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(Re)conceptualizing resistance to (re)conceptualize campus climate challenges: Analyzing the resistant register of student reflection writing in a university diversity course

by

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A dissertation submitted to the graduate faculty

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For Carrie,
who believes in me even when I don't.

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ABSTRACT

Given the rise in diversity across college campuses, campus climate surveys have recommended universities offer diversity courses to help improve sensitivity towards diversity. This dissertation project looks at one of these university diversity courses and how students resist social justice issues in their written reflection papers. Using critical discourse analysis (CDA), informed by Systemic Functional Linguistics (SFL), this project specifically analyzes which linguistic devices students use in their reflections to construe a resistant tenor. This study identifies three primary linguistic devices in student writing: personalization through pronoun use, use of modal verbs, and use of declarative sentence structure. Together, I argue these three devices achieve a discourse characterized by a Register of Resistance. This dissertation concludes that understanding student resistance from the linguistic lens, provided by SFL and CDA, affords an important opportunity to (re)conceptualize teaching and learning in diversity courses meant to improve campus climates. An implication drawn from the research is that students may benefit from increasing their critical language awareness by analyzing their own writing in order to recognize how they participate consciously or unconsciously in discourses which serve to (re)produce social inequities.

CHAPTER ONE: INTRODUCTION

While working on my dissertation project, a situation arose in Egypt that exemplifies the sheer power of language as social action. On January 25, 2011, thousands of protestors filed through streets of several Egyptian towns and cities demanding the removal of President Hosni Mubarak, their leader for over thirty years. Mubarak was a man who had grown increasingly unpopular due to his regime's "iron-fisted approach to security," his "monopoly on power," and his "autocratic rule" through laws that allowed "police to arrest people without charge, detain prisoners indefinitely" and "limit freedom of expression and assembly" (*New York Times,* 2011, para. 32).

After a thirty year regime, in January of 2011, protestors took to the streets, demanding freedom, as well as the removal of Mubarak. Less than a month later, on February 9th, the people thought their cries had been heeded; Egyptians were promised by Mubarak's party that the President would step down.   Upon hearing this, the nation of Egypt, as well as the rest of the world, began to applaud the power of social protests. In fact, United States President Barack Obama issued the statement that "…we are witnessing history unfold. It's a moment of transformation that's taking place because the people of Egypt are calling for change" (*New York Times*, 2011, para. 19).

Yet, on the following day, February 10th, during a seventeen minute speech, Mubarak refused to leave. Thousands of protestors became outraged. While they had been promised that their cries had been heard and that Mubarak would leave, the leader instead insisted that he would continue to govern and to "shoulder" his responsibility towards the Egyptian constitution.

In response to Mubarak's neglect of their desires, indignant protestors filled the streets, demanding, yet again, that Mubarak step down. While they had previously been chanting "The people want the overthrow of the government," they soon began chanting "The people want to understand the speech" (*New York Times*, 2011, para. 20). In fact, the Egyptian people had begun to "dissect" the speech; that is, they began to analyze his speech so that they might better understand how their president and the military were possibly collaborating together. Through the subsequent analysis of Mubarak's speech, the Egyptian people were more aware of what Mubarak was doing by what he was and, perhaps more importantly, what he was not saying.

The Egyptian people had assumed the sheer power of their revolt had sent a clear message that Mubarak should go, a message they expected he would confirm in his February 10th speech. When he did not agree to leave, nor acknowledge he had sufficiently heard their message and concede, the Egyptian people were stunned. This lack of concession served to violate a social contract the Egyptian people thought they had re-written with their leader. It was a slap in the face, an egregious violation of what members of the Egyptian community expected to hear. As such, it proved to be the tipping point. The Egyptian people railed against their President again, spurred on by their indignance, and ultimately forced Mubarak to abide by the social contract and take the social action they thought they had already clearly demanded of him. At last, Mubarak stepped down. The people got what they wanted: Egyptian armed forces began to take over, as power was transferred out of Mubarak's hands. As the news of Mubarak's removal spread, jubilant protestors yelled, "The people, at last, have brought down the regime" (*New York Times*, 2011, para. 3.)

This profoundly transformational Egyptian political and social event is one that exemplifies language as social action. Every speech act is shaped by an intended audience in a

specific social context, that is, what is happening socially, culturally, and politically in that moment. Because we use language so frequently, we rarely think of these issues; rather, we are unaware of them unless we have our attention called to them in some way, such as when misunderstandings in our informal communication may make us aware of them.   Importantly, however, with any utterance, a speech community is in mind. Language is spoken with certain listeners in mind; thus, with every statement issued, readers and listeners are always present. Language is a social aspect; as it is always uttered, understood, and has implications within social contexts.

When Mubarak did not concede in his February 10th speech, he flagrantly neglected the expectations and needs of his audience. The Egyptian people were expecting and needing a concession speech. He did not give them one. In neglecting their expectations and needs, Mubarak showed lack of understanding of social context. His people were in revolt against him and wanted nothing more but for him to step down. In not meeting this need, the Egyptian people saw again the failure of their leader to understand their situation and increased in their efforts to oust him. They identified his inability to understand his people, his audience, his context, and their fight for freedom. The Egyptian people needed Mubarak to recognize their struggle, even if he did not share in their new vision for their world.

Language, as this example illustrates, is more than a set of rules we use to express pre-existing meaning. It is, instead, a form of social action, reflective of and reproductive of the world. Mubarak, in his February 10th speech, was taking action to preserve a world that benefitted him. Yet, the Egyptian people did not want preservation; they wanted transformation. In articulating their vision for a new Egypt, they had already begun to create it.

This recognition of power inherent within language has direct implications for teachers and students in the classroom. By examining these forces of power within language, students and teachers can help transform the world into a more just one. By recognizing language as a social action and one that serves to reflect and (re)present our world, students and teachers can analyze discourses with a critical lens to better understand how power and privilege are manifested in and executed through language. By engaging in a critical examination of their own language use, as well as language use presented to them in textbooks and other curricula, students and teachers can recognize and analyze ways in which these value-laden texts serve to produce and (re)produce inequities. Through their critical analysis, students and teachers can interrupt these reflections and (re)productions of inequities and begin to transform the world into a more equitable place.

Project Overview

The purpose of this dissertation project is to examine how students assert their power and privilege within a university-level diversity course through acts of resistance in their written reflection papers. This project is an important one because students within higher education must have competencies that illustrate sensitivity to social issues. By examining students' resistance, this project can better understand students' competencies and sensitivities regarding diversity. As Gurin et al. (2002) states, these competencies in social justice serve to "enhance education for all students" (p. 362). This project is also important because acts of resistance have often been ignored as being integral to the assertion of dominance in social spaces (Hurtado, et al., 1999). Higher education classrooms that aim to provide students with social sensitivity are one such resistant space. In coming to know more about resistance, specifically written forms of resistance within student reflection papers, I posit that we can better equip

students and educators to identify, interrogate, and interrupt issues of power and privilege in the social spaces of higher education classrooms. This will help achieve not only the goals of equity, but also a more meaningful learning experience for students (Hurtado et al., 1999).

What I Bring to This Project

My dissertation project emerges out of a long-standing personal and professional interest in student resistance to the issues of multiculturalism, power, and privilege. Specifically, my research draws upon my experiences as an instructor of courses where issues of social justice are centered. In these courses, I found, as have other multicultural education scholars, that students resist acknowledging their power and privilege in society and are insistent on reasserting judgments about certain social identities (Goodman, 2001). For me, such resistance and insistence was personally and professionally intriguing because of how much these instances affected me, my instruction, as well as students' learning.

In the very first semester of my doctoral program, I had the excitement kicked out of me regarding faculty work within academia. Upon beginning my program in the study of multicultural education, I was excited at the prospect of teaching issues related to power, privilege, and equity to undergraduate students. I felt as if I could change students' thinking about these issues and about those traditionally underserved in education; instead, I came to know that work in academia was far more difficult than I had expected.

In this first semester, I served as a teaching assistant for a pre-service teacher education course in multicultural education. I graded students' reflection papers about readings, led class discussions, and participated in class lectures about the endemic issues of racism, sexism, Christian privilege, and heterosexism. While I had expected some student resistance, I also

expected that students would at least reflect upon these issues, critically examine the material, and pose questions to themselves and classmates about these issues.

Much to my surprise, I found my students' papers full of resistance towards these issues; in fact, in that first semester, many students wrote about the falsities of the social identity dimensions of race, gender, sexual identity, and religion and their important role within education as well as society. Students used tactics such as personal attacks, faulty logic, and morality judgments to circumvent my attempts to draw attention to the educational and social inequities related to various social identities.

While certainly I knew students would resist specific issues discussed in the course, I had little idea that students from dominant social identities would resist in such overt ways, rail against the notion they had social power and privilege, and utilize their concepts of morality in a public educational institution to defend their resistance. I did not expect that they would single me out as an instance of immorality because I identified as a lesbian.

At the end of the semester, students filled out teaching evaluations. In receiving the evaluations from that semester, I was shocked to read that one student wrote that I would be going to hell because I identified as a lesbian. This particular student wrote that, according to the Bible, I was no better than animals who engaged in sexual practices with other species, and that I would burn in hell for practicing same sex desires and acts. Citing the chapter of Leviticus, which states that animals of different species should not mate, the student wrote that so should humans not have sexual intercourse with same sex individuals. Perhaps to soften the blow, however, the student also wrote that I was funny and, overall, a good instructor. I was, however, going to hell.

Little could console me after reading this evaluation. After all, not only did someone I

taught, cared about, and spent numerous hours with throughout the semester feel this way, but it was written on my teaching evaluations; my department chair and possible future employers could read this evaluation. I was hurt, embarrassed, and angry. I had devoted myself to teaching, to helping students throughout the course, and to my own studies. I also knew that while one particular student had written this, several students in this particular section agreed with the sentiment that I would be burning in hell for being a lesbian. Those students, however, would only allude to it in their papers; they would never come out and say it.

Many mentors, colleagues, and friends attempted to comfort me. Some said that it was a natural progression of student development. Others eschewed its importance, saying it was merely one student evaluation. Still others told me things that had been written in their evaluations, in an attempt at solidarity. I found few of these comments consoled me.

For the next three years of coursework, because of this one instance, as well as other instances of student resistance, I found myself focusing on the topic of student resistance towards multiculturalism and multicultural education. Within nearly every course I took, my projects centered on student resistance, pedagogical methods to teach to and around this resistance, and different aspects of curricular transformations that would ease students' resistance to multiculturalism.

In addition to these projects, in my third year of coursework, I was appointed to the position of Program Coordinator of *Power, Privilege, and Dialogue,*[1] a diversity program on campus. In the course associated with this program, much like the other courses I taught, students who took the *Power, Privilege, and Dialogue* course also resisted issues of power and privilege. I found that I was beginning to see that students in this program utilized similar

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[1] This is a pseudonym for the program.

linguistic tactics in their response papers which illustrated resistance to the topics that were discussed. Many of the student papers in this program had the same tone as did other student papers I saw in other diversity courses.

As I taught more, and worked further within the program I coordinated, I attempted to counter acts of resistance within the classes I taught using suggestions from the literature. Yet, I found that the literature, while vast, could do little to help me understand students' resistance, how it presented in my classroom, and what I could do about it. While I engaged in curricular transformations and changed my method of teaching, little changed in the way of student resistance. Over and again, students, within their response papers, wrote racist, sexist, and heterosexist remarks, many couched within their own notions of morality.

From these experiences, my interest in student resistance, and, more particularly, specific methods of resistance within written student reflection papers has emerged. Seeing similarities in how students resist recognizing dominant power and privilege across different courses has allowed me to recognize the pervasiveness of resistance, the need to address student resistance, and the need to better equip educators with tools to recognize and challenge students who assert power and privilege within their written reflections.

Because of my growing interest in understanding student resistance, I felt that I needed to operationalize three key aspects of my continued work in this area: how I understand the study of multiculturalism, how I understand the importance of students' learning about diversity, and how I understand student resistance. In order to achieve the goals of this project, of (re)conceptualizing student resistance, I want to delineate the understandings I bring to bear on my work.

How I Understand Multiculturalism

I define multiculturalism as a social movement that involves more than simply becoming aware; rather, it means confronting and challenging dominant ideologies, attending to institutional and endemic issues of oppression, and committing to action. How I understand multiculturalism within this dissertation project departs from some scholars who take up the liberalist approach of multicultural education. Within the liberalist approach, issues of power and privilege are obscured because of its "well-meaning humanitarianism," by essentializing and eroticizing groups by detailing cultural customs and behaviors (Kubota, 2004, p. 35). That is, liberal multiculturalists indicate that everyone is different, yet equal, and therefore, time should be spent looking at and recognizing these differences. Importantly, liberalist multiculturalism "has been reluctant to address racism, sexism, and class bias or to engage in a critical analysis of power asymmetries" (Kincheloe and Steinberg, 1997, p. 12). Due to this reluctance to address systemic asymmetries of power, coupled with its reluctance to acknowledge power and privilege in the educational system, according to Kincheloe and Steinberg (1997), liberalist multiculturalism, despite its interest in difference, serves to force non-dominant groups to assimilate to "white male standards" (p. 11).

My understanding of multiculturalism in this dissertation adheres to the ideas of critical multiculturalism, a strand of multiculturalism that emerges from critical theory. Critical theory, broadly defined here as highlighting and disrupting power asymmetries and inequities within the social and material world, serves as a theoretical grounding and lens for how power and privilege manifest themselves in society. Committed to systematically critiquing social conditions, critical theory aims to envision and implement a just world (Prasad, 2005). Emerging from the Frankfurt School, critical theory engages in ideology-critique, or "the incessant and systematic

critique of ideological forces in every aspect of social life" (Prasad, 2005). Within the ideological-critique, the goal is to examine ways in which inequities have been both concealed and legitimated throughout society.

Hailing from this critical theoretical tradition, critical multiculturalism examines relationships between power, privilege, and social inequality and how these relationships exist within institutional and systemic structures (Kincheloe and Steinberg, 1997). I take up the critical understanding of multiculturalism because of its emphasis on how individuals enact their agency and experience, their relationship to power, and the role that language plays in the representation and redistribution of the social world.

Specifically, critical multiculturalism pays particular attention to language regarding the "presences and absences of different words and concepts" (Kincheloe and Steinberg, 1997). Critical multiculturalism's attention to what is present and absent in language, as well as its attention to issues of power and privilege, allow me to look at student reflection papers with a critical lens to analyze what students privilege, how they portray or obscure these privileges, and the implications of these choices. Because it stems from critical theory, critical multiculturalism allows me to engage in ideology-critique, where I am able to examine instances of power and privilege embedded within students' written reflections.

How I Understand the Importance of Students Learning about Diversity

Much like Freire's (1970) notion of a critical consciousness, of becoming individuals who participate in an "intervention in the world as transformers of that world" (p. 73), I hold that students are not mere banking vessels into which educators pour information to be stored; rather, students are capable of examining the world and recognizing the political contradictions that it

houses (Freire, 1970, p. 73). Therefore, within the courses that I teach, learning about multiculturalism and diversity means learning the knowledge, skills, and dispositions required to take action regarding the social and political elements of social structures, policies, and practices that serve to deny access to historically marginalized groups, to recognize the often-contradictory efforts of our social and political systems, and to be a part of a process that highlights dialogue about the reality and experience of inequality in US society and schools.

This goal of having students examine systems of power is called critical literacy, an approach outlined by Freire (1970) as delving beneath surface issues and analyzing the larger social context. Freire, an educational theorist and philosopher, worked with Brazilian peasants to create literacy programs because, for Freire, the lethargy he saw in the oppressed underclass was caused by the political, social, and economic domination of the upper class. The underclass was kept from knowing political and social aspects of the world around them. Thus, Freire recognized that the educational system must be transformed so that all may know the word and the world; that is, to be alphabetically and socially literate. He was able to do this by stressing the importance of having everyone develop a critical literacy about the world around them.

Freire began this transformation by encouraging Brazilian peasants to engage in "a 'reading of the world and reading of the word'" (Freire, 1992, p. 90). According to Freire, it is not enough to simply read texts and accept the information as though it is an accurate representation of the world, nor is it enough to examine the world without taking into consideration the social, political, and cultural context of these representations through language. Therefore, to really learn and know, to create teacher and student empowerment, individuals must engage in a dialectical relationship with the word and the world (Freire, 1992).

This examination of the social and political world, as well as the examination of texts, is

central to critical theory. Rather than merely accepting the idea that teachers and curricula are value-neutral, Freire contends that teachers, curriculum, and what constitutes "knowledge" in education systems are all driven by dominant power structures. Therefore, students and teachers must interrogate texts, curricula, and other educational structures in a manner that takes into account issues of power, privilege, and dominance (Kincheloe and Steinberg, 1997).

This notion of critical literacy and the need to interrogate texts and curricula relates directly to my dissertation project. I have recognized that students, while actively resisting, have little knowledge of how, why, and to what effect they resist in their written reflection papers, what that resistance represents, and the implications of their word choices. That is, I see students as unaware of how they (re)present social inequities within their resistant reflections. Thus, like Freire recommends, students must analyze texts, their own and others, in the schools and in the social world, in order to recognize the value-laden nature of their language in their reflection papers.

How I Define Student Resistance

In addition to detailing how I understand multiculturalism as well as the importance of students' learning about diversity, I found that I needed to define how I conceptualize resistance. I define resistance as Whitehead and Wittig (2004) do in their own study of resistance in a teacher education multicultural classroom. The authors identify four discursive practices that illustrate overall resistance to multiculturalism: 1) denial of prejudice, 2) portrayal of disinterest in course materials and lessons, 3) the conceptualization that the advent of diversity, for instance that the presence of people of color in academia, protects against prejudice, and 4) the normalization of both segregation and prejudice. These concepts resonated with me because I

have witnessed these modes of resistance in my classrooms.

More particularly, in my reading of Whitehead and Wittig (2004), I was intrigued by the way these authors attended to students' discursive practices, or the ways in which, in their study, students produced and understood cultural meaning, or how students consumed the information and subsequently (re)presented it. According to the authors, students pull from their own experiences, reject other perspectives, and use discursive practices to produce, understand, and subsequently (re)produce dominant meaning. Like Whitehead and Wittig (2004), overwhelmingly I have seen my own students refuse to acknowledge different perspectives and reassert their perspectives as being the only "Truth." Because the authors honed in on practices that I had watched my own students perform, I found this definition of resistance resonated strongly with me.

While scholars such as Whitehead and Wittig (2004) do account for resistance by describing discursive contexts for student resistance, since I come from an English background, I particularly noted the absence of attention paid to the finer discrete linguistic choices that comprise discursive contexts. To my knowledge, no study examines the specific linguistic devices used to express resistance to issues of multiculturalism, and which serve to reify hegemonic dominance and power.

Because of my background, I have been taught to study discourse in a critical manner, that is, as communication that reflects social and cultural factors. Therefore, I was interested in understanding how students' linguistic choices served to achieve particular discourses of resistance. This understanding of discourse reflects linguistic theory asserting that language is not simply a resource used to express preexisting meanings, but a form of social action that humans take to construe meaning and in doing so (re)construct the world around them

(Fairclough, 1989, 1992; Gee, 1990; Gee, Michaels, and O'Connor, 1992; Hicks, 1995). I found myself asking how that impacts how resistance is discussed, written about, and conceptualized. I wanted to contribute to the literature on resistance by using a more fine-grained linguistic lens to identify and examine its (re)production in students' written reflections.

Research Overview

For this dissertation, informed by these initial understandings of multiculturalism, the importance of students' learning about diversity, and the nature of student resistance, coupled with my interest in language as social action, I examined students' written reflection papers in a university diversity course in order to (re)conceptualize resistance as linguistic (re)production. Reflection papers and journals are popular within multicultural and diversity education courses and are often places where students express their resistance to issues of social justice (Mio and Barker-Hackett, 2003). Specifically, I identify linguistic devices students employ in such written reflections.

I perform a Faircloughian (1989) three-leveled Critical Discourse Analysis (CDA) procedure upon student writing to provide a systematic account of student resistance as linguistic (re)production. My guiding research questions are:

1. What linguistic devices do students employ in their reflection papers to achieve resistance to multicultural content in a university diversity course?

2. What social positionings do these devices of resistance reveal and reconstruct?

3. How do facilitators in this university diversity course respond to student resistance and what does this reveal about their own social positioning?

It is my aim in undertaking this analysis to contribute to the literature about student resistance in a manner that takes into account key issues regarding language as a sociocultural practice, as well as to inform understandings of how students resist in a university diversity course. Another intention for this dissertation project is to enhance instruction in diversity courses by not only recognizing how students resist in a diversity course, but also suggesting strategies for educators and students to utilize to better understand and challenge student resistance and its implications. I believe addressing these research questions will provide both educators and students information to identify, teach, and learn through issues of resistance, as well as how language plays a key role in the (re)production of power.

In this section, I provided a broad overview of my dissertation project that examines student resistance in written reflection papers in a university diversity course. I aligned my project with critical multiculturalism as it affords me a lens through which I can view students' written reflections in a manner that takes into account instances of power and privilege. Moreover, in this section, I detailed how I regard the importance of students' learning about diversity through a critical literacy framework in order to know and transform the world. I also situated this project by defining resistance as a series of discursive events reflective of the world, that students take part in and subsequently (re)produce. Finally, I concluded by identifying the guiding questions for this dissertation project.

CHAPTER TWO: REVIEWING THE LITERATURE

Before delving further into this dissertation project, I first situate my project within the literature. In this section, I explain the concept of campus climates, what they aim to do, and how diversity courses have been used as a type of intervention to increase inclusion upon campuses. Additionally, I detail what these diversity courses entail and how resistance is often construed in these courses. I then situate this project within the larger discussion about resistance to diversity courses.

University Climate Enhancement

Many studies document a connection between diverse student populations and positive learning outcomes, such as higher grade point averages, high rates of persistence, and participation in social and academic events (Gurrin, 1999; Solorzano, 2000). Due to these findings of increased academic success, institutions have attempted to increase numbers of diverse populations on their campuses to amplify positive learning outcomes through the use of campus climate surveys. In addition to increasing populations, campus climate surveys can also provide undergraduate and graduate programs that serve to better prepare students to work in a diverse world (Hurtado, 2006), while also empowering non-dominant groups' voices by highlighting their experiences in higher education (Solorzano, 2000) .

Because diversity is an important presence on campus and because of an increase in diverse populations on campus (Hurtado, 1992), institutions often conduct analyses so that they can recognize how well, or not, diverse populations are served. Such analyses have taken the form of campus climate surveys, which are broadly defined here as analyses of the attitudes,

perceptions, behaviors, and expectations regarding diversity on a higher education

campus (Hurtado et al., 1999).

Research has centered on issues of race in campus climate surveys primarily because,

despite record enrollments of racially diverse students in higher education, there continues to be

a gap in participation and completion of higher education degrees between whites and students of

color (Hurtado et al., 1999; Solorzano, 2000). In an effort to boost enrollment, support diverse

students, and increase degrees awarded to non-dominant populations, institutions often rely on

campus climate surveys which serve to document how students experience the campus, its

policies, programs, socialization, and other influences.

In addition to attempting to increase populations and degrees awarded to non-dominant

students, some campus climate surveys and scholarship aim to give voice to how

underrepresented populations experience higher education. Framed in critical theory, some

studies document not simply numbers of students, but rather, students' lived experiences in

education, most particularly, ways in which racial microagressions have affected them

(Solorzano, 2000).

These assessments, which indicate evidenced-based needs of non-dominant students,

assume that students experience education in a racialized format, in addition to being impacted

by sociohistorical factors, such as institutional segregation (Hurtado et al., 1999; Hurtado et al.,

2008). While, historically, institutions utilized campus climate surveys in order to decrease

racial tensions (Hurtado, 1992; Hurtado et al., 1999), more recently, campus climate surveys

have been used to assess climates regarding the safety of women, as well as of LGBTQ students

(Rankin, 2005; Rankin and Reason, 2005).

Many campus climate surveys have revealed that, while institutions may have a large

body of diverse students, these students may not experience the same types of access, inclusion, and success as dominant students (Gurin, 1999, Rankin and Reason, 2005). Because institutions have long been exclusionary based on race, gender, sexual orientation, socioeconomic status, and other social identities, researchers have undertaken analyses of institutions' policies, missions, and programming to assess how non-dominant students experience higher education (Hurtado, 1992; Hurtado et al., 1999). Researchers have found that the institutional contexts influenced by these elements have consequences for student success rates (Tierney, 1987; Hurtado et al., 1999; Rankin and Reason, 2005); that is, students who experience hostility, racism, and pressure to assimilate are reported to have a lower rate of academic persistence and success (Hurtado et al., 1999). For instance, campus climate surveys have found that white-dominant campuses offer little opportunity for all students to interact across racial and ethnic lines, limiting students' exposure to and learning from diverse populations (Hurtado, Dey, and Trevino, 1994). Additionally, surveys have found that, while campuses strive to highlight the presence of underrepresented groups on campus, this heightened visibility is mere tokenism, which serves to further stereotype and marginalize groups (Kanter, 1977).

Campus Climate Assessment

There has been no "one" way to perform these surveys. Many institutions use single methods of quantitative surveys, qualitative research, and/or task forces, while others use mixed methods. Regardless of the method type, however, typically, campus climate has been assessed by looking through a four-part framework: 1) the history of inclusion and exclusion, 2) campus structural diversity, that is, the number of non-dominant students on campus, 3) psychological climate, or how non-dominant students perceive the campus environment, and 4) the behavioral

dimension, or diversity courses and programming related to student, faculty, and staff behavior on campuses (Hurtado et al., 1999; Hurtado, et al., 2008; Solorzano, 2000). Researchers use this framework to assess strengths and weaknesses of the campus climate within each dimension, as well as to understand how the different elements interact with one another. In assessing these four elements of an institution, campus climate surveys can inform institutions of how to better serve non-dominant students.

In the section below, I detail these four components of campus climate assessments. I do this in order to situate the diversity course that was the site of my research within a larger understanding of campus climate improvement strategies.

The Historical Dimension.

To begin, campus climate surveys typically look at the legacy of inclusion or exclusion at an institution. Hurtado (1992) found that a campus's history of exclusion or inclusion can directly impact current practices, programs, and issues of access for different racial groups on campus. Depending upon an institution's history of segregation or desegregation, current practices to create, actualize, and maintain a supportive environment may be directly linked to a historical pattern of either inclusion or exclusion. Historical vestiges such as mission statements, policy and practice documents, and course offerings are examined in campus climate assessments (Hurtado, et. al., 1999; Hurtado, et al., 2008).

In addition to looking at past numbers of enrollment of non-dominant students, Yosso, et al. (2004) writes that institutions engage in historical racism by ignoring the reality of their racist language and stories; that is, institutions of higher education continue to discriminate and ignore non-dominant groups by (re)producing racist ideas about how individuals are admitted to,

experience, and graduate college. Supplying the grand narrative of "going to college," that is, by telling the story that students get into colleges by studying hard and engaging in community service, does not take into account systemic issues of racism within our society. The story of the "level playing field," often told on campuses of higher education institutions, (re)creates the notion that it is not historical practices of racism that continue to discriminate against students of color; rather, the narrative reasserts that college going is a meritocracy where, if a student is not admitted, it is simply because s/he was not smart enough. By engaging in this type of storytelling, institutions further the discourse that society is color-blind and that non-dominant students are, given their underrepresentation in higher education, simply, biologically, lower performers academically (Yosso, et al., 2000). Campus climate assessments can serve as counter storytelling opportunities that resituate disparities in college going as vestiges of a broader historical context in which institutions of higher education perpetrated racial discrimination mirrored in society's exclusionary policies and practices.

The Structural Dimension.

In order to begin providing information about campus climates, structural diversity is typically the first place a climate assessments begins, as it helps individuals on campus increase positive learning outcomes as well as increase social and cultural understandings (Kanter, 1977; Gurin, 1999). Because structural diversity provides students, faculty, and staff with opportunities to interact with diverse groups, it is an essential component to examine within campus climate assessments. When assessing campus climate, much attention is paid to structural diversity, or the number of racial and ethnic groups on campuses, as well as other diverse groups such as English language learners (ELLs), lesbian, gay, bisexual, and transgender

(LGBT) individuals, and low socioeconomic (SES) individuals. Increasing structural diversity on a campus promotes positivity towards issues of diversity, as it increases the likelihood of students interacting with individuals with different experiences than their own (Hurtado, et al., 1999).

While necessary for a positive campus climate, large numbers of racial, ethnic, or other unrepresented groups alone are not sufficient for creating positive environments (Cabrera, et al., 1999). Rather, in addition to looking at sheer numbers of underrepresented groups, scholars suggest looking at people of color's salaries, looking at issues of access to institutional resources, and retention rates of academic programs (Bensimon, 2004). Increasing the presence of underrepresented groups on traditionally homogeneous campuses, however, poses particular challenges to overall psychological climate, which I detail in the following section.

The Psychological Dimension.

In addition to assessing historical inclusion and exclusion, as well as structural diversity, campus climate surveys also look at an institution's psychological climate. The psychological climate, or how individuals and groups perceive levels of institutional support as well as discrimination (Hurtado, 1992), is an integral component of assessments of campus climates. Within this component of campus climate assessment, individuals and groups are surveyed regarding their views of race relations, conflict, and overall attitudes of underrepresented groups (Hurtado, et al., 1999).

Studies that aim to find out more about the psychological component of campus climates typically find that different groups perceive the campus climate in different ways. For instance, Loo and Rolison (1986) found that, while the majority of white students felt their

campus was accepting of underrepresented groups, students of color disagreed. Further studies have indicated that individuals of color recognize the difference between prejudice and discrimination, whereas the white students did not (Cabrera and Nora, 1994). Importantly, prejudice is a negative attitude towards a group whereas discrimination is an institutional action fueled by the negative attitude (Quillian, 2006). Understanding the difference between prejudice and discrimination is an important concept as it indicates a difference between an attitude and an action. In not recognizing how these two terms are different, dominant students may not recognize their participation in discriminatory actions and the implications of them.

Findings such as students of color recognizing how prejudice and discrimination play a large role on campus, while white students do not, represent what Collins (1986) calls the "insider outsider" perspective; that is, that varying amounts of power and privilege correspond with different viewpoints. In short, individuals with more privilege often do not recognize oppressive or discriminatory climates and can, thus, serve to reflect and (re)produce them. These findings have led colleges and universities to implement programming and diversity courses not only to help students identify and examine instances of prejudice, discrimination, and other forms of oppression, but also to provide non-dominant students with a supportive schooling and social environment (Ranking and Reason, 2005).

The Behavioral Dimension.

Within the behavioral dimension of assessment, attention is paid to diversity programing and levels of engagement within that programming, that is, levels of social interaction between groups. Within this component, recent studies have begun to look at both informal interactions as well as campus-facilitated interactions in diversity programs and encounters.

Campus climate assessments within the behavioral dimension focus on informal interactions, or day-to-day interactions with students, faculty, and staff (Hurtado, et al., 1999). Research has shown that, for students of color, positive social interactions have a large impact on self-esteem, sense of belonging, and stress management (Davis, 1991). Davis (1991) found that on a predominantly white campus, black students were less likely to participate in extracurricular activities, as well as have less social support from peers and faculty. Because the campus was predominantly white, and because little programming existed to bolster diversity, students of color did not participate in as many activities and subsequently felt more isolated than their white counterparts.

While much scholarship is devoted to examining day-to-day social interactions of students on campuses, recent literature has been devoted to examining structured interactions, or interactions "that intentionally maximize cross-racial interactions and encourage ongoing discussion contact" (Rankin and Reason, 2005, p. 45). These structured interactions, typically seen in what is called intentional programming, are produced through diversity courses, diversity programs, and other intentional interventions set forth by the institution (Gurin et al., 2002; Saenz, Ngai, and Hurtado, 2007). Since this dissertation is about a diversity course created to improve diversity relations on campus, I will now turn my attention to intentional diversity programming, specifically diversity courses, and describe their goals, learning outcomes, and their assignments.

Diversity Programming

Intentional diversity programming is relatively new (Springer, et al., 1996). Many institutions, however, have already begun implementing such programs on their

campuses. Because intentional and structured interactions have served to increase awareness towards issues of diversity, increase positive attitudes towards different diverse groups, and decrease racial bias, diversity courses and programs have become one of the primary ways campuses strive to improve their climates (Hurtado et al., 1999; Rankin and Reason, 2005). These intentional efforts often take the shape of diversity courses (Hurtado, 2006). In fact, over half of colleges and universities in the US require students to complete some sort of diversity course in order to graduate (Hogan and Mallott, 2005). These courses focus on learning outcomes that aim to increase critical thinking skills, democratic skills, and an awareness of diverse issues (Hurtado, 2006).

Diversity Courses

For this project, I define diversity courses as Laird, Engberg, and Hurtado (2005) do in their review of diversity courses. Accordingly, diversity courses are ones that "have content and methods of instruction that are inclusive of the diversity found in society" (p.450). Thus, important to the definition of diversity courses is that they highlight and stress diversity; that is, diversity is not simply an added-on component, rather, it is centered and privileged within the course.

Specifically, diversity courses typically have learning outcomes that span "active thinking skills, intellectual engagement and motivation….racial and cultural understanding, and judgment of the compatibility among different groups in a democracy" (Gurin, et al., 2003, p. 334). These outcomes "support the concept that campus diversity initiatives are central to the teaching and learning" activities of the university. They produce "citizens who can negotiate difference, act, and make ethical decisions in an increasingly complex and diverse

world" (Hurtado, 2006, p. 192).

Analyses of these types of courses have indeed shown that these intentional efforts have benefited students. For example, in their study of a diversity course, Milem (2003) found that students' racial biases decreased after the course's completion. Other researchers have found that a commitment to social action occurred after the completion of a diversity course (Nelson et al., 2002), simply living in a diverse setting improved interaction and attitudes about diversity (Pike, 2000), and diversity programming served to improve the attitudes of racially-dominant students towards people of color (Springer, et al., 1996).

assignments.

In providing an overview of diversity courses, it is also important to provide an overview of assignments diversity courses use to assess the courses' goals and outcomes. In order to engage students so that they achieve these learning goals, diversity courses employ assignments that can help students achieve the desired learning outcomes. Overwhelmingly, reflection writing, also called journal writing, is a popular assignment diversity courses employ (Garmon, 1998; Milo and Barker-Hackett, 2003).

The term "reflective writing" used within this project refers to an assessment that encourages students to engage in "active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends" (Dewey, 1933, p. 9). Dewey's definition of reflection is a popular one, because so many programs and courses have used this definition to construe their own approach. For this dissertation project, in conjunction with Dewey's definition, my understanding of reflective writing is also informed by Rogers (2002), who states:

Reflection is a meaning-making process that moves a learner from one experience

into the next with deeper understanding of its relationships…..Reflection is a

systematic, rigorous, disciplined way of thinking, with its roots in scientific

inquiry….Reflection needs to happen in community, in interaction with others,

Reflection requires attitudes that value the personal and intellectual growth of oneself

and of others. (p. 845)

Given these definitions, then, this project takes as its basic understanding that reflective writing

is a process which creates opportunities for conscious consideration of personal attitudes for the

purposes of human development and intellectual and socio-emotional growth.

Accordingly, this process of reflective writing benefits both instructors and students as it

allows instructors to get to know students better while serving to promote student self-

understanding, personal interest in issues addressed in courses, as well as diversity in thought

(Garmon, 1998; Cook, 2000). Yet, aside from these benefits, reflective writing has also served

as a format for students to assert their resistance towards topics of diversity.

Resistance.

A great deal of scholarship is devoted to student resistance.   Much of the literature

devoted to the topic of resistance is within the teacher education field, namely about pre-service

teachers' resistance to multicultural education. While the diversity course of interest in this

project was not a teacher education course, such studies inform this project because findings

from these studies attend to relevant questions of how and why students resist issues of diversity

in university courses.

Such scholarship reflects ideas about how resistance can be seen as the refusal of whites

to disrupt dominant group narratives; because it is "uncomfortable" for students to engage with ideas of power and privilege (Cote et al., 2005), they express their discomfort through resistance. Scholarship reflects students' lack of engagement with diverse issues because of their "taboo" nature (Tatum, 1995); that is, students have been taught that issues of race are impolite to discuss because of their seemingly "risky" nature. Because race and racial issues are recognized this way, students often refuse to engage with these diversity topics.

 Studies have indicated particular ways in which students resist issues of diversity, specifically racial diversity. They indicate that students often claim the world is "colorblind," or that racism does not exist (Lawrence, 1996; Fair, 1997), and thus, students refuse to engage with materials that discuss power and privilege. Further research has shed light on the how educators themselves often set the scene for such student resistance. For example, Richardson Bruna (2007) writes of how educators can inscribe a racist identity onto their white students, not taking into account how this might close them off from future learning.

Studies that center on student resistance tend to view resistance in one of two ways: resistance as a psychological phenomenon or resistance as a sociocultural phenomenon. The following sections outline how studies conceptualize resistance as a psychological phenomenon as well as a sociocultural one.

psychological.

Student resistance to multiculturalism is often discussed with reference to the psychological theory of cognitive dissonance (Causey, Thomas, and Armento, 2000; Endicott, Bock, and Narvaez, 2003; McFalls and Cobb-Roberts, 2002; Mio and Awakuni, 2000; Watt, 2007). In terms of multicultural learning, this theory states that, because students have not been

exposed to diversity issues in the past, they will tend to distance themselves from them in order to try to maintain cognitive and socio-emotional equilibrium (McFalls and Cobb-Roberts, 2002; Causey, Thomas, and Armento, 2000; Noel, 1995).

McFalls and Cobb-Roberts (2002) define cognitive dissonance as the phenomenon whereby "an individual can experience psychological tension or dissonance when new knowledge or information is incongruent with previously acquired knowledge" (p. 165). Going on, these scholars describe how "dissonance between opposing ideas is unpleasant, people are motivated to reduce the dissonance" (p. 165). Due to these unpleasant feelings, adherents of the psychological theory of resistance posit that students resist in order to maintain their levels of comfort. To become more comfortable, according to researchers, students reject and resist course information.

The theory of cognitive dissonance can be traced to Festinger (1957) who posits that when an individual encounters some sort of inconsistency or dissonance to their schemata, they will be uncomfortable and attempt to distance themselves or attempt to create consonance (Festinger, 1957, p. 1-3). According to Festinger, cognitive dissonance "can be seen as an antecedent condition which leads to activity oriented toward dissonance reduction just as hunger leads to activity oriented toward hunger reduction" (p. 3). This "condition," according to the theory, is a powerful force which ultimately causes disequilibrium and the need to create equilibrium, through, in this case, resistance, for student learners.

social.

While many of these scholars call for the need to understand and respect students'

cognitive dissonance, as well as for students to understand their own cognitive dissonance as it pertains to multicultural issues, this stance does little to challenge ideologies of power and privilege from which student resistance emerges. By not confronting issues of power and privilege in student resistance, key multicultural competencies, valued in higher education, such as sensitivity to diverse groups, cannot be achieved.

In response to much of this scholarship that cites resistance as essentially a purely psychological issue, adherents of critical pedagogy expect more from instructors of diversity courses. Because these scholars tend to use a sociocultural lens, they position the psychological processes associated with resistance within a larger set of structural power relations which entail other reasons, outcomes, and implications for student resistance.

Kincheloe and Steinberg (1997), for example, write of the importance of exposing students to social justice issues to achieve the goal of having them acquire critical literacy. Whether or not people accept it, these scholars assert, we do live in a multicultural society where difference is associated with disparity. Given this, we must be cognizant of power and privilege within society. Thus, if social justice is the aim of diversity education, using only the psychological theory of cognitive dissonance as a lens to approach instruction and understand resistance does little to push students further in meeting this goal.

Giroux and McLaren (1995), with their critical sociocultural orientation, claim that student resistance is a way for students to gain back the power in the classroom they feel threatened they will lose in diversity discussions. In fact, the authors urge us to recognize that power and privilege are constantly active in the classroom as a microcosm of society. Acts of student resistance towards diversity topics is ultimately a way of gaining power and control, according to these authors, not just of the classroom, but of knowledge production as well.

Students' resistance can (re)inscribe oppressive ideologies.

In addition to looking at the intellectual outcomes of diversity learning for students, as well as their power to produce oppression, critical pedagogues also examine how acts of resistance can be a thoughtful means of teaching and learning. When power relations are navigated and negotiated, in and out of the classroom, meaningful outcomes can occur. Resistance, then, can be an opportunity for teachers to leverage critical dialogue about knowledge, power, and identity (Gixoux and McLaren, 1995).

In the following section, I provide an overview of studies that have examined resistance to diversity in university courses. Specifically, I provide an overview of studies that have attempted to identify what causes resistance and ways researchers have attempted to combat students' resistance.

The Cause of Resistance

Much of the literature regarding student resistance details the reasons why students resist in the classroom. While many studies state that the underlying cause of resistance is prejudice (Brown, 1989), others cite that it resistance maybe, in part, due to lack of awareness (Ancise, et al., 2000) about issues of dominant group privilege. Importantly, however, while these studies cite that resistance is due to preexisting prejudice or mere unawareness, these studies depart in regards to what students' intent is regarding their resistance. While some studies claim that students' discomfort regarding issues of diversity and social justice are to blame, others indicate that it is more than mere discomfort that causes resistance; rather, it is discomfort coupled with students' need to claim power in the classroom that is the root cause of the behavior of resistance.

For instance, McFalls and Cobb-Roberts (2002) cite that students resist because their learning curve is being pushed. In their study, McFalls and Cobb-Roberts have students read about white privilege. Since, according to the researchers, students have not been taught about white privilege, they feel uncomfortable. In order to establish their comfort, students resist the information. This notion, known as the previously cited theory of cognitive dissonance, is widely represented in literature about student resistance (House, 2008; Ukpododu, 2003).

Similarly, Mio and Awkuni (2000) write about how issues surrounding diversity are often not discussed in education. Thus, in order to orient students to these ideas, space needs to be given for students to critically examine these issues. This space allows students time to become comfortable with topics of diversity and how they feel about these topics.

While a great deal of research is devoted to documenting students' cognitive dissonance, some studies depart from this purely psychological view and view resistance as also a social phenomenon. For instance, McFarland (2001) performed an ethnography in an advance high school Algebra classroom. In the article, resistance is maintained to be "a strategy of action that a student chooses to adopt in a particular classroom setting when it is sensible to do so" (p. 617). For the author, resistance was "sensible to do so," when students felt that wanted to and enact control over the classroom. Ultimately, according to McFarland, students' resistance was a social action that served to "gain autonomy and control over their immediate social surroundings" (p. 665).

In their study, Haddad and Lieberman (2002) found the primary reason for resistance was that dominant group students were unwilling to recognize privileges. When challenged upon items such as white privilege and class privilege, students were unwilling to recognize these as existing social issues. Instead of recognizing their socioeconomic and racial privilege, students

resisted, thus establishing their control in the classroom.

Methods to Combat Resistance

Due to the popularity of the theory of cognitive dissonance, much of the research about resistance towards diversity issues cites incorporating this theory as a method of instruction as a way to combat student resistance. According to McFalls and Cobb-Roberts (2002), employing the study of cognitive dissonance, where instructors teach students about the advent of cognitive dissonance and ask students to examine their reactions, "may have lowered levels of resistance and allowed for deeper processing of the new information" (p. 171).

In their study, McFalls and Cobb-Roberts had students who were enrolled in a diversity course read an article about white privilege and then write a reaction paper to the article. For this particular study, students were also taught about cognitive dissonance, what it entailed, and how, often, students feel like they are being pushed out of their comfort zone when they read material like articles about white privilege. According to the researchers, because students were taught about diversity issues, as well as cognitive dissonance, resistance lessened through the course of the semester.

Other researchers have actually employed the device of reflection writing as a way to combat resistance. Mio and Awkuni (2000), in their study of student resistance in diversity courses, suggest that using journals or reflective writings may serve to lessen student resistance because it allows teachers and educators an opportunity to dialogue with students on paper. These reflective writings, according to the authors, are not graded and the material is kept confidential. Accordingly, the researchers report that they witnessed, by the end of the class, that students seemed to have more knowledge about non-dominant groups, as well as more

knowledge about themselves than they had in the beginning of the class. Therefore, students seemed to have a lower level of resistance by the end of the semester. Because the instructors engaged in a dialogue with the students on the paper, resistance seemed to dissipate.

Further, many studies discuss the need to deliberately push students out of their comfort zones to invoke cognitive dissonance so that students can become more aware about their comfort zones, how they may differ from the information being presented in their diversity courses, and begin to confront and understand another way of thinking (Houser, 2008; Ukpododu, 2003). The theory of cognitive dissonance, then, is utilized in this way as an instructional tool that helps students identify their dissonance, and thus, according to these studies, diminish their resistance towards multicultural issues.

Given this information on different ways in which resistance is conceptualized, that is, whether it is purely a psychological phenomenon or a social one that takes into consideration power and privilege, it is important that I situate my project within the larger body of research and within studies that also serve to look at student resistance in reflective student writing. While this project is not unlike ones cited here that serve to examine resistance in reflective student writing, it does depart from each of these studies in key ways. This project departs from studies cited here in regards to my application of Systemic Functional Linguistics (SFL) theory and method. To my knowledge, no study documents students' resistance as achieved through linguistic choices made in their written reflection papers.

More broadly and importantly, this study departs from those cited here that utilize the theory of cognitive dissonance. The stance I take up in my project uses socioculturally-grounded critical theory to make sense of resistance as a way that social inequities are reflected and then (re)produced to continue to construe an unjust world. My stance takes the notion of resistance

beyond a mere individual, psychological understanding of resistance; instead, it

(re)conceptualizes it as an action embedded within a critical sociolinguistic understanding.

In this chapter, I detailed literature that indicates the importance of positive campus

climates, and summarized the four-part framework through which campus climates are viewed.

Further, this chapter gave an overview of diversity courses, their assignments, as well as a broad

summary of studies that have documented student resistance and how resistance is,

overwhelmingly, seen as a psychological phenomenon. Finally, I ended this section aligning

myself with a critical, sociocultural view of student resistance and explain how this study departs

from others that take up the topic of resistance because of its use of the fine grained linguistic

tool, SFL.

In the next chapter, I take up again the two different views of resistance, by means of

addressing their inherently differing views with respect to language. The following chapter also

more fully describes the theoretical influences as well as the methodological traditions for this

project.

CHAPTER THREE: CONCEPTUALIZING THE RESEARCH

Theoretical Traditions

This project is grounded in the theoretical framework of critical theory. Because it focuses on value-laden ideological sociocultural structures, through which power and privilege are (re)produced, critical theory examines structures that serve to privilege some over others, and seeks to understand how that privilege operates, and how unequal distributions of power occur within society. This consciousness of self leads to self-reflection, which ultimately results in changes in perspectives necessary to participate actively in the reconstruction of society.

Furthermore, critical theory allows us to shift from an individual level to looking to a more systemic emancipatory goal. Concerned with an egalitarian distribution of material and social resources and the role of power and privilege in obstructing egalitarian access, critical theory examines the nature and importance of justice within social institutions, such as schools, educational policies, and practices.

Importantly, however, while this project centers the larger theoretical perspective of critical theory, a finer influencing theoretical perspective is poststructuralism. Poststructuralism is, at its core, an approach that aims to come to examine discursive practices present in texts. The term "texts" here is used to refer not only to written texts, but all forms of discourse. Poststructuralisms' primary intent is to rupture oppressive ideological structures through analysis of texts; to identify the normative narrative, and challenge what is deemed "truth" (Prasad, 2005). Growing out of critical theory, poststructuralism examines how texts privilege some types of knowledge and identities while obscuring others.

Given its attention to language, and (re)productions of power, it comes as little surprise

that poststructuralism influences both SFL and critical discourse analysis (CDA). Because poststructuralism aims to challenge the grand narrative, or what is normative knowledge and identity, poststructuralism influences both SFL and CDA because it undergirds their attention to social inequities achieved through written texts (Prasad, 2005).

Given its interest in highlighting power and privilege, heightened by poststructuralism's attention to textual (de)construction, critical theory informs not only my methodology, but also my analysis. Because critical theory gives me a lens through which I view language as well as ways power and privilege are (re)produced in that language, I am able to analyze ways students use specific linguistic devices to construe resistance in their written reflections. Because critical theory affords me this lens, I can recognize and rupture ways students add to the larger discourse of privilege.

Before delving further into how critical theory has informed this project, I want to revisit how resistance, in teaching and learning, is viewed within two different theoretical traditions, the psychological and the sociocultural, and relate these to the language focus of this project.

Theoretical Conceptualizations of Resistance

As mentioned earlier, the psychological approach and the sociocultural approach to understanding resistance represent two very different ways of thinking about what the very act of teaching and learning entails. Essentially, the psychological approach privileges a mentalist view where teaching and learning are understood solely in terms of individual cognitive processes. The sociocultural approach, instead, situates teaching and learning within broader influencing contexts of social interaction and, in doing so, adopts a constructivist view. Language, as a domain of learning, can also be understood through these two differing

viewpoints, with differing effects. As I move now to addressing the linguistic aspects of this project, I will take up the sociocultural view and with it, in particular, the theoretical and methodological approach of SFL that I use to examine student reflective writing. First, however, I need to situate Systemic Functional Linguistics, as a sociocultural orientation, against the backdrop of its prevailing, more psychological, counterpart—Universal Grammar.

Universal Grammar

The theory of Universal Grammar, or UG, has been prominent in academia for the last 40 years (Holtgraves, 2002). This approach to understanding language pulls primarily from the field of biology. The creator of UG, Noam Chomsky, posits that every individual is born with the same capacity for language; in fact, language is not acquired because of instruction, imitation, or reinforcement; rather, it is acquired because every human being is hard wired with the capacity for language, and it is this, in part, that separates humans from animals (Chomsky, 1965). It is this interest in understanding language as a biologically evolved psychological process that most interests UG researchers. For them, researchers' concern regarding language should be with what is not "directly accessible…[the] linguistic aspects of the mind" (Radwanska-Williams, 2010, p. 47).

Within UG, one primary aim is to come to know how "an ideal speaker/hearer produces and comprehends utterances" (Holtgraves, 2002, p. 5); that is, it matters less why a speech act has been accomplished, or how and where the speech act has occurred. Instead, there is a focus only on the internal bio-psychological nature of the speech act. Accordingly, this method of viewing language is concerned with processes that "are mental rather than physical or social" (Radwanska-Williams, 2010, p. 47).

This focus on the internal process of language, called "I-language" (Chomsky, 1986), refers to the idea that language is essentially an internal process that occurs within an individual speaker/hearer (Chomsky, 1986; Crystal, 2008; Radwanska-Williams, 2010). This pursuit to come to know an individual's "competence," or internal ability to use language, is ultimately, in fact, to come to know "the nature of the faculty of langue viewed as part of the human intellectual capacity, human cognoscitive power" (Chomsky, 2006, p.178). In short, this view of language use and language acquisition takes little interest in the social world.

Studies, then, that use UG as their theoretical tradition, typically analyze the structures of utterances as indicators of universal human knowledge. Chomsky (1965) argues that "real progress in linguistics consists in the discovery that certain features of given languages can be reduced to universal properties of language, and explained in terms of these deeper aspects of linguistic form" (p. 35). An example of this notion of UG can be seen through the sentences below:

1. Early settlers brought slaves to the new colonies.

2. Africans were brought to the new colonies.

In a UG study, the researcher would indicate that the individual who wrote these sentences is demonstrating acquired knowledge of phrase structure, word order, and sequencing in moving from an active sentence structure (1) to a passive one (2) (Cook and Newson, 1988, p. 9). Ultimately, then, UG proponents would argue that, because the speaker was able to transform the sentence from active to passive, that there is biologically-innate knowledge of word order and sequencing. The demonstration of this acquired linguistic knowledge would be of primary interest to UG researchers because it would indicate the speaker had this biologically-endowed knowledge of word sequencing. Scant attention would be paid to the fact that these

sentences might, in fact, in a larger social context, construe two different meanings. UG researchers would claim that the two sentences generally express a similar meaning and that the speaker knew s/he could achieve this meaning in two ways, using acquired knowledge of word sequencing.

UG is not without its critics. The criticism comes from those who believe that language should not be isolated from the social contexts in which it is produced. For instance, in the sentences above, socioculturally oriented linguists would argue that, in addition to the individual having innate biological linguistic knowledge about phrase structure that enables him/her to move from the active to the passive, s/he also has acquired social and cultural-oriented knowledge. When taken from the active to passive tense, a sentence obscures agency because it eludes the actor. This can be used to produce desired meanings that obscure or soften the understanding of power and its effects (Bohner, 2001; Penelope, 1990).

For example, using the earlier example sentences, sentence (1) illustrates the active phrase structure and allows readers to see that the actors, or the "early settlers," are those doing the action of bringing. However, the passive voice structure in sentence (2) highlights that Africans were brought, indicating they somehow got to the new colonies, possibly, and importantly, by their own volition. The passive phrase structure makes invisible the early settlers' role of bringing Africans to the new colonies and the fact that the Africans will work as slaves. In moving from active to passive, meaning has been altered and readers are enabled to interpret this as a more neutral "bringing" act, thereby being less able to identify the power-laden historical context and the role of whites in the intentional enslavement of Africans.

Because of the way this agency and power goes unexamined in UG, critics of this theory have looked for other tools that do take historical sociocultural contexts into account. They

adopt sociocultural approaches to understanding language such as that advocated by developmental psychologist, Lev Vygotsky.

Vygotsky (1986) points out the connection between cognitive development and the socialization process. He argues that language develops through social interaction and certain ways of thinking and expressing are situated within certain cultural contexts. According to Schleppegrell (2004), Vygotsky's argument "means that the kinds of conceptual knowledge that children develop depend on their social experiences and ways of interacting with others, with language the primary semiotic system through which this interaction takes place" (p. 22).

Instead of adhering to UG's position of neutrality, these sociocultural theorists hold, specifically using the lens of critical theory that, within language, as well as within every other system in society, there is an overall absence of neutrality (Prasad, 2005, p. 155). The language system is not value-free; it reflects structures of power and privilege that are embedded in the society in which language is used.

Thus, these critics are interested in language as a "primary medium of social control and power" (Fairclough, 1992, p. 3). They view language as a complex arrangement of signs that reflect the assumptions and ideologies that are directly linked to power. Because language is laden with assumptions and ideologies that are reflective of the power-structured arrangement of the larger social context, language study is important, specifically within the social science fields, including education (Fairclough, 1992, p. 2). By examining how language reflects, re-presents, and re-constructs prevailing systems of thought, we can better understand the social contexts in which we live.

Systemic Functional Linguistics

One theory of language that has been developed in contrast to UG is SFL. This conception and approach to language and language study is a sophisticated theory of grammar that:

> enables us to analyze whole texts in ways that clarify the relationship between language and context and highlight the role of social experience in the linguistic choices made by speakers and writers. (Schleppergrell, 2004, p. 19)

Therefore, unlike UG, SFL highlights social aspects, contexts, and experiences that bring meaning to discourses. Indeed, SFL takes as its premise that analyzing linguistic processes can be used as a tool to understand often unconscious attitudes, beliefs, and behaviors that influence the linguistic practices of individuals (Schleppergrell, 2004).

The primary author of SFL, Michael Halliday, asserts that SFL allows us to perform grammatical analysis not merely to see, in contrast to UG, what a speaker knows, but rather "account for how the language is used" (Halliday, 1994, p. xii). In short, SFL "identifies how grammatical structures realize social meanings and how the meanings construe different contexts" (Schleppegrell, 2004, p. 23).

In SFL, language is more than a system of grammatical rules; rather, it is a resource for meaning making. SFL examines language within its relationship to social context because language serves to both shape and be shaped by social contexts. Because speakers and writers are always (re)presenting the world through their language, as well as being influenced by their social surroundings, adherents of SFL foreground the relationship between social contexts and language (Schleppegrell, 2004). Given this relationship, SFL offers researchers a "means of describing how and why language varies in relation both to groups of users and to uses in social

context" (Schleppegrell, 2004, p. 18). One way, in particular, that the relationship between social contexts and language is mapped is through an analysis of a text's linguistic register (Schleppegrell, 2004). In the following section, I provide an overview of linguistic register, its components, and how SFL researchers use it to examine relationships in linguistic and social contexts.

Register

One component in particular that SFL examines is a text's linguistic register. A text's register refers to a "set of meanings, the configuration of semantic patterns that are typically drawn upon under the specified conditions, along with the words and structures that are used in the realization of these meanings" (Hasan and Halliday, 1976, p. 22). Comprised by collections of words and other grammatical features, linguistic registers represent social contexts. That is, because a linguistic register "emerges from the social context of a text's production and at the same time realizes that social context through the text" (Schleppegrell, p. 2004), researchers examine how a register shifts and varies in relationship to the social context in which it was produced.

Registers vary with their social contexts because they are issued within a broad social environment. As stated earlier, registers are patterns in language; more specifically, registers are patterns of speech acts. Speech acts represent units of language; it can be a sentence, a long conversation, or a word. These speech acts are issued in a larger social context, called the speech situation. Language is issued with a specific audience in mind, one that shares the same rules and ways of communication; this audience is the speech community (Hymes, 1974). Because registers are patterns of speech acts, which are issued in speech situations, for a specific speech

community, changes and variations in registers indicate changes of awareness of speech acts, situations, and communities.

For example, when reading a textbook, the speech community consists of those who read it, presumably, students and educators. The overarching purpose of the textbook is to teach individuals about specific topics; this purpose comprises the speech situation. The information in the textbook, its words, sentences, and units of information are the textbook's speech act. Importantly, these sentences, words, and units of information, are organized in patterns. That is, it is easy to identify it as being "academic" because of the devices a textbook uses, such as academic vocabulary, organization that presents information as scaffolding, and information that is presented as sheer fact. If comparing a textbook to a novel, for instance, it is easy to recognize the differences in how a textbook uses vocabulary, organization, and presentation of fact, versus how a novel would portray those items. Because we recognize these patterns of vocabulary use, organization, and presentation as fact as being unique to textbooks, we recognize a textbook's register.

To further clarify this, I offer Schleppegrell's (2004) discussion on history books as an example. In an analysis of a middle school history textbook, Schleppegrell identifies patterns specific to history textbooks that authors use to convey information. For instance, authors of history books often use a narrative style of language which presents historical material as though it were a story. Additionally, authors often construct historical figures as abstract and nonhuman by using historical figures to only introduce concepts and ideas about history. A third pattern Schleppegrell identifies in history books is the use of causal statements; that is, authors of history books use cause and effect statements to explain historical events that occurred.

By recognizing these patterns in history books, however, researchers note the problematic

nature of these texts giving a one-sided view of history.   Schleppegrell also details what these patterns construe in history books.   Because narrative styles are used in history books, "events are normalized into periods, eras, and stages" (Coffin, 1997, p. 210). By using a narrative style, authors generalize content which then serves to normalize time frames in history.

In addition to normalizing specific time periods in history, authors of textbooks who use generic, nonhuman historical figures construe a lack of action on the part of the historical figure. This generalization of historical figures, along with the normalization of time periods, becomes problematic because it does not serve to highlight specific actions of the individuals during this period. For instance, slavery is often normalized as being a result of the times of early America. Readers of history textbooks that normalize these events, then, do not recognize the actions of the individuals enslaving people nor do they recognize that during this time period, enslaving people was an acceptable practice.

Schleppegrell also identifies the use of causal statements in history books. In her discussion, she offers an example of a causal statement: "These differences between the North and the South *grew into* sectionalism" (Schleppegrell, 2004, p. emphasis in original). From this example, the author of the history text construes that sectionalism occurred because of differences; ultimately, then, by using causal statements such as this one, authors of textbooks "go beyond recounting the past to explaining it" (Schleppegrell, 2004, p 126.).   Thus, while authors of textbooks present their material as sheer fact, delivered in an objective manner, such is not the case. Here, it is clear that authors of history textbooks actually serve to (re)produce value-laden socially-significant and historical meaning.

Researchers who have examined patterns in history books have indicated the problematic nature of how authors construe meanings within their text. Because the speech community for

history textbooks are students who need to learn history, and because the speech situation is an

educational environment where students are to prove their knowledge of history, the register of

history books, that is, the patterns identified as being unique to history books, actually serve to

make history "abstract by moving agency in the representation of events" (Schleppegrell,. 2004,

p. 130). What occurs, then, is that because authors are construing information in this manner,

they are (re)producing information such as the normalization of periods and eras, obscuring

agency of specific actors, and explaining history in ways that are one-sided.

Thus, SFL adherents illustrate that identifying patterns in speech acts, or recognizing a

text's register, is crucial to examine because it is imperative that we come to recognize how texts

reflect and (re)produce information. Because history books have been shown to be one-sided,

because they obscure actors' agency, this information is (re)produced to students. Therefore,

students learn these representations as "fact"; however, these "facts" serve to normalize

inequities in history, such as slavery, and when students take up these representations in their

own lives and learning, that, too, normalizes and reproduces an unjust social space.

Analysis of Register

An analysis of a text's register, such as that of history books, is accomplished by paying

attention to three domains: a text's field, its tenor, and its mode. While each domain can be

understood as having distinctive attributes, the boundaries between these domains are not

impermeable. Field does not exist in isolation from tenor and mode, for example; they all work

together to construe a text's register. However, attention to certain attributes is particularly

helpful in targeting field, tenor, or mode for analyses. Linguists, working in a SFL framework,

have worked to identify which linguistic attributes are best associated with each of these

domains.

Below is a chart detailing the three components of register, what linguists claim they are

typically comprised of, and the definitions of relevant linguistic terms and devices. While this

chart is not an exhaustive list of the specific linguistic devices used within each to achieve field,

mode, and tenor, it does outline the most common devices as well as provide an example of how

the device is used.

Figure 2.1[2]. **Register Components and Definitions**

Contextual Variable	Linguistic Realization
Field (Presenting ideas)	Ideational Choices
	Noun phrases/nominal groups (participants)
	Verbs (process types)
	Prepositional phrases, adverbial adjuncts, and other resources for information about time, place, manner, etc. (circumstances)
	Resources for marking logical relationships
Tenor (Taking a stance)	Interpersonal Choices
	Mood (statements, questions, demands)
	Modality (modal verbs and adverbs)
	Intonation
	Other resources for evaluative and attitudinal meaning (e.g., resources for appraisal)
Mode (Structuring a text)	Textual Choices
	Cohesive devices, including conjunctions and connectors
	Clause-combining strategies
	Thematic organization

register component 1: field.

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[2] Table taken from Schleppegrell, 2004, p. 47.

As seen in the table above, field represents the ideational choices a speaker or writer chooses to include. It represents a text's "total event," as it includes the participants and relationships they have to an event. Field can be found by analyzing lexical items, or what the text is talking about (Biber et. al., 1999; Hasan and Halliday, 1976; Schleppegrell, 2004). Field, then, details for hearers and readers the subject matter and the situations context. Below, I use a slightly modified example sentence from the previous section. This example sentence indicates the domain of field:

1. Africans were brought to the new colonies, by early settlers.

      Field

As seen in the example, "Africans," using the language of traditional grammar, are the subject of this sentence; thus that word construes its field. Overall, the "subject" of this sentence, who it centers, is "Africans."

register component 2: tenor.

A text's tenor refers to the speaker/writer's interaction with the text and with the supposed hearer/reader. It is through a text's tenor that we find out who the speaker/writer is, who they think the hearer/reader is, and what the relationship is between the speaker/writer and the hearer/reader (Biber, et. al., 1999; Hasan and Halliday, 1976; Schleppegrell, 2004). Within analysis of tenor, attention is paid to personalization (the use of first, second, and third person pronouns,) and social distance, which indicates how close the speaker/writer is to the topic being presented. Further, attention is paid to standing (the amount of information a speaker/writer offers on the topic) and stance (how much an author allows for disagreement to their statements)

which allows researchers to come to know how value-laden or value-neutral a speaker/writer is on a topic (Biber, et. al.1999; Hasan and Halliday, 1976).

Finally, an analysis of tenor also attends to attitude and modality. In regards to attitude, attention is paid to how a statement is presented as positive or negative. Modality, on the other hand, indicates how the author construes a statement as being true or false (Biber, et. al., 1999).

Using the example sentence, tenor is indicated below:

2. Africans were brought to the new colonies, by early settlers.
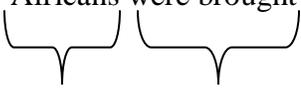
Field   Tenor

In this particular sentence, the phrase "were brought" construes the tenor because it indicates modality; that is, this phrase indicates the statement as being factual. By indicating that "Africans were brought," the speaker construes fact; the reader of the sentence is not able to argue that people from African were brought [by early settlers].

register component 3: mode.

Lastly, to identify a text's register, an analysis of mode is also needed. Mode refers to a text's cohesion devices as well as how the text was produced. Attention is paid to spontaneity versus if the statement had been carefully crafted. In this way, it attends to a text's genre (rhetoric, narrative, persuasion), its level of urgency, or how quickly it was uttered, as well as its overall cohesion of ideas. Cohesion is understood in terms of how ideas connect (the use of conjunctions such as "of," "and," "but," "although") and its use of discourse markers that indicate a shift in ideas is about to happen, such as the use of tag phrases like "moving on," "anyway," or "right" (Biber, et. al., 1999).

In the example sentence, mode is marked below:

3. Africans were brought to the new colonies, by early settlers.

    Field   Tenor   Mode
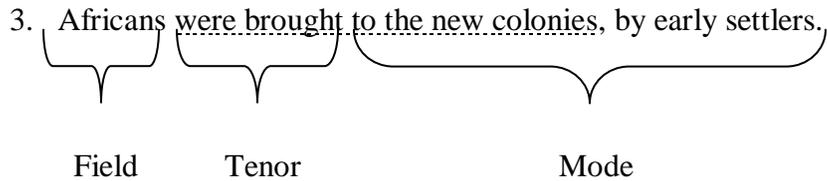
From this example, "to the new colonies, by early settlers" represents the statement's mode. This phrase constitutes mode because it details the sentence's cohesion device. Importantly, by using the cohesion device of a preposition phrase, "by the early settlers," the actors, or early settlers, are embedded, thus obscuring them from acting. For instance, had the sentence read, "Early settlers brought Africans to the new colonies," highlighted would be the early settlers and their action of bringing. Yet, by using the cohesion device of preposition phrases, the actors are not seen as important and, therefore, their actions are not highlighted.

Analysis of register offers a great deal of insight into speech acts, as it allows us the opportunity to recognize what types of information are being privileged, how certain statements are construed as fact and how other utterances are embedded within a negative attitude, while others are seemingly offered in a positive light. Through an analysis of field, tenor, and mode, we can better understand what an author is doing, linguistically, to present, construe, and represent information within the context of a particular speech community, situation, and event.

Uses of SFL

As stated previously in this dissertation project, SFL is not about labeling grammatical categories such as verbs and nouns, rather it takes into consideration "different kinds of socially relevant tasks and links those linguistic choices with the social purpose and situation that the "'texts' participate in" (Schleppegrell, 2004, p. 45). SFL holds that linguistic choices are

meaning-making choices that indicate not simply knowledge about language, but instead knowledge about social and cultural constructs, such as the linguistic indication of race and enslavement and the power structures underlying them (Halliday, 1994; Halliday & Hansen, 1989; Schleppegrell, 2004).

SFL, aside from being a theoretical perspective on language and technique for language analyses, also has promise in terms of its applied uses in educational settings. Scholars, such as Schleppegrell (2007) utilize SFL in workshops for teachers so that they can "become more aware of the linguistic resources used to construct knowledge in schools," and so that they can better evaluate "the texts students read and write" (p. 21). Schleppegrell's work focuses on how learning language awareness, through the tool of SFL, allows teachers and students to be "conscious of the power of different ways of using language" (p. 11).

For instance, as stated earlier, history textbooks have their own register; this register often uses tools such as the passive voice to tell a particular story of US history which serves to obscure the agency of the actors. According to Schleppegrell, Greer, and Taylor (2008), students reading history must be able to not only understand how history occurred, in terms of a sequence of events, but also that, "[e]ach text represents choices by the author, and understanding this and exploring those choices strengthens the students' reading power" (p. 176). The example sentences, provided in the previous section, illustrate this point.

Students reading the two sentences need to recognize that, in terms of power, one sentence, that is, sentence (2), serves to obscure agency and oppressive power relations. This obscuring of agency is done by suggesting that the African slaves "were brought" rather than clarifying the fact that early settlers brought them. By not indicating who was doing the bringing, the sentence serves to obscure the oppressive actions and agency of early settlers

regarding slavery.

Thus, when using the tool of SFL, students can begin to discuss how various authors construct a specific text and talk about "what is included and what is left out; about who is represented and who is not; and about the points of view that are constructed and the kind of interpretation being presented" (p. 176). In using SFL to examine these texts, students are demonstrating critical literacies by examining how language reflects and (re)produces unjust social relations.

Methodological Tradition

As discussed earlier, this project uses the tools of SFL through the method of CDA in order to identify the linguistic choices that students make to construe resistance in a diversity course. In the following section, I describe the methodological tradition of critical qualitative theory, as well as explain the method of CDA.

Critical Qualitative Research

The critical theoretical tradition has influenced a critical qualitative research tradition. Given its critical theory inspiration, critical qualitative research acknowledges that the world is an unjust place; it thus seeks to utilize research efforts to document, describe, and disseminate information about the injustices and re-form the social world.

Qualitative research, and critical research in general, does not find value in the traditional research notions of "validity" and "reliability." These notions are a legacy of positivism which reflects notions of inherent truths and objectivity. Instead, critical qualitative research uses the notions of "trustworthiness" and "catalytic validity" to describe the integrity of findings. Often,

positivist researchers adhere to notions of validity by relying on "a set of transcendent rules and procedures that lie outside of any specific research project" (Lincoln and Denzin, 1994, p. 579).

Rather than relying on rules and procedures that do not take into consideration my theoretical and methodological influences, I instead uphold quality and trustworthiness in my project by rejecting the notion of researcher neutrality; that is, I outwardly recognize my position in this research as well as recognize that my position influences my interpretations. Additionally, I engaged in self-reflection as I progressed throughout the data collection, analysis, and writing processes. I also uphold trustworthiness and quality by attending to alternative points of view; recognizing that my interpretation comes from my own social positionality, I sought other points of view, from peers and mentors, about interpretations regarding my project. Thus, while I am not adhering to positivistic notions of "validity," I am ensuring that this project is rigorous and apparent.

To do this work of critical recognition and re-formation, as indicated previously, I use Fairclough's (1989) three-dimensional critical discourse analysis. I am using this methodological tradition because it allows me to conceptualize power, "both in terms of asymmetries between participants in discourse events, and in terms of unequal capacity to control how texts are produced, distributed and consumed" (Fairclough, 1989, p. 1-2). It is the goal of this methodology to highlight power asymmetries, not only at a textual or individual level, but also on the institutional and systemic levels. In my research, this means that I will analyze students' written reflection papers to understand how they construe resistance to issues of inequity, and how they take up their privileged positions within their discourse. By looking at students' linguistic devices, through the lens of critical theory and SFL, using the methodology of Fairclough's CDA, I can document and describe how students reflect and reproduce issues of

power and privilege in their written reflection papers in a university diversity course.

Critical Discourse Analysis

Those who take up the theory of SFL often find critical discourse analysis, or CDA, a useful methodology for categorizing the sociocultural dimensions of language. At its core, critical discourse analysis is a methodology that, drawing from theoretical insights of SFL, examines the relationship between power and language. According to Rogers (2002), CDA is a "tool that denaturalizes language practices, locating power and ideology in orders of discourse that may be brought to bear on discursive arrangements to reveal the operation of power and discourse…" (p. 253). Thus, CDA comes to serve an important function in actualizing the philosophical tradition of critical theory. Indeed, the overarching purpose of CDA is, much like critical theory, to analyze "opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language" (Wodak, 1995, p. 204).

Ultimately, SFL, inspired by CDA, is a tool to interrogate power and privilege within discourse. It is important to note within this project that there is a difference between Discourse (marked with an uppercase "D") and discourse (marked with a lowercase "d"). Gee (1996, 2004) indicates a difference between Discourse and discourse whereby the lowercase "discourse" refers to every-day-language in use. However, the uppercase form of "Discourse," which is what I use in this project, refers to an ideological articulation that is guided by attention to instances of privilege, social issues of power, and inequitable distributions of social resources (Rogers, 2002). As Hicks (1996) writes, this particular brand of Discourse attends to "communication that is socially situated and that sustains social 'positionings'" (p. 49). Rogers (2005) asserts that the study of Discourse is inherently critical because "language is a social

practice and because not all social practices are created and treated equally" (p. 367).

Importantly, Discourse is able to attend to the equity or inequity of social practices by mapping out everyday discourse; that is, by attending to everyday discourse, by identifying patterns of how words are used in social contexts, we can see how Discourse is constituted. In short, everyday discourse makes up the larger Discourses.

Within the approach of CDA, specifically a Faircloughian (1989) approach to CDA, the goal is "to map these separate forms of analysis onto one another: analysis of (spoken or written) language texts [textual]; analysis of discourse practice within context to the institution (process of text production, distribution, and consumption) [interpretive], and analysis of discursive events as instances of sociocultural practice [explanatory]" (p. 2). These three dimensions serve as the framework for CDA. In using these three dimensions, a researcher can map how Discourses "play a key role in maintaining and legitimizing inequality, injustice and oppression in society" (van Leeuwen, 1999, p. 277).

Within Fairclough's (1989, 1995) conception of CDA, researchers can come to know the ways in which language and power operate within society by dissecting and deconstructing the structures of discourses using these three forms of analysis. Analysis at the textual level has the goal of describing how social practices present themselves in individual linguistic choices at the lexical and grammatical level. Analysis at the interpretation level identifies and interprets patterns in a discourse influenced by institutional contexts in which the discourse is used. Finally, analysis at the sociocultural level serves to explain how these patterns reveal larger sociocultural practices as embedded in power relations of society (Fairclough, 1989, 1995). These three dimensions are explained by Fairclough (1989) as 1) textual or individual, 2) interpretive and institutional, and 3) sociocultural and explanatory.

Level 1: Individual and Textual

In the first level of analysis, textual or individual, attention is paid to grammatical and lexical issues within a text (Fairclough, 1989, 1995). This attention to vocabulary can be seen in the example sentences about the early settlers. While one sentence, "Early settlers brought slaves to the new colonies," serves to name who brought the slaves to the colonies, it also names the "Africans" as slaves, whereas the sentence, "Africans were brought to the new colonies," does not. Therefore, analysis at the textual level attends to the linguistic choice of who is named, who is not, and how power relationships are made invisible.

Level 2: Institutional and Interpretive

The second dimension of critical discourse analysis is that of the institutional level. This level of CDA attends to what linguistic choices reveal about power and positioning and how these are related to the institutional level of text production. It is here that, according to Fairclough (1989), "analysis of texts should not be artificially isolated from analysis of institutional and discoursal practices within which texts are embedded" (p. 9). Attention, then, is paid to what power systems the text was produced in, how it was produced, and where it was produced, exchanged, or submitted. This analysis results in situating the text within institutional structures, illustrating the dynamics of power relations and domination (Fairclough, 1989, 1995). Roger's (2002) writes of the institutional level of discourse:

These patterns signal relationships between and among discourse and social action. The analyst might ask these questions: How is the person construction the institution from which he or she speaks? What is his or her relationship to this knowledge? What is the

ordering of production, consumption, and distribution of texts? How do intuitions shape

discourse? (p. 273)

Thus, within this dimension, much attention is paid to the context of where the discourse is

produced, the relationship it has to an institution, and how that institution shapes a discourse.

Referring to the ongoing example sentence, analysis at the institutional level would examine the

relationship between the text and the institution, in this case, an educational institution.

Specifically, analysis at this level would take into consideration how schools are a place where

(re)productions are expected from learners. In order to illustrate competencies, for instance,

students must be able to (re)produce what they have learned. Given, then, the nature of

(re)production of knowledge in schools, students will (re)produce the meaning of the sentence.

That is, students will (re)produce an obscuring of agency regarding early settlers who enslaved

Africans. According to SFL researchers, this (re)production of knowledge becomes a

(re)production of inequity because it does not indicate racially-embedded agency on the part of

early settlers to enslave Africans and treat them as non-humans.

Level 3: Sociocultural and Explanatory

Finally, the last dimension in Faircloughian critical discourse analysis is an analysis of

the discursive events as sociocultural practices. Within this third dimension, the crux of critical

discourse analysis relies upon the foundations of critical theory: the interrogation of power

systems that reproduce power and privilege disproportionately (Prasad, 2005). This third

dimension focuses upon how meanings are produced, understood, and subsequently become

sociocultural practices. It is at this point that the researcher attempts to connect this particular

discourse with another overarching discourse. This particular example of Africans "being

brought," then, would extend and contribute to a Discourse circulating broadly in society, such as institutional racism.

This larger discourse becomes a sociocultural practice because it adds to the larger discourse of white privilege. White privilege is the institutionalization of social and political advantages given to individuals who are white (Rodriguez, 2000). In fact, according to McIntosh (1988), white individuals are carefully taught not only to deny racism, but to also deny white privilege. This is done, in part, through education. McIntosh goes on to report that while she learned about how racism disadvantaged people of color, she was never taught how her white privilege aided in that discrimination. Because McIntosh, and indeed many of us, are never taught about racial privilege, this inequity continues. Because information is both delivered and not delivered to us through language, we continually (re)produce inequities.

Continuing with the example sentences discussed above, textually, the sentence that obscured the agency of the early settlers is (re)produced by the educational system when students learn and normalize the information as fact (Schleppegrell, 2004), and it becomes part of students' discourse. White privilege is seen in discourses when the agency of whites is obscured regarding oppressive institutions, such as slavery, when whiteness is normalized, and when white is depicted as being the better race (Rodriquez, 2000).

As seen in this section, by using the three dimensions of analysis outlined by CDA, we are able to see how the textual, institutional, and sociocultural elements are mapped onto one another. This process is an important one because, often, the relationship between texts, their production, and power are made invisible in our society. By engaging in this process, we can better understand how power is manifested in texts and the implications of those manifestations for students' learning about diversity.

In what follows, I apply the theory of SFL and the method of CDA to my analysis of students' written reflection papers in a university diversity course in order to examine ways students use their linguistic choices to construe resistance to issues of diversity. After identifying their textual devices, I examine the institutional context in which the reflection papers were produced, and finally link their resistant papers to a larger social discourse of power and privilege.

CHAPTER FOUR: CONDUCTING THE RESEARCH

In the following sections, I detail my dissertation project's research context, including an overview of the larger Discourse regarding same-sex desire and relationships in conjunction with issues of religion, in particular, Christianity. Importantly, this Discourse influenced the ways in which the students enrolled in *Power, Privilege, and Dialogue* talked about, felt, and viewed LGBTQ individuals. This section also provides an overview of the university, the course, and the participants who agreed to participate in this project. I then describe my data collection process, and finally detail and define my approach to data analysis. Additionally, I reflect on my own relationship to the research context.

The Research Context

The site for this research project was a one-credit half-semester course at Cardinal University, a public land-grant university in the US Midwest. The course was created after a campus climate survey, conducted in the early 1990s, indicated racial tensions and an overall unwelcoming climate for people of color. In light of the findings from this survey, the task force recommended that students increase the number of diversity credit hours they take. The task force also recommended that a course be created that students take so that they engage with each other regarding issues of diversity, that all undergraduates take at least three credit hours of a US diversity course, and that a one-credit diversity course be created so that students could openly talk about racial tensions they had experienced (Acker, et al., 2007).

From that recommendation, the university adopted the policy that every student, in order to graduate, complete six credit hours of diversity, three-credit hours in US diversity and another

three-credit hours in an international diversity. Further, the university created the one-credit

course the task force had recommended; that course, *Power, Privilege, and Dialogue*, is the

primary research site for this project.

<p style="text-align: center">*The Larger Discourse*</p>

Before delving further into the site used for this project, it is important to first situate it

within the larger social context of the Discourse regarding same-sex desires and relationships. It

is crucial to detail how Discourse treats issues of homosexuality within society as it influences

how many view, talk about, and understand same-sex individuals, desires, and relationships.

Overwhelmingly, homosexuality, in American society, has been understood in

relationship to the Christian Bible. Accordingly, Moon (2005) points out that, since its

inception, American Christian Protestantism has dominated most forms of Discourse about

issues of sexuality. In fact, until the late nineteenth century, American Protestantism viewed

science as a method of "proof;" that is, science "proved" what Protestants already knew

to be true: God's word was Truth, and homosexuality was sinful (Moon, 2005). This was done

by rejecting "hard science," and instead, recalling tales from the Bible, such as the fall of Sodom

and Gomorra. Reaching its peak in the 1950's, most Americans understood and could recite

passages from the Christian Bible that were said to "prove" homosexuality was wrong.

While America has become more religiously tolerant in more recent years, Moon (2005)

points out that the Discourse surrounding homosexuality, put forth by early American Christian

Protestantism, continues to dominate how homosexuality is discussed and thought about as it

pertains to morality; that is, homosexuality, in the larger Discourse, continues to be discussed as

if it were a debate between "right" or "wrong," sanctioned or inherently sinful.

It is this dichotomous debate that serves as the foundation for how homosexuality is talked about in society. In most instances, if homosexuality is being discussed, it is done so as an argument where one side argues that many passages in the Christian Bible directly indicate it is morally wrong while the other side holds that homosexuality is a biological and, therefore, scientific construct as being an evolutionary aspect of life (Moon 2008). The implications of this "either/or" debate, influenced by Christianity, is that individuals are taught to either agree or disagree that homosexuality is inherently sinful. Individuals are taught not how to talk about lesbian gay individuals, lives, or issues, rather, how to argue about whether it is "right" or "wrong."

Regardless of who "wins" such an argument, most notable is how individuals, groups, and institutions construct and talk about sexuality. Importantly, there is social power in claiming homosexuality is a "sin" due to the influence the early American Protestants held in the past, and continue to hold today. By engaging in this type of Discourse every day, by constructing homosexuality as either "right" or "wrong," institutions and individuals have learned to talk about homosexuality as well as individuals who identify as gay or lesbian much like the larger social discourse does, either as sinful or not (Moon, 2008).

Given that the larger social Discourse about homosexuality constructs homosexuality and, indeed, individuals who are gay or lesbian as either "wrong," or not, "sinful" or not, has direct implications for this research project. While all institutions are, in some way or another, influenced by this larger social discourse, the institution for this research site is particularly influenced by this larger American Christian Protestant discourse due to issues of geography, population, and informal religious affiliation. Overall, the institution in which my research project takes place is, according to many, religiously and socially conservative one.

The Institution

Cardinal University is a large, public land grant university located in the Midwest. Home to more than 100 majors, Cardinal University boasts excellence in sciences and technologies. With enrollment just over 28,000, most students who enroll at Cardinal University are from small, rural towns near the university; therefore, students are relatively homogenous in race, with 88% of students identifying as white, and most students identifying as Christian. Because of the university's homogenous population as well as its geographical location, many who come to work or teach at the university identify Cardinal University as being a politically and religiously conservative institution.

For example, in the Spring semester of 2010, the university allowed the Christian Educator's Network to recruit members in the Curriculum and Instruction Department.   This group's goal is to "encourage, equip and empower education majors in America's great mission field: the public schools." While other religiously-affiliated clubs were forced to recruit members in the "Free Speech Zone" on campus, this particular group was allowed to set up a booth inside a building and actively distribute materials and recruit students as they walked to and from classes. Therefore, while efforts have been made to improve Cardinal University's campus climate, the administration itself enacts practices that represent more conservative ideologies related to controversial social issues, such as this university.

The Course

The course, *Power, Privilege, and Dialogue*, is a pass/fail class, which takes place every fall and spring in the second half of each semester. The course was created by faculty and staff at Cardinal University in hopes of creating awareness of prejudice and discrimination. Because

the campus climate survey conducted in the 1990s revealed racial tensions, this course was created so that there would be an open environment where students could develop communication skills about diversity.

The course has six sections that hold approximately twenty students per section. Each section has at least one facilitator who leads the class. More frequently, however, the course has two facilitators. Facilitators for the course are typically graduate students. At the beginning of each semester, facilitators go on a 1-day retreat to train for the upcoming semester of the course. It is at the retreat that facilitators are taught the techniques and requirements for facilitating the course. Facilitators for this course are not paid; however, they are given a small compensation from the program.

The course is open to all majors and classifications; the only requirement to take the course is that the student be enrolled as an undergraduate at the university. As a one-credit course, this course can be taken to fulfill one third of the US diversity requirement needed to graduate from Cardinal University.

Spurred by the task force's recommendation to create cultural awareness, acceptance, and dialogue, the course is designed to be a dialogic one; that is, students are taught to communicate with one another by suspending judgment, speaking only for themselves and reflecting on their lived experiences. Overall, the learning objectives of the course are:

- To develop a capacity for dialogue, active listening, suspense of judgments, identification of assumptions, reflection and inquiry
- To reflect upon and learn about self and others as members of social groups in the context of systems of privilege and oppression
- To explore the similarities and differences in experiences across social group

memberships

- To identify individual and collective actions for interrupting injustices and building alliances to promote greater social justice

- To gain knowledge and understanding of the dynamics of difference and dominance at the personal and political levels

- To develop skills to work with differences, disagreements and conflicts as opportunities for deeper understanding and transformation (*Power, Privilege, and Dialogue Training Manual*, 2010).

Thus, within the course, a strong emphasis is placed on communication, both written and verbal, as well as self-reflection as it relates to personal understandings of differences on campus as well as within society.

While the course spans eight weeks, there are seven weeks of actual coursework because of either Fall or Spring break. Each of the seven weeks has a specific theme for students to engage with, dialogue about, and critically examine. Within the first week, students learn how diversity is often talked about in society, and also how it is often not talked about. The second week of the course touches upon social identity where students begin to engage in discussions surrounding social group memberships, identity theory, and how those issues play out within society. This week also touches upon socioeconomic status and how that affects power and privilege for individuals and groups. The third week discusses gender, gender bias, and sexism. In the fourth week students discuss sexuality, sexual identity, and sexual orientation. In week five, students talk about race as a social construct as well as a salient social identity. Week six is devoted to discussing issues related to religion, namely Christian privilege within society and institutions. Finally, in week seven, students devote class time to ways they can commit to being

a social change agent. In this final class, students showcase their final project where they present how they will use their acquired knowledge and skills to interrupt the injustices they encounter.

Course Assignments

All assignments for the *Power, Privilege, and Diversity* course are submitted online to WebCT, an online learning environment used by many higher education institutions. Within WebCT, students can submit assignments and email other students in the course, as well as facilitators and program administrators. While these assignments are online, only facilitators and other program administrators can see certain assignments, namely students' written reflections. In order to pass the course, students must complete seven written reflections, 14 blog posts, and a self-reflective final project about the course and their understanding of cultural difference.

Student written reflections are required to be at least 250 words long, respond to course material for that week, and be submitted before the next class session. In these reflections, students are expected to illustrate critical thought, and write about how these issues have affected them. Students write their reflections and submit them online to their facilitators. It is expected that facilitators respond back asking questions, giving feedback on students' critical thought, and encouraging further investigation by the student about issues touched upon within the specific reflections.

The blog posts students are required to submit are also online. These posts are in response to materials that are set up online for students to view. These materials are selected to prepare them to think about the next week's topics. These materials usually are audio/video in nature and meant to elicit thought on the part of the students. After students view the materials, they to go to a section of the course webpage and answer the guiding questions about the

material. Again, students' responses need to be at least 50 words and offer comments that evoke dialogue between students online.

Finally, students must complete an end-of-semester project that maps their self-reflections and growth throughout the course. Students are allowed to come up with a way in which their reflection is showcased; some do artwork, others write essays, and still others do other creative projects. Ultimately, if the facilitator feels the project illustrates self-reflection about course material, students will pass the *Power, Privilege, and Dialogue* course. Overall, the expectation for students from this course is to "explore diversity within the context of the Cardinal's Campus." As the manual states, "We intend to help create a welcoming climate that values and appreciates diversity" (*Power, Privilege, and Dialogue Training Manual*, p. 7, 2010).

Research Participants

Participants in this project were students who enrolled in and completed *Power, Privilege, and Dialogue* in the Spring semester of 2010. The student participants were all over the age of consent; however, they varied in age, race, religious affiliation, sexual identity and orientation, and gender. While all of the participants were undergraduates, they had varying majors, specializations, and backgrounds.

In addition to undergraduate student participants, course facilitators were also asked to participate in the research project. Of those who consented, all were graduate students; only one out of thirteen was male. Ten out of thirteen were studying some form of education; the other three graduate student participants came from the fields of psychology, biology, and sociology.

Methods

Data Collection

Upon receiving approval from my university's Institutional Review Board Office, I

distributed informed consent documents to students enrolled in the *Power, Privilege, and*

Dialogue course in order to solicit their participation. In each of the six sections of the course, I

came to the class, gave an overview to both students and facilitators about the aim of the project,

and had facilitators hand out consent forms. I then left the classroom for ten minutes so that

students would not feel obligated to sign because I was present. Signed or not, students and

facilitators handed the consent forms back to me. Of the students enrolled across six sections,

twenty-five students agreed to be a part of my study. Of the thirteen facilitators, ten agreed to be

a part of my study.

From the 25 participants, I collected reflections by going onto WebCT, pulling their

reflections from the online environment, placing them into a Microsoft Word document, and

assigning them a pseudonym to ensure confidentiality. In addition to collecting the 25

participants' reflections, I also pulled their facilitator comments, if, in fact, the facilitator had

consented to participate in the study. I placed those comments into the Microsoft Word

document with the respective entry. Like student participants, I also gave facilitator participants

a pseudonym. In total, my data consisted of 25 reflections and 52 facilitator comments.

Data Analysis

After the reflections and facilitator responses were collected and assigned pseudonyms, I

began my data analysis. I reviewed all the reflections and facilitator comments. This review

allowed me to identify entries that were resistant in the way they denied and/or normalized

prejudice and discrimination, or used the discursive devices documented by Whitehead and Wittig (2004). This process narrowed participants down for a total number of student participants and number of journals to six. Of the reflections that I identified as being resistant, each detailed the same class period; that is, by sheer coincidence, all six participants' journals responded to the same topic from the same class period: sexual orientation.

Of those who did use these discursive devices, I made preliminary notes on salient and/or frequent linguistic choices in those particular reflections. Then, I attempted to tag the particular entries with respect to these linguistic choices and configurations. After tagging the discursive devices, I sectioned each of the students' statements into one of three register components: field, mode, or tenor. After sectioning each statement into one of the three modes, I then closely examined each statement for the specific salient linguistic devices used to achieve that particular mode and made notations about the meaning the device served to (re)produce. After this initial examination, I chose to focus primarily on students' tenors, within their registers, because of the high amounts of emotional interaction towards the topics. I then used the features in students' tenor to guide my subsequent analysis, looking specifically for linguistic choices that used tenor to construe resistance. Because of their frequency throughout student reflections, I was able to identify three linguistic devices used to achieve tenor: the usage of pronouns, modal verbs, and sentence type.

Before delving further into my data analysis, I began by clarifying the speech community and the speech situation for this specific class period; I did this to contextualize the conditions out of which students' speech acts in their writing, and therefore, their registers, arose. As stated earlier, a speech community is a group of people who understand the symbols and rules used to communicate in a particular setting. Thus, in this course, I take the speech community to

be the facilitators, as well as the students, whose participation was shaped by the goals and the rules of the class.

The speech situation, or a situation where there are "interactions between the reader and the text" (Pratt, 1986, p. 61), within this speech community, or a group of individuals who are "characterized by regular and frequent interaction by means of a shared body of verbal signs" (Gumperz, 2001, p. 381) is the class period that detailed sexual orientation. In this class period, students were asked to engage in a dialogue about sexuality, aspects surrounding lesbian and gay individuals, and the discrimination the lesbian and gay community encounters. During this particular class period, students watched the film, *For the Bible Tells Me So* (2007). This particular film chronicles the lives of five families who react differently when they find out one of their family members is gay or lesbian. The film focuses on how, historically, the institution of Christianity has deemed homosexuality as an abomination. The film, however, sets out to show viewers that homosexuality is not an abomination; rather, it is a biological phenomenon that is not inherently sinful. After watching the film in this class period, students were asked to reflect upon the information it gave. Their assignment for the week was to write a 250 word long journal critically examining the film and the class's dialogue that day.

After clarifying the speech community and speech situation, in order to situate student reflective writing in response to this film, I focused on students' speech acts, that is, students' written reflections. I returned my attention to students' register, specifically the three devices students used to achieve their tenor: pronoun usage, the usage of modal verbs, and the usage of declarative sentence structure.

On students' use of these three devices, I then performed Fairclough's (1989, 1995)

three-dimensional CDA analysis. First, I looked at the device at the textual level. This meant

noticing the grammatical context of the device—its lexical and syntactical constitution.

Importantly, field, mode, and tenor are not mutually exclusive and work together to achieve a

register. Due to this overlap, the procedure of tagging every linguistic device was admittedly

artificial, but strategic from a research perspective. I wanted to focus on tenor—how students'

linguistic choices and

configurations construed their interaction with the ideas and readers of the reflections.

I then moved to the second level, that of interpretation. At this level, attention is paid to

the institutional context in which the text was produced. This meant attending to how the text

was produced in and for the university, the course, and in response to the particular topic being

discussed. Finally, at the explanatory level, I explained how these particular devices reflect and

(re)construe the larger social discourses prevalent in US society (Fairclough, 1989, 1995;

Rogers, 2002).

Importantly, while I had planned to use the same method of analysis with the facilitators'

comments, I was unable to do so because so few comments were, in actuality, and contrary to

course expectation, made by facilitators. Of the six reflections, only one facilitator responded to

the reflection's content, while the others either only attended to length requirements not met by

the student, or simply did not respond at all. Thus, my analysis of facilitator comments consists

only of noting, first, if facilitators responded to students, and, if so, examining the content of

their response and the implications of how their comments reinforced or interrupted student

resistance.

In the figure below (3.1), I offer a visual representation of my data analysis process. The

nested circles on the far left represent all of the speech components that make up the register of

the students' reflections. The speech community, or students in the class and facilitators in the class, are in the outermost circle. The next circle inside the speech community is the speech situation, or the film the speech community viewed to which they were asked to respond. Inside the speech situation is the circle representing the speech acts, which are student reflections and facilitators' comments comprising their responses to the students' reflections. Finally, the innermost circle is the students' registers, or their language patterns used within their written reflection to express their reactions.

To further highlight students' registers, the middle overlapping circles represent the three dimensions of a register: field, mode, and tenor; importantly, as this graph depicts, each of these three components intersect with one another. While tenor is my focus for this project, as represented by the arrow that intersects with the tenor circle, students' tenor choices in concert with the other two components of field and mode.

From the center overlapping circles, following the arrow that intersects the tenor circle, I provide a graphic that represents how I utilized the tools of SFL, through the method of CDA, in my research process. This graphic, seen on the far right of the page, begins with the students' reflections. Regarding their reflections, I first attended to CDA's Level 1: Textual analysis, where I examined grammar and vocabulary. From there, I moved to CDA's Level 2, the Institutional analysis, where I examined linguistic choices of text production and consumption within the institutional level. Next, I examined CDA's Level 3, the Explanation level, where I explained how linguistic choices are sociocultural practices that are reflective of a larger Discourse. Finally, the arrow below level 3 is used to indicate how I looked to see how facilitators commented on students' reflections and if facilitator comments served to support or interrupt students' resistant Discourses.

Figure 3.1: Visual Representation of Data Analysis
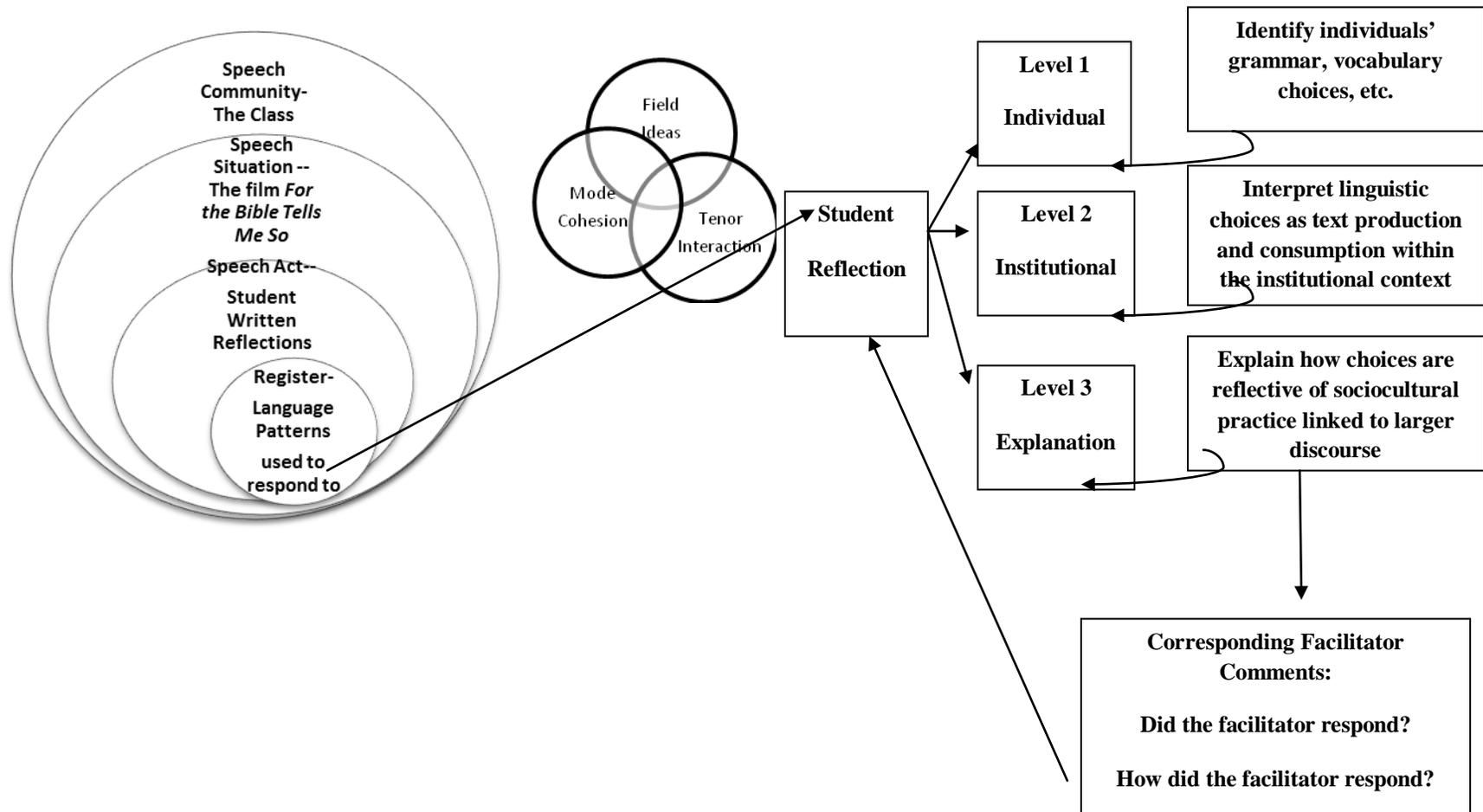
My Relationship to the Course

An important tenet of critical qualitative research, as mentioned previously, is self-reflection. Through self-reflection and the disclosure of one's positionality--one's values, interests, biases, and expectations--"trustworthiness" is achieved. For this reason, it is important to disclose my relationship to the research site.

The program in which I conducted my research is one that I have been affiliated with for almost four years. I have held substantial roles within the program and have served as a facilitator for all four years I have been associated with it. Importantly, for the past three years, I have also held an administrative role within the program, authoring aspects of its curriculum, training and recruiting facilitators, and overseeing its operation throughout each semester.

Furthermore, I am invested in this project in a personal manner because of the anecdote provided in the introduction; I have witnessed issues of resistance and have been deeply affected by them. Because I identify as a lesbian, I am often subject to student resistance through comments, both written and verbal. While, intellectually, I recognize that students are resisting the material, and not me personally, and even though I have researched their resistance from this intellectual perspective, it continues to hurt.   This is the lens I bring to this research project.

CHAPTER FIVE: DISCOVERING THE REGISTER OF RESISTANCE IN STUDENT REFLECTIONS

This dissertation project examines students' written reflection papers in a university diversity course. The reflection papers analyzed here all respond to a singular speech situation—a class discussion about sexual orientation. Specifically, for most of the class period, students in each section watched a film about sexual orientation and how dominant forms of Christianity often view sexual orientation as an abomination. After watching the film, students dialogued about its content, expressed how they felt about it, and listened to their classmates' feelings and thoughts about the film. After leaving class, students were to write a 250 word reflection paper detailing their thoughts and feelings about the film. It is these reflections—these speech acts—that I used for the analysis here.

Analysis of Student Reflections

In this section, I offer the findings of my analysis of students' written reflection papers. I do so using Fairclough's (1989) 3-leveled analysis by first identifying individual textual linguistic choices used by students in their writing, by secondly contextualizing and interpreting these choices within the particular institutional settings of the *Power, Privilege, and Diversity* course, and, by thirdly explaining how these choices reveal larger sociocultural processes reflective of and in Discourse.

I found three linguistic devices to be especially salient in how students achieved their tenor. The first item used to achieve tenor was students' personalization through pronoun use to construe closeness and distance to certain issues. The second device students used was the use

of certain types of modal verbs used to indicate permission and judgment about specific topics. Finally, the third device students employed to achieve their tenor was the use of declarative sentences. These declarative sentence structures had the effect of positioning students as fact givers and information correctors.

In the following section, I document students' use of these devices, describe what these devices achieve, and finally offer an explanation of how those devices relate to power issues in a larger discourse. To detail this information, I begin by introducing the first level of Fairclough's CDA method, the Textual level. I will detail the three linguistic devices students used to achieve tenor at this level. After detailing the textual level findings, I then move to Fairclough's second level of CDA, Interpretation. In this section, I analyze how the tenor of students' texts was construed in relationship to three institutional contexts: the university context, the course context, and the film's context. After this section, I move to Fairclough's third level of CDA, Explanation. Here, I explain how, in producing resistant-tenored texts, students have reflected and thus (re)produced a larger oppressive Discourse.

Lastly, I conclude with an analysis of facilitators' comments back to students. In this final section, I provide an overarching analysis that first examines if the facilitator commented back to students and, if so, if facilitator comments supported or interrupted students' resistance.

Level 1 Analysis: Individual Textual Devices

Finding I: Pronoun Usage

To begin, students used high amounts of personalization in each of the their reflections. The use of these achieve tenor because of the way they inform the reader of information the author feels should be known, such as feelings of closeness and distance towards a topic

(Schleppegrell, 2004). Personalization refers to "…the degree of speaker involvement in, or distance from, a message, whether a statement reflects personal opinion or knowledge, whether it refers to specific instances or has the authority of generally known fact" (Gumperz, 1982, p. 80). Students indicate their degree of involvement through their use of different types of pronouns and their antecedents, or the lexical items the pronouns modify.

Pronouns are words that are used in place of full noun phrases. They are used for two primary reasons: to refer to people specifically ("I," "me," and "us,") or to refer to people generally ("they," "them," and "those"). Importantly, specific and general pronoun use can be difficult to ascertain as these noun phrases can be used to indicate several different people or groups. That is, specific pronouns can, at times, be general, and general pronouns can be specific. Because, especially within written texts, specific and general pronouns can be difficult to identify, readers must rely on context. Therefore, when looking at pronouns, it is important to recognize how the pronoun is being used; that is, to understand if it names an individual or group specifically, or if it serves to be general (Biber, et al., 2004).

For instance, in the statement, "We dislike those people," the use of the pronoun "we" indicates that the speaker is part of the specific group that is being discussed. The use of "we" indicates membership in this group, thus indicating authority and ownership. It positions the writer to claim that s/he is "in the know" with respect to what is said.

In contrast, the use of a general pronouns, for instance the pronoun "those," indicates distance, as "those" people are not from the group in which the writer is a part. "People" are not named; rather, all we know from the statement is that the speaker is not a part of the group of "those people" who are disliked. Therefore, the writer construes an "us" versus "them" dynamic. This dynamic construes distance in the speaker's tenor.

In the following section, I document how students used personalization to achieve tenor.

Specifically, this section outlines how students use pronouns to construe closeness and distance

in their written reflection papers.

To illustrate students' use of personalization, I begin by examining the reflection of

Student 1.

Her reflection is offered below:

1	I didn't like class this week. We spent time watching a movie and discussing the
2	argument over homosexuality. This conversation was led into by the arguments over
3	equal rights for same sex marriages, and that really laid groundwork for this dialogue.
4	The movie we watched showed testimonials from different families and individuals
5	dealing with this issue first hand.
6	I know that I didn't share my thoughts in class, but in watching this video, I couldn't help
7	but think that it was very biased, and created by homosexuals and LGBT supporters, and
8	I felt like they took out a bit of a vendetta on the the Christian faith. I believe the video
9	used examples of Christians that don't, or haven't, exemplified the base ideas of the
10	Christian faith. The movie used clips of KKK meetings, angry guys screaming, and
11	ignorant people to portray a Christian, while supporters of the LGBT were all calm,
12	sensible, and often times, a doctor or a priest in a church. That is not accurate at all. And
13	its not accurate that we are members of the KKK. I am insulted because the movie
14	showed LGBT people as being good even though they are not. The movie said
15	homosexuals are not abominations but I have news for you: they are because that is what
16	the Bible says. I think this movie was just propaganda put out by the gays and i don't
17	think its right because I read the bible and i know what it says and its wrong and so just
18	stopped watching the movie.

In her reflection, Student 1 lets readers know that she did not like class, in part, because she felt

the film she viewed was biased because of its depictions of Christians. In addition to being upset

about the film's depictions of Christians, Student 1 is also upset because she felt the film

displayed unfair portrayals of lesbian and gay individuals, as well as the morality of

"homosexuals." For Student 1, being lesbian or gay is an "abomination," and is, without a

doubt, "wrong." This interaction between Student 1 and the video can be further understood by

examining the way she achieves closeness through personalization.

Construing Closeness

Through her reflection, Student 1 construes different types of relationships with topics of sexuality, religion, and actions she engages in through the use of the pronouns she chooses. For instance, by using the first person pronoun, "I," Student 1 achieves a level of closeness. Closeness is seen when Student 1 begins her reflection, "*I* didn't like class" (line 1). By indicating the self in the first person, she does not obscure her agency in the dislike of the class period. Furthermore, she continues to emphasize herself, and her agency, when she writes, "*I* couldn't help but think it was very biased" (lines 5-6), "*I* am insulted" (line 11), "*I* have news for you" (line 13), "*I* think this movie was just propaganda" (line 14) "*i* don't think its right" (line 15), "*I* read the bible" (line 15) and "…*i* know what it says" (line 15). In using the first person, Student 1 construes closeness to the ideas and actions she describes in her sentences.

In her written reflection, Student 2 uses similar devices as Student 1. Student 2's reflection reads:

1	can i just say that I was really angry after watching the movie about homosexuals last
2	time. i thought this class was supposed to be about acceptance and not hate and clearly
3	that is what that movie was creating which was hate about Christianity and hate towards
4	Christians. i think that movie was made by homoseuxals who think it is okay to be gay:
5	well, guess what? Its not. according to the bible i read, it is WRONG and i won't go
6	against the bible EVER. its not that I don't feel sorry for them…..but they can choose to
7	NOT GO TO HELL!!!!

Student 2, like Student 1, begins her reflection by indicating how much she disliked the movie. Stating that she was angry after watching the film, Student 2 writes that she feels the class is not promoting acceptance of all. That is, Student 2 felt that the film projected "hate towards Christians," and because of that, the course does not promote acceptance. In addition to

explaining how upset she was after watching the film, Student 2 indicates that she feels that being gay or lesbian is "wrong," as it is against the Bible. Student 2 finally ends her reflection by indicating that, while she feels sorry for lesbian and gay individuals; she feels homosexuality is a choice.

Much like Student 1, Student 2 indicates the same closeness to the situation by using the first person pronoun, "I." Statements such as "*I* was really angry" (line 1), "*i* thought this class was supposed to be about acceptance…" (line 2), "*i* think that movie was made by homoseuxals [sic]" (line 4), "*i* read" (line 5), and "*i* won't go against the bible" (line 5) illustrate that she is construing closeness to these topics. Interestingly, the ideas and topics this student construes closeness to are the experience of being angry, thinking class was not about acceptance, thinking the film was made by lesbian and gay individuals, and the experience of anger at the prospect of "going against" the Bible.

Finally, Student 6 also uses similar devices within her written reflection. She writes:

1	I got pretty ticked off in class when we were discussing…more over at Jake when he said
2	that what I was describing my view of repenting he said it was a form of atheism which is
3	bullshit. Atheism is you don't believe in anything, agnostic is you believe in something
4	but don't know what. Jake is fully aware of Christianity, Jesus and God yet he denies that
5	its there. This is not the same situation that I described of someone in a third world
6	country who knows nothing of the bible. I also don't think you get second chances when
7	you out rightly deny God. That's my belief I could be wrong but we'll never know. Now
8	my opinion about homosexuals is that they are messed up in they're mental psyche.
9	Homosexuality isn't natural and it isn't normal. Now for those who ask what is normal,
10	when it comes to sex what is normal is that you are able to produce offspring whether
11	you want to or don't that is normal. That's my preference, something else that set me off
12	I think I have the potential to get really ticked off. XD. I don't expect people to love it or
13	hate it...just know that there are people that feel the opposite. I don't agree with a lot of
14	the things that churches do, but I agree with them about homosexuals. I taught Sunday
15	school for six years, including one year of confirmation. So I would like to think I know
16	the general stuff: homos are wrong. I can feel like the conflict in class, like when that gay
17	guy in class said he showed a girl a picture of two dudes making out and she was grossed
18	out by it. So would I. I wouldn't want to see it and personally I would feel disrespected by

19	it. If you knew me you would know I'm not as conservative as I sound. I also have a long
20	history of shitty douche bag 'boyfriends'. So I normally keep to myself so idk...im just
21	ranting now

In her reflection, Student 6 begins slightly differently than the previous two students. Here, she begins defending a comment that she made to a classmate regarding the difference between being agnostic, atheist, and a non-believer. She goes on to report that she thinks lesbian and gay individuals are mentally "messed up," that being gay or lesbian is not "normal," and that "homos are wrong." Interestingly, near the end of her reflection, she writes to her reader that while she recognizes that she sounds "conservative," she really is not as conservative as her reflection sounds. She then goes on to indicate that she may sound "conservative" because of unsuccessful relationships she has had in the past (lines 19-20).

Throughout her reflection, like Students 1 and 2, Student 6 utilizes the personalized "I" statement that indicate closeness. In her statements, "*I* got pretty ticked off…" (line 1), "*I* could be wrong, but we'll never know" (line 7), "…*I* think I have the potential to get really ticked off" (line 11), "*I* don't expect people to love it or hate it…" (line 11-12), and finally, "*I* would feel disrespected by it" (line 17), Student 6 indicates, through "I" statements as well as verbs used, she has many emotions and opinions on this topic. This establishes her closeness to the matters she is writing about.

Construing Agency

While each student uses similar devices to construe closeness, they also use similar devices to construe agency for themselves. For example, while Student 1 construes closeness through her use of the first person "I," what she chooses to construe closeness to proves

important. By using her "I" statements, Student 1 illustrates to readers that she has a closeness to

actions such as having opinions, knowledge, and the ability to act.   For instance, her use of "I,"

and then following the first person pronoun with the verbs, seen in the phrases, "I *am*" (line 11),

"I *think*" (line 14), "I *read*," (line 15), and "i *know*" (line 15), Student 1 not only construes

closeness, she construes herself as an agent. By constructing herself as being, thinking, reading,

knowing, she constructs herself as an agent, Student 1 illustrates she has experiential and

intellectual authority.

Ultimately, much like Student 1, Student 2 constructs herself as having agency through

the use of personalized "I" statements as well as the verbs they modify: "I *was*," (line 1), "i

think" (line 4), "i *won't*" (line 5). Through this high amount of personalization through

pronouns, readers of Student 2's reflection will recognize her closeness to the issue due to the

high amounts of opinions and supposed knowledge she offers through her linguistic devices.

Like the previous two students, Student 6 construes agency in her reflection. Using first

person pronoun I statements, followed by verbs, Student 6 construes for her readers her agency.

For instance, "I *got*" (line 1), "I could *be*" (line 7), "I *think*" (line 11), "I don't *expect*" (line 11),

and "I would *feel*" (line 17) establishes her as a thinking, feeling entity. Again, like the previous

students, Student 6 depicts herself as a person capable of issuing opinions and as having the

ability to "be," "think," and "feel" in her journal. This depiction leads readers to recognize her

agency and ability to act.

Construing Distance

In addition to construing closeness and agency, each student also construes distance from

certain topics. Student 1 also uses devices to construe distance. Pronoun devices that construe

distance are typically "they," "them," "those," and the dummy pronoun "it" (Biber, et. al.1999.).

Moreover, the use of common nouns (for instance, within this project, terms such as

"homosexual") also indicates further distance. In fact, because these pronouns are in the third

person, they become "faceless" pronouns to which students can refer in a general manner

(Ahearn, 2001; Dixon, 1994; Foley, 1999). Because these pronouns are in the third person, by

utilizing them, the authors construe distance. In each of the uses of these pronouns, the noun to

which they are actually referring is typically individuals who identify as LGBT or as supporters

of LGBT individuals and rights.

For instance, Student 1 uses "they" several times to refer LGBT individuals (lines 7, 12,

13). The statements "…*they* are not [good]" (line 12) and "*they* are [abominations] (line 13). By

evoking a "they/us" dichotomy, Student 1 clearly shows distance from LGBT individuals. While

Student 1 could have contextualized and targeted her comments towards a "they" that referred to

specific individuals showcased in the film who identified as lesbian or gay, she instead decided

to utilize "they" as a faceless group of "homosexuals." In referring to "they" as a general

grouping of lesbian and gay individuals, Student 1 makes no attempt to target her comments to

anyone specifically; rather, she issues her comments to a generic group.

Further distancing by Student 1 is seen through the use of "it" as a pronoun. "It" is

actually what linguists deem a "dummy pronoun" because of its non-referential nature (Biber, et.

al.1999, p. 332) as well as its use in serving as a "placeholder" for various subjects (Zobl, 1989,

p. 210). Because "it" is such a broad term, it is often used carelessly or to construe distance

because "it" refers to faceless, nonhuman, and at times, nonfactual referents (Biber, et. al.1999,

Zobl, 1989).

Student 1 utilizes the distancing device of the dummy pronoun "it" when she writes, "*its*

[homosexuality] wrong," (line 15) and because "it" is wrong, she subsequently "stopped watching the movie" (line 15-16). Her statement here indicates that "it" actually refers to lesbian and gay individuals. By using "it" to refer to people, she construes distance.

A third distancing device used in Student 1's reflection is the use of common nouns. Common nouns are persons, places, or things (Biber, et. al.1999). Common nouns are lexical choices, or words that authors choose to represent certain people, places, and things. Overwhelmingly, when Student 1 uses common nouns, as it pertains to identifying people or groups, she uses terms such as "homosexual," or "the gays."

To begin, regarding the characterization of the film's validity, Student 1 writes that the film was made by "*homosexuals* and *LGBT supporters*" (line 6) and that "they took out a….vendetta on the Christian faith" (line 7). Later, Student 1 writes "supporters of *the LGBT* were all calm, sensible, and often times, a doctor or priest…" (line 10). Student 1 goes on to state, "the movie showed *LGBT people* as being good….they are not" (line 12). She continues to write about the film's incorrect portrayal of LGBT individuals in the film and how the film "was just propaganda put out by *the gays*" (line line 14). Importantly, the common noun used here, "gays," as well as the article that supports it, "the," indicates that "the gays" (line 14) are a separate group from the rest of the population Thus, what her sentence actually reads is that gays and lesbians, or as she terms them, "the gays," and "it" (lesbian and gay individuals) are "wrong" (lines 14-15).

Student 2 uses similar distancing devices as Student 1 does in her reflection. Through the use of "them" in the statement "…I don't feel sorry for *them*" (line 6) as a means of referring to gay and lesbian individuals, she construes distance. Student 2 also refers to lesbian and gay individuals; however, she does so by using the faceless general pronoun of "they," when she

writes, "but *they* can choose to not go to hell" (lines 6-7). Again, like Student 1, while she could have spoken specifically of the individuals portrayed in the film, she instead chose to implicate a large faceless group of "homoseuxals [sic]" (line 4).

Another device Student 2 used to evoke distance in her text is through the use of the common noun of "homosexuals." Student 2 construes distance with the term when she writes that the film she watched in class was created by "*homoseuxals* [sic] who think it is okay to be gay" (line 4). In contrast to the closeness she establishes regarding the statement, "according to the bible i read," she offers the distancing device of "homoseuxuals [sic]" to illustrate an "us/ them" relationship between her as a "right" Bible reader and them as morally-wrong homosexuals.

Furthermore, Student 6 uses common nouns and avoids referring specifically to a name or a group like the previous students. She does this by setting up for her reader that she is opinionated and has the tendency to "get really ticked off" and does not expect *people* to "love it or hate it" (lines 11-12). Here, the use of "people" are those who would disagree with her. Specifically, *people* are those who disagree with her regarding her last statement that "homosexuality isn't natural and it isn't normal" and her "opinion about *homosexuals* is that they are messed up in they're [sic] mental psyche" (line 7-8). Furthermore, her second use of "people" is actually referring to herself. In her statement, she writes that those who disagree with her notion that "homosexuality isn't natural" (line 8) will encounter individuals who do not agree. Because Student 6 does not agree that "homosexuality" is a natural phenomenon, her use of "people" actually serves to shield her from being apparent about her agency in disagreeing with "homosexuality." Because she does not name herself, but rather "people" who disagree, she is able to create distance from the fall out of not agreeing with "homosexuality;" however,

she is still able to tell readers her feelings.

Finally, Student 6 uses "they" to refer to "homosexuals" in the statement, "…my opinion about homosexuals is that *they* are messed up in *they're* [sic] mental psyche…" (lines 7-8). While the use of "they're" is a grammatical mistake, as it should read "their," this use of "they're" is meant to be a distancing device, illustrating an ownership of a "mental psyche" that is "messed up" (lines 7-8). Finally, in an effort to show a great deal of resistance, she offers the simple statement, "*homos* are wrong," (line 16). Importantly, the term "homos" is a hurtful slur; Student 6 construes distance by referring to a group of people in a hateful manner.

Each of the students shown within this section construe varying levels of closeness and distance within their reflections. By using the first person pronoun, "I," students show their closeness. Through their closeness, students also show their agency within their written reflections. Yet, while these students show their closeness and agency, they simultaneously illustrate distance and offer a lack of agency upon others through devices such as third person generic pronouns "they," and "them," as well as common nouns such as "homosexual," "gays," and "homos."

Finding II: Illustrations of Stance in Student Reflections

A second finding within this project is that, in their written reflection papers, students had strong indications of stance. Stance, or ways in which a speaker or writer conveys personal feelings, attitudes, or judgment, is indicated by the uses and non-uses of modal verbs (Biber, 2004, Schleppegrell, 2004). While there are countless ways in which any author can indicate stance in their texts, one way in particular within the English language that serves as "an especially rich source of stance expressions" are uses of modal verbs (Biber, 2004, p.111). In

using modal verbs, authors can construe possibility, necessity, as well as varying levels of truth and fact through ultimately illustrating their attitude about or judgment towards a subject.

Modal Verbs

Modal verbs are verbs authors use to indicate necessity, possibility, and permission. In total, there are nine modal verbs: *can*, *could*, *may*, *might*, *must*, *shall*, *should*, *will*, *would*. With the use of these verbs, authors indicate "concepts such as ability, permission, necessity, and obligation" (Biber, et. al, p. 72). Authors who want to convey levels of permission, possibility, and ability use modals such as *can, could, may, might*. If an author wants to convey either obligation or necessity, s/he uses the modal verbs *must* or *should*. Finally, authors who want to indicate levels of volition use the modals *will*, *would*, and *shall* (Biber, et. al., p. 485). Thus, employing modal verbs, authors can construe meanings to readers. In the following example, the modal *must* indicates obligation:

1). You *must* wash your hands.

From this example sentence, the use of the modal *must* indicates that the reader/hearer of this sentence has little choice; rather, he or she *must* wash their hands. Had the sentence used a different modal, the overall meaning would have changed. For instance, employing the modal *can* changes the high level of obligation to a level of permission:

2). You *can* wash your hands.

Here, in the second sentence, we recognize that the overall stance has changed. Instead of the sentence forcing an obligation, as seen in sentence 1, it changes to issuing permission.

Textual Devices that Construe Permission, Obligation, and Volition

Within their reflections, students used modal verbs to construe varying levels of permission, obligation, and volition surrounding different topics. Through the use of modals, students are able to construe themselves as being in a position of authority. Below, I offer Student 3's written reflection:

1	I thought this week was not very productive dialog wise. We talked about how we wanted
2	to improve our class and almost everyone agreed that we need to talk more and be more
3	active. As soon as we discussed this and asked questions, no one wanted to say anything.
4	I find it frustrating that people can say one thing and then not act upon it. If you want
5	other to be more outspoken and forward then you have to as well... lead by example.
6	The video today was very controversial. I did not really care for it. I thought it put a
7	highly negative view on Christians just because they have an opinion about something. It
8	really frustrates me that this video did not really show the Christians who hat e the sin but
9	not necessarily the homosexual.
10	I have a gay cousin and I love him dearly, but I do not accept the lifestyle that he has
11	made for himself. You can call me naive or old fashioned or even a bitch but I believe
12	that marriage is between a man and a woman: the end. and it should stay that way.
13	I have always believed that gays and lesbians cannot help themselves, so I have nothing
14	against them as people I guess. But I do disagree with the fact that they should be
15	married. If they can't procreate then there is no need to commit yourselves to someone.
16	Yes, I believe they should be happy.... happily unmarried.
17	One thing I did notice though was that gays and lesbians still go to church and that the
18	Christian community constantly said throughout the movie that they love gays and
19	lesbians and want to help them. I am a Christian myself and I believe that us Christians
20	have an open heart and are willing to help everyone who seeks it. I agreed with this
21	because even though they can't help it I would help them try becaue I love
22	everyone….just not their sin.

In Student 3's reflection, she introduces us to the latest class session where they talked about how their class dialogue was going. Citing that no one would say anything, Student 3 takes this opportunity to report that she finds it "frustrating" that people will say one thing, and then not act upon it (line 4). Using this line, Student 3 sets up for her reader that she will be "leading by example" in her reflection by saying what she really feels (line 5).

Student 3 goes on to report that she, too, did not care for class because, as the other

students in this study have commented, she felt like the film depicted Christians negatively. She goes on to report she has a cousin who is gay, whom she loves, and that while she loves individuals who identify as lesbian or gay and she wants them to be "happy," they should remain "happily unmarried" (line 16). Student 3 ends her reflection by indicating that she loves everyone, "just not their sin" (line 22).

Student 3: Permission

Student 3 uses modals verbs in ways that grant permission. In her reflection, she used modals to grant permission to the reader as well as to grant permission to herself, the author. She also used modals in her reflection that indicate her judgment towards an issue.

Student 3's uses of the modal verb *can* is seen several times in her reflection. In one instance, she writes, "You *can* call me naive or old fashioned or even a bitch but I believe that marriage is between a man and a woman: the end" (lines 11-12).

This use of *can* is a means of granting permission to readers that they have permission to call the student "naïve or old fashioned or even a bitch." This indicates the author's stance: she is indicating that her attitude about same sex marriage is so strong that she is content with the judgment she may get from others because of her staunch opinion.

Additionally, Student 3 employs a lot of the modal *can* in a negative attitude. That is, she uses "not" with *can*, to indicate *can't*, or *cannot*. In one of her statements, she writes, "I have always believed that gays and lesbians *cannot* help themselves, so I have nothing against them as people I guess" (lines 13-14). She goes on to write, "If they *can't* procreate then there is no need to commit yourselves to someone" (line 15). Finally, she writes, "I agreed with this because even though they [lesbian and gay individuals] *can't* help it I would help them try becaue [sic] I

love everyone….just not their sin" (lines 20-21). Therefore, through the negative attitude in the

use of the modal "can," Student 3 indicates a negative attitude stance, particularly about what

"they" or lesbian and gay individuals cannot do, which is "help themselves," "procreate," or

"help it." In using the negative attitude through modals, Student 3 construes the nature of her

permission to the reader about what lesbian and gay individuals can and cannot do in society.

Student 3: Conditional Action

In addition to the modal use of *can*, Student 3 also employs the modal *would*, in her

reflection. The modal *would*, which is the past tense form of *will,* typically occurs as a verb that

indicates conditional action. When used as a past tense, we know that the action likely will not

happen. For instance,

3). I *would* have gone to the store for you.

From this sentence, the past tense *would* indicates that the speaker did not go to the store. Had

the sentence read differently, for instance in present tense, the outcome would be different. For

example,

4). I *will* go to the store for you.

From this example, we see the subject *will* go to the store and while the action has yet to happen,

the message of action is likelier.

Furthermore, the modal *would* is often indicative of conditional actions. For example, in

the sentence:

5). I *would* go to the store, if I could find my keys.

From this example, we see that the subject of the sentence, "I" will not go to the store, as going

to the store is conditional upon finding the car keys. Thus, the use of the modal *would* does not

necessarily indicate action that will happen; rather, it indicates action that would have happened had conditions worked out in a different manner. Thus, the use of *would* indicates low levels of stance; the author who uses "would" is not necessarily committed to the action or cannot do the action.

The use of *would* within the students' reflections, while not used often, indicates students' levels of commitment to action, or, in this case, their low levels of volition. In Student 3's reflection, she writes, "I agreed with this [that Christians have an open heart] because even though they [lesbian and gay individuals] can't help it I *would* help them try becaue [sic] I love everyone….just not their sin" (line 20-21). Interestingly, in this sentence, the use of *would* indicates that Student 3's commitment to "helping" members of lesbian and gay community, because they "can't help" being gay, is waning. Rather than indicating that she *will* help, she indicates that she *would*, illustrating not only past tense, but also a conditional arrangement. As seen in the earlier example sentence about the modal *would*, an action that includes modality is unlikely to happen.

Student 3: Judgment

Finally, students also employed the modal verb *should*. Indicating judgment, the modal *should* represents what an author feels is appropriate, inappropriate, or what *should* happen. The use of the modal *should* is seen overwhelmingly in Student 3's reflection, where judgments are made about what should happen, for example, who should get married and how people *should* live their lives. I say more about this below.

In her reflection, Student 3 writes, "You can call me naive or old fashioned or even a bitch but I believe that marriage is between a man and a woman: the end. and it *should* stay that

way" (lines 11-12). Here, Student 3's judgment is clear regarding how she feels marriage *should*

operate within our society. She writes further of her judgments when she states, "But I do

disagree with the fact that they *should* be married" (line 14). Again, we see Student 3 staking her

claim as to what should happen and what should not, through her indication of what social

obligations should occur; in this case, that "they" or same sex couples, should not be married.

Finally, Student 3 writes, "Yes, I believe they *should* be happy.... happily unmarried" (lines 15-

16). Here, the student indicates that while everyone should be happy, there is a specific way in

which they should be happy. Thus, through her use of *should*, Student 3 indicates stance through

her levels of judgment, which are communicated through this particular modal verb.

Like Student 3, Student 5 also employs modal verbs in his reflection. He writes,

1	this class was a little different for me. when thinkin about it, i sometimes feel akward
2	talking about my opinion on hetero vs homo.........i when talkin to my friends i am against
3	homosexual's furthering rights etc.....but when talking about it in the general public it's a
4	little bit harder, bc at times i feel like others judge me, and its can be hard to stand up
5	against it, and i don't whant others thinking t or to mark me as a homosexual when i'm
6	not. i just think its wrong, you know.

Student 5's reflection is markedly shorter than all of the other students' reflections in this

study. Yet, while short, he serves to offer important information, specifically, his feelings of

awkwardness about even talking about lesbian and gay issues. He reports that he is afraid to talk

about lesbian and gay issues in public, as people could "mark" him as being gay, which, he

directly assures his readers, he is not. Student 5 ends his reflection by saying that being gay or

lesbian is wrong.

Student 5: Construing Possibility

Here, Student 5 also uses the modal verb *can*. However, within the context of Student

3's reflection, the verb indicates levels of possibility. Whether it is possibility of what someone can do or what they cannot do, the use of *can* as indicating possibility is a strong indicator of stance. Student 5 also illustrates possibility through the use of *can*, in the following statement: "but when talking about it [lesbian and gay rights] in the general public it's a little bit harder, bc at times i feel like others judge me, and its *can* be hard to stand up against it, and i don't whant others thinking t or to mark me as a homosexual when i'm not (lines 3-5).

Importantly, this student indicates that there is a possibility for "it" being hard; that is, standing up against lesbian and gay rights is a difficult thing to do. Note that the student does not say that it is hard, rather, that it "*can* be hard," thus indicating that there is only a possibility of standing up in defense of these rights. This admission is an important one, as it indicates the student is aware that there are certain times where it is not difficult to stand against LGBT rights. Therefore, through the use of this one small word, the modal *can*, the student indicates varying aspects of his ability, that is, that he can stand up against LGBT rights and that, in some contexts, it can be acceptable to do so.

Student 6: Construing Permission

Student 6, whose reflection is offered in the previous section, also utilizes modal verbs to indicate possibility and permission. This student, however, does so in a different manner. In the statement, "I *can* feel like the conflict in class, like when that gay guy in class said he showed a girl a picture of two dudes making out and she was grossed out by it" (lines 15-16). Student 6 grants permission to herself; she is saying that she "*can* feel" whatever she wishes, even if she is "grossed" out by a picture of "two dudes making out" (line 16). Student 6 indicated earlier, in her reflection, that "there are people that feel the opposite" (line 12) than those who supported

same-sex marriage or LGBT individuals. Thus, by her giving herself permission to feel in her reflection, she further supported her right to disagree with the class as well as her classmates.

Student 6: Conditional Action

Student 6, like Student 3, uses the modal *would*. She writes, "So I *would* like to think I know the general stuff: homos are wrong" (lines 14-15). Here, she uses *would* as indication of a personal volition or choice. Here, because of her previous experience of teaching Sunday school in her church, Student 6 chooses to think that she knows "the general stuff: homos are wrong." Here, she indicates that her knowledge about this issue is her choice. Her issuing a declarative sentence directly after that modal verb indicates her personal view that "homos are wrong" is, in fact, a fact.

Finding III: Declarative Sentences: Authority and Truth in Student Reflections

Declarative sentences are sentences that, according to conventional notions of grammar, contain a subject verb structure and are used primarily as a means to convey specific information about referents (Biber, et. al., p. 40, 203). While these sentences are the "base of language" (Biber, p. 40) in that they are one of the most common ways to construct a sentence, they also serve an important function within discourse. Primarily, using declarative sentences sets writers up as being the "information giver" (Fairclough, 1989, 1993). In particular, declarative sentences allow the author to construct themselves as being able to "authoritatively claim knowledge of events" (Fairclough, 1993, p. 154). Thus, while the finding above outlines how important modals are in constructing permission, judgment, and volition, here it is significant when modals are not used; that is, when students do not use modals, they construct sentences that

are construed as fact.   In this way, authors construct themselves as being the prime authority on any topic, as well as the notion that their statements are construed as truth.

While there are many declarative sentences throughout each student's reflection, selected and highlighted here are sentences that are declarative, marked without the use of modal verbs, and sentences that highlight clear assertion of fact. That is, privileged here are the sentences that students used that are issued in a manner that seemingly cannot be argued.

Devices that Construe Fact

Within this section of analysis, I illustrate declarative sentences students used that serve one of two purposes: either to correct "misinformation" presented by the speech event of the film students watched in class, or as means of stating overarching facts. Throughout their reflections, students issue factual statements in order to correct information that they feel is wrong. Within the section, students offer up statements of judgment; however they structure these statements as though they are fact. While it is clear the statements issued in this section are ones that students think or feel are correct, the ways in which the statements are issued construe factualness and authority.

Student 2's reflection, which is offered above, details how angry she was after watching the film. Mentioning that she felt that the class was "supposed to be about acceptance and not hate," (line 2), Student 2 tells readers that it is not "okay to be gay" (line 4) and, according to her interpretation of the Bible, lesbian and gay individuals will "go to hell" (line 7).

Perhaps most interesting within her reflection is Student 2's use of declarative sentences which set her up to be the information corrector.   Indicating that the film has misrepresented issues of morality and social acceptability, Student 2 sets forth to correct the misrepresentation.

She writes, "i think that movie was made by homoseuxals [sic] who think it is okay to be gay:
well, guess what? Its[sic] not" (lines 3-4).

What is interesting here is that after issuing the declarative, "i think that movie was made
by homoseuxals [sic] who think it is okay to be gay," she issues a rhetorical question of, "well,
guess what?" and then goes further to answer the question by informing readers, "Its [sic] not ("
(lines 3-4). Therefore, while the student employs two different types of sentence structures, the
declarative and the interrogative, she uses that to her advantage by issuing a sweeping simple
declarative of "Its [sic] not" to punctuate her conclusion. Through the use of this simple
declarative, Student 2 quickly indicates truth to her readers, corrects what she deems to be
misinformation put forth by the movie, and situates herself as not only issuing fact, but also as
being definitively correct.

Like Student 2, Student 4 uses declarative sentences. She writes,

1	Another thing I was thinking about during last weeks video was deciding what I really
2	believed about what the Bible had to say about homosexuals: I believe that it is a sin.
3	Stealing, committing adultery, and also disobeying your parents is also a sin. I believe
4	that sin is sin in God's eyes and it doesn't matter what it is, it is still wrong. However, as a
5	Christian- it is my job to love others and treat them how i would like to be treated. It is
6	not my job to judge other people's lifestyles or tell someone what they are doing is
7	wrong. God is the only judge. I think the Bible is God's way of speaking to us through
8	His Word. We should use it as an outline for how to live our life and be christ-like.
9	Nobody is perfect, and nobody has to be perfect either. There was only one person who
10	lived without sin and He died so that whoever believed in him would not perish but have
11	the opportunity to go to heaven if we just admit that we have sin and that we are sinners,
12	and that we believe in Him. Just because someone is Gay doesn't mean they can't be a
13	christian. Homosexuality is no worse of a sin than murder. But luckily when a person
14	decides to accept Jesus into their life, no person and no sin will ever take that
15	away……not even if your a homosexual.
16	John 10:27-29
17	My sheep listen to my voice; I know them, and they follow me. I give them eternal life,
18	and they will never perish. No one can snatch them away from me, for my Father has
19	given them to me, and he is more powerful than anyone else. No one can snatch them
20	from the Father's hand.

In her reflection, Student 4 writes that after thinking about it, she feels being gay or lesbian is an abomination and that it is no different than any other sin. She goes on to report that she feels all should live their lives in a "Christ-like" fashion. What seems to be important to Student 4 is the realization that just because someone is gay or lesbian, it does not mean they may not be Christian. Additionally, while being gay or lesbian is a sin, not even that sin can take away being saved by Jesus. Student 4 finally ends her reflection with a quote from the Christian Bible.

As stated before, Student 4 also uses declarative statements. However, she uses them in a different manner than Student 2. Student 4 uses declaratives that serve to issue a series of opinion and judgment statements in factual form through a series of faith based judgments. Student 4 writes, "Stealing, committing adultery, and also disobeying your parents is also a sin" (lines 2-3). While this statement is clearly reporting how Student 4 interprets faith, and the tenets of what is sin, by construing this as truth, she indicates her authority as the information giver because of her use of a declarative sentence structure. She writes further that, "God is the only judge" (line 6) and "Homosexuality is no worse of a sin than murder" (line 12). Again, while these are aspects of this particular students' faith, which illustrates that these are not statements that are true for everyone, in indicating them as fact by using declarative sentence structure, she has created herself as having authority in reporting " truth."

Student 6 uses a similar approach when she writes, "Homosexuality isn't natural and it isn't normal" (line 8). Here, again, while this is an opinion, for this student, in issuing this statement as truth, she gains authority in the matter. She writes further, "Now for those who ask what is normal, when it comes to sex what is normal is that you are able to produce offspring

whether you want to or don't that is normal" (lines 8-10). In this more complex declarative sentence, this student definitively marks truth by telling readers what is "normal" (line 10). Finally, to further support her statements of fact, Student 6 issues the simple declarative, "homos are wrong" (line 15). Again, while this is a statement of judgment about how she feels and thinks, she issues this statement as fact by using simple declaratives.

This section presented Fairclough's (1989) level 1 analysis in the method of CDA. This section identified and described students' individual linguistic devices that achieved a resistant tenor in their written reflection papers in a diversity course. Through the use of pronouns, students chose to construe closeness, agency, as well as distance towards lesbian and gay individuals. Also, through the use of modal verbs, students construed permission, obligation, and volition towards issues of homosexuality and rights for lesbian and gay individuals. Finally, by employing declarative sentence structures, students construed themselves as information givers and fact correctors, thus making them seem as if they were authority figures in the matter of lesbian and gay rights.

Level 2 Analysis: Interpretation

Within the previous section, I identified and described three linguistic devices: pronoun usage, use of modal verbs, and the use of declarative sentence structure. In this section of my analysis, I offer the second level of Fairclough's (1989) method of CDA: institutional interpretation. This portion of the analysis focuses on an interpretation of how the text was produced and consumed within particular institutional contexts. Specifically, this section looks at how the fact that these reflections were 1) produced in a university, for the course of *Power,*

Privilege, and Dialogues, and 2) in response to the film, *For the Bible Tells Me So*, influenced

their tenor. Each of these components, the university, the course, and the film must be analyzed

in order to make sense of students' written reflections.

Therefore, in this section, I first provide an analysis of the university, specifically, the

requirement the university mandates for diversity education. Secondly, I provide an analysis of

the course. Finally, I offer an analysis of the film students viewed. In offering these analyses,

student resistance in their written reflections is further contextualized.

The University Context

As stated earlier in this project, Cardinal University requires all undergraduate students to

complete 3 credit-hours of a US diversity course. Because the task force that conducted the

campus climate survey indicated that students on Cardinal's campus would benefit from

diversity courses, Cardinal adopted this policy. According to Hogan and Mallott (2005), this is a

relatively common requirement for universities to have; 58% of universities in the United States

require undergraduate students to take a diversity course.

Yet, compulsory diversity courses have their downfalls. To begin, while diversity

courses are shown to increase awareness to diversity issues, overwhelmingly, they do little to

lessen acts of resistance (Hogan and Mallott, 2005). This may be because students who are

forced to take diversity courses are resistant to the idea that the university automatically assumes

s/he "needs" cultural awareness (Hogan and Mallott, 2005). According to Roberts and Smith

(2002), students may resist diversity courses simply because the university requires it or because

some students feel diversity should be learned in real-life settings, outside the classroom.

Therefore, students may resist diversity courses because of the way they are positioned by the

university with respect to their diversity-oriented knowledge, skills, and dispositions.

Course Context

Importantly, by a university adopting the requirement that all students take a diversity course, it indicates diversity is important to that particular university (Roberts and Smith, 2002; Hogan and Mallott, 2005). That is, by requiring students to take diversity courses so that they might improve their awareness of various social aspects, the institution sends the message that they value diversity awareness.

Given this information, it becomes important to note how the *Power, Privilege, and Dialogue* course operates. To begin, the course is only a half-semester long. Worth only 1 credit, students take this course on a pass/fail basis. Furthermore, this program is run primarily by graduate students. Students are aware of this as, in their booklet for the course, contact information for people who work for the program is outlined. Additionally, because the program has no budget to pay course facilitators, overwhelmingly, only graduate students facilitate. Therefore, due to each of these factors, students often do not take the course seriously. Because it is not a "real class," that is, it is worth so little credit, because it is not graded, because it only meets for half a semester, and because it is not run by "real" faculty, students do not view this class as being important. Due to these course constraints, and the fact that students are being subject to information that, for many, they have never experienced before, they often resist its content (Hogan and Mallott, 2005).

Film Context

As discussed earlier, the film *For the Bible Tells Me So* is a film about Christian families

who have a family member who is either gay or lesbian. The film portrays several different types of families: families of color, families from the South, families who have teenage children who are gay or lesbian, as well as families who have adults who have come out as gay or lesbian. In addition to the different types of families the film portrays, also shown are the different ways in which families accept or do not accept the gay or lesbian family member.

One family, in particular, that the film highlights a single mother who has a daughter who comes out as lesbian. In the film, the young lesbian's mother refuses to accept her sexuality. Due to this, the young woman commits suicide by hanging herself. After the film details this, it then proceeds to show pictures of the dead young woman. In the pictures, you can see the belt marks around her neck from where she hung for over five hours.

What this film serves to do, according to some, is to victimize and ghettoize the lesbian and gay population (Macgillvray and Jennings, 2008). That is, by portraying gays and lesbians as victims, as suicidal individuals, and by depicting dead corpses, the film characterizes lesbian and gay individuals as helpless, agentless, and nonhuman (Macgillvray and Jennings, 2008). Students respond to this film by taking up a similar stance on lesbian and gay individuals; that is, they, too, construct lesbian and gay people as non-human, helpless, agentless victims in society.

Because of the ways in which the university, the course, and the film are situated, it comes as little surprise that students resist in the ways that they do. Because the university assumes that students are deficient in cultural awareness, students react. One medium, in particular, through which students react is through resisting in their written reflection papers. Within these papers, students can take back power by construing themselves as having agency. Through construing agency, students feel like they can take back the power the university took from them when they were assumed to be deficient in regards to their cultural awareness.

Because the course is viewed as a not a "real" course, students do not take the course seriously. Moreover, it is understandable that students would not take the course seriously, primarily because the university does not seem to take it seriously. Because it is an ungraded, half semester course run by graduate students, students are not going to suspend their judgment in their reflection papers because they see that the university does not view the course as important. One medium, in particular, through which students react is through resisting in their written reflection papers. Furthermore, because the film depicts lesbian and gay individuals as helpless nonhumans, it stands to reason that students, too, would characterize lesbian and gay individuals as having no agency. In fact, students are not given tools or language in the course to construct lesbian and gay individuals in any other manner.

Ironically, the resistant tenor students achieve in their choice of linguistic devices highlights their lack of cultural awareness, which in turn, serves to underscore the very need that exists for courses like this one.

Level 3 Analysis: Explanation

This last level of Fairclough's (1989) CDA analysis, explanation, serves to look at how linguistic choices and techniques comprise certain narratives within a Discourse. These social identities and social relationships, which come from particular power relations in society, serve to contribute, sustain, or fracture existing power relations. That is, students' textual choices and what these textual devices mean in their context are social practices that actually serve to either support, maintain, or subvert inequities. Through their discourse, students' textual devices are vehicles that inform power struggles in the social world (Fairclough, 1989; 1995). In what follows, I provide a brief history and overview of the church's Discourse regarding same sex

desire and relationships. This section also serves to give an explanation of how students' textual devices of pronoun use, use of modals, and use of declarative sentences construe a lack of personhood for lesbian and gay individuals, construct themselves as givers of permission, and finally, how students construe themselves as fact givers.

The Institution of the Church

It is important to note that the larger social Discourse put forth by American Protestantism greatly influences how people understand and talk about issues such as homosexuality. Because American Protestantism was such a strong movement in the creation of American society, and because it continues to be a driving force in conversations regarding homosexuality, same sex desire, and issues of legalities as it pertains to lesbian and gay individuals, and because so many of the students wrote religiously affiliated materials, it is pertinent to discuss the institution of the church here.

To begin, many students touched upon issues of morality as it pertains to the Christian Bible and church in their written reflections. Yet, this comes as little surprise as, according to Moon (2005), the institution of the church has set the tone for how individuals think about and (re)produce arguments about morality and sexuality. Because the early American Protestant Christian churches held that science should do little more than prove what the faithful already know to be true, that is, God's word, the argument posed to the students in the class session about sexuality as being biological, angered the students. Students' anger stands to reason primarily because many strongly identified as being Christian and the argument given to the students in favor of homosexuality was because it is a biological phenomenon. Because those students who strongly identified as Christian have been influenced by the institution of the

church, an institution that holds that God's word is truth, and science is not truth, it is to be expected that students would respond in the angry manner in which they did.   The church, as an institution, has long (re)produced the same arguments the students supplied in their reflections. Because the institution of the church rejects science over God's word (Moon, 2008), the students also rejected the argument of homosexuality being a biological construct; that is, that homosexuality is simply an evolutionary issue.

Lack of Personhood

Lesbian and gay individuals are characterized in these students' reflections as a faceless, nonhuman group who has little agency. By constructing lesbian and gay individuals in this manner, students construe lesbian and gay individuals as agentless victims within our society. This agentless construction is seen when students avoid naming lesbian or gay individuals, instead referring to lesbian and gay individuals as "them," or those "people." Furthermore, while students indicated that they had agency, for example, "I think" and "I feel," overwhelmingly, lesbian and gay individuals were constructed as having no agency or actions. Instead, students indicated that lesbian and gays should be "felt sorry for."

By illustrating lesbian and gay individuals as having no agency, and that they should be felt sorry for, students serves to "ghettoize" or stereotype and victimize lesbian and gay individuals (Macgillvary and Jennings, 2008). Students' reflections only serve to represent negative aspects of lesbian and gay individuals, such as a lack of agency, a lack of personhood, and the perpetuation that they are victims. These all serve to illustrate oppressive power relations about lesbian and gay individuals in a larger discourse process.

What is essential to examine is the overall lack of personhood attributed to gay and

lesbian individuals. Personhood is defined as a "dynamic, cultural construct about who is and what is considered to be a person, what attributes and rights are constructed as inherent to being a person, and what social positions are available within the construct of being a person" (Egan-Robertson, 1998a, p. 453). A construct that is present in most texts, personhood is socially achieved, construed through symbols, such as words, phrases (Bloom, et al, 2005). By construing lesbian and gay individuals as having no agency, as being distanced through the use of pronouns, students contribute to the idea that lesbian and gay individuals are not people; rather, they are faceless objects.

Moreover, it is important to examine the implications of who is issuing this lack of agency. That is, each of these students belongs to a dominant group, identified as having privilege. Each of these students is white, heterosexual, and within the realm of higher education. Therefore, when we look at how each of these students constructs personhood for the third person pronoun referents or, in this case, those who identify as being lesbian or gay, it is important to note the power hierarchy. It is important to recognize that a dominant and privileged group does this issuing of closeness, distance, and overall lack of agency (Fairclough, 1995).

Ultimately, then, what this represents in way of explanation is that students who used these grammatical devices to achieve their resistant tenor have power and privilege in our society. While students' written reflections reflect socially-prevalent resistance towards lesbian and gay individuals, through the use of their register, the reflections also serve to (re)produce inequities for lesbian and gay individuals. Through their registers, students produce inequities. Because their speech is a social action, it reflects and produces the world around them, ultimately serving to (re)construct inequities through this particular Discourse.

This lack of personhood and agency also represents how students learned and used the Discourse set forth by the church. The church's Discourse, which constructs lesbian and gay individuals and acts as being "sinful" and "wrong." This Discourse serves to also depict lesbian and gay individuals as non-people who are immoral, who defy God, and who should be pitied. Therefore, it stands to reason that students would also construct lesbian and gay individuals as faceless, non-humans.

Construing Permission

Certainly, uses of modals, how they are interpreted, and who they are issued by, in this case, members of a privileged and dominant group, add to the social discourse of the dominant group needing to either grant permission to who can get married, decide who has the same or different rights, and determine what should or should not occur as it pertains to the LGBT community.

The long debate over if being gay or lesbian is biological (known as essentialism) or if it is purely a social phenomenon (known as constructivism) has waged on in our social discourse for many years. While few individuals can definitively agree on whether it is genetic, social, or a mixture of both, different ideas have been privileged by different groups (Oritz, 1993).

Importantly, that the students would employ modals indicating that there is need for permission or ability, indicates for them, it is purely social and a "choice." This is reflected in statements like, "they can't help themselves," and, "its [sic] not that I don't feel sorry for them….but they can choose NOT TO GO TO HELL!!!" Thus, in indicating this identity as merely a choice, students serve to obscure what the topic of the speech even is actually about: social privilege and an overall lack of rights. Therefore, by putting forth the social action of

saying that being lesbian and gay is a choice, or something that can be helped, students make

opaque issues of power and privilege not afforded to lesbian and gay individuals.

Again, construing permission is indicative of the larger Discourse from the Christian

church. Constructing sexuality as either sinful or holy, the church's Discourse influences how

society talks about and understands sexuality.

Truth Tellers

By these students indicating they are sole givers of truth, they further their power and

privilege. Because they come from places of privilege, and because they have constructed what

will be privileged as truth, they set forth the social action of what truth will be. Therefore, when

they say things like "homos are wrong," they set forth a social action of indicating what is

correct, accurate, and truth in our society (Bertham, 2007).

These devices add to the larger discourse surrounding the struggles of the lesbian and gay

community. Historically, this community has been denied basic rights to dress, act, marry, and

be free from violence within this society. Thus, by students construing themselves as truth

tellers regarding the morality of lesbian and gay people, students contribute to this larger

discourse. Because they choose to construe statements as fact, instead of opinion, they set forth

the social action that being gay or lesbian is wrong, that it is a sin, albeit no worse than that of

murder. What is more, in construing these statements as fact, they do not allow facilitators or

other students to engage critically with the statements. Readers are not allowed an opportunity to

ask why students feel that way, why students' opinions constitute that "homos are wrong," and

ask what are other ways in which this notion could be viewed.

What the above has served to illustrate is that regarding students' register, in their

reflective papers in a university diversity course, reflected are larger Discourse about lesbian and gay individuals. Throughout their reflections, vestiges of the church's Discourse can be seen through the argumentation that homosexuality is "sinful," that it is "wrong," and that it is a definite choice regarding sexual orientation. Students used these arguments as if they constituted Truth, as if it were God's word.

Analysis of Facilitator Comments

As mentioned previously, I provide two different types of analyses in this project; the first, a SFL-influenced CDA of students' written reflections in a university diversity course, was offered above. The second, however, is an overarching analysis of facilitator comments to students. This analysis is detailed below.

Given that students are engaging in sociocultural practices that serve to sustain inequities for lesbian and gay individuals in society, of particular importance given the purpose of the course, to enhance diversity awareness, is the course facilitators' response to students' resistance. At the outset of this project, I had initially intended to perform a CDA on both students' reflections as well as the facilitators' comments to the student; I was, however, unable to do so. Primarily, I was unable to perform a systematic analysis on facilitator comments because of the overwhelming absence of facilitator comments.

Within the training phases of the program, each facilitator was asked to respond to every students' reflection, to create a dialogue with them through the reflection. Yet, most of the facilitators did not do so. While this is likely due to institutional constraints, such as the fact that facilitators do participate in this program voluntarily, are not compensated, and are typically full-time graduate students with assistantships and thus are busy, I was not expecting that facilitators

would make so few comments. While the lack of facilitators' comments is a constraint of this project, importantly, their silences on aspects of the students' resistance is an important finding and one with important implications for the conceptualization and implementation of diversity courses on university campuses.

In the following section, I offer facilitators' replies to students, as well as indicate if the facilitator did not respond to students. I define the results of my general analysis of facilitator comments, and then offer a final section where I offer an overarching analysis.

Of the ten facilitators who agreed to participate in this project, only four of them actually commented on students' reflections. The comments the four facilitators did provide can be sectioned into two categories: 1) meaningful comments about course content and 2) comments about assignment protocol. Facilitator comments can be found in the Appendix portion of this dissertation.

The first category, meaningful comments about course, content refers to responses that actually engaged with the student about the content of the course and the written reflection. Of the four facilitators' comments, only one facilitator, Facilitator 1, engaged in providing meaningful content comments.

Facilitator 1, responded to Student 1, who wrote about how she disliked the film because it seemed "biased" against Christians and that being lesbian or gay is an "abomination" and "wrong," actually engages with the student. In response to Student 1's reflection, Facilitator 1 writes:

1   I noticed that you mentioned that stereotyping Christians is hurtful and because you are a
2   Christian, you don't like it that others could view you in that way without truly knowing you.
3   Stereotypes are harmful no matter who they target. I would imagine that gay, lesbian, and
4   bisexual people would appreciate the same from you that instead of judging them based on what
5   you have read as scripture, you could take the time to get to know people at a deep level. And

6 focus on loving them instead of sharing your own interpretation of why the Bible says it is
7 wrong.

The only facilitator to question the students' representation of fact, Facilitator 1 indicates that, while the student is upset about the stereotyping of Christians, she is actually doing the same thing to lesbian and gay individuals. In fact, it would appear that Facilitator 1 recognizes how Student 1 contributes to the larger discourse around lesbian and gay individuals being constructed as nonhuman. Facilitator 1 calls into question the students' characterization by writing to the student:

> …instead of judging them based on what you have read as scripture, you could take the time to get to know people at a deep level. And focus on loving them instead of sharing your own interpretation of why the Bible says it is wrong" (lines 4-5).

Thus, this facilitator actually indicates to the student that s/he needs to reflect on how language is representing ideas, as she shows that, through Student 1's own use of language, the student is doing the very thing she is complaining about.

The second group of responses are characterized as comments on assignment protocol. This can be seen when Facilitator 6 engages with Student 6 about content. She does so in a surface manner. Simply by indicating that she "enjoyed reading" the reflection, she indicates that she read it and that she wants to come to know more about how the student feels about the issues discussed within the journal. While Facilitator 6 proves to be encouraging regarding the notion that Student 6 should continue to reflect on the opinions espoused in the journal, the facilitator does little to address any real aspect of the journal.

Additionally, Facilitators 2 and 5, in their response to their students' reflections, only allude to issues of how the assignment was not attended to in terms of length. Instead of engaging with students' resistant discursive practices and textual devices, the facilitators

privilege the assignment details over the content. In short, Facilitators 2 and 5 do little to rupture the sociocultural practices represented in students' journals; rather, by not attending to the content of students' reflections, they actual help sustain the resistance. In not calling students out in terms of how they depicted lesbian and gay individuals, facilitators served to support, in this way, students' depictions.

Finally, Facilitators 3 and 4 simply did not engage with the student. While this course is about dialogue about, engaging with one another, the facilitators chose to not engage with the students' written reflections. Whether or not the facilitators read the students' papers or not is unknown. Facilitators' silences served to support student resistance, as students were not held responsible for their resistance, the power they construed, and the inequitable ways in which they represented lesbian and gay individuals.

Thus, because only one of the facilitators actually engaged with the student by calling into question how a student was representing information through language use, overall, facilitators reified student resistance. By not challenging the ideas students put forth to (re)construe power, by saying nothing, students were supported in what they said. For the facilitators who only attended to assignment length, again they reified for those students that the only thing that matters in the course is if one attends to assignment specifications. Ultimately, this lack of engagement with the students illustrates to students the opposite of what the assignment, topic, and course is about. In order for the course to attend to its goals, that is, to create cultural awareness and sensitivity, students must be held accountable for the social actions of their language. The facilitators overwhelmingly supported this social action of oppressive discourse by not attending to the students' construed resistance. With the exception of one, facilitators did little to call students out on their resistant social actions.

CHAPTER SIX: IMPLICATIONS AND CONCLUSIONS

This final chapter offers a summary of my dissertation project. Within this section, I offer conclusions, implications, and a self-reflective statement.

Because of the benefits of diversity within higher education, diversity courses serve an important function in our institutions. Aspects such as positive learning outcomes, for instance, higher grade point averages (Milem, 2003), an increase in persistence (Rankin and Reason, 2005), and inclusive experiences (Solorzano, 2000), indicate the need for diversity education. Due to the importance of diversity, it is important to analyze students' resistance towards learning about race, gender, sexuality, and other social justice and "diversity" issues. While scholarly literature attends to this resistance, thus far resistance has, in terms of tools to inform and education teachers, been conceptualized as a psychological phenomenon. I argue here, however, that resistance is a socially construed phenomenon as this psychological conceptualization does not take into consideration that language is a primary means of social control and power (Fairclough, 1992). Language is power-laden as it conveys ideologies and assumptions which reflect and r(e)create inequities through discourses. Therefore, while resistance may be, in part, a psychological factor, it is also a sociocultural phenomenon in the way it reflects and (re)produces inequities in society.

Given the reflection and (re)production of social inequities through student resistance in their written discourse, associated with a diversity course, this dissertation project used the tools of SFL, through the method of CDA, to document the very linguistic devices that students use to achieve their resistance. By examining students' written reflections from a university diversity course, this project documented the linguistic devices students used to achieve a tenor of

resistance within their written reflections. I used this documentation process to argue that there is, in fact, a Register of Resistance in student reflection writing that consists of the following features: use of pronouns, the use of modal verbs, and the use of declarative sentences.

In regards to my first guiding research question for this project, that is, "What linguistic devices do students employ in their written reflection papers to achieve resistance?" Prominent aspects of a Register of Resistance are the use of pronouns to indicate personalization, closeness and distance, and a lack of agency with respect to, in this case, lesbian and gay individuals. Students also utilized modal verbs in their Register of Resistance; these serve to construe them to be in positions of power that warrant they be asked for, and grant, permission, judgment, and volition towards, in this case, the morality of lesbian and gay individuals. Students also used declarative sentence structure in their Register of Resistance; this allowed students to construe themselves as being fact givers, truth tellers, and as being an authority in their papers.

This information regarding students' Register of Resistance informs my second research question, "What social positionings do these devices of resistance reveal and reconstruct?" Students' use of the Register of Resistance construed power by positioning themselves as primary fact correctors and information givers. By positioning themselves in this manner, by indicating their own agency and personhood, the importance of their judgments, permissions, and volitions, and their positioning as fact givers, students are able to (re)construe power through their discourse through their use of textual tools, such as they type of noun students use to describe a community, their use of modal verbs, as well as their use of declarative sentence structures.

This identification of a Register of Resistance has implications for diversity courses as interventions for improving campus climates. This project indicates that, while literature has

illustrated that diversity, diverse learning environments, and a diverse student body is crucial to higher education, the resistance seen in this course, and the lack of attention given to it, are likely not sustaining a healthy campus climate. What is more, while this course aims to improve ways in which students think about and interact with issues of race, class, sexuality, and other social justice issues, overwhelmingly, students, as showcased in this project, are not engaging productively with issues of diversity. My analysis of their discursive devices indicate they are reflecting and (re)producing socially dominant understandings of the world. This counteracts the goal of the diversity course as an intervention meant to transform these understandings.

Additionally, while this course, at least for the students in this project, does not seem to be accomplishing its goal of diversity learning, it does not seem to be accomplishing its goal of dialogue, either. The class aims to teach students how to dialogue, that is, how to suspend judgment, respect everyone's lived reality, and accept other ways of being. From my analysis of their written reflections, however, clearly students do not enact a dialogic way of interacting with course content. Instead, students do not suspend judgment. They dispense it. They do not respect or accept everyone's lived reality, nor do they accept or respect other ways of being.

Importantly, as students reflect and (re)produce the dominant meanings that serve to reinforce social inequities, this project also revealed that course facilitators did little to intervene in or rupture students' reflections and (re)productions. In fact, because facilitators overwhelmingly avoided attending to student resistance, students' participation in these dominant meaning systems was reified. With the exception of one case, students were not challenged in their thinking. Because of facilitators' silences, they were essentially supporting students' resistance. This finding serves to answer my final guiding question for this project, "How do facilitators in the university diversity course respond to student resistance and what

does this reveal about their own social positioning?" Facilitators in the university diversity did not respond often and, when a response was given, it did little to challenge the oppressive discourse students construed in their written reflections. At first glance, this may indicate that the facilitators' own social positions are comprised of power and privilege and that facilitators did not feel the need to question students' (re)production of inequities.

Yet, I think it is important to recognize that, because facilitators were not paid, thus not appropriately compensated for their time, nor given the opportunity to really learn about how to facilitate, their lack of comments indicate a low social position within the university, as they did not have time or the means to respond to students. While facilitators did respond with assignment-oriented details that questioned students' lack of adhering to assignment guidelines, it is that type of response that the facilitators have been socialized to give to students. Throughout their education, these graduate students have been socialized that comments on assignments are about the tangible: spelling, grammar, and assignment requirements.

This is not to say that the facilitators should not have responded and critically questioned students; certainly that should have occurred. Yet, what is important is the way the university does not support these graduate students in way of proper compensation, there is little time and compensation for facilitators to really come to learn about how to respond to students' (re)productions of inequities. Thus, this indicates that, in terms of the university, the social positioning of the facilitators is quite low. Not only are they not compensated appropriately, they are not given educational credit for participating in the program, nor are they allowed time to really learn about these important aspects.

To put facilitators' lack of comments into perspective, I would like to return to the example of the Egyptian people, offered in the preface of this project, which was unfolding

during my writing process. The situation in Egypt showed an overall victory by the people, primarily because the people called their president out on his injustices. They demanded that he leave, and after some time, they were successful. Yet, had they not persevered, had they not held him accountable in his speech, change never would have happened. I liken the facilitators' lack of responses to this; had the people just remained silent, Mubarak and his heavy-handed injustices would have continued. Had the people not continued to demand Mubarak's concession, his injustices would have continued for as long as Mubarak had wanted. In regards to this project, students' discursive reflections and (re)productions will not stop unless facilitators hold them accountable for the way their discourse serves to (re)construe existing patterns of oppression. Furthermore, facilitators cannot appropriately hold students accountable unless the university gives them compensation, and time to engage with the class.

Additionally, one of the implications for this project is that facilitators need to be taught how to go about making students aware of and accountable for their speech as social action. While facilitators are trained to "deal with" student resistance, the training is very vague and tends to the psychological view that resistance is natural, normal, and necessary. Facilitators need to be better trained, given more time to engage with information and knowledge about resistance, and not given a 1-day crash course on student resistance.

Instead, on the part of both educators and students, there must be critical language awareness. That is, educators and students alike must be taught about how language is, in fact, social action. Language is value-laden, and we must take steps to become conscious of our language use in order to recognize how we reflect and (re)produce oppressive meanings.

In order to increase students' and educators' knowledge of how value-laden language is, and how language constitutes social action, SFL can be used in the classroom. With respect to

history learning, Schleppegrell and Achugar (2003) state, "students are reading texts to learn about a content area such as history, they are also learning particular ways of representing events, enacting interpersonal relations, and organizing information," (p. 21). Because students are not only learning content, but particular ways content is portrayed, scholars such as Schleppegrell posit that students and educators must be aware of how power and privilege are portrayed through language. Because textbooks are often a primary means of instruction, and because the language in textbooks is power-laden, Schleppegrell (2003) has students in the classroom use SFL to look at language structures and how these achieve particular ideologies in textbooks.

Because textbooks portray information that the authors wish to present, depict, and organize, Schleppegrell has students and teachers question what a textbook tells readers about what is happening, whose perspectives and roles are highlighted, and how the information is organized in the text. After attending to these initial questions, students then move to an SFL analysis. Students look at the different types of verbs used in the textbook and learn what those verbs mean and what function they serve in the particular passage of the text. Students look to see if the verb is active or passive, and whether it illustrates judgment or permission. For instance, students look to see if modal verbs are present in their history textbook, and if so, how the author construes judgment or permission with that modal verb.

Students then look to see who the actor, agent, and receiver are within the text. From here, students are able to analyze the power and privilege of historical figures, their actions, and their relationships. In seeing whose perspective the text is written from, who is highlighted as important, and who is singled out and named as an actor in history, students learn about power and privilege reflected in their history books.

Finally, students look to see, structurally, how the textbook is organized. Here, students look at how information is connected through the uses of prepositions or verbs. For instance, students look to see if verb phrases such as "result in," or "cause," are used, or if events do not indicate a cause and effect relationship. By analyzing this component, students are able to recognize if the "text is mainly interested in giving information about the events, with very little explanation about the causes or significance of events" (Schleppegrell, 2003, p. 26) or if the cause and significance is highlighted as being important. In using SFL to examine the register of the content areas, students and educators can increase their knowledge of language, and its power as social action.

Within the program of *Power, Privilege, and Dialogue*, the tool of SFL can be taught to both facilitators and students. Facilitators and students could be taught to examine verbs, connectors, and other aspects of language in the texts they are given, as well as within their own writing, so that they might better understand not just how information is being delivered to them, but how they, too, are reflecting and (re)producing inequities in their own reflection writing.   In creating more language awareness, students and educators can work together to recognize how language, our own language use, plays a major role in the (re)creation of power relations and the reconstituting of an unjust social world.

Ultimately, I believe these implications will serve to bolster campus climates, as it attends not to increasing more numbers of non-dominant populations, but, more impactfully, it serves to educate students about how power and discourse are (re)produced in our society. What is more, it serves to educate students how to become aware and then lessen the (re)production of dominant discourses that serve to dismiss and discriminate against non-dominant groups.

Lastly, while I feel this is a crucial finding, that students in this project dispensed rather than suspended judgment, I feel it also needs to be contextualized. While at the outset of this project, I aimed to change, or get information on how to change, the students' mindsets regarding issues of diversity, what I found is that students are not to blame. It should come as little surprise that students react and (re)produce these arguments, as they have been socialized to do so. Given the larger discourse surrounding homosexuality, put forth by the church, which influences how we think and make sense of social issues, given the educational institution's adherence to conservative notions of sexuality, and given the ways in which the diversity program was set up, and the kinds of materials students viewed, it would be a surprise if students did not respond in the ways they did.

Of course students (re)produced distance to lesbian and gay individuals, of course they dispensed their judgment, and of course they construed lesbian and gay individuals to be non-human. Through their everyday lives, they have been systematically taught these things; they have come to know how to talk about issues of diversity not in a vacuum, rather, as a product of their surroundings. Thus, I find it important to point out that a conclusion and implication of this project is not to simply hold students accountable and blame them, but rather, to look to the larger social discourse, to how institutions carry out diversity programming, and the materials students are supplied.

Several times throughout my dissertation writing process, colleagues have asked me if students knew what they were doing with their language choice; that is, people have asked me if students were aware of their use of certain words, certain pronouns, and certain devices to show distance and extend non-humanity towards gay and lesbian individuals. My answer to them is "no;" students have been subject to years of socialization which has implicitly trained them how

to talk about these issues. While certainly we can make students aware of the discourse they (re)produce, I do not believe they are aware of how their language production (re)inforces dominant privilege. While students may have not been outwardly aware of their word choices that served to (re)inscribe inequities, that does not mean that the implications of their (re)inscription does not matter nor is not harmful. Rather, in some ways, it makes it worse: students are (re)producing inequities everyday with this Discourse, yet, they are likely unaware of it and its far reaching effects.

Research Limitations

As with every research project, there are limitations to this one. First, because I only analyzed written comments, I can only account for resistance as articulated by students in their written reflections. Therefore, this project does not capture "classroom speak" which is of importance to teachers of courses where real-time interactions can become heated and hostile. However, I did not want to analyze "classroom speak" (Halliday, 1976) as it would have led to difficulties ensuring the classroom was an open, safe environment, where students could feel comfortable expressing themselves.

Despite this limitation, looking at writing does afford some things that classroom speak does not. By examining writing, I can look at what students really felt they wanted to say and think. Had I been present in the classroom, recording what they said, students may have held back their comments. Because I analyzed written reflections, students did not have to face me, personally. Instead, while students knew I would be reading their reflections, they could be open and honest in ways that they would not have been in person.

Another potential limitation is that I do not have the ability to go back to ask for

clarification from participants. In some projects, researchers can go back and ask for verifiability, to ensure validity of representation. This was not my aim. In looking at written speech, I analyzed it as it was divorced from the author; the text was a reality on its own (Bahktin, 1986).

Certainly, another limitation was the lack of facilitator comments available. I had not expected there would be so few comments by facilitators. Importantly, however, these absences do serve as a finding. As the designer of course, this led me to a new understanding about future training. The absence of these responses may indicate lack of interest, lack of time, or lack of knowledge and skills in terms of how to respond to these types of reflections. I will need to do something differently to better prepare, train, and encourage facilitators to comment on student reflections.

Finally, another limitation some may see in this study is that I do not claim researcher objectivity. First, because I am the designer of this course, I was aware of the flaws of the course and knew facilitators often struggled with responding to student resistance. Throughout the process, and as I wrote this project, I wondered if I was too close to the site, too close to the material, and because I was an "insider," had information that influenced me in ways that would not have influenced others. Yet, my critical qualitative approach embraces this as an important element of the research project.

Somehow, foremost for me when looking at potential limitations for this study is my identity; I was not merely professionally invested in this project, I was personally invested. While I can try, to the best of my ability, to present this project in an open and apparent manner, my own lens stems from my social identity. As mentioned above, because this project stems from a critical qualitative methodological tradition, it is expected that I bring my experiences and

interests to this study. Instead of objectivity, I strive instead to achieve catalytic validity (Lather 1986). This refers "to the degree to which the research process re-orients, focuses, and energizes participants in what Freire (1973) terms "conscientization," knowing reality in order to better transform it" (p. 67). Therefore, this study is my interpretation, reflective, in particular, of my social location and my goals as a transformative educator.

Self-Reflective Statement

I think I have always known that my final research project would examine student resistance. This has been a topic that I have examined, read about, and analyzed for the past four years. And, while I have always known, in some way, that my final project would look at this topic, I still find myself surprised by what I have come to know, and perhaps more importantly, what I still do not know. This is something that I plan to continue to work on throughout my professional career.

I began this research project in the hopes that I would create a meaningful project, not just to contribute to the body of literature on student resistance, but for myself as an educator. As I review this project now, I think I have done just that, perhaps not, however, in the way that I had intended. As my interest in the topic of student resistance began and as it has evolved, it has almost always been a personal pursuit. While I have long been interested in why students resisted social justice issues, and that certainly was an underlying goal of this project, I think more specifically, I wanted to know why students resisted *me*.

I know, intellectually, that they are not resisting me. I know, on an academic level that students are resisting these issues because resistance towards these issues is a sociocultural practice that has been reified for them through their lived experiences and through their

education, both formal and informal. I also realize that it is not about me, personally. They don't really know me. Their experiences have been limited; this is, for many students, the first time they have encountered someone who outwardly identified as lesbian. Although I know all of this academically, it still bothers me that they resist. I still take it personally.

I began looking at student resistance because it bothered me, personally. When I recognized that it was not supposed to bother me, that their resistance was them being "pushed" to their "learning curve," I think I tried to mask how much it bothered me. I tried to make it academic. I tried to convince myself that this project would be little more than an adventure into ideologies, epistemologies, and methodologies. This would not be about me or them, as people. This would be about academic terms. Research methods. Grammatical rules and structures. This would not be personal. In fact, in making this project impersonal, I thought I might be able to be less bothered by students' resistance, perhaps grow immune to it when it was thrown at me.

I quickly found, though, that this project could not be completed, at least not how I wanted it to be, if I compartmentalized myself. And so, I think it is important to note, I am not immune to student resistance. Even after reading, rereading, mapping, and analyzing every students' sentence, phrase, and word, it still hurts.

Yet, while it may still hurt, what I have come to recognize is, I think, this project is worth it. Identifying, analyzing, and mapping student resistance and how it constitutes social action, while it did not make me immune to its effects, helped me to recognize this is not just *my issue*. This is an issue that affects many educators. Further, I do not view resistance as some sort of static device. Resistance is fluid; it changes shapes and forms. Importantly, however, we can use this resistance as a way to look at social structures. In analyzing language, we can help students gain skills to recognize how language construes and perpetuates inequities. And so, as

silly as it may sound, resistance does have its uses; it can be used to create awareness of inequities.

APPENDIX

Student 1 Reflection

1   I didn't like class this week. We spent time watching a movie and discussing the argument over
2   homosexuality. This conversation was led into by the arguments over equal rights for same sex
3   marriages, and that really laid groundwork for this dialogue. The movie we watched showed
4   testimonials from different families and individuals dealing with this issue first hand.
5   I know that I didn't share my thoughts in class, but in watching this video, I couldn't help but
6   think that it was very biased, and created by homosexuals and LGBT supporters, and I felt like
7   they took out a bit of a vendetta on the the Christian faith. I believe the video used examples of
8   Christians that don't, or haven't, exemplified the base ideas of the Christian faith. The movie used
9   clips of KKK meetings, angry guys screaming, and ignorant people to portray a Christian, while
10 supporters of the LGBT were all calm, sensible, and often times, a doctor or a priest in a church.
11 That is not accurate at all. And its not accurate that we are members of the KKK. I am insulted
12 because the movie showed LGBT people as being good even though they are not. The movie
13 said homosexuals are not abominations but I have news for you: they are because that is what the
14 Bible says. I think this movie was just propaganda put out by the gays and i don't think its right
15 because I read the bible and i know what it says and its wrong and so just stopped watching the
16 movie

Student 2 Reflection

1   can i just say that I was really angry after watching the movie about homosexuals last time. i
2   thought this class was supposed to be about acceptance and not hate and clearly that is what that
3   movie was creating which was hate about Christianity and hate towards Christians. i think that
4   movie was made by homoseuxals who think it is okay to be gay: well, guess what? Its not.
5   according to the bible i read, it is WRONG and i won't go against the bible EVER. its not that I
6   don't feel sorry for them…..but they can choose to NOT GO TO HELL!!!!

Student 3 Reflection

1   I thought this week was not very productive dialog wise. We talked about how we wanted to
2   improve our class and almost everyone agreed that we need to talk more and be more active. As
3   soon as we discussed this and asked questions, no one wanted to say anything. I find it
4   frustrating that people can say one thing and then not act upon it. If you want other to be more
5   outspoken and forward then you have to as well... lead by example.
6   The video today was very controversial. I did not really care for it. I thought it put a highly
7   negative view on Christians just because they have an opinion about something. It really
8   frustrates me that this video did not really show the Christians who hat e the sin but not
9   necessarily the homosexual.
10 I have a gay cousin and I love him dearly, but I do not accept the lifestyle that he has made for
11 himself. You can call me naive or old fashioned or even a bitch but I believe that marriage is
12 between a man and a woman: the end. and it should stay that way.
13 I have always believed that gays and lesbians cannot help themselves, so I have nothing against
14 them as people I guess. But I do disagree with the fact that they should be married. If they can't

15 procreate then there is no need to commit yourselves to someone. Yes, I believe they should be
16 happy.... happily unmarried.
17 One thing I did notice though was that gays and lesbians still go to church and that the Christian
18 community constantly said throughout the movie that they love gays and lesbians and want to
19 help them. I am a Christian myself and I believe that us Christians have an open heart and are
20 willing to help everyone who seeks it. I agreed with this because even though they can't help it I
21 would help them try becaue I love everyone….just not their sin.

Student 4 Reflection

1 Another thing I was thinking about during last weeks video was deciding what I really believed
2 about what the Bible had to say about homosexuals: I believe that it is a sin. Stealing,
3 committing adultery, and also disobeying your parents is also a sin. I believe that sin is sin in
4 God's eyes and it doesn't matter what it is, it is still wrong. However, as a Christian- it is my job
5 to love others and treat them how i would like to be treated. It is not my job to judge other
6 people's lifestyles or tell someone what they are doing is wrong. God is the only judge. I think
7 the Bible is God's way of speaking to us through His Word. We should use it as an outline for
8 how to live our life and be christ-like. Nobody is perfect, and nobody has to be perfect either.
9 There was only one person who lived without sin and He died so that whoever believed in him
10 would not perish but have the opportunity to go to heaven if we just admit that we have sin and
11 that we are sinners, and that we believe in Him. Just because someone is Gay doesn't mean they
12 can't be a christian. Homosexuality is no worse of a sin than murder. But luckily when a person
13 decides to accept Jesus into their life, no person and no sin will ever take that away……not even
14 if your a homosexual.
15 John 10:27-29
16 My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they
17 will never perish. No one can snatch them away from me, for my Father has given them to me,
18 and he is more powerful than anyone else. No one can snatch them from the Father's hand.

Student 5 Reflection

1 this class was a little different for me. when thinkin about it, i sometimes feel akward talking
2 about my opinion on hetero vs homo.........i when talkin to my friends i am against homosexual's
3 furthering rights etc.....but when talking about it in the general public it's a little bit harder, bc at
4 times i feel like others judge me, and its can be hard to stand up against it, and i don't whant
5 others thinking t or to mark me as a homosexual when i'm not. i just think its wrong, you know.

Student 6 Reflection

1 I got pretty ticked off in class when we were discussing…more over at Jake when he said that
2 what I was describing my view of repenting he said it was a form of atheism which is bullshit.
3 Atheism is you don't believe in anything, agnostic is you believe in something but don't know
4 what. Jake is fully aware of Christianity, Jesus and God yet he denies that its there. This is not
5 the same situation that I described of someone in a third world country who knows nothing of the
6 bible. I also don't think you get second chances when you out rightly deny God. That's my belief
7 I could be wrong but we'll never know. Now my opinion about homosexuals is that they are
8 messed up in they're mental psyche. Homosexuality isn't natural and it isn't normal. Now for

9 those who ask what is normal, when it comes to sex what is normal is that you are able to
10 produce offspring whether you want to or don't that is normal. That's my preference, something
11 else that set me off I think I have the potential to get really ticked off. XD. I don't expect people
12 to love it or hate it...just know that there are people that feel the opposite. I don't agree with a lot
13 of the things that churches do, but I agree with them about homosexuals. I taught Sunday school
14 for six years, including one year of confirmation. So I would like to think I know the general
15 stuff: homos are wrong. I can feel like the conflict in class, like when that gay guy in class said
16 he showed a girl a picture of two dudes making out and she was grossed out by it. So would I. I
17 wouldn't want to see it and personally I would feel disrespected by it. If you knew me you would
18 know I'm not as conservative as I sound. I also have a long history of shitty douche bag
19 'boyfriends'. So I normally keep to myself so idk...im just ranting now.

Facilitator Responses to Students

Facilitator 1's Response to Student 1:

1 I noticed that you mentioned that stereotyping Christians is hurtful and because you are a
2 Christian, you don't like it that others could view you in that way without truly knowing you.
3 Stereotypes are harmful no matter who they target. I would imagine that gay, lesbian, and
4 bisexual people would appreciate the same from you that instead of judging them based on what
5 you have read as scripture, you could take the time to get to know people at a deep level. And
6 focus on loving them instead of sharing your own interpretation of why the Bible says it is
7 wrong.

Facilitator 2's Response to Student 2:

1 Remember that your journal needs to be at least 250 words in order to get full credit. Please be
2 sure that your next journal fulfills the length requirement.

Facilitator 3's Response to Student 3:

None

Facilitator 4's Response to Student 4:

None

Facilitator 5's Response to Student 5:

1 Make sure your journals are at least 250 words, please

Facilitator 6's Response to Student 6:

1 I really enjoyed reading your journal this week and would love to talk with you more about what
2 came up for you talking about sexual orientation and your feelings about religion ☺

Human Sciences 150: Dialogues on Diversity Syllabus
Spring 2010

Course Rationale:

The primary goal of this course is to explore diversity within the context of the Iowa State University Campus. We intend to help create a welcoming climate that values and appreciates diversity.

Course Objectives:

The following objectives have been established for this course:

- To develop a capacity for dialogue, active listening, suspending judgments, identifying assumptions, reflection and inquiry

- To reflect upon and learn about self and others as members of social groups in the context of systems of privilege and oppression

- To explore the similarities and difference in experiences across social group memberships

- To identify individual and collective actions for interrupting injustices and building alliances to promote greater social justice

- To gain knowledge and understanding of the dynamics of difference and dominance at the personal and political levels

- To develop skills to work with differences, disagreements and conflicts as opportunities for deeper understanding and transformation

Course Readings:

A course packet has been created that is required in order to fully participate in the course. The course packet is available at the University Bookstore, located on the Ground Floor, Memorial Union. The phone number is (515) 294-5684.

Weekly readings will also be posted on the WebCT environment that has been created for this course. Some of the links may require you to be on campus to access them therefore you must schedule time to use an on-campus computer in preparation for this course.

Class Participation and Attendance:

Classroom participation is essential and it is important for you to be present and engaged in live discussions. **Any unexcused absences during the seven-week period will result in a non-passing grade.** If a situation arises where you have to miss class you must

contact your facilitators (before if possible) and provide the proper documentation for an excused absence. It is the facilitators' discretion whether to mark the absence excused or not.

Evaluation Procedures:

In order to pass the course, you must attend each class period and complete each assignment. If these weekly tasks are not completed you will not be able to receive a passing grade for the course. You will be evaluated on the following:

- Attend Class
- Participate in Classroom Discussion
- Weekly Journal Entry
- Minimum of **Two** posts to On-line Dialogue on WebCT

Course Assessment Tools:

<u>**Identity Collage:**</u>

For the second week of the course, you will be asked to turn in an Identity Collage. This collage, meant to visually illustrate your social identities within our society, not only introduces you to your classmates and facilitators, but also marks the beginning of critically examining identities in our social world. Please use the Social Identity profile to help you create your collage.

<u>**Journal Entries**</u>

Each week, students are required to submit a journal about their in-class experiences via WebCT. The journal entries must be at least **250 words** in length and should address the class content and objectives. Journal entries will be read each week by assigned facilitators in order to assess the students' understanding of the issues. The rubric that will be used to evaluate each journal is below:

<u>**On-line Blog**</u>

Each week a discussion starter will be posted on WebCT that will help introduce a problem or issue related to diversity and social justice. You will be expected to make at least two postings per week to the discussion forum on WebCT in response to questions posed about each case study. Read and respond to each other's postings, reflecting on how similar or different the views presented are from your own. Responses should also be supported with specific examples and references which help to clarify and define the issues presented.

On-line postings must be a **minimum of 50 words** and must relate to the on-line discussion starter for that week. The two postings must be made at least 24 hours apart. Your facilitators will decide the day by which the final posting is due.

Day_____ Time_____

Dialogues on Diversity Final Project

One of the major goals of Dialogues on Diversity is to help prepare students for the new realities of living and thriving in an increasingly diverse and interconnected global society. It is hoped that their experience engaging in dialogue with their peers help start to develop positive and meaningful relationships across racial, ethnic, gender, class and religious lines of difference as well as understand individuals' roles in creating an open and welcoming campus climate for all members of the ISU community.

It is critical that we acknowledge that even though the dialogue process creates opportunities for us to share our histories and make personal connections to one another; we must commit ourselves to actively seek ways in which we can collectively create environments that embrace diversity and social justice in our local communities and beyond.

The purpose of this project is for you to develop a "Critical Timeline" artifact that highlights how you have progressed through the semester. It should include pivotal moments that have occurred for you in the class. What did you gain from the course? Was there information you did not have before taking this course? And most importantly, what will you do with this information? As the semester progresses, you will receive more information about this final project.

Research Participation:

Pre-test/Post-test

Dialogues on Diversity offers a pre-test for all students to assess their knowledge about diversity issues at the beginning of each semester and a post-test to measure change in attitudes and increase in knowledge upon completion of the course. The information obtained from the pre-test and post-test will be used to discover the impact that the course has had on the students' learning and meeting of course objectives. The information obtained may also be used for research purposes therefore taking part in the testing is optional and each student will be given a participant consent form to sign.

The pre-test and post-test will be conducted online in the secure WebCT environment created for this course. Students who agree to participate in the testing by signing the

consent form should finish the pre-test before the second class. A similar process will be followed for the post-test, which will have to be completed during finals week.

Classroom Conduct:

The use of cell phones, iPods, MP3 players, laptops and other electronic equipment is not permitted during class, so be sure to turn yours off. Each section will develop their own specific guidelines for class participation. The basic principle is to respect your classmates and facilitators and to conduct yourself accordingly.

Documented Disabilities:

Students with documented disabilities that require accommodations are encouraged to contact Dr. Warren Blumenfeld so that your learning needs may be appropriately met. You will need to provide documentation of your disability to the Disability Resources (DR) office, located on the main floor of the Student Services Building, Room 1076, (515)294-7220.

Using WebCT:

An environment has been created to enrich your dialogues experience. From the ISU homepage, select the WebCT link and login to **WebCT Gold** using your net-ID and password. You should see a link for your section of H SCI 150. This is the place where you will find your supplemental readings and post your journal entries and on-line dialogues.

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