LEVELING THE PLAYING FIELD: A PHENOMENOLOGICAL INVESTIGATION ON CULTURAL MISMATCH THEORY & SOCIOCULTURAL, INSTITUTIONAL ETHOS FROM THE PERSPECTIVE OF FIRST-GENERATION, UNDERREPRESENTED UNDERGRADUATES WHO BECOME UNIVERSITY FACULTY IN CHRISTIAN HIGHER EDUCATION

A Dissertation

Presented in Partial Fulfillment of the Requirements for the

Degree of Doctor of Philosophy

With a

Major in Educational Leadership in the

Department of Graduate Education

Northwest Nazarene University

by

Heidi Winter-Tracht

May 2021

Major Professor: Dr. Bethani Studebaker, Ed.D.

AUTHORIZATION TO SUBMIT

DISSERTATION

This dissertation of Heidi Winter-Tracht, submitted for the degree of Doctor of Philosophy with a major in Educational Leadership and titled "Leveling the Playing Field: A Phenomenological Investigation on Cultural Mismatch Theory & Sociocultural, Institutional Ethos from the Perspective of First-Generation, Underrepresented Undergraduates Who Became University Faculty in Christian Higher Education," has been reviewed in final form. Permission, as indicated by the signatures and dates given below, is now granted to submit final copies.

Major Professor DocuSigned by: Bethani Studebaker DFE07B692FFB4DB... Dr. Bethani Studebaker Date 5/3/2021 | 09:48:53 MDT

Committee Members DocuSigned by: 016DB5D1F44C43A... Dr. Lauren Hays Date 5/12/2021 | 17:51:52 MDT

DocuSigned by: Dr. John W. Hawthorne 36750E086EE54FC... Dr. John Hawthorne Date 5/12/2021 | 18:09:26 PDT

Doctoral Program Director DocuSigned by: Bethani Studebaker DFE07B692FFB4DB... Dr. Bethani Studebaker Date 5/3/2021 | 09:48:53 MDT

Discipline's College Dean DocuSigned by: Lori Sanchez 1F6287564ACC4DC... Dr. LoriAnn Sanchez Date 5/14/2021 | 11:19:45 MDT

ACKNOWLEDGMENTS

The doctoral journey is not a solitary pathway. There are many who have supported me at each turn. Many have gone before me, upheld me, encouraged me, high-fived me, and prayed for me. I can't possibly acknowledge each one of these people. There are several individuals who deserve a special mention.

First, my parents, Gordon and Barbara Winter, who taught me the gift of working hard to achieve quality of life and deep Godly purpose. They did not earn degrees in higher education to show me the way. Instead, they took risks, diligently worked, provided a beautiful life for their children, and cheered us on like no other person. Their love for God and people drives them in living a full and fruitful life, and I caught their passion. I love you and I honor you with this achievement.

To my two sons, Tanner and Tyler: Your drive and independence allowed me to begin graduate school when you were still in elementary school. Then, you endured a challenging move from Ohio to Idaho in middle school for my career development. I am thankful for your resilience and grit through it all. My prayer for you is you will use your life experiences and educational opportunities to transform your spheres of influence by being a "force for good" knowing "your mama loves you."

Finally, to my husband, Steve: Without your respect and love for me, I would never have had the courage to begin this doctoral journey. You bless me daily in so many ways, and you support my journey without reservation. Thank you for prioritizing the desires of my heart and mind through our mid-life adventures. Thank you for saying "yes" over and over again.

DEDICATION

To all of the students I've met along the way: I cannot name each one, but you inspire me to do hard things every day. You face more obstacles than I can possibly imagine, and you motivate me to give back everything I have been given in life. You deserve the very best I have to offer. I pray you will be the beneficiaries of my research and influence.

Second, to the participants of my study. Your stories will never leave me. Thank you for your vulnerability and your precious time. I am deeply grateful.

ABSTRACT

Creating and sustaining a supportive sociocultural institutional ethos for academic success among first-generation, underrepresented undergraduates (FGUU) is crucial to promote equity in Christian higher education. FGUU tend to underperform at higher rates than their continuing-generation peers. Research (including the lack thereof) indicates a need for deeper understanding of sociocultural institutional ethos in Christian higher education, including consideration of independent and interdependent cultural norms to address equity in graduation rates. Faculty in Christian higher education who were FGUU students themselves have valuable lived experiences that help to identify and address sociocultural gaps on university campuses. Three compelling ideas frame this research: (1) Cultural mismatch exists in higher education, (2) Education is a sociocultural change agent, and (3) Faculty in higher education hold roles in academic leadership, shared governance, and scholarship to further the development of equity in universities. The purpose of this study was to investigate the lived experiences of FGUU currently serving as faculty in Christian higher education in order to understand the cultural gaps within institutions whose mission emphasizes equity and diversity and to undergird faculty-driven action plans for creating and sustaining a supportive institutional, sociocultural ethos at Christian schools. A phenomenological study was chosen to examine the lived experiences of the participants, to analyze their common experiences, and to consider the influence of these experiences on their traditional faculty roles of teaching, service, and scholarship for shaping institutional ethos.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

Chapter I

Introduction

Twelve years removed from my first crack at the ACT, I find myself on the other end of the classroom—an assistant professor of rhetoric and composition, an academic adviser to incoming college freshmen, an Ivory Tower gatekeeper. This has changed the way I think about college preparation and the sociocultural factors that affect how students run this race, so to speak. The overwhelming majority of my upstate New York students arrive on campus socially and academically prepared to succeed. Their confidence and level of familiarity with the do's and don'ts of life in the academy continually remind me that some students are at a cultural disadvantage when it comes to college preparation (Snyder, 2015, p. 15).

Dr. Todd D. Snyder, Ph.D.
Faculty, Siena College
First-Generation Undergraduate from a Working-Class Family

Creating and sustaining a supportive sociocultural, institutional ethos for academic success among first-generation, underrepresented undergraduates (FGUU) is crucial to promote educational equity (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Conn, 2017; Covarrubias et al., 2016; DeRosa & Dolby, 2014; Herrmann & Varnum, 2018; Means & Pyne, 2017; Morales, 2014; Park & Denson, 2009; Stephens, Fryberg, et al., 2012). Faculty in higher education who were FGUU themselves have valuable lived experiences that help to identify and address sociocultural gaps on university campuses (Case, 2017; Dahlvig, 2013; Gomez, 2018; Kim et al., 2010; Lang & Yandell, 2019; Lee, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013; Turner, 2015). Sociocultural constructs are a combination of practices, behaviors, and expectations stemming from life experiences associated with demographics, relationships, and society (Killpack & Melón, 2016; Nguyen & Benet-Martínez, 2013). Within

the traditional faculty roles of teaching, service, and scholarship, the lived experiences of those who were FGUU need to be appreciated in order to influence institutional ethos and equity in higher education (Case, 2017; Dahlvig, 2013; Gomez, 2018; Lang & Yandell, 2019; Lee, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013). Institutional ethos is the atmosphere of a place based on its mission and values. Ethos encapsulates every aspect of a place, beginning with accurate representation in admissions and marketing materials, and including a broad-spectrum of people-first considerations throughout operations, policies/procedures, teaching/learning, and relationships (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Conn, 2017; Covarrubias et al., 2016; Dahlvig, 2013; Herrmann & Varnum, 2018; Lang & Yandell, 2019; Lehmann, 2013; Park & Denson, 2009; Schreiner et al., 2011; Wilbur & Roscigno, 2016). An exceptional and inclusive institutional ethos values equity by examining and discontinuing implicit and explicit bias in order to intentionally level the playing field through deliberately increasing the social and cultural capital of FGUU (Armstrong & Stewart-Gambino, 2016; Carpenter & Ramirez, 2012; Conn, 2017; Covarrubias et al., 2016; Lee, 2017; Schreiner et al., 2011; Stephens, Hamedani, & Destin, 2014; Stephens, Townsend, et al., 2012; Townsend et al., 2018). Leveling the playing field includes equity in access, guidance, and support throughout a student's plan of study as well as hiring a diverse faculty who share commonalities with students and a faculty who designs curriculum modeling diversity as essential (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Conn, 2017; Herrmann & Varnum, 2018; Lee, 2017; Luedke, 2017; Phillips et al., 2020; Rury, 2016; Schreiner et al., 2011; Warnock & Hurst, 2016).

Even before the United States became a sovereign nation, education was a priority because of the opportunities it provided to build equity and lessen the power of inequality (Park

& Denson, 2009; Rury, 2016). Education, along with home and work, is a demonstrated factor in developing individual and collective sociocultural capital (Rury, 2016; Stephens, Markus, & Phillips, 2014; Turner, 2015). In particular, education is a key to building human equity and sociocultural change (Adrian, 2003; Mobley et al., 2018; Rury, 2016; Stephens, Markus, & Phillips, 2014). Throughout history and to the present day, education continues to be a core value in American life as demonstrated by its inclusion in the major political party platforms of the nation (Democratic Party Platform, 2020; Republican Platform, 2016; Rury, 2016). Yet, over three hundred years since the establishment of America's first college, Harvard College in 1636 (Ringenberg, 2006), the United States continues to face divisive rhetoric and behavior around social and cultural differences within its population, and university campuses are common venues where disruption occurs (Arnston et al., 2018; Doherty, 2017; Lawrence, 2018; Nietzel, 2020).

Faculty in higher education who are supported by administrators and hold traditional roles have a responsibility to recognize and address sociocultural gaps in higher education (Ackerman-Barger et al., 2016; Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Brown et al., 2013; Conn, 2017; Jimenez et al., 2019; Lee, 2017; Luedke, 2017; Park & Denson, 2009). As is currently evidenced in the literature, the faculty who tend to focus their recruiting, committee work, scholarship, and professional development on diversity-inclusion are often members of underrepresented populations (i.e., non-White, non-male, or first-generation) (Dahlvig, 2013; Jimenez et al., 2019; Lee, 2017; Park & Denson, 2009). According to the National Center for Education Statistics (NCES), the overall population of faculty in the United States represents a predominately White, male population (Hussar et al., 2020; McFarland et al., 2018). The Fall 2020 NCES report recorded the composition of full-time professors in degree-

granting postsecondary schools in the Fall of 2018 including 40% White males, 35% White females, 7% Asian/Pacific Islander males, and 5% Asian/Pacific Islander females, while Black males, Black females, Hispanic males, and Hispanic females accounted for 3% each of the full-time professoriate (Hussar et al., 2020). Faculty with multiple races accounted for 1% or less of the full-time professoriate (Hussar et al., 2020). During the same academic term, the undergraduate student population at degree-granting postsecondary schools was reported with more nuance including three categories of four-year institutions: Private (non-profit), public, and private (for-profit). The undergraduate students' race/ethnicity composition of enrollment in four-year, non-profit included 64% White, 13% Black, 13% Hispanic, and 6% Asian. In four-year public, the enrollment included 56% White, 12% Black, 20% Hispanic, and 8% Asian. In private, for-profit schools, enrollment included 44% White, 29% Black, 18% Hispanic, and 4% Asian (Hussar et al., 2020). Within the traditional roles of faculty in higher education, faculty have the opportunity to bridge the sociocultural gaps represented by these statistics (Ackerman-Barger et al., 2016; Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Brown et al., 2013; Conn, 2017; Jimenez et al., 2019; Lee, 2017; Luedke, 2017; Park & Denson, 2009).

The composition of the student body is substantially different from the composition of full-time faculty in U.S. postsecondary institutions. Table 1 illustrates the differential (Hussar et al., 2020). The race/ethnicity differential between students and full-time faculty represents a problem based on common concerns in higher education regarding lack of diversity within the faculty compared to growing diversity within the student body (Dahlvig, 2013; Heilig et al., 2019; Herrmann & Varnum, 2018; Luedke, 2017; McCoy, 2014; Monzó & SooHoo, 2014; Taylor et al., 2013; Vetter et al., 2019). Given the traditional faculty roles, the initiative for creating and sustaining a supportive institutional, sociocultural ethos to build equity in diversity

among students and faculty lies with the faculty as a whole following administrative value, vision, and support (Ackerman-Barger et al., 2016; Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Brown et al., 2013; Conn, 2017; Heilig et al., 2019; Jimenez et al., 2019; Lee, 2017; Luedke, 2017; Park & Denson, 2009; Taylor et al., 2013; Vetter et al., 2019).

Table 1

Race/Ethnicity Differential Between Faculty and Students in the United States Postsecondary Institutions During the Fall of 2018

Race/Ethnicity	Full-time Professors	Student Enrollment Private Non-Profit	Student Enrollment Public	Student Enrollment Private For-Profit
White	75%	64%	56%	44%
Hispanic	6%	13%	20%	18%
Black	6%	13%	12%	29%
Asian/Pacific Islander	12%	6%	8%	4%
American Indian/Alaska Native	<1%			
2+ Races	1%			

Note. Adapted from "*The condition of education 2020* (NCES 2020-144)," by Hussar et al., 2020. (https://nces.ed.gov/programs/coe/)

In conjunction with the faculty-to-student difference, there also exists a student-to-student disparity between underrepresented students' graduation rates and majority students' graduation rates, as noted in Table 2. Within the Fall 2013 cohort of undergraduates at all institutions reporting to the National Student Clearinghouse Research Center (NSCRD), including public two-year and four-year post-secondary schools, private four-year nonprofit and for-profit post-secondary schools, 59.7% of students completed a degree or certificate by Spring 2019 (Shapiro et al., 2019). The completion rate for private nonprofit four-year institutions was 76.5% (Shapiro et al., 2019). Within this same cohort, Asian male and female students

completed at rates of 75% and 81% respectively, and White male and female students completed at rates of 68% and 77%. Hispanic male and female students in this same cohort completed degree programs at rates of 54% and 63%, while Black males and females completed at rates of 42% and 54%, indicating lower completion rates among Hispanic and Black students (Shapiro et al., 2019). According to Wilbur and Roscigno (2016), while in high school, presumed first-generation college students are less likely to attend college by nearly 70%, and if they begin college, they are less likely to persist to graduation by 60%. If university faculty are to affect the institutional ethos with intentional systems providing both equitable access and supportive completion efforts for FGUU, then the voices of former FGUU who are now faculty with personal understanding of the FGUU experiences, are essential to hear and heed (Case, 2017; Gomez, 2018; Lee, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013; Turner, 2015).

Table 2

Percent Completed Six Years after Enrolling by Race/Ethnicity and Gender: 2013 Entering Cohort Public 4-Year Starters

Race/Ethnicity	Male	Female
Asian	75%	81%
White	68%	77%
Hispanic	54%	63%
Black	42%	54%

Note. Adapted from "*Completing college 2019 national report* (No. 18; Completing College)," by Shapiro et al., 2019. (https://nscresearchcenter.org/wp-content/uploads/Completions_Report_2019.pdf)

Finally, first-generation undergraduates are more likely to be from underrepresented races/ethnicities including Black/African American, Hispanic or Latino, Native Hawaiian/other

Pacific Islander, or more than one race (U.S. Department of Education, 2016). The NCES reported in the 2015-16 National Postsecondary Student Aid Survey that, other than Asian American undergraduates, non-White students were more likely to be first-generation students (U.S. Department of Education, 2016). Additionally, 42% of first-generation undergraduates are male, while 49% were female. First-generation and continuing-generation females were close in enrollment at 49% and 50% respectively. In sum, first-generation undergraduates were more likely to be from minority or underrepresented populations (U.S. Department of Education, 2016). For the purposes of this study, first-generation and underrepresented will be used together in regard to both students and faculty.

Traditional cultural norms and constructs occurring in United States universities are a student experience for faculty to mitigate as articulated by cultural mismatch theory which is outlined next (Covarrubias et al., 2016; Jack, 2016; Stephens, Hamedani, & Destin, 2014; Stephens, Townsend, et al., 2012; Townsend et al., 2018). Middle-class cultural constructs support the norms in North American universities thereby affecting institutional sociocultural ethos relating to diversity and leading to cultural mismatch (Covarrubias et al., 2016; Jack, 2016; Lee, 2017; Smith et al., 2016; Stephens, Hamedani, & Destin, 2014; Stephens, Townsend, et al., 2012; Townsend et al., 2018). Cultural mismatch theory is exemplified in the deeply embedded value of independence as experienced in operational processes and faculty expectations within U.S. academic institutions and classrooms (Covarrubias et al., 2016; Dittmann et al., 2020; Kraus & Stephens, 2012; Phillips et al., 2020; Stephens, Fryberg, et al., 2012; Stephens, Townsend, & Dittmann, 2019). Success in a university requires more than the capacity to demonstrate learned content as a student (Collier & Morgan, 2008; Jack, 2014, 2016; Lehmann, 2013; Smith et al., 2016). Success also requires skillful adaptation to the autonomous roles of student and adult.

This role emphasizes independent learning, caring for oneself, personal finance management, and implicit knowledge of how to behave in the unique environment called academia (Collier & Morgan, 2008; Jack, 2014, 2016; Lee, 2017; Lehmann, 2013; Smith et al., 2016). First-generation students from working-class backgrounds are more likely to have life experiences emphasizing interdependence from the spectrum of community and family interactions on one side to bureaucratic limitations hampering individuals from thriving on the other side (Collier & Morgan, 2008; DeRosa & Dolby, 2014; Jack, 2016; Schreiner et al., 2011; Smith et al., 2016; Stephens, Fryberg, et al., 2012; Stephens, Markus, & Phillips, 2014). A working-class background describes a person's home of origin with the adults' labor being the most valued asset for financially sustaining the household (Rury, 2016). As a result, differences between independent and interdependent cultures must be intentionally addressed from an institution's guiding principles to its strategic plans and through faculty academic leadership, shared governance, and scholarship (Ackerman-Barger et al., 2016; Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Brown et al., 2013; Conn, 2017; Jack, 2016; Lehmann, 2013; Schreiner et al., 2011; Smith et al., 2016). Faculty with lived experiences associated with cultural mismatch represent a group who may inform and advocate for equity in diversity initiatives on university campuses, if their stories are heard and appreciated (Case, 2017; Dahlvig, 2013; Gomez, 2018; Herrmann & Varnum, 2018; Kim et al., 2010; Lang & Yandell, 2019; Lee, 2017; Luedke, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013).

Institutional guiding principles are often articulated in the mission and value statements of organizations (Armstrong & Stewart-Gambino, 2016; Conn, 2017; Dahlvig, 2013). Educational accreditation agencies and academic associations often have mission and value statements. Examples of such include the Northwest Commission on Colleges and Universities

(www.nwccu.org), the National Association of Independent Colleges & Universities (www.naicu.org), and the Council of Independent Colleges (www.cic.edu). While this sample of organizations reflect a broad spectrum of higher education institutions, another international association connects a more focused group of schools whose shared strategic missions and values are centered on integrating the Bible as a source of wisdom in developing the whole person for the purpose of contributing and leading for the common good throughout the world (Council for Christian Colleges & Universities, 2020b). Founded in 1976, the Council for Christian Colleges and Universities (CCCU) is an association of Christian post-secondary schools throughout the world whose mission and values are embraced by member institutions, albeit with considerable variations (www.cccu.org). The NCES reported nearly 1,600 four-year private non-profit postsecondary schools in 2017-18 (U.S. Department of Education, 2020). One-hundred and forty-two institutions, or 9%, are members/affiliates of the CCCU representing nearly half a million students (Econsult Solutions, 2018). The CCCU has been a steady organization in higher education for nearly 45 years. As a result, this research study focuses on faculty from CCCU member schools in the United States.

The CCCU's commitment to diversity is evidenced in its 2019-20 Annual Report citing court amicus briefs, participation in legislative initiatives in the U.S. Congress related to diversity, and a CCCU-sponsored Diversity Conference (Council for Christian Colleges & Universities, 2020a). The CCCU mission statement boldly proclaims its unique place in higher education for the common good: "To advance the cause of Christ-centered higher education and to help our institutions transform lives by faithfully relating scholarship and service to biblical truth" (Council for Christian Colleges & Universities, 2020b; Mobley et al., 2018). The CCCU tag line is "Advancing faith and intellect for the common good" (CCCUvideo, 2020; Council for

Christian Colleges & Universities, 2020b). The CCCU values emphasize advocacy for ethnic and cultural diversity, as well as social justice related to racism and immigration (Council for Christian Colleges & Universities, 2020b; Nam, 2020). “With the growing diversity of college-aged students, CCCU institutions would do well to give voice to these different representations of the ‘image of God’” (Nam, 2020, p. 16). Based on the CCCU mission and value statements, and its advocacy priorities, supporting equity in diversity among FGUU is a guiding principle that should be evident in its member schools (Council for Christian Colleges & Universities, 2020b; Nam, 2020).

According to the Integrated Postsecondary Education Data System (IPEDS), during the 2017-18 academic year, White students represented 60% of the total enrollment in CCCU schools while Black/African American students and Hispanic/Latino students represented 11% each, and Asian/Native Hawaiian or Other Pacific Islanders represented 4% of enrollment (“Diversity within the CCCU,” 2020) (see Table 3). At the same time, 79% of faculty and 84% of administrators were White with each other race ethnicities under 6%. This data illustrates substantial race/ethnicity differences in higher education and specifically in the CCCU (“Diversity within the CCCU,” 2020).

Table 3

Diversity Within the Council for Christian Colleges & Universities (CCCU) During the 2017-18 Academic Year

Race/Ethnicity	Total Students (at all levels): 444,618	Total Faculty (Full and Part Time): 36,441	Total Administrators (Full and Part Time: 6,775
White	60.09%	79.34%	84.37%
Black/African American	11.05%	5.86%	5.23%
Hispanic/Latino	10.62%	3.59%	4.07%
Asian/Native Hawaiian or Other Pacific Islander	3.96%	3.51%	3.09%
American Indian or Alaskan Native	0.57%	0.31%	0.30%

Note. Adapted from "Diversity within the CCCU," 2020, *Advance, 19.*

From 1999 to 2015, CCCU schools saw an increase in underrepresented student enrollment; and, in 2015 one in three CCCU students were first-generation undergraduates (Econsult Solutions, 2018). Table 4 illustrates the undergraduate enrollment by race/ethnicity at six CCCU universities in the Fall of 2019 (U.S. Department of Education, 2019). The six schools represent a variety of campus settings from two "distant towns" to a "large city," and several U.S regions (i.e., West, South, and Midwest). In all but School C, over 50% of the student enrollment is White. School C is the only institution located in a Western city. Hispanic/Latino student enrollment is the next highest for each of the five remaining schools with well under 20% enrollment in each school (U.S. Department of Education, 2019).

Table 4

Fall 2019 Undergraduate Enrollment by Race/Ethnicity at Six CCCU Universities

	School A	School B	School C	School D	School E	School F
Campus Setting	Suburb: Midsize	Suburb: Large	City: Large	Suburb: Small	Town: Distant	Town: Distant
Region	West	South	West	Midwest	Midwest	Midwest
Undergraduate Total Enrollment	1423	1618	2947	3110	2173	2588
American Indian or Alaskan	0%	4%	1%	0%	0%	1%
Asian	1%	1%	4%	2%	3%	1%
Black or African American	2%	12%	5%	9%	4%	4%
Hispanic/Latino	11%	14%	56%	10%	5%	3%
White	75%	55%	26%	72%	82%	65%
Two or More Races	3%	8%	0%	3%	1%	1%
Race/Ethnicity Unknown	5%	3%	6%	2%	0%	24%
Non-Resident Alien	2%	2%	2%	1%	5%	1%

Note. Adapted from "IPEDS college navigator," by U.S. Department of Education, 2019. (https://nces.ed.gov/collegenavigator/)

Table 5 shows the 6-year graduation rate by race/ethnicity for student pursuing bachelor's degrees at the same six CCCU universities (U.S. Department of Education, 2019). In focusing on the graduation rates for only Hispanic/Latino students and White students, White students graduate at higher levels in every school. The greatest gap is at School E with 31% difference. School C represents the lowest difference at 15%. School C is the same school enrolling the most Hispanic/Latino students (U.S. Department of Education, 2019). While enrollment rates of underrepresented students within CCCU institutions have increased since 1999, the graduation rates of underrepresented students in the aforementioned six CCCU institutions are lower than those of White students (Econsult Solutions, 2018; U.S. Department of Education, 2019).

Table 5

6-Year Graduation Rate by Race/Ethnicity for Students Pursuing Bachelor's Degrees at Six CCCU Universities

Race/Ethnicity	School A	School B	School C	School D	School E	School E
American Indian or Alaskan	0%	80%	50%		100%	33%
Asian	67%	80%	67%	63%	71%	50%
Black or African American	0%	19%	71%	35%	40%	18%
Hispanic/Latino	44%	44%	65%	52%	47%	29%
White	66%	63%	70%	69%	78%	47%
Two or More Races	44%	56%	80%	38%	100%	29%
Race/Ethnicity Unknown	45%		70%		100%	38%
Non-Resident Alien	100%	29%	0%	67%	85%	0%

Note. Adapted from "IPEDS college navigator," by U.S. Department of Education, 2019. (https://nces.ed.gov/collegenavigator/)

The data in Tables 4 and 5 exemplify the higher rates at which White students enroll in CCCU schools and successfully persist to graduation. In light of the CCCU mission and advocacy statements, the differences in graduation rates represent a problem (Council for Christian Colleges & Universities, 2020b; Menjares, 2017). Enrolling more underrepresented students is not enough. Graduating underrepresented students at a similar rate as White students is a worthy goal. Valuing, creating, and sustaining a supportive institutional, sociocultural ethos in Christian higher education to support such a goal begins with a visionary administration. It must also include consideration of complex student needs related to institutional operations in the classroom with faculty as well as university offices (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Conn, 2017; Herrmann & Varnum, 2018; Jack, 2016; Jimenez et al., 2019; Lehmann, 2013; Park & Denson, 2009; Taylor et al., 2013; Vetter et al., 2019).

Statement of the Problem

Creating and sustaining a supportive institutional sociocultural ethos at CCCU member schools to increase graduation rates among first-generation students of underrepresented populations is crucial to living into the CCCU mission and values (Ash & Schreiner, 2016; Conn, 2017; Council for Christian Colleges & Universities, 2020b; Dahlvig, 2013; Longman, 2017; Taylor et al., 2013). The lived experiences of FGUU, who are now faculty at CCCU institutions, are a resource to hear and value for building equity in Christian higher education (Dahlvig, 2013; Herrmann & Varnum, 2018; Kim et al., 2010; Lang & Yandell, 2019; Lee, 2017; Longman, 2017; Turner, 2015). These faculty are examples of FGUU who have successfully navigated sociocultural gaps as undergraduates, continued to persist through earning graduate degrees, and now teach in America's institutions of Christian higher education (Dahlvig, 2013; Herrmann & Varnum, 2018; Lee, 2017; Longman, 2017; Turner, 2015).

Cultural mismatch theory is a framework for understanding the differences in sociocultural values among FGUU and their continuing-generation peers with the core distinction being applications of interdependent values versus independent values (Stephens, Fryberg, et al., 2012; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). Limited research exists analyzing cultural mismatch theory within CCCU institutions relating to FGUU who are now faculty in CCCU member schools (Case, 2017; Covarrubias, n.d.; Stephens, Fryberg, et al., 2012; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). Such research is an opportunity for Christian higher education to build its understanding of cultural mismatch theory and mitigate its effect among FGUU (Dahlvig, 2013; Longman, 2017; Stephens, Fryberg, et al., 2012; Turner, 2015). Higher education institutions need to address sociocultural gaps between majority, middle-class students and underrepresented, first-

generation students by acknowledging the cultural mismatch students face in pedagogy, expectations, and operations in order to affect sociocultural, institutional change (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Conn, 2017; Dahlvig, 2013; Herrmann & Varnum, 2018; Lee, 2017; Lehmann, 2013; Longman, 2017; Smith et al., 2016; Stephens, Fryberg, et al., 2012; Stephens, Hamedani, & Destin, 2014; Taylor et al., 2013; Townsend et al., 2018; Vetter et al., 2019).

Education has historically contributed to a sociocultural change in the United States (Adrian, 2003; Mobley et al., 2018; Rury, 2016; Smith et al., 2016; Turner, 2015). A central question related to the core of education is: Does education change society, or does society change education (Mobley et al., 2018; Park & Denson, 2009; Rury, 2016; Smith et al., 2016; Turner, 2015)? Citizens continue to believe in the importance of education as a pathway for collective and personal advancement. Economic advancement often receives the most attention, but education impacts more than dollars (Rury, 2016; Stephens, Markus, & Phillips, 2014). Throughout the country's history, education has played a large role in the development of ideas and people, including controversial subjects related to racism, classism, and sexism. Education is a major player in social change, and social change is a major player in education (Mobley et al., 2018; Park & Denson, 2009; Rury, 2016; Smith et al., 2016; Turner, 2015).

Christian colleges and universities are in a strong position to seek purposeful sociocultural change because of their guiding principles of integrating history, theology, tradition, reconciliation, and the Bible (Adrian, 2003; Council for Christian Colleges & Universities, 2020b; Pérez, 2013; Taylor, 2013; Taylor et al., 2013). Though many diversity initiatives are centered on matriculation and composition of diverse students, history, theology, and mission are more powerful motivators for change than numbers (Adrian, 2003; Council for

Christian Colleges & Universities, 2020b; Nguyen et al., 2018; Pérez, 2013; Taylor, 2013; Taylor et al., 2013). Christian higher education maintains a strong position to affect change through an emphasis on integrating history with sociocultural needs along with the integration of faith and learning (Adrian, 2003; Council for Christian Colleges & Universities, 2020b; Pérez, 2013; Taylor, 2013; Taylor et al., 2013). Profound sociocultural changes promote opportunities for deep critical thinking and problem-solving (Adrian, 2003; Taylor, 2013; Taylor et al., 2013). The history and mission of Christian colleges and universities demonstrate living examples of building bridges through change (Adrian, 2003; Council for Christian Colleges & Universities, 2020b; Pérez, 2013; Taylor, 2013; Taylor et al., 2013). Christian higher education with its biblical and theological imperatives for valuing people is an avenue for addressing the effect of cultural norms on equity in education (Adrian, 2003; Council for Christian Colleges & Universities, 2020b; Pérez, 2013; Taylor, 2013; Taylor et al., 2013; Vetter et al., 2019). Nam (2020), Professor of Biblical Studies at a CCCU university says, "a true conviction that each human carries the 'image of God' would have a profound effect on how much we value diversity within our campuses" (p. 18).

Three compelling ideas frame this research: (1) Cultural mismatch exists in higher education, (2) Education is a sociocultural change agent, and (3) Faculty in higher education hold roles in teaching, service, and scholarship to further the development of equity in universities. As a result, the purpose of this study was to investigate the lived experiences of FGUU currently serving as faculty at CCCU member schools in an effort to increase understanding of cultural gaps within institutions whose mission emphasizes equity and diversity, and to undergird faculty-driven action plans for creating and sustaining a supportive institutional sociocultural ethos at CCCU schools.

Background

FGUU come to university campuses with different lived experiences than middle-class students whose parents attended college (Collier & Morgan, 2008; Covarrubias & Fryberg, 2015; Covarrubias et al., 2016; Dahlvig, 2013; DeRosa & Dolby, 2014; Herrmann & Varnum, 2018; Jack, 2016; Lang & Yandell, 2019; Lehmann, 2013; Stephens, Fryberg, et al., 2012; Stephens, Markus, & Phillips, 2014). Middle-class students often grow up seeing independent thinking and leadership modeled by adults. However, independent attitudes and actions within working-class families may risk the loss of jobs and relationships (Collier & Morgan, 2008; Covarrubias et al., 2016; Covarrubias & Fryberg, 2015; Dahlvig, 2013; DeRosa & Dolby, 2014; Jack, 2016; Stephens, Fryberg, et al., 2012). FGUU with interdependent motivations may seek college to help the family, to be a role model for the community, or to work together for mutual improvement (Arevalo et al., 2016; Covarrubias et al., 2016; Covarrubias & Fryberg, 2015; Dahlvig, 2013; Herrmann & Varnum, 2018; Hlinka, 2017; Kraus & Stephens, 2012; Stephens, Fryberg, et al., 2012). For these students, independent values are not necessarily motivating. When they see their families sacrificing or hurting due to their education, working-class or first-generation students are more likely to stop school and prioritize family (Arevalo et al., 2016; Covarrubias et al., 2016; Covarrubias & Fryberg, 2015; Dahlvig, 2013; Herrmann & Varnum, 2018; Hlinka, 2017; Kraus & Stephens, 2012; Stephens, Fryberg, et al., 2012)/

Research recommends addressing cultural mismatch in higher education by recognizing the value of interdependence in the lives of underrepresented students throughout the university (Conn, 2017; Covarrubias & Fryberg, 2015; Covarrubias et al., 2016; DeRosa & Dolby, 2014; Herrmann & Varnum, 2018; Hlinka, 2017; Jack, 2016, 2016; Kraus & Stephens, 2012; Lee, 2017; Luedke, 2017; Means & Pyne, 2017; Morales, 2014; Schreiner et al., 2011; Smith et al.,

2016; Stephens, Fryberg, et al., 2012; Stephens, Markus, & Phillips, 2014; Tibbetts et al., 2016). Demonstrating the value of interdependence bolsters the motivation of a student population known to struggle with the transition to college without harming student populations who are thriving. Interdependence is valued when students are encouraged to connect their academic motivations with their families and communities. Interdependence is valued when university personnel clearly communicate policies and procedures rather than assuming students have innate understanding. Experiencing faculty reaching out to build relationships with students expresses the value of interdependence. When faculty demonstrate the cultural value of interdependence, they overtly express their interest in students' families, they proactively offer academic guidance in relationship with students, and they focus on students' strengths first (Conn, 2017; Covarrubias & Fryberg, 2015; Covarrubias et al., 2016; DeRosa & Dolby, 2014; Herrmann & Varnum, 2018; Hlinka, 2017; Jack, 2016; Kraus & Stephens, 2012; Lee, 2017; Luedke, 2017; Means & Pyne, 2017; Morales, 2014; Schreiner et al., 2011; Smith et al., 2016; Stephens, Fryberg, et al., 2012; Stephens, Markus, & Phillips, 2014; Tibbetts et al., 2016). Integrating interdependent cultural affirmations within the institution, from admissions and student services to the classroom and student life, will help to address the differences in norms (Ash & Schreiner, 2016; Birnbaum et al., 2020; Conn, 2017; Jack, 2016; Kraus & Stephens, 2012; Lang & Yandell, 2019; Lee, 2017; Luedke, 2017; Schreiner et al., 2011; Smith et al., 2016; Stephens, Hamedani, & Destin, 2014; Stephens, Markus, & Phillips, 2014; Tibbetts et al., 2016; Townsend et al., 2018).

Cultural mismatch is a theoretical framework explaining low retention rates among FGUU in colleges and universities (Covarrubias & Fryberg, 2015; Covarrubias et al., 2016; DeRosa & Dolby, 2014; Hlinka, 2017; Lehmann, 2014; Means & Pyne, 2017; Morales, 2014;

Stephens, Fryberg, et al., 2012). This framework identifies the priority of middle-class values, including independence in institutions of higher education. FGUU often represent interdependent values from their upbringing as they begin college (Jury et al., 2017; Smith et al., 2016; Stephens, Fryberg, et al., 2012; Stephens, Hamedani, & Destin, 2014; Stephens, Markus, & Phillips, 2014; Stephens, Townsend, et al., 2012; Townsend et al., 2018). When students come to campus with interdependent values and experience a culture highly focused on independence, they feel dissonance (Covarrubias & Fryberg, 2015; Covarrubias et al., 2016; Jack, 2016; Stephens, Fryberg, et al., 2012). The dissonance may overload their cognitive space, make academic tasks more challenging, and effect relationships within the university. As a result, the students may underperform (Covarrubias & Fryberg, 2015; Covarrubias et al., 2016; Jack, 2016; Stephens, Fryberg, et al., 2012).

Colleges and universities interested in diversity and educational equity need to address implicit bias reflected in cultural mismatch and consider multifaceted approaches in guiding FGUU through the transition from high school to college and persistence to graduation (Castellanos et al., 2016; Ecklund, 2013; Fruiht & Chan, 2018; Holdsworth et al., 2018; Jack, 2016; Kim et al., 2010; Lee, 2017; Lehmann, 2013; Martin, 2015; Morales, 2014; Phillips et al., 2020; Reyes, 2013; Smith et al., 2016; Stephens, Markus, & Phillips, 2014; Townsend et al., 2018; Wang, 2014). More specifically, Christian colleges and universities whose mission supports diversity and educational equity need to address the implicit bias of independent cultural norms and actively build cross-campus approaches for overt support of FGUU (Ash & Schreiner, 2016; Conn, 2017; Ecklund, 2013; Park & Denson, 2009; Reyes, 2013; Smith et al., 2016). There is limited research synthesizing cultural mismatch research within institutions of Christian higher education related to FGUU (Case, 2017; Covarrubias, n.d.; Stephens, Fryberg,

et al., 2012; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). Faculty who were formerly FGUU have narratives that need to be heard, understood, and valued so that their words may contribute to cultivating an institutional ethos supporting equity in education particularly among current students with similar life experiences. Psychologist, R. Covarrubias, noted the importance of this work (personal communication, November 2, 2020).

Research Questions

The purpose of this phenomenological study was to examine the lived experiences of FGUU who are now faculty in Christian higher education. To further understand these lived experiences, the study laid a foundation of common FGUU happenings based on concepts known to influence students' encounters of cultural mismatch in higher education, including stereotype threat, ethnic identity development, sense of belonging, and faculty mindset. More specifically, cultural mismatch theory within Christian higher education was explored to consider its implicit and explicit existence. The intent was to analyze the connections between the faculty's former undergraduate experiences and their current contributions in teaching, service, and scholarship through the lens of cultural mismatch theory (Ackerman-Barger et al., 2016; Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Brown et al., 2013; Conn, 2017; Dahlvig, 2013; Herrmann & Varnum, 2018; Jack, 2016; Taylor et al., 2013; Vetter et al., 2019). For this research, the questions examined were:

1. In what ways do faculty at CCCU schools who were FGUU recognize their experiences of cultural mismatch when they were undergraduate students?
2. In what ways do faculty at CCCU schools who were FGUU recognize experiences of cultural mismatch among their current FGUU?
3. In what ways do current and past experiences of cultural mismatch affect the traditional

faculty roles of teaching, service, and scholarship?

Description of Terms

In any body of research, there are discipline-specific words utilized to convey an important message (Creswell, 2009). Precision in language is key to understand the intended message of the researcher (Creswell, 2009). This body of research includes terminology from the fields of education, psychology, and sociology.

Christian higher education. Members and affiliate members of the Council for Christian Colleges & Universities are institutions with core values integrating biblical truth and Christian faith with classroom learning, and co/extra-curricular activities to affect the common good throughout the world (Council for Christian Colleges & Universities, 2020b; Ringenberg, 2006).

Common good. Action intended to serve a broader population or the surrounding community through avenues such as advocacy, research, consulting, leadership, providing work, and training people (Mobley et al., 2018).

Cultural capital. The amount of dominant cultural characteristics a person embodies including but not limited to preferred dress, food, speech, activities, etc. (Rury, 2016).

Cultural mismatch theory. A theoretical model noting a difference in how people perform when outside of their cultural norm (Stephens, Fryberg, et al., 2012)

Equity. Providing what one needs in order to engage fairly with a given situation such as a college education as opposed to providing everyone with equal access and support (Maguire, 2016).

Ethos. In the study, the researcher is using the term ethos to mean the atmosphere and culture of the institution based on its mission and values, and encapsulating every aspect of the

institution including operations, policies/procedures, teaching/learning, and relationships. In other words, the guiding beliefs of an institution that are actively functioning (Ash & Schreiner, 2016; Conn, 2017).

First-generation college student. College students whose parents did not attend college (U.S. Department of Education, 1998).

Graduation rate. Based on the total number of students who finish all coursework within 150% of normal time to finish coursework (U.S. Department of Education, 2017).

Independent values. Cultural norms emphasizing separation from one's family and individual achievement (Stephens, Fryberg, et al., 2012).

Interdependent values. Cultural norms associated with collectivism emphasizing community, family, and helping others (Stephens, Fryberg, et al., 2012).

Scholarship. Contributing to the common good from the position of a field/discipline expert through research and other forms of communication is one of three expected roles among faculty in higher education (Case, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013).

Service. Institutional service in higher education includes committee work related to creating and administering academic policies and procedures from admissions to degree completion, leading the academic endeavors of the institution, program/university strategic initiatives, advising students, and service to the discipline through outside organizations and in the community (Ackerman-Barger et al., 2016; Almeida et al., 2019; Armstrong & Stewart-Gambino, 2016; Luedke, 2017; Wang, 2012).

Social capital. Relational connectedness with people who exchange resources, information, and contacts supporting one another's achievement and persistence in school, work, and day-to-day life (Almeida et al., 2019; Soria & Stebleton, 2013; Stephens, Markus, &

Phillips, 2014).

Social class. In this study, social class refers to one's background and its effect on preferences, habits, foods, styles, hobbies, activities, language, health, and where one lives (Case, 2017; Kraus & Stephens, 2012; Rubin et al., 2014).

Sociocultural. Sociocultural constructs are a combination of practices, behaviors, and expectations stemming from life experiences associated with demographics, relationships, and society (Killpack & Melón, 2016; Nguyen & Benet-Martínez, 2013).

Social mobility. The movement between social cultures/structures often made possible by home, education and career opportunities including the relationships associated with each factor (Lee & Kramer, 2013; Rondini, 2016; Stephens, Markus, & Phillips, 2014)

Stereotype threat. A negative stereotype in which one risks confirmation to self and others in a high performance situation such as academics (Steele & Aronson, 1995).

Teaching. One of three roles associated with faculty in higher education. It is defined by continuous development in pedagogy, student learning, curriculum advancements or changes, and program assessment (Aragón et al., 2017, 2018; Armstrong & Stewart-Gambino, 2016; Brown et al., 2013; Castillo-Montoya, 2017, 2019; Conefrey, 2018; Gurin et al., 2002; Mayhew & Grunwald, 2006; Park & Denson, 2009; Phuong et al., 2017; Stephens, Hamedani, & Townsend, 2019; Vetter et al., 2019).

Underrepresented. Among university faculty and undergraduate students, non-White, non-male, lower than middle-class background, first-generation individuals are considered underrepresented (U.S. Department of Education, 2019).

Working class. A social class of people whose labor is their most valued asset (Rury, 2016).

Significance of the Study

Educational history is steeped in narratives of sociocultural change related to working for equity and the public good (Adrian, 2003; Chambers & Gopaul, 2008; Chan, 2016; Mobley et al., 2018; Rury, 2016; Smith et al., 2016). Education is a social institution serving both individuals and the common interests of society (Adrian, 2003; Chambers & Gopaul, 2008; Chan, 2016; Mobley et al., 2018; Rury, 2016; Smith et al., 2016). In higher education, sociocultural change can occur through curricular and co-curricular plans as developed and shared by the faculty, when the faculty is motivated, strategic, and collaborative to lead, and when there is administrative support for such a social movement (Armstrong & Stewart-Gambino, 2016; Chambers & Gopaul, 2008; Gurin et al., 2002; Park & Denson, 2009). Faculty are the purveyors of knowledge through the creation, distribution, debate, reflection, and analysis of thinking and action. There must be ownership from colleague-to-colleague as well as empowerment and mobilization from among the faculty for a meaningful and active sociocultural curriculum to occur (Armstrong & Stewart-Gambino, 2016; Chambers & Gopaul, 2008; Gurin et al., 2002; Park & Denson, 2009). Opportunity exists for faculty in higher education to plant seeds of sociocultural growth within their students, thereby influencing students' present circumstances and future options for mobility and leadership (Adrian, 2003; Chan, 2016; Lee & Kramer, 2013; Rury, 2016; Stephens, Markus, & Phillips, 2014; Turner, 2015).

Research indicates an institutional ethos promoting student sociocultural growth positively affects achievement for a wide range of students (DeRosa & Dolby, 2014; Means & Pyne, 2017; Morales, 2014; Park & Denson, 2009; Stephens, Fryberg, et al., 2012; Townsend et al., 2018). Faculty and administrators, particularly in Christian colleges and universities, whose

biblical and theological imperatives endorse action toward reconciliation and sociocultural equity, need to be the educational leaders in achieving this outcome (Dahlvig, 2013; Jeynes & Robinson, 2010; Kim et al., 2010; Longman, 2017; Robinson & Jeynes, 2010; Taylor et al., 2013; Vetter et al., 2019). Some view economic outcomes as the primary purpose of contemporary higher education, while others view cultural leadership in pursuit of social justice as a primary outcome (Chan, 2016; Robinson & Jeynes, 2010). Christian leadership in higher education must lead in the push toward sociocultural equity (Dahlvig, 2013; Jeynes & Robinson, 2010; Kim et al., 2010; Longman, 2017; Robinson & Jeynes, 2010; Taylor et al., 2013; Vetter et al., 2019). Research (including the lack there of) indicates a need for deeper understanding of sociocultural, institutional ethos in Christian higher education, including consideration of independent and interdependent cultural norms in order to address equity in enrollment and graduation rates (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Conn, 2017; Dahlvig, 2013). The voices of faculty who were FGUU must be highlighted within the faculty ranks to guide the whole in transforming the institution in this sociocultural movement (Case, 2017; Dahlvig, 2013; Gomez, 2018; Kim et al., 2010; Lee, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013; Turner, 2015).

Overview of Research Methods

A qualitative phenomenological research design guided this study to explore the vivid, lived experiences of FGUU who are currently faculty at CCCU institutions (Creswell, 2007; Marshall & Rossman, 2016; van Manen, 2014). The researcher sought to understand cultural mismatch theory (Stephens, Townsend, et al., 2012) from the perspectives of current university faculty who were FGUU and to explore how cultural mismatch influences traditional faculty roles in teaching, service, and scholarship. This kind of inquiry begins with questions of wonder

to connect meaning and understanding with the essence of an experience (van Manen, 2014). Phenomenologists explore the commonalities of participants' experiences to interpret their narratives and reflections for greater understanding of the issues (Creswell, 2007; Groenewald, 2004; Marshall & Rossman, 2016; van Manen, 2014). The common experiences are analyzed and formed into meaningful themes to connect who people are and what people do to further identify meaning in human, lived experiences (van Manen, 2014).

In this study, the phenomenon under investigation was the effect of being a FGUU on the participants' faculty role in Christian higher education. Nine faculty members were recruited through purposeful, snowball sampling procedures to participate in individual, one to two hour, semi-structured interviews for the purpose of gathering trustworthy first-person narratives (i.e., data) filled with depth and detail (Creswell, 2007; Marshall & Rossman, 2016; Maxwell, 2013; van Manen, 2014). The interviews were transcribed verbatim, reviewed multiple times, analyzed, and coded by the researcher (Groenewald, 2004; Saldaña, 2016). Following analysis and coding, the researcher created clusters of units by combining codes into themes from each interview (Creswell, 2007; Groenewald, 2004; Saldaña, 2016). The themes were further explained with contextual descriptions from the interviews including quotes (Creswell, 2007). Following member checking, the researcher created a composite summary of the themes including textual and structured descriptions using narrative and tables (Creswell, 2007; Groenewald, 2004). The purpose is to collect data and reflect on its meaning through phenomenological writing to pull readers into wondering about the phenomenon and asking further questions for continual understanding (van Manen, 1990).

Chapter II

Review of Literature

Our intellectual development from childhood to the present, in our homes, families, and communities of origin, is of great value and must be wholly drawn upon as we move through our higher education student experience and onward. By bringing all of our forms of knowledge to the table, we validate ourselves and our communities of origin, and we can withstand critics who believe that these sources of knowledge have little or no value. It is important to acknowledge who we are in total, because it is who we are that affects our approaches to research, that shapes the types of questions we ask, determines the kinds of issues which interest us, and the ways in which we go about seeking solutions as well as interpreting our findings (Turner, 2015, p. 333).

Dr. Caroline S. Turner 39th annual conference presidential address of the Association for the Study of Higher Education, Washington, D.C., November 21, 2014

Introduction

Creating and sustaining a supportive sociocultural, institutional ethos for academic success among first-generation, underrepresented undergraduates (FGUU) is crucial to promote educational equity (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Conn, 2017; Covarrubias et al., 2016; DeRosa & Dolby, 2014; Herrmann & Varnum, 2018; Means & Pyne, 2017; Morales, 2014; Park & Denson, 2009; Stephens, Fryberg, et al., 2012). Ethos is the lived experiences of students, faculty, staff, and other constituents who directly interact with the institution. The institution's mission and values are the foundation of the university experience, and they should be revealed through the university's daily operations and relationships developed inside or outside of the classroom, thereby creating an ethos of place (Ash &

Schreiner, 2016; Conn, 2017; Dahlvig, 2013; Lang & Yandell, 2019; Lehmann, 2013; Park & Denson, 2009; Wilson, 2013). In this study, FGUU are students whose parents did not complete a college or university degree and who are also underrepresented by either race, ethnicity, gender, or class (as identified by parental occupation). The lived experiences of FGUU and other constituents vary depending on their social and cultural contexts (Herrmann & Varnum, 2018; Jack, 2014; Stephens, Fryberg, et al., 2012; Stephens, Hamedani, & Destin, 2014; Turner, 2015). Based on the traditional roles of faculty in higher education, the faculty have a high level of influence in stimulating institutional ethos change, with the support of administrators who are also in favor of promoting equity among FGUU (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Park & Denson, 2009; Turner, 2015; Wilson, 2013). Faculty who were FGUU have valuable lived experiences to help institutions in identifying and addressing sociocultural gaps within the classroom and throughout the university to influence ethos (Case, 2017; Gomez, 2018; Lang & Yandell, 2019; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013).

In higher education, the traditional faculty role includes three foundational elements: teaching, service, and scholarship (American Association of University Professors, 2020; Chambers & Gopaul, 2008). The teaching role includes areas such as continual growth in teaching, learning, curriculum development, and program assessment (Aragón et al., 2017, 2018; Armstrong & Stewart-Gambino, 2016; Brown et al., 2013; Castillo-Montoya, 2017, 2019; Conefrey, 2018; Gurin et al., 2002; Mayhew & Grunwald, 2006; Park & Denson, 2009; Phuong et al., 2017; Stephens, Hamedani, et al., 2019; Vetter et al., 2019). Service includes, but is not limited to, creating and administering academic policies and procedures from admissions to degree completion, program and university strategic initiatives through institutional committees, and service to the discipline through outside organizations and in the community (Ackerman-

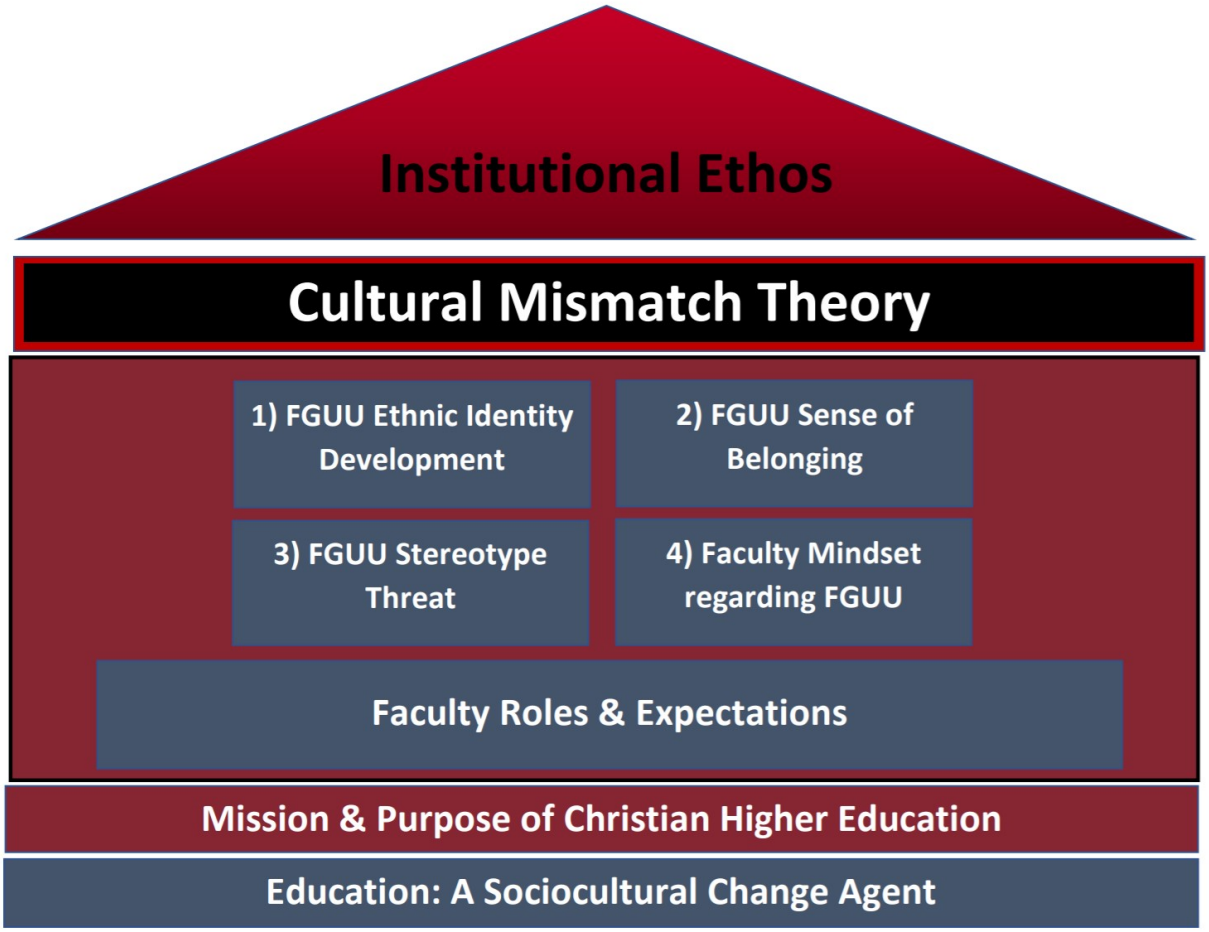
Barger et al., 2016; Almeida et al., 2019; Armstrong & Stewart-Gambino, 2016; Luedke, 2017; Wang, 2012). Scholarship is contributing to the common good from the position of a field/discipline expert through research and other forms of interaction (Case, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013). Within the fullness of these three roles, university faculty are in a critical position to analyze sociocultural differences in their institutions and foster change (Ackerman-Barger et al., 2016; Brown et al., 2013; Case, 2017). Promoting educational equity, as an outcome of building and maintaining a supportive sociocultural, institutional ethos, contributes to leveling the playing field for FGUU to access higher education and graduate (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Conn, 2017; Covarrubias et al., 2016; DeRosa & Dolby, 2014; Herrmann & Varnum, 2018; Means & Pyne, 2017; Morales, 2014; Park & Denson, 2009; Stephens, Fryberg, et al., 2012). The lived experiences of current faculty who were FGUU are essential components to guide administrators, faculty, and staff in identifying sociocultural gaps within institutions as their narratives exemplify the practical realities of FGUU (Case, 2017; Gomez, 2018; Lang & Yandell, 2019; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013).

A supportive sociocultural, institutional ethos for academic success among FGUU is a central principle for establishing educational equity in universities (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Conn, 2017; Covarrubias et al., 2016; DeRosa & Dolby, 2014; Herrmann & Varnum, 2018; Means & Pyne, 2017; Morales, 2014; Park & Denson, 2009; Stephens, Fryberg, et al., 2012). This literature review begins by introducing a theoretical framework (i.e., cultural mismatch theory) and its relationship with FGUU and institutional ethos. Next, the reader is guided to consider the history of education as a sociocultural change agent in the United States (Mobley et al., 2018; Rury, 2016). Additionally, this chapter addresses

the unique place of sociocultural change in Christian higher education via the contributions of the Council of Christian Colleges and Universities (CCCU) (Adrian, 2003; Menjares, 2017; Pérez, 2013; Ringenberg, 2006). The literature points toward a need for more intentional practices among faculty and administrators to recognize and respond to sociocultural differences within educational institutions, particularly within Christian universities whose missions explicitly or implicitly express a focus on building educational equity amidst diversity (Longman, 2017; Menjares, 2017; Pérez, 2013; Taylor, 2013). Sociocultural differences shaping institutional ethos, as commonly experienced by FGUU, are described in the literature review through the following concepts: ethnic identity development, sense of belonging, stereotype threat, and faculty mindset (Ash & Schreiner, 2016; Conn, 2017; Herrmann & Varnum, 2018; Nguyen et al., 2018; Smith et al., 2016; Wilbur & Roscigno, 2016). With administrative vision and support, the traditional faculty roles are essential to mitigate cultural mismatch and strengthen a supportive sociocultural institutional ethos promoting educational equity (Ackerman-Barger et al., 2016; Brown et al., 2013; Case, 2017). Notably, current faculty in Christian universities, who were FGUU, have lived experiences to assist in revealing and understanding sociocultural gaps in their universities (Case, 2017; Gomez, 2018; Lang & Yandell, 2019; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013). Figure 1 provides a visual representation for the structure of Chapter II.

Figure 1

A Visual Representation of the Literature Review.



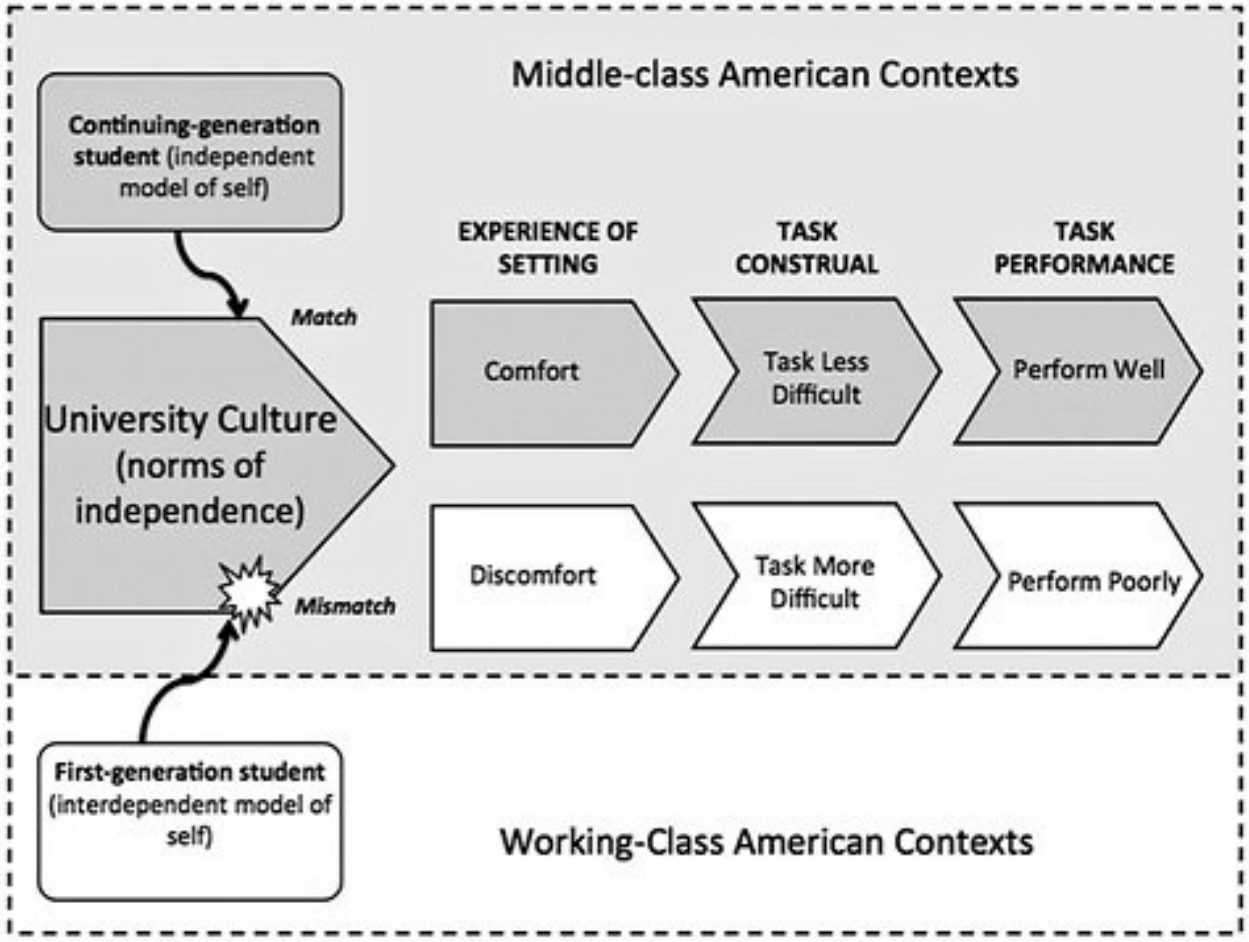
Theoretical Framework: Cultural Mismatch Theory in Higher Education

Cultural mismatch theory is a framework of invisible factors associated with sociocultural differences between working-class people and middle-class people (Covarrubias et al., 2016; Dittmann et al., 2020; Dittmann & Stephens, 2017; Hamedani et al., 2013; Kraus & Stephens, 2012; Phillips et al., 2020; Stephens et al., 2017; Stephens, Fryberg, et al., 2012; Stephens, Markus, & Phillips, 2014; Stephens, Townsend, & Dittman, 2019; Stephens, Townsend, et al., 2012; Townsend et al., 2018;). Differing sociocultural behaviors are operationalized in organizations such as schools, workplaces, and businesses, and through the

lives of people associated with the organizations. Sociocultural differences affect where people live, go to school, work, and belong in daily life, as well as personal preferences and overall wellbeing (Arevalo et al., 2016; Case, 2017; Covarrubias et al., 2016; DeRosa & Dolby, 2014; Hlinka, 2017; Kraus & Stephens, 2012; Means & Pyne, 2017; Morales, 2014; Phillips et al., 2020; Rubin et al., 2014; Stephens, Fryberg, et al., 2012; Stephens, Markus, & Phillips, 2014). The invisible factors articulated in cultural mismatch theory are related to the middle-class cultural value of independence and the working-class cultural value of interdependence, with the former being the cultural norm most commonly represented across North American higher education (See Figure 2). Continuing-generation, majority undergraduate students represent the middle-class model, while FGUU represent the working-class model throughout this study (Covarrubias et al., 2016; Dittmann & Stephens, 2017; Hamedani et al., 2013; Kraus & Stephens, 2012; Phillips et al., 2020; Rubin et al., 2014; Stephens et al., 2017; Stephens, Fryberg, et al., 2012; Stephens, Markus, & Phillips, 2014; Stephens, Townsend, & Dittman, 2019; Stephens, Townsend, et al., 2012; Townsend et al., 2018).

Figure 2

Cultural Mismatch Theory is the Framework of Invisible Factors Associated with Social Class Differences in Contexts Such as Higher Education and Business in North America.



Note. From "Unseen disadvantage: How American universities' focus on independence undermines the academic performance of first-generation college students," by Stephens, Fryberg, et al., 2012, *Journal of Personality and Social Psychology, 102*, p. 1182. Reprinted with permission.

These two constructs are types of cultural competencies. Independence in colleges and universities is characterized by uniquely expressing self, developing leadership skills as a priority, using autonomy in problem-solving, individualized risk taking, and taking the initiative in learning opportunities (Arevalo et al., 2016; Covarrubias et al., 2016; DeRosa & Dolby, 2014; Hlinka, 2017; Morales, 2014; Stephens et al., 2017; Stephens, Fryberg, et al., 2012; Stephens,

Markus, & Phillips, 2014). Interdependence is characterized by collaborative learning, listening more than speaking, attending to the expectations of others, representing one's heritage, and helping others as a matter of priority. The attributes for both constructs represent varying levels of resources, flexibility, choice, and control; however, independence afford higher levels (Arevalo et al., 2016; Covarrubias et al., 2016; DeRosa & Dolby, 2014; Dittmann et al., 2020; Hlinka, 2017; Kraus & Stephens, 2012; Morales, 2014; Stephens et al., 2017; Stephens, Fryberg, et al., 2012; Stephens, Markus, & Phillips, 2014). Academic skills associated with the favored independent qualities, including executive functioning, self-regulation, self-advocacy, and critical thinking, are featured in the pedagogy of rigorous school systems focused on preparing students for higher education (Dittmann & Stephens, 2017; Jack, 2014, 2016).

The social class from which a student is raised influences their purpose for pursuing higher education, motivation for engagement in academics, academic preparedness, subsequent performance, and holistic well-being (Case, 2017; Covarrubias & Fryberg, 2015; Dittmann et al., 2020; Hlinka, 2017; Jack, 2016; Kraus & Stephens, 2012; Lehmann, 2014; Morales, 2014; Rubin et al., 2014; Stephens, Fryberg, et al., 2012). Case (2017) defines social class as "a way of being, relating, and thinking that culminates in a shared cultural experience often invisible to the privileged and the marginalized" (Case, 2017, p. 17). Students from working-class backgrounds tend to choose a college education to help their families and communities (i.e., interdependent motives). Students from middle-class families tend to attend college to pursue independence (Covarrubias & Fryberg, 2015; Covarrubias et al., 2016; Stephens, Fryberg, et al., 2012). When students with interdependent motivations enter North American universities and experience an independent focus, it may negatively affect their identity, sense of belonging, and academic performance (Covarrubias & Fryberg, 2015; DeRosa & Dolby, 2014; Hlinka, 2017; Lehmann,

2014; Means & Pyne, 2017; Stephens, Fryberg, et al., 2012). An individual can embody both cultures, but not necessarily at the same time and generally not without discomfort when the two cultures mix (Stephens et al., 2017). For example, a working-class student may feel awkward visiting the home of his middle-class peers.

Independence is the middle-class cultural norm most commonly represented across the operations of universities in North America (DeRosa & Dolby, 2014; Means & Pyne, 2017; Morales, 2014; Stephens, Fryberg, et al., 2012). Independent mindsets assume students and families have background knowledge to effectively navigate administrative policies and procedures, and expects students to self-advocate with innate ease while also prioritizing self over family in pursuing academic success (Carpenter & Ramirez, 2012; Case & Hernandez, 2013; Covarrubias et al., 2019; DeRosa & Dolby, 2014; Ecklund, 2013; Martin, 2015; Means & Pyne, 2017; Morales, 2014; Wang, 2014). Working-class students are less likely to have experiences in which they have practice directly addressing questions and opinions to authority figures. Students from working-class backgrounds may have a high level of self-reliance, or toughness, which may be either a positive characteristic propelling them forward, or negative in keeping them from seeking help. While middle-class norms prioritize academics over work, working-class norms depend on faculty to be flexible and value a student's position to simultaneously manage family, school, and work (Carpenter & Ramirez, 2012; Case & Hernandez, 2013; Covarrubias et al., 2019; DeRosa & Dolby, 2014; Ecklund, 2013; Martin, 2015; Means & Pyne, 2017; Morales, 2014; Stephens, Markus, & Phillips, 2014; Wang, 2014).

Interventions aimed at recognizing the importance of interdependent motivations and values heighten the academic performance levels among students from interdependent backgrounds (Covarrubias et al., 2016; Covarrubias & Fryberg, 2015; Dittmann et al., 2020;

Stephens et al., 2015; Stephens et al., 2017; Stephens, Fryberg, et al., 2012; Stephens, Hamedani, & Destin, 2014; Stephens, Markus, & Phillips, 2014). Ways faculty may highlight interdependent values in an independent culture include using collaborative language, modeling shared work and experiences among faculty and students, and portraying interdependence in a positive light (Dittmann et al., 2020; Stephens, Fryberg, et al., 2012; Stephens, Hamedani, & Destin, 2014; Stephens, Markus, & Phillips, 2014). This is important because research demonstrates the durability of social class influences, such as interdependent values, which means bridge building between interdependent and independent values represents a long-term human need rather than a temporary student need to simply access higher education (Phillips et al., 2020; Rubin et al., 2014; Stephens et al., 2015). Difference-education, advising-mentoring, onboarding, and peer support are avenues for addressing cultural mismatch in higher education. Other avenues include highlighting cultural differences as assets in the educational community. Viewing cultural differences as assets is a 21st century skill necessary for mitigating cultural mismatch in higher education (Birnbaum et al., 2020; Covarrubias et al., 2016; Covarrubias & Fryberg, 2015; Stephens et al., 2015; Stephens et al., 2017; Stephens, Hamedani, & Destin, 2014; Stephens, Markus, & Phillips, 2014).

Education: A Sociocultural Change Agent

Education in the United States of America has been a priority since its inception (Benson & Boyd, 2015; Rury, 2016). Education's core purposes are continually discussed in regard to teaching, learning, assessment, and outcomes (Benson & Boyd, 2015; Rury, 2016). A larger question exists: Does education change society, or does society change education (Chambers & Gopaul, 2008; Dittmann & Stephens, 2017; Lee & Kramer, 2013; Mobley et al., 2018; Rury, 2016; Stephens, Markus, & Phillips, 2014)? Society continues to believe in the importance of

education as a pathway for social mobility or the ability to change one's sociocultural identity via home, school, or career opportunities. Higher education, increased knowledge, and deeper critical thinking skills improve both society and an individual's quality of life, as well as that of society. Education exists to continually develop global citizens who are active participants and socially responsible in society (Chambers & Gopaul, 2008; Dittmann & Stephens, 2017; Lee & Kramer, 2013; Mobley et al., 2018; Rury, 2016; Stephens, Markus, & Phillips, 2014). Economic goals, in terms of career development and financial independence, often receive the most attention, but education impacts much more than mere dollars (Benson & Boyd, 2015; Chan, 2016; Rury, 2016). Throughout history, education has played a large role in the development of ideas and critical thinking, including civic engagement, agricultural, research, social influence, change leadership, and social justice (Benson & Boyd, 2015; Chambers & Gopaul, 2008; Chan, 2016; Mobley et al., 2018; Rury, 2016). As such, education is a major player in social change, and social change is a major player in education. This higher-order outcome has constructive interdependent qualities including lifelong learning, societal change, and the public good (Benson & Boyd, 2015; Chambers & Gopaul, 2008; Chan, 2016; Mobley et al., 2018; Rury, 2016).

Educational institutions are key places of growth in developing social capital to benefit both individuals and society (Almeida et al., 2019; Dittmann & Stephens, 2017; Luedke, 2017; Rury, 2016; Smith et al., 2016). Social capital is defined as authentic relationships with people who exchange resources, information, and contacts to support one another's achievement and persistence in school, work, and day-to-day life (Almeida et al., 2019; Rury, 2016; Stephens, Markus, & Phillips, 2014). Students who have these connections with university faculty, staff, and student-peers adjust to school and perform at higher levels than those who do not have such

connections (Almeida et al., 2019; Luedke, 2017). The information, resources, and contacts exchanged via social capital within a university relate to course registration, study strategies, career guidance, academic and student life services, work, internships, and life exploration. (Almeida et al., 2019; Luedke, 2017). Opportunities for all students to gain social capital is necessary for building educational equity within an institution (Almeida et al., 2019; Luedke, 2017; Rury, 2016; Stephens, Markus, & Phillips, 2014; Warnock & Hurst, 2016). Social capital is an interdependent system of relationships more valuable for students than individual characteristics such as grit (Almeida et al., 2019). As a result, providing intentional support and space to quickly guide FGUU in building depth of relationship scaffolds their sociocultural growth (Almeida et al., 2019; Luedke, 2017). Avenues for campus personnel, as well as all students, to recognize and discuss sociocultural differences for the purpose of transforming behaviors, policies, and procedures (written and unwritten) to benefit all students is another form of intentional support to experience authentic connections, thereby increasing social capital opportunities for all (Herrmann & Varnum, 2018; Soria & Stebleton, 2013).

University campuses are also places where the breakdown of connections exist (i.e., prejudice, stereotype threat) and where independence is favored as an attribute of social mobility creating sociocultural divides (Smith et al., 2016; Stephens, Fryberg, et al., 2012; Stephens, Hamedani, & Destin, 2014; Stephens, Markus, & Phillips, 2014; Townsend et al., 2018; Varnum, 2015; Warnock & Hurst, 2016). University campuses need to be places for creating intentional practices to bridge sociocultural divides and to create opportunities for social capital awareness (Almeida et al., 2019; Luedke, 2017; Smith et al., 2016; Stephens, Hamedani, & Destin, 2014; Stephens, Markus, & Phillips, 2014; Townsend et al., 2018). To make space for mutual understanding, invisible divides within individuals and institutions must be revealed (Herrmann

& Varnum, 2018; Stephens, Markus, & Phillips, 2014). For example, talk openly about middle-class and working-class sociocultural practices and assumptions in education. Work to value the assets of both middle-class students (i.e., expressive independence, challenging the status quo, self-expression) and working-class students (i.e., interdependence, social responsiveness, resilience, adjusting to context). Provide student-peer models who are managing university life well. Show how to keep family connections alive. Empower all students by visibly valuing working-class values alongside middle-class norms in higher education and demonstrate the importance of diverse ways of being (Herrmann & Varnum, 2018; Stephens, Markus, & Phillips, 2014).

Scaffolding for student growth in social capital influences student achievement, retention, persistence, and social mobility by providing more choice, opportunity, and equity (Almeida et al., 2019; Luedke, 2017; Rury, 2016; Smith et al., 2016; Stephens, Markus, & Phillips, 2014; Warnock & Hurst, 2016). Educational interventions and building relationships are means of mediating inequity while also promoting growth in social capital and sociocultural change (Dittmann & Stephens, 2017; Murphy et al., 2020; Rury, 2016; Stephens, Fryberg, et al., 2012; Stephens, Markus, & Phillips, 2014). Educational institutions become cultural change agents when faculty and students work together to promote mutual growth in understanding sociocultural differences (Dittmann & Stephens, 2017; Murphy et al., 2020; Rury, 2016; Stephens, Fryberg, et al., 2012; Stephens, Markus, & Phillips, 2014).

Christian Higher Education and the Council for Christian Colleges & Universities (CCCU). Early institutions of higher education in North America were shaped by religious colleges and universities founded in Europe (Adrian, 2003; Ringenberg, 2006). These institutions began in France and Italy during the Middle Age and grew throughout Western Europe.

Historical movements, such as the Reformation and the Enlightenment, originated in educational institutions and had deep influences on the development of both education and religion in Europe and England (Adrian, 2003; Ringenberg, 2006). With strong educational and religious priorities, early English inhabitants in North America, the Puritans, brought their dreams for education based on the Bible to the eastern shores (Adrian, 2003; Jeynes & Robinson, 2010; Ringenberg, 2006). Their priority was demonstrated by the founding of colleges before formalizing early education schools for their children. In the earliest days, North American Christian colleges focused on training ministers of the church and developing future national leadership with Christian character and morals (Adrian, 2003; Jeynes & Robinson, 2010; Ringenberg, 2006). The oldest college in the United States is Harvard College, founded in 1636 as a Christian institution (Jeynes & Robinson, 2010; Ringenberg, 2006).

Higher education in the United States includes a history of tension regarding the purpose of education, whether in secular institutions, public, independent, or private schools, or Christian colleges and universities (Jeynes & Robinson, 2010; Robinson & Jeynes, 2010). Citizens regularly question the financial efficiency of higher education, including the cost-benefit ratio, the level of individual indebtedness and the functional economic-related need for a bachelor's degree (or higher), as well as the liberal thinking associated with higher education, philanthropy, and social justice (Robinson & Jeynes, 2010). Christian universities experience another level of tension. Administrators and faculty must balance the secularization of society and contemporary cultural issues while integrating the Bible, theology, faith, and learning in ways that are aligned with denominational affiliations, alumni, parents, students, communities, and donors (Adrian, 2003; Robinson & Jeynes, 2010). Some institutions respond to the tensions by lessening their connections with denominational affiliations, and other institutions lessen the marks of Christian

education by reducing or eliminating required chapel services, Bible and Christian Theology courses, and behavioral contracts. Most schools respond by strengthening the academic requirements for faculty-scholars, recognizing the need for academic excellence while also maintaining their constituents' ideological and financial support (Adrian, 2003).

While Christian universities must manage unique tensions, they are also in positions to be purposefully transformative within the culture through their mission and values founded on history, tradition, the Bible, and theology (Council for Christian Colleges & Universities, 2020b; Menjares, 2017; Pérez, 2013). The CCCU demonstrates such a focus for collaboration among its member institutions through its mission and values. CCCU mission values include (1) the connectivity between truth found in God and truth found in academic excellence through all academic disciplines and fields, (2) the development of Godly wisdom beyond mere human competence in pursuing Christian virtues (i.e., love, courage, and humility), and (3) the advancement of people prepared to serve for the common good of society in pursuit of reconciliation and healing (Council for Christian Colleges & Universities, 2020b). To this end, the CCCU member institutions share resources to pursue academic excellence through teaching, service, and research. The organization supports strategies to address contemporary societal issues through the arts and sciences, public advocacy, representation in government, and experiential learning. Believing in the biblical truth that all people are created in the image of God, the CCCU and its member institutions focus includes actively addressing issues associated with caring for people who are marginalized to ensure social justice and access to education (Council for Christian Colleges & Universities, 2020b). The additional tensions faced by Christian universities place these institutions in a strong position to integrate the history of North American education with current sociocultural needs and the depth of purpose found in

combining faith in God, biblical wisdom, and education (Adrian, 2003; Menjares, 2017; Pérez, 2013). As vast changes in culture occur, pressure can lead to opportunities for deep critical thinking and problem-solving. Addressing cultural change supports the common good and demonstrates God's work in society. The biblical and theological history and mission of Christian universities have a distinct role to play in building bridges of opportunity in sociocultural change by engaging in these opportunities (Adrian, 2003; Menjares, 2017; Pérez, 2013).

Continual forward momentum to create and sustain a supportive institutional sociocultural ethos at CCCU member schools that includes and upholds FGUU populations is crucial to living into the CCCU mission and values (Ash & Schreiner, 2016; Conn, 2017; Council for Christian Colleges & Universities, 2020b; Dahlvig, 2013; Longman, 2017; Menjares, 2017; Taylor et al., 2013). Ash and Schreiner (2016) explain reimagining Christian higher education as the leader in sociocultural change:

> Inclusive excellence must increasingly become the hallmark of Christian higher education, reflecting a commitment to Christian unity that values diversity that exists within Christian higher education institutions, as well as acknowledges and attempts to ameliorate the human systems that extend privilege to some people groups over others and that perpetuate a differential treatment on the basis of race that is antithetical to the teachings of Jesus. (pp. 52-53)

With over 40 years of history, the CCCU is an organization offering a membership of Christian colleges and universities to draw upon for institutional and faculty experience. Exploring the lived experiences of FGUU who are now faculty at CCCU institutions is an avenue to seek understanding and make progress in building equity within Christian higher education (Dahlvig,

2013; Herrmann & Varnum, 2018; Kim et al., 2010; Lang & Yandell, 2019; Lee, 2017; Longman, 2017; Turner, 2015).

Institutional Ethos

In this study, institutional ethos is defined as the atmosphere or culture of an institution originating from its mission and values, and then carried out in the day-to-day functioning of the whole campus and the full educational experience (Ash & Schreiner, 2016; Conn, 2017; Dahlvig, 2013; Park & Denson, 2009). Ethos influences every aspect of the institution including operations, policies, procedures, teaching, learning, and relationships (Ash & Schreiner, 2016; Conn, 2017; Lehmann, 2013; Park & Denson, 2009; Wilson, 2013). Operationally, hiring practices and professional development are a reflection of institutional ethos (Heilig et al., 2019; Jimenez et al., 2019; Nguyen et al., 2018; Park & Denson, 2009; Schreiner et al., 2011; Wang, 2012; Warnock & Hurst, 2016; Wilson, 2013). Universities prioritizing diverse hiring practices show a high level of commitment to diversity by explicitly demonstrating a movement to employ faculty, administrators, and staff who are similar to the make-up of the student body and the greater community. Professional development for employees, focused on knowing and understanding how to apply complex services among diverse students, shows a commitment to diversity and thereby influences institutional ethos (Heilig et al., 2019; Jimenez et al., 2019; Nguyen et al., 2018; Park & Denson, 2009; Schreiner et al., 2011; Wang, 2012; Warnock & Hurst, 2016; Wilson, 2013). Universities whose atmosphere accurately matches the student-centered care promoted through admissions and marketing offices demonstrates a consistent institutional ethos and builds trust among students and their families (Ash & Schreiner, 2016; Conn, 2017; Lang & Yandell, 2019). Consistent, fair, and respectful student-centered policies and procedures with a focus on intentionally serving the complexity of students' lives features an

ethos rooted in an institution's mission and values (Ash & Schreiner, 2016; Conn, 2017; Jack, 2016; Lehmann, 2013; Schreiner et al., 2011; Turner, 2015; Varnum, 2015; Wilbur & Roscigno, 2016). Faculty, staff, and administrators who serve with excellence take responsibility for sustaining a strong institutional ethos by devoting personal time and resources in meaningfully connecting with students (Schreiner et al., 2011; Wang, 2012).

In the classroom, teaching and learning contributes to students' experiences of the institution's ethos (Ash & Schreiner, 2016; Park & Denson, 2009; Turner, 2015). Since curriculum is the central factor of university work, and because the faculty are traditionally responsible for curriculum development, the faculty carry significant influence in addressing institutional ethos as it is experienced from an academic perspective (Armstrong & Stewart-Gambino, 2016). Students view university faculty as their primary connections to the institution, and they view the institution's mission, values, and ethos through the lenses of these key relationships (Ash & Schreiner, 2016; Schreiner et al., 2011). All campus employees need to be responsible for taking the initiative in building authentic connections with students; however, it is the primary responsibility of administrators to infuse the university ethos through the institution's mission, vision, and values (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Herrmann & Varnum, 2018; Jimenez et al., 2019; Schreiner et al., 2011; Wilson, 2013). It is also the responsibility of faculty and staff, as supported by the mission and values of the university, to collaborate in serving and supporting students as whole, complex people (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Lehmann, 2013; Park & Denson, 2009; Schreiner et al., 2011; Wilson, 2013).

Promoting an institutional ethos of interdependence among students and employees involves building a culture of appreciating the lived experiences and assets of all students

(Carpenter & Ramirez, 2012; Case, 2017; DeRosa & Dolby, 2014; Ecklund, 2013; Hlinka, 2017; Lang & Yandell, 2019; Means & Pyne, 2017; Morales, 2014; Nguyen et al., 2018; Snyder, 2015; Stephens, Fryberg, et al., 2012; Tibbetts et al., 2016). Research studies on FGUU demonstrate value in appreciating and adapting to the enrolled students of the institution rather than expecting students to adjust to the unwritten sociocultural rules of the institution (Carpenter & Ramirez, 2012; Hlinka, 2017; Lehmann, 2013; Nguyen et al., 2018; Snyder, 2015). Students feel devalued when their life experiences are viewed through a deficit lens (i.e., the less prestigious work of their family), or when assumptions are expressed about students' ability to assume unexpected expenses for project supplies, field trips, or textbooks apart from tuition expenses (Nguyen et al., 2018; Turner, 2015). When students experience an institutional ethos matching their values it strengthens their sense of belonging within the university (Ash & Schreiner, 2016; Schreiner et al., 2011).

Leading Change through the Roles and Practices of Faculty

The traditional faculty roles in higher education include leadership to develop the common good within society through teaching, service, and scholarship in and out of the classroom (American Association of University Professors, 2020; Chambers & Gopaul, 2008). In teaching, leadership includes communicating knowledge, modeling civility in discussion, guiding reflection, and promoting problem solving (Chambers & Gopaul, 2008). It also includes curriculum development and program assessment in line with the institution's missions and values (Ackerman-Barger et al., 2016; Almeida et al., 2019; Armstrong & Stewart-Gambino, 2016; Luedke, 2017; Wang, 2012). Service is defined as institutional committee work, mentoring/advising students, service to the discipline through organization, and volunteer work in the community. Committee work includes creating and administering academic policies and

procedures while advocating for a student-centered, institutional ethos from admissions to degree completion and professional preparation. Leadership or participation in academic programs and university strategic initiatives are also elements of faculty service (Ackerman-Barger et al., 2016; Almeida et al., 2019; Armstrong & Stewart-Gambino, 2016; Luedke, 2017; Wang, 2012). Scholarship among faculty is contributing to disciplinary fields through a variety of avenues from formal research projects to writing, consulting, and advocating. Interdisciplinary work, in collaboration with other experts, is another valuable contribution in scholarship (Case, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013). Within the fullness of the traditional faculty roles, university faculty are in a critical position to consider cultural mismatch within their institutions and to model equity throughout higher education (Ackerman-Barger et al., 2016; Brown et al., 2013; Case, 2017).

Institutional ethos is strengthened by positive student-to-student, student-to-faculty, and faculty-to-student interactions (Ash & Schreiner, 2016; Conefrey, 2018). In particular, underrepresented students express meaningfulness in having faculty with whom they share ethnic understandings (Gomez, 2018; Monzó & SooHoo, 2014; Nguyen et al., 2018; Pérez, 2013; Taylor, 2013). This meaning extends to all parts of the university (i.e., faculty, staff, and administrators), but not for the sake of equity in population numbers. Rather it is to have frequent opportunities for engagement in mutual understandings of diverse life and educational experiences (Monzó & SooHoo, 2014; Nguyen et al., 2018; Pérez, 2013; Taylor, 2013). Learning alongside faculty with similar ethnic experiences increases students' sense of belonging (Nguyen et al., 2018). In turn, underrepresented faculty define success by their ability to make a difference among their students in modeling how to build cultural capital while also maintaining cultural values from one's background (Gomez, 2018). Giving back, helping, mentoring, and guiding are

priorities for underrepresented faculty (Gomez, 2018).

Unfortunately, negative interactions, such as stereotype threat, occur in the classroom and within the institution among peers, faculty, staff, and administrators, leading to underrepresented students to feel less intelligent than majority students and less included in particular courses and professional departments (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Brown et al., 2013). Faculty building relationships with underrepresented students in the classroom and departments is crucial in helping them alleviate the negative interactions and navigating the institutional social and academic environment (Ackerman-Barger et al., 2016; Brown et al., 2013; Ecklund, 2013; Taylor, 2013). Faculty building relationships with underrepresented students provides avenues for students to build their social and cultural capital within and outside of the institution (Ackerman-Barger et al., 2016; Brown et al., 2013; Ecklund, 2013; Luedke, 2017). Faculty lead students in relationship by supporting collaborative learning, teaching program requirements, and guiding students to institutional information sources (Ackerman-Barger et al., 2016; Almeida et al., 2019; Ash & Schreiner, 2016; Brown et al., 2013; Collier & Morgan, 2008; Gurin et al., 2002; Jack, 2016). Students benefit when they are holistically appreciated inclusive of their cultural background as well as (and even more than) their academic identity, thereby making them a person first and a student second (Luedke, 2017). Faculty relationships may also model positive interpersonal communication and engagement among all people from diverse backgrounds thereby creating a safe learning environment and preparing students to uphold professional 21st century skills (Ackerman-Barger et al., 2016; Almeida et al., 2019; Ash & Schreiner, 2016; Brown et al., 2013; Gurin et al., 2002).

A central factor in the work of a university, and in the classic faculty role, is curriculum leadership (Armstrong & Stewart-Gambino, 2016; Castillo-Montoya, 2019). Curriculum carries

power to address social change by infusing diversity across the curriculum (Armstrong & Stewart-Gambino, 2016; Ecklund, 2013; Gurin et al., 2002). While there must be administrative support for faculty agency, diversity advocacy via curricular pathways are a part of the faculty's purview in institutional leadership and development (Armstrong & Stewart-Gambino, 2016; Castillo-Montoya, 2019). An example of combining relationships with students and curricular development is through pedagogy highlighting the lived experiences of students in the classroom and giving students opportunities to reflect on their life and coursework together (Castillo-Montoya, 2019; Conefrey, 2018; Ecklund, 2013; Gurin et al., 2002; Jack, 2016; Lang & Yandell, 2019). In recognizing different cultural norms among students in the classroom, faculty are better prepared to meaningfully teach content and astutely recognize academic gaps in students. Each student enters the classroom with different background knowledge and experiences. In expecting such differences, faculty can integrate course content with students' diverse experiences not only to make content more accessible, but also to explicitly value unique life experiences (Castillo-Montoya, 2019; Conefrey, 2018; Gurin et al., 2002; Jack, 2016; Lang & Yandell, 2019).

In universities, the faculty role includes advocating for students' needs (Case, 2017; Lee, 2017). Faculty who were FGUU have valuable lived experiences to hear and apply for the purpose of understanding current FGUU student experiences. Faculty from working-class backgrounds likely have vivid, personal memories of making choices about which textbook was necessary, which text could be borrowed, and which class could be missed to grab an extra work shift for covering the monthly rent. Some faculty have only cognitive knowledge about such choices, and as a result, minimize the costs of book, supplies, and other extra requirements (Case, 2017; Lang & Yandell, 2019; Lee, 2017). The lived experiences of diverse faculty offer perspectives illustrating the differences between independent and interdependent cultural values

on university campuses. Their experiences relate to juggling family obligations, differing expectations between home and school, having to work substantial hours to survive, and knowing no assistance, financial or material, is available from family (Case, 2017; Lang & Yandell, 2019; Lee, 2017). Advocating and valuing these unique perspectives may be addressed through faculty relationships, committee work, scholarship, and professional development workshops, if faculty with advantages are willing to listen, understanding, and respond to faculty who have lived the issues at hand (Ackerman-Barger et al., 2016; Lang & Yandell, 2019; Lee, 2017). Instead, however, it is common for the ideas about student advocacy of faculty from working-class backgrounds to be dismissed by colleagues who've neither experienced nor acknowledged the differences in norms (Case, 2017; Lee, 2017). A goal in serving all students well is honoring their life experiences as assets, regardless of the majority norms (Case, 2017; Castillo-Montoya, 2019; Lang & Yandell, 2019).

Considering class values as an asset guides faculty and students to view the world with eyes of curiosity in learning about people and addressing problems from the perspectives of a variety of viewpoints (Case, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013; Phillips et al., 2020). It leads people to apply learning to real-world problems as lived by people in all classes (Case, 2017; Harris, 2020). This relates to an aspect of faculty scholarship: applied scholarship. Applied scholarship includes practical problem exploration in areas such as social justice, and it is often a focus among faculty from underrepresented, working-class environments who are seeking to make a cultural difference in society. Applied scholarship related to issues of social justice is a form of scholarship that may be viewed as less prestigious in some academic disciplines (Case, 2017; Harris, 2020). Another aspect of scholarship that is favored within interdependent cultures is interdisciplinary work (Monzó & SooHoo, 2014; Oliva et al., 2013).

Integrating interdependent values from other cultures, particularly marginalized cultures, needs to be prioritized and affirmed in higher education through teaching, service, and scholarship, if diverse faculty and students are to thrive in higher education (Monzó & SooHoo, 2014; Oliva et al., 2013).

As middle-class values are most representative in higher education, underrepresented faculty from working class populations, like FGUU students, oftentimes must push harder than their peers to feel acceptance within the middle-class norms of the academy. Some have expressed feeling like an imposter due to sociocultural differences (Case, 2017; Monzó & SooHoo, 2014). The imposter syndrome often results in individuals working harder to continually earn respect (Case, 2017; Oliva et al., 2013). It may also result in bringing one face-to-face with class differences influencing students and the need for a faculty voice to advocate:

> As a working-class faculty member insider, I often bring up how faculty might work collectively to address these group disparities and social injustice (among students), thus invoking values of community and interdependence. My calls for working-class perspective-taking, violate higher education's middle-class cultural norms that center independence and individualism, thus marginalizing interdependence and communal values (as cited in Stephens et al. 2012). Of course, I recognized academic individualist norms as White, male, and Western cultural values, but somehow neglected to identify them as intricately tied to social class. (Case, 2017, p. 24)

Advocating for change in regard to class differences and cultural values may impose marginalization on underrepresented faculty in how they are respected in higher education (Case, 2017; Monzó & SooHoo, 2014). At the same time, underrepresented faculty are more likely than majority faculty to participate in institutional diversity initiatives (Jimenez et al., 2019). There is

value in faculty-to-faculty influence in increasing diversity initiatives (Mayhew & Grunwald, 2006). Personal beliefs and institutional emphasis are important, but change is more likely to occur within departmental emphases among faculty colleagues (Mayhew & Grunwald, 2006). Assimilating with the majority culture needs to be viewed as just one way of many to move forward (Case, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013). Faculty can model for students an acceptance of sociocultural differences and model re-claiming the strengths represented in diversity by bringing their unique identity and cultured value system into the academy (Case, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013). It is possible to create space for authenticity for the life of faculty both at home and in the academy (Case, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013). Where culture intersects, it is possible to welcome multiple identities without hiding one's true identity (Case, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013). Then, faculty and students may critically consider real-world problems together as they share space with diverse sociocultures rather than hiding core identities and fearing stereotypes (Case, 2017; Monzó & SooHoo, 2014).

The four following challenges are commonly experienced by FGUU but may be mitigated by faculty leadership: ethnic identity development, sense of belonging, stereotype threat, and faculty mindset. Faculty who were FGUU have lived experiences to be heard, understood, valued, and applied to strengthen institutional ethos via faculty change leadership (Case, 2017; Gomez, 2018; Lang & Yandell, 2019; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013).

Ethnic identity development. Diverse FGUU are more likely to perform at a higher level academically when they view their ethnic identity as an asset (Case, 2017; Case & Hernandez, 2013; Reyes, 2013; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018).

Faculty modeling sociocultural differences as an asset via life experiences, intentional student identity development, and university-wide cultural development encourages students to understand their differences and capitalize on the benefits of difference (Case & Hernandez, 2013; Reyes, 2013; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). Operating well within diverse sociocultural environments is considered an important 21st-century skill, and identifying one's diverse identity as an asset is beneficial for the common good (Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). Some diverse students are not aware of the cultural value they could contribute to the university (Case & Hernandez, 2013; Reyes, 2013; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). Viewing identity as a benefit creates pathways for faculty and students to develop leadership capacities across cultures (Case & Hernandez, 2013; Reyes, 2013; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). Leaders with life experience from multiple cultures (i.e., one culture in the home and a different culture at school or work) have a distinct advantage in applying their unique perspectives, knowledge, and experiences as bridge builders between cultural norms in education, communities, and workplaces (Case & Hernandez, 2013; Hamedani et al., 2013; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018).

Identity exploration through coursework and with faculty leadership in curriculum choice is a crucial step to normalize differences and appreciate assets among students (Case & Hernandez, 2013; Morgan Consoli & Llamas, 2013; Reyes, 2013; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). Identity work in the classroom for FGUU led by faculty may include curricular interventions, guided dialogs, collaborative study, expanding relationships, the inclusion of familial considerations, and leadership opportunities (Case & Hernandez, 2013; Morgan Consoli & Llamas, 2013; Murphy et al., 2020; Stephens, Hamedani,

& Destin, 2014; Townsend et al., 2018). Direct instruction and curricular interventions regarding cultural differences as assets among all students is a key in first-year programming (Case & Hernandez, 2013; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). Curricular interventions led by faculty during the first-year empower culturally diverse students, while also assisting all students in viewing differences as the new normal in college (Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). Identity exploration through difference-education interventions demonstrates an effective avenue for empowering FGUU to value their unique contributions while also normalizing differences (Birnbaum et al., 2020; Dittmann & Stephens, 2017; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). Faculty guiding students' knowledge in the exploration process and leading students to pursue the application of knowledge are crucial. A campus culture devoted to honoring and modeling diversity differences as beneficial for all is vital to effectively initiate and sustain ethnic identity development (Case & Hernandez, 2013; Murphy et al., 2020).

For traditional-aged college students (18-22 years old), it is necessary for faculty to consider ethnic identity development alongside any college success initiative (Demetriou et al., 2017; Lehmann, 2014; Reyes, 2013; Schademan & Thompson, 2015). Academically successful FGUU perceptions of higher education and their lived experiences in the university environment are important pieces to examine through the curriculum (Demetriou et al., 2017; Hlinka, 2017; Lang & Yandell, 2019; Lehmann, 2014; Snyder, 2015). Considering these pieces at different points in their identity development and academic progress is also key. As students mature in the college environment, their involvement with the environment changes (Demetriou et al., 2017; Hlinka, 2017; Lang & Yandell, 2019; Lehmann, 2014; Snyder, 2015). University faculty who were formally FGUU have lived experiences to share and bridge student-to-student and faculty-

to-student gaps (Case, 2017; Gomez, 2018; Lang & Yandell, 2019; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013).

Successful FGUU deeply engage with academic courses, homework, and opportunities, and this mindset promotes depth of relationships with faculty (Demetriou et al., 2017; Schademan & Thompson, 2015). Success is defined by the students' experiences with university transition during the first-year and integration with the university throughout their undergraduate experience (Lehmann, 2014). Working alongside faculty, students have opportunities to develop ideas and contribute to research (Demetriou et al., 2017; Schademan & Thompson, 2015). Faculty beliefs about students' ability to develop over time impact their teaching practices inside the classroom and their relational connectedness with students in and out of the classroom (Demetriou et al., 2017; Schademan & Thompson, 2015). Successful students take advantage of off-campus study and travel. Such activities promote personal growth and a sense of personal pride (Demetriou et al., 2017; Schademan & Thompson, 2015). Successful students are active with campus organizations and participate in community service opportunities (Demetriou et al., 2017). They also engage deeply with small groups such as academic departments, intramural activities, and part-time work. In each of these groups, the formation of relationships contributes to the students' development (Demetriou et al., 2017; Schademan & Thompson, 2015). Activities provide students with opportunities to experiment and develop within their particular roles such as student, researcher, or employee. Within these activities and roles, students develop relationships with people who have positive effects on their personal growth, including academic mentors, peer mentors, and employment mentors (Demetriou et al., 2017; Schademan & Thompson, 2015).

Interdependent identity factors valued specifically among some minority groups include

the family, helping others, and perseverance (Arevalo et al., 2016; Covarrubias et al., 2016; Jackson et al., 2016; Morales, 2014; Morgan Consoli & Llamas, 2013; Stephens, Hamedani, & Destin, 2014). Family, helping others, and perseverance are strong predictors in overcoming obstacles among the interdependent populations (Covarrubias et al., 2016; Jackson et al., 2016; Morgan Consoli & Llamas, 2013). Faculty including interdependent social concepts in academic reflections to promote success in school is effective (Arevalo et al., 2016; Covarrubias et al., 2016; Jackson et al., 2016). University leaders may also strengthen the cultural identity and influence the academic performance of students from interdependent cultural backgrounds by welcoming their families to participate in the institution (Arevalo et al., 2016; Covarrubias et al., 2016). Students from interdependent cultures are more likely to develop relationships and watch out for others, including those outside of their families (Arevalo et al., 2016; Covarrubias et al., 2016). As a result, interdependent students are likely to have an interest in creating support groups among their peers in the transition to college (Arevalo et al., 2016; Covarrubias et al., 2016). Peer support groups would be likely to extend to study groups (Arevalo et al., 2016; Covarrubias et al., 2016; Gomez, 2018).

Two themes emerge in working-class case studies regarding FGUU and their homes: pioneer-language equaling the push for education as a means for escaping financial limits, and home-language equaling the pull towards home and the identity it represents (Case, 2017; Hlinka, 2017; Snyder, 2015). The former theme relates to students experiencing their first-generation narrative in attending college without home and family academic support. The latter theme reflects the desire or obligation to attend college, graduate, and return home (Hlinka, 2017; Snyder, 2015). Students' lived experiences revealed a lack of academic capital in transitioning well from home to college as they were exposed to diverse people, social norms,

and ideas (Hlinka, 2017; Snyder, 2015). Home represents an identity and culture different from the norms at university, while school represents earning respect by fitting into the majority norms achieving a sense of belonging (Case, 2017). Students from a background differing from the majority felt a pull to home while at school and a push to school while at home, causing an imbalance in belonging and managing life in both places (Hlinka, 2017; Snyder, 2015). Faculty who were FGUU often have experience in navigating the push-pull narrative and are valuable resources for students (Case, 2017; Gomez, 2018; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013).

Sense of belonging. Another common narrative among FGUU is past and present experiences of stereotype threat, discrimination, and bias negatively influencing their sense of belonging, validation, and psychological sense of community (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Brown et al., 2013; Hurtado et al., 2015; Young-Brice et al., 2018). Sense of belonging is a feeling of connection with both a place and a people (Brown et al., 2013; Hurtado et al., 2015). Validation contributes to a student's sense of belonging particularly among underrepresented students. Sense of belonging is built inside and outside the classroom within university contexts making it foundational for a positive institutional ethos among all students (Ackerman-Barger et al., 2016; Brown et al., 2013; Hurtado et al., 2015; Vetter et al., 2019). Within the classroom, validation centers on students' academic experiences and involves faculty feedback, active learning strategies, and faculty interest in students' progress and well-being (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Brown et al., 2013; Conefrey, 2018; Hurtado et al., 2015; Vetter et al., 2019; Young-Brice et al., 2018). Outside the classroom, validation relates to interpersonal connections with peers and faculty, as well as cross-campus care for students in offices, via all types of communication, and other points of interaction such

as written and unwritten behavior expectations, policies, and procedures (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Brown et al., 2013; Hurtado et al., 2015; Soria & Stebleton, 2013; Vetter et al., 2019).

Validation mediates students' sense of belonging; however, if students continue to experience discrimination within the university context, validation becomes less effective overall (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Hurtado et al., 2015). To intentionally create an ethos promoting a sense of belonging through validation, administrators and faculty must proactively attend to larger issues of discrimination and bias in the institution, including the inclusion of a diverse student body and faculty composition to mutually benefit from sharing life and educational experiences (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Hurtado et al., 2015; M. Nguyen et al., 2018; Vetter et al., 2019; Young-Brice et al., 2018). In addition to a sense of belonging and validation, students experience a psychological sense of community when they meaningfully contribute to the institution in recognized ways (Ash & Schreiner, 2016; Brown et al., 2013; Conn, 2017; Vetter et al., 2019). This level of community leads to students thriving more deeply in a place, believing education is worth the tuition and the challenge is beneficial, thereby further committing to degree completion (Ash & Schreiner, 2016; Brown et al., 2013; Conn, 2017). By definition, sense of belonging, validation, and psychological sense of community are interdependent terms actively contributing to academic success among underrepresented students, and they should be intentionally built into institutional ethos early and often during students' experiences (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Brown et al., 2013; Hurtado et al., 2015; Soria & Stebleton, 2013).

Some students may not feel safe in sharing their cultural differences within a predominately White, middle-class university environment, and safety is closely related to

feelings of fit on campus (Reyes, 2013; Vaccaro & Newman, 2016). As a result, there is value in providing safe spaces for FGUU to explore their identity (Case & Hernandez, 2013; Hurtado et al., 2015; Morgan Consoli & Llamas, 2013; Reyes, 2013; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018; Vaccaro & Newman, 2016). Programmatic, in-group connections are interventions to support safe transitions in university life, to assist in embracing ethnic identity for individual development, and to participate in the full university population (Case & Hernandez, 2013; Murphy et al., 2020; Reyes, 2013; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). The in-group connections also allow for places to process negative experiences and gain cultural affirmations (Case & Hernandez, 2013; Reyes, 2013). The lived experiences of current faculty who were FGUU are key resources for building connections (Case, 2017; Gomez, 2018; Lang & Yandell, 2019; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013).

Students' sense of belonging and social capital in transitioning from high school to college begins before their first academic term, and it changes throughout the academic journey (Gummadam et al., 2016; Means & Pyne, 2017; Wohn et al., 2013). FGUU begin college with concerns about their identity related to race, ethnicity, and socioeconomic status (Means & Pyne, 2017; Soria & Stebleton, 2013). Some expressed feeling underprepared for college learning, but the university support structures tended to alleviate these negative experiences and feelings (Gummadam et al., 2016; Means & Pyne, 2017; Young-Brice et al., 2018). These structures provided safety and comfort in many cases. Also, the structures provided a place for students to learn about racism and classism, thereby appreciating differences as strengths. Over time, the university structures offer a place to build confidence and support a growing sense of belonging (Gummadam et al., 2016; Means & Pyne, 2017).

The university structures are not exclusively positive, however, and students also report damaging incidences (Means & Pyne, 2017; Schademan & Thompson, 2015). Experiencing harm reflects the complexity of human interactions, as well as a lack of understanding related to assumptions made by university administrators, faculty, and staff of students' knowledge of systems, understanding of responsibilities, and their high school scholastic backgrounds (Collier & Morgan, 2008; Jack, 2016; Means & Pyne, 2017; Schademan & Thompson, 2015). Faculty's approachability and understanding of an individual's academic needs is central to transitioning from potentially limited academic experiences in high school to the rigor of college (Collier & Morgan, 2008; Jack, 2016; Means & Pyne, 2017; Schademan & Thompson, 2015). FGUU notice when the faculty work to support their unique transition to college by recognizing their personhood including school, work, and family. They express the benefit of faculty reaching out to students first, particularly when they see low engagement among underrepresented students in the classroom (Collier & Morgan, 2008; Jack, 2016; Means & Pyne, 2017; Schademan & Thompson, 2015). "The moral and student-centered proclivity of faculty was the most frequently discussed academic support mechanism for developing a sense of belonging in difficult classrooms" (Means & Pyne, 2017, p. 917).

FGUU in their first-year benefit from the proactive involvement of faculty (Ecklund, 2013; Gomez, 2018; Jack, 2016; Means & Pyne, 2017). Faculty should require first-year students to utilize academic support services to alleviate hesitancy in securing support services and to promote belonging (Ecklund, 2013; Jack, 2016; Means & Pyne, 2017). FGUU are often less prepared for the university's culture of independence and less prepared academically (Ecklund, 2013; Means & Pyne, 2017). A culture of independence includes recognizing an academic need and proactively finding assistance (Ecklund, 2013; Jack, 2016; Means & Pyne, 2017). Guidance

in seeking services and flexibility when services are offered are necessary considerations and promote interdependence (Ecklund, 2013; Gomez, 2018; Jack, 2016; Means & Pyne, 2017). Academic success initiatives available on campuses for all students need to be creatively promoted by faculty beyond orientation programs (Ecklund, 2013; Jack, 2016; Means & Pyne, 2017).

When the faculty focus on the assets of students rather than their deficits, and when the faculty believe students' ability is influenced by their teaching practices and plans, they demonstrate an understanding of student development (Canning et al., 2019; Dweck, 2006; Schademan & Thompson, 2015; Stephens, Hamedani, et al., 2019; Vetter et al., 2019). In this role, the faculty become cultural agents among FGUU by guiding students in developing academic-sociocultural capital in college. Even more importantly, students recognize the difference between faculty employing asset-focused methods and teachers who are set on students' inabilities and unpreparedness (Canning et al., 2019; Dweck, 2006; Schademan & Thompson, 2015).

Stereotype threat. Stereotypes are generalized perceptions people in majority groups create to define people in underrepresented groups. Common group stereotypes relate to people in particular race, gender, and socioeconomic groups (Ackerman-Barger et al., 2016; Johnson-Ahorlu, 2013; Schmader, 2010; Steele & Aronson, 1995; Yeager & Walton, 2011). For example, a stereotype among African American students is they are less capable academically than students from other races such as Asian Americans or White Americans (Ackerman-Barger et al., 2016; Johnson-Ahorlu, 2013; Steele & Aronson, 1995; Yeager & Walton, 2011). In professional fields such as nursing, medicine and science, a common stereotype about underrepresented people groups is inferior ability based on their identity and background rather

than academic engagement and effort (Ackerman-Barger et al., 2016; Brown et al., 2013; Johnson-Ahorlu, 2013; Phuong et al., 2017; Young-Brice et al., 2018). In higher education, underrepresented students express experiencing implicit and explicit stereotypes by peers and faculty in words and actions (Ackerman-Barger et al., 2016; Johnson-Ahorlu, 2013; Steele & Aronson, 1995) Stereotypes are harmful to all people, but particularly so among FGUU experiencing a power differential with faculty. Underrepresented students often feel responsible to counteract the inaccurate portrayal of their validity (Ackerman-Barger et al., 2016; Johnson-Ahorlu, 2013; Steele & Aronson, 1995; Yeager & Walton, 2011; Young-Brice et al., 2018).

Steele and Aronson (1995) conducted seminal research identifying stereotype threat and demonstrating its existence in academic settings. Stereotype threat is when a member of a stigmatized group fears confirming the definition of a negative stereotype (Ackerman-Barger et al., 2016; Johnson-Ahorlu, 2013; Schmader, 2010; Steele & Aronson, 1995; Yeager & Walton, 2011; Young-Brice et al., 2018). Resulting from this fear, the person must continually manage the threat by working hard to disconfirm it and consciously dismiss feelings of discrimination, inferiority, and isolation (Ackerman-Barger et al., 2016; Johnson-Ahorlu, 2013; Schmader, 2010; Steele & Aronson, 1995; Young-Brice et al., 2018). This internal work stresses one's cognitive load, thereby reducing one's working memory needed for academic success (Ackerman-Barger et al., 2016; Johnson-Ahorlu, 2013; Schmader, 2010; Steele & Aronson, 1995; Yeager & Walton, 2011; Young-Brice et al., 2018). Stereotype threat represents a unique obstacle faced by underrepresented students who are pursuing challenging academic disciplines in which they are required to perform well while also managing a high level of personal energy required to combat stereotype threat (Ackerman-Barger et al., 2016; Brown et al., 2013; Johnson-Ahorlu, 2013; Schmader, 2010; Steele & Aronson, 1995; Young-Brice et al., 2018).

FGUU students are more likely to experience negative stereotypes than White, middle-to-upper class continuing generation students (Ackerman-Barger et al., 2016; Johnson-Ahorlu, 2013; Steele & Aronson, 1995; Yeager & Walton, 2011; Young-Brice et al., 2018). Students believe their academic performance suffers as a result of stereotype threat (Ackerman-Barger et al., 2016; Johnson-Ahorlu, 2013; Steele & Aronson, 1995; Young-Brice et al., 2018). It affects their sense of belonging and worth as well as their eventual engagement and alignment within professional communities (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Brown et al., 2013; Johnson-Ahorlu, 2013; Yeager & Walton, 2011; Young-Brice et al., 2018). Research provides evidence to demonstrate that stereotype threat can be reduced or eliminated in academic settings, and faculty play a role (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Brown et al., 2013; Meador, 2018; Phuong et al., 2017; Schmader, 2010; Yeager & Walton, 2011; Young-Brice et al., 2018).

Faculty can promote reducing or eliminating stereotype threat in the classroom via understanding it and creating an atmosphere to address it through academic activities, strategies, and student care (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Brown et al., 2013; Meador, 2018; Phuong et al., 2017; Posselt, 2018; Schmader, 2010; Young-Brice et al., 2018). Building authentic relationships with students are key as both a teacher and a mentor (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Meador, 2018; Posselt, 2018; Young-Brice et al., 2018). There is value in helping students navigate the academic environment while also guiding them in life management skills that will extend to professional practice (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Brown et al., 2013; Johnson-Ahorlu, 2013; Meador, 2018; Phuong et al., 2017; Posselt, 2018; Young-Brice et al., 2018). Navigating the environment includes providing clear communication about program standards and academic expectations, as well as

accurate portrayals of the institution's racial climate and care (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Johnson-Ahorlu, 2013; Posselt, 2018; Young-Brice et al., 2018). Faculty must also model positive engagement with differences among underrepresented students as people and as future professionals (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Brown et al., 2013; Johnson-Ahorlu, 2013; Meador, 2018; Young-Brice et al., 2018). Faculty learning about stereotype threat and its impact on students, as well as teaching students about stereotype threat, is a part of working collaboratively in a community to intentionally build a hospitable environment for FGUU to grow (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Canning et al., 2019; Johnson-Ahorlu, 2013; Meador, 2018; Schmader, 2010; Yeager & Walton, 2011; Young-Brice et al., 2018).

Faculty mindset. Mindset research began in the 1960's as a focus in cognitive psychology (Dweck & Yeager, 2019). While Dweck and her colleagues worked to clearly articulate mindset theory, subsequent iterations integrated learned helplessness, attribution theory, and achievement goal theory. In the 1980's, it grew into the social-psychological system of meaning currently identified in relation to ability and motivation for improvement (Dweck & Yeager, 2019; Yeager & Walton, 2011). Growth mindset falls within "a core tenet of social psychology, namely, that every attitude and behavior exists in a complex field of forces - a 'tension system' - in which some forces promote behavior whereas other forces restrain that behavior" (Yeager & Walton, 2011, p. 274). A growth mindset is no magic bullet. The tension system at play promotes a set of behaviors in an environment where excelling is positively reinforced from multiple angles. Faculty can be central in making it work, but the whole social-psychological interactive system (i.e., peers, teachers, family, coaches, leaders etc.) is complex (Dweck & Yeager, 2019; Yeager & Walton, 2011).

The study and practice of Dweck's (2006) seminal growth-fixed mindset research has largely focused on the student mindset. Student mindset is defined as either growth or fixed (Aragón et al., 2018; Canning et al., 2019; Dweck, 2006; Dweck & Yeager, 2019). In other words, intelligence is either malleable with focused effort over time, or it is innately stable regardless of effort and time (Aragón et al., 2018; Canning et al., 2019; Dweck, 2006; Phuong et al., 2017; Yeager & Walton, 2011). An individual's mindset may change depending on subject matter, activity, or context (Dweck, 2006; Yeager & Walton, 2011). Students with a growth mindset are more likely to persist when coursework grows more difficult and as the challenges require focus and sustained effort (Aragón et al., 2018; Canning et al., 2019; Dweck, 2006; Yeager et al., 2016; Yeager & Walton, 2011).

A few recent studies have begun to focus on the mindset of faculty (Aragón et al., 2018; Canning et al., 2019; Frondozo et al., 2020; Posselt, 2018; Vermote et al., 2020; Vetter et al., 2019). Similar to stereotype threat, faculty mindset toward students, as it is perceived by students, affects students' motivation, performance, and feelings of faculty care (Aragón et al., 2018; Ash & Schreiner, 2016; Canning et al., 2019; Posselt, 2018; Vetter et al., 2019). Research demonstrates that faculty with fixed mindsets are less motivating among underrepresented students; and in turn, underrepresented students do not perform as well in classes taught by faculty with fixed mindsets (Canning et al., 2019; Vetter et al., 2019). Faculty with fixed mindsets toward students were less likely to incorporate active learning or participative strategies, a pedagogy known to engage students from a variety of backgrounds and skill levels (Aragón et al., 2018; Vermote et al., 2020). Faculty with fixed mindsets were less convinced of active learning effectiveness, and less motivated to use incorporate supportive strategies (Aragón et al., 2018; Vermote et al., 2020). The achievement gap between underrepresented students and

majority students is demonstrably larger in courses taught by faculty who believe their students' intelligence is fixed (Canning et al., 2019; Phuong et al., 2017; Vetter et al., 2019). Faculty mindset affects how courses are planned, how faculty communicate with students, and how faculty view students' ability to persist (Aragón et al., 2018; Ash & Schreiner, 2016; Canning et al., 2019; Posselt, 2018; Vermote et al., 2020; Vetter et al., 2019).

Growth mindset, or the belief intelligence is changeable, has pedogeological implications for faculty beyond active learning (Aragón et al., 2018; Canning et al., 2019; Conefrey, 2018; Frondozo et al., 2020; Phuong et al., 2017; Vermote et al., 2020; Vetter et al., 2019). When students have opportunities to reflect over time and contribute to their own learning with choices, they build meta-cognitive skills and their mindset positively changes (Conefrey, 2018; Phuong et al., 2017; Yeager et al., 2019). When students perform better in first-year courses and courses with challenging content, they are more likely to persist from the mindset boost (Conefrey, 2018; Phuong et al., 2017; Yeager et al., 2019). Examples of pedagogy supporting growth mindset include study skill interventions, mindset awareness training, learning reflections, adaptive learning, game-based strategies, and relationships with faculty (Conefrey, 2018; Phuong et al., 2017; Vermote et al., 2020; Vetter et al., 2019; Yeager et al., 2016, 2019; Yeager & Walton, 2011). When faculty view their own teaching ability through a growth mindset, their enjoyment and engagement in the classroom is strengthened, thereby leading to higher quality faculty-student-content interaction (Frondozo et al., 2020).

Faculty guiding students in growth mindset development normalize students' feelings of being academically stretched, and, in turn, faculty view students' differences as assets (Conefrey, 2018; Phuong et al., 2017; Posselt, 2018; Vetter et al., 2019; Yeager et al., 2016; Yeager et al., 2019; Yeager & Walton, 2011). A growth mindset is likely to increase students' sense of

belonging and academic engagement, as well as support strong university connections thereby increasing satisfaction, institutional commitment, and persistence (Conefrey, 2018; Phuong et al., 2017; Posselt, 2018; Vetter et al., 2019; Yeager et al., 2016). Beyond the classroom, mindset theory, or the malleability of the brain, may also be applied to changes in individual's sociocultural beliefs, including the shift in beliefs required for institutional ethos development to support FGUU students (Dweck & Yeager, 2019; Posselt, 2018; Vetter et al., 2019).

Conclusion

Actively seeking equity within sociocultural diversity in Christian higher education is a worthy goal befitting its emphasis in university mission-values statements and the CCCU mission-values statements (Council for Christian Colleges & Universities, 2020b; Mobley et al., 2018). Purposefully living into these statements includes creating a supportive institutional ethos centered on equity in education at every juncture (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Conn, 2017; Covarrubias et al., 2016; DeRosa & Dolby, 2014; Herrmann & Varnum, 2018; Means & Pyne, 2017; Morales, 2014; Park & Denson, 2009; Stephens, Fryberg, et al., 2012). Institutional ethos is built on the lived experiences of students, faculty, staff, and administrators as it is intentionally applied to the daily work and relationships represented inside and outside of the classroom (Ash & Schreiner, 2016; Conn, 2017; Dahlvig, 2013; Lehmann, 2013; Park & Denson, 2009; Wilson, 2013). With the support university administrators, faculty hold a high level of influence in molding the ethos of an institution (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Park & Denson, 2009; Turner, 2015; Wilson, 2013). The voices of faculty who were FGUU must be deeply valued and intentionally understood to profoundly addressing the sociocultural gaps in universities (Case, 2017; Gomez, 2018; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013).

Cultural mismatch theory provides a theoretical framework to reflect on the historical and present realities facing FGUU students from marginalized backgrounds who seek education in creating a brighter future for themselves and their families. In considering identity development, sense of belonging, stereotype threat, and mindset through the framework of cultural mismatch theory, the literature review pours a foundation for imagining a comprehensive approach for building a university ethos promoting educational equity among all students and particularly FGUU students (Ash & Schreiner, 2016; Conn, 2017; Herrmann & Varnum, 2018; Nguyen et al., 2018; Smith et al., 2016; Wilbur & Roscigno, 2016). This research seeks to extend the narrative of cultural mismatch theory and the lived experiences of FGUU students for the purpose of mediating sociocultural norms and promoting equity and in enrollment and graduation rates through institutional ethos. The phenomenological narrative will be written with the voices of faculty in Christian higher education who were FGUU students.

Chapter III

Design and Methodology

During my doctoral program interview, I expressed my need to engage in applied scholarship to solve social problems instead of conducting studies that collect dust in a journal on a library shelf. I need to produce something relevant and practical for reducing prejudice, raising privilege awareness, or facilitating learning (Case, 2017, p. 27).

Dr. Kim A. Case, Ph.D.
Faculty, Virginia Commonwealth University
First-Generation Undergraduate from a Working-Class Family

Introduction

The purpose of this phenomenological study was to examine the lived experiences of first-generation underrepresented undergraduates (FGUU), who are now faculty in higher education, to discover their common experiences as well as the influence of these experiences on their faculty roles of teaching, service, and scholarship (Creswell, 2007; Marshall & Rossman, 2016). Creating and sustaining a supportive sociocultural, institutional ethos in higher education for academic success among FGUU is crucial to promote educational equity (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Conn, 2017; Covarrubias et al., 2016; DeRosa & Dolby, 2014; Herrmann & Varnum, 2018; Means & Pyne, 2017; Morales, 2014; Park & Denson, 2009; Stephens, Fryberg, et al., 2012). In this study, institutional ethos is defined as the atmosphere or culture of an institution originating from its mission and values, and then carried out in the day-to-day functioning of the whole campus and the full educational experience (Ash & Schreiner, 2016; Conn, 2017; Dahlvig, 2013; Park & Denson, 2009). FGUU are known to experience cultural mismatch while in school (Covarrubias et al., 2016; Jack, 2016; Stephens, Hamedani, & Destin, 2014; Stephens, Townsend, et al., 2012; Townsend et al., 2018). Cultural

mismatch represents value differences between middle-class and working-class populations. Middle-class groups tend to highly value independent motivations, while working-class populations tend to highly value interdependent motivations (Covarrubias et al., 2016; Jack, 2016; Stephens, Hamedani, & Destin, 2014; Stephens, Townsend, et al., 2012; Townsend et al., 2018). Higher education is built upon independent values as put forth by the middle-class (Covarrubias et al., 2016; Jack, 2016; Lee, 2017; Smith et al., 2016; Stephens, Hamedani, & Destin, 2014; Stephens, Townsend, et al., 2012; Townsend et al., 2018). Research from the National Student Clearinghouse Research Center (Shapiro et al., 2019) suggests students from underrepresented and working-class backgrounds tend to underperform or fail to persist at higher rates to their middle-class (and higher) counterparts (Covarrubias & Fryberg, 2015; Covarrubias et al., 2016; DeRosa & Dolby, 2014; Hlinka, 2017; Lehmann, 2014; Means & Pyne, 2017; Morales, 2014; Stephens, Fryberg, et al., 2012). In this study, underrepresented includes race, gender, or multiple charateristics. Through the lens of cultural mismatch theory, the phenomenon explored was the undergraduate experiences of current university faculty who were formerly FGUU and the phenomenon's influence on their traditional faculty roles of teaching, service, and scholarship. These faculty represent valuable lived experiences needed to understand and mitigate cultural mismatch on university campuses (Case, 2017; Dahlvig, 2013; Gomez, 2018; Lang & Yandell, 2019; Lee, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013; Turner, 2015).

Education is a social change agent shaping human equity in North American society (Adrian, 2003; Mobley et al., 2018, 2018; Park & Denson, 2009; Rury, 2016; Smith et al., 2016). Traditional faculty roles in higher education afford faculty the opportunity to lead in social change (Ackerman-Barger et al., 2016; Armstrong & Stewart-Gambino, 2016; Ash & Schreiner,

2016; Brown et al., 2013; Conn, 2017; Jimenez et al., 2019; Lee, 2017; Luedke, 2017; Park & Denson, 2009). Through leadership in curriculum, pedagogy, assessment, policies, procedures, research, consulting, and advocating, university faculty have influence over the institutional ethos of universities whose administration, mission and values prioritize equity in education (Ackerman-Barger et al., 2016; Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Brown et al., 2013; Conn, 2017; Jimenez et al., 2019; Lee, 2017; Luedke, 2017; Park & Denson, 2009). Existing research demonstrates institutional ethos affects student success and persistence to graduation (DeRosa & Dolby, 2014; Means & Pyne, 2017; Morales, 2014; Stephens, Fryberg, et al., 2012; Townsend et al., 2018). Research supports increased understanding of independent and interdependent cultural norms as experienced in universities to promote equity education among FGUU (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Conn, 2017; Dahlvig, 2013). A gap in the research points to a need for more analysis of sociocultural institutional ethos specifically in Christian higher education, including an investigation of independent and interdependent cultural norms resulting in enrollment and graduation rate inequities (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Conn, 2017; Dahlvig, 2013). The Council for Christian Colleges & Universities (CCCU) mission and values emphasize the furtherance of equity among FGUU (Council for Christian Colleges & Universities, 2020b). As such, it is a strong organization from which to draw research participants. Chapter three systematically details the methodology and rationale of the research including research design, data collection methods, participant selection, data analysis plan, and reliability and validity issues of the study. The role of the researcher and study limitations are also addressed.

Research Questions

Three primary research questions guided the study:

1. In what ways do faculty at CCCU schools who were first-generation underrepresented undergraduates (FGUU) recognize their experiences of cultural mismatch when they were undergraduate students?
2. In what ways do faculty at CCCU schools who were FGUU recognize experiences of cultural mismatch among their current FGUU students?
3. In what ways do current and past experiences of cultural mismatch affect the traditional faculty roles of teaching, service, and scholarship?

Research Design

This research study followed a qualitative phenomenological approach. Qualitative research includes the investigation of meaning through systematic, interactive exploration attributed to occurrences in culture by individuals or groups (Creswell, 2007; Marshall & Rossman, 2016). People's perceptions are studied in their natural locations, and the data consists of their words and images (Creswell, 2007; Marshall & Rossman, 2016). The analysis is inductive and grouped by themes (Creswell, 2007; Marshall & Rossman, 2016). The study outcomes are the researcher's reflections and interpretations of the people's narratives leading to greater understandings of the problem (Creswell, 2007; Marshall & Rossman, 2016). More specifically, a phenomenological approach is a form of inquiry in which the researcher analyzes the pre-reflective and concrete lived-experiential accounts of participants relying on their vivid recall of details (van Manen, 1990, 2014). Phenomenological inquiry begins with wondering about a lived experience in ordinary life. This wondering presents as a question and a desire to connect meaning and understanding with the essence of the pre-reflective lived experience (van Manen, 1990, 2014). The researcher systematically collects participant data through interviews, observations, or artifacts to reflect on its meaning. The researcher analyzes the lived experiences

by focusing on the original questions (i.e., the essence of the experience). Then, the researcher organizes participant data into meaningful themes for the purpose of understanding and formatively connecting who people are and what people do (van Manen, 1990, 2014).

Max van Manen (2014) uses the terminology "phenomenology of practice" to emphasize the applied nature of the methodology. The aim is to focus on the meaning of experiences in everyday human practices different from a philosophical or theoretical focus (van Manen, 2014). Human practice includes the acts of everyday living, situations, and relationships within one's personal and professional life (van Manen, 2007). Phenomenology of practice seeks to explain and interpret lived experiences beyond the cognitive. This model of research takes knowledge and adds understanding through words and images to experience thoughtfulness in the world (van Manen, 2007). Phenomenological writing is reflective and draws readers into wondering about the phenomenon and asking questions of their own (van Manen, 1990, 2014). "To write is to reflect; to write is to research. And in writing we may deepen and change ourselves in ways we cannot predict" (van Manen, 2014, p. 20). Phenomenology is a form of inquiry characterized by the type of research question, the style of analytic reflection, and the final writing design (van Manen, 2014).

The purpose of this research study was to accurately describe, analyze, and interpret the lived experiences of FGUU who are now faculty at CCCU universities in the United States (Groenewald, 2004; van Manen, 1990, 2014). The phenomenon was the participants' experiences of cultural mismatch while undergraduate students and how those experiences inform or inspire their role as faculty (Groenewald, 2004; van Manen, 1990, 2014). The participants' lived experiences are the data via their own words. The participants narratives shape the core of phenomenology (Groenewald, 2004; van Manen, 1990, 2014). The data in this study

was constructed through in-depth, semi-structured interviews with nine university faculty at Christian institutions with membership in the CCCU. These interviews focused on building richness or depth of meaning from multiple viewpoints in the participants' description of the phenomenon (Groenewald, 2004; van Manen, 1990, 2014). The interview protocol design sought specific instances, people, and events related to the phenomenon. The responses required detailed, concrete, vivid explorations devoid of opinion or interpretation from the participant (Groenewald, 2004; van Manen, 1990, 2014).

Participant Selection and Setting

The researcher conducted the study via live-electronic interviews with the participants. The study participants were current FGUU faculty from six member institutions of the CCCU. As first-generation students, their parents or guardians did not have a bachelor or associate undergraduate degree at the time the student was in college as an undergraduate (U.S. Department of Education, 1998). Each participant was underrepresented by race, gender, or both. The age range of participants was based on their years of experience as teaching faculty with a preference for those with more than five years of experience, but not near retirement.

The research study phenomenon guided the researcher to the method of sampling (Groenewald, 2004). Participants needed to provide understanding of the phenomenon in relation to the research questions (Creswell, 2007). As a result, two forms of purposive sampling were utilized: criterion and snowball (Creswell, 2007; Groenewald, 2004)**.** The criterion strategy narrowed the sample by ensuring each participant met a specific criterion (Creswell, 2007). The criterion for the sample was faculty at CCCU universities in the United States who, as undergraduates, were considered first-generation college students and otherwise underrepresented by either race, gender, or multiple qualities. In using the snowball strategy, the

researcher leveraged contacts of people who knew other faculty meeting the criterion mentioned above, thereby referring the researcher to other potential participants (Creswell, 2007; Groenewald, 2004).

Upon receipt of Institutional Review Board (IRB) approval from Northwest Nazarene University and reciprocal IRB approval from a second University (see Appendix A), participants were recruited via email through the Vice President of Academic Affairs (VPAA) or Provost of two small, suburban CCCU institutions (see Appendix B). After gaining approval for access, an explanatory email with an online Qualtrics survey link was sent to the VPAA/Provost for distribution to the faculty at the two universities for the purpose of finding faculty who met the criterion (see Appendix C). Faculty at the two universities were invited to participate and encouraged to share contact information of the researcher with colleagues who might met the criterion. The researcher made personal contact with the referred colleagues to engage in the snowball sampling strategy (Creswell, 2007). Referrals were provided with the same Script and Survey Invite (see Appendix D) as the original faculty groups and were also invited to share the invitation and survey across their spheres of influence. Finally, the researcher utilized social media platforms (Facebook and Twitter) to seek referrals by utilizing the same Script and Survey Invite (see Appendix E) as the original faculty groups. Any referrals from social media sources were also invited to share the invitation and survey across their spheres of influence.

The Qualtrics survey was used to find more than ten participants meeting the criterion (i.e., faculty at CCCU institutions in the United States who, as undergraduates, were considered first-generation college students and otherwise underrepresented by either race, gender, socioeconomic status, or multiple qualities) (see Appendix F) (Creswell, 2007). As the researcher found potential participants who best fit the criterion based on the Qualtrics survey, an

email invitation to participate in the actual study was sent to those participants (see Appendix G). After the researcher and the participant established an interview date and time, a follow-up email was sent including the Qualtrics electronic Informed Consent Form to establish ethical standards of research (see Appendix H), the Interview Protocol (see Appendix K), and an electronic meeting link (Google Meet). Ethical considerations in the Informed Consent included acknowledgement of voluntary research participation, the purpose of the research, the procedures, the risks and benefits, and procedures for protecting confidentiality (Groenewald, 2004). As additional participants were discovered, the researcher continued to maintain connection with them in order to ultimately reach saturation in interviewing (Groenewald, 2004; Marshall & Rossman, 2016).

The researcher invited 11 participants to interview, and nine responded in agreement. A sample of nine participants is appropriate in a phenomenological study where the sampling norm spans from five to 25 participants (Creswell, 2007; Groenewald, 2004). The number of participant interviews required for data collection is based on reaching data saturation in which the researcher is hearing repeated patterns and no new themes (Groenewald, 2004; Marshall & Rossman, 2016). The researcher noted repeated patterns and no new themes by the eighth interview, but completed nine to ensure saturation.

All participants were given pseudonyms by the researcher to maintain confidentiality (Groenewald, 2004). To organize and manage participant contacts, the researcher maintained a log of participants by pseudonyms including the date the invitations were emailed to participants, the date of the returned informed consent, the interview date/time, and the electronic interview link (see Table 6). Participant details were organized using a log of participants including their criteria of underrepresentation, field/discipline, and years in higher education. (see Table 7).

Table 6

Details of Participants and Contact with Researcher

Pseudonym	Invitation Sent Date	Informed Consent Return Date	Interview Date/Time	Google Meet Link Sent
BRUNO	10/22/2020	10/27/2020	10/27/2020, 3:30pm	10/22/2020
VANESSA	10/29/2020	10/29/2020	10/30/2020, 10:30am	10/29/2020
MALENA	10/29/2020	11/02/2020	11/02/2020, 3:00pm	11/01/2020
JACK	10/29/2020	11/03/2020	11/03/2020, 11:00am	10/29/2020
SUSAN	10/29/2020	11/05/2020	11/05/2020, 8:00pm	11/01/2020
ELLA	10/31/2020	11/11/2020	11/12/2020, 7:30am	11/07/2020
MARIO	10/27/2020	11/13/2020	11/13/2020, 1:30pm	11/11/2020
BEN	11/07/2020	11/17/2020	11/17/2020, 12:00pm	11/12/2020
HENRY	11/16/2020	11/19/2020	11/19/2020, 2pm	11/16/2020

Table 7

Details of Participants

Participant Pseudonym	Criteria of Underrepresentation	Field/ Discipline	Years in Higher Education
Bruno	Latino Male	Natural Science	16-25
Vanessa	Latino Female	Health Science	6-15
Malena	Latino Female	Education	6-15
Jack	East Asian Male	Education	1-5
Susan	Eurasian Female	Health Science	16-25
Ella	White Female	Social Science	6-15
Mario	Latino Male	Natural Science	1-5
Ben	Mixed Race Male	Arts & Humanities	6-15
Henry	Mixed Race Male	Computer Science	6-15

Data Collection

In phenomenology, data emerges through the interviews in a conversational style as a result of shared interest between researcher and participant (Groenewald, 2004; van Manen, 1990, 2014). Collected data, along with participant identity and schools, were coded to a master list and kept separately to protect the confidentiality of the participants (Creswell, 2007; Marshall & Rossman, 2016). The master list is kept in a password-protected file to ensure it is kept secure. Any hard copies are kept secure in a locked file cabinet. All data such as notes, reports, transcripts, recordings, etc. were also coded and provided pseudonyms when necessary to maintain the confidentiality of participants. They were stored on a password-protected computer. Keeping in compliance with Federal-wide Assurance Code (45 CRF 46.117); the data from this study will be kept for three years. After that time, all data from the study will be eliminated, thereby ending any link of identities to the collected study data. The researcher, the research supervisor, and the research assistant are the only people who have access to the data. Limited access to the data is intended to protect the participants' identities and experiences, which may include sensitive life experiences. Notice of confidentiality and data protection through the Informed Consent served to alleviate participants' fears of retaliation and vulnerability. The researcher completed training and was certified through the National Institute of Health to promote and ensure a respectful and safe study protecting human participants and their personal narratives (see Appendix N).

Participation in this study was voluntary, and participants were free to decline answering any questions that made them uncomfortable. For this research project, the researcher requested demographic information. The researcher made every effort to protect confidentiality. However, when participants were uncomfortable answering demographic questions, they chose not to

respond. There were no known risks; yet it is impossible to identify all potential risks in research procedures. The researcher addressed reasonable safeguards to minimize any known and potential risks.

Expert Panel and Pilot Interviews

To prepare for and strengthen a conversational-style interaction, the Interview Protocol was run through an expert panel consisting of four university faculty members (see Appendix I). The expert panel reviewed the proposed interview protocol for content validity related to the purpose of the study and the research questions. The expert panel also offered comments or suggestions for producing better outcomes (i.e., relevance to the study, clarity of the questions, overall wording, etc.). Finally, the expert panel aligned each interview question with a research question to compare the panel's alignment with the researcher's choices. Comments and suggestions centered on keeping questions open-ended with tips about following up on the essence of the question. Wording adjustments were offered to clarify the intent of the questions and to elicit feelings as well as facts. Seven questions were rewritten and two questions were eliminated. Additional guidance was given about defining terms in advance. The researcher compiled feedback from the expert panel, discussed it with her dissertation chair, and made adjustments to the Interview Protocol (see Appendix I).

Next, pilot interviews were conducted with a convenience sample of three first-generation university faculty members (see Appendix J). The pilot interviews were intended to further refine the interview questions and procedures, as well as assess bias and flow in real time (Creswell, 2007). The researcher utilized member-checks immediately following the pilot interviews to gather feedback about the clarity of the interview questions, to validate the questions, and to evaluate researcher-participant comfort levels in conversing. To be effective,

the participants in phenomenological research must feel free to share their personal, human experiences (Groenewald, 2004; van Manen, 1990, 2014). The questions and conversational style must be guided by the researcher to elicit personal stories with vivid details of specific, concrete examples (van Manen, 1990, 2014). Verbal conversations are preferred over written recounts to maintain pre-reflectivity among the participants. Additionally, participants are more likely to speak with less reserve than when writing (van Manen, 1990, 2014). The researcher made minor adjustments in wording and added personal information in the introduction to deepen trust in her research intent with the participants. Based on the feedback collected through the expert panel and pilot interviews, the researcher finalized the interview protocol.

Interviews

The interview protocol was utilized via nine individual, semi-structured, audio-visual, recorded interviews (see Appendix K). The researcher invited the participants to choose a comfortable day and time for a live-electronic interview. The interview questions sought rich data with depth and detail to demonstrate trustworthiness (Maxwell, 2013). Based on Marshall and Rossman's (2016) recommendations for new researchers, the researcher focused on prolonged engagement, member checks, and peer debriefing. The length of the interviews was one and half hours to two hours, providing prolonged engagement. The researcher contacted each participant via email following the data analysis to share themes and ensure accuracy in analysis. Peer debriefing consisted of discussing ideas, emotions, and themes from the interviews with professional peers while maintaining strict confidentiality (Marshall & Rossman, 2016).

The allotted time for the interview allowed the researcher and the participant to engage in relational communication early, thereby establishing a conversational, caring tone for building trust (van Manen, 2014). The researcher kept light notes during the interview for the purpose of

highlighting visual and auditory experiences, as well as emotions or insights, for use in reflective writing post-interview (Groenewald, 2004). At the end of the interview, a concluding statement was issued to articulate the next steps and the opportunity to member check (see Appendix K). Following the interview, the researcher listened to each recording carefully and wrote detailed field notes to personally reflect on the process, and further record insights which occurred during the meeting (Groenewald, 2004). In writing field notes, the researcher considered this the first step in data analysis and used care to avoid premature interpretation (Groenewald, 2004). The researcher's field notes documented her personal responses, emotions, and immediate thoughts of the interviewing experience to avoid prematurely interpreting the participants' narratives.

Analytical Methods

With phenomenology, analysis must be cautiously considered to avoid breaking up the fullness of the lived experience under examination, thereby losing its depth of meaning. The goal was to systematically interpret the data as a whole (Groenewald, 2004). The interviews were assigned a number and pseudonym, recorded, and transcribed verbatim by an approved research assistant to maintain the integrity of the interview contents (see Appendix M). Groenewald (2004) articulated five steps in data analysis. First, the researcher repeatedly listened to the interview recordings alongside the field notes to hear the participants' voices as whole, unique lived experiences. This allowed the researcher to be immersed in the data and to prepare for organizing, describing, analyzing, and interpreting the data (Groenewald, 2004; Marshall & Rossman, 2016).

Second, the researcher outlined units of meaning in each interview based on similar elements heard throughout the interview. Third, the researcher created clusters of units by combining them into themes from each interview (Creswell, 2007; Groenewald, 2004; Saldaña,

2016). To accomplish this, the researcher utilized colored-coded highlighting and created margin notes to examine patterns and to note similarities and differences (Creswell, 2007; Saldaña, 2016). The margin notes/initial coding described the essence of the experiences related to the phenomenon (Creswell, 2007). A list of noteworthy statements was created from each interview relating to the phenomenon (Creswell, 2007). The themes were explained further with textual descriptions by describing "what" happened with the phenomenon, including verbatim statements followed by structurally describing "how" the experience happened (i.e., setting and context) (Creswell, 2007).

Fourth, the researcher reorganized the units of meaning and themes from each interview to summarize them. Member checking at this stage was conducted to validate the data (Groenewald, 2004; Maxwell, 2013). This included contacting each participant by email with a list of themes. The fifth step incorporated bringing the themes from all the interviews together to create a composite summary (Groenewald, 2004). The composite summary of the phenomenon included both textual and structural descriptions of the participants using narratives and tables (Creswell, 2007).

Role of the Researcher

Creditability in research is intentionally built one step at a time (Marshall & Rossman, 2016). Researchers begin early by considering the personal nature of their research and by their vigilance in naming their biases. Researcher bias is harmful when it goes unnamed, unplanned, and unnoted (Marshall & Rossman, 2016). Essentially, bias is the researcher's subjectivity (Maxwell, 2013). A second threat in qualitative research is reactivity. Reactivity represents the researcher's influence on the participants. Neither researcher bias nor reactivity can be

eliminated. To address these threats, they must be understood by the researcher and explained (Maxwell, 2013).

The researcher of this study serves as an Assistant Professor in the Center for Academic Success & Advising at a midsize, suburban, Christian liberal arts university in the Northwest. Many of the students with whom the researcher interacts reflect the characteristics of the FGUU students outlined in this study. The researcher's current colleagues include former FGUU, as well as majority members of the academy. These students and colleagues motivate the researcher to learn more and passionately consider best practices in serving them well. In addition, the researcher was a first-generation, White undergraduate from a middle-class family. It was expected that the researcher would complete a college degree and she was academically prepared for college. In addition, the researcher's parents paid the college bill in full apart from scholarships earned by the researcher. The researcher worked nearly full time in the summer, but less than 10 hours a week on-campus during the academic terms. The researcher blended in well with the student body of the CCCU institution she attended in the Midwest. She was granted respect among peers, faculty, staff and administrators to the point that she was elective student body president in her senior year of study. Marshall and Rossman (2016) indicate a credible researcher is consistently analyzing personal experiences and documenting the explanations. The researcher addressed potential bias by having consistent conversations with peers about the research, by member checking, and by including personal thoughts in her field notes.

Validity Issues

In qualitative research, establishing validity also includes preparing for and engaging the study participants multiple times. The participants in this study actively engaged in a prolonged interview and in member checks following the initial analysis (Marshall & Rossman, 2016). To

establish trustworthiness prior to interviewing, an expert panel served to provide content validity for the interview protocol. The pilot interviews established the usability of the protocol (Marshall & Rossman, 2016). Adjustments were made as a result of both the expert panel and the pilot interviews. As the researcher interviewed the participants and analyzed the data, bracketing was utilized to address biases and assumptions. It entailed taking notes and documenting the researcher's internal and external responses. Bracketing is necessary to suspend judgement through data collection and analysis in order to explore the phenomena (van Manen, 2007). Following initial data analysis, member-checks were conducted to review the researcher's themes and outcomes. These were completed via email conversations with each participant (Maxwell, 2013) (see Appendix L). The researcher utilized her dissertation committee and other interested practitioners in higher education for peer debriefing, researcher confirmability, and researcher bias checks at multiple times during data analysis and the conclusion phase (Maxwell, 2013; Mertler, 2016). Throughout the process, the researcher intentionally maintained an open-mind, allowing for critiques, learning, and adjustments by talking through issues and writing (Marshall & Rossman, 2016).

Limitations

There were several limitations to this research study. While the study is useful for similar institutions, it is not generalizable (Marshall & Rossman, 2016). Sample sizes for phenomenological research studies are typically small (i.e., between five and 25 participants), and this study included nine participants, further limiting its generalizability (Creswell, 2007). The time for in-depth interviews was limited by the availability of the participants, the researcher, and the deadlines required for the study (Marshall & Rossman, 2016). The period within which data collection occurred was particularly difficult. The 2020 fall semester was

usurped by COVID-19 mitigations. Mitigations in higher education differed greatly from school to school, but often included remote and online teaching, meetings, and interactions while processing the detrimental effect of the virus on institutions. In addition, the data collection occurred during the second half of the semester when end-of-term deadlines loomed during a challenging time in history.

Each participant had one electronic interview, limiting live data collection and face-to-face perceptions. While electronic meetings became the norm in 2020, such meetings limit reading body language. In addition, since the interview protocol included questions from the participants' past (i.e., in some cases, many years), the accuracy and depth of recollection of undergraduate experiences were reduced (Marshall & Rossman, 2016). Many of the participants' narratives included personal, emotional elements. Most of the participants expressed trust in the process, but for some participants, detailed background information was too private to share in the interview.

The researcher chose to limit the participant criterion to faculty in CCCU schools. This was purposeful to accurately address issues in Christian higher education. The similarities between schools, however, was a limitation. The FGUU participant criterion also limited the number of faculty who were selected. According to the National Science Foundation, less than 30% of all doctoral degrees awarded in 2019 were earned by students whose parents had less than a bachelor's degree (National Center for Science and Engineering Statistics, 2019). Not all doctoral degree graduates enter higher education. The study criterion did not require participants to have a terminal degree, but the researcher maintained this measure. The sampling method generated 21 total options for participants. Eleven participants fit the criterion fairly well. Two of the 11 potential participants backed out due to current/personal events. The 9 participants

interviewed met the criterion; however, one participant was close to retirement and three had less undergraduate teaching experience (and more administrative experience) than the researcher ideally desired. Mid-career faculty who primarily teach undergraduates and were FGUU would be preferred for future research.

Chapter IV

Results

The researcher/writer must "pull" the reader into the question in such a way that the reader cannot help but wonder about the nature of the phenomenon in the way that the human scientist does. One might say that a phenomenological questioning teaches the reader to wonder, to question deeply the very thing that is being questioned by the question (van Manen, 1990, p. 44).

Dr. Max van Manen, Ph.D.
Professor Emeritus, University of Alberta
Canadian Scholar Specializing in Phenomenological Research

Introduction

Creating and sustaining a supportive sociocultural, institutional ethos for academic success among first-generation, underrepresented undergraduates (FGUU) is crucial to promote educational equity (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Conn, 2017; Covarrubias et al., 2016; DeRosa & Dolby, 2014; Herrmann & Varnum, 2018; Means & Pyne, 2017; Morales, 2014; Park & Denson, 2009; Stephens, Fryberg, et al., 2012). Sociocultural constructs are practices and expectations built on life experiences related to demographics, relationships, and society (Killpack & Melón, 2016; Nguyen & Benet-Martínez, 2013). Institutional ethos is the culture of a place based on its mission and values. Ethos captures all aspects of a place, beginning with admissions and marketing materials, and includes operations, policies, the classroom, and relationships (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Conn, 2017; Covarrubias et al., 2016; Dahlvig, 2013; Herrmann & Varnum, 2018; Lang & Yandell, 2019; Lehmann, 2013; Park & Denson, 2009; Schreiner et al., 2011; Wilbur & Roscigno, 2016). FGUU are a group of students who enroll in higher education and

graduate at lower rates than their continuing education, majority peers (Hussar et al., 2020; Shapiro et al., 2019). A differential also exists between the composition of underrepresented students and underrepresented faculty in higher education affecting ethos (Hussar et al., 2020). Both gaps represent an educational equity problem in higher education (Dahlvig, 2013; Heilig et al., 2019; Herrmann & Varnum, 2018; Luedke, 2017; McCoy, 2014; Monzó & SooHoo, 2014; Taylor et al., 2013; Vetter et al., 2019). Universities must consider the underlying factors for the educational inequities represented in lower FGUU enrollment and graduation rates including sociocultural, institutional ethos.

Educational equity and sociocultural differences may be understood through the lens of cultural mismatch theory. Cultural mismatch theory is a framework of invisible factors associated with sociocultural differences between working-class people and middle-class people (Stephens, Fryberg, et al., 2012; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). According to the literature, U.S. universities are grounded in middle-class values, or independent values. Examples of independent values include leadership, individualism, and self- advocacy. FGUU are more likely to come from working-class homes representing interdependent values (Collier & Morgan, 2008; DeRosa & Dolby, 2014; Jack, 2016; Schreiner et al., 2011; Smith et al., 2016; Stephens, Fryberg, et al., 2012; Stephens, Markus, & Phillips, 2014). A working-class home describes a place where with the adults' labor is the most valued asset for financial sustenance (Rury, 2016) Interdependent values include a focus on helping others, family responsibilities, and representing the community (Stephens, Fryberg, et al., 2012; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). Sociocultural differences, like those documented via cultural mismatch theory, must be intentionally addressed (Ackerman-Barger et

al., 2016; Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Brown et al., 2013; Conn, 2017; Jack, 2016; Lehmann, 2013; Schreiner et al., 2011; Smith et al., 2016).

Equity and ethos may be focused on by considering institutional mission and value statements. University mission and value statements convey guiding institutional principles and demonstrate priorities. A consortium of private, Christian, liberal arts, post-secondary schools are members of the Council of Christian Colleges & Universities (CCCU). While the member schools represent a variety of values, the mission and values of the CCCU includes advocacy for ethnic and cultural diversity, as well as social justice related to racism and immigration (Council for Christian Colleges & Universities, 2020b; Nam, 2020). "With the growing diversity of college-aged students, CCCU institutions would do well to give voice to these different representations of the 'image of God'" (Nam, 2020, p. 16). The CCCU supports the pursuit of educational equity in diversity among its membership.

Faculty who were FGUU have lived experiences of cultural mismatch to be heard and appreciated. Their narratives may inform and support advocacy for educational equity (Case, 2017; Dahlvig, 2013; Gomez, 2018; Herrmann & Varnum, 2018; Kim et al., 2010; Lang & Yandell, 2019; Lee, 2017; Luedke, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013). More importantly, faculty as a whole group who are supported by administrators have a responsibility to pursue educational equity in their universities and address sociocultural differences through their roles in teaching, service, and scholarship (Ackerman-Barger et al., 2016; Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Brown et al., 2013; Conn, 2017; Jimenez et al., 2019; Lee, 2017; Luedke, 2017; Park & Denson, 2009). Limited research exists analyzing cultural mismatch within CCCU institutions, particularly cultural mismatch from the perspective of FGUU who are now faculty in CCCU schools (Case, 2017; Covarrubias,

n.d.; Stephens, Fryberg, et al., 2012; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). Such research is an opportunity for Christian higher education to understand and mitigate cultural mismatch (Dahlvig, 2013; Longman, 2017; Stephens, Fryberg, et al., 2012; Turner, 2015). The literature demonstrates that intentionality towards building an inclusive institutional ethos positively affects academic success among a variety of students, including FGUU students (DeRosa & Dolby, 2014; Means & Pyne, 2017; Morales, 2014; Park & Denson, 2009; Stephens, Fryberg, et al., 2012; Townsend et al., 2018).

The purpose of this phenomenological study was to examine the lived experiences of FGUU, who are now faculty in Christian higher education, through the lens of cultural mismatch theory in order to influence educational equity and institutional ethos (van Manen, 2014). To enhance understanding of FGUU lived experiences, the literature review laid a foundation of common experiences among FGUU including stereotype threat, ethnic identity development, sense of belonging, and mindset. In addition, cultural mismatch theory was explored in the literature to consider its implicit and explicit existence within FGUU experiences. The intent was to build a framework for analyzing the phenomenological data from interviewing FGUU, who are now faculty in CCCU institutions, by noting common connections between the participants' former undergraduate experiences, their current experiences with FGUU students, and their professional contributions to teaching, service, and scholarship. The goal of the analysis and ensuing discussion was to recommend implications for professional practice and future research capable of influencing institutional ethos for improving educational equity in Christian higher education.

Emergent Themes

The interview protocol detailed the participants' chronological journey from their homes of origin to their FGUU experiences and their careers as faculty in CCCU institutions with students who are FGUU. The purpose of the study was to analyze the participants' former experiences as FGUU alongside their faculty experiences with FGUU students to synthesize the experiences in search of themes affecting their professional roles in the academy. Three themes emerged from the analysis and coding of the interview transcripts: an awakening, "like me," and prosocial behaviors. As the participants looked back on their own lived experiences, they realized that an awakening occurred during their undergraduate years of school. As the participants worked with their own students, they recognized "like me" narratives where they saw themselves in their students. In synthesizing their own awakening with the "like me" narratives of their students, the participants' careers demonstrated a consistent value of prosocial motivation and behavior. The themes are in accordance with the following research questions:

1. In what ways do faculty at CCCU schools who were first-generation underrepresented undergraduates (FGUU) recognize their experiences of cultural mismatch when they were undergraduate students?
2. In what ways do faculty at CCCU schools who were FGUU recognize experiences of cultural mismatch among their current FGUU students?
3. In what ways do current and past experiences of cultural mismatch affect the traditional faculty roles of teaching, service, and scholarship?

Each of the themes is viewed through the theoretical framework of cultural mismatch theory and, specifically, independent and interdependent sociocultural values (Phillips et al., 2020; Stephens, Fryberg, et al., 2012; Stephens, Hamedani, et al., 2019; Townsend et al., 2018).

The participants' life experiences do not neatly fit into the categories, codes, and themes depicted in Table 8. Rather, there are threads of the categories, codes, and themes woven throughout the findings. Care was taken in this chapter to maintain the whole narratives of the participants rather than to focus on artificial separations (Groenewald, 2004).

Table 8

List of Three Themes and Categories

Research	Categories	Codes	Themes
Question #1	Lived experiences as FGUU	Pathway/escape, so much to learn, major/career decisions, campus community	An awakening
Question #2	Recognition of FGUU lived experiences as faculty	(No) assumptions, excuses and grace, mere presence, migration to care	"Like me"
Question #3	Relationship of past and present experiences on faculty roles	Invest in others, difference-making, advocacy	Prosocial behavior

Research Participant Profiles

Participants were purposefully selected via criterion and snowball sampling methods (Creswell, 2007; Groenewald, 2004). The participants were selected based on specific criteria, including being faculty at CCCU universities in the United States who, as undergraduates, were considered first-generation college students and otherwise underrepresented by either race, gender, or multiple qualities. In the end, nine participants were interviewed to explore their past lived experiences and their current professional contributions. Participants were given pseudonyms based on ethnicity: Bruno, Vanessa, Malena, Jack, Susan, Ella, Mario, Ben, and Henry. They were engaging as they shared their lived experiences. Their voices reverberated

with authenticity, providing poignant data for this investigation. The goal was to identify the essence of their experiences as a FGUU and how it shaped their careers.

As noted in Table 9, the participant pool consisted of four females (Vanessa, Malena, Susan, and Ella) and five males (Bruno, Jack, Mario, Ben, and Henry), including four Latinos, two Mixed Race, one East Asian, one Eurasian, and one White. They represented professional fields such as education, health science, and computer science as well as social science, natural science, and the arts/humanities. Their years of professional experience within higher education ranged from three years to 27 years. Bruno, Ella, Mario, Ben, and Henry graduated from four-year private institutions and lived on-campus, thereby engaging in a traditional campus community. Vanessa, Malena, and Susan completed a bachelor's degree via community college and four-year school combinations while living off-campus, but not with their parents. Jack completed a degree from a four-year public school and lived off-campus and with his parents. One participant came to the United States as an international student athlete. He earned a second bachelor's degree at a CCCU school prior to attending graduate school in the U.S.

Table 9

Details of Participants

Participant Pseudonym	Criteria of Underrepresentation	Field/ Discipline	Years in Higher Education
Bruno	Latino Male	Natural Science	16-25
Vanessa	Latino Female	Health Science	6-15
Malena	Latino Female	Education	6-15
Jack	East Asian Male	Education	1-5
Susan	Eurasian Female	Health Science	16-25
Ella	White Female	Social Science	6-15
Mario	Latino Male	Natural Science	1-5
Ben	Mixed Race Male	Arts & Humanities	6-15
Henry	Mixed Race Male	Computer Science	6-15

All nine participants financed their bachelor's degree without assistance from their family members. Two participants (22%) were single parents while earning their bachelor's degrees. Each participant was raised in a working-class home based on parental occupation as defined by the researcher for this study, and four (44%) experienced poverty. Six participants (67%) had no older siblings who attended college. Two participants (22%) had older siblings who attended and graduated from college. One participant (11%) had older siblings who started college but did not finish. While enrolled as a student, each of the nine participants worked in multiple jobs at any given time, ranging from part-time to full-time, both on-campus and off-campus, throughout the academic year and during the summers.

Expectations for college varied between the participants. For the two Latinas, Vanessa and Malena, a college education was strongly discouraged based a cultural value of women remaining in the home. Similarly, Susan's family (Eurasian) did not speak seriously about

college in the home. Of the females, only Ella (White) was expected to go to college immediately following high school. Among the males, college was expected and encouraged for Jack (East Asian), Mario (Latino), and Henry (Mixed Race). Jack indicated that East Asian culture valued the idea of children "leap frogging" their parents into white-collar employment. Bruno (Latino) and Ben (Mixed Race) were encouraged to attend college by their parents, but it was not necessarily expected. Six of the participants (67%), including all four of the females and two of the males, viewed college as a pathway to leave something. Escape ideation grew from escaping poverty and abuse to escaping limits in knowledge and opportunity. Bruno, Vanessa, Malena, Jack, Mario, and Ben (67%) expressed keen motivation to participate in the study because of their experiences as FGUU and faculty.

Each research question will be considered using vivid, detailed narratives and direct quotes from the nine faculty who were FGUU. The narratives and quotes will exemplify the codes associated with each research question and provide the essence of the participants' experiences (van Manen, 1990, 2014). From the collection of codes, a corresponding theme emerged for each research question. The themes organize the data for greater understanding and to connect who people are with what people do (van Manen, 1990, 2014).

Results for Research Question One: An Awakening

To address the first research question, the participants shared stories and descriptions of their transition from home to college, including the academic, social, and personal barriers they faced as undergraduates. Detailed accounts of the people they met and the experiences contributing to their persistence were discussed. The participants shared similarities and differences with their peers and pressures they felt while in school. All nine participants described their pathway to and through their plans of study. The pathway for all nine led to

careers; but for 67%, the pathway incorporated an escape from something that increased their motivation to complete a degree more than a career goal alone. Excitement for learning and engaging with an academic community was notable among 56% of the participants' narratives. Table 10 provides the frequency of response codes.

Table 10

An Awakening

Influential factors for an awakening	Frequency of Description
Pathway to a career	9 of 9 participants
Pathway as an escape	6 of 9 participants
Excitement for learning	5 of 9 participants
Major or career decisions	9 of 9 participants
Campus community	5 of 9 participants

Education as an awakening was a recurrent theme throughout the interviews. Fifty-six percent of the participants used words like invigorating, thrilling, powerful, and passionate to describe their academic experiences. The theme of awakening included stories of the participants' pathways *to* education and *through* education. The pathway included an element of escape for Bruno, Ben, Vanessa, Malena, Susan, and Ella (67%). Ella, Malena, Vanessa, Ben, and Bruno (56%) articulated a newfound love for learning and the vastness of knowledge available to learn. The awakening included narratives of how academic major and career decisions grew into realities. Among the participants with a residential living experience (i.e., Henry, Ben, Mario, Ella, and Bruno, or 56%), their awakening included a vibrant, new campus community. For every participant, the academic awakening represented a life transformation and new beginnings in scholarly communities. The draw to be active engagers in such a community

aligns with interdependence and cultural mismatch theory (Dittmann et al., 2020; Jury et al., 2017; Phillips et al., 2020; Stephens, Fryberg, et al., 2012).

Theme for Research Question One

Theme	Codes
An Awakening	Pathway/escape, So much to learn, Major/career decisions, Campus community

Within the interviews, Bruno coined the term, "academic awakening," or the realization of a "big, new world" to discover. Bruno said, "My worldview changed," and "I just wanted to learn more about each and every" subject. Vanessa, Malena, Ella, Ben, and Bruno (56%) also spoke of learning in a way that resembled an awakening using words like "invigorating," "exciting," "love," and "thrilling." Each of their stories are represented within the theme of an awakening.

Bruno pointed out that education "changed the direction of my life." He went on to describe how this awakening led him to graduate school, which was a crazy decision given his upbringing. In portraying his awakening, Bruno told of an experience with a lab advisor where Bruno found himself problem solving in a unique way. He approached the problem by computing the solution backwards and presented the result to his advisor. The advisor said, "Why would you possibly think of doing that? I didn't tell you to do that." Bruno described his thinking process, and the advisor asked, "What does your dad do for a living?" Bruno described his dad as an auto-mechanic and a service manager. The advisor said, "Auto-mechanic? Lots of problem solving, that's where you got those skills."

Bruno also connected his parent's work ethic to his transformation. His dad "worked for forty years and never missed a day, (and) never complained about anything." His mom "worked incredibly hard to raise her kids. She always had some side business going trying to make extra

money. They worked so hard, and they never got anywhere." Jack also spoke of his parent's work ethic, as did Henry. They each noted how hard work did not necessarily pay off in terms making financial progress. Bruno said, without this educational transformation, he'd "probably be a very good car mechanic," like his dad. For Bruno and others, college was not only an awakening to a new world of learning, but it was also an escape from poverty and it uncovered a pathway to thrive. Ben, Vanessa, and Susan also shared narratives of escapes from poverty.

Ben spoke of his parent's house where he grew up, a small doublewide trailer in disrepair on a country road. He described his interests as typical amongst his peers: sports, friends, and partying. His love for reading made him different. Going to college opened his eyes, ears, and tastes to "the finer things and we didn't have of that stuff" at home, he said. Both Ben and Bruno articulated an awakening that created conflicting feelings within their families. Bruno indicated he couldn't share college experiences with his mom and siblings because they did not have context for understanding what was occurring in his life. Ben negatively judged what he had been at home. He expressed regret for his arrogance among his family, but with his new peers and faculty mentors, he began enjoying concerts, plays, poetry readings, the amenities of cities, and ethnic restaurants. Ben recalls his first visit to a Chinese buffet, "I'd never seen Chinese food, it felt really exotic to me, and this place was probably not anything special. But I didn't know what to do." A peer recognized Ben's lost look and said, "Here, you just take some rice and you put it on the plate. This chicken over here is pretty good, you put it on top. And then maybe you want some of this stuff." Ben said:

> I'd never done it before, so I was really scared and nervous to try to eat that because I had no idea what it was like. But then, later on, I became really proud of myself for these culinary excursions that felt so important and interesting.

Interesting food was just the beginning for Ben, as new awakenings burst forth in the arts and literature. Ben had found a new space and he wanted it to be his home and his future, as did Bruno. In this whole new world, Ben and Bruno felt validated, affirmed, and safe.

Others viewed their educational awakening as a pathway to escape something. Vanessa, Malena, Susan, and Ella each expressed stories of familial separation to overcome difficulties, to leave behind abuse, or to sustain a new family outside of poverty. For these women, the pull from family represented control. Latina women, in particular, are considered like children while living in the home, and educational pursuits are considered inappropriate or selfish whether living inside or outside the home. Malena experienced an awakening from control related to both her parents and her church. While her parents pushed for her to obtain a good job (i.e., a desk job) without a college education, Malena's church leaders pushed her to focus on serving the church by helping others rather than pursuing school or a career. Her parents and church leaders viewed her educational choices as a form of greed and tried to shame her into conformity. She said, "Something about that is not right. I should be able to do both. All this control, to me, wasn't right." Malena chose education, but the price was high, making her bachelor's degree the most difficult degree she earned. She said:

> It wasn't because it was more rigorous, it was just because of what I was going through at the time, what I was experiencing being in my early twenties, going through financial struggles, getting my electricity shut off every few months…. It was hard…. I wish(ed) my parents would (have) even appreciate(d) what I (was) trying to do here. Not even pay for something, but just appreciate it and *not* say, 'Oo, mija, why are you doing that to yourself?' With my doctorate, that's one of the things my mom told me. She's like, 'What? You're going to get another degree? Why would you want to do that to

> yourself?'…. But living at home, having a family that was as controlling as mine, I don't know if I would have been able to get through it on my own without an outlet, a place to run away to, literally.

Malena's outlet grew into a new goal to teach in higher education. These new experiences nurtured her goal. She earned a master's degree and doctoral degree while serving as a public-school teacher and an adjunct professor.

Vanessa and Susan both utilized education as a way to protect themselves and provide for their children, as single mothers, outside the culture of poverty. My child "deserves more than what I had," Vanessa stated. Susan recalled initially using marriage as an escape. She ran away from home to marry, but later found herself single, on welfare, and needing an education and a career to support herself and her daughter. In addition, Ella knew in high school, "I was going to get out of the house" by whatever means possible. While her parents supported her decision to go to college, they also controlled each decision related to college even though Ella was paying the entire bill. Each year in college, Ella slowly took control of her life for the first time and overcame obstacles to pursue her educational and career dreams. For each of these women, education was the means for an escape from various forms of control.

Ben, Bruno, Ella, Malena, and Vanessa clearly expressed newfound joy in learning. Vanessa recalled her initial days in college as "invigorating," although she had to hide her plans because education was not a choice allowed in her home. Vanessa found herself studying with a flashlight while hiding in the corner of her baby's room. Malena "accidentally signed up for college classes." She convinced her parents to allow one year of community college following several years of high school by home study. Soon thereafter, she said, "I was hooked" to learning. Malena quickly moved from inadvertently taking community college classes to

dreaming of a master's degree. Her career goals shifted from being a secretary to becoming an academic. For Susan, beginning the educational journey fed her drive to succeed in life. Obstacles didn't matter because, she said, "I had a goal!" for a degree and a career. Ella started college in a major chosen for her, but was introduced to her academic passion in one of her first classes. She recalled, "I loved it. I had to switch" my major as soon as possible. Ben used the words "powerful" and "thrilling" to describe learning. He said,

> [My professor] thought a lot about psychology. And so, I guess looking at characters in books through the lens of human psychology, and what makes people tick was really, really important to me. Because suddenly I had a lens through which I could critique the terms of existence of my very self and my family and the way I grew up and these long, deeply held but unspoken beliefs that everyone seemed to subscribe to. Now, I had a way to break those things down. And I did it, ironically or oddly enough, by reading nineteenth century British novels like *Jane Eyre* and, you know, *Pride and Prejudice* and things like that. Suddenly I could understand my own family.

Each of these participants described, in some way, the life changing experience of education. Vanessa had a similar experience with psychology:

> I remember reading that psychology book and finding pieces of myself. And I was shocked. I said, 'How do these people… who wrote this book?' I was so naïve. It was like, 'how do these people know about me?' You know, it was an ideal course for me because it talked about so much that I had experienced and was experiencing.

For Ben and Vanessa, their educational awakening included lessons about making sense of their very existence, as an individual and within a family.

All nine participants pursued education as a pathway to a career, but Jack, Mario, and Henry specifically articulated career motivation *over* an escape or an academic awakening. Jack (and his parents) expected education to move him from menial work like his parents to white-collar work for a higher quality of life. As Mario experienced higher education initially in South America, he was drawn to be a part of teaching and research in the United States. Henry watched his parents struggle financially throughout his life, and he made major/career choices based on income potential alongside areas of aptitude. He took to heart John Wesley's advice to "Gain all you can," "save all you can," and "give all you can" (Wesley, 1872). This is an approach Henry subscribes to even now and promotes among his students. For Henry, education and career are closely connected to Christian stewardship.

For the participants who attended a CCCU university and lived on-campus (Bruno, Ella, Mario, Ben, and Henry), the experience of community stood out as a significant aspect of their awakening. Bruno called his journey a "homecoming," or a place he fit in well. While there was substantial stress in his first weeks on campus, and while he held back at first, the campus community drew him in to activities and belonging. He described feeling overwhelmed and worrying over books, money, campus buildings, and the transition in general. Yet, he met people who immediately became friends. One of his roommates took him aside and gave him clothes during his first year. "It was a little shocking for me," Bruno recalled. He also met his best friend on the first day of classes. While he was not as academically prepared as his peers, Bruno learned how to study and gradually became a strong student with the support of his professors and peers.

Ella found new and unique activities to enjoy at college. While she felt inadequate and lacked confidence at first, like Bruno, the campus environment buoyed her desire to join the

community. Eventually, Ella felt pride in the diverse subjects, activities, friends, and jobs she enjoyed while in college. Henry also dove into the community by leading the peers he lived with and learning to be an extrovert so as to experience more socially and spiritually on campus. Mario and Ben were most exuberant about campus life and community. Mario referred to it as an "immersion," and it was "exciting," "unique," "fantastic," and the "best time of life." As an international student, he was drawn to learn with people from different cultures. Mario spoke of learning to notice differences, not judging them, but growing to value differences. Ben was "blown away" by his college campus. He thought it was "the greatest place on earth." The relationships, community, faith and worship struck him and motivated him to "clean up" from his former ways. Ben grew proud of himself as a capable university student. Bruno, Ella, Henry, Mario, and Ben thrived on their college campuses.

The awakening expressed by all nine of the participants played out in their unique stories. For Bruno, Vanessa, Malena, Susan, Ella, and Ben it was a pathway of escape, and for Jack, Mario, and Henry it was a journey to an exciting career. For Ben, Bruno, Ella, Malena, and Vanessa, the awakening included a love for learning new subjects and a realization of how much knowledge was in the world to discover. Bruno, Ella, Mario, Ben, and Henry lived on campus and their awakening included an immersion with a new and exciting community of peers, mentors, staff, and professors. The awakening sustained the participants in the life transition and the difficulties they faced.

Results for Research Question Two: "Like me"

The second research question addressed the participants' professional transition to working with undergraduates as faculty. To measure their student-centeredness by self-report, the participants were asked to rate their purpose for working in higher education with

undergraduates. The average rating was nine on a scale of one (low) to ten (high). Vanessa said, "It [working with undergraduates] feeds my soul." Mario noted, "I felt like I received so much during that time [as an undergraduate] that [working with undergraduates] is an element of giving back."

The interview protocol specifically aimed to capture the stories of the participants where they related meaningfully to their students' experiences, as well as how their lived experiences helped them work with students. From these questions, over half of the participants (56%) spoke of their professors making assumptions about them or seeing their faculty-colleagues making questionable assumptions about students. Eight of nine participants (89%) shared stories of their needs as student, or their students' needs, being viewed as excuses by other faculty. From family-care obligations to work-related requirements for basic living expenses, the participants articulated a complex mix of needs. Malena shared about the realities of being late to class regularly while managing a 40-hour work week. Susan spoke of childcare issues to juggle. Every participant worked, from part-time to full-time, while in school. Vanessa articulated managing a serious life crisis while being a student. Bruno shared how his peers helped him upgrade his wardrobe and learn university-level study disciplines. Based on their narratives and a deep level of personal understanding, 89% of the participants expressed their views about of giving grace to students facing complex life circumstances. Bruno, Vanessa, Malena, Susan, Ella, Mario, Jack, and Ben shared examples of working individually with students, giving them grace, and guiding them towards successful completion of either a class or a degree.

Vanessa, Mario, and Malena spoke of students who voiced comfort in seeing, sensing, and knowing of their professors' unique and imperfect narratives. Jack spoke of feeling a sense of hope in experiencing the mere presence of a professor like him when he was an

undergraduate. Vanessa has found students (even some outside of her discipline) wandering near her office just to talk to someone like them. Several of Mario's students explicitly expressed their relief in his example as a successful, minority professor. Malena highlights her pathway as a science teacher to inspire her Hispanic students to teach in science. As a result of the participants' sharing in class, individually, or by word-of-mouth referrals, seven of the nine participants (78%) brought up stories of students migrating to their care. They noted how students proactively seek their advice and support. In addition, students respond well to the participants' outreach by verbally acknowledging a shared depth of understanding different from other faculty. Table 11 provides the frequency of response codes.

Table 11

"Like Me"

"Like me" narratives	Frequency of Description
(No) assumptions	5 of 9 participants
Excuses and grace	8 of 9 participants
Mere presence	4 of 9 participants
Migration to care	7 of 9 participants

While the participants spoke of their transformative experiences as undergraduates, not all of their lived experiences were positive. The negative FGUU narratives tended to have the greatest effect on their faculty roles. As such, these narratives brought about the words "like me" from the participants in regard to some of their professors. The words "like me" were also included in the participants' narratives about their students. From both vantage points, the "like me" stories reflected interdependent values like those expressed in cultural mismatch theory such as focusing on the other and working together to meet a desired outcome (Dittmann et al., 2020; Jury et al., 2017; Phillips et al., 2020; Stephens, Fryberg, et al., 2012). The following stories

demonstrate the "like me" phenomenon using some difficult faculty-student encounters. Woven within are the codes of (no) assumptions, excuses and grace, mere presence, and a migration to care.

Theme for Research Question Two

Theme	Codes
"Like Me"	(No) assumptions, Excuses and grace, Mere presence, Migration to care

Bruno, Vanessa, and Malena shared stories about assumptions that were difficult to hear. One of Bruno's personal FGUU narratives brought a deep sense of emotion in remembrance and pointed to the origin of his care towards students. This connection between personal experience and care was similarly evident in Vanessa and Malena's stories. For Bruno, at the end of a general education history class, the final paper guided students to write their family history. Bruno's dad was born in 1914 within the United States, in a tent partially dug into the side of a mountain. His dad's family consisted of his parents and their ten children. Bruno's grandparents walked across the Mexico border into New Mexico and set up a camp for the family to live in. Bruno has since viewed pictures of their tent-cave home. His grandfather worked for the railroad. Bruno's mother was born in 1925. She grew up during the Great Depression and lived through the Dust Bowl. For the history class, Bruno wrote their stories, his family story. Bruno's professor, at a Christian liberal arts institution, wrote the following on his paper, "I doubt it," gave him a D, and never spoke to Bruno about his submission. From this experience, Bruno views his own students and says, "Do not assume you know someone." He diligently seeks to see his students and recognize their "like me" characteristics. He says, "You can notice things. When someone smiles, they have crooked teeth…. You can pick up on certain things. And I always go seek out those students and say, 'Hey, what's going on? What's your story?'"

Vanessa also spoke of assumptions with a tough story. In her high school, the children of migrant workers were trained for vocational jobs because they were not viewed as college preparatory students. When her post-high school mentors, two Hispanic health professionals, encouraged her to pursue college and a health profession, she went alone to a community college campus to enroll in classes. She described walking on campus for the first time:

> It was like a fancy park, very much like [her current institution]. And I kept thinking, 'But I don't belong here, I'm going to get arrested. They're going to escort me off campus.' And I just saw so many white people and, you know, and I just thought, 'I don't belong here, what am I doing here? This is ridiculous.' It was extremely frightening.

As she walked through the campus, she found the correct office to enroll in classes. She said:

> I finally landed at somebody's desk, it must have been a counselor of some kind, [a] career counselor. And I told them that I wanted to take some classes but I didn't know what I wanted to be. And so, he said, he wasn't very welcoming, and he said, 'Well, you need to go down to the Vocational Center. Maybe you could become… you're already a medical transcriptionist, so I'm not sure what it is that you want. And you have a job, so why are you here?' His own vision for me was so limited.

Like Bruno, the assumptions Vanessa faced could have presented her with insurmountable obstacles. Instead, her mentors heard what occurred and walked her through the process of enrolling in college for the first time.

Assumptions were also a part of Malena's undergraduate experience. She describes a time when she was working 40 hours a week while also going to school. As a result, she regularly showed up late to a class. One night her professor responded:

> ‘You are such a flake’…. The professor said this to me in front of the whole class and I just felt this small. I don’t think I said anything, I just went and sat down. And then later on, I thought, well, what does she mean by that? Does she mean I’m a flake like a slut, you know, because that term can also be used like that. Later on, I figured (what) she meant, but I didn’t have enough context back then to really try to figure out what she was saying or how she meant it…. And then later on, I think she meant that I was just never on time, which I never was. And it was hard when you’re working full-time to get to where you need to be when you need to be there.

Like Bruno and Vanessa, Malena recalled this experience with ease many years later. Her narrative is another example of the harm associated with assumptions and no grace.

As a program administrator, Malena recalled a “like me” scenario which she handled very differently. Classes were conducted virtually, online. The classes were set up in six-week sections, and the students were required to attend the virtual sessions. If any student missed two sessions, they were dropped from the class. One particular student had missed one session and informed the professor he needed to miss a second. The professor told the student he’d be dropped if he missed the session. As a result, the student agreed to attend. During the class session, the professor called on the student, and he didn’t immediately respond. Malena described what happened next:

> He finally gets on and he’s all out of breath and he says, ‘I’m so sorry, but I had to come into work today,’ and he was serving tables. He was serving tables with the phone in his pocket and an earpiece in to listen to the lecture.

Malena said to the instructor of the course:

> I've served tables before; we can't do this to this kid. I know what it's like to struggle financially and if you get a shift, you're going to take that shift because that's going to be the last forty dollars that you need to make rent that month.

Rather than shaming the student like she had been shamed, Malena helped the instructor provide grace to help the student.

As a result of these life experiences, Bruno, Vanessa, and Malena view assumptions and "no excuse" policies with "no grace" as harmful barriers for success among diverse students, in particular. Vanessa and Malena indicate that absolutes and traditions without evidence of grace affect people of color and poverty the most. Vanessa said, "There are many, many examples out of there across the nation in education about policies and structures that are supportive of diversity" and these are the structures we need to recreate in Christian higher education.

Vanessa and Susan both worked as single mothers during their undergraduate schooling. Vanessa also dealt with stressful life events in isolation. As FGUU, Vanessa and Susan both experienced grace rather than "no excuses" from their professors, without which they would have never completed their first degrees. When Vanessa's professors heard of unique life crises, they became Vanessa's champions. Susan's professors helped her discover alternative plans to reach goals when she encountered academic challenges. As a result, both Vanessa and Susan recognize the underdogs and they proactively reach out to them. Vanessa says:

> There are some students, not just students of color, but students of poverty, students with social barriers that I see and that's one thing they tell me. They go, 'How do you know?' And it's like, I see it. I think the Lord just reveals it and I see it. And by the time they come in my office, they know I'm expecting them and it's all evident and it's all there that there are issues. And then it's just a matter of giving compassion and very quickly

> establishing trust so that they open up. And so, the Lord just brings them to me and I wish it was a gene that every teacher had, you know, because I'm appalled by what I see sometimes.

Vanessa's keen insight and sensitivity places her in a position to listen. Vanessa encountered a student with a "like me" story:

> I called her into my office. She didn't come willingly. She came with a lot of barriers, wouldn't talk to me. And, I just thought, Lord, this is a hard shell and she's been hurt a lot and she trusts no one and I don't know how to reach her. So, I just sat across the desk from her and I said, 'I don't have a clue how I can help you because I don't have a clue what you need. So, you don't want to talk to me, that's fine, I'll just talk.' I said, 'I booked an hour for us, so I'll just talk and you can just sit here and ignore me.' And I started to tell her who I was, not (as a professor), but just who I was. I said, 'You know, my momma says I'm stubborn because I don't give up.' And then I started speaking to her in Spanish, a couple of key phrases that are meant to break barriers. And she looked up at me and I said, 'You can either talk to me and hope that I understand and that I can help you toward [your dream]. Or you can walk out of here and I'll just pray for you and [wish you] good luck. You choose.' And [the student] started talking and it was worse than I had suspected. So much worse.

Vanessa was directive with this student and offered her one-on-one tutoring. She fought for the student to receive grace, and the student graduated. Vanessa advocated for her student like she had been advocated for, and like Susan's professors did for her. Such experiences ground these faculty in being highly student centric.

Bruno, Vanessa, Malena, Susan, and Ben described scenarios in which they have either experienced assumptions as FGUU or viewed the assumptions of colleagues in regard to FGUU. As a part of those assumptions, and as has been demonstrated previously in this section, a common grouping of words included “no excuses” and “no grace.” From the perspectives of the participants, such views are incongruous with their purposes of education. An associated purpose for good is helping their “like me” students find a different narrative.

Bruno views students in light of their potential trajectory and their long-term future. Graduating with a bachelor’s degree is only the next step in a lifelong trajectory. Along a similar mindset, Vanessa indicated obstacles for graduating and optional program requirements need to be scrutinized based on necessity. Faculty need to analyze the long-term effect of not graduating in light of a student’s full picture. Perhaps a requirement was missed, but the student has enough credits and good grade point average. Bruno said:

> [A bachelor’s degree] changed the direction of my life; where[as], I think people [who] are middle class, [or] upper middle class, maybe don’t see [how] it would change the direction of their life. I had many friends that [were] going to get [their] business degree [to] take over [their] dad’s business. Well, college [(wasn’t] going to change the direction of [their] life. They [were] just waiting to grow up.

Bruno profoundly feels the value of giving grace and making a way, as appropriate, for students to graduate with a bachelor’s degree. Faculty who never thought twice about attending and graduating from college may not understand the power of the trajectory.

Susan’s narrative also included “like me” stories. She recalled a student with whom she connected via social media years after graduation. Susan recalled congratulating the former student on her career trajectory. The student replied with, “I don’t know if you remember this,

but every single faculty told me I had no business being a student and that I would fail. And you were the only one that believed in me." Susan had also experienced failure in college. She understands the humiliation associated with a failure. As a student, Susan talked with her dean and she experienced the phenomenon of grace as they created a new plan for her degree completion following a failure.

Along with Bruno, Vanessa, and Ben, Susan emphasized the importance of grace versus legalism in Christian higher education. "In my institution," said Susan, "we can give grace because it is a part of our mission." Ben's narrative and understanding of Christian higher education also supports grace over legalism. He is known for his soft touch and leading from his heart. A student recently commented, "You're the only reason I'm still here." For Ben, such a comment honors his past and his present purpose for teaching. He says:

> [This] is a thousand percent connected to who I am and how I grew up. If I didn't need that myself, [and] if I didn't value so much the mentors I had who took time with me when they knew I was underprepared to be at college emotionally, intellectually, and in other ways, I wouldn't do what I do now. There's no doubt. It's just that classic situation where… every healer is a wounded healer, where the very place of your own wounds, if you can somehow transform them, that that's the place of your greatest strength to others.

Ben purposefully lives into the "like me" narrative with his students by engaging with them, by building community in the classroom, and by teaching in an accessible way for all students. He consciously works to create a safe space to learn and flourish. His door is routinely wide open for students. Similar practices were expressed by Bruno, Vanessa, Susan, and Ella.

Ella sees herself in students, and she recognizes their needs because of her own experiences. She helps them think through their options and make connections between their

education and their career goals. As a student, Ella did not realize she could talk with her professors during office hours. She now tells students her door is open when they need a safe place to talk and seek understanding. She believes her "like me" life experiences make her easy to talk to initially, and then she is able to guide students to counseling services because they trust her guidance. In regard to "no excuses/no grace," and similar to Bruno, Vanessa, Susan, and Ben, Ella indicated, "[Many] professors are black and white. I guess I feel like there's more gray area." She went on to say, "I don't know if it's myself or [my] department, but we're more willing to be open to look at [the gray]. You know, look at the individual as opposed to just black and white, and cut them off." Ella shared her willingness to give students grace and opportunities to catch up with their work. As a result, students migrate to her care.

Mario notes his "like me" experiences in terms of his mere presence. Vanessa, Malena, and Jack have comparable stories. Mario calls it "unintentional," particularly in the sciences because it tends to homogenous. Mario says:

> I didn't ever pause to say, man, how nice it would be to have someone [like me], right, I never paused and thought about that. But it was only through the lens of the students who, they look and see, oh, yea, it's possible, I can get there. And so yes, I was surprised when I was approached to share this sort of effect…. I've been [at my institution] for three-and-a-half years now, and I have heard [this] from [students], at least, every semester.

In Mario's classroom, some form of "like me" experience regularly comes to the surface. Mario realized the need for students to see professors like him, a Latino. He is in an earlier career stage than all the other research study participants except Jack, so he is just beginning to branch out in being student-centered. Mario said, "This semester, I started being proactive by seeking out

[students of color].” When students share their private lives with him, he uses his “like me” life experience to relate and encourage students. Mario said:

> There’s a system in place that always puts this particular group of students in that disadvantage…. I see myself in those students who are beating the odds, right, in order to be in that classroom…. Even unintentionally, just my presence there helps in some way as a means of encouragement. And I say that, like, if I did it, you can do it. It’s not a matter of having the faculty or the capability to do it, it’s just that you have to fight these other things that others don’t have to.

Mario intends to progressively pour more of himself into his students, as he grows in his career. Even now, he said, “I get feedback from my students saying that, you know, thank you for being here because the color of my skin, my background, communicates [inspiration] in some way.”

Different from the others, Jack described how it felt to experience an Asian college professor when he was an undergraduate. He was raised in an Asian enclave within a Western city where his teachers from elementary school through high school were all Asian. Yet, Jack did not have many Asian university professors. He recalls diverse faculty in non-STEM areas, but his classes were mostly taught by older, White men. Several math classes, however, were taught by one Taiwanese professor. Jack says:

> She was really good, and it kind of inspired me. She probably didn’t come over [to the U.S.] like [me] at six years old. She had to learn all these mathematical concepts as a second language, maybe at the same time. She obviously excelled, she [was] really well-regarded as a faculty member, and she [was] a great teacher. Just seeing her in action, learning from her, and in contrast to the predominately older, white, male faculty, she inspired me…. If she could do it, I could do it too…. Seeing her in action and having her

> for three or four of my classes shattered the glass ceiling. We use [glass ceiling] for the female, but for me, I artificially put it there. So, I could be a college professor. I could do that because she could do that.

This professor expressed graceful understanding for students who spoke English as a second language or who worked full time while in school. Jack related with someone whose mere presence showed him what's possible when working with FGUU and how to teach with grace. He had constructed a glass ceiling for himself, and his Taiwanese math teacher shattered it.

"Like me" experiences, whether regarding oneself or one's students, were expressed by all of the participants. Vanessa has found students wandering near her office looking for "one person like me." She welcomes them. She listens and encourages. Vanessa said to one student:

> "Can I help you? You look lost.' And he says, "I'm looking for a Dr. [Vanessa].' I go, 'Well, come on in.' And he says, 'Well, I heard that she was here somewhere,' and I said, 'Okay, have a seat,' I said, 'It's me.' I said, 'Are you [one of my students]?' He says, 'No, no. I'm a …', he mentioned another major. I go, 'Well, what can I do for you?' [He's a] very Latino young man, and he says, 'I'm ready to quit [school]. There's nobody here like me at all and I bumped into somebody who told me that there is actually a Latino professor here and they gave me your name, and I thought, okay, if I find her, then at least there's one more person.' Well, he's doing great here. He's been impactful in working through some issues and I'm confident he'll graduate…. To me, it is rescuing myself over and over.

This conversation is not unusual for Vanessa in her role. Like Mario, students of color hear of Vanessa and seek out her mere presence to experience someone "like me" in a university setting.

While Bruno didn't explicitly speak of the "like me" phenomenon, he shared stories during graduate school where the undergraduates would migrate to him with questions because he was caring towards them. He became recognized as the graduate assistant who enjoyed helping others. As a result, he was promoted to teach upper-division labs very quickly and then became the Head Teacher Assistant. Bruno said, the students "were sad when he left." Bruno sees himself in students when they seek help or respond to his invitation to help. Like Vanessa, Malena, and Susan, he also sees himself in students struggling to balance family and school. Bruno said:

> I had this student… He's working hard, but he's in a different situation. He's living at home, he's first-generation…. He gets home and it's all about family and all about home. And so, I tried to explain to him, 'You need to take some time and be about you and study. Don't say no completely to family, but you've got to get up to this level.' And I told him I'd meet with him and talk with him. I'd meet with him every day.

Bruno's life experiences drive his student-centered care inside and outside of the classroom. He remembers his family history from a cave-tent to a Ph.D. in two generations. Susan shared a student's family-school story along the same lines:

> We would have these Hispanic kids that would have to go take care of abuela, right? You got to take care of grandma, that's your responsibility. And so, I understood that and I quickly learned that when a Hispanic student succeeds, they're not likely to want to be praised for that because everything is about family. So, I would learn to say things like 'your family must be so proud of you,' you know, and when the grandmas were sick and stuff, you worked with them.

Susan also demonstrated a sensitivity to the cultural circumstances of her students by working with them. In doing so, her personal history connected with the realities of her students.

Similar to Jack's experience with his Taiwanese professors, Malena watched her professors in college. As they introduced themselves and shared their degrees, she thought, "I want to be like them." She often found herself pondering, "How would I teach this class?" Malena's continuous inspiration stems from looking forward to the future Latino public-school teachers she is leading. Malena, Vanessa, Mario, and Jack realize the mere presence of teachers and professors of color is invaluable to their students.

Through the narratives in this section, the participants see "like me" characteristics and stories in their students, and it motivated them to pay forward the support given them. Even the negative experiences of their past push the participants to avoid assumptions and give grace to their students. Many of them recognize the value of their mere presence in the classroom and in higher education. They note how students migrate to their offices, their lectern, and to their care.

Results for Research Question Three: Prosocial Behavior

The third research question was considered via the participants' lived experiences in their traditional faculty roles of teaching, service, and scholarship in light of their current and past experiences of cultural mismatch with regard to themselves and their students. Within the final section of the interview protocol, the conversation focused on how each participants' lived narratives affect their teaching, including any adjustments made in consideration of FGUU. Service was specifically addressed with regard to mentoring students, leading in students outside of the classroom, and working with individual students. Conversations with faculty colleagues about FGUU needs were also addressed. Based on each participant's discipline, scholarship activities and priorities were discussed, as well as leadership as a practical form of scholarship

and service. Finally, the researcher and each participant considered whether or not a common thread of core priorities stemmed from their upbringing and FGUU experiences.

All of the nine participants demonstrated substantial, thoughtful activity in teaching, service, and scholarship over time and through their individual focuses. Given that their self-reported, student-centric rating was 8.9, their high level of activity in their faculty roles aligns well. Codes that emerged from the interview transcripts included an investment in others through the art of teaching in the classroom and mentoring/tutoring individuals. All nine participants shared stories of meeting with all students who needed academic assistance. Bruno, Vanessa, Susan, Ella, Mario, and Ben explicitly expressed a deeper level of investment by naming proactive outreach in terms of seeing student needs before the student named them.

Difference-making codes emerged by way of research agendas, writing agendas, and leadership roles outside of the classroom. This code included not only work related to FGUU, but also research agendas. Bruno, Mario, and Henry focused on researching with students, which adds complexity to research. Mario's investment was deepened by a human, compassionate research agenda. Malena and Jack's research did not include students but was driven by their compassion for underrepresented students. Ben's creative writing is also based on featuring underrepresented human needs in the field of disability.

Advocacy was evident through the participants' intentional way-making for students in a variety of ways, including guidance in overcoming serious obstacles, promoting student support, representing student needs in faculty groups, and ensuring students have unique undergraduate curricular and co-curricular experiences. Bruno, Vanessa, Malena, Jack, Susan Ella, and Ben shared specific ways in which they advocate for FGUU among faculty and administrators. Ben and Ella noted close connections with their university's student support services. Investing in

others, deliberate difference-making, and advocacy for students are all considered prosocial behaviors with a focus on interdependence in earning academic success. Table 12 provides the frequency of response codes.

Table 12

Prosocial Behavior

Prosocial Behavior	Frequency of Description
Invest in others	9 of 9 participants
Difference-making	9 of 9 participants
Advocacy	9 of 9 participants

Prosocial behaviors are intentional actions to benefit the greater good (Colman, 2015). They are also distinctly reflect interdependent values as defined by cultural mismatch theory (Dittmann et al., 2020; Jury et al., 2017; Phillips et al., 2020; Stephens, Fryberg, et al., 2012). Within the conversational nature of the interview, a consistent thread was woven throughout of prioritizing prosocial behaviors through teaching, serving, and scholarship. Each participant spoke to this phenomenon. Yet, they did not all connect its impetus to their lived experiences. Ben specifically noted the connection, as did Bruno and Malena. Mario experienced an "aha" moment during the interview as the pieces came together in conversation. Prosocial behaviors were demonstrated specifically through investing in students' lives, difference-making, and advocacy.

Theme for Research Question Three

Theme	Codes
Prosocial Behavior	Invest in others, Difference-making, Advocacy

Bruno described some of students as "fabulous… knockout students," but those he's enjoyed the most are the ones he helps. Vanessa, Malena, Jack, Susan, Ella, Mario, and Ben each spoke of joy in helping students. Bruno recalled a student he invested in for an hour every day to go over complicated course materials. Though some of his students do not earn stellar grades, they still progress enough to get into graduate school and continuously grow toward reaching their goals. Ben spoke in a similar way about his students. Sometimes grades limit their initial goals, and they end up doing something different than they had originally planned. Bruno tells them, "You work hard, we're going to make it through this. And that's kind of how I've done it." He went on to say, "I just have taken a different attitude towards learning and education." Bruno and Ben both noted how students come to college and are nervous. Bruno tells them:

> We're going to learn. I do this [in] every class. We're going to learn this together. We're [all] going to go through this. I'm not going to lower expectations. This class is taught the same all across the country, expectations are going to be the same here as they are everywhere else.

Bruno assures them of his help and investment in them along the way. He has learned how to proactively notice FGUU and intentionally engage with them as they participate in his classes. Ben, Vanessa, Susan, Ella, and Mario also shared similar actions.

Ben's student-centered teaching philosophy is based on his experience as FGUU. One of his college professors taught in a different way than others, a way Ben identified as "reader-response." This method may be less sophisticated in academic literature circles, but it was a powerful pedagogy for Ben at the time. He said:

> It was a good fit for me because intellectually, I wasn't prepared. I didn't know anything about Socrates or Derrida or something, it wouldn't have made any sense to me…. I was

> reading these books for the first time and I just wanted to talk about them at a real basic level…. [It] made so much sense to me and it was so thrilling to study literature that way.

In this example, Ben's professor met him where he was and led him in the process of learning in the same way that Bruno described. Ben continues to emulate this model. He also emulates professors who mentored him by investing time with students and sharing in plays, movies, concerts, and ethnic foods. Like Ben, some of his students today have never experienced these places and events. When he takes students to conferences, takes them to a play, a concert, or a unique restaurant. He said:

> It's also the piece closest to my heart because it's that lifelong learning and that immersive kind of thing that goes along with becoming who you want to be. Showing them some of the things that they might enjoy that they've never had the ability to try to ascertain before.

Ben considers this type of connection with students as part of his service to the university, as do Ella and Jack. Ben invests by working with a group called "Students for Education on Neurodiversity." As a person on the autism spectrum, Ben has vested interest in this group. He takes pride in building community by sharing with his students:

> When I publish a new essay that's very vulnerable, I can read that to them out loud and say, 'Look, this one hurts for me to read. I'm going to say some things right now that I wish I could hide behind my ego and my professorial suit jacket, and I'm not going to do that today. But that's because we created a space where we could do that together.'

This level of investment was threaded throughout many of the participant interviews based on life experiences and connections to each discipline.

Malena enjoys working with underrepresented students. As a Hispanic professor who prepares future teachers, one of Malena's goals is to fill the field with teachers who look like their students, especially through investing in future Hispanic science teachers:

> Part of my dissertation was the resilience of Latino STEM teacher candidates. So, science is huge to me and having representation in science is huge. So, I want to pack that field… with my students…. The majority of our students are also Latina, so I'm like, I need to get my students, these ladies, I can get some of them to go into this field and then they can be the example to other little girls who look like them who are saying, 'Wow, people who look like me do science. It is possible.' And, because I'm thinking back, I really only had male, white science teachers. I would have never thought to major in science.

A portion of Malena's professional experience included teaching high school science. In that role, she watched young Latina students grow excited about the subject. She said, "I think my whole work, my whole life's work is probably going to be to try to fill that gap so that more students will have a teacher who looks like them." Malena's passion is investing in the lives of her university students so that they, in turn, may pack the field with diverse teachers. Jack also shared about his investment in professional educators. He hopes to influence their thinking towards higher level consideration of marginalized students.

Twice in his interview, Jack recalled his Taiwanese college math teacher who, in his words, "shattered the glass ceiling" for him. Even though the term is used for women who create history by breaking a cultural barrier, Jack also views the metaphor in relation to minority people breaking barriers. When Jack was a student, this professor demonstrated that he, too, could be a college professor. He said,

> I'm looking at higher education for Christian education… I see a lack of female and minority [administrators]. I think that is the glass barrier I would like to break, but I do not know if that will happen. I mean, I'm not even aiming for a president, but something like a provost or something like that would be something, I would love to strive toward. But I don't know if the state of our Christian… higher education is ready for that in the next five, ten years. I definitely see that as a ceiling for you and for me.

Jack also highlighted the value of leading in a civil dialog at Christian universities on sensitive topics such as diversity, BLM (Black Lives Matter), immigration, and first-generation students. In addition, as part of service, he invests in "third culture kids" or missionary kids who are learning to live in the U.S. as U.S. citizens raised in another culture. This investment is helping his colleagues understand the needs of these students and helping the students. In this way, Jack and Susan's passions are similar: to influence contemporary professionals in understanding a wider spectrum of people needs.

Mario and Ella spoke about advising students. Mario had a student who needed to plan a schedule that matched his friend's schedule in order to have adequate transportation to and from the university. As an FGUU, Mario recalled a similar scenario when he had only enough money for a one-way bus fare. He walked two to three hours home after classes. As a professor advising a student, Mario made a difference in this student's life by compassionately helping him solve the problem.

Ella remembers the classroom she sat in when a professor talked about his difference-making in the field of social services. This professor brought his field experience into the classroom and made a tremendous difference in Ella's life. She said to herself, "I want to do that" (i.e., work in the field for 25 years and then later teach from that foundation). She

envisioned touching people's lives throughout a career in the community and in higher education. Ella said:

> I love working with students…. I love when they achieve their goals…. I've got [a student] … [whose] mom and dad both just deserted him in high school. They just up and left him. So, for his junior and senior year[s] [of high school], he lived on people's couches. He came [here] and we got him through all four years. And, his only dream was to be a [particular profession]. And he graduated, actually made it to the [specialized school], you know, and I was there at the, when he graduated from the [school]. You better believe I was in that audience, you know, when he graduated from the [school] because I was like momma, you know, that was my proud moment for him.

Working with students and having the opportunity to make a difference in their lives is Ella's passion. Her life was transformed by education; and now, she can pass it on to others.

Bruni, Henry, and Mario lead in significant research with students. Bruno recognizes that research with students is challenging. In and of itself, student research at the undergraduate level is hard, but the students learn so much more, and they get to know their professors at a different level. It is both scholarship and service as the research benefits students, the field, and the university, according to Bruno. Both Bruno and Henry are proud of their university's research programs with undergraduates as it is a difference-making endeavor.

Henry is proud of his particular research with students. He deeply invests in this aspect of faculty role. Henry has five peer-reviewed, published articles co-authored with students and three more are in the review process to date. Mentoring students in real-world scenarios is important to Henry:

> [My] majors have more access to me as undergrads than I had to my professors as a Ph.D. student, with the exception of my major professor. I think the other thing is I expect them to exceed. I expect it, it's like, I go, you guys can do this, I know you can do it. And one of the things I say to them is I say, "Every time you step up to the plate, swing for the fence. You hit a single or double, you're still getting on base. And so what if you strike out? Mistakes are just opportunities to learn.

Henry devotes himself to his students as was modelled for him in college via professors and coaches. He says, "That doesn't happen at state schools. In fact, quite honestly, it doesn't happen anywhere." Bruno and Mario agree.

In addition to investing in research with students, Mario's research agenda extends to difference-making. His research is centered on diseases transmitted by mosquitos to humans, but it wasn't his original plan:

> I had… an offer to get into a program where… it would just be a straight path to work for a big international company doing… work with animal husbandry. And so, but when I was exploring this other possibility which was to do this work with malaria, the advisor at the time said, 'Why I'm passionate about my research is because we have the potential to help people. And the people that we're going to be helping are the ones that need it the most because they are the less fortunate,' because it's the particular demographics, women and children, in a particular continent that it's affected. And so that was very drawing to me. I was like, yea, that sounds like something that I want to do. So since then, I always find justification of my work is to benefit the community in that way and finding and understanding the process in a way that can inform interventions.

During the interview, Mario recognized a common thread in his research agenda interweaving science, humanity, and compassion.

Similar to Mario, Bruno was drawn to undergraduate teaching and research by an adviser in graduate school. At first, he was headed into the lucrative pharmaceutical industry. Bruno's post-doctoral work in research was cutting edge and they were patenting their work. As he finished, his adviser handed him a recommendation letter for a faculty position, and said, "I just think that would be good for you." This adviser noticed Bruno's aptitude for teaching and working with students. In other words, he noticed his aptitude for difference-making in people.

Stories of the participants' advocacy for students are woven through the chapter. This final section will document several more narratives to demonstrate prosocial behaviors related to advocacy from Susan, Ella, Ben, and Vanessa.

Susan loves advocating for underrepresented people. Susan wrote a book chapter about underrepresented student voices. One of Susan's former students spoke English as his *fourth* language. Susan teaches students for whom English is not their first language that they need to think like "like a bunch of West European, white, middle-age women, because they are the ones that write (the) test." One of Susan's students aced an important board exam. She said to him, "Tell me what you did." He said, "Well, you told us to practice with three thousand questions, so I took three thousand questions before I took the exam." Susan greatly admires her students. She emphasized advocating for grace and flexibility. Like Vanessa, Ella, Malena, Bruno, and Mario, Susan understands the harm done by legalistic standards. Susan knows faculty can give grace and provide flexibility to students in need. While it is hard for some faculty to grasp, advocating for grace and flexibility is a part of the mission among underrepresented students, says Susan.

At his current institution, Ben is the editor-in-chief of a literary journal. Through this conduit, he is advocating for students' unique interests by preparing English majors for the editing and publishing field. Ben explained:

> [It's a] hands-on, cooperative experience of being on the staff of a national literary journal where we get submissions from really accomplished writers from all around the country. And when I see families, I mean when they come with their prospective [students] and say, 'What's my kid going to do with this creative writing degree?' I can at least say, 'Look, some of my students have gotten jobs in editing and publishing based on what we've done with this journal.' And so that's been really good.

Since English is a humanities field dismissed by some, his inclusion of students in the journal publication process promotes the value of an English major and tangibly demonstrates career options. As a FGUU, Ben felt the pressure to make his love for creative writing and literature meaningful. His vision and his family's vision was limited. Ben said:

> [My parents] didn't know people who went to college and the people they revered to some extent, to the point of subservience or deference at least, were the high school teachers that they had and then twenty-years later, I had, you know. And so, when I started out, I was studying English education actually is what I took my Bachelor's in because I wanted to just study literature, but I didn't know what to do with it and I had no guidance. No one said to me what I could do with that degree and so I thought, well I can become a high school teacher, that's all there is, I think, with English. So, I did English ed and became a teacher, at which point my parents were exceedingly pleased with me because I did get a teaching job [as a high school teacher].

Now, as a faculty member in English, Ben uses the literary journal as an artifact to expand people's vision of the field. He is also a creative writer. His writing is another area Ben uses to advocate. He is fulfilling his first book contract with a major publishing company regarding two issues close to his heart: neurodiversity and the Christian faith. In addition, Ben offers his life experience to speak on panels, to analyze films, and to advocate for people on the autism spectrum, as well as any disenfranchised person he meets. Ben says, "I will not say no," because people helped me when I needed it most.

Vanessa and Susan encountered a professional awakening directly connected to advocacy. Both women had worked diligently to grow professionally apart from the color of their skin. Both women had a similar experience in which a student in need referred to them as a person of color. Vanessa recounts her first incidence:

> I got my degrees, I started entering academia, my goal has always been to present very professionally, not to look different, not to seem different from anyone else, but to model myself as a professional. So, I think it may be my second year of teaching there, I was shocked when a student came into my office, closed the door, leaned against the door, and said, 'Professor [Vanessa], you are a woman of color and I've got to talk to you about what's happening in class.'…. And I am ashamed to say this, but I thought to myself, 'Why on earth would you consider me a woman of color? I've never looked at myself. I have spent so many years overcoming that image of poverty and shamefulness. I'm a professional woman, you may see me as a professional…, but you just see me as a woman of color?' It was earth shattering for me.

It also became a time of internal processing, as Vanessa answered a call from God to advocate for her students.

Susan also shared her advocacy story:

> [My dad] wanted to be White, and so we were raised that White was better. And fast forward many years and now I'm sitting in one of my [student] groups, a lot of Black kids and Hispanic kids in the group, and I don't know what we were talking about, but I said I was White and they go, 'You're not White.' And I looked at them and I said, 'What do you mean?' They go, 'Look at yourself, you're not White.' I said, 'Oh, that's right.' And I went home…, and I was just having fits all of a sudden. I'm not White and I've always thought White was better because that's what my dad thought. And so, I was raised in a way that's very racist and here I am, the biggest multicultural cheerleader and I'm a racist inside. So, I tell the students that story, I say it took me a while to sort of process that and now, I embrace it. I absolutely embrace my color.

Susan, like Vanessa, faced a transformational awakening as a professor among students, and it pushed them into a commitment to embrace their color and advocate for others. For these women, it was not easy, but it they clearly expressed advocacy as part of their life purpose in higher education, and particularly in Christian higher education.

Conclusion

The results of the data collection for this phenomenological research study intended to highlight the lived experiences of nine faculty in Christian higher education who were formerly FGUU. The researcher utilized semi-structured interviews to hear and analyze the participants' narratives. The purpose of the investigation was to discover the participants' perceptions of their students' experiences alongside the faculty roles of teaching, serving, and scholarship, while also integrating the essence of their real-life experiences as FGUU through the lens of cultural mismatch theory. Three themes emerged including an awakening, "like me" phenomena, and

prosocial behaviors. The results were presented using the participants own words to exemplify their experiences as personally as possible.

A final thread was woven throughout the interviews. All nine participants spoke at some level about either their willingness or their discomfort in sharing their lived experience stories with their faculty colleagues. Some share freely with students to relate and build relationships with them, but several participants had never shared their narratives with their colleagues in their Christian, liberal arts institutions. When asked, "How many of your peers know much of your story?" Bruno responded with, "I think you probably know the most." Ben wondered if there were any other faculty who were FGUU, "like me." Others reiterated with the researcher the confidential nature of the interview. Vanessa said:

> It [is] difficult sometimes to reopen those windows and doors that we have clamped shut. And so, I find myself in a period now where I'm having to revisit that childhood and to revisit can sometimes be extremely painful. And I don't see myself as that little kid that was so vulnerable anymore, yet the emotions come back.

Sharing one's story within a professional setting among colleagues, within the Christian academy, was unsafe for some. To be authentic, Vanessa shared, is to be vulnerable and to trust. And, as was stated earlier in the chapter by Bruno, someone might think or say, "I doubt it."

Chapter V

Discussion

Christian higher education endeavors to be its best. To do so, it must tell a complete set of stories that represent the fullness of the human experience – both painful and redemptive. As Christians, we can bear to hear and tell the whole truth of people's stories because God is at the center of our lament and gladness (Hoogstra, 2020, p. 1).

Dr. Shirley V. Hoogstra, J.D.
President, Council for Christian Colleges & Universities

Introduction

A supportive, sociocultural, institutional ethos at universities promoting academic success from educational access to degree completion among first-generation, underrepresented undergraduates (FGUU) is crucial to demonstrate improved educational equity in higher education (Armstrong & Stewart-Gambino, 2016; Ash & Schreiner, 2016; Conn, 2017; Covarrubias et al., 2016; DeRosa & Dolby, 2014; Herrmann & Varnum, 2018; Means & Pyne, 2017; Morales, 2014; Park & Denson, 2009; Stephens, Fryberg, et al., 2012). Educational equity represents a core value within the mission and values of the Council for Christian College & Universities (CCCU), as evidenced by a new website put forth by the organization (Council for Christian Colleges & Universities, 2021). FGUU who persisted in earning not only a bachelor's degree but also a terminal degree, and who now teach in U.S. Christian higher education have invaluable narratives to share in contributing to equity (Case, 2017; Dahlvig, 2013; Gomez, 2018; Kim et al., 2010; Lang & Yandell, 2019; Lee, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013; Turner, 2015). The purpose of this phenomenological study was to examine the lived experiences of FGUU who are currently faculty at CCCU institutions in the United States. The analysis included making connections between the individual's educational

experiences as a student with the experiences of their own students, including connections within their faculty roles of teaching, service, and scholarship. The narratives of FGUU, who are now faculty, were intended to provide insight in identifying and mitigating cultural mismatches and influence institutional ethos.

Substantial research examines the experiences and obstacles of FGUU. Limited research exists examining cultural mismatch theory among FGUU who are now faculty in the academy (Case, 2017; Covarrubias, n.d.; Stephens, Hamedani, & Destin, 2014; Stephens, Townsend, et al., 2012; Townsend et al., 2018). A published research psychologist, Rebecca Covarrubias, noted the significance of this work (personal communication, November 2, 2020). A gap in the literature exists regarding cultural mismatch theory within CCCU institutions from the perspectives of FGUU who are currently CCCU faculty. Cultural mismatches within higher education are invisible modes of operation and thinking that implicitly undermine the experiences of people in minority positions (Dittmann et al., 2020; Jury et al., 2017; Phillips et al., 2020; Stephens, Fryberg, et al., 2012). Across U.S. higher education, FGUU often report experiencing more obstacles in navigating universities than those from continuing generation, middle to upper class homes of origin (Dittmann & Stephens, 2017; Stephens, Hamedani, et al., 2019; Townsend et al., 2018).

The following research questions were examined throughout this study:

1. In what ways do faculty at CCCU schools who were FGUU recognize their experiences of cultural mismatch when they were undergraduate students?
2. In what ways do faculty at CCCU schools who were FGUU recognize experiences of cultural mismatch among their current FGUU students?
3. In what ways do current and past experiences of cultural mismatch affect the

traditional faculty roles of teaching, service, and scholarship?

Chapter V will discuss and interpret the results of the study, including an analysis through the study's theoretical framework and the literature. The researcher will also report recommendations for further research and implications for professional practice in Christian higher education.

Summary of Results

The purpose of this qualitative research study was to examine the lived experiences of FGUU, who are now faculty at CCCU institutions, and to identify cultural mismatches. When cultural mismatches are understood, they may be mitigated based on the study of current literature and through traditional faculty roles. Intentionally addressing cultural mismatch has the potential of shaping institutional ethos for improved educational equity. Phenomenological research methods were chosen to highlight the narratives of FGUU. Phenomenology begins with a shared idea in ordinary life creating a space for people to ask questions, wonder, and reflect (van Manen, 1990, 2007). In this cognitive space, people may address assumptions, traditions, preferences, and language to build deeper understandings of human experiences. From these new understandings, implicit and explicit practices may be exposed, examined, and intentionally addressed (van Manen, 1990, 2007).

In this qualitative study, data collection consisted of semi-structured interviews where the researcher and the participant engaged in a conversation about the participant's lived experiences at home and within higher education. The interviews were transcribed verbatim, read multiple times, and analyzed (Groenewald, 2004; Saldaña, 2016). Two forms of purposive sampling were used to find participants: snowball and criterion (Creswell, 2007; Groenewald, 2004).

The participant pool included nine individuals with terminal degrees, who are university faculty with experience ranging from five years to twenty-five years, from five different races, six CCCU schools, and six academic disciplines. Each participant's story was distinctive and deeply personal providing vibrant, rich data and revealing cultural mismatches and gaps in institutional ethos. The researcher intentionally addressed creditability and validity of the data by documenting the process, member checking, and consulting with experienced researchers during each step of the research (Creswell & Guetterman, 2019; Marshall & Rossman, 2016; Maxwell, 2013; van Manen, 2007).

Based on the verbal comments and the non-verbal cues of those interviewed, the researcher noted discomfort from the participants ranging from mild awkwardness and embarrassment to candid expressions of apprehension when asked about sharing their life stories with their current faculty colleagues. Concern over confidentiality and tearful responses were common throughout data collection. At the same time, nearly every participant expressed motivation to participate in the study because of their story and its potential influence on Christian higher education. It is their life experiences that draw students to their care, fuel their drive for student advocacy, and energize their hope in improving equity in education. The participants unease in sharing, alongside their willingness to be vulnerable, points to tangible cultural mismatch in higher education (Case, 2017; Covarrubias, n.d.; Stephens et al., 2015). The interviews and analysis provided a vivid, phenomenological picture of educational culture that may be addressed to improve sociocultural institutional ethos and educational equity. Through the interviews and the subsequent analysis, the researcher identified three themes through coding. The themes included 1) an awakening, 2) "like me," and 3) prosocial behaviors.

An awakening. The interviews were chronologically structured, with a conversational tone, beginning from the participants' homes of origin to their undergraduate collegiate experiences through graduate school and into their faculty careers. Their responses generated common themes. All nine participants identified their educational pathway, and some of the participants described it as an escape. Their awakening incorporated an incredible amount of learning with tremendous excitement for learning. Each pathway included steps from content exploration and connections with faculty to academic major and career decisions. For those participants who had a residential campus experience, a central aspect of their journey included living in a vibrant campus community. The participants' experiences of an awakening are supported in scholarly literature. FGUU perform at a higher level academically when their ethnic identity is viewed as an asset, rather than a deficit (Case, 2017; Case & Hernandez, 2013; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). In addition, students' sense of belonging, or feelings of connection with both the university and their professors, contributes to their success according to research (Ackerman-Barger et al., 2016; Brown et al., 2013; Hurtado et al., 2015; Vetter et al., 2019).

"Like me." The participants volleyed between describing their own stories and stories of their students. Throughout the transcripts, common codes emerged from many of the participants experiencing the painful side of assumptions. The participants spoke frequently about giving excuses as a student and receiving grace, as well as hearing excuses from their students and giving grace. Most of them recognized value in the mere presence of professors who presented like them as students, and their own mere presence for students now. As a result, most of the participants provided examples of students naturally migrating to their care.

The “like me” theme related to scholarly literature through the concepts of ethnic identity development, sense of belonging, and stereotype threat. Faculty leaders whose life experiences successfully demonstrate living in multiple cultures at one time are role models for their students in managing ethnic identity development in school, communities, and families (Case & Hernandez, 2013; Hamedani et al., 2013; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). When university faculty and staff make inaccurate assumptions with regard to students’ understanding of systems, responsibilities, life experience, and academic preparedness, harm is a result (Collier & Morgan, 2008; Jack, 2016; Means & Pyne, 2017; Schademan & Thompson, 2015). One damaging outcome for FGUU to manage is stereotype threat, or the need to counteract an inaccurate portrayal of their personhood (Ackerman-Barger et al., 2016; Johnson-Ahorlu, 2013; Schmader, 2010; Steele & Aronson, 1995). Whether in or out of the classroom, FGUU benefit from faculty who proactively reach out to them (Ecklund, 2013; Gomez, 2018; Jack, 2016; Means & Pyne, 2017). Faculty modeling positive engagement with sociocultural differences strengthens students’ connections with one another, supports a sense of belonging, and reduces stereotype threat (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Brown et al., 2013; Johnson-Ahorlu, 2013; Meador, 2018; Young-Brice et al., 2018).

Prosocial behaviors. As the faculty participants discussed their current roles of teaching, service, and scholarship, all nine described their core purpose as investing in students. They demonstrated through story how making a difference in students’ lives gives them great joy. In addition, most of the participants shared a keen recollection of experiencing marginalization leading them to advocate for students with whom they recognize common incidences. Scholarly literature supports these points based on the concepts of faculty mindset and stereotype threat. Stereotype threat can be reduced in academic settings by faculty who proactively seek

understanding, share their understanding, and create an environment where authentic conversations take place and relationships flourish (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Meador, 2018; Posselt, 2018; Young-Brice et al., 2018). Similarly, faculty mindset, as students perceive it, is a factor in student motivation and achievement. Faculty who demonstrate belief in students and guide them in academic development have a growth mindset about their pedagogy and, in turn, their students. In other words, these faculty believe they can improve in their teaching, service, and research with dedicated effort over time, and so can their students (Aragón et al., 2018; Ash & Schreiner, 2016; Canning et al., 2019; Posselt, 2018; Vetter et al., 2019).

In sum, the lived experiences of faculty in Christian higher education, who were FGUU, need to be clearly heard, deeply understood, profoundly applied, and sincerely woven into the institutional ethos of universities in order to move the needle in educational equity. Education can transform culture as faculty and students choose to actively engage in learning, develop ideas for practice, and attempt to solve real world problems. In addition, Christian universities have the opportunity to engage with a deeper set of values like those of the CCCU: (1) connecting truth found in God and truth found in academic excellence through all academic disciplines and fields, (2) developing Godly wisdom beyond mere human competence in pursuing Christian virtues (i.e., love, courage, and humility), and (3) guiding people prepared to serve for the common good of society in pursuit of reconciliation and healing (Council for Christian Colleges & Universities, 2020b). To authentically live into such values with honesty and excellence, the narratives of the marginalized in education should be prioritized. The nine narratives from this research study result in a series of themes based on lived experiences intended to influence Christian higher education for good.

Research Question #1: Summary of Results and Discussion

Since early life experiences shape subsequent life stages, the chronological structure of the interview offered glimpses into the influence of home on post-secondary schooling and beyond. The participants' depictions of an awakening while pursuing their bachelor's degrees represents the first theme. Each participant described a profound love of learning fueling their drive to pursue a university education. For each participant, the drive included a financial benefit along with a powerful goal of improving one's quality of life for self, current family, and future family. For some, the drive was much deeper, as it also represented an escape from control, abuse, or moderate-to-severe poverty.

Cultural mismatch theory explores students' motivation for education (Dittmann et al., 2020; Jury et al., 2017; Phillips et al., 2020; Stephens, Fryberg, et al., 2012). Working-class, interdependent values focus on education to help others whereas, middle-class, independent values center on education to achieve independence and autonomy. This is not an either-or source of motivation, but a spectrum with independence offering a greater level of flexibility, choice, and control for the individual, and interdependence offering an emphasis on helping others, family, and hard work as motivating factors. Any individual may have independent and interdependent motives at any place on the spectrum (Dittmann et al., 2020; Jury et al., 2017; Phillips et al., 2020; Stephens, Fryberg, et al., 2012).

Awakening students' curiosity, creativity, and love of learning is one purpose of education. The piece to prioritize clearly is the distinct life experiences and motivations of individual students toward this awakening. The nine participants of the study were FGUU who succeeded in the educational system to the point of earning terminal degrees and returning to teach in the system. Yet, they still offered narratives representing obstacles significant enough to

stop other students from persisting. In addition, some of the participants were hesitant in revealing their life stories among faculty colleagues. With the support of administrators, faculty must take an intentional level of responsibility in listening, learning, and responding to the unique needs of FGUU to influence institutional ethos and educational equity. Active listening, a willingness to learn from others, and being responsive are intentional and interdependent behaviors within cultural mismatch theory (Dittmann et al., 2020; Jury et al., 2017; Phillips et al., 2020; Stephens, Fryberg, et al., 2012).

A recognition of the faculty's power in opening and closing gates of opportunity for students is essential to address the invisible cultural divides between independence and interdependence. Several participants spoke of faculty supporting their awakening even though they were underprepared when they entered the university. Their professors advocated to keep the doors of opportunity open even when their circumstances included significant obstacles. Within their university roles, faculty must take seriously their responsibility to create and adjust policies, procedures, programs, and support systems to giving underrepresented students equitable opportunities to earn a degree while living the life they have been given. Rather than building systems for students to fit into if they can, build student-centered systems welcoming students as they are to join the community as full members. Joining a community and contributing to the community are interdependent values represented in cultural mismatch theory (Dittmann et al., 2020; Jury et al., 2017; Phillips et al., 2020; Stephens, Fryberg, et al., 2012). In addition, the faculty's leadership in effectively promoting interdependent values and influencing institutional ethos is supported in the literature (Ackerman-Barger et al., 2016; Brown et al., 2013; Case, 2017). The following quotes demonstrate the faculty's power in creating a student-centered, equitable learning environment.

Bruno: [A bachelor's degree] changed the direction of my life; where[as], I think people [who] are middle class, [or] upper middle class, maybe don't see [how] it would change the direction of their life.

Ben: [Reader-response] was a good fit for me because intellectually, I wasn't prepared. I didn't know anything about Socrates or Derrida or something, it wouldn't have made any sense to me…. I was reading these books for the first time and I just wanted to talk about them at a real basic level.

Vanessa: I had absolutely no support that first year and so I told my instructors what I was going through and they were shocked…. And from that point on, they were my champions. When I was failing courses, they… stayed after and tutored me.

Mario: There's a system in place that always puts this particular group of students in that disadvantage…. I see myself in those students who are beating the odds, right, in order to be in that classroom.

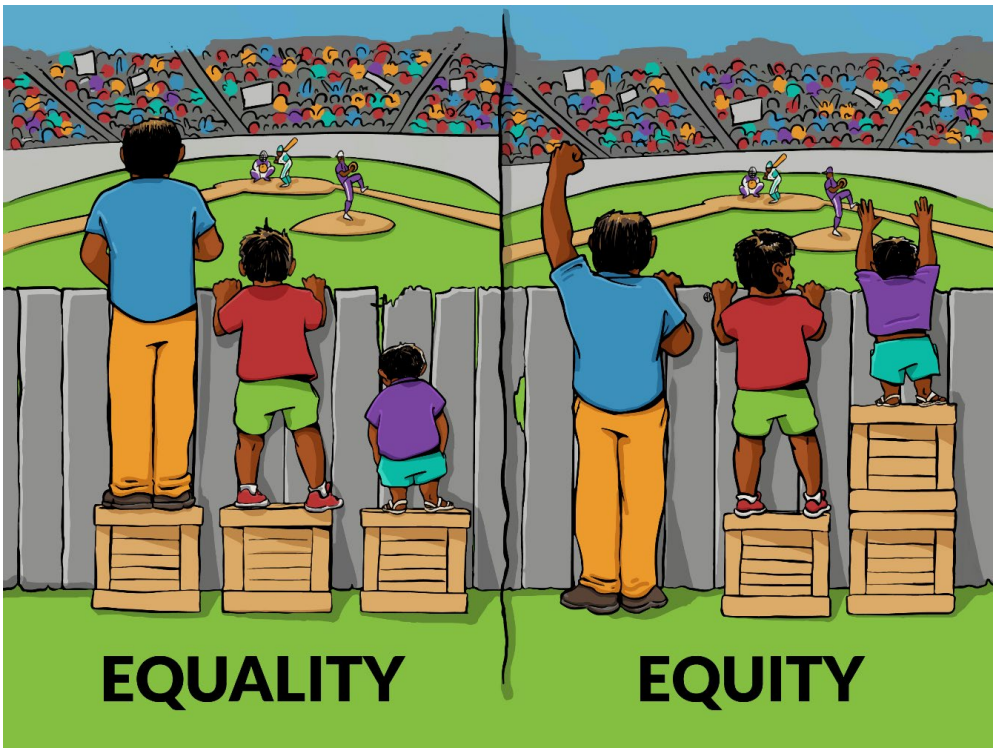
Research Question #2: Summary of Results and Discussion

The research participants' stories demonstrated an important priority for welcoming students as full-fledged members of the community: Accept students as they are when they begin while actively avoiding assumptions. Each human experience is unique. The lived experiences of the participants exemplified the harm associated with assumptions and stereotype threat. An institutional ethos supporting educational equity through the lens of cultural mismatch encourages faculty to make student-centered decisions based on knowledge, understanding, and action. Espousing the goal of influencing ethos and equity also encourages colleagues to hold one another accountable in making student-centered decisions based on hearing individual circumstances and realizing that education offers life-changing trajectories, particularly for

FGUU. Leveling the playing field through the lens of cultural mismatch theory does not prioritize making every student's experience equal. Rather, more students' experiences will be equitable because of an institution's intentional focus on learning from a variety of people and adjusting the decisions and systems to serve individual students well. The following illustration (Figure 3) depicts the difference between treating students equally versus equitably in designing pathways for their access and success (Maguire, 2016). The fence represents an obstacle (similar for many) while the boxes exemplify the design of unique and intentional means (the demonstration of learning) for achieving the common end (a university degree).

Figure 3

Illustrating Equality vs Equity



Note. From "*Illustrating equality vs equity*," by Maguire, 2016 (https://interactioninstitute.org/illustrating-equality-vs-equity/). Reprinted with permission.

Higher education, including Christian higher education, is full of tradition built upon history and experience. Cultural mismatch theory posits that the traditions of higher education

are built upon middle-to-upper class values, thereby placing students from the working-class (and lower) at an immediate disadvantage (Dittmann et al., 2020; Jury et al., 2017; Phillips et al., 2020; Stephens, Fryberg, et al., 2012). Based on the participants' narratives, life experiences and working-class values can be viewed as excuses instead of realities. Most of the participants in the study experienced memorable obstacles as well as memorable measures of grace from their faculty as students. Whether grace was needed for academic requirements or as a result of approaching the culture from a different set of values, the participants spoke of grace like a lifeline in their educational persistence.

Another lifeline the participants commonly spoke of was experiencing faculty whose mere presence brought mutual understanding and increased motivation. Presence is not only about the number of faculty representing a minority race or sociocultural standing within an institution, but it is also about faculty who recognize marginalization of all kinds and proactively respond with care. Several participants noted that just as some faculty recognize student needs, so do students recognize faculty who understand them. Within the participants' lived experiences, nearly every person spoke of students migrating to their care. They also expressed a deep sense of responsibility to pay forward the care given them. To this end, building trustful relationships and appreciating differences as assets are defining elements of interdependence in cultural mismatch theory, as supported in the literature (Dittmann et al., 2020; Jury et al., 2017; Phillips et al., 2020; Stephens, Fryberg, et al., 2012). Statements from the participants give support to students' needs for faculty who are similar to them.

> Jack: She [an Asian professor] obviously excelled, she [was] really well regarded as a faculty member, and she [was] a great teacher. Just seeing her in action, learning from

her, and in contrast to the predominately older, white, male faculty, she inspired me…. If she could do it, I could do it too.

Malena: The majority of our students are also Latina, so… I need to get my students… to go into this field [science] and then they can be the example to other little girls who look like them…. And, because I'm thinking back, I really only had male, white science teachers. I would have never thought to major in science.

Mario: It was only through the lens of the students who, they look and see, oh, yea, it's possible, I can get there. And so yes, I was surprised when I was approached to share this sort of effect…. I've been [at my institution] for three-and-a-half years now, and I have heard [this] from [students], at least, every semester.

Research Question #3: Summary of Results and Discussion

As the participants considered their own FGUU stories alongside the experiences of their FGUU students, the influence of cultural mismatch pointed to an outcome of prosocial behaviors. In the interviews, prosocial behaviors stood out like a vibrant color of thread woven throughout a complex tapestry. Similarly, if cultural mismatch is to be addressed in a way that moves the needle on educational equity, then institutions must highlight welcoming FGUU students, and focus on FGUU students and former FGUU who are faculty making meaningful and visible contributions within shared community. This focus intentionally models success despite obstacles. The study participants articulated common character qualities centered on making differences by investing in and advocating for people. Whether the focus was via their discipline, its content, and its professional outcomes, or their service to the institution, their field, or their research agenda, core virtues relating to helping others powerfully stood out.

Prosocial behaviors were noted in the scholarship of all the participants. Some participants focused on scholarship improving the quality of human life, such as fighting malaria or adding to the literature on neurodiversity. Others told of working in the criminal justice system or advancing public health initiatives among minority populations. Several participants focused their scholarship on purposely including students in research endeavors, giving them unique undergraduate experiences and opportunities to publish. One participant designs scholarship in such a way that it provides students with internship opportunities and career experiences. Yet another participant focuses on maintaining community connections to keep open doors of opportunity for students.

Participants shared about their care in the classroom and through teaching. Several stories focused on recognizing students' need by proactively looking for it, and by asking students to share their stories. Some participants described reasons for giving grace to students beyond what their colleagues appreciated. These participants viewed the students' pathways from a broader vantage point than a specific class, assignment, or program requirement. Where some faculty view academic progress in black and white terms, most of the participants held a nuanced view. Some specifically named departmental and institutional policies and procedures, describing their negative impact on marginalized students more than on majority students. Several participants spoke of negative collegial experiences based on their push for equity being viewed as too lenient. The viewpoints of faculty who have experienced such marginalization as students and still succeeded in the system are rich with lessons about student-centered treatment and its effect. The literature speaks of this concept via growth mindset among faculty by measuring their views of students' abilities and students' outcomes. In this way, growth mindset aligns well with interdependence and cultural mismatch theory (Canning et al., 2019; Dittmann et al., 2020; Jury

et al., 2017; Phillips et al., 2020; Stephens, Fryberg, et al., 2012; Vermote et al., 2020; Vetter et al., 2019).

Some FGUU, who are now faculty in higher education, adopted the majority culture overcoming cultural mismatches by integration. From the perspective of the researcher in this small study, even the participants who appeared to be integrated recalled past and current cultural mismatch incidences shaped by the qualities of their FGUU life experience. The incidences included their continued financial limitations, social fit with colleagues, their opinions about student-centered treatment, the weakness of their voice in the institution or community, and stereotype threat within the academy regarding who is innately capable of leading in the academy at this time. Even among the FGUU faculty who fit in well, most could easily recall examples of cultural mismatch. This is not surprising since the definition of cultural mismatch theory includes the words invisible and inadvertent (Dittmann et al., 2020; Jury et al., 2017; Phillips et al., 2020; Stephens, Fryberg, et al., 2012). Even so, all of the participants earned terminal degrees, joined the ranks of faculty, and maintain deeply seeded prosocial motivations in their actions.

Service aligns with highlighting interdependent values in higher education as supported by the literature on cultural mismatch theory (Dittmann et al., 2020; Jury et al., 2017; Phillips et al., 2020; Stephens, Fryberg, et al., 2012). As the participants shared about service, they often spoke of advocacy with particular groups of students within their institutions, such as neurodiverse students, first-generation students, or third-cultural students. Others spoke of the personal relationships they build with students during office hours, in their homes with family, and during off-campus trips to conferences. Several participants told stories of putting their human capital on the line in the name of advocating for socially-just treatment of students in

difficult circumstances. For many of the participants, service included their passion for underrepresented people related to their discipline. While not explicitly labeled as service, the researcher sensed the participants' agreement to interview as an extension of their intense interest in furthering educational equity in Christian higher education. The following statements offer a sampling of the participants' interest and motivation for contributing to this study.

> Vanessa: I think you are at the foundational stage of a beautiful, Christian movement that is going to lend voice and grace to those that are marginalized and they have no voice….
>
> Mario: When I came across the email, I felt like that's a very important thing that you're doing. I'm glad that someone is taking the time to reflect and spend time with that rather relevant topic.
>
> Ben: I wanted to do this, when I saw the topic…. I thought, oh, I'd really like to be part of that, that sounds like me. So, I'm glad…. I feel like I want to give back to people doing research or anybody who is thoughtful about these things.

Conclusions

Substantial differences exist in the composition of racial/ethnic populations among faculty and students in U.S. institutions of higher education (Hussar et al., 2020). Table 1 illustrates the differential. As noted in Table 2, student-to-student differentials also exist in graduation rates between minority students (except Asian students) and White students (Shapiro et al., 2019). First-generation undergraduates are more likely to represent underrepresented populations (U.S. Department of Education, 2016). The composition of faculty, administrators, and students in CCCU schools are characterized by similar patterns, as is noted in Table 3 and Table 4 ("Diversity within the CCCU," 2020; U.S. Department of Education, 2019). These

differentials represent an equity problem in U.S higher education as a whole, and within Christian higher education in particular.

Cultural mismatch theory is a framework for assessing and addressing inequity in institutional ethos and educational practices (Birnbaum et al., 2020; Stephens et al., 2015; Stephens, Hamedani, et al., 2019). In focusing on cultural mismatch, sociocultural, institutional ethos may be shaped, not only to promote a more diverse population of faculty, administrators, and students but also to support higher graduation rates among FGUU. CCCU institutions should be beholden to this mission by the Christlike calling they espouse, as evidenced in the articulated values of the CCCU itself (Council for Christian Colleges & Universities, 2020b).

This research study examined the lived experiences of nine former FGUU who are currently faculty in CCCU universities. From the phenomenological interviews, five conclusions may be drawn connecting the results with scholarly literature regarding FGUU academic success or persistence to degree completion. Woven within these connections is a notable common thread of understanding cultural mismatch. The five conclusions include understanding students' motivation for education, recognizing the power of faculty influence, resisting assumptions, valuing presence, and prioritizing continuous professional and personal growth.

The lived experiences the research participants included a deep motivation for learning and a desire to build a meaningful life with less concern for the financial limitations and controls of their childhood. Their pursuit of education included an underlying need to change the trajectory of their lives for their families, for themselves, and for their future families. Participants considered learning to be a thrilling endeavor. This connects with the literature in that students from working-class backgrounds tend to choose a college education to help their families and communities (i.e., interdependent motives). These motives influence students'

identity, sense of belonging, and academic performance (Covarrubias & Fryberg, 2015; DeRosa & Dolby, 2014; Hlinka, 2017; Lehmann, 2014; Means & Pyne, 2017; Stephens, Fryberg, et al., 2012). Faculty need to be students of their students by discovering their students' motivations for education.

In the participants' educational journeys, faculty often held an important influence as well as an invaluable power in helping students overcome visible and invisible barriers. The participants' narratives pointed to the ways in which institutional policies, procedures, requirements, and student support systems can be either barriers or opportunities. Their narratives also pointed to the need for an institutional ethos that accepts students as they currently are by making pathways for them to join the academic community and that contributes in meaningful ways from admissions to degree completion. If admissions rates and graduation rates are to be increased, faculty must deeply understand the motivation for education of FGUU. They must also take seriously the power of the faculty in contributing to or dismissing FGUU academic success. The literature supports recognizing faculty power, noting that student success depends on faculty flexibility and valuing students' lives as they are juggling family, school, and work at the same time (Carpenter & Ramirez, 2012; Case & Hernandez, 2013; Covarrubias et al., 2019; DeRosa & Dolby, 2014; Ecklund, 2013; Martin, 2015; Means & Pyne, 2017; Morales, 2014; Stephens, Markus, & Phillips, 2014; Wang, 2014).

Faculty are in a powerful position to directly influence the trajectories of FGUU. The research results highlight the negative affect of assumptions in shaping students' trajectories. The FGUU interviewed in this study experienced faculty who viewed students' circumstances as excuses rather than realities. These negative interactions, like stereotype threat, lead to underrepresented students feeling less prepared to perform, yet more pressured to perform at a

high level on behalf of themselves and others like them (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Brown et al., 2013). Faculty building relationships with FGUU, both in and out of the classroom, is crucial in helping them alleviate these negative stereotype threats (Ackerman-Barger et al., 2016; Brown et al., 2013; Ecklund, 2013; Taylor, 2013). Research provides evidence to demonstrate that stereotype threat can be reduced or eliminated in academic settings, and faculty play a role (Ackerman-Barger et al., 2016; Ash & Schreiner, 2016; Brown et al., 2013; Meador, 2018; Phuong et al., 2017; Schmader, 2010; Yeager & Walton, 2011; Young-Brice et al., 2018). If admission and graduation rates are to increase among FGUU, then assumptions and stereotype threat must be stymied, and educational equity must be the goal.

Like the experiences of the study participants, first-generation students who are underrepresented are apt to migrate to faculty whose presence appears to represent their realities. The presence of faculty who were FGUU model what is possible for students. Faculty's approachability and understanding of an individual's academic needs inspires students to migrate to their care (Collier & Morgan, 2008; Jack, 2016; Means & Pyne, 2017; Schademan & Thompson, 2015). FGUU take note when faculty recognize their personhood as a whole, including as appreciation of their juggling academic performance, work, and family. They notice when faculty reach out proactively to students, particularly when they notice a student is facing an obstacle. Outreach like this is invaluable for students developing their sense of belonging in a new, challenging place (Collier & Morgan, 2008; Jack, 2016; Means & Pyne, 2017; Schademan & Thompson, 2015). Academic interdependence is modeled as a value when students see problems being addressed openly with collaborative, help-seeking responses (Ecklund, 2013; Jack, 2016; Means & Pyne, 2017). The mere presence of faculty who demonstrate understanding of FGUU's unique experiences uplift students. As a result, students seek them out for care.

Finally, the results of this study highlight the need for continuous growth among faculty to intentionally address the needs of minority students, and specifically FGUU. To be prosocial faculty, like the study participants, continuous intentionality about what is visible and invisible within one's classroom, office, lab, research, service, department, and university is required. Prosocial actions lead to leveling the playing field for equitable educational opportunities within institutions valuing differences in people. Faculty hold responsibilities for teaching, serving, and researching. Each of these areas hold potential for faculty to be way-makers for FGUU so that they may be admitted at higher levels, supported wholistically, and guided to degree completion at rates comparable to the majority groups. Universities that prioritize diverse hiring and professional development opportunities show a high level of commitment in influencing sociocultural, institutional ethos (Heilig et al., 2019; Jimenez et al., 2019; Nguyen et al., 2018; Park & Denson, 2009; Schreiner et al., 2011; Wang, 2012; Warnock & Hurst, 2016; Wilson, 2013). Consistent, fair, and respectful student-centered policies and procedures with a focus on intentionally serving the complexity of students' lives also demonstrates a high commitment to ethos change (Ash & Schreiner, 2016; Conn, 2017; Jack, 2016; Lehmann, 2013; Schreiner et al., 2011; Turner, 2015; Varnum, 2015; Wilbur & Roscigno, 2016). Proactive work in narrowing the differentials between faculty-student race/ethnicity rates through institutional ethos change, and in narrowing the gap between student race/ethnicity graduation rates requires intentional, continuous personal and professional growth.

Recommendations for Further Research

The purpose of this research was to analyze the lived experiences of current faculty in CCCU institutions who were FGUU. Using a qualitative phenomenological method, this study investigated nine participants who fit the criteria. In addition, the research sought to view the

lived experiences of the participants through the lens of cultural mismatch theory in order to recognize independent and interdependent incidents in the participants' lives and the lives of their current students, and to understand the effect of these incidences on the participants' teaching, service, and scholarship. In turn, the researcher sought to highlight the participants' narratives in order to influence the sociocultural ethos of Christian universities and address educational equity. Cultural mismatch theory has not been studied in Christian liberal arts universities, like the member institutions of the CCCU. Through future research, progress in educational equity can be achieved through a purposeful focus on the range of lived experiences of FGUU who are now faculty in Christian universities. The voices of the nine faculty in this study inspire additional opportunities to pause and wonder about educational equity in an attempt to understand more deeply the lives of FGUU.

Opportunities for future research to influence educational equity among FGUU include:

- Analyzing cultural mismatch theory in student services (i.e., offices of financial aid, business, advising, registration, admissions, etc.).
- Analyzing cultural mismatch theory in student life (i.e., residential living, campus dining, spiritual formation, student leadership/clubs, activities, etc.).
- Examining the quantitative and qualitative effects of faculty perceptions of FGUU based on exposure to lived experience narratives from colleagues and students.
- Examining the quantitative and qualitative effects of faculty professional development focused on cultural mismatch theory and its application through the roles of teaching, service, and scholarship.
- Replicating research studies investigating cultural mismatch difference-education interventions at Christian, liberal arts universities.

- Observing and assessing the differences in institutional ethos between Christian universities who have intentionally addressed cultural mismatch through faculty roles and those who have not.

The effect of cultural mismatch is not limited the classroom. Faculty who were FGUU identified sociocultural gaps and bridges throughout their universities. To influence institutional ethos across campuses, analysis needs to occur within offices, internal organizations, and co-curricular programs, along with university policies, procedures, and expectations.

Within the traditional faculty roles of teaching, service, and scholarship, recommended future research opportunities include the use of lived experience narratives or professional development. The effect of exposure to FGUU stories on faculty's perceptions could be measured quantitatively and qualitatively. As faculty grow in their understanding of cultural mismatch through professional development, then pedagogical strategies and faculty mindsets could be assessed using both qualitative and quantitative research methods. An advantage of quantitative methods includes transferability to like institutions. Other aspects of this research could include a pre-post measure of curriculum development, textbook/content choices, and course/program outcomes after professional development.

Leading cultural mismatch researchers utilize difference education interventions among FGUU to measure strategies for reducing the mismatch (Birnbaum et al., 2020; Stephens et al., 2015; Stephens, Hamedani, et al., 2019; Townsend et al., 2018). Christian, liberal arts institutions are not among the schools studied thus far. Replicating this research in the future, specifically in Christian, liberal arts institutions, is highly recommended.

Finally, research observing institutional ethos among schools at various stages in pursuing educational equity is recommended. Interest in building equity is growing as

demographics change. This is evidenced by topics emphasized in journals, conferences, webinars, and accreditation requirements. As an example, on February 17, 2021, The Gardner Institute sent promotional materials for new series entitled “Socially Just Design in Postsecondary Education” (https://www.jngi.org/socially-just-design). On the same day, the CCCU introduced a new website: Racial & Ethnic Diversity Resources (https://diversity.cccu.org/).

Implications for Professional Practice

At institutions of higher education, there is a distinct difference in the race/ethnicity composition between students and full-time faculty (Hussar et al., 2020). Diversity among students is growing at a faster rate than faculty. There is also a distinct difference between the graduation rates of majority students and underrepresented students. Underrepresented students enter college at lower rates and they persist to graduation at lower rates (Shapiro et al., 2019; Wilbur & Roscigno, 2016). These differences accurately describe member institutions in the CCCU (“Diversity within the CCCU,” 2020). With administrative support, the voices of FGUU, who are now faculty, can play a role in understanding cultural mismatch and improving educational equity and institutional ethos (Case, 2017; Gomez, 2018; Lee, 2017; Monzó & SooHoo, 2014; Oliva et al., 2013; Saldaña et al., 2013; Turner, 2015). At the same time, underrepresented faculty should not be the primary leaders carrying the bulk of this responsibility (Case, 2017; Jimenez et al., 2019; Mayhew & Grunwald, 2006; Monzó & SooHoo, 2014). For educational equity and institutional ethos to be influenced positively, faculty, as a group and with administrative support, need to take the lead.

The point of phenomenological research is to collect the data (participants’ lived experiences), reflect upon its meaning, and write about it in such a way that draws others to ask

more questions. Phenomenology invites wonder (van Manen, 2007). As such, the researcher believes this study and its contribution to the field is just the beginning of movement driven by lived experiences and Christian higher education's response. Vanessa concurred, "I hope to live to see changes here and across the country, but changes that are not militant but changes that follow Christ, grace and compassion." Responses may begin as a reaction, but long-term action and continual progress must grow from a proactive position. This study's data and analysis are intended to motivate action for change.

Based on the participants' voices in this study and the existing literature, how might institutions progress in pursuing educational equity and improved institutional ethos on behalf of FGUU? Recommendations include (1) emphasizing the value of real-life narratives by creating spaces to listen and hear faculty and students, (2) prioritizing learning about sociocultural differences in race, ethnicity, and class, (3) appreciating sociocultural differences as assets from faculty and students, (4) promoting professional development in areas influencing sociocultural awareness such as ethnic identity development, sense of belonging, stereotype threat, and faculty mindset, and (5) diligently working to integrate or elevate each of the aforementioned areas in teaching, service, and scholarship.

Participants shared their stories and the stories of their students, yet some of the participants indicated discomfort in sharing with their colleagues revealing barriers including cultural mismatch theory (Dittmann et al., 2020; Jury et al., 2017; Phillips et al., 2020; Stephens, Fryberg, et al., 2012). When asked, "How many of your peers know much of your story?" one participant responded with, "I think you probably know the most." Another participant wondered if there were other faculty, "like me." Others reiterated with the researcher the confidential nature of the interview. Vanessa said,

> It (is) difficult sometimes to reopen those windows and doors that we have clamped shut. And so, I find myself in a period now where I'm having to revisit that childhood and to revisit can sometimes be extremely painful. And I don't see myself as that little kid that was so vulnerable anymore, yet the emotions come back.

According to a Vanessa, to be real is to be vulnerable and to trust. Even so, those who felt less inclined to share with colleagues were likely to share their stories with students to connect with them. Vulnerability was warranted for these participants when their goal was addressing prosocial needs among students. Feelings of inadequacy among underrepresented faculty with their majority colleagues is documented in scholarly literature (Case, 2017; Covarrubias, n.d.; Monzó & SooHoo, 2014; Oliva et al., 2013).

Some of the participants spoke of students who specifically sought them out as faculty who understood their lives better than the majority faculty. In the scholarly literature, students express the value of having faculty with whom they share racial and ethnic commonalities (Gomez, 2018; Monzó & SooHoo, 2014; Nguyen et al., 2018; Pérez, 2013; Taylor, 2013). Vanessa has found students looking for "one person like me." Vanessa said to one student,

> "Can I help you? You look lost….' [He's a] very Latino young man, and he says, 'I'm ready to quit [school]. There's nobody here like me at all and I bumped into somebody who told me that there is actually a Latino professor here and they gave me your name, and I thought, okay, if I find her, then at least there's one more person….' To me, it is rescuing myself over and over.

This is a normal occurrence for Vanessa when students of color learn of her presence while looking for someone "like me" in a university setting. FGUU need faculty, staff, administrators, and peers who represent them and model overcoming the invisible cultural barriers in the

university (Stephens et al., 2015; Stephens, Hamedani, et al., 2019; Townsend et al., 2018). Mario also noted,

> There's a system in place that always puts this particular group of students in that disadvantage…. I see myself in those students who are beating the odds, right, in order to be in that classroom…. Even unintentionally, just my presence there helps in some way as a means of encouragement.

Institutions who desire to reach and support FGUU need to create a safe environment for underrepresented faculty to be hired and students to be admitted so that they may join the community and contribute their stories in safe ways that unveil invisible barriers and highlights pathways of progress (Herrmann & Varnum, 2018; Stephens, Markus, & Phillips, 2014). Safe spaces include institutional support of difficult narratives to be shared and heard with intentionality to stretch the minds of those who have not experienced marginalization in education. There is value in sharing these lived experience narratives as an initiative to build awareness, compassion, and motivation for an active response.

Participants spoke of the lack of awareness among majority faculty in regard to cultural differences among race, ethnicity, class, and poverty. Vanessa said,

> There are some students, not just students of color, but students of poverty, students with social barriers that I see…. It's just a matter of giving compassion and very quickly establishing trust so that they open up. And so, the Lord just brings them to me and I wish it was a gene that every teacher had, you know, because I'm appalled by what I see sometimes.

As a FGUU, Vanessa had professors who heard her story and became her champions. To appreciate differences and build cultural bridges, institutions must engage in intentional

awareness expansion (Luedke, 2017; Smith et al., 2016; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). Without such an appreciation, inaccurate assumptions become common. Several participants share examples of faculty who lack understanding.

Bruno's narrative was deeply emotional. At the end of a class, he wrote a family history paper. Bruno's dad, born in 1914 within the United States, lived in a tent-cave with his parents and nine siblings. Bruno's mother grew up during the Great Depression and the Dust Bowl. Bruno wrote his family's story for the class. Bruno's Christian, liberal arts professor, wrote on his graded paper, "I doubt it," and gave him a D. As a result, Bruno referred to his own students and said, "Do not assume you know someone." He intentionally asks students about their background and their stories.

Malena also shared a narrative. She was working 40 hours a week to support herself while going to school full time, living independently from her parents, and paying her school bill. One evening, she walked into a class late. Her professor stopped and said,

> 'You are such a flake'…. The professor said this to me in front of the whole class and I just felt this small. I don't think I said anything, I just went and sat down. And then later on, I thought, well, what does she mean by that? Does she mean I'm a flake like a slut, you know, because that term can also be used like that. Later on, I figured [what] she meant, but I didn't have enough context back then to really try to figure out what she was saying or how she meant it.

A willingness to know and understand the larger picture of people's lives puts faculty in a better position to respond with compassion and improve institutional ethos and educational equity (Dittmann & Stephens, 2017; Murphy et al., 2020). In Malena's case she had an opportunity to right this wrong with one of her own students. She was leading a group of instructors and

students through a six-week series of online courses. The rule was if a student missed two sessions, they would be dropped from the class. In an effort to comply a student tried to attend a virtual class while working. The professor happened to call on the student, and Malena said,

> [The student] finally gets on [the microphone] and he's all out of breath and he says, 'I'm so sorry, but I had to come into work today….' He was serving tables with the phone in his pocket and an earpiece in to listen to the lecture.

Malena said to the instructor of the course,

> I've served tables before; we can't do this to this kid. I know what it's like to struggle financially and if you get a shift, you're going to take that shift because that's going to be the last forty dollars that you need to make rent that month.

Understanding the financial position of this student, Malena chose grace over shame and made a way for this student to progress. She builds a bridge of sociocultural understanding because of her own narratives. This level of knowledge and understanding are the first steps in changing institutional ethos. Next steps include analysis, application, and synthesis of cultural mismatches in higher education in order to create systems that support the success of diverse people.

Forms of analysis include cross-campus assessments of ideas and responses related to areas such as curriculum, policy, requirements, expectations, support, and hiring (Ash & Schreiner, 2016; Conn, 2017; Lehmann, 2013). One goal should include appreciating differences as assets. FGUU, who are now faculty, bring assets to the university. While they are first to earn a bachelor's degree, they watched their families and learned lessons from their communities in different ways. Bruno described a time when his lab instructor praised him for uniquely solving a complex problem. The instructor asked, "What does your dad do?" Bruno responded with, "auto-mechanic." The instructor noted the high-level problem-solving skills required of auto-

mechanics. In making such a statement, the instructor appreciated Bruno's working-class background. Bruno went on to describe how hard both of his parents worked even though their financial situation did not show for it. He credits his parents for both his problem-solving skills and his high work ethic which are both factors in his educational success. The literature supports the influence of these factors on FGUU success (Covarrubias et al., 2016; Jackson et al., 2016; Morgan Consoli & Llamas, 2013).

Appreciating differences needs to be intentionally evident throughout curriculum and pedagogy. Highlighting differences in this way is also supported in the literature (Armstrong & Stewart-Gambino, 2016; Castillo-Montoya, 2019). Ben's experience as a FGUU and as faculty demonstrate a way in which this can work. A student-centered teaching strategy in Ben's discipline is viewed by some as less sophisticated, but Ben views it as a powerful investment in his students, like it was for him. He said,

> [Reader-response] was a good fit for me because intellectually, I wasn't prepared. I didn't know anything about Socrates or Derrida or something, it wouldn't have made any sense to me…. I was reading these books for the first time and I just wanted to talk about them at a real basic level…. [It] made so much sense to me and it was so thrilling to study literature that way.

At the undergraduate level, students are entering the university with vastly different life and educational experiences. Rather than lamenting, it is recommended that faculty view their students "as is" and lead them in learning (Carpenter & Ramirez, 2012; Hlinka, 2017; Lehmann, 2013; M. Nguyen et al., 2018). Ben was mentored in this way by his professors. As a result, he views his undergraduate academic experience as a safe and validating experience even though he initially presented very unprepared. Now, as faculty, he does that same for his students. Hiring

faculty and administrators with unique life experiences, like FGUU, is an important way to appreciate the assets of more students.

Another recommendation for appreciating the differences of FGUU is leveraging the opportunity to introduce them to learning, the arts, unique content, and opportunity. Ben recalls enjoying concerts, plays, poetry reading, the amenities of a city, and ethnic restaurants for the first time during his undergraduate years. He remembers his first visit to a Chinese buffet with a ministry group lead by a professor, "I'd never seen Chinese food, it felt really exotic to me, and this place was probably not anything special. But I didn't know what to do." A peer recognized Ben's lost look and said, "Here, you just take some rice and you put it on the plate. This chicken over here is pretty good, you put it on top. And then maybe you want some of this stuff." Not only did Ben's peers come alongside him, but also his professors modelled discipline and joy in trying new things and exploring new subjects. As a result, he thrived in the environment. The focus of undergraduate education needs to include hearty opportunities for exploration.

Hearty exploration is not just for students. It also needs to include faculty learning initiatives in areas such as ethnic identity development, sense of belonging, stereotype threat, and faculty mindset. An example relating to ethnic identity development within the curriculum was expressed by two participants. In both cases, psychology was the content area. Vanessa said,

> I remember reading that psychology book and finding pieces of myself. And I was shocked. I said, 'How do these people… who wrote this book?' I was so naïve. It was like, 'how do these people know about me?' You know, it was an ideal course for me because it talked about so much that I had experienced and was experiencing.

Ben described how his literature professor integrated psychology with the novels they were reading. He said,

> [My professor] thought a lot about psychology. And so, I guess looking at characters in books through the lens of human psychology, and what makes people tick was really, really important to me. Because suddenly I had a lens through which I could critique the terms of existence of my very self and my family and the way I grew up and these long, deeply held but unspoken beliefs that everyone seemed to subscribe to. Now, I had a way to break those things down. And I did it, ironically or oddly enough, by reading nineteenth century British novels like *Jane Eyre* and, you know, *Pride and Prejudice* and things like that. Suddenly I could understand my own family.

In these examples exploring identity occurred through the curriculum and also crossed over into Vanessa and Ben growing in their academic sense of belonging. It fueled their excitement for learning as it was immediately applicable to their existence.

Cultural mismatch theory refers to invisible barriers in sociocultural contexts, and stereotype threat is a negative categorization where students risk confirming it to self/others within the university (Steele & Aronson, 1995). If faculty are unaware of cultural stereotype threats then they may occur in one's midst or even from oneself, thereby contributing to additional barriers. Two participants offered examples of a form of stereotype threat. Malena's undergraduate degree was in science education. She had mentors who guided her toward science. In own early education experience, however, she had no Latino/a science teachers. She did know a Latino/a was capable of teaching science or enjoying science. As a result, and through her advancing education, her life goal grew to reverse the stereotype. She said, "My whole life's work is probably going to be to try to fill that gap so that more students will have a [science] teacher who looks like them." Malena's passion is investing in the lives of her education students so that they, in turn, may pack the field with diverse teachers and lessen this stereotype threat.

Jack gave examples of diverse professors who shattered the glass ceiling he had created for himself in higher education. But there is another stereotype he aims to address: high-level administration. He said,

> I'm looking at higher education for Christian education… I see a lack of female and minority [administrators]. I think that is the glass barrier I would like to break, but I do not know if that will happen. I mean, I'm not even aiming for a president, but something like a provost…. I would love to strive toward [that goal]. But I don't know if the state of our Christian… higher education is ready for that in the next five, ten years. I definitely see that as a ceiling for you and for me.

The idea that Christian higher education "is not ready" for female and minority high-level administrators is a stereotype threat. It means those minority people who earn the rank will be held to a higher standard than others in the majority and they will represent all people in the minority (i.e., women minorities in race).

Stereotype threat is fed by the mindsets of people. Addressing faculty mindset is another recommendation from the study. Growth/fixed mindset research has largely focused on students (Dweck, 2006; Dweck & Yeager, 2019). More recent iterations of the seminal research focus on faculty mindset. In other words, how does a teacher's mindset influence student performance? The literature indicates that faculty's perceptions of students, as students experience them, influences student motivation and performance (Aragón et al., 2018; Canning et al., 2019; Frondozo et al., 2020; Vermote et al., 2020). Faculty mindset also influences the professor's use of teaching strategies (Aragón et al., 2018; Vermote et al., 2020). Professional development in a research-based understanding of faculty mindset in terms of its influence on both teaching and

learning as well as its potential influence on reducing stereotype threat can lead to improvements in institutional ethos and educational equity.

The prosocial behaviors of the study participants provide examples of faculty having a growth mindset towards their students. Susan spoke of a reunion with a former student. She relayed the student's comments to her, "I don't know if you remember this, but every single faculty told me I had no business being a student and that I would fail. And you were the only one that believed in me." Ben recalled a student's comment, "You're the only reason I'm still here." Research supports the positive effect of faculty mindset on student motivation and performance (Canning et al., 2019; Vetter et al., 2019).

Ongoing professional development recommendations include the application and synthesis of hearing lived experiences, learning about cultural differences and mismatches, studying cross campus assessments, and integrating understanding of sociocultural concepts in order to influence the traditional roles of faculty. There are classroom and interpersonal strategies, curricular priorities, university/program policies, and opportunities for campus-based action research to continuously plan and implement for the purpose of moving the needle for improved institutional ethos and educational equity. The most important piece in these recommendations is consistent measurements and strategic planning for continuous progress.

Culture mismatch theory offers a framework to consider institutional ethos and educational equity from the perspectives of FGUU. In Christian universities, history, theology, tradition, reconciliation, and the Bible are intended to be integrated. Christian institutions are in a position of leadership to drive purposeful sociocultural change and educational equity. As university leaders, and with the support of administrators, faculty must intentionally influence institutional ethos and improve educational equity through teaching, service, and scholarship. To

affect sociocultural change through Christian higher education is to potentially influence every family, church, school, organization, and community who is touched by a Christian university graduate for the common good of all in Christ's name.

A Franciscan Benediction

May God bless us with discomfort

At easy answers, half-truths, and superficial relationships

So that we may live from deep within our hearts.

May God bless us with anger

At injustice, oppression, and exploitation of God's creations

So that we may work for justice, freedom, and peace.

May God bless us with tears

To shed for those who suffer pain, rejection, hunger, and war,

So that we may reach out our hands to comfort them and

To turn their pain into joy.

And may God bless us with just enough foolishness

To believe that we can make a difference in the world,

So that we can do what others claim cannot be done:

To bring justice and kindness to all our children and all our neighbors who are poor.

Amen ("A Franciscan Benediction," 2009).

References

A Franciscan benediction. (2009). *Christian Ethics Today*, *15.1*(73), 28. http://pastarticles.christianethicstoday.com/cetart/index.cfm?fuseaction=Articles.main&ArtID=1025

Ackerman-Barger, K., Valderama-Wallace, C., Latimore, D., & Drake, C. (2016). Stereotype threat susceptibility among minority health professions students. *Journal of Best Practices in Health Professions Diversity*, *9*(2), 1232–1246.

Adrian, W. (2003). Christian universities in historical perspective. *Christian Higher Education*, *2*(1), 15–33. https://doi.org/10.1080/15363750302205

Almeida, D. J., Byrne, A. M., Smith, R. M., & Ruiz, S. (2019). How relevant is grit? The importance of social capital in first-generation college students' academic success. *Journal of College Student Retention: Research, Theory & Practice*, 1–21. https://doi.org/10.1177/1521025119854688

American Association of University Professors. (2020, May 31). AAUP. https://www.aaup.org/issues/faculty-work-workload/what-do-faculty-do

Aragón, O. R., Dovidio, J. F., & Graham, M. J. (2017). Colorblind and multicultural ideologies are associated with faculty adoption of inclusive teaching practices. *Journal of Diversity in Higher Education*, *10*(3), 201–215. https://doi.org/10.1037/dhe0000026

Aragón, O. R., Eddy, S. L., & Graham, M. J. (2018). Faculty beliefs about intelligence are related to the adoption of active-learning practices. *CBE—Life Sciences Education*, *17*(3), 1–9. https://doi.org/10.1187/cbe.17-05-0084

Arevalo, I., So, D., & McNaughton-Cassill, M. (2016). The role of collectivism among Latino American college students. *Journal of Latinos & Education*, *15*(1), 3–11. https://doi.org/10.1080/15348431.2015.1045143

Armstrong, M., & Stewart-Gambino, H. W. (2016). Building curricular diversity through a "social movement": How faculty networks support institutional change. *Journal of Curriculum Theorizing*, *31*(1), 112–125. http://journal.jctonline.org/index.php/jct/article/view/512/pdf

Arnston, L., Crandall, J., & Espinosa, L. (2018, March 26). Free expression on campus: Presidents respond to 2018 Knight-Gallup survey of college students [American Council on Education]. *Higher Education Today*. https://www.higheredtoday.org/2018/03/26/free-expression-campus-presidents-respond-2018-knightgallup-survey-college-students/

Ash, A. N., & Schreiner, L. A. (2016). Pathways to success for students of color in Christian colleges: The role of institutional integrity and sense of community. *Christian Higher Education*, *15*(1–2), 38–61. https://doi.org/10.1080/15363759.2015.1106356

Benson, M. T., & Boyd, H. R. (2015). The public university: Recalling higher education's democratic purpose. *Though & Action*, *31*, 69–84.

Birnbaum, H. J., Stephens, N. M., Townsend, S. S. M., & Hamedani, M. G. (2020). A diversity ideology intervention: Multiculturalism reduces the racial achievement gap. *Social Psychological and Personality Science*. https://doi.org/10.1177/1948550620938227

Brown, B. A., Henderson, J. B., Gray, S., Donovan, B., & Sullivan, S. (2013). From access to success: Identity contingencies & African-American pathways to science. *Higher Education Studies*, *3*(1), 1–13. https://doi.org/10.5539/hes.v3n1p1

Canning, E. A., Muenks, K., Green, D. J., & Murphy, M. C. (2019). STEM faculty who believe ability is fixed have larger racial achievement gaps and inspire less student motivation in their classes. *Science Advances*, *5*(2), eaau4734. https://doi.org/10.1126/sciadv.aau4734

Carpenter, D. M., II, & Ramirez, A. (2012). Exploring the underachievement gap. *Christian Higher Education*, *11*(2), 115–130. https://doi.org/10.1080/15363759.2012.624458

Case, K. A. (2017). Insider without: Journey across the working-class academic arc. *Journal of Working-Class Studies*, *2*(2), 16–35. https://workingclassstudiesjournal.files.wordpress.com

Case, K. A., & Hernandez, R. (2013). "But still, I'm Latino and I'm proud": Ethnic identity exploration in the context of a collegiate cohort program. *Christian Higher Education*, *12*(1/2), 74–92. https://doi.org/10.1080/15363759.2013.738978

Castellanos, J., Gloria, A. M., Besson, D., & Harvey, L. C. (2016). Mentoring matters: Racial ethnic minority undergraduates' cultural fit, mentorship, and college and life satisfaction. *Journal of College Reading and Learning*, *46*(2), 81–98. http://dx.doi.org/10.1080/10790195.2015.1121792

Castillo-Montoya, M. (2017). Deepening understanding of prior knowledge: What diverse first-generation college students in the U.S. can teach us. *Teaching in Higher Education*, *22*(5), 587–603. https://doi.org/10.1080/13562517.2016.1273208

Castillo-Montoya, M. (2019). Professors' pedagogical strategies for teaching through diversity. *The Review of Higher Education*, *42*(5), 199–226. https://doi.org/10.1353/rhe.2019.0050

CCCUvideo. (2020, March 6). *Diversity matters* [Video file]. https://youtu.be/6fiUu_YfXYc

Chambers, T., & Gopaul, B. (2008). Decoding the public good of higher education. *Journal of Higher Education Outreach*, *12*(4), 59–92. http://openjournals.libs.uga.edu/index.php/jheoe/article/view/94/82

Chan, R. Y. (2016). Understanding the purpose of higher education: An analysis of the economic and social benefits for completing a college degree. *Journal of Education Policy, Planning and Administration*, *6*(5), 1–40. http://www.jeppa.org

Collier, P. J., & Morgan, D. L. (2008). "Is this paper really due today?": Differences in first-generation and traditional college students' understandings of faculty expectations. *High Educ*, *55*(4), 425–446. https://doi.org/10.1007/s10734-007-9065-5

Colman, A. M. (2015). *A dictionary of psychology* (4th ed.). Oxford University Press. http://www.oxfordreference.com/view/10.1093/acref/9780199657681.001.0001/acref-9780199657681-e-6726

Conefrey, T. (2018). Supporting first-generation students' adjustment to college with high-impact practices. *Journal of College Student Retention: Research, Theory & Practice*. https://doi.org/10.1177/1521025118807402

Conn, S. M. (2017). Predictors of tuition worth: Psychological sense of community, institutional integrity, and student thriving. *Christian Higher Education*, *16*(3), 142–158. https://doi.org/10.1080/15363759.2016.1250685

Council for Christian Colleges & Universities. (2020a). *2019-20 annual report*. Council for Christian College & Universities.

Council for Christian Colleges & Universities. (2020b). *Council for Christian Colleges & Universities*. CCCU. https://www.cccu.org/

Council for Christian Colleges & Universities. (2021). *Racial & ethnic diversity resources: A database for the Christian higher education community*. Racial & Ethnic Diversity Resources for Christian Higher Education. https://diversity.cccu.org/

Covarrubias, R. (n.d.). *Continuing cultural mismatches: Reflections from a Latina first-generation faculty navigating the academy* [Unpublished manuscript].

Covarrubias, R., & Fryberg, S. A. (2015). Movin' on up (to college): First-generation college students' experiences with family achievement guilt. *Cultural Diversity and Ethnic Minority Psychology*, *21*(3), 420–429. https://doi.org/10.1037/a0037844

Covarrubias, R., Herrmann, S. D., & Fryberg, S. A. (2016). Affirming the interdependent self: Implications for Latino student performance. *Basic & Applied Social Psychology*, *38*(1), 47–57. https://doi.org/10.1080/01973533.2015.1129609

Covarrubias, R., Valle, I., Laiduc, G., & Azmitia, M. (2019). "You never become fully independent": Family roles and independence in first-generation college students. *Journal of Adolescent Research*, *34*(4), 381–410. https://doi.org/10.1177/0743558418788402

Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2nd ed.). Sage Publications.

Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches* (3rd ed.). Sage Publications, Inc.

Creswell, J. W., & Guetterman, T. C. (2019). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (6th ed.). Pearson.

Dahlvig, J. E. (2013). A narrative study of women leading within the Council for Christian Colleges & Universities. *Christian Higher Education*, *12*(1/2), 93–109. https://doi.org/10.1080/15363759.2013.739435

Demetriou, C., Meece, J., Eaker-Rich, D., & Powell, C. (2017). The activities, roles, and relationships of successful first-generation college students. *Journal of College Student Development*, *58*(1), 19–36. http://dx.doi.org/10.1353/csd.2017.0001

Democratic party platform. (2020). Democratic Platform Committee. https://www.demconvention.com/wp-content/uploads/2020/08/2020-07-31-Democratic-Party-Platform-For-Distribution.pdf

DeRosa, E., & Dolby, N. (2014). "I don't think the university knows me.": Institutional culture and lower-income, first-generation college students. *InterActions: UCLA Journal of Education and Information Studies*, *10*(2). https://escholarship.org/uc/item/0kj6m6r8

Dittmann, A. G., & Stephens, N. M. (2017). Interventions aimed at closing the social class achievement gap: Changing individuals, structures, and construals. *Current Opinion in Psychology*, *18*, 111–116. https://doi.org/10.1016/j.copsyc.2017.07.044

Dittmann, A. G., Stephens, N. M., & Townsend, S. S. M. (2020). Achievement is not class-neutral: Working together benefits people from working-class contexts. *Journal of Personality and Social Psychology*. https://doi.org/10.1037/pspa0000194

Diversity within the CCCU. (2020, Spring). *Advance*, 19.

Doherty, C. (2017, October 5). Key takeaways on Americans' growing partisan divide over political values [Pew Research Center]. *Fact Tank: News by the Numbers*. https://www.pewresearch.org/fact-tank/2017/10/05/takeaways-on-americans-growing-partisan-divide-over-political-values/

Dweck, C. S. (2006). *Mindset: The new psychology of success*. Ballantine Books.

Dweck, C. S., & Yeager, D. S. (2019). Mindsets: A view from two eras. *Perspectives on Psychological Science*, *14*(3), 481–496. https://doi.org/10.1177/1745691618804166

Ecklund, K. (2013). First-generation social and ethnic minority students in Christian universities: Student recommendations for successful support of diverse students. *Christian Higher Education*, *12*(3), 159–180. https://doi.org/10.1080/15363759.2011.598377

Econsult Solutions. (2018). *Building the economy and the common good: The national impact of Christian higher education in the United States*. Council for Christian College & Universities.

Frondozo, C. E., King, R. B., Nalipay, Ma. J. N., & Mordeno, I. G. (2020). Mindsets matter for teachers, too: Growth mindset about teaching ability predicts teachers' enjoyment and engagement. *Current Psychology*. https://doi.org/10.1007/s12144-020-01008-4

Fruiht, V., & Chan, T. (2018). Naturally occurring mentorship in a national sample of first-generation college goers: A promising portal for academic and developmental success. *American Journal of Community Psychology*, *61*(3/4), 386–397. https://doi.org/10.1002/ajcp.12233

Gomez, R. (2018). Success is being an example: Trajectories and notions of success among Latinx faculty, staff, and students in academia. *Journal of Latinos and Education*, 1–19. https://doi.org/10.1080/15348431.2018.1507909

Groenewald, T. (2004). A phenomenological research design illustrated. *International Journal of Qualitative Methods*, *3*(1), 42–55. https://doi.org/10.1177/160940690400300104

Gummadam, P., Pittman, L. D., & Ioffe, M. (2016). School belonging, ethnic identity, and psychological adjustment among ethnic minority college students. *Journal of*

Experimental Education, *84*(2), 289–306. https://doi.org/10.1080/00220973.2015.1048844

Gurin, P., Dey, E., Hurtado, S., & Gurin, G. (2002). Diversity and higher education: Theory and impact on educational outcomes. *Harvard Educational Review*, *72*(3), 330–367. https://doi.org/10.17763/haer.72.3.01151786u134n051

Hamedani, M. G., Markus, H. R., & Fu, A. S. (2013). In the land of the free, interdependent action undermines motivation. *Psychological Science*, *24*(2), 189–196. https://doi.org/10.1177/0956797612452864

Harris, J. C. (2020). Multiracial faculty members' experiences with teaching, research, and service. *Journal of Diversity in Higher Education*, *13*(3), 228–239. https://doi.org/10.1037/dhe0000123

Heilig, J. V., Flores, I. W., Eileen, A., Souza, B., Barry, J. C., & Monroy, S. B. (2019). Considering the ethnoracial and gender diversity of faculty in United States college and university intellectual settings. *Hispanic Journal of Law and Policy*, *2*(1), 1–31. http://stcl.edu/Journals/HispanicLaw/2019/2019Heilig1-31.pdf

Herrmann, S. D., & Varnum, M. E. W. (2018). Utilizing social class bicultural identity integration to improve outcomes for first-generation college students. *Translational Issues in Psychological Science*, *4*(2), 165–175. https://doi.org/10.1037/tps0000159

Hlinka, K. R. (2017). Tailoring retention theories to meet the needs of rural Appalachian community college students. *Community College Review*, *45*(2), 144–164. https://doi.org/10.1177/0091552116686403

Holdsworth, S., Turner, M., & Scott-Young, C. M. (2018). Not drowning, waving. Resilience and university: A student perspective. *Studies in Higher Education*, *43*(11), 1837–1853. https://doi.org/10.1080/03075079.2017.1284193

Hoogstra, S. V. (2020, Spring). The stories we tell. *Advance*, 1.

Hurtado, S., Ruiz Alvarado, A., & Guillermo-Wann, C. (2015). Creating inclusive environments: The mediating effect of faculty and staff validation on the relationship of discrimination/bias to students' sense of belonging. *Journal Committed to Social Change on Race and Ethnicity*, *1*(1), 60–80.

Hussar, B., Zhang, J., Hein, S., Wang, K., Roberts, A., Cui, J., Smith, M., Bullock-Mann, F., Barmer, A., & Dilig, R. (2020). *The condition of education 2020* (NCES 2020-144). National Center for Education Statistics. https://nces.ed.gov/programs/coe/

Jack, A. A. (2014). Culture shock revisited: The social and cultural contingencies to class marginality. *Sociological Forum*, *29*(2), 453–475. https://doi.org/10.1111/socf.12092

Jack, A. A. (2016). (No) harm in asking: Class, acquired cultural capital, and academic engagement at an elite university. *Sociology of Education*, *89*(1), 1–19. https://doi.org/10.1177/0038040715614913

Jackson, M. C., Galvez, G., Landa, I., Buonora, P., & Thoman, D. B. (2016). Science that matters: The Importance of a cultural connection in underrepresented students' science pursuit. *CBE—Life Sciences Education*, *15*(3), 1–12. https://doi.org/10.1187/cbe.16-01-0067

Jeynes, W. H., & Robinson, D. (2010). Character education in Christian higher education: A historical analysis and contemporary challenge (part I). *Christian Higher Education*, *9*(4), 295–315. https://doi.org/10.1080/15363751003780514

Jimenez, M. F., Laverty, T. M., Bombaci, S. P., Wilkins, K., Bennett, D. E., & Pejchar, L. (2019). Underrepresented faculty play a disproportionate role in advancing diversity and inclusion. *Nature Ecology & Evolution*, *3*(7), 1030–1033. https://doi.org/10.1038/s41559-019-0911-5

Johnson-Ahorlu, R. N. (2013). "Our biggest challenge is stereotypes": Understanding Stereotype Threat and the Academic Experiences of African American Undergraduates. *The Journal of Negro Education*, *82*(4), 382–392. https://doi.org/10.7709/jnegroeducation.82.4.0382

Jury, M., Smeding, A., Stephens, N. M., Nelson, J. E., Aelenei, C., & Darnon, C. (2017). The Experience of Low-SES Students in Higher Education: Psychological Barriers to Success and Interventions to Reduce Social-Class Inequality. *Journal of Social Issues*, *73*(1), 23–41. https://doi.org/10.1111/josi.12202

Killpack, T. L., & Melón, L. C. (2016). Toward inclusive STEM classrooms: What personal role do faculty play? *CBE—Life Sciences Education*, *15*(3), 1–9. https://doi.org/10.1187/cbe.16-01-0020

Kim, C. L., Anderson, T. L., Lewis Hall, M. E., & Willingham, M. M. (2010). Asian and female in the White God's world: A qualitative exploration of discrimination in Christian academia. *Mental Health, Religion & Culture*, *13*(5), 453–465. https://doi.org/10.1080/13674670903384533

Kraus, M. W., & Stephens, N. M. (2012). A road map for an emerging psychology of social class. *Social and Personality Psychology Compass*, *6*(9), 642–656. https://doi.org/10.1111/j.1751-9004.2012.00453.x

Lang, J. A., & Yandell, L. (2019). Diversity language as system maintenance: Toward alternative frameworks for addressing racism at predominantly White institutions. *Christian Higher Education*, *18*(5), 343–355. https://doi.org/10.1080/15363759.2018.1517621

Lawrence, F. M. (2018, October 31). Practicing vigorous civility [American Council on Education]. *Higher Education Today*. https://www.higheredtoday.org/2018/10/31/practicing-vigorous-civility/

Lee, E. M. (2017). "Where people like me don't belong": Faculty members from low-socioeconomic-status backgrounds. *Sociology of Education*, *90*(3), 197–212. https://doi.org/10.1177/0038040717710495

Lee, E. M., & Kramer, R. (2013). Out with the old, in with the new? Habitus and social mobility at selective colleges. *Sociology of Education*, *86*(1), 18–35. https://doi.org/10.1177/0038040712445519

Lehmann, W. (2013). In a class of their own: How working-class students experience university. In R. Brooks, M. McCormack, & K. Bhopal (Eds.), *Contemporary debates in the sociology of education* (pp. 93–111). Palgrave Macmillan. doi.org/10.1057/9781137269881_6

Lehmann, W. (2014). Habitus transformation and hidden injuries: Successful working-class university students. *Sociology of Education*, *87*(1), 1–15. https://doi.org/10.1177/0038040713498777

Longman, K. (Ed.). (2017). *Diversity matters: Race, ethnicity, & the future of Christian higher education*. Abilene Christian University Press.

Luedke, C. L. (2017). Person first, student second: Staff and administrators of color supporting students of color authentically in higher education. *Journal of College Student Development*, *58*(1), 37–52. http://dx.doi.org/10.1353/csd.2017.0002

Maguire, A. (2016). *Illustrating equality vs equity*. Interaction Institute for Social Change. https://interactioninstitute.org/illustrating-equality-vs-equity/

Marshall, C., & Rossman, G. B. (2016). *Designing qualitative research* (6th ed.). Sage Publications, Inc.

Martin, G. L. (2015). "Tightly wound rubber bands": Exploring the college experiences of low-income, first-generation White students. *Journal of Student Affairs Research and Practice*, *52*(3), 275–286. http://dx.doi.org/10.1080/19496591.2015.1035384

Maxwell, J. A. (2013). *Qualitative research design: An interactive approach* (3rd ed.). Sage.

Mayhew, M. J., & Grunwald, H. E. (2006). Factors contributing to faculty incorporation of diversity-related course content. *Journal of Higher Education*, *77*(1), 148–168. https://doi.org/10.1353/jhe.2006.0005

McCoy, D. L. (2014). A phenomenological approach to understanding first-generation college students' of color transitions to one "extreme" predominantly White institution. *College Student Affairs Journal*, *32*(1), 155–169. http://www.proquest.com

McFarland, J., Hussar, B., Wang, X., Zhang, J., Wang, K., Rathbun, A., Barmer, A., Forrest-Cataldi, E., & Bullock-Mann, F. (2018). *The condition of education 2018* (NCES 2018-144). National Center for Education Statistics. https://nces.ed.gov/programs/coe/

Meador, A. (2018). Examining recruitment and retention factors for minority STEM majors through a stereotype threat lens. *School Science & Mathematics*, *118*(1/2), 61–69. https://doi.org/10.1111/ssm.12260

Means, D. R., & Pyne, K. B. (2017). Finding my way: Perceptions of institutional support and belonging in low-income, first-generation, first-year college students. *Journal of College Student Development*, *58*(6), 907–924. http://dx.doi.org/10.1353/csd.2017.0071

Menjares, P. C. (2017). Diversity in the CCCU: The current state and implications for the future. In *Diversity matters: Race, ethnicity, and the future of Christian higher education* (pp. 11–30). Abilene Christian University Press.

Mertler, C. A. (2016). *Introduction to educational research*. Sage Publications, Inc.

Mobley, J. S., Rine, P. J., Kemeny, P. C., & Messer, H. C. (2018). Leading through placemaking and boundary spanning: Rural Christian higher education for the common good. *Christian Higher Education*, *17*(1–2), 50–66. https://doi.org/10.1080/15363759.2018.1404816

Monzó, L. D., & SooHoo, S. (2014). Translating the academy: Learning the racialized languages of academia. *Journal of Diversity in Higher Education*, *7*(3), 147–165. https://doi.org/10.1037/a0037400

Morales, E. E. (2014). Learning from success: How original research on academic resilience informs what college faculty can do to increase the retention of low socioeconomic status students. *International Journal of Higher Education*, *3*(3), 92. https://doi.org/10.5430/ijhe.v3n3p92

Morgan Consoli, M. L., & Llamas, J. D. (2013). The relationship between Mexican American cultural values and resilience among Mexican American college students: A mixed methods study. *Journal of Counseling Psychology*, *60*(4), 617–624. https://doi.org/10.1037/a0033998

Murphy, M. C., Gopalan, M., Carter, E. R., Emerson, K. T. U., Bottoms, B. L., & Walton, G. M. (2020). A customized belonging intervention improves retention of socially disadvantaged students at a broad-access university. *Science Advances*, *6*(29), eaba4677. https://doi.org/10.1126/sciadv.aba4677

Nam, R. (2020, Spring). Reimagining the Imago Dei. *Advance*, 16–18.

National Center for Science and Engineering Statistics. (2019). *Doctorate recipients from U.S. universities: 2019* (NSF 21-308). National Science Foundation. https://ncses.nsf.gov/pubs/nsf21308/

Nguyen, A., & Benet-Martínez, V. (2013). Biculturalism and adjustment: A meta-analysis. *Journal of Cross-Cultural Psychology*, *44*(1), 122–159. https://doi.org/10.1177/0022022111435097

Nguyen, M., Chan, J., Nguyen, B. M. D., & Teranishi, R. T. (2018). Beyond compositional diversity: Examining the campus climate experiences of Asian American and Pacific Islander students. *Journal of Diversity in Higher Education*, *11*(4), 484–501. https://doi.org/10.1037/dhe0000071

Nietzel, M. T. (2020). Five reasons 2020 will be the year of the student protest. *Forbes*. https://www.forbes.com/sites/michaeltnietzel/2020/07/10/five-reasons-2020-is-the-year-of-the-student-protest/

Oliva, M., Rodríguez, M. A., Alanís, I., & Quijada Cerecer, P. D. (2013). At home in the academy: Latina faculty counterstories and resistances. *Educational Foundations*, *27*(1/2), 91–109. https://files.eric.ed.gov/fulltext/EJ1013716.pdf

Park, J. J., & Denson, N. (2009). Attitudes and advocacy: Understanding faculty views on racial/ethnic diversity. *The Journal of Higher Education*, *80*(4), 415–438. JSTOR. https://doi.org/10.1080/00221546.2009.11779023

Pérez, J. (2013). Diversity at Christian colleges: It's about mission. *Christian Higher Education*, *12*(1/2), 20–34. https://doi.org/10.1080/15363759.2013.739438

Phillips, L. T., Stephens, N. M., Townsend, S. S. M., & Goudeau, S. (2020). Access is not enough: Cultural mismatch persists to limit first-generation students' opportunities for achievement throughout college. *Journal of Personality and Social Psychology*. https://doi.org/10.1037/pspi0000234

Phuong, A. E., Nguyen, J., & Marie, D. (2017). Evaluating an adaptive equity-oriented pedagogy: A study of its impacts in higher education. *Journal of Effective Teaching*, *17*(2), 5–44.

Posselt, J. (2018). Normalizing struggle: Dimensions of faculty support for doctoral students and implications for persistence and well-being. *The Journal of Higher Education*, *89*(6), 988–1013. https://doi.org/10.1080/00221546.2018.1449080

Republican platform. (2016). https://prod-cdn-static.gop.com/docs/Resolution_Platform_2020.pdf

Reyes, J. R. (2013). Particularity and integration: Understanding of ecocultural niches and their implication for fostering diversity within Christian colleges and universities. *Christian Higher Education*, *12*(1/2), 35–50. https://doi.org/10.1080/15363759.2013.739441

Ringenberg, W. C. (2006). *The Christian college: A history of protestant higher education in America* (2nd ed.). Baker Academic.

Robinson, D., & Jeynes, W. H. (2010). Character education in Christian higher education: A historical analysis and contemporary challenge (part II). *Christian Higher Education*, *9*(4), 316–335. https://doi.org/10.1080/15363751003780530

Rondini, A. C. (2016). Healing the hidden injuries of class? Redemption narratives, aspirational proxies, and parents of low-income, first-generation college students. *Sociological Forum*, *31*(1), 96–116. https://doi.org/10.1111/socf.12228

Rubin, M., Denson, N., Kilpatrick, S., Matthews, K. E., Stehlik, T., & Zyngier, D. (2014). "I am working-class": Subjective self-definition as a missing measure of social class and socioeconomic status in higher education research. *Educational Researcher*, *43*(4), 196–200. https://doi.org/10.3102/0013189X14528373

Rury, J. L. (2016). *Education and social change: Contours in the history of American schooling* (5th ed.). Routledge.

Saldaña, J. (2016). *The coding manual for qualitative researchers* (3rd ed.). Sage Publications.

Saldaña, L. P., Castro-Villarreal, F., & Sosa, E. (2013). Testimonios of Latina junior faculty: Bridging academia, family, and community lives in the academy. *Educational Foundations*, *27*(1/2), 31–48. https://files.eric.ed.gov/fulltext/EJ1013834.pdf

Schademan, A. R., & Thompson, M. R. (2015). Are college faculty and first-generation, low-income students ready for each other? *Journal of College Student Retention: Research, Theory & Practice*, *18*(2), 194–216. https://doi.org/10.1177/1521025115584748

Schmader, T. (2010). Stereotype threat deconstructed. *Current Directions in Psychological Science*, *19*(1), 14–18. https://doi.org/10.1177/0963721409359292

Schreiner, L. A., Noel, P., Anderson, E., & Cantwell, L. (2011). The impact of faculty and staff on high-risk college student persistence. *Journal of College Student Development*, *52*(3), 321–338. http://dx.doi.org/10.1353/csd.2011.0044

Shapiro, D., Ryu, M., Huie, F., Liu, Q., & Zheng, Y. (2019). *Completing college 2019 national report* (No. 18; Completing College). National Student Clearinghouse Research Center. https://nscresearchcenter.org/wp-content/uploads/Completions_Report_2019.pdf

Smith, L., Mao, S., & Deshpande, A. (2016). "Talking across worlds": Classist microaggressions and higher education. *Journal of Poverty*, *20*(2), 127–151. https://doi.org/10.1080/10875549.2015.1094764

Snyder, T. (2015). The transition to college for first-generation students from extractive industry Appalachia. In S. Webb-Sunderhaus & K. Donehower (Eds.), *Rereading Appalachia: Literacy, place, and cultural resistance* (pp. 77–98). University Press of Kentucky.

Soria, K. M., & Stebleton, M. J. (2013). Social capital, academic engagement, and sense of belonging among working-class college students. *College Student Affairs Journal*, *31*(2), 139-153,168-169.

Steele, C. M., & Aronson, J. (1995). Stereotype threat and the intellectual test performance of African Americans. *Journal of Personality and Social Psychology*, *69*(5), 797–811. https://doi.org/10.1037/0022-3514.69.5.797

Stephens, N. M., Dittmann, A. G., & Townsend, S. M. (2017). Social class and models of competence: How gateway institutions disadvantage working-class Americans and how to intervene. In C. S. Dweck, A. Elliot, & D. S. Yeager (Eds.), *Handbook of competence and motivation: Theory and application* (2nd ed.). Guilford Press.

Stephens, N. M., Fryberg, S. A., Markus, H. R., Johnson, C. S., & Covarrubias, R. (2012). Unseen disadvantage: How American universities' focus on independence undermines the academic performance of first-generation college students. *Journal of Personality and Social Psychology*, *102*(6), 1178–1197. https://doi.org/10.1037/a0027143

Stephens, N. M., Hamedani, M. G., & Destin, M. (2014). Closing the social-class achievement gap: A difference-education intervention improves first-generation students' academic performance and all students' college transition. *Psychological Science*, *25*(4), 943–953. https://doi.org/10.1177/0956797613518349

Stephens, N. M., Hamedani, M. G., & Townsend, S. M. (2019). Difference matters: Teaching students a contextual theory of difference can help them succeed. *Perspectives on Psychological Science*, *14*(2), 156–174. https://doi.org/10.1177/1745691618797957

Stephens, N. M., Markus, H. R., & Phillips, L. T. (2014). Social class culture cycles: How three gateway contexts shape selves and fuel inequality. *Annual Review of Psychology*, *65*(1), 611–634. https://doi.org/10.1146/annurev-psych-010213-115143

Stephens, N. M., Townsend, S. M., & Dittmann, A. G. (2019). Social-class disparities in higher education and professional workplaces: The role of cultural mismatch. *Current Directions in Psychological Science*, *28*(1), 67–73. https://doi.org/10.1177/0963721418806506

Stephens, N. M., Townsend, S. M., Markus, H. R., & Phillips, L. T. (2012). A cultural mismatch: Independent cultural norms produce greater increases in cortisol and more negative emotions among first-generation college students. *Journal of Experimental Social Psychology*, *48*(6), 1389–1393. https://doi.org/10.1016/j.jesp.2012.07.008

Stephens, N. M., Townsend, S. S. M., Hamedani, M. G., Destin, M., & Manzo, V. M. (2015). A difference-education intervention equips first-generation college students to thrive in the face of stressful college situations. *Psychological Science*, *26*(10), 1556–1566. https://doi.org/10.1177/0956797615593501

Taylor, D. L. (2013). Culturally relevant pedagogy and behaviors: A study of faculty beliefs at six Christian postsecondary institutions. *Christian Higher Education*, *12*(1/2), 51–73. https://doi.org/10.1080/15363759.2013.739443

Taylor, D. L., Van Zandt, C., & Menjares, P. C. (2013). Developing culturally competent faculty: A cognitive, affective, and spiritual model. *Christian Higher Education*, *12*(1/2), 110–121. https://doi.org/10.1080/15363759.2013.741455

Tibbetts, Y., Harackiewicz, J. M., Canning, E. A., Boston, J. S., Priniski, S. J., & Hyde, J. S. (2016). Affirming independence: Exploring mechanisms underlying a values affirmation intervention for first-generation students. *Journal of Personality and Social Psychology*, *110*(5), 635–659. https://doi.org/10.1037/pspa0000049

Townsend, S. S. M., Stephens, N. M., Smallets, S., & Hamedani, M. G. (2018). Empowerment through difference: An online difference-education intervention closes the social class achievement gap. *Personality and Social Psychology Bulletin*, 1–16. https://doi.org/doi.org/10.1177/0146167218804548

Turner, C. S. (2015). Lessons from the field: Cultivating nurturing environments in higher education. *The Review of Higher Education*, *38*(3), 333–358. https://doi.org/10.1353/rhe.2015.0023

U.S. Department of Education. (1998). *First-generation students: Undergraduates whose parents never enrolled in postsecondary education* (NCES 98-082; p. 100). https://nces.ed.gov/pubs98/98082.pdf

U.S. Department of Education. (2016). *2015-16 national postsecondary student aid study*. National Center for Education Statistics.

U.S. Department of Education. (2017). *IPEDS glossary*. Integrated Postsecondary Education Data System. https://surveys.nces.ed.gov/ipeds/VisGlossaryAll.aspx

U.S. Department of Education. (2019, Fall). *IPEDS college navigator*. Integrated Postsecondary Education Data System. https://nces.ed.gov/collegenavigator/

U.S. Department of Education. (2020). *Digest of education statistics, 2019*. National Center for Education Statistics. https://nces.ed.gov/programs/digest/d19/tables/dt19_105.50.asp

Vaccaro, A., & Newman, B. M. (2016). Development of a sense of belonging for privileged and minoritized students: An emergent model. *Journal of College Student Development*, *57*(8), 925–942. http://dx.doi.org/10.1353/csd.2016.0091

van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. State University of New York Press. http://ebookcentral.proquest.com

van Manen, M. (2007). Phenomenology of practice. *Phenomenology & Practice*, *1*(1). https://doi.org/10.29173/pandpr19803

van Manen, M. (2014). *Phenomenology of practice: Meaning-giving methods in phenomenological research and writing*. Left Coast Press, Inc.

Varnum, M. E. W. (2015). Higher in status, (even) better-than-average. *Frontiers in Psychology*, *6*(496), 1–7. https://doi.org/10.3389/fpsyg.2015.00496

Vermote, B., Aelterman, N., Beyers, W., Aper, L., Buysschaert, F., & Vansteenkiste, M. (2020). The role of teachers' motivation and mindsets in predicting a (de)motivating teaching style in higher education: A circumplex approach. *Motivation and Emotion*, *44*. https://doi.org/10.1007/s11031-020-09827-5

Vetter, M., Schreiner, L., & Jaworski, B. (2019). Faculty attitudes and behaviors that contribute to thriving in first-year students of color. *Journal of The First-Year Experience & Students in Transition*, *31*(1), 9–28. https://www.ingentaconnect.com/contentone/fyesit/fyesit/2019/00000031/00000001/art00001

Wang, T. R. (2012). Understanding the memorable messages first-generation college students receive from on-campus mentors. *Communication Education*, *61*(4), 335–357. https://doi.org/10.1080/03634523.2012.691978

Wang, T. R. (2014). Formational turning points in the transition to college: Understanding how communication events shape first-generation students' pedagogical and interpersonal relationships with their college teachers. *Communication Education*, *63*(1), 63–82. https://doi.org/10.1080/03634523.2013.841970

Warnock, D. M., & Hurst, A. L. (2016). 'The poor kids' table': Organizing around an invisible and stigmatized identity in flux. *Journal of Diversity in Higher Education*, *9*(3), 261–276. https://doi.org/10.1037/dhe0000029

Wesley, J. (1872). *The use of money (Sermon 50)*. WHDL. https://whdl.org/use-money-sermon-50

Wilbur, T. G., & Roscigno, V. J. (2016). First-generation disadvantage and college enrollment/completion. *Socius: Sociological Research for a Dynamic World*, *2*, 1–11. https://doi.org/10.1177/2378023116664351

Wilson, J. L. (2013). Emerging trend: The chief diversity officer phenomenon within higher education. *Journal of Negro Education*, *82*(4), 433–445. https://doi.org/10.7709/jnegroeducation.82.4.0433

Wohn, D. Y., Ellison, N. B., Khan, M. L., Fewins-Bliss, R., & Gray, R. (2013). The role of social media in shaping first-generation high school students' college aspirations: A social capital lens. *Computers & Education*, *63*, 424–436. https://doi.org/10.1016/j.compedu.2013.01.004

Yeager, D. S., Hanselman, P., Walton, G. M., Murray, J. S., Crosnoe, R., Muller, C., Tipton, E., Schneider, B., Hulleman, C. S., Hinojosa, C. P., Paunesku, D., Romero, C., Flint, K., Roberts, A., Trott, J., Iachan, R., Buontempo, J., Yang, S. M., Carvalho, C. M., … Dweck, C. S. (2019). A national experiment reveals where a growth mindset improves achievement. *Nature*, *0*(0). https://doi.org/10.1038/s41586-019-1466-y

Yeager, D. S., & Walton, G. M. (2011). Social-psychological interventions in education: They're not magic. *Review of Educational Research*, *82*(2), 267–301. https://doi.org/10.3102/0034654311405999

Yeager, D. S., Walton, G. M., Brady, S. T., Akcinar, E. N., Paunesku, D., Keane, L., Kamentz, D., Ritter, G., Duckworth, A. L., Urstein, R., Gomez, E. M., Markus, H. R., Cohen, G. L., & Dweck, C. S. (2016). Teaching a lay theory before college narrows achievement gaps at scale. *Proceedings of the National Academy of Sciences*, *113*(24), E3341–E3348. https://doi.org/10.1073/pnas.1524360113

Young-Brice, A., Dreifuerst, K. T., & Buseh, A. (2018). Being invisible: Stereotype threat in an undergraduate nursing program. *Journal of Nursing Education*, *57*(3), 159–162. https://doi.org/10.3928/01484834-20180221-06

Appendix A - Institutional Review Board Approval

RE: [Northwest Nazarene University] 4012020 - Leveling the Playing Field: A Phenomenological Investigation on the Cultural Mismatch Theory & Sociocultural Institutional Ethos from the Perspective of First-Generation Undergraduates Who Became University Faculty in Christian Higher Education

1. PhD - Ed Leadership ×

Northwest Nazarene University <reply-to+fbf88c94-8126-4d59-8d30-817e89f3ed60@email.submittable.com> Fri, Apr 3, 7:50 PM (7 days ago)

to me

Submittable

Dear Heidi,

The IRB has reviewed your protocol: 4012020 - Leveling the Playing Field: A Phenomenological Investigation on the Cultural Mismatch Theory & Sociocultural Institutional Ethos from the Perspective of First-Generation Undergraduates Who Became University Faculty in Christian Higher Education. You received "Full Approval". Congratulations, you may begin your research. If you have any questions, let me know.

Northwest Nazarene University
Rick Boyes
IRB Member
623 S University Blvd
Nampa, ID 83686

Mar 4, 2020, 9:47 AM (3 days ago)

[redacted]

Tim -

Thanks for reaching out and checking on the procedure and connecting us.

Heidi -

As head of the [redacted], I can say that we absolutely will honor NNU's IRB approval for your study. Can you please send a record of that approval for our own records?

Thanks,

[redacted]
405.491.6389

On Wed, Mar 4, 2020 at 10:40 AM [redacted] wrote:

Good morning, [redacted],

A close friend of mine has reached out about her dissertation study at NNU. She has inquired on whether or not [redacted] would honor the NNU IRB approval in a reciprocal manner. I've not had experience with this type of request in my tenure at [redacted] and wanted to involve you at this juncture. Can you weigh in on this question and provide her guidance on next steps? I'm attaching a synopsis of her study that she has provided.

Thank you!

[redacted]

Appendix B - VPAA/Provost Research Proposal Site Access

[redacted]

Due to COVID19 and home isolation, [redacted] emailed the following

March 25, 2020

Northwest Nazarene University
Attention: IRB Committee
623 S. University Boulevard
Nampa, ID 83686

RE: Research Proposal Site Access for Ms. Heidi Tracht

Dear IRB Members:

This letter is to inform the IRB that Administration at [redacted] has reviewed the proposed dissertation research plan including subjects, intervention, assessment procedures, proposed data and collection procedures, data analysis, and purpose of the study. Ms. Tracht has permission to conduct her research at the university and with faculty at [redacted] The authorization dates for this research are July 2020 to April 2021.

Respectfully,

[redacted]

"Education is not the filling of a pail, but the lighting of a fire." - William Butler Yeats

[redacted]

March 2, 2020

Northwest Nazarene University
Attention: IRB Committee
623 S. University Boulevard
Nampa, ID 83686

RE: Research Proposal Site Access for Ms. Heidi Tracht

Dear IRB Members:

This letter is to inform the IRB that Administration at [redacted] has reviewed the proposed dissertation research plan including subjects, intervention, assessment procedures, proposed data and collection procedures, data analysis, and purpose of the study. Ms. Tracht has permission to conduct her research at the university and with faculty at [redacted] The authorization dates for this research are July 2020 to April 2021.

Respectfully,

[redacted]

Appendix C - Survey Invite via Email to Faculty at IRB Approved Universities

October 5, 2020

Dear Faculty Colleagues in Christian Higher Education:

My name is Heidi Tracht, and I am a doctoral student in the Department of Graduate Education at Northwest Nazarene University. I am conducting a research study examining the lived experiences of first-generation underrepresented undergraduates (FGUU) who are now faculty in Christian higher education. More specifically, cultural mismatch theory within Christian higher education is explored to consider its implicit and explicit existence. Cultural mismatch theory is a framework for understanding the differences in working-class and middle-class values associated with FGUU and their continuing-generation peers with the core distinction being applications of interdependent values versus independent value (Stephens, Fryberg, et al., 2012). The intent is to analyze the connections between the faculty's former undergraduate experiences and their current contributions in teaching, service, and scholarship through the lens of cultural mismatch theory.

I would greatly value your investment in helping me learn how to serve first-generation college students better. My research has been approved by the NNU Institutional Review Board.

If you are interested in contributing to the study, please the following link to start the survey intended to build a pool of study participants. The survey includes a series of multiple-choice and short-answer questions. It will take you approximately 5-10 minutes to complete. You may close the survey at any time.

Participant Survey - Tracht Dissertation or
http://nnu.co1.qualtrics.com/jfe/form/SV_dnfywEgEb7XAb9H

If you have questions or concerns about this study, you are welcome to speak with me first via email at htracht@nnu.edu or telephone at 208-467-8780. My faculty supervisor, Dr. Bethani Studebaker, may also be reached via email at bstudebaker@nnu.edu, or telephone at 208-467-8802.

Thank you,
Heidi L. Tracht, M.S., Ed.S.
Doctoral Student

Northwest Nazarene University
Nampa, ID

Appendix D - Survey Invite to Contacts - Snowball Strategy

October 24, 2020

Dear :

_____, Professor of _____ at _____ referred you to me.

My name is Heidi Tracht, and I am a doctoral student in the Department of Graduate Education at Northwest Nazarene University. I am conducting a research study examining the lived experiences of first-generation underrepresented undergraduates (FGUU) who are now faculty in Christian higher education. More specifically, cultural mismatch theory within Christian higher education is explored to consider its implicit and explicit existence. Cultural mismatch theory is a framework for understanding the differences in working-class and middle-class values associated with FGUU and their continuing-generation peers with the core distinction being applications of interdependent values versus independent values (Stephens, Fryberg, et al., 2012). The intent is to analyze the connections between the faculty's former undergraduate experiences and their current contributions in teaching, service, and scholarship through the lens of cultural mismatch theory.

I would greatly value your investment in helping me learn how to serve first-generation college students better. My research has been approved by the NNU Institutional Review Board.

If you are interested in contributing to the study, please the following link to start the survey intended to build a pool of study participants. The survey includes a series of multiple-choice and short-answer questions. It will take you approximately 5-10 minutes to complete. You may close the survey at any time.

Participant Survey - Tracht Dissertation or
http://nnu.co1.qualtrics.com/jfe/form/SV_dnfywEgEb7XAb9H

If you have questions or concerns about this study, you are welcome to speak with me first via email at htracht@nnu.edu or telephone at 208-467-8780. My faculty supervisor, Dr. Bethani Studebaker, may also be reached via email at bstudebaker@nnu.edu, or telephone at 208-467-8802.

Thank you,

Heidi L. Tracht, M.S., Ed.S.
Doctoral Student

Northwest Nazarene University
Nampa, ID

Appendix E - Survey Invite via Social Media

Facebook – starting on 10/16/2020:

Are you a teaching faculty member in Christian higher education who was a first-generation underrepresented undergraduate? Do you know people who fit the criterion? I am searching for participants to interview for my dissertation research study.

I am conducting a research study examining the lived experiences of first-generation underrepresented undergraduates (FGUU) who are now faculty in Christian higher education. Cultural mismatch theory within Christian higher education is explored. This is a framework for understanding the differences in working-class and middle-class values associated with FGUUs and their peers (Stephens, Fryberg, et al., 2012). The intent is to analyze the connections between the faculty's undergraduate experiences and their contributions to teaching, service, and scholarship.

If you are interested in contributing to the study, please use the following link to start the survey intended to build a pool of study participants. It will take you approximately 5-10 minutes to complete. You may close the survey at any time.

If you know people who may fit the criterion, please feel free to share this post or forward the link.

Participant Survey - Tracht Dissertation
http://nnu.co1.qualtrics.com/jfe/form/SV_dnfywEgEb7XAb9H

Twitter – starting on 10/16/2020:

Are you a teaching faculty member in Christian higher education who was a first-generation underrepresented undergraduate? Do you know people who fit the criterion? I am searching for participants to interview for my dissertation research study - http://nnu.co1.qualtrics.com/jfe/form/SV_dnfywEgEb7XAb9H

2/ I am conducting a research study examining the lived experiences of first-generation underrepresented undergraduates (FGUU) who are now faculty in Christian higher education. Cultural mismatch theory within Christian higher education is explored.

3/ This is a framework for understanding the differences in working-class and middle-class values associated with FGUU and their peers (Stephens, Fryberg, et al., 2012).

4/ The intent is to analyze the connections between the faculty's undergraduate experiences and their contributions to teaching, service, and scholarship.

5/ It will take you approximately 5-10 minutes to complete. You may close the survey at any time. If you know people who may fit the criterion, please feel free to share this post or forward the link - http://nnu.co1.qualtrics.com/jfe/form/SV_dnfywEgEb7XAb9H

Facebook – starting on 10/31/2020:

If you have FB contacts in Christian higher education, would you consider sharing this post? Or, if you are a part of Christian higher ed LISTSERVES that reach faculty, would you share? Ultimately, I am looking for current faculty in Christian higher education who were first-generation undergraduates. This is link serves to build my participant pool - it is very quick (less than 5 minutes). The survey will identify fit for my study. Thanks in advance!! http://nnu.co1.qualtrics.com/jfe/form/SV_dnfywEgEb7XAb9H

Facebook – starting on 11/9/20

One more time (I am very close to filling my participant pool): If you are (or know) a mid-career faculty member at a Christian university who was a first-generation undergraduate (preferably non-white), then please consider completing (or sharing) this link. It is a survey generating my participant pool (not the actual research). It's short and sweet. THANK YOU! Social media has been kind to me in this process.

Appendix F - Qualtrics Survey to Select Sample

Introduction for all participants:

Dear Faculty Colleagues in Christian Higher Education:

My name is Heidi Tracht, and I am a doctoral student in the Department of Graduate Education at Northwest Nazarene University. I am conducting a research study related to the lived experiences of current faculty at Christian universities in the United States who, as undergraduates, were considered first-generation college students. A first-generation student is defined as one whose parents or guardians did not have a bachelor or associate undergraduate degree at the time the student was in college as an undergraduate (U.S. Department of Education, 1998).

I would appreciate your investment in helping me learn about serving first-generation college students well. My research has been approved by the NNU Institutional Review Board.

If you are interested in contributing to the study, please click on the button below to start the survey intended to build a pool of study participants. The survey includes a series of multiple-choice and short-answer questions. It will take you approximately 5-10 minutes to complete. By clicking on the link below, you consent to participate in the survey. You may close the survey at any time.

If you have questions or concerns about this study, you are welcome to speak with me first. My faculty supervisor, Dr. Bethani Studebaker, may also be reached via email at bstudebaker@nnu.edu, or telephone at 208-467-8802.

Thank you,

Heidi L. Tracht, M.S., Ed.S.
Doctoral Student
Northwest Nazarene University

623 S. University Blvd.
Nampa, ID 83686
htracht@nnu.edu
208-467-8780

1. As an undergraduate, were you considered a first-generation college student?

   A first-generation student is defined as one whose parents or guardians did not have a bachelor or associate undergraduate degree at the time the student was in college as an undergraduate (U.S. Department of Education, 1998).

   Yes, continue.
   No, end survey.

2. Are you currently a faculty member at a Christian college or university in the United States?

   Yes, continue.
   No, end survey.

3. Is the college/university where you are currently employed a member of the Council for Christian Colleges & Universities (CCCU)? All responses continue.

   Yes.
   No.
   Unsure (list your college or university).

4. Are you employed full-time in higher education?

   Yes, continue.
   No, end survey.

5. Does your current primary faculty role in higher education include mostly. All responses continue.

   Teaching.
   Administration.

6. If mostly Administration is selected: As a current administrator in higher education, have you previously taught full-time in higher education?

   Yes, I taught full-time for more than 5 years, continue
   Yes, I taught full-time for 1 to 4 years, continue
   I have not taught full-time in the past, end survey

7. What is the highest degree you've earned? All responses continue.

   Doctoral or Terminal Degree
   Master's Degree
   Other

8. Please specify the field/discipline of your highest degree below. All responses continue.

9. How many years have you been a faculty member in higher education? All responses continue.

   1 to 5 years.
   6 to 15 years.
   16 to 25 years.
   26 to 35 years.
   More than 36 years.

10. In a few sentences, why do you teach in Christian higher education? All responses continue.

11. What is your gender? All responses continue.

    Female.
    Male.
    You are welcome to describe in your own words.

12. Please indicate your ethnicity (i.e. peoples' ethnicity describes their feeling of belonging and attachment to a distinct group of a larger population that shares their ancestry, color, language or religion). All responses continue.

    African.
    Caribbean.
    Caucasian.
    East Asian.
    Latino/Hispanic.
    Middle Eastern.
    South Asian.
    Mixed.
    You are welcome to describe in your own words.

13. What was your parent/guardian's occupation during your childhood? Respond to all that apply. All responses continue.

    Father/Step-Father/Grandfather, or similar.
    Mother/Step-Mother/Grandmother, or similar.
    Guardian(s) or Others.
    You are welcome to describe in your own words.

14. Are you willing to be interviewed for a doctoral dissertation exploring the lived experiences of first-generation undergraduates who are now university faculty?

    Yes, continue.
    No, end survey.

15. Thank you for your willingness to be interviewed! Please provide your name and either your email, your phone number, or both.

16. If you have faculty colleagues in higher education whose lived experiences as first-generation undergraduates need to be heard, please provide any names, e-mail addresses, or phone numbers. Or, you are welcome and encouraged to share the following link Participant Survey – Tracht Dissertation
    or http://nnu.co1.qualtrics.com/jfe/form/SV_dnfywEgEb7XAb9H

    Thank you!!

    End survey.

    Conclusion for all participants:

    Thank you for supporting me - a colleague in higher education and a doctoral student. I deeply appreciate your time and consideration of this project.

    If you have faculty colleagues in Christian higher education whose lived experiences as first-generation undergraduates need to be heard, you are welcome and encouraged to share the following link: Participant Survey - Tracht Dissertation
    or http://nnu.co1.qualtrics.com/jfe/form/SV_dnfywEgEb7XAb9H

    Sincerely,
    Heidi L. Tracht, M.S., Ed.S.
    Doctoral Student
    Northwest Nazarene University

Appendix G - Interview Invitation

October 24, 2020

Dear _____,

I am Heidi Tracht, a doctoral student at Northwest Nazarene University, studying the lived experiences of faculty at Christian universities who were formally first-generation undergraduate students. The Institutional Review Board has approved my research at NNU.

Thank you for your willingness to participate in my study! The next step is scheduling an interview. I have planned a semi-structured, audio-video recorded interview utilizing Google Meet. The interview will take no more than 2 hours to complete.

I would like to conduct this interview with you as soon as is convenient for you. Would you prefer a weekday, evening or weekend? Is there a day and time you would prefer?

The process is completely voluntary, and you may select to suspend your involvement at any time. You may select to answer only the questions you are comfortable answering. You not obligated to answer all of the questions. I am also happy to address any clarifying questions.

If you have questions or concerns about participation in this study, are welcome to speak with me first via email at htracht@nnu.edu or phone at 208-467-8780. My faculty supervisor, Dr. Bethani Studebaker, may be reached via email at bstudebaker@nnu.edu, via phone at 208-467-8802 or by writing: 623 S. University Drive, Nampa, Idaho 83686.

Thank you again for your participation!

Heidi L Tracht, M.S., Ed.S.
Doctoral Student
Northwest Nazarene University

623 S. University Blvd.
Nampa, ID 83686
htracht@nnu.edu
208-467-8780

Appendix H - Qualtrics Informed Consent Form

Informed Content

A. PURPOSE AND BACKGROUND

Heidi Tracht, a doctoral student in the Department of Graduate Education at Northwest Nazarene University, is conducting a research study related to the lived experiences of current teaching or administrative (with teaching experience) faculty at Christian universities in the United States who, as undergraduates, were considered first-generation underrepresented undergraduates. A first-generation student is defined as one whose parents or guardians did not have a bachelor or associate undergraduate degree at the time the student was in college as an undergraduate (U.S. Department of Education, 1998). I appreciate your involvement in helping me learn how to better serve first-generation underrepresented undergraduates.

You are invited to participate in this study because you are a healthy volunteer, over the age of 18.

B. PROCEDURES

If you agree to be in the study, the following will occur:

You will be asked to sign an Informed Consent Form, volunteering to participate in the study.

You will answer a set of interview questions and engage in discussion with the investigator. This discussion will be audio-visual recorded and transcribed for accuracy purposes. It is expected to last approximately 120 minutes. Your response(s) will help to provide support and give encouragement to first-generation underrepresented undergraduates who might be facing the same issues that you went through as an undergraduate.

There are several questions prepared for this study. I may also ask additional questions for clarification such as, “can you expand on that issue?’ or “how did it make you feel?’ If you are uncomfortable with any questions I ask, please let me know immediately, and I will move to the next question. You may choose to end the interview at any time.

You will be requested to reply to an email after the study asking you to confirm the data that was gathered during the research process.

These procedures will be completed online using a live audio-visual platform, or at a location mutually agreed upon by the participant and principal investigator. The interview will last a total of 120 minutes or less.

C. RISKS/DISCOMFORTS

Some of the discussion questions may make you uncomfortable or upset, but you are free to decline to answer any questions you do not wish to answer or to stop participation at any time.

For this research project, the researcher is requesting demographic information. The researcher will make every effort to protect your confidentiality. However, if you are uncomfortable answering any of these questions, you may choose to decline.

Confidentiality: Participation in research may involve a loss of privacy; however, your records will be handled as confidentially as possible. No individual identities will be used in any reports or publications that may result from this study. All data from notes and audio-visual recordings will be kept in a password-protected computer, a password-protected external drive, or a locked file cabinet. In compliance with the Federal-wide Assurance Code, data from this study will be kept for three years, after which all data from the study will be destroyed (45 CFR 46.117).

Only the primary researcher, the research supervisor, and the research assistant will be privy to data from this study. As researchers, all parties are bound to keep data as secure and confidential as possible.

D. BENEFITS

There will be no direct benefit to you from participating in this study. However, the information you provide may help educators and first-generation underrepresented undergraduates better understand what it takes to complete a baccalaureate degree.

E. PAYMENTS

There are no payments for participating in this study.

F. QUESTIONS

If you have questions or concerns about participation in this study, you should first talk with the investigator. Heidi Tracht may be contacted via email at htracht@nnu.edu, via telephone at 208-467-8780 or by writing: 623 University Drive, Nampa, Idaho 83686. The investigator's faculty supervisor may be contacted. Dr. Bethani Studebaker may be reached via email at bstudebaker@nnu.edu, via telephone at 208-467-8802 or by writing: 623 University Drive, Nampa, Idaho 83686.

Should you feel distressed due to participation in this, you should contact your health care provider.

G. CONSENT

You will be given a copy of this consent form to keep.

PARTICIPATION IN RESEARCH IS VOLUNTARY. You are free to decline to be in this study or to withdraw from it at any point. Your decision as to whether or not to participate in this study will not influence your present or future status your institution of higher education.

THE NORTHWEST NAZARENE UNIVERSITY INSTITUTIONAL REVIEW BOARD HAS REVIEWED THIS PROJECT FOR THE PROTECTION OF HUMAN PARTICIPANTS IN RESEARCH.

I give my consent to participate in this study:

Yes
No

I give my consent for the interview and discussion to be audio-visual taped in this study:

Yes
No

I give my consent for direct quotes to be used in this study:

Yes
No

Signature of Study Participant:

Type Name:

Today's Date:

Appendix I - Expert Panel for Interview Protocol

Purpose Statement:

The purpose of this phenomenological study is to examine the lived experiences of first-generation underrepresented undergraduates (FGUU), who are now faculty in Christian higher education. To further understand these lived experiences, the study lays a foundation of common FGUU's experiences based on concepts known to influence students' encounters of cultural mismatch in higher education, including stereotype threat, ethnic identity development, sense of belonging, and mindset. More specifically, cultural mismatch theory within Christian higher education is explored to consider its implicit and explicit existence. Cultural mismatch theory is a framework for understanding the differences in working-class and middle-class values associated with FGUU and their continuing-generation peers with the core distinction being applications of interdependent values versus independent value (Stephens, Fryberg, et al., 2012; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). The intent was to analyze the connections between the faculty's former undergraduate experiences and their current contributions in teaching, service, and scholarship through the lens of cultural mismatch theory.

Research Questions:

RQ1 - In what ways do faculty at CCCU schools who were first-generation underrepresented undergraduates recognize their experiences of cultural mismatch when they were undergraduate students?
RQ2 - In what ways do faculty at CCCU schools who were first-generation underrepresented undergraduates recognize experiences of cultural mismatch among their current first-generation underrepresented undergraduate students?
RQ3 - In what ways do current and past experiences of cultural mismatch affect the traditional faculty roles of teaching, service, and scholarship?

Expert Panel Directions:

The following questions are the proposed protocol for a phenomenological semi-structured interview. Phenomenological questions explore pre-reflective experiential accounts of the participant. Pre-reflective accounts include avoiding processed opinions, beliefs, or perceptions. The researcher aims to generate vivid, concrete, full descriptions of the participant's lived experiences by asking questions in a conversational style, while incorporating follow up probing questions for added richness in details, situations, people, and events. Please review the proposed interview questions for content validity related to the purpose of the study and the research questions. Second, offer comments or suggestions for producing better outcomes (i.e., relevance to the study, clarity of the questions, overall wording, etc.). Third, please align each interview question with a research question. Use all the space you need for your contributions.

	Interview Protocol	0	Expert 1	Expert 2	Expert 3	Expert 4
Q1	What is your name (pseudonyms will be used)?					
Q2	At what university are you currently employed (pseudonyms will be used)?					
Q3	How many years have you been on the faculty of this institution?					
Q4	What is your discipline?					
Q5	Have you been employed at other universities (pseudonyms will be used)?					
Q6	Tell me about your upbringing prior to being an undergraduate student?					
Q7	Describe your transition to college as a first-generation undergraduate. (RQ1)	RQ1			You don't specify underrepresented in Q7, Q13, Q17, Q18, Q22, Q24. It is implied but may need to be articulated when asking the questions	Vague but that can be good for an opening question as it prevents yes and no answers.
Q8	Did you live on-campus, off-campus, at home, or elsewhere? (RQ1)	RQ1		Do you want this to be a close ended question? Did you want to know more about their living situation?		Perhaps adding an inquiry into what factors played into their housing decisions.
Q9	Explain any barriers or obstacles you faced in regards to your academic, social, and personal roles while an undergraduate. (RQ1)	RQ1	I am wondering if there is a way that this question could either be followed up or edited in such a way as to get at affect/feeling? The words "barriers" and "obstacles" seem very cerebral and intellectual or experience-distant. I found myself wondering about a question like, "Was there a time where you felt like you didn't quite fit in academically, socially, or personally? If so, can you tell me more about that time? Was there a time where you felt like you did fit			There are really three important questions contained here. Grouping them might create a broader but less deep set of answers. Richness and depth is the goal !

			in academically, socially, or personally? If so, can you tell me more about that time?" Perhaps you have thought of something like this as a follow-up question? This is connected to my own FGUU-ish (kind of first gen, kind of poverty) experience in undergrad and grad school where I FELT like a "hick" in a cosmopolitan and cultured environment. It was more of an embodied gut feeling that I experienced, in part because the "habitus" of college/grad school was so radically different from what I grew up in. I am not sure if I would identify this as a "barrier" or "obstacle" as I would probably interpret those words as something external to me and this was something internal to me, if I could even recognize that it was going on. Maybe the question could ask about any internal or external barriers or obstacles?			
Q10	Tell me about some experiences that contributed to your success or persistence in college. (RQ1)	RQ1				Good
Q11	Tell me about the people who contributed to your success or persistence in college (the people in your support system). (RQ1)	RQ1				Good

Q12	Tell me about the activities or work responsibilities you were involved with in college. How many hours per week did your work in college? (RQ1)	RQ1		Assuming they worked		May want to break these out. Work responsibilities could be determined by pay, distance to work place, etc. and not so much based on interest. Activities, on the other hand might give deeper insight into
Q13	Describe any similarities or differences you may have been aware of as a first-generation college student compared to continuing-generation peers. (RQ1)	RQ1	This question probably gets at some of my concerns from above.			Good
Q14	Describe any pressures you may or may not have felt to change or adjust your identity in college? (RQ1)	RQ1	It seems like Q13 and Q14 are the heart of your interview questions for RQ1. I like the way you are building up to them, so please feel free to consider my comments on Q9 here as you deem pertinent.			Good
Q15	In a word or a phrase, how would you depict your undergraduate college experience? (RQ1)	RQ1				Good. As long as you then use this short answer for the all powerful "Tell me more about that." Follow up.
Q16	As a graduate student, how did your experience as a student evolve? (RQ1)	RQ1		Does this relate? They may or may not have been graduate students at a CCCU school. Also, your RQs are about undergraduate experiences and this question clearly relates to grad.		Very general question, but again that can be good.
Q17	At what point in your educational journey did you begin interacting with undergraduate students as a teacher, adviser or mentor? (RQ2)	RQ2		This is on the edge of the research question. Think about asking them about their experiences as a teacher, adviser or mentor. Now you can clearly have interview questions that are not tied to a RQ—and maybe this is		Necessary to know this quantitative information but in itself just give a framework for subsequent questions.

				just a transition question.		
Q18	On a scale of 1 to 10 (with 1 being low and 10 being high), where does working directly with undergraduate land in terms of your purpose of teaching in higher education? What factors determine the priority of this purpose? (RQ2)	RQ2		Should it say Undergraduate students? Is this about the faculty member or about the students? The RQ says what things do they recognize in current students. This question seems to be about the purpose of the faculty member to teaching		Good
Q19	How have you recognized yourself in the lives of your students through the years? (RQ2)	RQ2	I wondered if you could get to this material a little more obliquely with questions like "Who are some of your favorite students? Why? Who are some of your least favorite students? Why?" Or maybe these are questions to set up Q19 – Q21?	Again—this is about the faculty member? Your RQ says you are trying to find out how cultural mismatch is exhibited in their students. Think about how you get that information here		Almost unnecessary given Q20
Q20	Describe one or two situations in which your "saw yourself" in one of your students. (RQ2)	RQ2		I would have the same comment here. Maybe think about asking the questions about the current students rather than the faculty member? I might be missing the point of RQ2---it seems like I have a lot of questions about this one and how the information is going to come out about the students when we are asking the person about themselves		Good
Q21	Were you able to draw upon your own journey to provide the student with guidance/support/affirmation? If yes, describe. (RQ2)	RQ2	I might word this more open-ended and assume that they drew upon something from their life. "How did you draw upon your own journey to provide the student with	Make this open ended..how were you able to draw upon your own journey to….		Careful with "yes or no" questions. Maybe ask "How were you able to draw…."

			guidance/support/affirmation?"			
Q22	How do your experiences as a first-generation undergraduate affect your role as a teacher? (RQ3)	RQ3	Some musings of related questions: "What uniqueness does your life experience provide for you as a professor/teacher/instructor? What do you see differently and how might that shape your pedagogy?"			Good
Q23	What adjustments, if any, have you made to your teaching/evaluation to support interdependence over independence? (RQ3)	RQ3	This seemed a little jarring as you consciously introduced the notion of interdependence here and it felt like a leading question. Was that intentional? Is there a way to get to this in an open-ended manner? If this is a theme you would like the participant to actively reflect upon, is it strategic to have them think about this earlier? Like even in thinking about their potential differences in undergrad?	Are these terms they should know? I wonder if you should think about defining these so everyone is answering from the same spot.		Good
Q24	How do your experiences as a first-generation undergraduate affect your role as an adviser or mentor? (RQ3)	RQ3	This question seemed redundant until I realized that you were really honing in on advising/mentoring as separate from teaching, committee work, or scholarship. Is there a way to highlight or clarify that process?	Have they answered this above though?		Good
Q25	Have you had conversations with faculty colleagues about the challenges that underrepresented first-generation students can face? If so, describe. (RQ3)	RQ3	More open-ended. "How have you addressed the challenges that underrepresented first-generational students face with your faculty colleagues?" I	Does being a good colleague relate to scholarship, service, and teaching? And I wonder if you should think about rephrasing this one to be more open		Good

			think asking it in this manner will bring about more material. Folks at this point may be tired and looking for an "off ramp" so a closed-ended question may be met with "no" when there are examples they could discuss.	ended. What do faculty conversations at CCCU schools sound like regarding underrepresented ….they might say that they don't happen….		
Q26	Tell me about your experiences of committee service as a faculty member. Do your personal experiences affect how you contribute to the university? If so, how? (RQ3)	RQ3	Again, I would word this in a more open-ended manner. "How do your experiences as a FGUU impact how you contribute to the university?"			Good
Q27	In what ways is your scholarship affected by your life experiences? (RQ3)	RQ3				Good
Q28	Do you have any additional comments or stories to share?		I really like your study! Your alignment of interview questions with research questions seemed valid and accurate to me. Let me know if there is anything else I can do.	This is going to be a long interview. Any chance you want to do multiple interviews?	I think you have aligned the interview questions very well with your three research questions. I wouldn't change any of them. Sharon Bull	I have no difference of opinion from the researcher concerning the alignment of interview questions with research questions.

Appendix J - Pilot Interview Guide

Intro	Gently review informed consent. Review the purpose statement, CMT, and define FGUU.
Q1	What is your name?
Q2	At what university are you currently employed?
Q3	How many years have you been on the faculty of this institution?
Q4	What is your discipline?
Q5	Have you been employed at other universities?
Q6	Tell me about your upbringing prior to being an undergraduate student? or "prior to attending college?"
Q7	Thinking back to being a first-generation, underrepresented undergraduate, tell me about one of your initial experiences on a university campus as an undergraduate student?
Q8	Where did you live as an undergraduate? What factors played into this decision?
Q9	Tell me about an experience that contributed to your success or persistence in college.
Q10	Tell me about the people who contributed to your success or persistence in college (the people in your support system).
Q11	Tell me about how you spent your time outside of class while in college? Describe how your routines were similar or different than those of your peers.
Q12	Describe any similarities or differences you may have been aware of as a first-generation underrepresented undergraduate student compared to continuing-generation, majority peers (academically, socially, personally)?
Q13	Describe any pressures you may or may not have felt to change or adjust your identity as an undergraduate (academically, socially, personally)?
Q14	In a word or a phrase, how would you depict your undergraduate college experience? Tell me more about that.
Q15	POSSIBLE TRANSITION Q: At what point in your educational journey did you begin interacting with undergraduate students as a professor, adviser or mentor?
Q16	On a scale of 1 to 10 (with 1 being low and 10 being high), where does working directly with undergraduates land in terms of your purpose of teaching in higher education? What factors determine the priority of this purpose?
Q17	Describe some of your favorite students? Why? Describe some of your least favorite students? Why?
Q18	Describe one or two situations in which your "saw yourself" in one of your students.
Q19	Describe how you are able to draw upon your own journey to provide the student with guidance/support/affirmation.
Q20	What uniqueness does your life experience as a professor (and as a first-generation, underrepresented undergraduate) provide for you? What do you see differently than your colleagues and how might that shape your pedagogy?
Q21	Describe how you see FGUU experiencing CMT. Describe how you may adjust your interactions with students (inside and outside the classroom) in consideration of interdependence and independence.

Q22	As a faculty member, you hold several key roles beyond teaching, such as service and scholarship. How do your life experiences (as a first-generation, underrepresented undergraduate) affect your role as an undergraduate adviser or mentor?
Q23	How have you addressed the challenges that FGUU students face with your (CCCU) faculty colleagues?
Q24	How do your life experiences (as a first-generation underrepresented undergraduate) impact how you contribute to the university? Contribute to your field or discipline?
Q25	In what ways is your scholarship affected by your life experiences?
Q26	Do you have any additional comments or stories to share?
End	Thank you for your participation in this study. After I have an opportunity to analyze the data, I will e-mail you with the results and ask for feedback. Mainly I want to ensure that I captured the essence of our discussion, accurately portraying our discussion and your thoughts. This study will conclude on March 31, 2020. In the meantime, if you have any questions or concerns, you may contact me via email at htracht@nnu.edu or telephone at 208-467-8780. You may also contact Dr. Bethani Studebaker, my faculty supervisor, at 208-467- 8802 or bstudebaker@nnu.edu. I appreciate your time and choice to participate!

Appendix K - Interview Protocol

Purpose Statement:

The purpose of this phenomenological study is to examine the lived experiences of first-generation underrepresented undergraduates (FGUU), who are now faculty in Christian higher education. To further understand these lived experiences, the study lays a foundation of common FGUU's experiences based on concepts known to influence students' encounters of cultural mismatch in higher education, including stereotype threat, ethnic identity development, sense of belonging, and mindset. More specifically, cultural mismatch theory within Christian higher education is explored to consider its implicit and explicit existence. **Cultural mismatch theory is a framework for understanding the differences in working-class and middle-class values associated with FGUU and their continuing-generation peers with the core distinction being applications of interdependent values versus independent value** (Stephens, Fryberg, et al., 2012; Stephens, Hamedani, & Destin, 2014; Townsend et al., 2018). The intent is to analyze the connections between the faculty's former undergraduate experiences and their current contributions in teaching, service, and scholarship through the lens of cultural mismatch theory.

Terms:

Cultural norms in North American universities associated with **independent values** include separation from one's parents and individual achievement.

Some examples of **independent values** in universities: Independent learning, caring for oneself, personal finance management, implicit knowledge of how to behave in academia, academic skills associated with independent qualities - executive functioning, self-regulation, self-advocacy, critical thinking, and prioritizing self over family in pursuing academic success.

Cultural norms in North American universities associated with **interdependent values** emphasize community, family, and helping others.

Some examples of **interdependent values** in universities: Seeking college to help the family, to be a role model for the community, or to work together for mutual improvement; collaborative language, modeling shared work, sharing experiences among faculty and students, portraying interdependence in a positive light, welcoming families to participate in the institution, watching out for others, and creating support groups.

Intro	Introduce Interviewer. Share the purpose of research study and give personal background. Provide permission to question interviewer's motives at any time. Review informed consent.
Q1	What is your name?
Q2	At what university are you currently employed?
Q3	How many years have you been on the faculty of this institution?
Q4	What is your discipline?
Q5	Have you been employed at other universities? How many? Where?
Q6	Tell me about your upbringing prior to being an undergraduate student? or "prior to attending college?"
Q7	Thinking back to being a first-generation, underrepresented undergraduate, tell me about one of your initial experiences on a university campus as an undergraduate student? (i.e., at orientation, during your first few months)
Q8	Where did you live as an undergraduate? What factors played into this decision?
Q9	Tell me about an experience that contributed to your success or persistence in college.
Q10	Tell me about the people who contributed to your success or persistence in college (the people in your support system).
Q11	Tell me about how you spent your time outside of class while in college? Describe how your routines were similar or different from those of your peers.
Q12	Describe any similarities or differences you may have been aware of as a first-generation underrepresented undergraduate student compared to other students (academically, socially, personally)?
Q13	Describe any pressures you may or may not have felt to change or adjust your identity as an undergraduate (academically, socially, personally)?
Q14	In a word or a phrase, how would you depict your overall undergraduate college experience? Tell me more about that.
Q15	Moving beyond your own undergraduate experience, at what point in your educational journey did you begin interacting with undergraduate students as a professor, adviser, or mentor?
Q16	On a scale of 1 to 10 (with 1 being low and 10 being high), where does working directly with undergraduates land in terms of your purpose of teaching in higher education? What factors determine the priority of this purpose?
Q17	Describe some of your favorite students? Why? Describe some of your least favorite students? Why?
Q18	Describe one or two situations in which you "saw yourself" in one of your students.
Q19	Describe how you are able to draw upon your own journey to provide the student with guidance/support/affirmation.
Q20	What uniqueness does your life experience as a professor, and as a FGUU provide for you? What do you see differently, as FGUU, from your colleagues and how might that shape your pedagogy?

Q21	Interviewer: Review Cultural Mismatch Theory. Describe how you see first-generation underrepresented undergraduates experiencing Cultural Mismatch Theory. Describe how you may adjust your interactions with students (inside and outside the classroom) in consideration of interdependence and independence.
Q22	As a faculty member, you hold several key roles beyond teaching, such as service and scholarship. How do your life experiences (as a first-generation, underrepresented undergraduate) affect your role as an undergraduate adviser or mentor?
Q23	How have you addressed the challenges that FGUU students face with your faculty colleagues? (CCCU/non-CCCU?)
Q24	How do your life experiences (as a first-generation underrepresented undergraduate) impact how you contribute to the university? Contribute to your field or discipline?
Q25	In what ways is your scholarship affected by your life experiences?
Q26	Do you have any additional comments or stories to share?
End	Thank you for your participation in this study. After I have an opportunity to analyze the data, I will e-mail you with the results and ask for feedback. Mainly I want to ensure that I captured the essence of our discussion, accurately portraying our discussion and your thoughts. This study will conclude on March 31, 2020. In the meantime, if you have any questions or concerns, you may contact me via email at htracht@nnu.edu or telephone at 208-467-8780. You may also contact Dr. Bethani Studebaker, my faculty supervisor, at 208-467-8802 or bstudebaker@nnu.edu. I appreciate your time and choice to participate!

Appendix L - Member Checking Email

January 29, 2021

Dear _____,

Thank you for your participation in my research study this past semester. I want to let you know the resulting themes from the interviews of all participants (see attachment).

Please let me know if these themes (or aspects of these themes) accurately depict our conversation bearing in mind they are a compilation of all the interviews. If you have any suggestions or modifications, I am very interested in your continued input. You may also choose your pseudonym if you'd like. Currently, it is "Jack."

Thank you again for your willingness to participate in my study. It was truly a personal honor to hear your story. I believe this study will be meaningful in Christian higher education. I hope it will be influential.

I look forward to hearing from you.

Sincerely,

Heidi L Tracht, M.S., Ed.S.
Doctoral Student
Northwest Nazarene University

--
HEIDI L. TRACHT, M.S., Ed.S.
Doctoral Student
Northwest Nazarene University
htracht@nnu.edu / 208.467.8780 / cell: 208.899.6699

623 S. University Boulevard
Nampa, Idaho 83686

Appendix M - Confidentiality Agreement (Research Assistant – Transcriptionist)

I, Stephanie Thomas, research assistant - transcriptionist, agree to maintain full confidentiality in regards to any and all audio-recordings and documentations received from researcher, Heidi L. Tracht, related to her research study titled "Leveling the Playing Field: A Phenomenological Investigation on the Cultural Mismatch Theory & Sociocultural Institutional Ethos from the Perspective of First-Generation Undergraduates Who Became University Faculty in Christian Higher Education."

Furthermore, I agree:

1. To hold in strictest confidence the identification of any individual who may be inadvertently revealed during the transcription of audio-recorded interviews and any associated documents.
2. To not make copies of any audio-recordings or computerized titles of the transcribed interviews, unless specifically requested to do so by the researcher, Heidi L. Tracht.
3. To store all study-related audio-recordings and materials in a safe, secure location as long as they are in my possession (i.e., in a password-protected computer, password-protected external drive, or locked file cabinet).
4. To return all audio-recordings and study-related materials to Heidi L. Tracht in a complete and timely manner.
5. To delete all electronic files containing study-related documents from my computer hard drive and any back-up devices.

I am aware that I can be held legally responsible for any breach of this confidentiality agreement, and for any harm incurred by individuals if I disclose identifiable information contained in the audio-recordings and/or files to which I will have access.

Transcriber's Name (printed) Stephanie Thomas

Address 11275 W Silver River Loop, Nampa, ID 83686

Phone 775-313-7167

Transcriber's Signature Stephanie Thomas Date 2/25/2020

Researcher's Name (printed) Heidi L. Tracht

Researcher's Signature Heidi L. Tracht Date 2/23/2020

Appendix N - National Institutes of Health (NIH) Certificate

Certificate of Completion

The National Institutes of Health (NIH) Office of Extramural Research certifies that **Heidi Tracht** successfully completed the NIH Web-based training course "Protecting Human Research Participants".

Date of completion: 03/11/2018.

Certification Number: 2676989.