

Recruitment and Retention: An Institutional Imperative Told through the Storied Lenses of Faculty of Color

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Abstract: *This article advances the imperative of recruitment and retention of faculty of color. Using the method of autoethnography and the theoretical frameworks of Critical Race Theory and Tribal Critical Race Theory, the stories of two faculty, a Native American female and a gay African American (Black) male, are shared. The article provides a literature review of the issues and obstacles experienced by faculty of color. Those issues and obstacles are then actualized in the stories of the authors. Finally, the article provides strategies, practices, and procedures that aid in transforming the academic environment to permit faculty of color to find their space within academia.*

Keywords: Critical Race Theory; Tribal Critical Race Theory; autoethnography; recruitment of faculty of color; and retention of faculty of color.

Stanley (2006) described the void of faculty voice within higher education institutions as “a growing conspiracy of silence” (p. 701). The purpose of our article is to disrupt this conspiracy by highlighting issues and obstacles to retaining faculty of color. Through the method of autoethnography and the theoretical framework of Critical Race Theory, we “story” our lived experiences, speaking back to the conspiracy of silence to illuminate how these issues and obstacles have been present in

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our academic lives. We discuss our negotiation of them and identify supports that assisted us in finding our space in the university.

In this article, we discuss the method of autoethnography; present faculty demographics; present a literature review of issues and obstacles to retaining faculty of color; and share of our experiences in the academy. Next, we discuss and recommend practices, policies and procedures to aid institutional officials in the recruitment and retention of faculty of color. Finally, we advocate for the use of courageous conversations (Singleton & Linton, 2006) to facilitate dialog within institutions to recruit and retain faculty of color.

Telling the Story of our Experience: Critical Race Theory

To theoretically frame and analyze our experiences as faculty members, we drew upon Critical Race Theory (CRT). Examining the relationship between race, racism and power via the comprehension of historical, systemic, and ideological manifestations of power that illuminates racism's permanence (Delgado & Stefancic, 2012), CRT embraces the intersectionality of race with other identities, such as gender and sexual orientation (Yosso, 2006). As well, CRT constructs an alternate reality by uncovering experiential knowledge embedded in stories and counterstories. It offers an epistemological and methodological framework to access, understand, and analyze the "story" of our higher education institutional experience (Ledesma & Calderón, 2015). As a Native American woman, Jeanette also drew upon Tribal Critical Race Theory (TribalCrit; Brayboy, 2005), which provides a lens to recognize and a language to speak to historical and ongoing colonialism and its processes, in this case, within academe. Additionally, CRT and TribalCrit provoke change in power structures through an activist dimension (Brayboy, 2005; Delgado & Stefancic, 2012; Solórzano & Yosso, 2001).

The majoritarian narrative, according to CRT, is the majoritarian group's construction of reality that reinforces a tale of its natural superiority to minority groups. The majoritarian narrative functions to negate, erase or make invisible the presence or perspectives of those who do not possess power, legitimizing their subordination (Delgado & Stefancic, 2012). The majoritarian narrative exists and is maintained in the system of power that is, in this case, the university. Counterstories, however, "cast

doubt on the validity of the accepted premises or myths, especially ones held by the majority” (Delgado & Stefancic, 2012, p. 159). Multiple perspectives, accessed through counterstories, serve as sources of valid knowledge and as facilitators of transformation. Our stories function as counternarratives, framing our presence, speaking our truth, and enabling us to offer recommendations to transform academia’s inequities.

Writing the Story of our Experience: Autoethnography

Ellis, Adams, and Bochner (2011) described autoethnography as “an approach to research and writing that seeks to describe and systematically analyze (*graphy*) personal experience (*auto*) to understand cultural experience (*ethno*)” and further, it is “both process and product” (p. 1). We each studied our personal experience as faculty of color in the academy through purposeful writing and committing our spoken words—our stories—to written form. Our journey began with our conference presentation on faculty recruitment and retention in which we delved into the literature on faculty of color and saw our stories aligned with and reflected in the literature. We then entered into formally writing on our experiences. Through our individual work of studying our singular experiences, coming to know each other’s experiences, and composing a multitude of drafts to examine our experiences in tandem with the literature, “we [made] principled, disciplined choices about how we [understood] and [wrote] about the social world” (Wall, 2006, p. 11).

Here we present significant issues and obstacles that have a shared nature of experience between the two of us that speaks to or highlights living our diverse, authentic selves. We present a literature review as a scholarly backdrop to our faculty narratives. Our subjective experience aligns with the literature on the topics, which outlines historical patterns within the culture of academe for faculty of color, adhering to Wall’s (2006) assertion that an “inextricable link [exists] between the personal and the cultural” (p. 9). Our autoethnographic work addresses changes that need to happen in the institutional environment and we provide strategies of recruitment and retention.

Faculty Demographics

In fall 2016, 517,091 full-time faculty members held the rank of professor, associate professor or assistant professor in U.S. degree-

granting higher education institutions (National Center for Education Statistics, 2017). Of these faculty, 377,322 (72.97%) were white. Historically, under-represented faculty (i.e., Black, Hispanic and American Indian/Alaska Native) collectively comprised only 9.75% of these faculty ranks. Hispanic faculty made up just 4.153% and Black faculty comprised only 5.241% of the total. Even more alarming was the number of American Indian/Alaska Native faculty (n=1,838), who made up .355% of this faculty population.

Finkelstein, Conley, and Schuster (2016) studied the nuances of U.S. born or naturalized African American, Hispanic, and Native American faculty and women faculty in various faculty academic ranks over a 20-year period (1993–2013). They determined that as the number of faculty positions increased, the dramatic growth occurred primarily in the part-time and full-time nontenure-track sectors. Examining the proportional presence of underrepresented women faculty among full-time women faculty, the researchers found African American female faculty experienced a very slight growth from 7.1% to 7.6% of the tenure-track full-time female faculty, but actually declined among those tenured, while Latina proportionally increased from 3.7% to 5.2% in the tenure-track and rose from 4.8% to 6.1% of tenured full-time women faculty. Native American women, however, remained numerically invisible, or “missing persons” (Churchill, 2016, p. 127) among the full-time women faculty with only 556 in positions, remaining proportionately .5% of the full-time tenure track women, experiencing a slight increase from .3% to .5% among those tenured.

Often cited for the low number of faculty of color in institutions of higher education is the “pipeline” theory. Myers and Turner (2004) challenged the lack of minorities in the Ph.D. pipeline myth commonly used by administrators. Statistical analysis of the population of faculty and the base population of Ph.D. recipients rejected the supply-side argument. Instead, the opportunity to earn more outside of academia lures potential faculty away from higher education “because only a fraction of those with advanced degrees find faculty employment to be an attractive outlet for their energies” (Myers & Turner, 2004, p. 300). Beyond competing strictly with income, factors such as tokenism, marginalization and a non-welcoming campus climate make academia less attractive to minority Ph.D. earners.

Review of Literature

The literature review was conducted by investigating the theories, findings and concepts that were most germane to our experiences as faculty of color. A prevailing concept was tokenism (Luna, Medina & Gorman, 2010; Settles, Buchanan & Dotson, 2019; Turner, Gonzales & Wood, 2008; Turner & Myers, 2000; Woodley, 2013). As tokens, or “rare persons of their demographic groups” (Flores Niemann, 2016, p. 452), faculty of color operate outside the expected norm, which effects how others interact with them and perceive particular roles for them. A common assumption by colleagues is that faculty of color are inherently culturally competent—are the experts—and should be spokespersons on diversity. They become the *go to* faculty to sponsor student organizations of color, attend diversity events, and be present at and responsible for all things related to diversity. Often asked to champion multicultural initiatives even if these areas are outside their expertise, Brayboy (2003) described faculty of color as being positioned as “problem fixers” (p. 81).

Other notable concepts that create barriers to retention of faculty of color are isolation, exclusion, marginalization, invisibility and hyper-visibility on campus (Brayboy, Fann, Castagno, & Solyom, 2012; Cooke, 2014; Martinez, Nino, & Torres, 2018; Orelus, 2013; Settles et al., 2019; Turner, Gonzalez, & Wong, 2011; Turner & Myers, 2000; Woodley, 2013). Melding with the concept of tokenism, faculty of color are often left out of decision-making, important communications, or are ignored as being an integrated and contributing colleague. Turner et al. (2008) asserted that professional accomplishments by faculty of color remain largely invisible within institutions. Accomplishments are marginalized as service work or personal interest rather than scholarly expertise.

As described by Cooke (2014), hyper-visibility can generate “extra service work (because the committees and organizations need a diverse perspective)... [with the] minority faculty becoming a beacon for any and all students of color, even for those outside of their discipline” (p. 43). An unwritten expectation exists requiring faculty of color to be very active and participatory, facilitating hyper-visibility. If the faculty are not present, their absence is more noticeable than the absence of White colleagues.

Hyper-visibility causes feelings of isolation and exclusion, impeding the faculty from being viewed as scholars or leaders. They are instead expected to become exemplary service providers (Cooke, 2014) or, as some authors discussed, maids (Harley, 2008) or mother/ “mammy” figures (Griffin & Reddick, 2011; Kupenda, 2012), and custodians of the academy (Solorzano, 1997). An expectation to perform diversity work, creating “invisible labor” (June, 2015), relates to tokenism when faculty of color are expected to be caretakers of diversity in their department, school or college, exempting others from that responsibility (Brayboy et al., 2012; Luna et al., 2010; Martinez et al., 2018; Settles et al., 2019). Brayboy (2003) asserted that relegation to or responsibility for diversity courses often fell to faculty of color as well. Also, most faculty of color have a responsibility for or feel pressured to address community needs (Diggs, Garrison-Wade, Estrada, & Galindo, 2009; Holmes, 2013; Nelson, 2011) in addition to university service. Harley (2008), in her research with Black women at predominantly White institutions (PWIs), concluded that they experience “a form of race fatigue as a result of being over extended and undervalued” (p. 19).

Another concern pertaining to faculty of color is the great need for, but lack of, mentors or mentoring (Henry & Glenn, 2009; Luna et al., 2010; Martinez et al., 2018; Zambrana, Ray, Espino, Castro, Cohen, & Eliason, 2015). Without proper orientation, onboarding, and continuous mentoring, faculty of color can find themselves isolated from the community, especially without a critical mass of faculty of color to share social affinity (Jaime & Rios, 2006; Turner & Myers, 2000), challenging job satisfaction and retention.

Skepticism and criticism of faculty of color’s research (Holmes, 2013; Jayakumar, Howard, Allen, & Han, 2009; Mackey, 2014; Settles et al., 2019) often occurs. Tenure and promotion committees view faculty members’ research as political or based too much on their story and experience rather than being legitimate, discipline-specific research which advances the field (Brayboy et al., 2012; Wing, 2012). These reviews often ignore knowledge or perspectives, interpreting these faculty members’ views as threatening or inferior (Delgado Bernal & Villalpando, 2002; Turner et al., 2011). Delgado Bernal and Villalpando (2002) contended that there is an “apartheid of knowledge” (p. 169) due to the marginalization and devaluing of scholarship and cultural epistemologies of faculty of color, leading to denial of tenure and/or

promotion (Holmes, 2013; Jacobson, 2012; Settles et al., 2019). Denial of tenure and/or promotion can also be connected to lack of support or protective structures, too much service, or accusations of not being a fit with the institution.

The conditions that affected the navigation of faculty of color in the literature review were also manifested in our personal stories compelling us to share our stories as experiential evidence that these conditions exist and that institutions of higher education must offset these conditions by creating open and affirming practices that focus on authentic equity, diversity, and inclusion. Our narratives reveal how we navigated the challenges of the academy. By writing and reflecting upon our stories, we provide testimony that aligns with the theories, findings, and concepts outlined in the literature review. If not addressed above, or if specific to Jeanette or Dwights's story, additional citations are embedded in our stories.

Jeanette's Story

Jeanette is Tsalagi (citizen of Cherokee Nation); her home community is in Northeastern Oklahoma. She joined her faculty in 1996 after being recruited as a Holmes Scholar target of opportunity hire. The Holmes Scholar Program, sponsored by the American Association of Colleges of Teacher Education, provides professional development to doctoral students from historically under-represented groups to increase the number of diverse faculty. Jeanette soon observed that the institution's Hispanic and minority-serving designation was crafted into a majoritarian narrative within institutional documents, promotional literature, and public discourse. The designation was operationalized to collect students of color, and, consequently, grant funding in the interest of the institution, aligning with CRT's tenet of "interest convergence" which situates advances by minoritized peoples being permitted if it is in the interest of whites (Delgado & Stefancic, 2012, p. 165).

As the first Native American faculty member in the College of Education and continuing to be the only one for several years, Jeanette was isolated professionally and personally and experienced limited access to her home and social and cultural support systems. Her isolation and invisibility were amplified at the university because of the absence of Native people on campus. The marginalization of her Indigenous

worldview and knowledge transpired in various campus contexts where sharing of perspectives and decision-making occurred.

Jeanette encountered tokenism, but also hyper-visibility. A salient example of this was being introduced by her college dean to a new president of the university with the words, “This is Dr. Haynes Writer, she’s our Native American faculty member...she has a doctorate!” Anchored to an ideology of white superiority, this majoritarian narrative insinuates that Indigenous People, specifically Native women, do not obtain doctorates. This comment also indicates the commodification and ownership of Jeanette’s female Tsalagi identity with the statement of “our Native American professor.”

Instances occurred in which Jeanette was “taken out and shown” at events: when an African American dean candidate interviewed on campus; when tribal leaders were present at university functions; and when meetings took place with Native constituents. The colonialism of the institution fostered an ownership of her Indigenous identity to tout or “sell” to others as a contrived demonstration of diversity and American Indian inclusion.

Although often situated in contexts in which her voice was rendered invisible, Jeanette was hyper-visible in other ways. If she was not in attendance at events or activities, it was noticed, leaving her feeling pressured to be present, yet her colleagues’ absences were concealed. In various gatherings when Native Peoples or issues were mentioned, faces turned toward her in awareness of her location in the room.

Pewewardy (2013) reported the imposition on Native faculty to perform Indian work or be Indian experts. After arriving at her institution, an associate dean asked Jeanette to develop an American Indian student recruitment and retention program for the college. Because of her previous work in student services in tribal communities, and her enjoyment of working with students, Jeanette did not at first question the demand. When she asked how much funding was allotted for the program, the administrator responded that no funds were available; she was expected to write grants to acquire funds. This expectation was asked of Jeanette solely because of her Native identity.

Being both Native American and female, or a “two-for-one,” Jeanette was requested and expected to participate on committees and in other service activities more so than other colleagues. Time expended in numerous meetings radically reduced her time for scholarly publications. As written in one of her early performance evaluations, “Although service, consulting, and student accessibility are highly valued contributions in our department, they must be balanced with a focused and productive research agenda.” Jeanette enjoyed working one-on-one with students in their development as scholars; however, she was advised to “close her door” to students and write. The time spent on service and with students advanced the mission of the institution but stifled Jeanette’s tenure and promotion advancement.

Jeanette took on a heavy load of service when it pertained to tribal students or communities because she felt it was her responsibility. However, this type of service was not always acknowledged or adequately weighted in value because it did not pertain to formal committees recognized by the university or formal advisement or service activities.

Jeanette’s perspective and scholarly work was often ignored because, as viewed through a TribalCrit lens, Indigenous epistemologies, perspectives and research function as counterstories and are threatening to the institution’s “apartheid of knowledge” (Delgado Bernal & Villalpando, 2002, p. 169). When Jeanette underwent review for tenure and promotion, she received 3 “no” votes and 1 “yes” vote from the college-level review committee. She specifically identifies the negative votes as being linked to her decolonial scholarship in the way she critiqued the U.S. education system, the U.S. higher education system, and the treatment of Indigenous Peoples in the U.S. However, garnering unanimous support from her senior departmental faculty and external reviewers, and ultimately, her dean, Jeanette was successful in the tenure and promotion process. Although Jeanette achieved tenure and promotion in rank, other Native faculty have not (Jacobson, 2012) due to the undervaluation and criticism of their research and denial of or discouragement towards Indigenous Ways of Knowing (Holmes, 2013; Mackey, 2014).

Her retention in the academy was facilitated through the relationships Jeanette formed with strong mentors—a Hispanic male full-professor and

an African American male full professor. These mentors provided guidance by helping her negotiate the academy and its policies and procedures, connecting her with professional organizations and networks, and presenting and publishing with her. They also provided advocacy publicly and behind the scenes with other faculty and administrators. Retention also happened by establishing relationships with individuals on and off-campus who focused on critical transformative work. To combat isolation and marginality, she worked hard to maintain connections to her own tribal community and tribal Peoples within New Mexico and elsewhere. In alignment with CRT and TribalCrit's tenet of transformation, Jeanette challenges the denial and silencing of Native voice and scholarship in the academy and confronts those in the academy who attempt to tokenize and make invisible Native students and (women) faculty. Ultimately, positioning her work to defend Indigenous cultural continuance retains Jeanette.

Dwight's Story

Dwight is highly intentional about how he positions himself during the recruitment process. Dwight states in cover letters, "I am a 57-year-old African American, gay, non-partnered man. I am transparent about who I am because I want to work in an academic environment that is committed to diversity as I am and that views my attributes as assets. I must be transparent in order to lead with my authentic self." Dwight does not believe this statement is the most compelling aspect of his application, but it is one that forces the search committee to confront notions of liberalism and conservatism, as well as their own unconscious biases and dispositional stances. The search committee must grapple with why they are or are not moving Dwight's application forward. As search committees often are charged to diversify the recruitment pool, Dwight often wonders if he is selected in a tokened way or based on his merit.

As a young person growing up in South Carolina in the 1960s and 1970s, Dwight recognized that as a gay, Black person, the South was not a place in which he could become actualized. Therefore, he focused on educational attainment that would lead to positional and economic attainment, which in turn would give him access to the dominant culture. This idea served Dwight well as he was determined to get his terminal degree, enter the academy and traverse the tenure and promotion process from assistant, to associate, and eventually full professor. Along the way,

he secured positions as chair, director, associate dean, dean, provost and currently chancellor, but at what cost? Dwight realized that as he immersed himself in the dominant culture, he became racially isolated from the Black community. He intentionally situated himself in predominantly White institutions in predominantly White locations—Minnesota, Iowa, and Wisconsin. Researchers have discussed how faculty of color begin to lose their cultural identity if they are not in institutions with a critical mass of diverse others (Jaime & Rios, 2006; Turner & Myers, 2000).

Although many researchers discuss that faculty of color may feel isolated, excluded and invisible on predominantly White campuses (see above), Dwight experienced the opposite. When he is one of only a few, then there is an assumption, as part of the majoritarian narrative, that he has automatic cultural competency and is an expert of Black culture. What White colleagues do not realize is that many of Dwight's learned experiences are those of the dominant culture because he was taught in grade school and college through a White cultural lens. To live up to the assumed expectation of "expert," he had to do immersive study about race, culture, equity, inclusion, and diversity. His immersion in the scholarship of faculty of color campus identity was an exercise in self-retention. His institutions were expecting him to be learned about his Black and gay culture; therefore, he felt compelled to advance his scholarship in these areas to be retained. In Dwight's second academic position, he was fortunate to be a part of a research group consisting of several faculty of color who focused on equity, diversity, and inclusion. This community of scholars provided mentorship and support which was essential to navigating academic culture. This community served as a counter-space, a place "where deficit notions of people of color can be challenged and where a positive collegiate racial climate can be established and maintained" (Solorzano, Ceja, & Yosso, 2000, p. 70). Such groups are important to the survival and retention of faculty of color.

Dwight's first academic position was at a Southern Baptist institution where he had to sign a moral turpitude statement pledging to not drink alcohol or engage in any acts that would not represent Christian values. At this institution, the president stated in a faculty and staff meeting that a coach was recently diagnosed as HIV positive; therefore, his insurance would be revoked. This was in the early 1990s and thoughts pertaining to

AIDS/HIV were primitive, but this was outright discrimination. The president even stated that the institution may be sued, but they had the conviction of their Christian principles as their main defense. This hyper-heteronormative, non-supportive environment produced much psychological dissonance, compounded the racial and cultural disconnects and created a very caustic academic environment. Often Dwight was asked whether he was dating and, at 33 years of age, why he was not married. Due to this daily inquisition in which Dwight had to falsify his person, he resigned from the position after one year.

Dwight learned from this experience and became more actualized around his gayness. He began to consider how power was exercised, circulated, negotiated, and reconstructed across race, class, and gender. The pondering of power relations and gender roles led to actions of achievement, pride, self-awareness, and resiliency. He characterized resiliency as the ability to maximize assets, function effectively, and grow in the face of adversity and challenge (Gorton, 2005; Watson, 2010).

Another phenomenon that Dwight experienced was the reversal of navigational rules. Dwight realized that the academic rules of decorum, such as appropriate dress and language, were not those that everyone followed. White males had the privilege of breaking rules by exhibiting crude behavior and inappropriate dress and using crass language. Dwight witnessed this when a president, who was escorting a group of professors across the campus, stopped to spit on the grass. At half-time at a football game when teacher educators of the year, who were alumni, were being honored, another president appeared wearing shorts and a tee-shirt. Dwight, as the Dean of Education, however, wore slacks, a sports coat, and a university polo shirt. Dwight witnessed yet another incident where a president was giving a speech to the provost's cabinet members and every fifth word was a soft expletive such as *damn*, *hell*, or *crap*. This president was more verbally expressive with crass language when he was upset or for emphasis than he was with professionally appropriate language. Dwight's understanding was that professional language was the intellectual capital of the academy and it was imperative to maintain decorum as opposed to being overly emotive. It was particularly advised that Black faculty members were supposed to make their points of persuasion through logic and language and not emotions so as not to appear hostile or angry (Redmond, 2014). In relation to CRT's

“whiteness as property” (Delgado & Stefancic, 2012, p. 174) the standard of civility remained the property of White professionals even when they did not exhibit it.

As Dwight moved into upper administration, he realized that the old navigational rules of discipline-based rigor and research and academic decorum did not apply. Dwight prided himself in maintaining his research agenda as a dean and a provost, but soon learned that scholarly presentations and publications were frowned upon and devalued (Coe & Heitner, 2013). In fact, a president did not renew Dwight’s contract as dean because he thought Dwight was too much of an academic and not focused on administration. Administrators are hired at will by the president and provost and are often judged by subjective nuances as opposed to objective indicators.

The research brought forth in the literature review coincides with our lived experiences pertaining to the recruitment and retention of faculty of color. In our research, we also found that institutions who adopted best practices outlined below could recruit and retain faculty of color.

Transformative Practices, Policies and Procedures

To counter the issues and obstacles highlighted in our stories and review of literature, authentic commitment from institutions to recruit, hire, and retain faculty of color must occur. This includes carefully constructed search committees, cluster and target hiring, and grow your own initiatives (Stanley, 2006; Washington University in St. Louis, 2018) for recruitment. Retention is enhanced by onboarding, orientation and mentoring, and addressing stressors of service and ensuring sanctuary spaces.

Diversify Search Committees

The practice at one of Dwight’s former institutions ensured that all search committees included a diverse member on the committee, such as an international or queer faculty member, or a faculty of color. This practice at times put undue pressure on said faculty so eventually diverse community brokers were asked to serve on the search committees. This practice proved effective because these members offered unique perspectives that enabled committees to widen their reach and diversify

the search pool. When candidates of color arrived on campus, these diverse members provided cultural and community affinity and insights that were missing from previous searches.

Cluster and Target Hiring

Recruitment strategies can include cluster hires (Beaulieu, 2010; Stanley, 2006) and target of opportunity hires (Gasman, Kim, & Nguyen, 2011). Cluster hiring occurs when an institution hires a cohort of faculty “based on a common theme or shared research interests” (Munoz et al., 2017, p. 2) that has the potential to build a community at the onset of hire due to hiring more than one individual, combatting isolation. A target of opportunity hire is when a candidate is identified whose presence as a faculty member would clearly further the institution’s mission, when no better candidate could be found through the ordinary search process, or when a curricular demand exists that the candidate could fulfill (Gasman et al., 2011). Target or opportunity hires are controversial if value is placed only on an individual’s diversity as a commodity (Iverson, 2007), resulting in further marginalization and tokenism (Delgado-Romero, Manlove, Manlove, & Hernandez, 2007; Gasman et al., 2011). However, such hires are strategic if the institution seeks to attract prominent or promising scholars who are a part of an underrepresented minority group (as well as women in the sciences) to add strength to a department, school or college by accentuating the faculty members’ expertise and knowledge.

Grow Your Own

Other strategies include “grow your own” or pipeline programs where promising staff or students of color are encouraged to pursue advanced degrees, participate in leadership development opportunities, and teach as adjunct instructors or lecturers in institutions in which they are currently employed in route to possibly obtaining faculty positions at their home institution. Institutions that facilitate grow your own or pipeline initiatives provide opportunities for growth and financial incentives to complete terminal degree programs (Teacher Comprehensive Center, 2018).

Onboarding, Orientation, and Mentoring

The *4 C's of Successful Onboarding* (Jorgensen, 2015), which are compliance, clarification, culture, and connection, provides a framework for successful orientation. *Compliance* ensures the new faculty members of color understand the basics and have access to resources and continuous professional development opportunities beyond a solitary orientation session. *Clarification* ensures the new faculty understand their roles and goals. Mentors support them by assisting them in establishing proximal and distal goals and acclimating them to their department, college, university, and the community. As the new faculty begin to navigate the terrain at the local level, mentors help them clarify their interactions at the state, regional, national, and international levels. *Culture* focuses on the traditions, rituals, routine, values, beliefs, and attitudes of the institution. New faculty need to know how to situate their disciplinary expertise and themselves into the existing cultural milieu. Finally, *connection* is the highest level of onboarding. Mentors facilitate the integration of faculty of color into the department, help them create networks, and assist them on solidifying affinity groups. Jorgensen (2015) further suggested that effective onboarding should start as soon as the letter of offer is signed.

Beyond recruitment of faculty of color, retention is an imperative. Mentoring is crucial to learning how to navigate the political, symbolic, human resource, and structural frames of the academy (Bajaj, 2014; Henry & Glenn, 2009; Zambrana et al., 2015). For example, new faculty of color need be communicated with equitably to understand the rules, guidelines, strategic initiatives, and philosophical structures (Settles et al., 2019). Due to its importance, we recommend mentoring of new faculty to be placed within institutional policy. Specifically drawn from Dwight's administrative experience, understanding the structural frames of the institution will enable these faculty to educate, serve, lead, and conduct scholarly research without being mired in minutia. Contemplating the institution's political lens will enable new faculty to understand others' interests, coalitions, and alliances and how these entities may interact to protect their interests. Guidance from mentors assists faculty of color in navigating these political aspects of the institution (Fleming-May & Douglass, 2014).

Offset Service Stress

A strategy for retention is protecting faculty of color from being overburdened with committee or service obligations that compromise their scholarship. Finding that faculty of color participated in more service than White faculty in the Arizona University System, Wood, Hilton, and Nevarez (2015) suggested assigning more value to service in tenure and promotion policy and processes. Nonetheless, as a point of equity and professional obligation, service as related to diversity work should be the responsibility of all.

Sanctuary Spaces

Another strategy is the establishment of spaces for faculty of color (and students) to connect to find affinity and a sense of safety. The faculty need spaces in which they can relax and code switch out of their academic personas (Henry & Glenn, 2009). If the faculty are stressed by the daily rigors of academe, these safe spaces are essential to their professional success (Diggs et al., 2009). Faculty of color need the affirmation of affinity to maintain their effectiveness. As often lamented, the struggle is real when it comes to navigating PWIs.

Because of having navigated oppressions throughout their lives, most faculty of color are resilient in handling various stressors. Woodley (2013) inferred that Black women faculty members possessed knowledge and strategies that permitted them to traverse systems of oppression. This, however, does not mean that change and transformation on the part of institutions of higher education are not necessary. We change from rhetoric to reality of having a diverse faculty when we institute strategic practices, policies and procedures (Stanley, 2006).

Conclusion

The issues and obstacles outlined in our respective stories and literature review can result in low retention rates for faculty of color (Stanley, 2006) if not confronted. We suggest that faculty and administrators begin addressing these issues and obstacles by having courageous conversations in which truths are spoken, discomfort experienced, engagement maintained, and non-closure expected and accepted (Singleton & Linton, 2006). Start the conversation by reflecting on and

asking critical questions such as: 1) What is the status of your university, college, school, or department (UCSDs) faculty composition?; 2) What might be obstacles to recruiting and retaining faculty of color at your UCSDs and can you identify problems and possible causes?; 3) What is working to recruit and retain faculty of color at your UCSDs and can you identify possible solutions?; and 4) What are potential action ideas for you and/or your institution?

The concerns voiced by faculty of color that challenge success and retention are vast. We have shared some of our challenges through the autoethnographic method, which permits us to “sensitize readers to issues of identity politics, to experiences shrouded in silence, and to forms of representation that deepen our capacity to empathize with people who are different” from one’s self (Ellis et al., 2011, p. 3). We must listen to faculty when they critique their experiences in higher education institutions to combat the “conspiracy of silence” (Stanley, 2006, p. 701). Listening to, understanding and acting on the critique leads to increasing the recruitment and retention of faculty of color.

CRT outlines the permanence and centrality of racism within society and educational structures (Solorzano & Yosso, 2002). The research literature and our stories confirm the presence of discrimination and racism in academe (Harley, 2008; Holmes, 2013; Muñoz et al., 2017). Often composed of micro and macro-aggressions (Orelus, 2013; Pittman, 2012), this discrimination and racism creates racially hostile environments (Woodley, 2013). Our hope is that from our journey, faculty of color and other academicians may glean information to help them navigate and change the academy. Our individual journeys would have been much more fluid and affirming had we benefited from transformative practices, policies, and procedures. Although subjected to racist, sexist and homophobic messaging and micro-aggressions and insinuations that we were selected as faculty members due to our racial or ethnic status and not our substantive experience and expertise, we became members of the academy through our persistence, tenacity, and merit. We challenged negative messages, found social affinity with others to create community, and successfully moved forward within the academy through the power of our identities as a Tsalagi woman and a gay, African American man.

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