinez-Aleman, 1995; Mena et al., 2013; Mindiola, 1995; Padilla, 1995; Smith & Boyd, 2012; Torres-Guzman, 1995; Urrietta & Chavez-Chavez, 2010; Villalpando, 2010; Villalpando & Delgado-Bernal, 2002).

Several themes enable a better understanding of the experiences and critical issues people of color face in the academy. It is unrealistic for an organizational culture that once excluded racial and ethnic minorities purely based on appearance to transform quickly into a system completely anchored in fairness and equal opportunity. Thus, many people of color believe that the “lack of support” by their academic departments and their inability to transform the organizational culture fast enough to enact change leads to low retention rates for faculty of color (Jackson 2008). The “revolving door syndrome” refers to the problem of retaining faculty of color at institutions of higher education to minimize the influence of a formerly racially segregated academic community and legislated integration. Also, to combat the notion many faculties of color believe that the revolving door syndrome is a function of their performance (Jackson, 2008).

“Tokenism” is the perception in which some faculty of color are confronted with attitudes from peers that they were hired as a token without being qualified. Some non-minority faculty holds that faculty of color are less likely to contribute to research. Thus, some faculty of color feel that they must continually prove themselves to their colleagues (Jackson, 2008). The “typecasting syndrome” is the attitude that only people of color can teach ethnic-related courses and by teaching those courses their contributions are not valued or viewed as scholarly by colleges and universities (Turner et al., 1999). Typecasting can be eliminated by merely allowing faculty of color to determine their research and teaching

agenda through traditional means of scholarship as opposed to mandating or using the faculty of color to teach the “diversity course” (Jackson, 2008, p. 1014).

The “one-minority-per-pot” is the “unwritten quota system” in which departments hire one minority per department. Today, in too many academic departments, there may be one or two faculties of color in the department (de la Luz Reyes & Halcon, 1988). With this condition in place, it is possible for faculty of color to be overrepresented in ethnic studies departments; meanwhile, in other departments, the prevailing practice is one minority per department (Jackson, 2008).

The “Brown-on-Brown” research taboo implies that the research interests of many faculties of color focus on their ethnicity and other persons of color (Turner & Myers, 2000). White colleagues often see research by faculty of color on people of color as unimportant and not valid. The irony, “White-on-White” research is afforded legitimacy, and many White social scientists are establishing their professional careers as experts on minority issues (de la Luz Reyes & Halcon, 1988). The quality of research by faculty of color is challenged when published on diversity issues in ethnic-specific journals. This fact supports the contention that faculty of color must not only undergo the rigors of tenure and promotion but also deal with racism on many different levels (Jackson, 2008).

Critical Race Methodologies. To challenge existing methods of researching race and inequality, the use of critical race theory (CRT) as the methodology represents a paradigm shift in discourse about race and racism in education (Love, 2004). Specific methodologies of CRT consist of counterstorytelling, parables, narrative analysis, and conceptualization of ‘majoritarian storytelling,’ or ‘master narrative,’ all aimed at coming to a better understanding of the role race and racism portray in American life (Love, 2004, p.

228). Counterstorytelling is a method of telling stories of those people whose lived experiences are absent. Counterstorytelling delivers a method for members of marginalized groups to address those conditions where the dominant perception of justice provides no language or channels by which the marginalized person can express how he or she has been injured or wronged in terms that the system will understand (Delgado & Stefancic, 2000). Counterstorytelling "is a tool for exposing, analyzing, and challenging the majoritarian stories of racial privilege" (Taylor et al., 2009).

The strategy of counter-storytelling is vital because it alters the form and substance of research and discussions about events, situations, and societal participation. Also, it positions and fixes race as a filter for the inspection of favorite stories and constructions of reality and serves to expose, analyze, and challenge the majoritarian stories of racial favor (Love, 2004). Ultimately, it facilitates the discourse to move beyond the broad label of racism at the individual, institutional, systemic, and societal level, thus revealing specific incidents and conditions that limit and subordinate. By listening to the counterstories of people of color, White people can visualize a world denied to them by White privilege and White domination. Counterstories are tools or weapons people of color use to respond to intellectual and emotional barriers against the damage caused by majoritarian stories (Love, 2004).

Racial privilege, as argued by Beverly Tatum (1997), reminds readers that "despite the current rhetoric about affirmative action and 'reverse discrimination,' every social indicator from salary to life expectancy reveals the advantages of being White" (p. 8). Also, majoritarian stories are not just about racial privilege. Stories about gender, class, and other forms of privilege present insight in which the testimony is poignant. For itself, "some

stories carry layers of assumptions that persons in a position of racialized privilege bring with them to discussions of racism, sexism, classism, and other forms of subordination" (Solórzano & Yosso, 2002, p. 28).

Critical race methodology in education provides a means to comprehending experiences of people of color along the educational pipeline (p. 36). Denzin and Lincoln (1994) argue, "Such a methodology generates knowledge by looking to those who have been epistemologically marginalized, silenced, and disempowered" (Solórzano & Yosso, 2002, p. 36). Critical race methodology in education centers research on responses and experiences of students of color regarding America's educational system and the myriad of strategies they can employ. From developing research questions to collecting, analyzing, and presenting data, critical race methodology focuses on structural racism (Solórzano & Yosso, 2002).

Criticisms of Critical Race Theory. Critical race theory is not without its detractors' constant efforts to transform the general concept of civil rights which alarms many critics of CRT. Some of those critics' voices are loudest when it involves legal storytelling by "questioning whether minority scholars of CRT have any particular claim to expertise simply by who they are" (Delgado & Stefancic, 2000, p. 88). Delgado and Stefancic (2000) identified some of the criticisms with the CRT principle of storytelling.

Delgado and Stefancic (2000) contend that detractors believe it is a distortion of the public discourse because the stories may not be representative of the experiences of the groups of which they are members (p. 91), or opponents suspect that the stories are intentionally atypical because they seek to attract the attention and arouse the sympathy of the crowd. The audience receives the impression that the experience the storyteller revealed is typical, when it may be one in a million (p. 91). Third, because the point of the entire story

is open to interpretation; the prospect of a public debate is diminished (p. 91). Fourth, storytelling stifles discussion and debate when the storyteller claims to be in a better position to understand the issue at hand because of his or her background. Finally, CRT's adversaries are perhaps most concerned with what they perceive to be critical race theorist's nonchalance about objective truth, like merit, does not exist, at least in social science and politics (p. 92).

CRT response to outside criticism is addressed by the intense self-criticism of their principles, action that any new movement may undertake. In response to the critics, Delgado and Stefancic reply, "What is the purpose of critique unless one has something better to replace it with" (p. 93).

Summary

Institutional racism is present in institutions of higher education. The research examined the discriminatory practices that continue to keep Hispanics on the margins of higher education. The literature explored the inherently biased system that adversely affects the experiences of Hispanic faculty in their journey to academia. The Demographic Survey, *The Underrepresentation of Hispanics as Full-Time Professors: A Critical Analysis of Hispanic Faculty Experiences at Three Southwestern Universities* addressed some of the problems and dispelled the myths Hispanics encounter during the interview and selection process. The study also addressed Hispanic faculty treatment within their departments and among peers, once they join the ranks and their experiences dealing with the stress of tenure and promotion, what the institutions did to recruit them and actions to retain their services.

The numbers overwhelmingly point towards institutions of higher education reluctance to place Hispanics as full-time professors. As recent as 2010, Hispanics occupied 4% of university or college full-time faculty positions, with a 2010 student population over

13%, and now, Hispanic students entered college at 20.1%; Hispanic faculty stood at 4.11% nationwide. Hispanic students have a right to demand that more of them hold the reins for their instruction. How can they aspire to become university professors if they cannot see Hispanic professors (Fry & Taylor, 2013, pp. 1-2)?

The statistics bear out, from the flagship universities of the East coast; south through the institutions along tobacco road, in a Southwesterly direction towards the great state of Texas onto the West coast, institutional racism negatively affects Hispanics in their quest to join the full-time faculty departments. America needs to address the recruitment of Hispanics as full-time professors by selecting them for hire. American schools of higher education must educate the myriad of Brown faces that are dotting university and college campuses. What was once an anomaly is now firmly entrenched into the fabric of American lore; Hispanic college students.

The review and critique of the literature review combined with my own experience and insight reiterate the need to address the underrepresentation of Hispanics in the professoriate. Qualitative research and the use of narrative analysis to examine Hispanic professors' representations of their experiences for the factors that perpetuate the underrepresentation of Hispanics as full-time professors in institutions of higher education allow for a dissection into that problem. The method of counterstorytelling using narratives builds upon people's innate desire to tell a story about some past events or lived experience throughout their life (Schram, 2006).

The participant's narratives of their lived experiences in academia validated the findings borne out in the literature review and complimented the most up to date research. Louis Mendoza (Mendoza et al., 2018), Director of the School of Humanities at Arizona

State University conducted a study as cited in *Latinx Talk* (September 2018) stated that the increasing presence of Latinx students on campuses changed the landscape of higher education. However, “our representation in the professoriate and our ongoing struggle to see ourselves in the curriculum, reveal egregious neglect in the academic pipeline of Hispanic professors” (p. 1, Line 19-21). Other contributors to *Latinx Talk*, along with Mendoza, included Nancy Mirabal, William Velez, Yolanda Martinez-San Miguel, and Lena Palacios all returned similar findings. There is an underrepresentation of Hispanic professors in comparison to the number of Hispanic students on college campuses nationwide. The findings of Mendoza et al., (2018) mirrored the results from this study; the number of Hispanic students on college campuses is three or more times greater than the number of Hispanic professors charged with educating them.

In studies from the University of Arizona (Mendoza et al., 2018), to Rutgers University, and south to the University of Miami the numbers are similar, Hispanic professors are underrepresented as tenure or tenure-track professors. From Turner and Myers (2000) to Padilla (2003) to Hernandez (2010) to Ponjuan (2011) to the findings of this study, the findings are eerily similar and the recommendations identical; Hispanics are underrepresented as full-time professors in higher education, and we must use any means necessary to hire Hispanic professors in numbers representative of Hispanic students.

This study did uncover an area that could extend the knowledge of Hispanics in the professoriate. Why did some Hispanics who entered academia in the late 1960s and early 1970s believe that they did not experience any instances of racism or discriminatory practices, nor did racism, discriminatory practices to include institutional racism exists at their respective institutions? Three of the participants in this study stated that they did not

experience discriminatory or racist practices at any time at their current institutions. One possible reason, they acquired their positions at the height of the Chicano Movement (*el movimiento*) when universities and colleges throughout the West and the Southwest were eager to create Chicano Studies programs. The push for Chicano Studies programs was a direct response to the African American Programs that sprang up on college campuses at Chicago State, Ohio University, and other campuses nationwide. Another possibility is Derrick Bell's interest convergence theory. The dominant culture allowed for the creation of Chicano Studies and African American programs to quiet the vociferous demands for the creation of college curriculums from both communities and to stem the protest of the Vietnam War.

The fact that some of the participants believed that they did not experience racist or discriminatory practices during their recruitment, socialization, or retention, nor did they believe it existed at their institutions is reason enough to warrant a call for further investigation. Chapter 3 examines the research paradigm and methodology used for this inquiry.

Chapter III: Methodology

Restatement of Purpose and Research Questions

Even though this qualitative narrative study set out to examine the underrepresentation of Hispanics as tenured or tenure-track faculty, the lack of literature on Hispanic faculty made it challenging to get more than just a handful of different perspectives. Moreover, more significant than the lack of literature on Hispanic faculty in higher education is the shortage of Hispanic faculty in the professoriate. The importance of this study was evident to explore and fully describe a trend that perpetuates the underrepresentation of Hispanic faculty by examining the shared personal and professional experiences of nine self-identified Hispanic tenured or tenure-track faculty members.

Turner, González, & Wood, (2008) conducted a study on the experiences of faculty of color in higher education. Their study, *Faculty of Color in Academe: What 20 Years of Literature Tells Us*, provides an extensive review and synthesis of extant literature on the faculty of color and its implications for policymakers, administrators, faculty, and graduate students.

The crux of the study was centered around the efforts made by universities and colleges to promote diversity on their campuses. Institutions across the country engage in efforts to diversify the racial and ethnic make-up of their faculties.

What Turner et al. (2008) report complements and supports the findings of this inquiry; faculty of color is underrepresented as full-time faculty. Turner et al. (2008) reported on the total underrepresentation of people of color in higher education whereas this inquiry reports on the underrepresentation of Hispanics as full-time professors. The Turner et al. (2008) study looked at more than 300 authors and reviewed 252 publications from 1988

to 2007. As the years moved forward, there was an increase in publications addressing the problem of the low representation of faculty of color. This study had some common factors with the Turner et al. study, we both referenced many of the same scholars and both studies examined the recruitment, hiring, and socialization experiences of scholars of color to determine the causation of their underrepresentation in the academy which is racism and a chilly campus climate.

Purposely, the direction of this inquiry examined three peer Hispanic-Serving Institutions (HSIs) located in the Southwestern region of the United States and described the participants' experiences during their pursuit of full-time faculty positions, the occurrences and events that shaped their socialization within the professoriate, and the participants' perceptions of efforts to retain them as faculty members. This study answered the following research questions:

1. In what ways does institutional racism manifest in the hiring experiences of full-time Hispanic professors?
2. How do Hispanic faculty members represent their socialization within the university? Moreover, what role does institutional racism play in their narratives?
3. What meanings do full-time Hispanic faculty members make of the ways that their university, college, and department try to retain them?

Utilizing a framework provided by Bloomberg and Volpe (2012), this chapter explains the study's research methodology and includes discussion around the following areas: (a) the basis for the qualitative approach, (b) an overview of the research design, (c) an explanation of the research sample and information needed to conduct this study, (d)

methods of data collection, (f) ethical considerations, (g) issues of trustworthiness, and (h) limitations of the study. A summary ends the chapter.

Research Approach

This research was conducted with the understanding "that the research question should dictate the methodological approach that is used to conduct the research" (Corbin & Strauss, 2008, p. 12). Instead of utilizing the more rigid and structured format of quantitative approaches qualitative inquirers favor qualitative work because they are moved by the fluctuating, developing, and vibrant nature of this approach (Corbin & Strauss, 2008). Qualitative researchers "seek to understand and interpret how the various participants in a social setting construct the world around them" (Glesne, 2006, p. 4). Qualitative researchers look to the opportunity to connect with their participants on specific, long-term relations on an individual level (Glesne, 2006). Corbin and Strauss (2008) argue

Qualitative researchers have a natural curiosity that leads them to study worlds that interest them and that they otherwise might not have access. Furthermore, qualitative researchers enjoy playing with words, making order out of seeming disorder, and thinking regarding complex relationships. For them, doing qualitative research is a challenge that brings the whole self into the process. (p. 13)

There were no experiments, no control groups, and no focus groups. This process called for the researcher to go to the participants, interview them, and observe the setting. This allowed the researcher to collect, categorize, and analyze sensory data, along with other data collected to create a knowledge concerning the experiences of the participants (Lincoln & Guba, 1985). Qualitative research is a wide-ranging term that encompasses numerous approaches. Because of my background, research interests, and my own "story," narrative analysis is the

most suitable form of research methodology for my inquiry because it requires the “gathering of information about the context of the participants' stories. Then the individual stories within participants' personal experiences and their historical contexts are analyzed and constructed for restorying into a framework that makes sense” (Creswell, 2007, p. 56).

Creswell (2007) posits the notion of the difficulty of defining qualitative research and introductory books on qualitative research seldom contain an easily located definition. He contends, “Perhaps this has less to do with the author’s decision to convey the nature of this inquiry and more to do with a concern about advancing a ‘fixed’ definition” (p. 36). He continues and cites the ever-progressing definition of the character of qualitative inquiry as posed by Guba and Lincoln (2005), “Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive material practices that make the world visible” (p. 36). They clarify how the interpretive material practices, “turn the world into a series of representations, including fieldnotes, interviews, conversations, photographs, recordings, and memos to the self and at this level, qualitative research involves an interpretive, naturalistic approach to the world” (p. 36). Thus, as Guba and Lincoln (2005) argue (cited in Creswell, 2007) that an evolving definition of qualitative research investigates issues in their natural settings, bidding to interpret or make sense of experiences as related to the meanings people bring to them (Creswell, 2007, p. 36).

Narrative study, along with phenomenology, grounded theory, ethnography, and case study are Creswell's (2007) five approaches to qualitative study. This research study utilized a qualitative narrative inquiry because “it begins with experiences as expressed in lived and told stories of individuals” and “is understood as a spoken or written text giving an account of an event/action or series of events/actions, chronologically connected” (Creswell, 2007, p.

54). There are many types of narrative research that include "biographical studies, autobiographies, life histories, and the approach chosen for this study; oral history" (Creswell, 2007, p.55). Oral history with a blend of "testimonios" is the narrative form selected to explore, examine, and analyze in installments the lived experiences, both personal and professional, of selected Hispanic faculty employed at three Hispanic Serving Institutions (HSIs) in the Southwestern region of the United States.

Theoretical frameworks are a natural fit for qualitative research. Corbin & Strauss (2008) advocate that "they provide a conceptual guide for choosing the concepts to be investigated, for suggesting research questions, and for framing the research findings" (p. 39). Corbin & Strauss (2008) continue to stress that "theoretical frameworks can help the researcher determine the methodology to use" (p. 40). In step with the collecting of qualitative data for this inquiry, I selected critical race methodology to personify and illuminate "voice" from the lived experiences of the Hispanic faculty selected for this study. In step with the suggestions of Delgado-Bernal (2002) as cited in Solórzano and Yosso (2002), "critical race methodology in education challenges White privilege, rejects notions of 'neutral' research or 'objective' researchers, and exposes deficit-informed research that silences and distorts epistemologies of people of color" (p. 26). Moreover, critical race theorists view the power of this wisdom and "draw explicitly on the lived experiences of people of color by including such methods as storytelling, family histories, biographies, scenarios, parables, cuentos, testimonios, chronicles, and narratives (Solórzano & Yosso, 2002, p. 26).

Research Paradigm: Critical Race Theory

When researchers posture with the notion to employ qualitative research, they choose to form their study by assigning a paradigm or worldview to the inquiry. A worldview is "a basic set of beliefs that guide that action" (Guba, 1990, p. 17). The research paradigm for this study was critical race theory (CRT). The genesis of CRT can be traced back to the Civil Rights Movement of the 1960s which in turn brought about the critical legal scholarship of the 1970s (Delgado & Stefancic, 2000). Critical race theorist's purport, by looking at victims of the legal system and examining their narratives, only then, can we understand the socially ingrained and systemic forces at work in their repression (Pizarro, 1998). One of the core principals of CRT is "that racism is an ingrained feature of our landscape, it looks ordinary and natural to persons in the culture" (Delgado & Stefancic, 2000, p. xvi). Thus, CRT methodology framed my interpretation of the phenomena in this study because it allowed me to focus on race and racism throughout this investigative procedure. "CRT challenges traditional research paradigms, texts, and theories used to explain the experiences of people of color and offers transformational solutions to racial, gender, and class subordination in our societal and institutional structures" (Creswell, 2007, p. 28).

To investigate the dilemma that positions the ingroups, White professors, in a superior position to outgroups, Hispanic professors. The inquiry utilized the narrative analysis methodology within the research paradigm of critical race theory. This strategy delivered the theoretical framework that examined issues of race, racism and other forms of oppression that perpetuate the underrepresentation of Hispanic faculty in higher education.

Corbin and Strauss (1990) theoretical sensitivity (1990) and Delgado-Bernal's cultural intuition (2002), allowed me to construct counterstories from (a) data collected from

the interviews, (b) the literature on the topic, and (c) my own professional and personal experiences (Solórzano & Yosso, 2002, p. 16). Glaser and Strauss (1967) informs the researcher that by using the analytical lenses of race, gender, and class “We can sift through data for examples of concepts we were seeking to illuminate” (p. 16). I listened to their stories to gain a better understanding of their experiences, their joy, and pain. Then I used the richness of the participants’ stories to build the first building block to the participant's counternarratives. Solórzano and Yosso (2002) helped guide me through step two, the examination of the literature on my topic and I used this as an opportunity to engage with the participants about our shared dilemma; the causes that influence the underrepresentation of Hispanics as full-time professors. The final building block came from my professional and personal experiences. The data compiled from the interviews, the literature, and from my professional and personal experiences enabled me to create a solid foundation for the participants’ counternarratives.

However, before constructing the narratives I wanted to compile the data and characteristics of the participants to create a “composite” of the Hispanic professor which as Solórzano and Yosso (2002) argue,

Once these various sources of data were compiled, examined, and analyzed, we created composite characters who helped us tell a story. We attempted to get the characters to engage in a real and critical dialogue about our findings from the interviews, literature, and experiences. (p. 17)

I looked to the data compiled to help me understand the lived experiences of Hispanic professors, to analyze characteristics for commonalities to build that composite, and to weigh the possibilities that I might share some of those same characteristics.

Narrative Analysis

Narrative researchers focus on the ways people "produce, represent, and contextualize experience and personal knowledge" (Coffey & Atkinson, 1996, p. 54). The purpose was to ascertain how people structure the flow of experience to make sense of events and actions in their lives. This type of inquiry builds upon people's innate desire to tell a story about past events or lived experiences throughout their life (Schram, 2006). The narrative approach of this study helped to gain a sense of the lived experiences of the participants in this study by asking participants to recall their lived experiences (Glesne, 2006).

Narrative inquiry is centered firmly on the idea that, as human beings, we come to understand and give meaning to our lives through the story (Andrews, Squire, & Tambokou, 2008). Initiated in interpretive hermeneutics and phenomenology is a form of qualitative research that includes the collection of narratives; written, oral, and visual which focused on the meanings that people assign to their experiences, seeking to provide "insight that [befits] the complexity of human lives" (Josselson, 2006, p. 4). Nevertheless, this narrative inquiry was more than the indiscriminate gathering of stories. I listened to how the participants' stories were constructed, as well as the cultural discourses that they drew upon to get an understanding of the process that I would use to construct the participants' narratives.

It is essential to determine the type of narrative study in which to conduct research. Chase (2005) suggests that researchers "may use paradigmatic reasons for a narrative study, such as how individuals are enabled and constrained by social resources, socially situated in interactive performances, and how narrators develop interpretations" (p. 55). However, for this study, I utilized a second approach as reported by Creswell (2007) that emphasized the variety of forms found in narrative research practices (p. 55). Creswell (2007) argued:

An oral history consists of gathering personal reflections of events and their causes and effects from one individual or several individuals. A theoretical lens or perspective may guide narratives. This lens may be used to advocate for Latin Americans through using *testimonios* (Beverly, 2004) or it may be a feminist lens used to report the stories of women. (p. 55)

In narrative study, CRT provides a harmonizing structure for communicating the experiences and realities of the racially oppressed (Taylor et al., 2009). Crenshaw, Gotanda, Peller, and Thomas (1995) argue,

Critical race theory in education is a framework or set of fundamental insights, perspectives, methods, and pedagogy that seeks to identify, analyze, and transform those structural and cultural aspects of education that maintain, subordinate, and dominate racial positions in and out of the classroom by challenging traditional research paradigms and theories. (p. 132)

Therefore, the strategy I used to conduct this narrative approach was to utilize oral histories in conjunction with depictions of the lived experiences of the participants. The goal of this narrative study was to find meaning and rationale for why there are so few tenured or tenure-track Hispanic professors on our nation's colleges and universities in comparison to both the number of Hispanic students on campuses nationwide.

The findings of this study answered some of those questions by reflecting on the lived experiences of myself, the researcher and the selected participants. I looked at this narrative approach as not only a method but also, more importantly, a frame of reference in a research process, wherein the oral histories of the participants' along with the research are producers and transmitters of reality.

Sampling

To conduct this qualitative research study, I selected the procedure of purposeful sampling. The concept, as cited in Creswell (2007), of purposeful sampling, allowed me to select individuals and sites for the study because “they can decisively inform an understanding of the research problem and the central phenomenon in the study” (p. 125).

However, Maxwell (2005) provides caution:

Be wary of selection problems such as 'key informant bias.' Qualitative researchers sometimes rely on a small number of informants for a major part of their data, and even when informants are purposefully selected, and the data themselves valid, there is no guarantee that these informants are typical. (p. 91)

Maxwell (2005) provides more cautionary advice for researchers to heed,

There is increasing recognition that cultural groups incorporate substantial diversity and that homogeneity cannot be assumed. Thus, you need to do a systematic sampling to be able to claim that crucial informants' statements are representative of the group. (p.91)

In taking heed to Maxwell's (2005) advice, the study proceeded with the logic and power behind purposeful sampling because it aided in the selection of information-rich participants (Glesne, 2006). The specific, purposeful sampling strategy was a homogeneous sampling because it reduced variation, simplified the analysis, facilitated group interviewing, and allowed the research to go in-depth (Glesne, 2006). This sampling strategy allowed the opportunity to describe the participants' collective understanding of their lived experiences during their hiring process, their socialization within their departments and on campus, and their perception of the institution's efforts to retain their services.

This study centered on nine Hispanic tenured or tenure-track professors, five men and four women, from three peer institutions located in the Southwestern region of the United States. This inquiry examined the extent that institutional racism shaped the lived experiences of the participants in their journey to the professoriate, their socialization within their respective departments, and efforts made by the institution to retain their services.

The participants selected for this study were either male or female and had to self-identify as (a) Hispanic, Latina/o, Mexican American or Chicana/o, (b) be born in the United States, and (c) be currently employed as full-time tenured or tenure-track faculty at the rank of assistant, associate, or full professor at the three institutions selected for this study. They shared their personal and professional lived experiences in response to the questions posed in this study. I specifically chose native-born Hispanic professors because that was the specific demographic that I wanted to test. I did not want to investigate a whole new set of characteristics that foreign-born and naturalized professors presented. My story was centered around my experiences growing up as a marginalized person of color, and I wanted to select participants that had that in common with me.

Data Collection

To recruit participants for my study, I posted “Invitation to Participate Flyers” (Appendix E) that explained the goal, direction, purpose, and how to participate in the various department common area communication boards, outside communication boards, and the communication boards in the student union buildings. I looked for Spanish surnamed professors designated as an assistant, associate, or full professors in their respective institution's directory and sent them each an Invitation to “Participate E-Mail” (Appendix F). The emails contained an “Introductory Letter,” which explained the totality of this inquiry, a

link that directed them to an “Informed Consent for Survey,” (Appendix H) agreement, and another link at the bottom of the letter that redirected them to the “Demographic Survey” (Appendix I) with instructions on how to complete the survey.

I sent 51 email invitations to professors at Southwestern University X, 32 email invitations to professors at Southwestern University Y, and 30 email invitations to professors employed at Southwestern University Z. Of the more than 100 email invitations sent and almost thirty separate communication board postings, twelve individuals responded by completing the demographic survey indicating that they had agreed to the stipulations of the study. I decided that I would select to participate the first nine individuals who agreed to the interview protocols. I selected this method of choosing my participants because of the length of time, 18 months, that I was trying to recruit nine individuals to participate. Even though 12 individuals responded to my invitation to participate, the tenth respondent agreed to participate two months after I had selected the nine, and the other two to three months later.

The use of multiple methods and triangulation is critical in attempting to obtain an in-depth understanding of the phenomenon under study (Bloomberg & Volpe, 2012).

Triangulation lessens the possibility that the findings will reveal shortcomings in the source or method, systematic prejudices, and provides a better comprehension of the issues that are being investigated (Maxwell, 2005). The contributors completed the demographic survey, consented to the interview protocols, and allowed me the opportunity to observe their professional or personal settings (Maxwell, 2005).

The participants completed the "Demographic Survey Questionnaires" (see Appendix I), allowed me to gather general information and other data which enabled me to understand their situations and allowed me to create a visual image of their lived experiences, which

paved the way for me to tell their stories. The data collected from the surveys were coded, and the major themes that emerge were evaluated, analyzed, and recorded. I created a combination of semi-structured and open-ended in-depth interview questions, which I assembled from this study's literature review titled "Interview Protocol Questions," (see Appendix J). The organization of the interview protocol consisted of questions to facilitate the telling of their "stories" for me to "re-story." The interview process is particularly useful for getting the story behind a participant's experiences. I obtained valuable information from the participant's demographic survey's that allowed me to ask follow-up questions when I interviewed each participant.in-depth information on the topic. My goal for the interviews was not to seek responses to specific questions; it was to prompt the participant to relax and tell me their story. Their stories were poignant, descriptive, and full of life. It was indeed an honor to retell their stories.

To reiterate the process, I recruited the participants by networking through professional and personal contacts, searching institutional websites, and other various institutional offices (e.g., institutional research, human resources, and various departments) at the following three institutions, Southwestern University X, Southwestern University Y, and Southwestern University Z. They had to sign an Informed Consent for Survey (Appendix H) to participate and complete the Demographic Survey (Appendix J). In the communique, I explained the study and asked them to complete the questionnaire. I invited the first nine participants that returned the questionnaire and agreed to enter and take part in the study.

This inquiry examined the extent that institutional racism shaped the lived experiences of the participants in their journey to the professoriate, their socialization within their respective departments, and efforts made by the institution to retain their services. They

shared their personal and professional lived experiences in response to the questions posed in this study. It was important that the participants in this study adhered to a set of criteria to ensure quality assurance which Creswell (2007) argued, "Works well when individuals studied represent people who have experienced the phenomena" (p. 128). Whether the targeted participant was convenient for the study, a key individual within the department, one who was marginalized, or just an ordinary faculty member, all the participants must have a story to tell about their lived experiences (Creswell, 2007). For this study, I did not want to predetermine their degree of marginalization. I wanted the process of the study to illuminate the degree of their marginalization. I had faith that their experiences and their narratives would help me construct their counter-narratives to the majoritarian story.

Participant stories induce the reader to estrange themselves from the events described, to enter the psyche of the teller whose interpretation is different from the reader's own (Delgado & Stefancic, 2000). The contrarian aspect of the account is that it challenges and rejects the standard story causing the reader to vacillate in and out of the story's authenticity (Delgado & Stefancic, 2000). Delgado and Stefancic (2000) explains the uneasiness within the mindset of the reader:

The reader thus moves back and forth between two worlds, the storyteller's, which the reader occupies vicariously to the extent the story is well told and accurate, and his or her own, which he or she can return to and reevaluates considering the story's message. Can my world still stand? What parts remain valid...seem true? How can I reconcile the two worlds...and will the resulting world be better than the one, which I began? (p. 69)

Critics of storytelling agree that stories told by the oppressed have exceptional value, "nevertheless, we do not believe that these effects in themselves are sufficient to validate stories as scholarship" (Farber & Sherry, 1993, p. 824). Farber and Sherry (1993) propose that stories need to pass the rigors of reason and analysis for an "unadorned account to be able to stand alone" (p. 849).

Still, other critics argue that storytellers change the facts or distort reality for personal gain. Rosen (1996) argues that O. J. Simpson's lawyer, Johnnie Cochran strategically picked an African American laden jury in hopes that their racially taut experiences with the police would influence their perception of the facts. Rosen on Cochran's tactics, "He set out, through storytelling and the manipulation of racial iconography, to create a narrative that transformed O. J. from a coddled celebrity into the civil rights martyr of a racist police force" (p. 588). This inquiry was a gathering of information used to change a system that marginalizes certain groups of people. The counternarratives of the participants' enabled the reader to build a mental image of that persons lived experiences to understand their perceptions of discrimination, institutional biases, and marginalization. Inaccuracies in a participant's story can compromise the credibility of the overall goal which is to change a biased and racist system to make it more equitable to, not just Hispanics but to all people of color. Johnnie Cochran's tactics in the O. J. Simpson trial were intended to build a shadow of doubt in a system that called for an absolute fact so that his client could escape punishment.

Counterstorytelling is of great significance because it delivers a method for members of marginalized groups to address those conditions where the dominant perception of justice provides no language or channels by which the marginalized person can express how he or she has been injured or wronged in terms that the system will understand (Delgado &

Stefancic, 2000). My narrative cites several instances as Solórzano and Yosso (2002) explained that I exposed, analyzed, and challenged the majoritarian stories of racial privilege because I wanted access to a system of privilege. I bought into the majoritarian story that to gain access; I must become one of them.

Farber and Sherry (1993) would argue that the saliency of my story is not believable in the eyes of the dominant group; therefore, it cannot be considered scholarship. In their world, my story is brandished as fiction, a wild story by a person who believes that they are oppressed. However, Delgado (1991) contends that majoritarian stories are routinely accepted as historical fact. The mere fact that Farber and Sherry (1993) contends that personal narratives, or” testimonios are not believable in the eyes of the dominant culture is in direct conflict with our nation’s judicial system that views testimony in court as crucial to the defense and the prosecution to advance their cases. Farber and Sherry are probing at the social and political acceptance that there are always exceptions to the rule. Farber and Sherry (1993) contend that counterstories without analysis and reasoned argument are of little or no real value. They argue that stories in themselves teach very little because they are not supplemented with analysis and commentary that is necessary for the reader to connect the story with a more general rule or principle (Farber & Sherry, 1993). The participants’ stories are supplemented with analysis and commentary advanced by the researcher with the suggestions of Guba and Lincoln (2005) and Solórzano and Yosso (2002) as stated earlier in the chapter.

Setting

Decisions about where to conduct the research and the connections created with the participants (sampling) were an essential part of this inquiry. The sampling is not only

people, but also settings, events, and processes (Maxwell, 2005). Selection decisions should consider the feasibility of access, data collection, research relationships with the participants in this study, concerns of validity, and ethics (Maxwell, 2005). The settings for this study took place at the three Southwestern Hispanic Serving Institutions (HSIs) and ranged from meetings in campus student union buildings (SUB) to the participants' private offices, the coziness of their living rooms, or one-on-one skype sessions hundreds of miles apart. The individual university's Institutional Research Board (IRB) granted me access and permission to conduct my study at their respective institutions. Southwestern University X granted me IRB approval, Southwestern University Y granted me permission for one-year after I waited for more than four-months for permission, and Southwestern University Z granted me access upon presenting the proper IRB documentation.

I selected the three institutions for this study because they were in proximity to one another (within 250 miles from Southwestern University X to Southwestern University Z), which would require less than four or five hours of travel. They were Tier One (R1) or two (R2) research institutions, Hispanic Serving Institutions with Hispanic student populations of over 15%, a sizeable pool of (20 or more) Spanish-surnamed tenured or tenure-track faculty, and all three had offices of diversity with similar visions. Aside from a personal reason for researching the three specific institutions, one being my home institution, the gathering of data from two additional institutions strengthened the validity and increased the reliability of this study. As a Researcher, studying my institution was "backyard research" (Glesne, 2006, p. 32). I had access, established relationships, the research was vital to me, and the time needed for research was reduced.

Thus, studying two additional institutions added credibility to my inquiry and it cast me into a new culture which sharpened my prime function as that of the investigator. I took no short-cuts and adhered to established participant selection protocols. I followed Glesne's (2006) rationale for selecting multiple sites, "Perhaps the phenomena you wish to investigate exists to some extent everywhere" (p. 34). The premise set forth at the start of this study is that the phenomena, institutional racism, is inherent in all facets of American society. There is wisdom in the adage, "The rule of thumb is that hearing a statement from just one participant is an anecdote; from two, a coincidence; and hearing it from three makes it a trend" (Madrigal & McClain, 2012, para 13). The trend rang true for this study as well, Hispanics are underrepresented as tenure and tenure-track professors.

Upon initial observation, the three research institutions areas are very similar. First, their construction was spread out over vast tracts of land; they had similar Southwestern landscape, almost the same color stucco, and paint. The students were "buzzing" around the various building on campus (as I certain occurs at every college or university), their value to the community was evident economically, socially and academically, because of the constant references to enroll as a student, seek career opportunities, or to purchase tickets for the Mayor's Town Hall meeting. When I traveled in the communities, I saw references to the universities on billboards, public vehicles, and flyers posted on windows of local business; the references to the institutions were everywhere in the communities.

Academic discourse flooded the airways, and the professors' constant interaction with one another emitted the feeling of a tight-knit community, even though I believe there are factions in each college that place their agendas atop the priority list. I am not entirely sure because I am an outsider, but even an outsider can sense that separate groups are jockeying

for position to get their policies or suggestions adopted. There is an aura of collegiality in each of the three institutions because most of the professors I met asked me about my research interests and then mentioned their research interests or engaged in dialogue that centered on some of the classes they were teaching. Studying individuals in their natural setting involves going out to the field of study, gaining access, and gathering data. If participants are removed from the setting, it can lead to findings that are manufactured and out of context (Creswell, 2007). To get a better understanding of the targeted institutions, I provided a brief overview of student and faculty demographics. These statistics pointed out the underrepresentation of Hispanic Full-Time Faculty. Thus, the rationale for this inquiry is evident. Let the facts speak for themselves. I present to you, the targeted institutions.

Southwestern University X (SWX) was Founded in 1889 as its state's flagship institution; Southwestern University X now occupies nearly 800 acres in the heart of a metropolitan area. The community is a blend of culture and cuisine, styles and stories, people, pursuits and panoramas. Southwestern University X offers a distinctive campus environment with a Pueblo Revival architectural theme; the campus buildings echo nearby Pueblo Indian villages. The nationally recognized campus arboretum and the favorite duck pond offer an outstanding botanical experience amid its state's vast public open spaces.

The campus setting is considered significant, and it participates in Title IV federal financial aid programs. Undergraduate and graduate instruction is provided in five colleges: The College of Arts and Sciences, School of Education, School of Law, School of Management, and the School of Nursing and Health Professions. Degrees awarded at the university range from baccalaureate degrees to doctorate degrees in research/scholarship and professional practice.

The total of 29,100 students was enrolled at SWX as undergraduate, graduate, or professional students for the 2012-2013 academic year. The combined 12-month student population for the fall of 2012 by race/ethnicity represented White: n = 11,940; Asian/Pacific Islander: n = 931; Hispanic: n = 11,081. In the fall of 2012, full-time faculty represented a total of 1133 faculty employed at this institution identified as White: n = 799; Asian/Pacific Islander: N = 91; and Hispanic: n = 122. A comparison of institutions for the academic year 2021-2013 is represented in Table 1 (Southwestern Fact Book, 2012-2013).

Southwestern State University (SWY) was founded in 1888 as City College (pseudonym). The Territorial Legislature of 1889 established the land-grant Agricultural College and Experiment Station, which officially opened on January 21, 1890. Southwestern University Y (SWY) sits on a 900-acre campus and enrolls more than 15,000 students from 49 states and 89 foreign countries. SWY is a NASA Space Grant College and is home to the very first Honors College in the state. A Hispanic-serving institution, SWY serves a multi-cultural population of students and community members across the state at five campuses, a satellite learning center in the state's largest city, cooperative extension offices located in each of the state's 33 counties, and 12 agriculture research and science centers. Plus, the distance education programs give students maximum flexibility. The Honors College, the very first one established in this state, offers qualified undergraduates the opportunity to further enrich a challenging academic program via rigorous classes taught by master teachers. SWY is indeed a reflection of the region's vibrant communities, an exciting place to tackle challenges, find answers to important issues and prepare for the future.

A total of 20, 281 students were enrolled at SWY as undergraduate, graduate, or professional students during the 2012-2013 academic year. The combined 12-month student

population for the fall of 2012 by race/ethnicity represented White: n = 7110; Asian/Pacific Islander: n = 325; Hispanic: n = 9569. In the fall of 2012, there were a total of 681 full-time faculty. Faculty employed at this institution identified as White: n = 412; Asian/Pacific Islander: n = 67; and Hispanic: n = 72. A comparison of institutions for the academic year 2021-2013 is represented in Table 1 (Southwestern University Y Fact Book, 2012-2013).

Southwestern University Z (SWZ) officially opened in 1914 and is the second oldest institution in their states' university system. It is a Carnegie high-research-activity, urban university that enrolls more than 25,000 students. It serves its primary constituency with 74 undergraduate programs, 76 master's programs, and 22 doctoral degree programs, including a growing portfolio of online degrees. With a close to 80% Hispanic student population, SWZ proudly reflects the demographic composition of the bi-national region from which it draws most of its students. Eighty-four percent of students are from the surrounding area.

The Brookings Institution, a nonprofit public policy organization based in Washington, D.C., ranked Southwestern University Z number one among all U.S. public universities that performed well both in research productivity and student social mobility. The University ranks among the top ten colleges and universities nationally for the number of Hispanic graduates in public relations and communications, education, engineering, mathematics and statistics, homeland security and law enforcement, and business management and marketing.

A total of 22,749 students were enrolled at SWY as undergraduate, graduate, or professional students during the 2012-2013 academic year. The combined 12-month student population for the fall of 2012 by race/ethnicity represented White: n = 2,165; Asian/Pacific

Islander: n = 204; Hispanic: n = 17,603. In the fall of 2012, full-time faculty represented a total of 518 faculty employed at this institution identified as White: n = 285; Asian/Pacific Islander: n = 58; and Hispanic: n = 141. A comparison of institutions for the academic year 2021-2013 is represented in Table 1 (Southwestern University Z Fact Book, 2012-2013).

Table 1

Comparison Chart-Student Enrollments and Full-Time Faculty of Southwestern University X, Southwestern University Y, and Southwestern University Z

Student and Faculty Demographics														
Institution	Student Enrollment	Total Tenured of Tenure-Track Faculty	University System-Main Campuses				White Non-Hispanic	White Non-Hispanic	White Non-Hispanic	White Non-Hispanic	Asian	%	Tenured Faculty	%
			Hispanics	%	Tenured Faculty	%								
Southwestern University X*	29,100	1133/28.38%*	11,081	38.08%	122	10.80%	11,940	41.00%	799	70.50%	931	3.20%	91	8.00%
Southwestern University Y**	20,281	681/33.53%**	9,569	47.18%	72	10.57%	7,110	35.05%	412	60.49%	325	4.60%	67	9.83%
Southwestern University Z***	22,749	518/39.57%***	17,603	77.38%	141	27.22%	2,165	9.50%	285	55.01%	204	0.90%	58	11.19%
Total College Enrollment****	21,557,259	791378/52.1%	2,836,252	13.10%	24,869	4.87%	11,772,516	54.60%	387,719	75.91%	1,153,420	5.80%	47,997	9.40%

*Southwestern University X Fact B 2012-2013

**Southwestern University Y Fact Book 2013-2014

***Southwestern University Z Fact Book 2012-2013

**** Percentage of Faculty Tenured or on a Tenure-Track NCES-2012 (both 2 year and 4 year institutions)

To reiterate the recruitment process, I posted “Invitation to Participate Flyers” (Appendix E) that explained the goal, the direction, the purpose, and how to participate in the various department common area communication boards, outside communication boards and the communication boards in the student union buildings. I looked for Spanish surnamed professors designated as an assistant, associate, or full professors in their respective institution's directory and sent them each an Invitation to “Participate E-Mail” (Appendix F). The emails contained an “Introductory Letter,” which explained the totality of this inquiry, a link that directed them to a “Consent to Participate” (Appendix H) agreement, and another

link at the bottom of the letter that redirected them to the “Demographic Survey” (Appendix I) with instructions on how to complete the survey. I sent fifty-one email invitations to professors at Southwestern University X, thirty-two email invitations to professors at Southwestern University Y, and thirty e-mail invitations to professors employed at Southwestern University Z.

I had spent almost a year collecting data, and I still did not have nine participants, so I decided that I would invite the first nine participants who agreed to the stipulations of the study. Still, I did not have the necessary participants, and it was not until I interviewed one of the participants from my home site that I was able to secure my ninth participant. Before the interview, he asked me how my study was progressing. I told him that I was having difficulty getting any responses to my study from my home institution. He told me that he would make a phone call to one of his colleagues and that he was sure that I would have my ninth participant. I thanked him for his help, and we began the interview. About twenty minutes after the interview I received a call from a professor who became my ninth participant.

Of the more than 100 email invitations sent and close to thirty separate communication board postings, twelve individuals responded by completing the demographic survey indicating that they had agreed to the stipulations of the study. I decided that I would select to participate in the first nine individuals who agreed to the interview protocols. Nine of the twelve contributors completed the demographic survey within a few days of their invite, and the other three returned their surveys after I had selected the participants. The nine consented to the interview protocols and allowed me the opportunity to observe their professional or personal settings.

The "Demographic Survey" (Appendix I) was administered to collect necessary information. It was configured to reveal who is filling out the survey, is the survey reaching my target audience, and am I getting the information I thought I would. The survey provided me with an opportunity to compare sub-groups. This study had two sub-groups, female respondents and male respondents. The data compiled by this survey enabled me to look for similar characteristics and experiences between male and female participants. Another goal of this survey was to see if it was possible to construct a typical Hispanic professor. I quickly found out how wrong my quest for the typical Hispanic professor.

On my very first interview with Participant Three from institution one, I was chastised, reprimanded, and then quickly corrected. The interviewee was more puzzled than mad when he stated, "My friend there is no such thing as the typical Hispanic professor, for you to even think that is mind-boggling to me. If anything, you will see just how different we are." He continued, "You will not find another Hispanic professor even remotely like me; I have a story to tell." The interview began shortly after our initial exchange. I was tongue-tied; I did not mention to him that I had meant "composite Hispanic professor."

Some of the respondents mentioned to me that the survey was too long, and they contemplated dropping out. They informed me that 56 questions were too many and that I should consider amending the survey. I heeded their request and immediately modified the survey to 39 questions. I did insert questions into the survey that asked about the respondents about their any barriers they had to overcome and their exposure, if any to discriminatory practices, personally or in the workplace. I did not use the word racism because I did not want to plant that seed in their minds.

The participants completed the "Demographic Survey Questionnaires" (see Appendix I), which allowed me to gather general information and other data which enabled me to understand their situations and allowed me to create a visual image of their lived experiences, which paved the way for me to tell their stories. The data collected from the surveys were coded, and the major themes that emerged were evaluated, analyzed, and recorded. I created a combination of semi-structured and open-ended in-depth interview questions, which I assembled from this study's literature review titled "Interview Protocol Questions," (see Appendix K). The organization of the interview protocol consisted of questions to facilitate the telling of their "stories" for me to "re-story." The interview process is particularly useful for getting the story behind a participant's experiences. I obtained valuable information from the participants' demographic surveys' that allowed me to ask follow-up questions when I interviewed each participant. My goal for the interviews was not to seek responses to specific questions; it was to prompt the participant to relax and tell me their story. As Creswell (2007) contends, "We let the voices of our participants speak and carry the story through dialogue" (p. 43). I was careful not to press the issue, and throughout our interview, I sensed that they were relaxed and comfortable telling a stranger their stories. Their stories were poignant, descriptive, and full of life. It was indeed an honor to retell their stories.

Ethical Considerations

While gathering the data for this study, it was necessary that I maintain a detailed collection of fieldnotes so that I could reference during the construction of the participants' counterstories. Emerson, Fretz, & Shaw, (1995) suggest that the investigator be diligent and concise during the field research. This brand of field research requires that the researcher take copious notes during their probing of groups and people as they go about their everyday

lives. Emerson et al., (1995) suggest that the researcher conforms to two distinct activities, “First, the ethnographer enters into a social setting and gets to know the people involved in it; usually the setting is not previously known in an intimate way” (p. 1). Emerson et al., (1995) further explain the necessity of recording regularly and systematically while learning about the lives of the participants.

Engaging with individuals whom I have never met was tough for me, I am not a gregarious person, but to make this study work I had to break out of my shell. I must confess that I sent out the over 100 emails, posted as many as 20 “Invitation to Participate” flyers on the bulletin boards at each site, and personally invited conversations with students, professors, and visitors as I met them in the university’s common areas. When I researched my home institution most of the individuals I had interviewed for previous class assignments were professors whom I had previously taken their class. As I met people, I recorded that experience in my journal. I even practiced on my friends.

When I booked my first interview, I was a bit nervous. The participant invited me over to his house for the interview; it was his day off. I remember grabbing my journal and recording my mental state of mind. I was both excited and terrified at the prospect of my first interview. Walking up to his front door my nerves were quickly calmed, He met me at the door with a smile and said, “I’m glad you found the house, please come in and make yourself at home, I will get us some water then we can get to know each other.” After this first interview, I was confident that I would have no problem connecting with any of the participants.

At the time I did not think that my encounter with the participant was anything important; however, I did record the interaction. I no longer perceived that I had a problem

making connections and as Emerson et al. (1995) state, “Getting close minimally requires physical and social proximity... the field researcher must be able to take up positions amid key sites and scenes of other people’s lives in order to observe and understand them” (p. 2).

It was paramount that I understand ethnography as dedicating oneself to the participatory experience and observe Emerson et al. (1995) four implications of understanding ethnography:

- (1) What is observed and ultimately treated as ‘data’ or ‘findings’ is inseparable from the observational process?
- (2) In writing fieldnotes, the researcher should give special attention to the indigenous meanings and concerns of the people studied.
- (3) Contemporaneously written fieldnotes are an essential grounding and resource for writing broader, more coherent accounts of others’ lives and concerns.
- (4) Such fieldnotes should detail the social and interactional processes that makeup people’s everyday lives and activities. (p.11)

Immediately after my meetings with the participants I sat and recorded anything and everything that I could remember in sort of a free write session. Later in the confines of my office, I would go over the notes and amend them for clarity and understanding. I recall Participant One at Institution Two, apologized over and over because he was wearing a polo shirt (with the school logo) and not wearing a shirt and tie. He added, “A dean of a college should look professional at all times.” I thought to myself, “He conducted himself in a professional manner, I was impressed with his demeanor.” I just smiled and told him I was honored; he gave me a few minutes of his valuable time. During this entire study, I understood the value of contemporaneous, copious, and detailed fieldnotes.

In any research study, ethical issues related to the protection of the participants are of vital concern (Schram, 2006). The researcher is responsible for both notifying and guarding respondents. Research includes enlisting voluntary assistance, and it is fundamental that participants are informed about the purpose of the study. Essential for protecting participants' information lay in the way their information is treated. They must feel at ease with the method of collection and storage of their data (Bloomberg & Volpe, 2012).

The relationships formed with participants and other stakeholders to expedite data collection should be used to keep contributors up-to-date about research progress and findings. The participants should be heartened to speak out about emerging findings (Lincoln & Guba, 1985). Throughout the systematic process, the researcher must consider how the findings will be used and how participants in the setting will react.

Miles and Huberman (1994) suggest specific areas that are of importance during the process of data analysis. Negotiate privacy, confidentiality, and anonymity with the participants early in the study to protect their privacy and preserve confidentiality. The participants should review reports or other products before their public release to assess the extent their privacy has been appropriately maintained (Miles & Huberman, 1994). Furthermore, the researcher must administer research quality and integrity carefully, thoughtfully, and correctly regarding reasonable standards. Real analyses have real consequences, so the researcher owes it themselves and those studied to adhere strictly to the analysis methods that they believe will produce authentic, valid conclusions.

Researcher and the participants should work through any concerns that may arise. In any social research project, the dissemination of information and the ownership of data and conclusions is of concern because the intimate involvement of the researcher with

participants in the setting studied makes conflicts of interest between different stakeholders much more challenging to resolve. Thus, it is vital to work through problems as they surface (Miles & Huberman, 1994). Ultimately, “It is prudent to develop understandings early in the project with all major stakeholders that specify what actions will be taken to encourage appropriate use of project results and to respond to what is considered misuse of these results” (Miles & Huberman, 1994, p. 294).

I protected the integrity of this study by utilizing the various safeguards outlined by Miles and Huberman (1994) to protect the participants and their rights. I informed all the invitees of the logistics of my research and required a signed letter of consent once they agreed to participate. Bloomberg & Volpe (2012) stated that the participants' rights and interests are of primary importance considering the distribution of their data. I assured the participants that I would store all their information in a locked file cabinet in my office at home. I would be the only one with the key, and I would not release or share any of the information without their express written consent.

When I met the participants for their interviews, I informed them about the logistics of safeguarding their information and identities. I informed them that I would secure their anonymity, scholarship, and counterstories and I would not release any information about them unless I met with them in person and received written permission. I vividly remember each of their expressions when I assured that I would protect all segments of this study, especially their identities and stories.

They looked at me with complete trust, almost as if they were saying to me, "Of course I know that you will follow all protocols of safeguarding this study. I even mentioned to them that I would provide them with a transcription of their interview along with my

analysis. Every one of them responded the same, "That will not be necessary; we do not need to see that."

Trustworthiness

I employed the operational techniques proposed by Lincoln and Guba (1985) to "establish credibility, transferability, dependability, and conformability" (p. 219). Credibility indicates whether the participants' perceptions correspond to the researcher's portrayal of them. Credibility matches the criterion of validity (both internal and external) in quantitative research (Lincoln & Guba, 1985).

Dependability parallels reliability, and it denotes whether one can trace the developments and techniques used to collect and interpret data (Lincoln & Guba, 1985). Transferability is the degree that the study "has made it possible for readers to decide whether similar processes will be at work in their settings and communities by understanding in depth how they occur at the research site" (Bloomberg & Volpe, 2012, p. 113). Lincoln and Guba (1985) express the belief that their new terminology is "a better fit with naturalistic epistemology" (p. 219) and postulate that their new terminology is viable in providing techniques for evaluating the trustworthiness of qualitative study.

I spoke to my advisor concerning any potential biases, such as stories that paralleled my own, stories that conflicted with my story, or previous association with any of the research participants. I approached the data collection and all other aspects of this study with all the objectivity possible. I was determined to let the research guide the inquiry. I maintain a reflective journal where recorded thoughts, decisions, questions, and insights related to the research. My advisor and I met at a local coffee shop in one of their private meeting rooms, and we discussed the progress of my study. I mentioned to him that I was still having

problems getting the required number of participants. Even though I had sent out over 50 invites to the professors of my home institution I had only received two consents to participate. He told me to get more personal and not to rely on digital invitations so much. His advice worked because when I was about to interview Participant One, I mentioned to him my dilemma and that is when he made that call. I had secured my third participant at Institution One.

I discussed the transcriptions with my advisor to get his input on my translation and analysis. He told me that my analysis of the transcriptions is what I determined and to make sure that I supported my analysis with evidence. We also had a conversation about the possibility of biased reporting because the participant's stories may yield some similarities. That is when he instructed me to view the stories with as much objectivity as possible, and if I was not sure about a story to discuss it with him. I left the meeting with a good understanding of how to proceed.

Data Analysis

Analysis cannot be easily distinguished from transcription as Mishler (1991) noted. "How we arrange and rearrange the interview text in light of our discoveries is a process of testing, clarifying, and deepening our understanding of what is happening in the discourse" (p. 277). How we choose to represent an interview narrative in our text is dependent on our systematic or established form of procedure of transcription and our understanding of the private and poignant stories of the participants. These interpretations help construct themes, concepts, and theories that play a vital role in the re-storying of the participants lived experiences. It is not always clear at the beginning of a research project what features of speech will prove to be critical (Riessman, 1993). Therefore, the researcher will dissuade

from “a tightly specifying question that will be answered with data from the narrative accounts because analytic induction, by definition, causes questions to change and new ones to emerge” (Riessman, 1993, p. 60).

I utilized Atlas ti as my software program. With this window-based program, I was able to organize text, audio files, fieldnotes, and my coding memos. The deductive approach was best for this study. A deductive approach which involves a top-down approach to qualitative coding data was the method utilized because I decided that by using this approach, I could use pre-set coding schemes. These schemes based on emerging themes evolved primarily from the literature review, the statistics and demographic data on the underrepresentation of Hispanics as full-time professors, and from the demographic surveys. I set-up the codes and defined them according to the source (e.g., literature review, support.). Once the coding scheme was established, I applied the codes to the text.

As Emerson et al. (1995) suggested, I read through pages and pages of fieldnotes and re-read parts of the literature review until no new themes emerged. The codes with a substantial number of “hits” as recorded in Atlas ti and my fieldwork enabled me to chart a path to create interview questions that would enable the participants to share their lived experiences. The top seven codes that emerged: Institutional Racism: n = 34; Racism: n = 31; Mentor/Mentorship: n = 29; Discrimination: n = 22; Chilly Campus or Department Climate: n = 21; The perception of being Marginalized: n = 21; and the Devaluation of Scholarship: n = 20. Pride in one’s ability and work, the belief that they were a quota hiring, the value of education, the perception that they had to work harder than Whites, and the idea that you must publish or perish were themes that emerged less than ten times.

I transcribed each taped interview, examined my notes on each of the settings during my interactions with the participants, and compared my lived experiences to those of the participants. As recommended by Bernard and Ryan (2009) I digitized the interview texts and other forms of qualitative data, such information from as any documents collected, for ingress into a software system so that I could “apply methods of database management” (p. 108). I coded data into groups or dynamics relevant to the themes that emerged; perceptions of their recruitment, socialization within their departments and among their peers, or department and the institution's efforts to retain them.

Once the transcriptions were completed, I set out to analyze and code the themes that emerged from the interviews. As my analysis continued, there were about ten different themes that emerged, each in a dozen or so instances. There were more than 31 instances in which institutional racism arose during the interviews. Racism was a close second in 30 points of conversation, and mentorship was a close behind at 29 instances. Beliefs of discriminatory practices presenting a hurdle in their climb to the professoriate emerged 22 times, a chilly climate, marginalization, and the devaluation of their scholarship each appeared 21 times. Pride, the value of education, work ethic, and the need to publish each arose about ten times. Their institutions efforts to retain their services never surfaced even though I asked that question.

I compiled all the data and revised the emerging factors as the research dictated. I arranged and scrutinized the emergent themes for common factors. Then I cross-checked the data with factors that contributed to the presence of racism or institutional racism as a factor in the hiring, socialization or their retention as full-time faculty members. I grouped the themes and arranged them into categories to examine and format the information for further

investigation. I did not feel that a follow-up interview was necessary even though I created a second set of interview protocol questions to expand on topics. I shared this interpretation with my advisor, and he shared my decision to forego follow-up interviews.

Lincoln and Guba (1985) clarified that consulting advisors or other external policy boards serve some purposes because "it projects a certain image and provides a certain level of legitimation for the study—it serves as a mechanism of critique—keeping the inquirers honest" (p. 243).

The preset codes utilized from this study came about because of the consistent references to discrimination, racism, and institutional racism. Critical race theory focused on the very themes that emerged from this study's literature review and fieldnotes. CRT "focuses on the racialized, gendered, and classed experiences of communities of color and offers a liberatory and transformative method for examining racial/ethnic, gender and class discrimination" (Solórzano & Yosso, 2000, p. 63). The themes that emerged provided the basis to analyze one of the tenets of CRT, counter-storytelling. Solórzano and Yosso (2002) contend that counterstorytelling examines the experiences of people of color and the role race and racism portray in their narratives, and it is "both a method of telling the story of those experiences that have not been told and a tool for analyzing and challenging the stories of those in power and whose story is a natural part of the dominant discourse—the majoritarian story" (Solórzano & Yosso, 2002, p. 124).

Limitations

Qualitative research contains conditions, some of which are related to the shared criticisms of qualitative research methodology in general and some of which are intrinsic to the study's research design (Bloomberg & Volpe, 2012). Unique features of qualitative

research methodology present potential limitations in its usage. The interviewees may have difficulty in adjusting to the researcher taking the role of the interviewer (Maxwell, 2005). It is of great importance that I establish a trusting relationship with each participant.

No study includes every possible variable, and this study is no exception as it is limited to, a limited number of participants, an analysis of the manifestation of institutional racism in the lived experiences of Hispanics in higher education and understanding the racial power relations that may emerge through the interpretation of data collected.

Summary

In summary, this chapter describes this study's research methodology. A narrative analysis methodology was employed to illustrate the permanence of institutional racism in higher education, the role it played in Hispanics' narratives, the ways institutional racism manifested in their hiring, and the meaning full-time Hispanic professors made of the efforts that their university, college, or department to retain their services.

The target population consisted of tenured or tenure-track Hispanic professors who were invited to participate and ultimately agreed to take part in this study. An essential step in the process was to target people and sites in which I could gain access. I was able to establish a rapport with all the individuals who ultimately agreed to participate. Creswell (2007) contends that it is essential to establish a collegial relationship with the participants so they will be comfortable and at ease in providing valuable data (Creswell, 2007).

Chapter Four discusses the data collected and the methods I utilized in gathering the data, measures to strengthen the credibility and dependability of the study. Data was gathered and compiled, and descriptive statistics evaluated, analyzed, and reported. The interviews were conducted with tenured or tenure-track self-identified Hispanic faculty, all

data collected was safeguarded, emerging themes that surface were categorized and weighed against the issues and concerns of Hispanic faculty as found in the literature. This study addressed and responded to the research questions presented to the participants of this study and contributed to the understanding of institutional racism as a factor that played a crucial role in the hiring, socialization, and retention of full-time Hispanic professor.

Chapter IV: Presentation of the Findings

Introduction

The purpose of this narrative inquiry was to explore factors that perpetuated the underrepresentation of Hispanics as full-time professors. This study investigated the personal and professional lived experiences of self-identified native-born Hispanic (Chicana/os, Latina/os, Mexican Americans) tenured and tenure-track faculty members (assistant, associate, or full professors) during their pursuit of full-time faculty positions.

This chapter presents the findings obtained from the following open-ended interview questions that were geared to address the study's research questions:

(1) What events led to your decision to enter higher education as a student and later as a faculty member? This question provides the participants with the opportunity to describe early experiences that may have contributed to their life's choices

(2) Describe your experiences in the academy as a Hispanic faculty member? Moreover, in what ways are your cultural values and beliefs viewed by your peers, your department, and your institution, and how do your experiences compare with those of you White peers? I was able to merge" Interview Protocol" questions two and three into the same conversation.

(3) In what manner, if any, has racism, prejudice, or discrimination positioned itself in your experiences within your institution? The purpose of this question is for further understanding of their experiences with discriminatory practices, their perception of the different experiences they encountered compared as to their White counterparts, and, if so, what strategies did they apply.

Chapter 4 describes the research findings and the themes that emerged from the data collected through the voices of the nine participants interviewed and employed at one of the three selected institutions; Southwestern University X, Southwestern University Y, and Southwestern University Z. Chapter IV consists of three sections. The first section is an analysis of the demographic information collected from the participants' survey responses, the second section is an analysis of the participants responses from their interviews to include; the events and occurrences that shaped their socialization within the professoriate, their exposure to institutional biases, racism, and other microaggressions, and institutional efforts to retain them as faculty members. Section Three examines the various themes that emerged during the data collection phase and compares the master narratives with the counternarratives of the participants.

Recruitment of Participants

Over 15 months, 111 Spanish surnamed faculty members at the three selected institutions received "Invitation to Participate" emails asking them to take part in the study. I began the search for potential participants by going to each institution's website, then to every department's directory, and looked through the names of all their faculty. I searched for individuals who had what I believed to be a Spanish-surname. I then looked at everyone's school, demographic information, and ladder ranks. They had to be tenured or on a tenure track. If their short biographical information did not state their ladder ranks, I called their departments office. That occurred only three times. I repeated this strategy at the other two institutions. To be clear, this was my initial push to look for participants.

Once I had my list of potential participants I sent them an “Invitation to Participate Email” (Appendix F). The email contained all the qualifications to participate in this study. It was clearly stated,

To be eligible to participate you must be a tenured or tenure-track professor at the ladder rank of assistant. Associate, or full professor, be born in the United States and self-identify as Hispanic, Latina/o, Chicano, Mexicana/o, or any other Spanish ethnicity identifying moniker. (Appendix F)

To clarify this study’s reference to the term Hispanic; monikers such as Latina/os, Latinx, Chicana/os, and Mexican-Americans, all fall under the umbrella of Hispanics. Hispanics are members of an ethnic group that traces its roots to twenty Spanish-speaking nations from Latin America and Europe (but not Portugal or Portuguese-speaking Brazil). The U.S. Census Bureau uses this approach to simplify matters. Who is Hispanic? Anyone who says they are and nobody who says they are not. Hispanics can be of any racial variety (Afro-Hispanics, Mestizos, and, White Hispanics), culture, or ethnicity. Hispanics may or may not speak Spanish (Passel & Taylor, 2009). I even asked my current Chair, who had a Spanish surname, if she would be interested in participating in my study. After I explained the crux of my inquiry, she graciously replied, “I would be happy to, but I am not eligible, I am Native American.

I used the same strategy for any participants who contacted me because of the information they saw on one of the flyers I posted around the three campuses. The one difference in flyer recruitment, I did not specify the requirements to participate. If contacted, I would use the prepared “Response Script” (Appendix G). To my dismay, only two people respond to my bulletin board or outside communication posts. I learned first-hand about

bulletin board flyers; it is like throwing your fishing line into a lake with scores of other fishers; good luck.

I was not experiencing much success at gathering enough participants to continue my study, and I was getting discouraged. It had been more than a year since I sent out my email invitations, so I resent the invitations to individuals who had not replied. My research efforts were getting costly going back and forth among the three campuses. When I received my sixth signed “Consent to Participate” I knew that it was just a matter of time. I talked with my advisor, and he told me to be more proactive and not to wait on email or bulletin board responses. He said, “Get out there and talk to professors you know, talk to professors you do not know. Just get out there.” After that counseling session, I set out to be more proactive. That is when I asked my current Chair to participate. I asked six professors, whom I had previously sent emails if they would be interested in participating in my study. Two of them agreed, two were not eligible (one born in Spain and the other one in Mexico). When I was getting ready to interview Participant One, Institution One, I mentioned my difficulty attracting participants to join my study. He motioned to me to hold on for just a second, picked up his phone and spoke to one of his colleagues, and that became Participant Two at Institution One.

To make up for lost time, I decided to forego random selection and decided to select the first three respondents, from each institution, who agreed to be interviewed to join me in this study. The one stipulation, I had to have three participants from each of the targeted institutions. I believed that time was my enemy, so I decided to change the selection process to the first nine respondents agreeing to participate. Once I had my participants, I sent thank-

you emails to all the professors for completing the survey, whether they were selected or not selected to continue in the study.

Nine professors replied that they did not fit the criteria for one or both provisos. Twenty-two automatic email replies returned indicating that the intended recipients were unavailable to respond to the invitation for a variety of reasons. For whatever reason, there were 60 incidents in which I received no responses, and eight of the beneficiaries politely declined to take part. Twelve individuals agreed to join in the study by clicking on the “Consent to Participate” link, which in-turn redirected them to the “Demographic Survey.” The corresponding Table 2 lists the results from the recruitment of participants.

Table 2

Underrepresentation of Hispanics as Tenured or Tenure-Track Professors-Participants Responses to the Recruitment Process

Email Invitations	Responses from Email Invites	Bulletin Board Responses	In-Person Invites	Agreed to Participate	Respondents Ineligible	Unavailable To Participate	Declined to Participate	No Email Response
111	51	2	6	12	9	22	8	60

Demographic Survey Analysis

The “General Information” of the survey was intended to get some basic demographic information to help me to use as a conversation starter. Question ten of that section asked the participants to self-identify with their race, to validate one of the study’s prerequisites, a natural born American citizen. The “Educational Information” portion of the survey was aimed at ascertaining their educational journey and how they arrived at their current “place.” I already knew that they probably earned a doctorate or another terminal degree that enabled them to be elevated to tenure or tenure-track status. Again, I paid specific attention to the

minutia surrounding their education, did they work while in college, was the pursuit of academia a career first choice, and of course their age at completion of their doctorate or a terminal degree. Surveys usually involve a representative sample of the population. A questionnaire is given to each member of the sample and used to infer characteristics of the whole population. Surveys are easy in theory but can be difficult to put into practice, mainly because of a typically low response rate. Denzin and Lincoln (1994) informs the researcher that, “Many questions about the body, life, power, experience, meaning, patterns, relationships, and values; these questions refer to knowledge as a story” (p. 343). Thus, any knowledge acquired through the demographic survey helps create the stories of the participants.

The “Cultural and Language Characteristics,” part III, and “Family Information,” part IV sections provided me with information on how to approach them during the pre-interview stage. Part VI, Career information was also an information gathering opportunity. Part V, “Career Information,” contained some questions key to this study:

Q-36 What personal barriers have you had to overcome in your academic career?

Q-37 What institutional barriers have you had to overcome in your academic career?

Q-38 Have you personally been affected by discrimination in the workplace? If yes in what ways?

Q-39 Do you have colleagues that have been discriminated in the workplace. If yes in what ways?

These questions gave me an idea of how to frame my interview questions and how to broach the subject of race, racism, and institutional biases during our interviews.

When I originally sent out the “Demographic Questionnaire” it contained 56 questions. One of the earlier survey respondents told me, “I have to tell you, that survey is way too long. Some people do not have that kind of time to respond, and many will not even try to answer the questions.” I consulted with my advisor and with his input we cut the survey to 39 questions. The casualties of that cut were the questions addressing personal and institutional barriers. However, only one of the participants responded to the amended “Demographic Survey.” Table 3 lists the participants of the survey:

Table 3

Participants in the Demographic Surveys - The Underrepresentation of Hispanics as Tenured or Tenure-Track professors: A Critical Analysis of Hispanic Faculty Experiences at Three Southwestern Universities

Name	Gender	Age Group	Tenure Status	Institution Department	Self-Identified Race	Mode of Recruitment
Professor X1&D	Male	50-70	Tenured	Sociology	Mexican American	Email
Professor X1&D	Male	50-70	Tenured	American Studies	Mexican American	Referred by Participant
Professor X1&D	Female	Less Than 35	Tenure Track	English Literature	Latina	Email
Professor X1&D	Male	50-70	Tenured	Curriculum & Instruction	Mexican	Email
Professor X1&D	Female	35-49	Tenured	English	Latinx	Email
Professor X1&D	Male	35-49	Tenured	Criminal Justice	Mexican	Email
Professor X1&D	Female	50-70	Tenured	Social Work	Mexican	Email
Professor X1&D	Male	35-49	Tenure Track	English Literature	Latino	Email
Professor X1&D	Female	35-49	Tenure Track	Curriculum & Instruction	Latinx	Email

The construction of the “Demographic Questionnaire” (Appendix I) came about because of the Literature Review (Chapter Two) relating to the population pursued in this study. The demographic questionnaire could only be accessed if the respondent agreed to the “Informed Consent for Survey” (Appendix H). The responder could have received the demographic survey if they “clicked” on the link in their email or by responding by email to one of the bulletin recruitment flyers. Again, the emails were sent to all Spanish-surnamed individuals who met the requirements of the study as previously explained.

Once again, the survey was amended to 39 questions, that included self-identified race/ethnicity, gender, and age. Several more short-answer questions sought additional demographic information and only a few long answer questions which allowed the respondents to elaborate on their stories in greater detail. I wanted the responders to the survey to help me build a “typical” Hispanic professor. When I was asked about one of my goals of the survey, I responded to Participant One’s, Institution Three’s query by stating, “I want to build the typical Hispanic professor.” She answered almost identically to a previous participant’s response. Dr. Elena Mendoza looked at me and laughed out loud, “You are crazy if you think Hispanic professors are typical, there is no such animal.” What I meant to say was that I was constructing a Hispanic professorial ‘composite’ of shared characteristics and lived experiences to enable me to understand the Hispanic professor’s journey to academia.

Solórzano and Yosso (2002) contend that by analyzing the literature and other data, we begin to draw connections. The participants shared their stories with me as I listened and in return, I was able to share my story with them. As Solórzano and Yosso (2002) explain, “We not only shared our own stories and reflections but also drew on the multiple voices of

family, friends, colleagues, and acquaintances. Once these various sources of data were compiled, examined, and analyzed, we created composite characters who helped us tell a story” (p. 16-17). I looked to the data compiled from the demographic survey to help me understand the lived experiences of Hispanic professors, to analyze characteristics for commonalities to build that composite, and to weigh the possibilities that I might share some of those same characteristics.

I wanted to hear about the people and events that influenced their lives. Why they chose academia, and more importantly, the hurdles and barriers, they had to overcome to attain their level of success. I wonder if I was subconsciously looking at their stories to see if I had similar experiences, and could I become a college professor. What I could see in the participants was perseverance in the face of adversity; discrimination, racism, and institutional biases. I looked to their stories to draw motivation that I too, could ascend to their levels. I also looked at an additional hurdle, in addition to those mentioned; my age. I was a 60 plus year-old man looking to break into a system that marginalized and excluded individuals like myself, a person of color, now I had to add “age” to the equation.

Table 4 on the following page shows the participants responses to the closed questions of the demographic survey:

Table 4

Underrepresentation of Hispanics as Tenured or Tenure-Track Professors Survey Responses to Closed Questions

Name	Gender	Age group	Tenure Status	Rank	Doctoral Field of Study	Influences to enter Academia	Self-Identified Race	Years Teaching College
Professor X1&D	Male	50-70	Tenured	Professor	Sociology	Mentor	Mexican American	30+
Professor X2&D	Male	50-70	Tenured	Professor	American Studies	Sociology Professor	Mexican American	34
Professor X3#D	Female	Less Than 35	Tenure Track	Assistant Professor	English Lit	Mentor Professor	Latina	3
Professor Y1&D	Male	50-70	Tenured	Professor	Curriculum & Instruction	Parents & Mentor	Mexican	26
Professor Y2#D	Female	35-49	Tenured	Associate Professor	Fine Arts	Great Instructors	Latinx	19
Professor Y3&D	Male	35-49	Tenured	Assistant Professor	Criminal Justice	Excellent Professors	Mexican	16
Professor Z1#D	Female	50-70	Tenured	Associate Professor	Social Work	Research Opportunities	Mexican	25
Professor Z2&D	Male	35-49	Tenure Track	Assistant Professor	English Lit	Nun at St. Mary College	Latino	13
Professor Z2#D	Female	35-49	Tenure Track	Assistant Professor	Curriculum & Instruction	Graduate School Mentor	Latinx	12

The themes that emerged from the surveys fell in line with the premise of this study, discrimination, and racism negatively impacted the socialization of Hispanics on their journey to the professoriate. They understood that the biased societal conditions that drove institutional racism began with the paradigm critical race theory. CRT points to racism as one of the critical aspects that perpetuate institutional racism (Baez, 1998). When analyzing the socialization of Hispanics, it is incumbent to understand that the perpetuation of White

dominance is contingent upon them remaining in control of positions of power and influence (Delgado & Stefancic, 2000). Where White faculties remain dominant in many departments, they also typically hold the most powerful positions within the college or university (De Luca & Escoto, 2012).

The contributors represented a broad variety of disciplines from the arts and sciences to professional fields and occupied full-time positions. Their ladder ranks included three full professors, two associate professors, and four assistant professors, tenured or on a tenure-track Spanish was the first language for four of the respondents, and three participants stated that their fluency in both, English and Spanish. One of the respondents described their mother tongue as Spanglish (a combination of English and Spanish), and the other two responded that English was the only language spoken in their households. All the participants said that they were bilingual and spoke Spanish in their day-to-day activities. Participants' descriptions of the neighborhood where they grew up ranged along the spectrum of race, color, and ethnicity. They indicated that they grew up in a mainly Hispanic neighborhood, or it could have been a Mexican neighborhood, perhaps a Latino neighborhood, a Native American neighborhood, a White neighborhood, or a mixed neighborhood.

The survey revealed (as did the interviews) that someone in their life influenced their decision to enter academia. At some point in their educational journey, a professor or another educator played a significant role in helping participants foster the essential mindset and acquire the necessary skill set that enabled them to make the journey into academia.

Underrepresentation of Hispanics Interview Protocol Questions

As stated previously, the purpose of this narrative inquiry was to explore and examine factors that perpetuate the underrepresentation of Hispanics as full-time professors. The study investigated the personal and professional lived experiences of self-identified native-born Hispanic tenured and tenure-track faculty members during their pursuit of full-time faculty positions.

This study set up three guiding research questions: (1) In what ways does institutional racism manifest in the hiring experiences of full-time Hispanic professors. (2) How do Hispanic faculty members represent their socialization within the university? Moreover, in what ways have Hispanics suppressed their cultural values and beliefs to be accepted into higher education. (3) What meaning do full-time Hispanic faculties make of the ways discrimination or institutional racism presents itself in their academic experiences as a member of the academy, or during the university's efforts to retain their services?

The interview questions were developed during the literature review, modified as needed after the demographic survey and examination of documents, and from recommendations by the dissertation committee and chair. These questions make up the Underrepresentation of Hispanics Interview Protocol Questions (see Appendix K). Creswell (2007) states that we ask open-ended questions to listen to participants while contemporaneously formulating questions that can drive participant responses. He further argues, "Our questions change during the process of research to reflect an increased understanding of the problem" (p. 43). The goal of the questions, including ad-lib any follow-up inquiries, was for the interviewee to open up about their experiences as members of the academy.

Section Two presents the voices of the respondents as they described their lived experiences climbing the steps to higher education, their socialization once in the academy, the skills they learned and the tools they acquired to succeed on their perilous journey to the ivory tower. Each of the nine participants was given a fictitious pseudonym and a code as reflected in the IRB Protocol to protect their identities and to ensure confidentiality, following are the participant's pseudonyms and codes: Dr. Patrick Garcia, Professor X1&D; Dr. Gilbert Maes, Professor X2&D; and Dr. Elena Hidalgo, Professor X3#D; from Southwestern University X. Dr. Lorenzo Rincon, Professor Y1&D; Dr. Carolina Garcia-Sanchez, Professor Y2#D; and Dr. Martin Torres, Professor Y3&D; from Southwestern University Y. Dr. Elvira Mendoza, Professor Z1#D; Dr. Rodolfo Javier Reyes, Professor Y2&D; and Dr. Lupe Castillo. Y3#D; of Southwestern University Z. Any individuals with the same name as one of the participants are purely coincidental.

Question One

What events led to your decision to enter higher education as a student and later as a faculty member? This question provides the participants with the opportunity to describe early experiences that may have contributed to their life's choices.

Dr. Patrick Garcia. Dr. Garcia grew up in a working-class neighborhood, not a lower or poverty-stricken neighborhood, a neighborhood of proud working people. He went from high school to the military in 1964. He never thought about going to college, but when his older brother entered college, he felt that "If he can, so can I." He entered the university in 1968 as a journalism major but later changed to Sociology to take classes with his fellow Chicanos. He was inspired to continue his education by a professor/mentor who had written letters of recommendation to Berkeley for three Chicano upperclassmen. The professor liked

his work and wrote him a letter of recommendation to attend graduate school at Berkeley. He stated that he started at Berkeley in 1973 and stuck it out. For him, the dissertation process took a long time. He failed in his first attempt to land a position, but then a Chicano Studies/Sociology position opened at his home institution, so he gladly jumped at the opportunity. He earned his doctorate or terminal degree in 1997.

Dr. Gilbert Maes. Dr. Maes earned his BA., MA., and Ph.D., at this institution. He was influenced to go to college by taking advantage of the College Enrichment program at his high school. He and a handful of other Chicanos entered a summer program to get them prepped to go to the university the following Fall. His decision to enter academia came because of a couple of mentors that encouraged to continue his studies because he could make valuable contributions to the institution and the community. Dr. Maes's mentor picked him out of a crowd of graduate students to participate in an intensive Spanish immersion program that took him to Mexico.

After Dr. Maes had earned his Ph.D. (1984), he set out to look for a professorship. To his good fortune, his home institution came calling when he could not get a full-time position at another institution. He got involved in the Chicano Studies Program. The time was ripe for Chicano Studies. Programs were being created all over the Southwest and other parts of the country. He eventually moved over to the American Studies Program.

Dr. Elena Hidalgo. Dr. Hidalgo entered college because she wanted to break away from her low economic niche. Her parents encouraged her to get a college education, so she could escape the disadvantaged life she and her family had experienced for generations. She was an excellent student and decided that she would get a degree in English. She had a terrific mentor and sought his advice on earning a law degree. She explained, "I wanted to

do law school, but he pushed me to do graduate school. He told me to go to graduate school.” Once she completed her masters, he promptly told her, “I think you should get a Ph.D., we need more faculty that looks like you.” Dr. Hidalgo entered a New Mexico Higher Education Minority doctoral fellowship program that would fund her doctoral program. She was awarded \$20,000 a year for four years, and in 2015 she earned her Ph.D., and the university gave her a tenured position with stipulations. She continued, “So I became a professor. The stipulations, I had to publish three journal articles in my first three years and another three articles, or a book contract by year six, my tenure review year. So, I have work to do.”

Dr. Lorenzo Rincon. For Dr. Rincon, education was a foundation first laid by his grandparents, both maternal and paternal, and reinforced by his mother, a school teacher, and his father, an engineer. Thus, getting an education was never in question. His parents saw the value of an education as a benefit to the community, not just for the kids, but to bring liberal thinking to the people. He stated

I ended up in the academy because it became evident to me that education is the last sphere, a public domain that we have for democracy and if we do not get it right, goodbye democracy. So, for me, it is a democratic idea for me to move to *la academia*.

His matriculation through academia had an inauspicious beginning. He was one of maybe 12 other Latinos at his institution, and on his first day of Biology class the professor came in and said, “Hey Mexican, you ain’t gonna make it in my class.” He stated that his response might have been spontaneous, when he remarked, “Oh really! Let’s see about that.” Dr. Rincon said that he could complete the task dropped on him by his professor because of the

resiliency built by “familia.” He added, “My ability was challenged, I was insulted, I was an angry Brown man. I had something to prove. So, I set out to prove how wrong he was about me. I had a chip on my shoulder.” He earned his doctorate or terminal degree in 1997.

Dr. Carolina Garcia-Sanchez. Dr. Garcia-Sanchez’s high school teacher convinced her to apply to and enter college. In college, she had a White mentor that convinced her to pursue a career in academia. She explained, “I had different educators influence my decision to go to college and then to continue a career in higher education. I saw the life my college professor had, and I wanted that.” For Dr. Garcia-Sanchez, her mentor’s influence along with her lifestyle played a huge part in her decision to pursue her place in the ivory tower. She ended with, “Now if I can make money like the math and science people, I will be happy. However, I will still be that chiona (loud mouth); nothing will change that.” She acquired her doctorate or terminal degree in 1998.

Dr. Martin Torres. Dr. Torres emphatically stated, “Going to college was a no-brainer. My parents and all of my high school teachers told me that it was the only way to go.” He entered academia because he had a mentor that convinced him that he had what it took to get into the professoriate and he would make great contributions to the field of Political Science. His professor told him, “You could be one of us.” Dr. Torres responded, “I looked up to this professor, and when I said that I was going to law school he looked at me with bewilderment and replied, “My God, Chicano lawyers are a dime-a-dozen. You have a more critical view of the world. San Antonio does not need another Chicano lawyer; they need Chicano professors.” Dr. Torres smiled and explained, “My mentor’s words resonated with me, so I altered my course and chose to make that journey to the ivory tower, as I look

back, that journey has been a roller coaster of a ride.” He earned his doctorate or terminal degree in 2008.

Dr. Elvira Mendoza. Dr. Mendoza came from an extended family. She replied, “I came from a family that worked very hard, especially my mother.” She added, “I am not your basic academician that went through undergraduate and immediately to graduate school, knew what I wanted. That was not me.” She further explained,

My trajectory is a little bit different. I was a daughter of an extended family, a family that worked very hard, especially my mother, who had to make a living to support her family, to support us, she was head of the household. She worked hard and pushed me to see the importance of education. I valued education primarily through the private school sector in Juarez, Mexico. It took me a couple of years to decide what I wanted to do. I found my niche; it was social work. I Loved my job, but I could not seem to accomplish my goals, something did not sit well with me so, I left a very established position, a high paid position. I was tired of the diplomacy; I needed to do something that would challenge me, so I came back to school to pursue a doctorate. I wanted to be an academic researcher and a professor who made a difference in the lives of her students. That is what I have been doing since 2010.

Dr. Mendoza did not attribute her decision to pursue a doctorate to any mentor, although she did say that she was encouraged by several co-workers to make that jump. She went on to clarify, “My mother provided me with a wonderful example of a hardworking, never quit until the job is done, work ethic. Thankfully, it rubbed off on me.” She earned her doctorate or terminal degree in 2010.

Dr. Rodolfo Javier Reyes. Dr. Reyes liked school because his mother was a school teacher and pursuing a college education was not a choice; it was a requirement. So, the idea to become an educator was not out of the question. He elaborated, “My decision to pursue an academic career was born from my high school teachers, who were mostly African American.” Their dedication inspired him, and they encouraged him to seek a career in education. His desire to pursue academia came while in college, and a teacher who worked mostly with graduate students influenced him. He explained, “I admired the way she organized archival documents, how she spoke with the public and her commitment to Chicana and Chicano history. She inspired me to enter higher education and to pursue the professoriate.” He earned his doctorate or terminal degree in 2001.

Dr. Lupe Castillo. Dr. Castillo grew up in a middle-class neighborhood, and her parents encouraged her to pursue a college education. She went on to explain, “Well, you could say my parents encouraged me, but it was more of you have no choice but to go to college.” She further stated, “My Dad told me to get an education or be a laborer, like him. When he put it to me that way, it was an easy decision.” Her decision to pursue a doctoral education and teach in the academy was prompted by her mentor who told her that she could make a difference in the lives of Hispanics and other people of color. She explained her two-fold rationale, “I very much believed that I could share my love of writing with the students, but more than that, I thought it was important to have more people of color in academia.”

A family member or an educator played an enormous role in the participants’ decisions to enter college and earn a degree, and it was the influence of a mentor that steered the participants towards careers in academia. Not to be downplayed, each of the participants

had the confidence and the belief that they had what it took to become college professors and do for others what was done for them. She earned her doctorate or terminal degree in 1997.

Interview question two was designed for professors to continue to build their narratives by describing their socialization in the academy as a faculty member. Their responses were diverse, poignant, and from the heart.

Question Two

Describe your experiences in the academy as a Hispanic faculty member? The purpose of this question was to provide an opportunity for the participants to explore and reflect upon their day-to-day experiences in the university setting. The participants talked about their real experiences and stories that reflected the practices, customs, and the rules of their realities.

Dr. Patrick Garcia. Dr. Garcia came along at the time that institutions, especially in the Southwest were creating Chicano Studies programs. Since the institution that he had accepted a position already had a Chicano Studies program, he took over a position previously held by a Chicano. So, researching the Mexican American experience was no conflict at all, and he embraced it. He states that in those days (the late 1970s and 1980s) if professors published articles and taught classes, they were pretty much left alone to do as they please. He indicated that he was most fortunate to come along at the time he did.

He mentions that his committee work as an associate professor was minimal and kept to a maximum of two standing committees. He does state that now that he is a full professor, he is called upon to do much more committee work. He states that he always got along well with his colleagues.

Dr. Gilbert Maes. Dr. Maes was relieved when he secured a tenured professorship. He remarked, “The good thing about tenure is that once you are in, into that space, you can work on your scholarship.” He continued, “It made much sense to me to come back here. The university made me feel welcome.” Dr. Maes further explained that his early years were satisfying because he had an excellent department chair. He replied,

Our chair was clear about what you needed to do. So, there was no mystery about it. You did it, and succeeded, or you did not, and you went on your merry way. You just had to get the job done. No surprises were lurking in the shadows, no intrigue, or any hidden agenda. It was all on the up and up. So far, it has worked for me, I have been here 24 years.

He clarified, “You have to understand that I came to this university at the time Chicano Studies programs were just starting. I was welcomed by the university, by my department, and by my peers.” He was cognizant of the fact that his institution employed an unofficial, one per department quota. He explained,

Let me give you a little context about the university. For the longest time, it was palpable; you would see one person in English, one person in American Studies, and one person in Anthropology. So, in that respect, I was treated well. I was that one person, but I was always cognizant of that unspoken one-per-department rule.

Dr. Elena Hidalgo. Dr. Hidalgo admitted her angst about the publication process. She remarked, “I find that the research, the prominent journals, journals we are supposed to publish in like *American Literary Journal* do not want our research.” She continued,

It is not important to them to submit to journals like *Aztlán*, a journal of Chicano Studies. It is a great journal, but still, the department regards *American Literary*

Journal as a top-tier journal, and *Aztlan*, is a second-tier journal. It is very uneven; the research is regarded with such little respect. My department respects it, but I do not think they understand it.

Dr. Hidalgo feels that she must find a solution to meet the requirements of her position. She feels that the field, in general, does not regard topical research, such as hers, as legitimate research. Her stress is how to find the right journals in which to publish her research and a lot of the prominent journals are backlogged a year or two, which adds tension to her situation. She remarked, "I did not know what to expect when I got this job; it has been overwhelming."

Dr. Hidalgo cites that although she does not have an inordinate amount of committee work, she does mentor several students of color, especially women of color because no one else in the department operates in that area. She mentions that their work aligns with her, so students of color ask her to mentor them daily.

Dr. Lorenzo Rincon. Dr. Rincon explained that one of the biggest obstacles in his quest for validation and legitimacy was his scholarship. He was told that his manuscript was great, but it did not fit, so he had to figure out how to present his ideas. He explained, "My constant struggle was that my department and my peers did not view my scholarship as legitimate. People were always questioning my scholarship." Dr. Rincon addressed the criticism by working harder and publishing in all the leading journals. However, peers still questioned the legitimacy of his work. He lamented, "Not only did some people question my job, they wondered how I rose through the ranks so quickly. That was the 1970s." The climate and culture changed through the years, particularly for an esteemed professor.

However, Dr. Rincon clarified the atmosphere of the department, he explained, “You know that saying, the more that things change, the more they stay the same. That is our department. He added, “To add insult to injury, some of the younger professors didn’t think I knew anything.” He explained that he thought that the younger professors thought he was out of touch and not up to speed on the scholarship of the day. He explained, “Some of them think, *Que Sabe, el Viejo pendejo* (What does that stupid old man know). I may be projecting, but that is what I feel.”

Dr. Rincon went on to tell me that whenever he would talk to younger professors, they would remark, “Oh really? So, I have the perception that they believe I am not only stupid, *pero este Viejo* (this old man) can’t possibly know anything.” With a wry smile he adds, “I chuckle now, but only a little, I was the dean of their department. Oh well, what do I know.”

Dr. Carolina Garcia-Sanchez. Even though Dr. Garcia Sanchez said that her scholarship was well received by her peers and within the department, she got the sense that she was not well liked, she states, “I think I have become very comfortable with not being liked in the academy as a strategy to survive.” Dr. Garcia Sanchez quickly reiterated that she is working harder and harder and not making any more money. She responds, “I am just making the same amount of money, but the workload keeps increasing.” She believes that the problem lay in too much administration. She went on to say, “I think that the climate is very administration heavy and that is the wrong way to go.”

Dr. Martin Torres. Dr. Torres explained that his research, his contributions were devalued as too topical. Dr. Torres went on a rant on the failure to be promoted, “I was publishing in the same journals as they were, I was hitting all the same, if not higher, marks

along the way but they always found a way to devalue and demean what I was doing.” Dr. Torres remarked that his peers would make remarks such as “he got lucky, I read his stuff. It is not all that great; they must be desperate for a Chicano point of view.” Dr. Torres feels that all he was to them was a glorified ex-gang member who somehow slipped through the cracks and landed in academia, that he had no business enjoying the privileges that they enjoyed, and that he was not one of them and they would prove it.

Dr. Torres explained, “These people were very elitist, I mean they were a very insidious bunch who were hell-bent on getting me out.” He continued his rant, “The steps to acquire tenure are a very politicized process, it requires conformity to the game, and I refused to play their game.” He went on to state that he had always been the lone ranger; he was a qualitative researcher and was always the first or sole author of everything published. He did not feel like he should take anyone on for the ride. He believed that he was labeled as someone who does not play well with others. He stated, “As I said, I did the research, I did my own thing, and my articles were getting published one right after another.” He cautioned, “One thing I have to tell you, if they want you gone, they will get you gone regardless of your record or whatever.”

Dr. Elvira Mendoza. Dr. Mendoza prepared herself to be an academician and a teacher, and that is what she has been doing since 2010. When she reentered the academy, her colleagues welcomed her. Her reputation in the health field preceded her. When asked about her colleagues’ perception of her research she explained, “When I came onboard, it was like this thing that (name omitted) did, that was innovative and exciting, but not necessarily grounded in social work practice. She further elaborated that her colleagues viewed her as a hybrid of interdisciplinary, multi-disciplinary exposure, and she explained,

“They looked at me and saw a person that cared and was the most committed to tuberculosis and HIV research. They would refer to me as the TB expert or the tuberculosis expert.” She further clarified, “I would tell them, that I am no scientist, I was a researcher and a true advocate for health equality.”

Dr. Mendoza explained that for the first few years it was difficult for her peers to recognize where her assets were, but little by little she gained their trust. She proudly exclaimed, “The work that I had been doing is bold and innovative; it is multidisciplinary. It drives consensus and partnership-driven processes, and it engages the communities that are right at the heart of the things that we want to study.” Now that Dr. Mendoza was past the semi-chilly climate brought on by her peers’ inability to understand the nature of her research, she could begin serving her institution and her community.

Dr. Rodolfo Javier Reyes. When Dr. Reyes was asked about the perception of his research within the department, with his peers, and with the university, he stated that he was confident that his research was highly regarded. He remarked, “It is favorable, of course, I think one of my strengths is that I am a writer. I dedicate much of my time to writing.” When asked about committee work, he stated quite simply, “I think that appears when there’s just over a century of dominance that we, indirectly or directly are made ‘the voice rather than a voice.’” “Besides,” he continued, “I am a third-year junior faculty member, and I will not be overly assigned committees until my fifth year.”

Dr. Reyes was candid when asked about compromising any of his ideals or values. He responded, “With any job, there are politics, there is emotion, there are feelings, facts, and there is an agenda.” Again, he relates to his basic instinct,

So, again, I go back to the antenna, stay very alert about what is the intention, what is the outcome, and I have had to make sure that, number one, I stick to my research, that is a priority. Moreover, here, it is called the gold medal. Teaching is the silver medal, and service is referred to as the, what's less than copper?

Dr. Lupe Castillo. Dr. Castillo understood what she wanted and what it would take to get there. She explained, "I realized that I did not want to be in a teaching institution. Even though there were institutions that I liked because they were in California." She added, "Once I made up my mind to pursue an opportunity at a Research (R1) institution, I withdrew my other applications at those teaching schools, even the ones in California, where I initially wanted to reside."

Dr. Castillo was insistent, "I started asking around, I wanted to know what the top schools in my field were, I wanted to continue my scholarship, and an R1 research institution would help validate my research." Dr. Castillo's two-fold motivation to gain a position at a top-tier research institution was for the opportunity to continue her research, and the other was the prestige of being affiliated with a top tier institution. She continued, "I wanted my research to define who I was as an educator." When asked about the perception in her department about her research she remarked, "People want to know what kind of contribution to the department and the university I wanted to make." She continued, "I was confident in what I was presenting, and what I could bring to the table and my colleagues believed in my research." She added, "I had the best of both worlds; research accepted by my peers and a collegial atmosphere at a top institution."

Question Three

In what ways, if any, has racism, prejudice, or discrimination positioned itself in your experiences within your institution?

Dr. Patrick Garcia. Dr. Garcia came along at the time when institutions, especially in the Southwest were creating Chicano Studies programs. He said, “I was a perfect fit for this institution. There was a position that needed a Brown man, and I fit the bill perfectly.” He continued, “I felt no discrimination or racism. I was recruited.” Dr. Garcia cited the various Chicano programs and positions Chicano professors occupied at the institution as a testament to the absence of racism and discrimination at his institution.

Incidentally, in the very next breath he acknowledged, “So, you know, these programs did not always get the amount of support they should have. Chicano Studies, specifically, you see the institutional barriers to that. However, in certain circumstances, they were recognized as positive.” When asked about the possibility of his institution hiring more Hispanics as professors, he was serene in his reply, “Well, I sense that it is starting to slow down, Spanish and Portuguese were able to do excellently in recruiting.” The fact that many of the professors in Spanish and Portuguese were foreign-born professors seemed to escape his radar. However, he did offer an overview, “Certain fields were able to do well, the College of Education appears to have a fair representation, but the sciences still have a way to go.”

Dr. Garcia’s attention seemed to be more focused on the area of his expertise, the cultural experiences of Northern New Mexico and the Southwest. There was a sense that the battle for diversifying the faculties at his institution lay in the path of the younger professors. He did not discount the fact that institutional racism is prevalent in his institution and other

agencies of higher education. The events of the times catapulted his climb to the Ivory Tower; the Chicano Movement (*El Movimiento*), the creation of Chicano Studies Programs, and the need to hire Hispanic professors to help with the flood of Brown faces pursuing higher education. With candor, Dr. Garcia said, “I was a product of a magnificent work ethic, thanks, Mom and Dad, the determination to succeed, and yes, the right place and the right time.”

Dr. Gilbert Maes. Dr. Maes was relieved when he secured a tenured professorship. He remarked, “The good thing, I did not have to wait long to find a permanent job. A spot opened up here, so I jumped at the opportunity.” He continued, “It made much sense to me to come back here because the university made me feel welcome.” He proclaimed, “So racism or discrimination in my hiring? Not for me, I was just lucky. I know it was out there back then, and it surrounds us now, but for me, it just did not affect me.”

Dr. Maes continued to respond to the presence of institutional racism, discrimination, prejudices, or other acts construed as racism. He agrees that there is not any alignment in the Hispanic student to Hispanic professor ratio because of the presence of racism and other discriminatory practices. He states, “Institutional racism, well, that is one argument. I mean that is a good argument to advance. For the longest time that was the way things went forward.” When pressed to elaborate on tokenism and should there be an effort to address the fact that for hiring Hispanics, this institution is grossly underrepresented. Dr. Maes added,

Institutions are slow to change and respond, especially an institution where each department decides what its outlook is going to be. So, the thing about all these figures and acknowledging that this area and this population needs to be

represented...well, you need to provide them with service. It is one thing to say wish we had more, but what are the departments going to do about it?

Dr. Maes, although sympathetic to numbers that cited the underrepresentation of Hispanics as full-time professors did not offer much of a solution or a course of action one could take. He talked about the uneasiness of the one per department quota of past years and stated that more must be done to eliminate that biased institutional mentality. He added, "The time was ripe for Chicano Studies, as a Chicano, I was eager to go back to my home institution and get involved in their new program; Chicano Studies."

Dr. Elena Hidalgo. Dr. Hidalgo admitted that she did not face racist acts or discrimination in her hiring because she received a fellowship that upon completion awarded her with a tenure-track professorship. As a fellow, she had to talk about how she came from a disadvantaged background and sensationalized the way they were brought up to get the funding. She remarked, "It was a very alienating process."

Her experiences with discrimination and racism came once she was in her position. Dr. Hidalgo responded to questions about the intentional or unintentional suppression of her cultural values while in her position, she stated, "Well, I do not know, I am only in my second year. She chuckled and said, "It is funny because they put my new office in the Chicano Studies building. I am not even housed in the English department. That kind of bothered me." She attributed the placement of her office to the fact that she was new. She stated that there were two other Hispanic/Chicano professors in her department, one a full professor who advocated for them. So, she did not feel all alone. However, she added, "Even though I could go to him to air my grievances, I am in an English department which is

very White male-centric. Even the research you sent me validates my point.” (Tellez Recruitment E-mail, Feb 2015).

She eluded to the fact that she was in the English department yet housed in Chicano Studies. A fact that, from time to time, bothered her, one of the many microaggressions she faced. She lamented, “Well, I am in the English department, and they say to me, ‘Well, we do not have room for you.’ That seems like a ghettoization of our faculty.” She continued to explain that they informed her that they were trying to put people in places where they belonged. Her skepticism was apparent as she replied, “I know what they are doing. I am not dumb.”

When asked to critique the institution’s mission to bring diversity to the faculty she responded in a cynical tone, “Absolutely, if it were on a scale of zero to ten, I would say zero. They have a VP for [department omitted] here.” “She does not, I mean bless her heart, she is a great person, but she does not do anything,” she lamented. She was adamant when she replied, “As far as discrimination and institutional racism, it is all around us, your numbers prove what I see.” She continues to say that in a department that studies Southwest Literature or Southwest culture there are no Native women in the department and only two Chicana (women) professors. She exclaimed, “So I don’t think they are doing an outstanding job institutionally to support the faculty or students [of color].

She explained that when she arrived on campus, she had been a student of most of her colleagues. At first, they wanted to take her under their wings, but that soon disappeared. She attributes that to the fact that she is no longer a student but feels that she is now in competition with them. She explained, “I do not think that they believe I earned it, so I am trying to publish as much as possible. Nobody reaches out to me to see how I am doing. It is

just an isolated department.” She stated that it was alienating to know that there was no community for them in higher education. Dr. Hidalgo was adamant that she serves the underrepresented students. She said, “My goal is to help students of color reach their goals, pursue their dreams, and graduate.”

Dr. Lorenzo Rincon. Dr. Rincon attributed his route to a professorship as being in the right place at the right time. He clarified his statement, “I have to tell you. The Chicano Movement and the need for Chicano Studies programs gave other Chicanos and me a great opportunity to enter academia.” He continued, “I bypassed the long arm of racism and the discriminatory practices that other Chicanos had to overcome to climb to the ivory tower. Like I said, good timing.”

Dr. Rincon explained that gaining entrance into the academy was one thing, acceptance, altogether, a different and unique experience. Dr. Rincon further clarified the query about discrimination and institutional racism with fervor, “I came along in the mid-1960s, during the start of the Chicano movement. It was a glorious time, rebellious, violent, exciting, and a time for the building of Chicano Studies Departments.” He stated, “Of course I was exposed to racism coming through the ranks. I was in an era that you knew racism was prevalent.” He continued, “The important thing, universities had committed to establish Chicano Studies Programs, and I was eager to be in on the ground floor.” It was sort of like a whether you accept me or not I will get there, in your face!”

He added, “What I have learned in academia is that we have something that I, that we call epistemic injustices, we have racism.” He explained, “My first teaching job was at a private university. Wow, that was eye-opening. I was hired because of the color of my skin; they needed a Brown face to show they were diversifying their Ivy League school.” He

chuckled and continued, “I remember students coming in and telling me what a beautiful tan I had. I just remarked, ‘born with it’ and just smiled.” He continued to explain that the dominant groups, the people who do the hiring, “Do not believe that we (faculty of color) can produce as they can. Latinos cannot know more than us.” He adds, “It is our job to educate all students, but especially students of color to validate our worth.” He argued, “We are not hired in appropriate numbers, our scholarship is devalued, we are quotas, and we have to do something to bring the numbers up.” He persisted, “We have to bring in more diversity, by doing something.” He explained, “I stress the idea of *junto’s podemos* (together we can).” He said to me,

What you are doing reflect, reflect and dialogue and dialogue with other Latinos is collecting. Get this story, get that data, and so on. What we must do, enough of the collecting, we have the findings, that will not change. It is time to put our words into action.

Dr. Rincon says that he works in the predominately White world and at the same time helps Hispanics succeed in academia. He stated, “I am successful in both worlds. I follow Gramsci. He tells us that to navigate two worlds one must be bi-discourseful. I can speak in the lovely White world as well as in the beautiful Chicano world.”

Dr. Carolina Garcia-Sanchez. Dr. Garcia Sanchez explains that it was difficult for her to know if racist practices occurred in her hiring. She explains, “Racism may have played a part, but I attribute my hiring to the fact that I had earned national recognition in my field.” She replied, “My real exposure to racism came after I was hired and in the department. It was subtle at first, but more overt over time.” Dr. Garcia Sanchez stated, “The university believed that since I was of color, it was only right for me to mentor ‘others

of color,' because we all understand each other, what a bold microaggression." She attributes her great department and national reputation as a product of challenging scholarship and her ability to overcome hurdles of systemic racism. She believed that despite the hurdles she has had to overcome her scholarship was ultimately valued.

She quickly got back to ranting about the countless ways that the students experience racism from the University or their instructors. She declared, "I think that the curriculum is racist in how exclusionary it is. Our faculty, we are the 'English' department. There are two Latinas in the faculty; we do not have and have never had a Black faculty member." She added that they did have one Asian in the department. She continued,

I mean, it is problematic, I have been on personnel committees, chaired personnel committees, I have seen racism in the search, in the search process. It is everywhere; it is a huge part of my experience, which is why I am constantly trying to counteract it. I also recognize that institutional racism and microaggressions are real. They are not in our head; we are not crazy. On the other hand, they cannot leave, and you cannot let them be paralytic to you. You must be a bit tougher, and always, I think that the university is never on your side.

She went on to say that professors of color must be on the side of their careers because "That is how White men got to be where they are." She emphatically said, "Listen to your gut about racism, because you are probably right." She added, "Nobody is doing any work to remedy the problems of racism in our academy." She continued, "There is nothing the university is doing about racism towards students or faculty. I have offered to take on a mentorship program to help junior faculty handle racism in the university. They did not take me up on it." Dr. Garcia Sanchez went on to cite various statistics that revealed the

underrepresentation of full professors in her department and the university. She exclaimed, “There cannot be more than a handful of full professors [Hispanic] throughout the university. Because they are not thinking about it, they are not worried about it.”

Dr. Garcia-Sanchez stated that that shortage of professors of color comes up in the outcomes assessment every year. However, nobody does anything about it. She explained why she felt marginalized with her department and the university in general, “*Soy Chillona*” (loud mouth crybaby), she laughs.” Then continues,

I think that is a stereotype that I carry. I have had to be my advocate, and it is so exhausting, even when I have had a colleague who was a Latina. She ended up being the chair, and actively worked against me. I mean, it was like every man for himself. She wrapped up the interview with, “I have the stature, I have a hard-won national profile. She added, “I am going to occupy that sense of privilege and entitlement because I have earned it. That is not the first thought that comes to me as a Latina. However, it is when I am kind of able to transplant that.”

Dr. Martin Torres. Dr. Torres stated, “I did not have any trouble landing my first job. It seems my troubles started as I began to gain notoriety by publishing article after article. They could not handle the competition.” He continued, “Once my peers got wind of my background, all hell broke loose. I have had it rough. I am going to be an interesting case study for you. I was that gang-member that escaped and made something of himself.” Now an Assistant Professor, he said that he should already have been promoted to an associate professor. With anger in his voice, he remarked, “I should have already been promoted, and the reason is complete, in my mind at least, has to do with racism and discrimination.”

Dr. Torres stated that at his previous institution he was placed on committees as the token Latino but was purposely left off relevant department committees and search committees despite his insistence that he be included. He explained, “Sure, I could take it up to the dean and ask what’s going on here to hold them accountable. However, institutional racism is subtle, its covert, and people have a way of navigating, going unchecked within the institution.” He continues, “Racism was pretty bad here.” He explains, “The institution hired an individual for an external department chair that had a horrible reputation as a raging card-carrying Southern good-ole-boy, known to hurl racial epithets toward the faculty of color.” He describes the racist rants he was exposed to at the hands of this good-ole-Southern boy by revealing what he was told,

Your Mexican Dean is a rube, he was a worthless affirmative action hire, and you are worthless. This was my first year in the tenure track, and this guy had it out for me and was able to sway the opinions of the promotion committee to deny me tenure. I knew many of those people on that committee, and they were elated at my research and told me that I was a cinch for promotion. Then suddenly, these guys are not voting for you. Eventually, the EEOC was involved, so they ousted him; they fired him. The Dean had no choice but to do away with him because this guy was such an egregious sexist, racist, you name it. I was the star witness, but you know something, it stayed internal to the university, but the residual effect was lasting.

He cautions, “No matter what path you take towards promotion, all the right [any of your positive contributions] can be negated by an institution's systemic racism.” He adds, “What happened to me was unjust, and it was so bad that a dean that reputable and that powerful could not save me from an evil racist individual.” Dr. Torres states, “That dean could have

saved me, but he did not, his job and reputation were under fire. He hired that individual without a proper background check. Simple vetting would have revealed the problems he had created at his other institution.” Dr. Torres further elaborates,

When they hear my story; these young tenure-track professors or new professors do not even want to believe it. They are like, no it cannot be that bad for you. You did something wrong. There’s something, some defect in your character that you are not telling us, or some scandal that you are not talking about. Moreover, you can challenge them yeah, go ahead, you know dig or whatever, but I am telling you, it is like this.

He closed the interview by saying, “I believe in a thing called merit, but I learned a hard lesson.” With a cold stare, he responded, “If I had to go through that again, I would not be a kiss ass, I would not be a vendido, I would not compromise my ideals, or who I was social, as a person. I am proud of who I am.”

Dr. Elvira Mendoza. Dr. Mendoza when queried about her experiences with racism, discrimination and prejudices explained, “Since I was recruited, I cannot say that racism hindered my hiring. However, that does not mean it is not all around us.” She calmly replied, “You know, institutions by nature have practices that are not very inclusive.” She continued, “I can see, I can name these practices, I can name the evidence of these practices, and I have chosen to use them to my advantage.” Interesting that Dr. Mendoza opted to use oppressive institutional tactics to her advantage instead of working to minimize or eliminate the practices that keep people of color marginalized. She could tell by my puzzled look that further explanation was warranted. She exclaimed,

So, I am mindful of the fact that I am living in an environment that can beautifully, you know, exclude. My practices are such that I want inclusion, regardless of difference. I will not put up with abuse. That is certainly something that I know I have a right on how to report, how to file agreements, with whom to talk. If I need to go through the system and the higher ups in administration, I am not shy about doing that.

She continued expanding her position, “I have seen it exercised in how students from underrepresented communities get stigmatized, labeled, or discriminated against because they may not be as eloquent or as bilingual, or as perfect in writing and reading and that I will not tolerate.” Dr. Mendoza struck me as a genuine champion of the underrepresented. Her passion for serving those underrepresented, marginalized, or those underserved was evident in her voice and in especially in her work. She admonished the university as she explained that she, her peers, and the colleges could do better in addressing the needs of the underrepresented and the hurdles to overcome. She stated, “It is easy to blame, but every time we do that, it sends a signal that we are at fault.” She said, “Professors come to the ivory towers and stay once they are established in academia. However, the real work is in the trenches of the communities that they serve, that is where they must have a real presence.”

Dr. Rodolfo Javier Reyes. Dr. Reyes looked eager to get started, and he exclaimed, “Okay, let’s just get to it, what are you investigating.” So, the question was presented: In what ways has racism, prejudice, or discrimination positioned itself in your hiring and other experiences within this institution or any past institutions? Dr. Reyes stated that he was a high school teacher and an adjunct professor before he applied for a full-time professorship.

He stated, "I loved what I was doing. Then one of my old professors urged me to apply for a position. I got the position, largely because of my experience, my publishing, and high recommendations, I am not a victim of racism." Dr. Reyes's chose to respond to the term minority which he called a microaggression. He replied, "Well, this is a Hispanic Serving Institution (HSI), and I am not a big fan of the word 'minority' because I think it lessens the individual." He went on to elaborate, "Minority appears in many family-funded documents and state documents. I educate my students that they are not a minor note of a minor body. I question the functionality of the term."

On the topic of prejudices, He takes on the approach that there are various levels of prejudices and biases and even with the ones he carries. He continues, "We all carry prejudices, our biases and what's important is to know when they start to appear." He further elaborates, "I am not a racist, I am not prejudiced, but we are all carrying this, and the challenge is having your antenna tell you that they are starting to appear, and then I back away." When asked to clarify antenna Dr. Reyes explained, "Using that antenna means always being aware of my surroundings, expectations, and all the microaggressions that appear." Dr. Reyes closed the interview with the belief that the administration must embrace diversity acknowledging that the majority is White. He viewed himself as a servant leader to serve the needs of the Latino students, bringing diversity to the institution's faculty departments, and organizing the community to embrace community learning programs.

Dr. Lupe Castillo. Dr. Castillo had a different perception of institutional racism. When asked if institutional racism was inherent in administrative or practical applications she remarked, "In a very behind a closed-door way." Her experience was more along the lines of misuse of power as a means of perpetuating the dominance of a system over a force that

lobbies for change. She stated, "The dominant White group dictates the curriculum, " and when asked what can be done to bring about change, her answer was almost excusatory, "It is difficult, but not impossible. The apparatus at work here is powerful; it controls the funding. He who controls the gold controls it all." She added, "We have to work within the parameters of the department's budget, but our struggle continues."

One of the products of racism is institutional racism. "CRT begins with the notion that racism is normal, not aberrant, in American society (Delgado, 1995, p. xiv), it appears both normal and natural to people in this culture (Ladson-Billings, 1999, p.212)." Not only is it painfully obvious that racism is as American as apple pie, but it also is the apple pie, and for decades Latinos and have been fed a slice of White superiority and told to like it. The practices that allow the dominant culture to perpetuate a system that denied Latinos and other marginalized groups real opportunity to gain access to positions of power and influence is so endemic many Latinos believe it to be the status quo.

Emerging Themes

Section Three of Chapter 4 discusses the themes which emerged from the data collection. Bloomberg and Volpe (2012) argue that detailed descriptions of a case come out of the data collection which allows the opportunity to focus on analyzing themes to understand the complexity of the phenomenon studied.

Critical race intellectuals believe that racial analysis exacerbates the educational barriers for people of color, as well as investigating how to resist and overcome barriers (Taylor et al., 2009). Solórzano and Yosso (2002) argue that "critical race methodology in education offers a way to understand the experiences of people of color along the educational

pipeline and it generates knowledge by looking to those who have been epistemologically marginalized, silenced and disempowered" (p. 36).

The themes emerged by listening to the narrative of the participants, by analyzing the demographic data, and by reviewing fieldnotes. Even though the participants did not perceive any level of discrimination, racism, institutional biases, marginalization the devaluation of the research, and chilly campus conditions does not mean that they were not affected in other ways. CRT challenges traditional methodologies "because it requires us to develop theories of transformation wherein knowledge is generated specifically to address the ameliorating conditions of oppression, poverty, or deprivation" (Lincoln, 1993, p. 33). By presenting the data, both the researcher and participant can recognize the unfair tactics that have left them both on the periphery of academia (Lincoln, 1993).

Through their counterstories, the participants relayed their perceptions of institutional biases such as Participant Three, Institution One's office being moved to a completely different department with the rationale that "you will be comfortable with them, you are Hispanic." The feeling of marginalization, deprivation, and exclusion could undoubtedly point to racism, institutional biases, and marginalization. Critical race theory advances the notion that racism is a normal circumstance not aberrant in everyday life. The themes of discrimination, institutional biases, and marginalization emerged when they moved her to a place where there were others like her.

The Majoritarian stories create the "master narratives" that situate the dominant culture to show superiority or dominance of one race over another. They legitimize their position with an ideology that creates a set of beliefs to explain or justify the social order of White dominance (Solórzano & Yosso, 2002). CRT as a methodology forwards a tactic to

focus and account for the role of race and racism in education to oppose or eliminate other forms of subordination based on gender, class, sexual orientation, language, and national origin (Solórzano & Yosso, 2002). To combat the majoritarian narrative:

Counter-stories serve as a method of telling stories of those whose stories are otherwise not often told. A counter-story is a tool for exposing, analyzing, and challenging the majoritarian stories of racial privilege. Counter-stories can shatter complacency, challenge the dominant discourse on race and further the struggle for racial reform. (p. 25)

Participant One, Institution Two, spoke of the students back east referring to his skin tone as, “Geez, you have a great tan, and you speak English so well.” Through his counterstory, the reader can understand that he felt the racial biases that place people of color at the fringes of acceptance experience the failure of the dominant culture to accept him as equal. Critical race theory was the tool used to unveil the discriminatory practices of overt and covert racism, institutional biases, and marginalization that keeps us on the periphery of inclusion.

Qualitative research methods and the use of narrative analysis is how to systemize the human experience. As humans, we tell stories to explain our worlds and lives (Souto-Manning, 2012). It is through the interpretation of narratives that "stories achieve their meaning by explicating deviations from the ordinary in a comprehensible form" (Bruner, 1985, p. 47). The easiest way to analyze one's focus on race and racism is by telling stories that forefront class-based or gender-based theory and discuss racialization as one of the many unfortunate by-products of capitalism and patriarchy. Solórzano and Yosso (2002) contend that "It is crucial that we focus on the intersections of oppression because storytelling is racialized, gendered, and classed, and these stories affect racialized, gendered, and classed

communities" (p. 31). This study produced seven major themes and four themes with less than ten instances each.

Discrimination/Racism. The most common act of the 50 plus incidents of racism/discrimination, as reported by the participants, was for them to perform a task, teach a class, or do committee work because they were Hispanic and would be a great representative for their people. For this study, we classified racism as a subset of discrimination.

Discrimination is a broad, generic term based on our preferences and according to how things are perceived and approved by our elders and peers. Treatment of people based on their gender, race, community, the color of skin, facial features, height, or even their voice is referred to as discrimination. However, discrimination is not confined to the color of skin as gender inequality has revealed the presence of gender discrimination whereby women are treated in a prejudicial manner by men in nearly all cultures of the world (U.S. Office of Equal Opportunity, 2014.). Racism, as a subset of discrimination, is the belief that one's own culture and race is far superior to others and treating members of other races as inferior is called racism. Racism is a belief that the abilities and characteristics of other races are inferior to one's own (U.S. Office of Equal Opportunity, 2014.).

Dr. Hidalgo said, "Just because their research projects align with mine and nobody else's in the department, they come to me to work with them." She added, "They say to me, 'You understand these people better than anyone else in the department.' So, I feel it is my job to help the students (of color). I have a ton of undergraduate students that I mentor."

When asked about racism, discrimination, prejudices, or other acts construed as racist, Dr. Garcia's was quite revealing when he said, "There is no racism, this is (name of the institution). This environment serves as a little bit of a break on racism against Mexican

Americans. I just never saw it.” He continued, “This may not be true when it comes to Natives or African Americans, but for Mexican Americans, not here.” Dr. Maes believed that Mexican Americans had come a long way. He stated, “Forty-six percent of the population in New Mexico is of Spanish-speaking origin, or Hispanic, or whatever label you want to put on them. That is 46 percent of the taxpayers.” He continued, “Then you look at the statistics here which now is, between Hispanics and Native Americans, it is like 51% of the undergraduate population, right? I do agree we still have a long way to go, but racism is minimized here.”

DeCuir & Dixson (2004) argue that critical race theory is grounded in CRT and is based on five essential tenets: (a) counter-storytelling, (b) the permanence of racism, (c) Whiteness as property, (d) interest convergence, and (e) the critique of liberalism (p. 27). Solórzano and Yosso (2002), proclaim that the five tenants serve as “a guiding lens to inform researchers in the process of conducting studies with people of color, and can be further utilized to address research questions, teaching approaches, and policy recommendations regarding social inequality” (p. 127). Also, “CRT as an analytical lens helps us approach research with a critical eye to identify, analyze, and challenge distorted notions of people of color as we build on the cultural wealth already present in these communities” (Solórzano & Yosso, 2002, p. 127).

By analyzing the data in this study, three of the five tenants of racism emerged over and over. It was evident that counterstorytelling would be the strategy used to advance the participants counterstories to the majoritarian narratives by expanding on their exposure to institutional biases, instances highlighting the permanence of racism, and the interest convergence theory that three of the participants acknowledge existed in the academy but did

not affect them. I asked the three participants who claimed they were unaffected by interest convergence about the possibility that they were able to matriculate the system easier and land their positions at their respective universities because their appointments advanced the agenda of the dominant culture. They came along at a time when universities, especially in the Southwest and West were scurrying to create Chicano Studies Programs to counter the African Americans Civil Rights movement that called for creation of Black Studies programs in American colleges and to get ahead of the Chicano Movements specific demands to create like programs (Rosales, 1997). I asked about the possibility that they were hired because the dominant culture believed they could perceive possible gains in federal and state funds, and to minimize possible repercussions from the students protesting the Vietnam War and storming college campuses as they did in Ohio, Mississippi, and New York, just to name a few. They did not discount the theory but added that they did not believe that to be the case and they stood by their beliefs. Thus, the counterstory provides the necessary weapon to combat the majoritarian narrative.

The participants' counterstories as Love (2004) explains functions in many fashions:

1. It changes the form and content of research and conversations about events, situations, and societal participation.
2. It situates and centers race as a filter for the examination of prevailing stories and constructions of reality.
3. It can serve as a tool for exposing, analyzing, and challenging the majoritarian stories of racial privilege.
4. Can make the assumptions made by the dominant culture more visible and explicit and therefore available for examination.

5. Enable the discourse to move beyond the broad label of racism, which can cover a wide range of behaviors at the individual, system, institutional, and societal levels to reveal specific experiences and circumstances that limit and subordinate.
6. Helps to undo ethnocentrism and the unconscious conviction of viewing the world in one way.
7. By listening to the counter-stories of people of color, White people can gain access to a view of the world denied to them by White privilege and White domination.
8. Telling their own story provides people of color psychic and emotional barriers against the damage caused by majoritarian stories.
9. Provides a means for members of subordinate groups to address those circumstances where the prevailing conception of justice provides no language or means by which the marginalized person can express how he or she has been injured or wronged in terms that the system will understand (pp. 232-233).

Racism must be confronted head-on if we are to minimize it then eliminate it. We cannot assume that only the powerful component of the dominant culture perpetuates a racist ideology. Derrick Bell (1992) contends, “We fool ourselves when we argue that Whites do not know what racial subordination does to its victims. Oh, they may not know the details of the harm, or its scope, but they know” (p.151). He continues, “Knowing is the key to racism’s greatest value to individual Whites and to their interest in maintaining the racial status quo” (p. 151).

Racism causes people to ignore the principles of truth and justice. Noted Canadian author Pierre Berton (N.D.) states, “Racism is a refuge for the ignorant. It seeks to divide

and to destroy. It is the enemy of freedom and deserves to be met head-on and stamped out.” (p. 1). The participants in this study are committed to combating the forces of racism that deny opportunities for Hispanics to enter academia.

Institutional racism. The participants referenced institutional racism in more than 35 separate instances with all participants recognizing its presence to some degree. Three participants acknowledged the existence of institutional racism, but more so as an infrequent or a “what can you do about it” instance. They believed that they came along at a time where their research was warranted, expected, and most of the time accepted. They did not feel the effect of institutional racism directly. However, Dr. Maes did elaborate at length about the “one per department quota system” but, at the time, he had no solution to correct it or if it even still existed. He said, “That is just the way it was.” A possible explanation for their minimal exposure to institutional racism, the universities were looking for Mexican American professors to fill the slots in their newly created Chicano Studies programs. When asked about that possibility, they all agreed that there could be some validity in the assessment. They acknowledged a need for more Hispanic professors but gave no plan or strategy.

Four participants had similar experiences. They cited several instances of institutional racism, discrimination, racism, marginalization, and a devaluation or demeaning of their scholarship. Two of them (Dr. Garcia-Sanchez and Dr. Torres) were most vocal in the belief that institutional racism had denied them participation, acceptance, and promotion. Dr. Hidalgo felt that institutional racism did not place an undue burden on her being hired because she was awarded a tenure-track position as a fellow. When she asked about hiring more professors of color she was told, “Worry about solidifying your position, we will worry

about everything else.” She sees the lack of professors of color in her department, and in the academy, as did the other two participants. Racism and institutional racism are a definite hurdle to overcome in the hiring Hispanic Professors.

Dr. Castillo experienced the tight hold of institutional racism has at her institution. As a professor, she always fought against a system that rewarded the status quo. When pressed to elaborate on her statement, she replied, “In an institution that has a more than 70% Latino student population, the curriculum is still dominant group driven. They set policy, and it is mostly geared to perpetuate a system that has been controlled by White America.”

Counterstorytelling is a method of telling stories of those people whose lived experiences are absent. Counterstorytelling delivers a method for members of marginalized groups to address those conditions where the dominant perception of justice provides no language or channels by which the marginalized person can express how he or she has been injured or wronged in terms that the system will understand (Delgado & Stefancic, 2001). Counterstorytelling "is a tool for exposing, analyzing, and challenging the majoritarian stories of racial privilege" (Taylor et al., 2009).

Critical race methodology in education provides a means to comprehending experiences of people of color along the educational pipeline (p. 36). Denzin and Lincoln (1994) argue, "Such a methodology generates knowledge by looking to those who have been epistemologically marginalized, silenced, and disempowered" (Solórzano & Yosso, 2002, p. 36). Critical race methodology in education centers research on responses and experiences of students of color regarding America's educational system and the myriad of strategies they can employ. From developing research questions to collecting, analyzing, and presenting data, critical race methodology focuses on structural racism (Solórzano & Yosso, 2002).

Dr. Reyes was very reluctant to share specifics regarding institutional racism in general. He stated, “Institutional racism maintains the status quo. I choose to continue working through the racist and discriminatory practices in play here. When placed on a committee, that is where I can fight for change. Until then, perseverance is the word.”

Mentorship. The findings revealed that in more than 25 instances someone in their life influenced their decision to enter academia. At some point in their educational journey, a professor or another educator played a significant role in helping participants foster the essential mindset and acquire the necessary skill set that enabled them to make the journey into academia. Eight of the nine indicated that in several instances’ mentors were a considerable part of their undergraduate, graduate careers, and they helped guide them to obtain professorships. As junior professors, they helped acclimate them to the department. Mentoring by college faculty has a positive influence on students’ perseverance and academic achievement in college (Terenzini, Pascarella, & Blimling, 1999) and helps prepare them to be successful in academia and other professional careers (Schlosser, Knox, Moskovitz, & Hill 2003).

Each indicated that his or her parents were their first influence on the value of education. During their pursuit of careers in academia, a professor or another educator encouraged them to decide that a career in academia was attainable. Dr. Hidalgo explained that during her undergraduate and graduate years her mentors helped her make the transition from student to professor. She credits her mentors for helping her earn a position in the academy. Now that she was a member of the academy a senior faculty member in her department gave her guidance, and she gained confidence in her ability to succeed as a member of the junior faculty. She explained, “Once I became a professor, one of the

established professors in the English department took me under his wing. He helped me believe I belonged. After that, I was on my own and knew this is what I wanted.” Leon and Nevarez (2007) argued that “mentoring newer faculty can increase the number and retention of Latino faculty by providing a successful academic environment” (p. 3). Turner (2006) proposed that “mentoring is an important intervention that minority faculty use towards succeeding in higher education” (p. 119). The consensus of the participants is that “my mentors always saw more in me than I saw in myself,” a statement that resonates in my academic career as well.

Devaluation of scholarship. Of the nine participants, only four of them cited instances in which their scholarship was devalued or lacked legitimacy. However, in 23 occurrences the four participants cited numerous examples of the devaluing or de-legitimization of their research. Drs. Hidalgo, Garcia-Sanchez, and Castillo stated that their peers and their department thought their research was too topical and was of marginal use to the department. Dr. Hidalgo explained, “I believe that they just did not understand how my research on Hispanics was relevant to not only other people of color but to the student population in general.” She continued, “My research weighs in on students building the necessary skills to read and analyze poetry as a tool to increase their reading comprehension skills. That is relevant to all students, not just to students of color.” Dr. Castillo argues, “Some of my peers viewed my research as too ethnic, but I fought back. I must make learning relevant to my students of color so that they can have equity in their learning.” She continued, “For students to embrace the dominant culture curriculum, they must first see the relevance of their lives and experiences through their lens.” She added, “I struggled to try to get my peers to understand the value of my research, topical or not of value to our students.”

Christine Sleeter (2011), of the National Education Research Department (NERD), argues that through research you can obtain multiple perspectives and gain another person's insight and ideas on the subject. Embracing peer research helps you understand why people have a range of opinions.

The participants spoke about discriminatory practices within their departments that kept them on the margins of acceptance. They elaborated at length about tokenism and that one-per-department hire. Their research was devalued, deemed not legitimate, and so many times misunderstood, but they continued to produce scholarship and search for insightful meaning to the complicated issues facing the Hispanic world. They are dedicated to the successful educational journey of not just Hispanic students, but other students of color, and any students that enter their domain. The master narratives are presented, then the counternarratives, followed by the counterstories of the participants.

Racism and Discrimination

Master narrative of racism and discrimination. Majoritarian stories create the "master narratives" that situate the dominant culture to show superiority or dominance of one race over another. They legitimize their position with an ideology that creates a set of beliefs to explain or justify the social order of White dominance (Solórzano & Yosso, 2002). There are institutional biases in place that continue to keep Hispanics and other underrepresented minorities (URM) on the periphery of the professoriate and one strategy in which to explain this phenomenon is critical race theory (CRT).

Because "majoritarian" stories generate from a legacy of racial privilege, they are stories in which a racial advantage seems "natural." Majoritarian stories express White privilege through the "bundle of presuppositions, perceived wisdom, and shared cultural

understandings persons in the dominant race bring to the discussion of race" (Solórzano & Yosso, 2002, p. 28). Specific tools in the construction of majoritarian stories serve to obscure White privilege and cause it to appear as normal, natural, or ordinary (Love, 2004).

Racial privilege, as argued by Beverly Tatum (1997), reminds readers that "despite the current rhetoric about affirmative action and 'reverse discrimination,' every social indicator from salary to life expectancy reveals the advantages of being White" (p. 8). Also, majoritarian stories are not just about racial privilege. Stories about gender, class, and other forms of privilege present insight in which the testimony is poignant. Solórzano and Yosso, (2002), argue that "there are stories that carry layers of assumptions that persons in a position of racialized privilege bring with them to discussions of racism, sexism, classism, and other forms of subordination" (p. 28).

There is an assortment of dilemmas encountered by the faculty of color in higher education perceived as forms of discrimination and racism. These forms of discrimination and racism encountered by faculty of color are experienced directly and indirectly through experiences of recruitment and retention, a chilly campus climate, lack of departmental diversity or an unwelcome cultural climate. Critical race theory (CRT) as a methodology forwards a tactic to focus and account for the role of race and racism in education to oppose or eliminate other forms of subordination based on gender, class, sexual orientation, language, and national origin (Solórzano & Yosso, 2002).

Counterstory narrative of racism, and discrimination. Counter-narratives challenge the dominant White and predominately male culture that is considered normative and authoritative, and "by acting to 'deconstruct the master narratives,' they offer alternatives to the dominant discourse in educational research" (Stanley, 2006, p. 14). Counter-narratives

in higher education by women and people of color employed as faculty imply "that differences exist for them in their academic experiences that are distinct from those of the majority White faculty" (p. 14).

To combat the majoritarian narrative counter-stories function as a means of telling stories of those whose stories are ignored or go unheard. Solórzano & Yosso, (2002) contend that "the counter story is a tool for exposing, analyzing, and challenging the majoritarian stories of racial privilege. Counter-stories can shatter complacency, challenge the dominant discourse on race and further the struggle for racial reform" (p. 25).

As educators, more importantly, as humans, we want to explain our world, we want meaning in our lives, validation of our work, and acceptance as professionals. Any thoughts by administrators, colleagues, or anyone else that we are different because of our race, our culture, or our ethnicity brings to the surface feelings of uneasiness, isolation, and even anger. Most of the participants elucidated those feelings during their counter-story narratives. They brought to life the issues that confronted them at the onset of their careers, the problems they continue to face, and the cautious excitement and optimism that their futures hold.

Participants narratives of racism and discrimination. Patrick Garcia, Participant One, Institution One, stated, "I felt no discrimination or racism, I was recruited." He continued, "I was perfect for this institution, there was a position that needed a Brown man, and I fit the bill perfectly." Dr. Garcia explained that there was no racism or discrimination at his institution because Chicano professors occupied all the Chicano Studies positions at his institution.

He boasted, “I have been here over 25 years! I have seen this place grow and grow. There is no racism here; this is [name of his institution]. Look around; there are Brown faces everywhere.” He was right; I could see Brown faces everywhere; however, what I did not see, Brown faces teaching those Brown faces.

“Racism or discrimination in my hiring? No for me, I guess I was just lucky,” proclaimed, Gilbert Maes, Participant Two, Institution One. He continued, “I know it [racism or discrimination] was out there back then, and it [racism or discrimination] surrounds us now, but for me, it just did not affect me.” He added, “This environment serves as a little bit of a break on racism against Mexican Americans. I never see it.” This may not be true when it comes to Natives or African Americans, but for Mexican Americans, not here.”

Elena Mendoza, Participant One, Institution Three replied, “Since I was recruited, I cannot say that racism hindered my hiring.” She continued, “However, that does not mean it [racism] is not all around us. Once again, she wanted to make it clear that she was not a victim of racism during her recruitment and hiring.

Lorenzo Rincon, Participant One, Institution Two attributed his route to a professorship as being in the right place at the right time. He clarified his statement, “I have to tell you. The Chicano Movement and the need for Chicano Studies programs gave other Chicanos and me a great opportunity to enter academia.” He continued, “I bypassed the long arm of racism and the discriminatory practices that other Chicanos had to overcome to climb the ivory tower. Like I said, good timing.”

Carolina Garcia-Sanchez, Participant Two, Institution Two explains that it was difficult for her to know if racist practices occurred in her hiring. She explains, “Racism may

have played a part, but I attribute my hiring to the fact that I had earned national recognition in my field.”

Rodolfo Javier Reyes, Participant Two, Institution Three described his experiences with the hiring process. He stated, “I loved what I was doing. Then one of my old professors urged me to apply for a position. I got the position, largely because of my experience, my publishing, and high recommendations, I am not a victim of racism.”

Lupe Castillo, Participant Three, Institution Three explained that she believes that her excellent track record of publishing enabled her to obtain the position at her current institution. “She stated, “I was not hindered by any racist practices during my recruitment and hiring process, but I know that it [racism] surrounds us. It is everywhere and at every institution. I just escaped it this time.”

Elena Hidalgo, Participant Three, Institution One admitted that she did not face acts of racism or discrimination in her hiring because she received a fellowship that upon completion awarded her with a tenure-track professorship. Her only difficulty came when she was completing the application process for her fellowship. As a fellow, she had to talk about how she came from a disadvantaged background and sensationalized the way they were brought up to get the funding. She remarked, “It was a very alienating process.”

Martin Torres, Participant Three, Institution Two states, “I did not have any trouble landing my first job.” He continued, “Was I aware of racism in the academy? Of course, I was. I know that racism lurks behind every ‘crook and cranny’ at this institution and every other institution. It is the American way.” He continued, “I agree with Bell’s (Bell, 1992) assessment that racism is a part of American life; it is woven into the very soul of America.”

Dr. Torres, further explained, that his peers and the committee who determined his tenure perceived him as a reformed gang-member turned professor. “You know, these people were very elitist, were a very insidious bunch, hell-bent on getting me out.” He continued, “You must know that acquiring tenure is a very politicized process, it requires conformity to the game, and I refused to play their game.” He believed that his delayed path to promotion was hindered by what he perceived to be a derogatory label, “someone who does not play well with others.” He further lamented, “One thing I have to tell you, if they want you gone, they will get you gone regardless of your record or whatever.”

The participant's counter-story narratives did not point out many detailed experiences of racism or discrimination during their recruitment and hiring process, and none of the participants acknowledged that racism or any other discriminatory practice played a role in the acquisition of their positions. Their experiences of discrimination and racism came once they were on the job. The Participant Three, Institution Two lamented that he was received well in his department, but once he started publishing article after article his colleagues, including a senior professor came to him and asked if they could co-author an article with him. When the time came for him to publish a piece, the co-author was not ready, so he finished the article and published. That created a ripple effect in his department. He often overheard peers saying, “Who does he think he is. He believes he is better than us.” That did not sit well with him, but he did not let that stop him from his work.

He continued publishing more than any other professor in his department. The climate in his department became decidedly “chilly.” When he came up for promotion, one of his peers, that senior professor whom he was supposed to co-author, was on the committee that reviewed his file for tenure. He was denied tenure; he could not understand why, he

remarked to one of his peers, “I publish more than all of you, I received exemplary reviews, and I think you cannot handle me because I am a Chicano?” He did mention that he had no substantive proof at the time, but that is what he perceived. Although seven of the participants cited that they were aware that racist and discriminatory practices continue to be barriers that keep Hispanics marginalized and on the periphery of academia, two of the participants maintained that racism and discrimination in their institutions were minimized or nonexistent.

An examination of the tenure and tenure-track process did not undergo any type of scrutiny other than what was explained in the literature review. In 1969, full-time professor occupied 75% of the positions, by 2013, they occupied 33.5% of the positions (The Changing Faculty and Student Success, n.d., p. 1). So, the fact that there are fewer vacancies per year does not help professors vying for a full-time position. Another statistic in which to research, the population ratios of Hispanic students to Hispanic full-time professors has remained constant for over 50 years; three-to-one, conversely Whites occupied an almost one-to-one ratio when the White student population is compared to the ratio of White full-time professors. Hispanics professors occupied 1.5% of the full-time positions in 1970 with a student population base of about 5%. In 2013, Hispanic student’s made-up over 13% of all college students whereas Hispanic professors occupied less than 5% of tenured or tenure-track positions (National Center for Education Statistics, 2012b, Washington & Harvey, 1989, p. iii). An examination of the three targeted HIS institution in this study reveals that the same ratio of the student population to Hispanic Professor population (Table 1, p. 120-121). So, how have the universities addressed diversity, to wit the hiring of Hispanics as full-time professors? The answer is that they have done a poor job. What can we look at to

reveal their mission statement regarding hiring people of color, what is the impact of the designation as a Hispanic Serving Institution (HSI), what are human resource department and search committees doing to diversify their institutions; not enough.

Institutional Racism

Master narrative of institutional racism. The master narrative purports institutional racism thrives by accepting as truth the oppressor's belief system, ethics, and way of life. It involves policies that maintain the economic and social advantages of Whites over other racial groups, though these policies may appear neutral on the surface (Helms, 1990). The traditional way of understanding racism is as an act of "meanness," or an overt public act committed to harming a person of another race that transforms into a more covert form of hidden racism. It thrives in educational institutions under the guise of race-neutral or colorblind policies (Villalpando, 2010, p. 246). In a span of three years, from 1991 to 1994, for every minority hired, three Whites were hired. They also found that resources to support minority faculty hiring and faculty development are as a low priority, not necessary of "special treatment" in the form of travel money, the purchase of equipment, curriculum improvement or sabbaticals (Turner & Myers, 2000, p. 3). Hispanics and other people of color deal with stories regarding the institution's policy in hiring, confidentiality in the recruitment process, and messages of their exclusion from being hired (Medina & Luna, 2010).

Counterstory narrative of institutional racism. Racial stratification in higher education has adverse effects on the status of Hispanic faculty (Verdugo, 1995). Statistics released by the U.S. Department of Education (2017) reveal that there is no real difference between the salaries of Hispanic faculty and White faculty on dimensions such as average

salary (adjusted for rank, experience, or other factors that influence salary), number of published articles, or workload. What the statistics fail to show is that institutional practices and policies continue to perpetuate the status quo. Delgado-Romero et al. (2003) contend that “Policies and politics dictate whether minority faculty ever attain the coveted professorships that will allow them salaries, prestige, and advancement opportunities equal to those of their White counterparts” (p. 38). They further argue, “Policy, in conjunction with departmental attitudes, also influences whether tenure committees value the unique contributions of minority faculty that choose to pursue Brown on Brown research and provides ethnically oriented service contributions to campus and community minority groups” (p. 39).

Participants narratives of institutional racism. Dr. Martin Torres, Participant Three, at Institution Two, explained the process of tenure, “You know, these people were very elitist, an insidious bunch hell bent on getting me out. Acquiring tenure is a very politicized process, it requires conformity to the game, and I refused to play their game.” Professor Torres explained that he was left off important department committees, including search committees because the university and the department did not want to hire a professor that might be just like him. He exclaimed, “Sure, I could take it up to the dean and asked for clarification, to hold them accountable. However, institutional racism is subtle, its covert, and people have a way of navigating and going unchecked within the institution.” He added, “They did not want another, so-called, ‘reformed gang-banger’ representing the institution.”

Much to his dismay, the search committees continued to recruit, interview, and hire professors that fit the mold, “young, White, and right for this institution.” Professor Torres was very direct and unapologetic in the condemnation of his institution’s selection process.

In a reserved voice, he stated, “No matter what path you take towards promotion, all the good that you do, can be negated by an institution's systemic racism.”

Elena Hidalgo, Participant Three at Institution One, entered academia on a fellowship in which she earned a tenure-track position in the English department. When asked about her perception of institutional racism in her department, or the university, she calmly nodded her head up and down. She mentioned that her department administrators provided her new office in the Chicano Studies Department. She laughed when she replied, “My office is not even in the English department, that bothered me.” She alluded to the fact that her office assignment in the Chicano Studies department was just one of the microaggressions she experienced.

She continued, “They explained that they were putting us in places where they think we belong. How bold of them to revert to a stereotypical method of finding me an office.” She lamented on what went through her mind when told that her office was in Chicano Studies, “Oh, she is Hispanic, so she will not mind an office in Chicano Studies. They are the same, sort of.” She continued, “I know what they are doing? I am not dumb.” She was very cynical when asked about diversity in her department. She stated that there were no Native [American] women in the department and only two Latinas. She exclaimed, “So on a scale of one to ten, the efforts to diversify our department, it is zero.”

Dr. Garcia-Sanchez, Participant Two, at Institution Two, explained what she perceived to be incidents of institutional racism at her school and in her department. She said, “I have seen racism in the search process. It is everywhere; it is a huge part of my experience, which is why I am constantly trying to counteract it.” She continued, “I also recognize that institutional racism and microaggressions are real, they are not in your head;

you are not crazy.” She further explained, “On the other hand, you cannot dismiss them. You cannot allow them to be paralytic. You have to be a bit tougher, and always, I think that the university is never on your side.”

Dr. Castillo, Participant Three of Institution Three addressed institutional racism as a phenomenon that is prevalent in all facets of education. She spoke with a reserved tone in her voice as she described how a racist system operates. She explained, “I have 22 Master’s advisees, and on my evaluation letter they put down that I only had seven. They misspelled my name five different times.” She continued, “I was accused of coercing students to make me their chair, instead of saying that you are very popular with the students they accused me of coercion. Those accusations do not happen to White faculty.”

As she explained the systemic marginalization that she and her peers experienced she visibly grew angrier and angrier about the rigged system to the point that her demeanor became combative towards her department. She exclaimed, “I was tired of the treatment I was receiving, so I sent letters to the provost, to my department, and senior faculty.” She continued, “I wanted to expose the institutions racist treatment that I experience daily, and it is because I am Latina. I am either too Hispanic or not Hispanic enough.” She uttered, “It seems always to be White women who are trying to get me fired.”

One strategy to combat institutional racism is to get bring out the experiences of people on the margins. It is essential for their stories to be heard so that people can understand their struggle. "Counterstories" makes possible the challenging of privileged discourse and is the vehicle that provides a voice to marginalized groups (DeCuir & Dixon, 2004). The counterstory is a method of telling stories of marginalized people whose experiences remain untold. It is also a tool for exposing, analyzing, and challenging the

majoritarian stories of racial privilege (Taylor et al., 2009; Solórzano & Yosso, 2002).

Counterstories need not be for the sole purpose of countering majoritarian stories, one cannot respond only to the standard story, or it will dominate the discourse (Ikemoto, 2000; Solórzano & Yosso, 2002). Indeed, within the histories and lives of people of color, there are numerous unheard counterstories.

Counter-narratives challenge the dominant White and predominately male culture that is considered normative and authoritative, and "by acting to 'deconstruct the master narratives,' they offer alternatives to the dominant discourse in educational research" (Stanley, 2006, p. 14). Counter-narratives in higher education by women and people of color employed as faculty imply "that differences exist for them in their academic experiences that are distinct from those of the majority White faculty" (p. 14).

Storytelling and counterstorytelling experiences can help strengthen the traditions of social, political, and cultural survival and resistance (Solórzano & Yosso, 2002). Henceforth, when examining the experiences of Hispanic scholars, a class-based theory or even a class-gendered theory is insufficient.

Through their counterstories, the participants relayed their perceptions of institutional biases such as Participant Three, Institution One's office being moved to a completely different department with the rationale that "you will be comfortable with them, you are Hispanic." The feeling of marginalization, deprivation, and exclusion could undoubtedly point to racism, institutional biases, and marginalization. Critical race theory advances the notion that racism is a normal circumstance not aberrant in everyday life. The themes of discrimination, institutional biases, and marginalization emerged when they moved her to a place where there were others like her.

The majoritarian stories create the "master narratives" that situate the dominant culture to show superiority or dominance of one race over another. They legitimize their position with an ideology that creates a set of beliefs to explain or justify the social order of White dominance (Solórzano & Yosso, 2002). CRT as a methodology forwards a tactic to focus and account for the role of race and racism in education to oppose or eliminate other forms of subordination based on gender, class, sexual orientation, language, and national origin (Solórzano & Yosso, 2002).

Institutional racism is present in institutions of higher education. The research examined the discriminatory practices that continue to keep Hispanics on the margins of higher education. The literature explored the inherently biased system that adversely affected the experiences of Hispanic faculty in their journey to academia. The numbers overwhelmingly point towards institutions of higher education reluctance to place Hispanics as full-time professors.

In 2011, of the 761,619 tenured or tenure-track faculty members in institutions of higher education, only 31,331 or 4.11% described themselves as Hispanic (National Center for Education Statistics, 2011 Table 291). This low number stands about the 17% Hispanic national population (Passel & Lopez, 2011, p. 3) and 13% Hispanic college and university enrollment, with a projected 2050 university and college enrollment of 33% (Fry & Taylor, 2013, p. 1).

Through the years, the statistics on the underrepresentation of Hispanics has not changed. Louis Mendoza (Mendoza et al., 2018), Director of the School of Humanities at Arizona State University conducted a study as cited in *Latinx Talk* (September 2018) stated that the increasing presence of Latinx students on campuses changed the landscape of higher

education. However, “our representation in the professoriate and our ongoing struggle to see ourselves in the curriculum, reveal egregious neglect in the academic pipeline of Hispanic professors” (p. 1, Line 19-21). Other contributors to *Latinx Talk*, along with Mendoza, (Mendoza et al., 2018) included Nancy Mirabal, William Velez, Yolanda Martinez-San Miguel, and Lena Palacios all returned similar findings. There is an underrepresentation of Hispanic professors about Hispanic students on college campuses nationwide. To reiterate the findings, Mendoza et al., (2018) echoed this study results; the number of Hispanic students on college campuses is three or more times greater than the number of Hispanic professors charged with educating them. From Turner and Myers (2000) to Padilla (2003) to Hernandez (2010) to Ponjuan (2011) to the findings of this study, the statistics are eerily similar and the recommendations identical; Hispanics are underrepresented as full-time professors in higher education, and we must use any means necessary to hire Hispanic professors in numbers representative of Hispanic students.

This problem, compounded by the fact that only 33.5% of university and college faculty members are tenured or in a tenure-track position (The Changing Faculty and Student Success, n.d., p. 1), which makes full-time jobs scarcer than in 1969, when full-time faculty made up 75% of university and college faculties (Stainburn, 2010, para. 2). Of the 140,505 doctoral degrees awarded in 2009-2010, 25.7% or 36,110 were doctors of color, and Hispanics made up 5.8% or 8,150 new doctoral awardees (NCES, 2012, Table 336). The low numbers of tenured or tenure-track professors of color are discouraging given the substantial investment of federal, state, and local funds infused to aid in the enrollments of students of color into graduate programs and the diversification of faculty at U.S. universities and colleges (Flannery, 2011). Thus, Hispanics must battle the forces of institutional racism,

fierce competition among other qualified aspirants of all races and genders, and a dwindling number of available full-time positions if they are to climb the steps to the ivory tower. Hispanic students have a right to demand that more of them hold the reins for their instruction. How can they aspire to become university professors if they cannot see Hispanic professors?

Mentorship

Mentoring is vital to the professional and personal development of faculty, researchers, and staff in higher education. Mentorship strengthens the prospect of success and provides career guidance for their transition to the ivory tower. Mentoring can be an essential step in building leadership skills that prepare candidates for the move into higher levels of responsibility. Mentoring should become standard practice for all people, not just people of color to succeed in academia (Rockquemore, 2013).

Formalized mentorships are popping up all over campuses and institutions of higher education; however, mentoring is usually unofficial and arranged between peers, colleagues, and junior and senior faculty. It is essential for professionals to build a network within their departments, and institutions to succeed in today's competitive marketplace (Rockquemore, 2013).

Some participants attributed their success to a mentor somewhere along their journey to the professoriate. Whether mentors assisted participant's or not, all agreed that mentors and a mentoring program are essential to the success of future professors. Participants responded to varying degrees about the impact of mentors in the progression of the careers?

Dr. Maes entered academia because of a couple of mentors that encouraged him to continue his studies. They told him that he could make valuable contributions to the

institution and the community. Dr. Maes's mentor picked him out of a crowd of graduate students to participate in an intensive Spanish immersion program that took him to Mexico. Dr. Maes credits his desire to become an academician to his mentor, although he does state that whereas his mentor showed him the possibilities, it was he who took advantage of the opportunity.

Dr. Hidalgo stated that she believes the mentorship program is invaluable. She adds that her work aligns with that of her students, so students of color ask her to mentor them on an almost daily basis. Dr. Hidalgo mentioned that she had a terrific mentor and sought their advice on earning a law degree. She explained, "I wanted to go to law school, but he pushed me to enter graduate school." So off to graduate school, she went, and she states that she has not regretted that decision even once.

Dr. Garcia-Sanchez's had a White mentor that convinced her to pursue a career in academia. She explained, "I had different educators influence my decision to go to college and then to continue a career in higher education." Dr. Garcia-Sanchez said the lifestyle of a college professor enamored her and she wanted that life. Her mentor played a huge part in her decision to pursue a position in the ivory tower. She ended with, "Now if I can make money like the math and science people, I will be happy."

Dr. Torres entered academia because he had a mentor that convinced him that he had what it took to get into the professoriate and he would make significant contributions to the field of Political Science. His professor told him that he could be one of them. Dr. Torres said that his mentor's words resonated with him, so he chose to make the journey to the ivory tower. With a wry smile Dr. Torres said, "As I look back, that journey has been a roller coaster of a ride."

Dr. Reyes decided to pursue an academic career while in college and was influenced by a professor who worked mostly with graduate students. He admired the way she organized archival documents, how she spoke with the public and her commitment to Chicana and Chicano history. She inspired him to enter higher education and to pursue the professoriate. Dr. Reyes proclaims that his college mentor is the reason he chose to climb the ladder to the professoriate.

Dr. Castillo's decision to pursue a doctoral education and teach in the academy was prompted by her mentor who told her that she could make a difference in the lives of Hispanics and other people of color. She believed that she could share her love of writing with the students, but she added, "I thought it was important to have more people of color in academia."

Three of the participants stated that their most significant influence came from their parents. They instilled in them the desire to pursue their dreams and to not allow external forces to dissuade them from their goals. They attributed their work ethics to that of their hard-working parents. To a person, they stated that they owed their ambition and drive to their parents.

Of note, mentoring enables a two-way relationship; not only does the mentee benefit; mentors experience the satisfaction that comes from assisting junior colleagues. Brandon Busteded (2019), educational consultant states, "Research validates contributions mentors make every day and faculty whose career motivations are geared toward research and academic publishing; it is important to know that any time you invest in mentoring students will be time very well spent" (para 7). Collaboration with a junior mentee provides a chance for growth by listening to new ideas, fresh energy, and new ways of approaching tasks.

The participants' narratives revealed that mentoring enabled them to pursue their goals with the knowledge that they were not alone. Beside them was a proud mentor to provide assistance, guidance, and experienced through every step of their journey. The participants knew that they did not have to go blindly into the unknown. Their mentors armed them with the knowledge of what lay ahead in their pursuit of valuable professorships, how to cope with stressful situations, and how to become mentors to those in search of direction.

Value of Research

Publishing is one of academia's most contentious issues. Graduate students are told that publishing frequently and in traditional journals is key to landing a job. Some scholars believe that it is necessary to have at least one published journal while still ABD (Kendzior, 2014). Tenure-track academics believe that publishing is a necessity if one is to land a prestigious professorship. It is vital that the scholarship of Hispanics, within their departments and with their peers be accepted as top tier and legitimate.

The Hispanic faculty has the unenviable position of constantly defending their academic work, which finds them in a difficult situation. If one pursues scholarship in an area outside of their race or culture, mainstream America questions their right and ability if they pursue community-based research then they view it as narrow, ethnocentric, and without objectivity (Cruz, 1995). One Hispanic professor explained, "It was not only that colleagues and students made me feel different; it was my difference was equated with inferiority" (p. 93).

Hispanic professors must defend, justify, or explain their academic work within the university regarding instrumental terms quantitatively to explain the "truth" about anything

and everything, and everybody (Garcia, 1995). According to Aguirre (2000), "There are pressures on minority faculty to be 'model citizens' by serving the organization as any other faculty member; such as serving on the unit or institutional committees, yet also being representative of minority faculty" (p. 51). As a result, the academic workplace requires minority faculty to be "shining examples" or role models of academic citizenship (Aguirre, 2000).

Of the nine participants, only four of them cited instances in which their scholarship was devalued or lacked legitimacy. Participant One, Institution Three stated that when he first started in early 1970, his scholarship was viewed as essential, then in the 1990s his scholarship was viewed as topical, and today, he exclaims, "The new guys actually think that I do not know what I am saying, they think I am way off course. They say things like '*Que Sabe este Viejo,*'" (what does this old man know).

Three of the other professors, all over the age of 60, stated that they had never had anyone, peer, department chair, or supervisor ever say anything negative about their scholarship. However, in 23 occurrences, four participants cited numerous examples of the devaluing or de-legitimization of their research enough to rank fourth as the theme with the most common occurrences. Drs. Hidalgo, Garcia-Sanchez, and Castillo stated that in many instances their department and peers perceived their research to be too topical and of marginal use to the department. Participant Three, Institution One was told, "of course your scholarship addresses Mexican Literature, the Hispanic experience, what do we expect, your Hispanic. Participant Three, Institution Two was told that he wrote too much about neighborhood gangs, he added that they remarked to him one day, "You write about youth gangs and gang life because you use to be a gang-banger." He felt a little tension from his

peers because one of them asked him, “How on earth did you get lucky enough to get this job, you are a former gang member.

One of the participants stated that her peers and others within her department did not understand that her research on Hispanics was also relevant to other people of color and more importantly to the student population in general. She explained, “My research weighs in on students building the necessary skills to read and analyze poetry as a tool to increase their reading comprehension skills. That is relevant to all students, not just to students of color.”

Two other participants posed a similar response when asked about the value of their research. Their perception was that some of their peers viewed their research as too ethnic. One of the participants fought back. She argued, “For students to embrace the dominant culture curriculum, they must first see the relevance of their lives and experiences through their lens.”

Dr. Torres, Institution Two angrily replied that his scholarship was viewed as too topical, yet the top Political Science journals published many of his articles. He believed that neither his department nor his peers valued his research. He stated that they would make snide remarks about his work, such as, “They must be desperate for a Chicano’s point of view, or his work is so biased, it is worthless.” Even though other participants believed that their research was accepted by their departments and their peers, there was a hint of skepticism in some of their voices. However, three of the participants came along at the height of the Chicano Movement, so their research was warranted and gladly accepted. After all, it was new and valuable research in a new and accepted field of study.

Another two participants stated that in their field of study, English, their excellent writing skills allowed their research to be widely accepted, departmentally and on a national

level. The Chicano Movement was the Mexican American response to the Civil Rights struggle of the Blacks. The high casualty and death numbers of Hispanics and Blacks during the Vietnam War spurred Dr. Martin Luther King, Stokely Carmichael, and others to protest the war and demand their inclusion onto the scrolls of academia. Not wanting to be left behind, Mexican Americans began *El Movimiento*. It was during this time, from the mid-1960s Hispanics rallied for land reform, empowerment, and inclusion into all aspects of American society.

Summary

The participant's stories call for a change in the status quo, to create vehicles for the inclusion of professors of color, staff of color, and more students of color. Although in their view discrimination and racist practices did not play a massive part in their hiring, the evils of institutional racism, discrimination, and racism engulfed many of them once they landed in their departments. It was disappointing to hear that their colleagues and supervisors treated them with such disdain and disrespect.

To some degree, they were all were caught in the web of institutional racism. During an interview with Participant Three, of Southwestern University Y, we were discussing the statistics of the underrepresentation of Hispanics in various elite institutions when he just sat back and uttered, "That's just the way it is." He shrugged and continued, "That's how it's always been." In some instances, their narratives revealed that they were treated as inferiors, or not good enough. Participant Two, of Southwestern University X, commented on what he had witnessed in almost 30 years of service. He exclaimed, "I remember when departments hired us (Mexican Americans) because they needed a Brown guy for a position." He added, "I remember the unspoken we have a strict one-minority-per-department rule."

Participant One, of Southwestern University Y, mentioned that when he acquired his first position many of his colleagues complained about his scholarship. He stated, “There were several times that my research was deemed too Brown, too topical, or “just not up to academic standards.” Then Participant Three, at Southwestern University X remarked that she was interrogated by many of her colleagues on how she received her position. She remarked, “They asked me how I received my position, was it luck, or was the department desperate for a Brown face.” Sadly, when Participant Three, at Southwestern University Y, lamented, “The White power structure controls the hiring on campus, and no one does anything about it.” That statement left me depressed, but only for a brief minute, at the thought that Hispanics are helpless when it comes bringing change to academia.

Eight of the nine participants agreed with the statistics that revealed an underrepresentation of full-time Hispanic professors when compared to Hispanic students on campus. The three-to-one or four-to-one Hispanic student to Hispanic professor ratios on their respective campuses, all Hispanic Serving Institutions called for a cessation of rhetoric and an escalation of action to change the status quo. The narratives of the nine participants provided first-hand accounts of the extent that institutional racism shaped the lived experiences in their journey to the professoriate and their socialization within their respective departments and institutions.

A few themes become apparent after listening to their counter-stories, including the influence of their parents and other supportive people throughout their schooling (e.g., grandparents, teachers, other students, a coach, and a counselor), positive messages about education, and supportive programs targeting and assisting Hispanic students offered by the university or college.

America needs to address the recruitment of Hispanics as full-time professors by selecting them for hire. American schools of higher education must educate the myriad of Brown faces that are dotting university and college campuses. What was once an anomaly is now firmly entrenched into the fabric of American lore; Hispanic college students.

Chapter V: Discussion of Findings, Conclusions, Implications, and Recommendations

Introduction

Regardless of the lack of research addressing Hispanic faculty in higher education, there are many features within the framework of this inquiry that advance the scholarship on this subject. The underrepresentation of Hispanic faculty, specifically Mexican-American/Chicana/os in higher education makes it essential to identify factors contributing to the supports and challenges in their journey to the professoriate. Restricting this study to a specific sub-group is of significance, as noted by Solórzano (1998). Most studies do not recognize the importance of examining Hispanic sub-groups independently. So, the qualitative methodology in this study intended to conduct semi-structured and open-ended in-depth interviews in narrative format with a sample of self-identified Mexican-American/Chicana/o tenure and tenure-track faculty to explore factors that impacted their journeys to academia, their experiences as full-time members, and efforts to retain their services.

Nine individuals who met the requirements set in the study were invited to participate. They had to self-identify as native-born Mexican-American, Chicana/o, Hispanic, or Latino; be tenured or on a tenure-track and employed at one of the three Hispanic Serving Institutions (HSIs) targeted in this study.

This inquiry is organized into five chapters. Chapter one introduced the inquiry, and the purpose of the study, which revolved around the manner racism, discrimination, and institutional racism presented itself in the hiring practices colleges, and universities employ that continues the underrepresentation of Hispanics as tenured or tenure-track professors. This chapter frames the statement of the problem, the significance of the study, the rationale

for the study, the research and design, limitations, and definitions. Hispanics live on the margins of academia because institutions continue to select for hire White applicants in more significant numbers than candidates of color. Also, this study may help develop new strategies to aid in Hispanic recruitment, socialization, and retention in the academy.

CRT purports several fundamental assumptions that keep the lines of activism overwhelmed with work. One can begin with the premise that racism is normal, not aberrant, in American society, and ingrained into our landscape and looks ordinary and natural to persons in the society (Delgado & Stefancic, 2000). Indeed, Bell's (1992) major premise "is that racism is a permanent fixture of American life" (p. 6). Thus, the strategy becomes one of unmasking and exposing racism in its various permutations (Taylor et al., 2009). Critical race theorists assume that race is a socially constructed product of social thought and relations, and White superiority is so ingrained in legal, political, and educational structures that it is unrecognizable (Delgado, 1991; Taylor et al., 2009). Furthermore, CRT assumes traditionally that the claims of neutrality, objectivity, and color-blindness be contested to ensure that equal-opportunity rules and laws insist on treating Blacks and Whites alike. It provides the genesis for more extreme and shocking forms of injustice, the ones that do stand out (Delgado & Stefancic, 2000).

Chapter two presents a review of the literature, an iteration of the ways institutional racism in higher education presented itself in the lived experiences of Hispanics as they cross the barriers that keep them marginalized and on the periphery of academia. The chapter begins with an overview and four sections. The overview provides some general information and literature on the history of Hispanic education in the United States; the current state of academia in higher education; and the life of the Ph.D. and their search for full-time faculty

positions. This information provides statistical and anecdotal evidence to assist the reader in understanding the position Hispanics occupy in their pursuit of full-time professorships and enables the researcher to correlate their struggle with theories linked to racism, discrimination, and institutional racism in higher education, efforts to diversify the academy, and critical race theory.

The literature review splits into four sections, demographics and background information, institutional racism in higher education, expanding the academy, and critical race theory. The literature review found that there was a need for more research on the educational experiences of Hispanic faculty. This section provided a brief analysis of the various schooling strategies that the United States employed to marginalize and dominate a group of people who became American citizens because of legislation passed after the Mexican-American War, 1846-1848. The background section moves on to address changes that the professoriate has undergone in the last forty years and concludes with a poignant view of the life of a Ph.D. and the problems they experience in their journey to seek a full-time faculty position.

The literature also addresses institutional racism and its adverse effects on opportunities for Hispanic recruitment into the academy. As the Hispanic college-age population grows, many more Hispanics will be knocking on the doors of their local university and colleges, and they will want to be stakeholders in their educational process. If departments in each college and university hire Hispanic professors' representative of the institution's student demographics, they can circumvent protests by Hispanic and other students of color to hire more full-time professors' representative of their demographics. If

this warning goes unheeded, the projected 2050 increase in Hispanic college enrollment to over 33% (Fry & Taylor, 2013, p. 1) could turn those lamentations into vociferous demands.

The review concludes with a section on Critical Race Theory (CRT), its origins, CRT in higher education, various methodologies, and its criticisms. CRT provides a critical analysis of race and racism from a legal point of view to bring to the forefront the elimination of structural racism (Delgado & Stefancic, 2000). "CRT recognizes that racism is engrained in the fabric and system of the American society, and the individual racist needs not to exist to note that institutional racism is pervasive in the dominant culture" (Office of Public Affairs, 2009, para 2). Critical race theory uses the analytical lens in examining existing power structures. CRT identifies that these power structures based on White privilege and White supremacy, perpetuate the marginalization of people of color (Office of Public Affairs, 2009).

Critical race theory purports several fundamental assumptions that keep the lines of activism overwhelmed with work. One can begin with the premise that racism is normal, not aberrant, in American society, ingrained into our landscape, and looks ordinary and natural to persons in the society (Delgado & Stefancic, 2000). Racism continues to be an issue that hinders Hispanics, and other people of color in their quest for equality, "race strictly as an ideological construct denies the reality of a racialized society and its impact on 'raced' people in their everyday lives" (Ladson-Billings & Tate, 1995, p. 48-49).

To challenge existing methods of researching race and inequality, the use of critical race theory (CRT) as the methodology represents a paradigm shift in discourse about race and racism in education (Love, 2004). Specific methodologies of CRT consist of counterstorytelling, parables, narrative analysis, and conceptualization of 'majoritarian

storytelling,' or 'master narrative,' all aimed at coming to a better understanding of the role race and racism portray in American life (Love, 2004, p. 228).

The literature review ends with the note that critical race theory is not without its detractors. Efforts to transform the universal concept of civil rights has alarmed many critics of CRT. Some of those critics' voices are loudest when it involves legal storytelling by "questioning whether minority scholars of CRT have any particular claim to expertise simply by who they are" (Delgado & Stefancic, 2000, p. 88).

Chapter three, the research design, introduced the research paradigm of critical race theory and its intersection with the qualitative research paradigm of narrative analysis. Narrative researchers focus on the ways people "produce, represent, and contextualize experience and personal knowledge" (Coffey & Atkinson, 1996, p. 54). The purpose was to ascertain how people structured the flow of experience to make sense of events and actions in their lives. This type of inquiry builds upon people's innate desire to tell a story about past events or lived experiences throughout their life (Schram, 2006).

Narrative analysis methodology was employed to illustrate the permanence of institutional racism in higher education, the role it plays in Hispanics' narratives, the fashion institutional racism manifests in their hiring, and the meaning full-time Hispanic professors make of the manner that their university, college, or department retains them.

I used critical race theory in the research design to allow me to code, organize, and analyzed the themes that emerged. Atlas-ti helped me to create a template for me to log the themes as they emerged. Initially, I had four preset themes that I believed would emerge based on the literature review, the demographic survey, my fieldnotes, and my experiences. Creswell (2007) explains that in a narrative study the data, "need to be analyzed for the story

they have to tell, a chronology of unfolding events, and turning points or epiphanies” (p. 155). The themes that emerged are explained in the “Discussion of Finding” section (p. 167).

The target population consisted of tenured or tenure-track Hispanic professors who were invited to participate in this study. The data were collected from the returned demographic surveys, from the interviews of the participants, and fieldnotes. Upon completion of the data collection, the data were sorted by emerging themes to compare recurring concepts. The emerging themes were then used to construct the narratives of the participants. The narratives described the reality of their lives, their educational experiences, the role institutional racism manifested in their efforts to obtain professorships, their socialization within their departments, and the institution's efforts retain them.

Chapter Four presented the findings based on the lived experiences of participants. The data were coded, organized, and analyzed as a measure to restory the narratives of the participants. The themes that were presented allowed the researcher to construct their counterstories. This was the best strategy in which to combat the majoritarian stories that continue to leave Hispanics and other people of color on the periphery of academia. Also, “using CRT as an analytical lens helps us approach research with a critical eye to identify, analyze, and challenge distorted notions of people of color as we build on the cultural wealth already present in these communities” (Solórzano & Yosso, 2002, p. 127).

Purpose of the Study

The purpose of this multifaceted study was to explore the barriers Hispanics must overcome to obtain positions as tenure or tenure-track faculty members, the meanings they make of their socialization within the department, and the efforts their institutions make to retain their services. Racism, discrimination, and institutional racism present themselves as

the mitigating factors in the failure of colleges and universities to hire Hispanics as full-time professors in numbers comparable to Hispanic student enrollment. The researcher is confident that the recommendations addressed in this study bring about more than a reiteration of statistics and narratives about what the academy already knows: there is a disproportionate representation of tenure or tenure-track Hispanic professors to Hispanic students at the three institutions targeted in this study and on college campuses across America.

Naturalistic inquiry and qualitative methods were used to collect supporting data of the lived experiences of the participants to construct the narratives of their journey to the professoriate, their socialization within their departments, and their institution's efforts to retain them. The data were coded, scrutinized, and categorized, initially by research question and then by categories and subcategories driven by the theoretical framework as defined in Chapter I. The study was designed to answer the following three research questions:

1. In what ways does institutional racism manifest in the hiring experiences of full-time Hispanic professors?
2. How do Hispanic faculty members represent their socialization within the university? Moreover, in what ways have Hispanics suppressed their cultural values and beliefs to be accepted in higher education?
3. What meanings do full-time Hispanic faculties make of the ways discrimination or institutional racism presented itself in their academic experiences as a member of the academy, or during the university's efforts to retain your services?

Discussion of the Findings

This qualitative research study focused on the collection of information from the lived experiences of its participants. Nine Hispanic faculty members from three different Hispanic Serving Institutions (HSIs) in the Southwest region of the United States participated in the study. After collecting the information from the surveys and the interviews, the data was coded appropriately as the themes emerged. The narratives of most of the Hispanic faculty confirmed that the educational experience for them is a continuous struggle. The educational system, as well as our society, suffers from layers of insidious racial oppression.

Once a Hispanic candidate has successfully navigated past every barrier on her or his way to enter the university as a tenure-track faculty member, they still have hurdles that they must overcome. Those barriers include institutional racism, racial and ethnic insensitivity, alienation, isolation, tokenism, lack of respect, lack of publication opportunities, lack of recognition for his/her scholarship, and exclusion (Medina & Luna, 2000; Turner & Myers, 2000).

Even though the participants' personal and professional lived experiences compare, in some instances, to the outcomes of previous studies of underrepresented Hispanics in academia, their narratives enrich the findings with renewed vigor and profundity in the struggle to bring more Hispanics into the fold as full-time professors. All the participants agreed that institutional racism is a formidable obstacle to overcome in the battle to elevate more Hispanics into tenured and tenure-track positions. The participants' voices rang loud and clear about the presence of discriminatory practices that deny Hispanic's upward mobility. However, the data revealed that three of the participants noted that racism, discrimination, and institutional racism played little to no role in their ascent to the

professoriate, virtually non-existent in their socialization on campus, and a non-factor in their retention by their respective institutions. Even considering the narratives of the participants' stories the remaining participants overwhelmingly exposed varying processes in which racism, discrimination, and institutional racism manifested itself in their lived experiences once they were in their full-time positions. Overall, the data expresses the need for action that brings about change.

I used critical race theory in the research design to code, organize, and analyze the themes that emerged. Atlas-ti helped me to create a template for me to log the themes as they emerged. Initially, I had four preset themes that I believed would emerge based on the literature review, the demographic survey, and my fieldnotes. Creswell (2007) explains that in a narrative study the data, "need to be analyzed for the story they have to tell, a chronology of unfolding events, and turning points or epiphanies" (p. 155). Using the template, I was able to code the themes that emerged immediately. I had a total of thirteen codes emerge at least ten times. Table 5 list the codes that emerged from the participants' stories.

Table 5

*Underrepresentation of Hispanic Professors as Tenured or Tenure-Track Professors-
Emerging Codes*

Emerging Theme	Number of Instances
Institutional Racism	34
Racism	31
Mentor/Mentorship	29
Discrimination	22
Chilly Climate	21
Marginalized	21
Devaluation of Scholarship	20
Pride	12
Quota	12
Value of Education	12
Work Harder Than Whites	10
Publish, Publish, Publish	10

These codes allowed me to merge them into the overall narrative of the participants and helped me to construct their counterstories to combat the majoritarian narrative. The central themes advanced the participants' counter-story narratives and explained an analysis individually comparing the master narratives with their counter-story narratives. The master narratives were presented in Chapter IV as well as the participants' challenges to each of those master narratives.

In education more and more Hispanics entered the hallowed halls of academia, and from 2000 to 2010 to 2014, Hispanics are the only group (White, African American, and

Asian) who have shown an increase in enrollment. What began as a less than one percent Hispanic college student population in 1960 has ballooned to almost 20%.

Hispanic scholars are on the rise, albeit in numbers that signal a gross underrepresentation as full-time Hispanic professors; however, the scholarship of the Hispanic professors of the 1970 and 1980 was viewed as groundbreaking in the areas of Hispanic politics, society, and education. Participants One and Two of Institution One were very proud that their scholarship was earmarked groundbreaking; they brought to the forefront of Hispanic issues of marginalization, underrepresentation, and discrimination. They taught their universities to embrace the Hispanic culture; they brought national attention to the controversies surrounding the land grants of the Southwest (Rosales, 1997; Sanchez, 1993).

Mexican Americans wanted to be, not only treated as patriotic Americans; they want to be Americans. They attempted to reach out to the mainstream by developing patriotic organizations, serving in the armed forces, adopting American ideals, and de-emphasizing Mexican traditions. Thus, the position of Mexican Americans in American society remained near the bottom of the social and political ladder. By the end of the 1960s, Mexican American activists questioned their historical continuity within American society. Mexican elders no longer saw the value of patriotism and rejected the liberal agenda and its interpretation for integration. In the eyes of Mexican Americans, American social and political programs failed (Garcia, 1997). For many Mexican Americans, their desire to assimilate into the Anglo mainstream surrendered to their decision to acculturate within American society (Comenge, 2004; Valdes, 2002).

Critical race methodology in education provides a means to comprehending experiences of people of color along the educational pipeline (p. 36). Denzin and Lincoln (1994) argue, "Such a methodology generates knowledge by looking to those who have been epistemologically marginalized, silenced, and disempowered" (Solórzano & Yosso, 2002, p. 36). Critical race methodology in education centers research on responses and experiences of students of color regarding America's educational system and the myriad of strategies they can employ. From developing research questions to collecting, analyzing, and presenting data, critical race methodology focuses on structural racism (Solórzano & Yosso, 2002).

The valuation of one's research is of prime importance to professors gaining legitimacy with their peers and in their departments. It lays at the core of their acceptance and defines their careers and the importance of their chosen field of study. Christine Sleeter (2011), of the National Education Research Department (NERD), argues that through research you can obtain multiple perspectives and gain another person's insight and ideas on the subject. Embracing peer research helps others understand why people have a range of opinions, and there is value in diversity of thought.

Conclusions and Recommendations

Conclusions. Numbers and statistics give a vision of the Hispanic dilemma and provide an overview of their marginalization, but narratives deliver measurable constructs that describe their lived experiences. Even though Farber and Sherry (1993) argue that counterstories provide very little analysis and commentary for the reader to gain insight into the overall rule or concept, Delgado-Romero et al. (2007) argue that one of the best methods to emphasize issues of Hispanic faculty is through the legitimacy of narrative research. Delgado-Romero et al. (2007) contend, "Narratives provide a necessary counterweight to the

impersonal nature of statistics that can sometimes be manipulated to misrepresent the lived experiences of Hispanics” (p. 44). Narratives give voice to seldom mentioned obstacles in academia and offer authentication, identification, and deliverance, to readers about the dynamics in higher education (Delgado-Romero et al., 2007).

The purpose of this qualitative research study was to examine the procedure for Hispanics to attain tenure or tenure-track positions at three universities in the U.S. Southwest. Specifically, this inquiry was organized in a manner to explore, analyze, and understand the educational, professional, and personal experiences Hispanics encounter in their journey to the professoriate. Moreover, to validate that their experiences draw a parallel with the substance of the master narratives relevant to Hispanics and other people of color as they strive to gain membership to the ivory tower. The participants’ counter-story narratives give voice to their struggle for equity in the workplace and more importantly their quest for full membership in the White-dominated institutions of higher education.

A question that must be addressed at the end of this study; did the data reveal findings that supported the research questions. The research did reveal several instances of racism, discrimination, and institutional racism that would support the initial research question. Even though none of the participants stated that they were not victims at any juncture of their recruitment and hiring, they did provide poignant and detailed accounts of microaggressions that affected them once they were in their positions.

CRT is the tool to analyze and the lived experiences of and is a method of telling stories of those people whose lived experiences are absent. Counterstorytelling delivers a method for members of marginalized groups to address those conditions where the dominant perception of justice provides no language or channels by which the marginalized person can

express how he or she has been injured or wronged in terms that the system will understand (Delgado & Stefancic, 2000). Counterstorytelling "is a tool for exposing, analyzing, and challenging the majoritarian stories of racial privilege" (Taylor et al., 2009).

The strategy of counter-storytelling is vital because it alters the form and substance of research and discussions about events, situations, and societal participation. Also, it positions and fixes race as a filter for the inspection of favorite stories and constructions of reality and serves to expose, analyze, and challenge the majoritarian stories of racial favor (Love, 2004). Ultimately, it facilitates the discourse to move beyond the broad label of racism at the individual, institutional, systemic, and societal level, thus revealing specific incidents and conditions that limit and subordinate. The findings in this study were illuminated with the use of critical race theory as the method to deliver the counterstories of the participants. In many ways the participants' counterstories complemented and supplemented the data from the literature reviews. The study presented the stories of the participants lived experiences in the journey to academia. By listening to the counterstories of people of color, White people can visualize a world denied to them by White privilege and White domination. Counterstories are tools or weapons people of color use to respond to intellectual and emotional barriers against the damage caused by majoritarian stories (Love, 2004).

All participants pointed to institutional racism being a practice ingrained throughout many facets of the university. It is prevalent in fiscal decisions made by the power brokers of the institution, and in the decisions that guide the curriculum of the departments. Institutional racism is evident in the numbers of Latino professors in full-time positions. Although four of the six participants could not personally point to practices denying them opportunities they

agreed that institutional biases it surfaced with during their experiences within their departments and at times surrounding the research. A professor's research, namely their scholarship is their life-blood. It gives them meaning for their being and lays out a path for the direction of their future work. So, the perception that research opportunities are compromised in any manner is of great concern to the future of Hispanic scholars and must be confronted by any means necessary.

The work of previous scholars cited in this study supports the claim of the underrepresentation of Hispanics in full-time faculty positions, and the findings in this study complement those results. Institutional racism is a factor in the work experiences of untenured Hispanic professors within their departments. The power brokers directly or indirectly control the fiscal expenditures within the university departments, and some of the participants felt that they were powerless to bring about change in hiring or decisions that dictated curriculum.

Recommendations. Since the 1960s, study after study has revealed that underrepresentation of full-time Hispanic faculty is the result of institutional racism and other racist practices within the confines of the universities nationwide and those targeted in this study. The findings of this study complemented previous studies depicting the underrepresentation of Hispanics as full-time professors. The dilemma of Hispanic underrepresented in the academy needs more than just scholarly inquiries. The findings must be backed up by action. Thus, the analysis of the findings gives way to three recommendations.

The first recommendation of this study would be for the university to become proactive in bringing about more Hispanics to the academy by growing their scholars to

obtain their vacant or future faculty positions instead of looking to outside institutions to fill their positions. This can be accomplished by establishing the following programs designed to bring more Hispanics into the professoriate:

- Create a Hispanic Faculty Mentor Program (HFMP) for faculty under the direction of a Dean, Vice-President or President for a period of at least one year for academically promising Hispanic graduate students who will contribute to the diversity of the campus community. This award assists recipients in acquiring and developing advanced research skills under faculty mentorship. The program is designed to improve mentoring for the institution's doctoral students. The award is expected to increase the number of students who complete their Ph.D. and successfully acquire a faculty appointment.
- Create a program that helps students apply to the McNair Program which identifies first-generation, low-income and/or underrepresented undergraduates who have the strong academic potential to participate in research and other scholarly activities in preparation to apply to doctoral studies (Garcia, 2018). The goals of the program are to increase the number of first-generation, low-income and/or underrepresented students in Ph.D. programs, and ultimately, to diversify the faculty in colleges and universities across the country.
- Establish tuition paid incentives for Hispanic University staff/faculty to attend another university to obtain a doctoral degree with a guarantee to return to their host university for at least 3 years. This can allow the faculty to begin a tenure-track program. One of this study's participants took advantage of this program and is now

in year three of her contractual obligation that leads to a tenured position. This is another path that Hispanics can utilize to earn entrance into academia.

- Encourage Hispanic faculty to attend an American Council of Education (ACE) Fellowship program which allows the faculty to be mentored by a president from another university. The American Council of Education (ACE) is the chief organizing association for the nation's colleges and universities. Its membership mobilizes the higher education community to structure effective public policy and promotes excellence in higher education. Their strength lies in the diverse backgrounds and experiences of the membership (About the American Council on Education, 2019). The core vision of ACE is to rely on postsecondary education to expand knowledge, equity, and social progress by mobilizing the higher education community to shape public policy (About the American Council on Education, 2019). One of the issues ACE members address is the underrepresentation of people of color in higher education and the pipeline conversation of diversifying the academy. Griffin (2016) explains that rather than using "pipeline" as a metaphor diversifying university and college faculties, "a pathway is a better metaphor than pipeline because a pipeline conjures a picture of a straight line from enrollment, through graduate school, ending at a faculty position. However, a faculty career is not a given" (Griffin, 2016, p. 1). She argues that instead of focusing on the number of people of color in the pool of applicants, increasing faculty diversity is a multi-step course that "involves both institutional-level and systemic change. If we imagine a pathway to a faculty career instead of a pipeline, multiple opportunities for intervention present themselves" (Griffin, 2016, p. 1). Aspiring Hispanic faculty can

take advantage of the extensive network of educators that will join the cause that searches for a solution to the low numbers of tenured and tenure-track faculty in higher education.

The second recommendation is about building relationships between students and the administration to include interviews, workshops, and professional development (PD) opportunities with college presidents, junior and senior administrators, and all key personnel to increase awareness of cultural differences. This affords students and administrators the opportunity to collaborate on strategies and to collectively create a platform that results in the hiring of Hispanics and other people of color as full-time professors.

The third recommendation goes to what universities and colleges must do to cement a solid foundation as an institution that embraces diversity for all:

- If a university is a Hispanic Serving Institution (HSI), become active with the Hispanic Association of Colleagues and Universities (HACU) to network with Hispanic faculty and administrators from other universities from throughout the U.S. and several Latin American countries. This allows opportunities to discuss best practices programs and networking for Hispanic/Latinos.
- If an institution is not an HSI, consider becoming an Emerging HSI and join HACU in this category.
- Establish an Office of Equity and Inclusion for the purpose of recruiting additional Hispanic faculty preferably with a tenure-track category.
- Create a Hispanic Ethnic Studies program such as Chicana/Chicano studies and an Ethnic Support Services to meet the needs of growing Hispanic student enrollment and create a mentorship program of students to students, faculty to students and

faculty to faculty which can lead to Hispanics building networks and considering higher education as a profession.

Hispanics must do more than cite statistics or produce studies that outline their underrepresentation if they are going to bring about change in the academy. They must bring about a transformational change to the membership of full-time Hispanic professorships, and they must diversify their faculties in every department. Transformation begins in the departments of diversity and inclusion at every institution in the United States. This revolution is picked up by campus organizations demanding that universities reflect and realize that a proportional faculty, one representative of the student demographics, be the goal of all universities and colleges.

Concluding Thoughts

The basis of this qualitative inquiry resulted when I reentered academia after a business career that spanned 25 years. I noticed that upon my return to academia the proportion of tenured or tenure-track Hispanic professors to Hispanic students had not changed. Most full-time professors in the ivory tower were of the White dominant culture. I reflected on the first time I set foot on a college campus in the Fall of 1970. There were but a few Hispanic professors amid a growing presence of Hispanic faces. At the time I did not think much about Hispanics in academia. My focus was on Hispanic overrepresentation as casualties in the Vietnam War. The representation of race rose to the forefront during my graduate career.

It was during the last year of my master's program that my advisor mentioned that I should look at the underrepresentation of Hispanics as college professors. So, began my interest in Hispanics in the ivory tower. Whenever I encountered students, I asked, "Where

are the Hispanic professors, why do I not see them.” I continued my search and exclaimed, “How can I, or for that matter, any Hispanic become a college professor if you cannot see them. There are so few that look like me.”

I explored this dilemma in Chapter Two’s Literature Review by highlighting the experiences relating to the underrepresentation of faculty of color and ethnic minority faculty in higher education at various institutions in the U. S. Midwest and East. However, it was essential to personally observe, investigate, and get answers to this phenomenon directly from Hispanic faculty members in higher education.

While conducting this inquiry, I frequently revisited the participant's responses to their lived experiences of discrimination, racism, and institutional biases. At times, I perceived that the participants were cautious, or even guarded, in talking about their experiences of discrimination and racism. None indicated any instances of racism, discrimination, or institutional bias in their recruitment or hiring, which is understandable since the participants were already tenured or on a tenure-track. Their experiences arose once they were in their positions in their departments. Their responses to other portions of their lived experiences varied from the absence of marginalization, subtle racial and discriminatory microaggressions, to blatant acts of discrimination, racism, and institutional racism. Their responses were consistent with the master narratives for faculty of color in higher education. Upon reflection of the participants lived experiences during their journeys to the professoriate I looked towards my largely unspoken manifestations of discrimination, racism, and institutional biases.

As I look back on my own experiences, I felt uneasy and out-of-place because I was an example of the non-traditional student. I returned to college after working for 20 years in

the private sector. I was older than, not only most of the students but many of my professors, I was a single father raising my two youngest children, so a myriad of thoughts simultaneously crossed my mind. I was embarrassed, isolated, detached from the world of the typical college student, and for some strange reason, and without cause, I felt that students and professors looked down on me as a lost old man trying to recapture the glory days of my youth.

I had a difficult time interacting with my classmates primarily because of the age difference; I could not get past the embarrassment of my age. So, I had an extra hurdle to overcome in addition to connecting with faculty members of a shared ethnicity at my home institution. I can only attribute my inner feeling at my low self-esteem at changing careers at such an advanced age. Furthermore, I became more and more discouraged at the prospect of entering academia as a professor. It became more of a pipedream than a goal that I could tackle using a step-by-step process. My mental obstacles were of my creation; I was bouncing the thoughts in my head like a bingo machine bouncing the White ping-pong balls.

Furthermore, I continued to reflect upon the fact that from the time I first began my public schooling, until 1976, I did not have even one instructor or professor who had the same ethnicity. I thought to myself, "How can I be what I cannot see." That is in addition to my beliefs that colleges and universities cared little about diversifying their faculty departments. Fortunately, my experience with my home institution helped me overcome my feelings of uneasiness and low self-worth.

I consider myself fortunate to have the opportunity to connect with faculty members who understood the obstacles I encountered and will encounter because of my age, self-identified ethnicity and culture, and who showed a genuine interest in my progress and

success in higher education. Although Hispanics as full-time faculty in higher education are grossly underrepresented and the journey toward a career in higher education is sometimes referred to as “perilous,” I am not deterred from seeking the fulfillment of my ambitions.

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Appendices

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Appendix A

University of New Mexico IRB Approval # 02215



Office of the
Institutional Review Board

DATE: April 28, 2015

REFERENCE #: 02215

PROJECT TITLE: [681190-1] The Underrepresentation of Hispanics as Tenure or Tenure-Track Professors: A Critical Analysis of Hispanic Faculty Experiences at Three Rio Grande Valley Research Universities.

PI OF RECORD: Ricky L. Allen, PhD

SUBMISSION TYPE: New Project

BOARD DECISION: DETERMINATION OF EXEMPT STATUS

EFFECTIVE DATE: April 5, 2015

REVIEW CATEGORY: Exemption category # 2

DOCUMENTS:

- Advertisement - Response Script for Bulletin Board Recruitment Flyer (UPDATED: 02/11/2015)
- Advertisement - Recruitment E-Mail Text Only (UPDATED: 02/11/2015)
- Advertisement - Recruitment E-Mail (UPDATED: 02/11/2015)
- Advertisement - Bulletin Board Recruitment Flyer (UPDATED: 02/8/2015)
- Advertisement - Recruitment E-Mail Flyer (UPDATED: 02/8/2015)
- Application Form - IRB Project Information-Signature Page (UPDATED: 02/8/2015)
- Application Form - IRB Project Information (UPDATED: 02/8/2015)
- Consent Form - Informed Consent for Survey (UPDATED: 02/11/2015)
- Consent Form - Consent to Participate in Research (UPDATED: 02/8/2015)
- Data Collection - Technology and Devices used for the Study (UPDATED: 02/8/2015)
- Other - Department Review/Approval (UPDATED: 02/13/2015)
- Other - IRB Project Team (UPDATED: 02/11/2015)
- Protocol - IRB Protocol (UPDATED: 02/11/2015)
- Questionnaire/Survey - Interview Protocol Question Bank (UPDATED: 02/11/2015)
- Questionnaire/Survey - Demographic Survey (UPDATED: 02/11/2015)

Thank you for your submission of New Project materials for this project. The University of New Mexico (UNM) IRB Main Campus has determined this project is EXEMPT FROM IRB REVIEW according to federal regulations. Because it has been granted exemption, this research project is not subject to continuing review. This determination applies only to the activities described in the submission and does not apply should any changes be made to these documents. If changes are being considered, it is the responsibility of the Principal Investigator to submit an amendment to this project for IRB review and

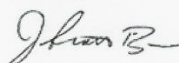
*Appendix A (continued)**UNM IRB Approval # 02215*

receive IRB approval prior to implementing the changes. A change in the research may disqualify this research from the current review category.

Please use the appropriate reporting forms and procedures to request amendments for this project.

The Office of the IRB can be contacted through: mail at MSC02 1665, 1 University of New Mexico, Albuquerque, NM 87131-0001; phone at 505.277.2644; email at irbmaincampus@unm.edu; or in-person at 1805 Sigma Chi Rd. NE, Albuquerque, NM 87106. You can also visit our website at irb.unm.edu.

Sincerely,



J. Scott Tonigan, PhD
IRB Chair

Appendix B

Consent Letter to Participate in Research

APPENDIX D

Appendix D: The University [REDACTED]
Consent to Participate in Research
01/05/2015

Study Title: The Underrepresentation of Hispanics as Tenured or Tenure-Track Professors: A Critical Analysis of Hispanic Faculty Experiences at Three Rio Grande Valley Research Universities.

Student Investigator: Frank R. Tellez

Faculty Advisor: Dr. [REDACTED]

Introduction

This consent form will give you the information you will need to understand why this research study is being done and why you are being invited to participate. It will also describe what you will need to do to participate as well as any known risks, inconveniences or discomforts that you may have while participating. We encourage you to ask questions at any time. If you decide to participate, you will be asked to sign this form and it will be a record of your agreement to participate. You will be given a copy of this form to keep. We encourage you to talk with your family and friends before you decide to take part in this research study. If you have any questions, please ask the study investigator.

This research study is conducted by Frank R. Tellez, Student Investigator and Doctoral student, at the University [REDACTED] and the College of Education's, Department of Language Literacy and Sociocultural Studies (LLSS). The purpose of this inquiry is to examine factors that perpetuate the underrepresentation of Hispanics as full-time professors by investigating participants' experiences during their pursuit of full-time faculty positions, the events and occurrences that shaped their socialization within the professoriate, and institutional efforts to retain them as faculty members.

You are being asked to participate in this study because you are a tenured or tenure-track professor employed by one of the three institutions selected for this study, and self-identify as Hispanic. Approximately three to four people from each of the sites selected, which includes the University [REDACTED] will participate.

What will happen if I decide to participate?

If you agree to participate, and are selected for this study, you will be asked to take part in an initial three question open-ended interview. A second interview, contingent on the findings of the first interview, may or may not be necessary. You will be given a brief description of the research questions, confidentiality procedures, and be assigned a pseudonym/code. You are not obligated to answer any of the questions and you can terminate the interview at any time without explanation. You will be asked to provide permission to videotape (never revealing your identity) and/or audiotape the interviews. Your identity will remain confidential at all times and all your data will be secured under lock and key accessible only to the research team.

How long will I be in this study?

Participation in this study will take a total of three to four hours depending on the number of interviews. The demographic survey takes no more than 15 to 20 minutes to complete.

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Institutional Review Board

Appendix B (continued)

Consent Letter to Participate in Research

If you agree to participate and you are selected for the study, the initial interview will be conducted at a time and place of your choosing and it will require from one to one and one-half hours to complete. If a second interview is scheduled it too will be at a time and place of your choosing and will take no more than one hour to complete. A final meeting in which we review your narrative in order for you to make corrections, additions, and to be at ease with how I "tell your story" will take no more than one hour. We will meet twice, three times if a second interview is scheduled and your total time of participation will not exceed four hours spread over three meetings or 3 hours spread over two meetings.

What are the risks of being in this study?

The risks of being in this study are very minimal. Some of the questions asked may make you uncomfortable or upset. There are also risks of loss of privacy and confidentiality. You are always free to decline to answer any question or to stop your participation at any time.

What are the benefits to being in this study?

There is no benefit to you for participating in this study. However, as a result of your valuable input, it is hoped that information gained from this study will help bring about changes in the demographic make-up of college and university faculty departments and result in the hiring of not just more Hispanics as tenured or tenure-track professors, but more people of color.

What other choices do I have if I do not want to be in this study?

You do not have to participate in this study. There are no penalties involved if you choose not to participate in this study.

How will my information be kept confidential?

Reasonable efforts will be made to keep the personal information in your research record private and confidential. Any identifiable information obtained in connection with this study will remain confidential and will be disclosed only with your permission or as required by law. You will be assigned a code in the place of your name. You and I will be the only individuals who can link your name to your code. I will store all data in a locked filing cabinet, in my home office, which is locked at all times. I am the only person authorized and in possession of the keys to the office and filing cabinet. When the study is complete, I will de-link you from your code and data. For example, the following identifiers are removed: Names, all geographic subdivisions smaller than a state, including address, city, county, telephone numbers, fax numbers, e-mail addresses, full-face photographs and any comparable images, as well as any other unique identifying number, characteristic, or code.

To insure your anonymity I will use the Safe Harbor method of de-identification to destroy any identifying information and linking files. The Harbor method consists of the removal of specified individual identifiers as well as absence of actual knowledge by the covered entity that the remaining information could be used alone or in combination with other information to identify an individual. Your name will not be used in any published report. [REDACTED]ses, your data may be shared with the sponsor of the study or the University of New Mexico Institutional Review Board (IRB) that oversees human subject research and/or other entities authorized to access research data.

What are the costs of taking part in this study?

There are no costs for participating in this study.

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*Appendix B (continued)**Consent Letter to Participate in Research***Will I be paid for taking part in this study?**

You will receive no compensation for your participation in this study.

Can I stop being in the study once I begin?

Your participation in this study is completely voluntary. You have the right to choose not to participate or to withdraw from participation at any point in this study without recourse whatsoever. Upon your request to withdraw from participation, I will de-link your name from any identifying code and from any data collected. I will return to you or destroy all data collected under your name or identifying code. If you do not request the return or destruction of your data, I will de-link your identity from any data collected and retain the information in my files for use in future research.

Whom can I call with questions or complaints about this study?

If you have any questions, concerns or complaints at any time about the research study, contact the primary investigator, Frank R. Tellez at (505) 363-2696, email me at [REDACTED] or you may contact my faculty advisor [REDACTED]

If you would like to speak with someone other than the research team, you may call the [REDACTED] the IRB at [REDACTED]

Whom can I call with questions about my rights as a research participant?

If you have questions regarding your rights as a research participant, you may call the [REDACTED] Office of the IRB (OIRB) at (505) 277-2644. The IRB is a group of people from [REDACTED] and the community who provide independent oversight of safety and ethical issues related to research involving human participants. For more information, you may also access the OIRB website at [http://irb.\[REDACTED\]](http://irb.[REDACTED])

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Institutional Review Board

Appendix C**Determination of Exempt Status-University [REDACTED]**

[REDACTED]
Office of the Vice President for Research and Sponsored Projects
Institutional Review Board
[REDACTED]

FWA No: 00001224

DATE: June 4, 2015

TO: [REDACTED]

FROM: University of [REDACTED]

STUDY TITLE: [681190-1] The Underrepresentation of Hispanics as Tenure or Tenure-Track Professors: A Critical Analysis of Hispanic Faculty Experiences at Three Rio Grande Valley Research Universities.

IRB REFERENCE #: 681190-1

SUBMISSION TYPE: New Project

ACTION: DETERMINATION OF EXEMPT STATUS

DECISION DATE: June 4, 2015

Thank you for your submission of New Project materials for this research study. University of [REDACTED] IRB has determined this project is EXEMPT FROM IRB REVIEW according to federal regulation [45 CFR 46.101(b)(2)]:

- Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior

Exempt protocols do not need to be renewed. Please note that it is the Principal Investigator's responsibility to resubmit the proposal for review if there are any modifications made to the originally submitted proposal. This review is required in order to determine if "Exemption" status remains.

We will put a copy of this correspondence on file in our office.

If you have any questions, please contact [REDACTED].
Please include your study title and reference number in all correspondence with this office.

cc:

Appendix D

Human Subjects Research Permission Letter- [REDACTED]

2/6/2019 Human Subjects Research at [REDACTED]

Reply all | Delete Junk | ...

Human Subjects Research at [REDACTED]

SR [REDACTED] Reply all |

Mon 8/3/2015, 2:04 PM
Frank Tellez; Compliance Office [REDACTED]

IRB

Flag for follow up.

Action Items

Dear Mr. Tellez: Effective August 3, 2015, your request to conduct Human Subjects Research at [REDACTED] University has been approved. The approval is for one year. Please note that you must have permission to distribute flyers and other recruitment materials on the [REDACTED] campus. Please obtain permission from the appropriate [REDACTED] offices to ensure that you have permission to distribute recruitment materials.

Sincerely,
Rolston

[REDACTED]
Chair, IRB [REDACTED]
[REDACTED] University
[REDACTED]
Tel: [REDACTED]
Fax: [REDACTED]

<https://outlook.office.com/owa/projection.aspx> 1/2

Appendix E

Ad Recruitment Flyer

DO YOU IDENTIFY AS A TENURED OR TENURE-TRACK HISPANIC FACULTY ? IF SO...

YOU ARE INVITED TO PARTICIPATE IN A QUALITATIVE RESEARCH STUDY

*The Underrepresentation of Hispanics as Tenure or Tenure-Track Faculty:
A Critical Analysis of Hispanic Faculty Experiences at
Three Rio Grande Valley Research Universities*



**INSPIRE
HISPANICS TO ENTER
ACADEMIA WITH
YOUR STORIES AND YOUR
EXPERIENCES.
MOTIVATE THEM TO SCALE
THE IVORY TOWER**

Goal: To find meaning and rationale for why there are so few tenured or tenure-track Hispanic professors on our nation's colleges and universities in comparison to both the number of Hispanic students on campuses nationwide and the Hispanic population as whole.

Background: In 2011, only 31,331 or 4.11% of tenure or tenure-track professors described themselves as Hispanic. This low number stands in relation to the 17% Hispanic national population and 17% Hispanic college and university enrollment.

Methods: Critical race theory (CRT) is the methodology and narrative analysis is the method to conduct this inquiry. In narrative study, CRT provides a harmonizing structure for communicating the experiences and realities of the racially oppressed. Therefore, the strategy to conduct this narrative approach is to utilize surveys and oral histories in conjunction with depictions of the lived experiences of the participants.

If you would like to participate in the study...or just want more information.

Contact Frank R. Tellez at

(505) 363-2696

or email

ftellez@

University of [REDACTED]—College of Education
Language Literacy and Sociocultural Studies (LLSS)
Doctoral Dissertation
Research
Project Date: Spring 2015
Frank R. Tellez, PhD ABD

Number: 02215
Version: 2/8/2015
Approved: 4/5/2015
Expires: EXEMPT

Institutional Review Board

Appendix F

Invitation to Participate Email

**DO YOU IDENTIFY AS A
TENURED OR TENURE-TRACK HISPANIC FACULTY?
IF SO...
YOU ARE INVITED TO PARTICIPATE IN A
QUALITATIVE RESEARCH STUDY**

*The Underrepresentation of Hispanics as Tenure or Tenure-Track Faculty:
A Critical Analysis of Hispanic Faculty Experiences at
Three Rio Grande Valley Research Universities*

**INSPIRE
HISPANICS TO ENTER
ACADEMIA WITH
YOUR STORIES AND YOUR
EXPERIENCES.
MOTIVATE THEM TO SCALE
THE IVORY TOWER**

EMPOWERMENT

Goal: To find meaning and rationale for why there are so few tenured or tenure-track Hispanic professors on our nation's colleges and universities in comparison to both the number of Hispanic students on campuses nationwide and the Hispanic population as whole.

Background: In 2011, only 31,331 or 4.11% of tenure or tenure-track professors described themselves as Hispanic. This low number stands in relation to the 17% Hispanic national population and 17% Hispanic college and university enrollment.

Methods: Critical race theory (CRT) is the methodology and narrative analysis is the method to conduct this inquiry. In narrative study, CRT provides a harmonizing structure for communicating the experiences and realities of the racially oppressed. Therefore, the strategy to conduct this narrative approach is to utilize surveys and oral histories in conjunction with depictions of the lived experiences of the participants.

If you would like to participate in the study, please go to the email accompanying this flyer and click on the link below. By clicking on the link, you hereby agree to participate if selected. For more information, please contact Frank R. Tellez at (305) 363-2695 or email ftellez@unlv.edu

University of [REDACTED] - College of Education
Language Literacy and Sociocultural Studies (LLSS)
Doctoral Dissertation Research
Project Date: Spring 2015
Frank R. Tellez, PhD, AID

IRB Approval

Number: 02215
Version: 2/11/2015
Approved: 4/5/2015
Expires: EXEMPT

[REDACTED]
Institutional Review Board

Appendix A

Peers & Colleagues,

My name is Frank R. Tellez and I am currently working on a study at your institution titled, "The Underrepresentation of Hispanics as Tenure or Tenure-Track Professors" that involves investigating factors that lead to that underrepresentation. I am requesting Hispanic tenured or tenure-track professors to aid me in my research. To be eligible to participate you must be a tenured or tenure-track professor at the ladder rank of assistant, associate, or full professor, be born in the United States, and identify as Hispanic, Latina/o, Chicana/o, Mexicana/o or as any other Spanish ethnicity identifying moniker.

In this study, you will be asked to complete a demographic questionnaire, participate in one possibly two open-ended question interviews, and provide documents. It is estimated that completion of the questionnaire will take approximately 15-20 minutes. This study asks for your curriculum vitae and other documents that you may feel are relevant to the study.

Participation in this project is completely voluntary, and participants may withdraw from this study at any time and for any reason. Your identity and all data collected during this study will be kept confidential at all times. This project has received approval from the University of [REDACTED] Institutional Review Board for the ethical use of human subjects in research.

If you agree to participate in the Demographic Survey, please click on the link below. You will be directed to a link, "Informed Consent for Survey," to further explain the study. Carefully read over the letter.

Informed Consent for Survey

If you agree to complete the survey click on the "Demographic Survey Link." at the bottom of the "Informed Consent for Survey," letter. When you complete the survey and hit "Submit," you hereby agree to participate in the study if selected. I THANK YOU.

If you would like more information about the study, please e-mail Frank R. Tellez at ftellez@unlv.edu or research supervisor Dr. [REDACTED]

Appendix G

Response Script-Flyer Ad

Flyer Posted on Bulletin Boards Recruitment Script

Potential participant asks for more information or requests to participate via email.
I will reply to the e-mail by sending the same email that I sent to participants initially recruited electronically.

Hello,
Thank you for responding to my flyer advertising my study. My name is Frank R. Tellez and I am currently working on a study at your institution titled, "*The Underrepresentation of Hispanics as Tenure or Tenure-Track Professors*" that involves investigating factors that lead to that underrepresentation. I am requesting Hispanic tenured or tenure-track professors to aid me in my research. To be eligible to participate you must be a tenured or tenure-track professor at the ladder rank of assistant, associate, or full professor, be born in the United States, and identify as Hispanic, Latina/o, Chicana/o, Mexicana/o or as any other Spanish ethnicity identifying moniker.

In this study, you will be asked to complete a demographic questionnaire, participate in one possibly two open-ended question interviews, and provide documents. It is estimated that completion of the questionnaire will take approximately 15-20 minutes. This study asks for your curriculum vitae and other documents that you may feel are relevant to the study.

Participation in this project is completely voluntary, and participants may withdraw from this study at any time and for any reason. Your identity and all data collected during this study will be kept confidential at all times. This project has received approval from the University of [REDACTED] Institutional Review Board for the ethical use of human subjects in research.

If you agree to participate in the Demographic Survey, please click on the link below. You will be directed to a link, "Informed Consent for Survey," to further explain the study. Carefully read over the letter.

[Consent for Survey](#)

If you agree to complete the survey click on the "*Demographic Survey Link*" at the bottom of the "Informed Consent for Survey," letter. When you complete the survey and hit "Submit," you hereby agree to participate in the study if selected. I THANK YOU.

If you would like more information about the study, please e-mail Frank R. Tellez at [ftellez@\[REDACTED\].edu](mailto:ftellez@[REDACTED].edu) or Research Supervisor [REDACTED]

Potential participant calls my cell phone and asks for more information.

Hello, thank you for calling, my name is Frank R. Tellez and I am the Principal Researcher for this study. As the flyer notes...I am studying the underrepresentation of Hispanics as tenure or tenure-track professors. Are you a Hispanic professor tenured or on a tenure-track? (If their response is that they are not a tenured or on a tenure-track Hispanic professor...then my response-No...okay...I thank you for responding but in order to participate in this study you have to self-identify as Hispanic, be an American citizen, either born or naturalized, and be a tenured or on a tenure-track professor). (If the answer is that they are Hispanic, tenured or on a tenure-track, then the response would be as follows)...Oh great...the best way for me to explain my study is to email you my "letter of invitation." If that is okay with you, all I need is your email address and I will send you the invite. Then if you still have any questions...I will be glad to address them either in an email or on the phone. Again, I thank you for your interest...I will send that email right away.

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Institutional Review Board

Appendix H

Informed Consent for Survey

Informed Consent for Survey

The Underrepresentation of Hispanics as Tenured or Tenure-Track Professors: A Critical Analysis of Hispanic Faculty Experiences at Three Rio Grande Valley Research Universities

Frank R. Tellez, from the College of Education's Language Literacy and Sociocultural Studies (LLSS) Department is conducting a research study. This research is studying the underrepresentation of Hispanics as tenured or tenure-track professors. You are being asked to participate in this study because you fit the criteria of a Hispanic tenure or tenure-track professor.

Your participation will involve the completion of a demographic survey. The survey should take about 15-20 minutes to complete. Your involvement in the study is voluntary, and you may choose not to participate. There are no names or identifying information associated with this survey. The survey includes questions such as the following:

- a. What was the predominant racial/ethnic composition of your neighborhood in which you grew up?
- b. What was the single most important factor that influenced your decision to enter academia?
- c. What personal barriers have you had to overcome in your academic career?
- d. What institutional barriers have you had to overcome in your academic career? You can refuse to answer any of the questions at any time.

There are no known risks in this study, but some individuals may experience discomfort when answering questions. I will keep the data for an indefinite period for use in further studies. The data can be used to compare data of similar studies I plan to pursue at other institutions. I will store all data in a locked filing cabinet, in my home office, which is locked at all times. I am the only person authorized and in possession of the keys to the office and filing cabinet. Since I am retaining the data, I will destroy any identifying information and linking files. I will use the safe Harbor method of de-identification.

The findings from this project will provide information that could aid in the changing of college and university hiring practices that currently finds Hispanic professors underrepresented in tenure or tenure-track positions in numbers less than their national population numbers and less than the percentage of Hispanic student numbers on campuses. Additionally, this study could help understand the hurdles Hispanic tenure or tenure-track professors face in their socialization within their departments and on campus as well as their perception of department and institutional efforts to retain their services. The goal of this study is to further the opportunities for Hispanics to obtain tenure or tenure-track positions. If published, results will be presented in summary form only.

If you have any questions about this research project, please feel free to call Frank R. Tellez at (505)-363-2696. If you have questions regarding your legal rights as a research subject, you may call the Office of the IRB (OIRB) at [REDACTED]

By completing this Google Docs survey and clicking on "Submit" at the bottom of the survey, you have agreed to participate in the study, have your survey responses automatically transferred to my data base folder, and to send electronically your CV to the researcher.

If selected to participate in the above described research study you will first be provided a letter of "Consent to Participate in Research" to read and sign prior to continuing with the study. Thank you for your consideration.

Sincerely,

Frank R. Tellez
Student Investigator, Ph.D. (ABD)
University of [REDACTED]

[Demographic Survey](#)

Number: 02215
Version: 2/11/2015
Approved: 4/5/2015
Expires: EXEMPT

Institutional Review Board

Appendix I

Demographic Survey

The Underrepresentation of Hispanics as Full-Time Professors: A Critical Analysis of
Hispanic Faculty Experiences at Three Southwestern Universities

I. General Information

Q-1 Title: please circle Professor Associate Professor Assistant Professor Other

Q-2 Are you on a tenure-track? Yes_____ No_____

Q-2a Are you tenured? Yes_____ No_____

Q-3 What is your marital status? Please circle

a. Single

b. Partner

c. Married

d. Separated

e. Divorced

f. Widow/Widower

Q-4 College_____

Q-5 Department_____

Q-6 Age in years_____

Q-7 Birthplace: City_____ State_____ Country_____

Q-8 Place where you were raised if different from birthplace_____

Q-9 What is your gender? Please circle Female Male Other

Q-10 What is your self-identified race? _____

Ethnicity or ethnic group _____

If you self-identify as a multi-ethnic...please circle all the applicable subgroups

Mexican Puerto Rican Cuban Dominican Spaniard Other

Central America-Country of Origin _____

South America-Country of Origin _____

II. Educational information

Q-11 Date of high school diploma _____ School _____ age at

completion _____ Q-12 Date of B.A./B. S Degree _____ School _____ age

at completion _____

Q-13 Date of M.A./M.S. Degree _____ School _____ age at

completion _____

Q-14 Date of Doctorate Degree _____ School _____ age at

completion _____

Type of doctorate earned and field of study _____

Q-15 What, if any other terminal degree(s) was earned? _____

Q-16 What is the educational attainment of your mother? _____

Q-17 What is the educational attainment of your father? _____

Q-18 How did you finance your education (circle all that apply)

- a. Scholarships
- b. Personal savings
- c. Parents
- d. Work
- e. Loans

What was the amount of undergraduate loans borrowed? _____

What was the amount of graduate loans borrowed? _____

Q-19 What, if anything, is non-traditional about your education? For example, single parent, older student, school dropout, English as a second language, etc.

III. Cultural and Language Characteristics

Q-20 What was or is your first language? _____

Q-21 Do you consider yourself bilingual. Please circle Yes No

Q-22 What languages do you speak fluently? _____

Q-23 What language was spoken at home while you were growing up? _____

Q-24 What was the predominant racial/ethnic composition of your neighborhood in which you grew up? _____

If you lived in several different places, what neighborhood influenced you the most? _____

Q-25 What is the predominant racial/ethnic composition of the neighborhood in which you are now living? _____

IV. Family Information

Q-26 What occupation did your mother have? _____

Q-27 What occupation does your father have? _____

Q-28 Briefly describe your mother's attitude about the value of education.

Q-29 Briefly describe your father's attitude about the value of education.

V. Career Information

Q-30 What was the single most important factor that influenced your decision to enter
academia?

Q-31 What was your first academic position?

Q-32 Why did you take a job at this institution?

Q-33 How many years of college teaching experience do you have? _____

Q-34 Who are the influential people in your life that significantly contributed to your career
success?

Q-35 Please describe your research focus.

Q-36 What personal barriers have you had to overcome in your academic career?

Q-37 What institutional barriers have you had to overcome in your academic career?

Q-38 Have you personally been affected by discrimination in the workplace? If yes

Q-39 Do you have colleagues that have been discriminated in the workplace. If yes
in what ways?

Appendix J

Student and Faculty Demographics Statistics

Student and Faculty Demographics																
University System-Main Campuses																
Institution	Student Enrollment	Total Tenured or Tenure-Track Faculty	Hispanics	%	Tenured Faculty	%	White Non-Hispanic	%	Tenured Faculty	%	Asian	%	Tenured Faculty	%	Hispanics % State Population	States 2040 Hispanic Projection
University of [redacted]	29,100	1133/28.38%*	11,081	38.08%	122	10.80%	11,940	41.00%	799	70.50%	931	3.20%	91	8.00%	46%	62%
[redacted] University-[redacted]	20,281	681/33.53%*	9,569	47.18%	72	10.57%	7,110	35.05%	412	60.49%	325	4.60%	67	9.83%	46%	62%
University of [redacted]	22,749	518/39.57%*	17,603	77.38%	141	27.22%	2,165	9.50%	285	55.01%	204	0.90%	58	11.19%	38%	55%
University of California Riverside-(UCR)	21,207	617/33.91%*	6990	32.96%	30	4.86%	3,605	16.99%	424	68.71%	7,002	33.01%	138	22.36%	38%	56%
University of Houston-(UH)	40,747	965/26.64%*	10,133	24.87%	63	6.86%	13,106	32.20%	659	68.29%	7,746	19.01%	170	17.61%	38%	55%
University of Texas-Austin (UT)	52,059	1952/63.3%*	9,920	19.06%	123	6.30%	25,219	48.44%	1,509	77.30%	8,007	15.38%	210	10.75%	38%	55%
**Total College Enrollment	21,557,259		2,836,252	13.10%	24,869	4.87%	11,772,516	54.60%	387,719	75.91%	1,153,420	5.80%	47,997	9.40%	17%	27%

[redacted] Fact Book 2012
 [redacted] Fact Book Fall 2013
 [redacted] CIERP Fact Book 2012
 UC Riverside IPEDS 2013
 U of Houston Fact Book 2012
 U of Texas Office of IMA 2013

* Percentage of Faculty Tenured or on a Tenure-Track
 **NCES-2012 (both 2 year and 4 year institutions)

Tellez-2015

Appendix K

Interview Protocol Questions

The Underrepresentation of Hispanics as Full-Time Professors: A Critical Analysis of Faculty Experiences at Three Hispanic-Serving Institutions along the Rio Grande

Question One: What events led to your decision to enter higher education as a student and later as a faculty member?

This question provides the participants with the opportunity to describe early experiences that may have contributed to their life's choices.

Question Two: Describe your experiences in the academy as a Hispanic faculty member?

Moreover, in what ways are your cultural values and beliefs viewed by your peers, your department, and your institution.

The purpose of this question is to provide an opportunity for the participant to explore and reflect upon their current day-to-day experiences in a university setting. The participants will be able to talk about real experiences and stories that reflect the practices, customs, and rules of their reality.

Question Three: How does your experience as a Hispanic faculty member compare to non-Hispanic faculty? To another Hispanic faculty?

The purpose of this question is to provide an opportunity for participants to describe their perceptions of the different experiences of White faculty, and other non-Hispanic faculty of color and to view the academy thru different lenses and describe the perceived differences.

Question Four: In what manner, if any, has racism, prejudice, or discrimination positioned itself in your experiences within your institution?

The purpose of this question is for further understanding of their experiences with discriminatory practices and, if so, what strategies did you apply.