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Incorporating Critical Perspectives in Nonprofit Management Education Programs: How Critical Scholars of Color Navigate Pressures in Higher Education

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Incorporating Critical Perspectives in Nonprofit Management Education Programs: How Critical Scholars of Color Navigate Pressures in Higher Education

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ABSTRACT

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The nonprofit sector has grown from a few charities, based on religious affiliation, to a multi-billion-dollar sector that supports the United States of America's economic stability. As a result, the need for nonprofit management education has increased over the last three decades from 1990 to 2019 (O'Neill, 2005; Mirabella, 2014). However, most of the classes taught in nonprofit programs across the US focus on the transactional aspect of nonprofit leadership (Mirabella, 2014; Wang & Ashcraft, 2012). The purpose of this study is to gain a better understanding of the ways critical perspectives are engaged within nonprofit management education programs by critical scholars of color and how these Critical scholars of color navigate through the neoliberal tensions of higher education that limits or support their research, scholarship, and teaching. This study advocate for the incorporation of critical perspective while shedding light on how Critical scholars of color navigate and negotiate the pressures of neoliberalism to incorporate critical perspectives to understand their struggle, determination, and resistance.

Through qualitative research of semi-structured interview inquiry, five critical scholars of color were interviewed over one year to explore their background and lived experience. From their stories, the data shows (1) criticality in nonprofit management education exist on a spectrum influenced by multi-disciplinary scholarships and lived experiences of the scholars (2) participants expressed extreme pressures to teach, do service, and publish, and these pressures present themselves in both formal and informal ways, and (3) a safe and inclusive environment is key to faculty member's productivity.

SIGNATURE PAGE

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

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DEDICATION

To Phuoc Huu Nguyen & Tuyet Thi Do.

Thank you for your love.

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Chapter 1: The Research

I entered the nonprofit sector because I believe in the work. As an immigrant, my family has benefited from the various social services offered by nonprofit organizations in Washington. For example, my family were given the opportunity to use the food bank, I was a part of a big brother-little brother program, and many thanks to the generous donation of an individual donated to a local nonprofit, I received a scholarship to attend the University of Washington free of charge. The nonprofit sector provided me with the chance to survive and even thrive in American society. To me, the sector potentially could exemplify all of the values my parents instilled community, resistance, commitment, justice, cooperation, and equity. When I obtained my undergraduate degree, I would never have dreamed I would be working, or maybe even leading, a nonprofit organization. One of my first employment experiences after graduating was in an afterschool program, supporting youth development through play and mentoring of students who needed additional motivation. I had the honor of listening to stories of struggle, hardship, and, most importantly, determination and resistance. One example of this was when a youth trusted me enough to walk into my office, with tears in his eyes and hands clenched, using vibrant language about an adult he felt was unfair to him and his family. On another occasion, a five-year-old showed me his finished coloring sheet, with the biggest smile, a proud face and a twinkle in his eyes. Through type these interactions, I fell in love with the youth I worked with, the colleagues I leaned on for support, and the organization whose mission aligned with my passion. As I write these words, the youth I had the privilege of knowing must be ready to graduate high school, and maybe some have already entered their first year of college or even their dream career. As they continue with their dreams, I continue with my own: of growing in the nonprofit sector. The youth taught me to love learning and inspired me to continue my education to further my professional

skills; a lesson that was also taught by my mom since I was young. I remember, when I walked across the graduation stage and into the arms of my mom, she whispered, "I can give you a mountain of gold, but this degree will never be taken away from you."

As I worked with youth to support them in their transition from elementary school to middle school, I simultaneously navigated my own educational experience in a Master in Nonprofit Management Education (NME) program. An NME program is an accredited higher education program that provides students with the necessary skills, strategies, and theories to lead a nonprofit organization. Graduate school was always one of my goals, and, due to my passion for the nonprofit sector, I wanted to learn more about the administrative skills needed for this line of work. I was granted the opportunity to continue my education as part of a local graduate nonprofit management education program in Seattle. From this experience, I was humbled but also frustrated. The program allowed me to expand my ideas on leadership, and to learn about fiscal responsibilities, marketing and communications, and other valuable transactional skills. In addition, I met many passionate, dedicated individuals who, like myself, believe in the sector and what it can offer to the various communities it aims to assist. As an NME student, I was encouraged to learn and grow professionally. However, in a class that focuses on defining the meaning of civil society, I recognized a missed opportunity for my classmates, as well as the professor teaching the class, to reflect on the many privileges we take for granted. The professor taught the class from a Western and white perspective. The class used words such as, "the poor, and the needy," without the necessary analysis of where and why the words could be interpreted in a negative light by communities of color.

Throughout my time in the program, I was one of four people of color in every class. The majority of my classmates were upper class and white. When I spoke with my classmates about

the racism, sexism, and ageism present in the nonprofit sector, from the facial expressions of some of my classmates, it seemed these topics were forbidden, as though oppression does not occur in the nonprofit sector. Some even cite that because nonprofit practitioners work with low-pay and long hours that their intentions are only positive. Some of my classmates were leaders in the sector, and they even expressed the sector was perfect. From their leadership perspective, the nonprofit sector exists to dismantle such inequality and, therefore, discussion of racism, sexism, or ageism was seemingly unwarranted and even unnecessary. Yet, in my experience, even though the program was housed in a university that espouses social justice and equity in its mission, it did not mean that students, faculty, and even the institution itself were immune to the inequality and injustice that plague US society – just the opposite. I began to feel that, because of where we studied, and where we lived, it was important for my colleagues, faculty and the institution to critically analyze and dismantle the "-isms" that oppress one's self, the communities in which we serve, the organization we work for, and the sector we love. I believe in the nonprofit sector, as do many of my classmates and others with the passion to support marginalized communities. From nonprofit practitioners' daily interactions with our clients and stakeholders, we have the opportunity, every day, to resist the oppressive nature of US society. To do so, we must have the chance to reflect on our organization, our work, and ourselves. We must be brave and recognize our flaws, blind spots, and areas of potential growth.

Reflecting on my NME graduate experience, I am so grateful that I had the chance to walk across the stage with a master's diploma in hand, while my family watched from the top of Key Arena. I am so grateful that my dad, mom, and sister are proud to call me their son and brother. However, I wish I could have pushed my colleagues and professors to reflect on the racism that plagues the sector. I wish my classmates and I could have learned from Paulo Freire, bell hooks,

Derrick Bell, Kimberlee Crenshaw, Eduardo Bonilla-Silva, and many other critical scholars as part of the master program. Now, as I pursue my doctorate in education, I hope my research and scholarship will influence and push nonprofit management programs to include a critical perspective in its curriculums. With this study, I hope to influence nonprofit management programs to purposefully create spaces for conversations, debates and reflections for nonprofit students to dismantle their own understanding of privileges and marginalization; resistant and resilient; management and leadership; transformative and transitional, to ultimately liberate themselves from the chain of patriarchal, Eurocentric, white supremist, and meritocracy ideologies that reinforces the inequalities felt by the most marginalized community members living in the United States of America.

Background and Need

United States of America Nonprofit Sector

The nonprofit sector has grown from the charity of a few, based on religious affiliation, to a multi-billion-dollar sector that support the United States of America's economic stability. The United States nonprofit sector is diverse and complex, as evidenced in the research undertaken by Peter Hall (2010), outlined in "Historical Perspectives on Nonprofit Organizations in the United States." According to Hall (2010) and David Hammack (1998), in "Making the Nonprofit Sector in the United States," although the nonprofit sector is the cornerstone of a great deal of social welfare work and social movements, the sector is flaked with the same U.S. social justices issue faced by other sectors. As argued by Smith (2007) in the introduction of "The Revolution will not be Funded," it is important to examine the history of the nonprofit sector with a critical eye and to uncover the unexplored parts of that history. For example, through a critical perspective, Billie

Sandberg (2019), documents and explain how neoliberalism governmentality influence and shaped the nonprofit sector.

The varying scopes and scales of nonprofit entities may range from a single person managing a group of volunteers to a "multi-million-dollar foundations, universities, religious bodies, and health care complexes with thousands of employees or members" (Hall, 2010, p. 3). Commonalities between the various entities include the impact of the work undertaken within the organizations regarding all aspects of American lives and even institutional structures within American society. In early American history, the giving of money and time to a cause was an element of everyday life (Hall, 2010). Before the American Revolution, responsibility for "the poor" and needy was given to the parishes and churches across the Thirteen Colonies. Following the American Revolution, the governing body transferred the responsibilities of taking care of the "the poor" and "the needy" to the "secular governments of their counties or towns" (Hammack, 1998, p.116). The powers of state government over the newly developed nonprofit entities were strong, as many of the nonprofit entities enjoyed state and local government granted land, buildings, and even endowments (Hammack, 1998, p. 117). Although the practices of citizens and the benefits received by the entities may look different from those of modern day nonprofit organizations, the entities were similar to modern nonprofits because they were exempt from taxes and "were self-governing, with decisions made by members who often delegated power to governing boards" (Hall, 2010, p. 8).

Under the privilege of a 501(c)3 status, entities such as universities, hospitals, museums and other art organizations became places of education, professionalism, and training for private and government leaderships. Many of these entities were sites for people who were excluded from political life to actively construct alternative power within American society (Hall, 2010;

Hammack, 1998). However, the nonprofit entities were still designed to protect rights and property for "those who understand and can afford legal skill" (Hammack, 1998, p. 222). Despite the fact that the nonprofit space was set up for the excluded to participate in American society such as African Americans, Native Americans, women from different ethnic and social groups and other "disadvantaged groups were severely limited in their use of nonprofit organizations" (Hammack, 1998, p. 222). Although there was a rise in nonprofit organizations founded and run by disadvantaged groups through the 20th century, the main purpose of nonprofit organizations in the United States has always been used by the governments to perpetuate the dominant of Western, Eurocentric, white supremist ideologies, market-given and gender inequalities in addition to supporting the private sector (Hammack, 1998; Sandberg, 2019; Smith, 2007).

In the early 20th century, many innovations created and developed by nonprofit organizations were supported by business leaders (Hall, 2010; Hammack, 1998). Under the title of "welfare capitalism," private corporations provided financial support to sustain education, social and athletic activities, and health and quality of life for Americans (Hall, 2010). As noted by Hall (2010), President Hoover made his fortune of millions in the mining business, thereafter, entering politics to further this "welfare capitalism." Individuals such as Andrew Carnegie, John D. Rockefeller and others established personal foundations that provided funding to support the advancement of teaching and other social goods (Hall, 2010; Hammack, 1998). Simultaneously, these business leaders who supported nonprofit organizations through charitable giving were themselves the owners of private companies, requiring their employees to work long hours with limited breaks in poor conditions (Smith, 2007). As Smith (2007) argued, the charitable foundations created and led by these millionaires were a strategy to "shield their earnings from taxation" (Smith, 2007, p.4) and for their personal economic gains. During a revolt in 1913, when

Colorado miners declared a strike and several individuals were murdered, the Rockefeller Foundation provided relief work for the individual workers while promoting a "pro-Rockefeller spin to the massacre" (Smith, 2007, p. 4). By way of the multi-millionaires' financial support such as Rockefellers, through the early 20th century, the nonprofit sector saw the rise of organizations with missions to advance disadvantaged and marginalized groups, such as the National Association for the Advancement of Colored People (NAACP). Simultaneously, the same tax exemptions and nonprofit status benefits were given to the Ku Klux Klan, which commanded thousands of loyal members who directed their energy and hatred toward African Americans, Jews, Catholics, labor organizations, and others (Hall, 2010). The nonprofit sector has always been a site for advancing social goods, however, the definition of social goods has always been under the control of individuals with power, connections, and money. Increasingly more individuals and corporations are profiting from the various tax incentives passed by Congress because of the inability of Congress to close the loopholes wealthy individuals and families use to funnel their wealth into tax-exempt foundations for their own benefit (Sandberg, 2018, p. 30).

After the Second World War, the federal government attempted to address these tax loopholes through multitudes of legislations and, ultimately, through the Tax Reform of 1969 to increase oversight by the Federal government (Hall, 1998; Sandberg, 2018). With the power of the Federal government solidified over the nonprofit sector, there was a grow of nonprofits who used their connections to influential legislators to benefit from government grants and financial support (Hall, 2010). With the financial support of the federal government, any nonprofit organizations that accept funding have been made to abide by federal rules and regulations (Hammack, 1998). From federal regulations, such as the Tax Reform Act of 1969, the "professionalism" of the nonprofit sector and the leadership slowly emerged, and as a result, the federal government's

control of the nonprofit sector grew (Hall, 1990; Sandberg, 2018). In the 1980s, when Ronald Reagan assumed the presidency, control of the privatization and professionalization of the nonprofit sector solidified.

During Reagan's presidency, he argued that the nonprofit sector had become too dependent on government spending and that the role of the government should therefore lessen. Reagan stated that private institutions should provide the financial support and leadership the nonprofit sector needed to advance social welfare (Hall, 2010). By shifting federal responsibilities to state, local, and private organizations, Reagan argued that the services would be more flexible in their deliverables, in addition to providing a healthy competitive environment for innovation (Hall, 2010; Hammack, 1998). A slow dismantling of social goods programs followed, and these programs were given to the private sector. This change created an environment where nonprofits were in direct competition with one another, in addition to private companies, to provide social goods such as healthcare, education, child welfare services, drug and alcohol treatments. This environment forced a higher level of accountability for nonprofit organizations to rethink their operations, missions, and even the professionalism of their staff, in order to be more commercially relevant and survive (Hall, 2010). This accountability to not only government, but private sector foundations and funders, became a strong force and argument for the business of the nonprofit sector (Sandberg, 2018).

The Growth of Nonprofit Education

Nonprofit leaders across the country have traditionally espoused values of compassion and social justice. These leaders are in key political, executive or direct positions that affect the daily lives of marginalized, disenfranchised populations. As the push for professionalism has become more important within the nonprofit sector (O'Neil, 2005), many scholars have turned to

researching, and nonprofit practitioners have started enrolling in, nonprofit management programs to further their careers and growth within their respective organizations. Some have sought the necessary skills to be leaders, while others believe a graduate degree is a natural next step in their career. Nonprofit scholars have a critical role in teaching and providing space for the leaders to learn and reexamine how and why they are embarking on their education and why they are continuing their work in the nonprofit sector. For the sake of definition, this study will refer to a nonprofit organization as an entity classified by the Internal Revenue Code, as 501(c)3 charitable tax-exempts (Hall, 2010). The term "NME" will refer to higher education programs accredited by the Board of Education, designed to teach and provide a Bachelor of Arts or a Master of Arts in Nonprofit Management.

The need for nonprofit management education has been increasing over the last three decades from 1990 to 2019 (O'Neill, 2005; Mirabella, 2014). The majority of the classes taught in nonprofit programs across the US focus on the transactional aspect of nonprofit leadership (Mirabella, 2014; Wang & Ashcraft, 2012). The topics addressed in these programs are broad, including marketing, financial review, and other practical skills required for an individual to lead or work in a nonprofit organization (Wang & Ashcraft, 2012). However, these skills alone are not enough. The nonprofit sector is still situated within a society where marginalized groups of people, who do not identify with a Eurocentric, patriarchal, homogeneous, capitalist society ideology, exist. Nonprofit leadership programs must allow students the space to be reflective and understand their position in American society, and how their well-intended actions could have a negative impact on the same community their organization promises to support.

Nonprofit organizations provide communities with educational support, healthcare, and help with environmental challenges. The nonprofit sector is charged to "address many pressing

social issues, such as poverty or homelessness, because government alone cannot provide all social services or other public goods left unfulfilled by the market" (Kim, 2015, p. 402), however, the sector is not immune to the broader dynamics of power, such as racism and neoliberalism, among others. Cases such as the Trump Foundation's underhanded dealings with its funding, American Red Cross' misuse of emergency funding raised during natural disasters, or the unfair hiring practices within the nonprofit sector (Lockhart, 2008; McDonald, Lin & Ao, 2009; Oatley & Dean, 2007; Worsley & Stone, 2011) have shown the inherent social issues that face the sector. One possible solution is the education or re-education of current and future nonprofit leaders, although education does not only happen within a nonprofit program classroom. Due to the neoliberal professionalization of the nonprofit sector through education, many nonprofit practitioners and leaders view higher education as a place to improve their skills (Wilson & Larson 2002). A nonprofit management higher education classroom is a critical space to raise the reflective understanding of a person, to encourage them to ask questions and reimagine alternative action that will liberate them and hopefully others from the current oppressive system. Kim (2005) study found that, in communities that are diverse; have a low socioeconomic status; and have limited access to many local, state, and or federal support systems; there is a higher density of nonprofit organizations. The sector "contributed almost $900 billion to the U.S. economy, and comprising 5.4% of the country's gross domestic product" (Lee, 2017, p. 28). Due to the economic and social influence of the sector in American society, leaders of these organizations have an obligation to learn about their privileges and reflect on the social mission that they espouse in the name of social justice.

Nonprofit organizations across the country act as respondents to social problems (Kim, 2005; Lee, 2017). Many nonprofit management education programs across the United States are

focused on the transactional skills of nonprofit leadership, such as "accountability, performance measures, and program evaluation" (Mirabella, 2014, p. 84), to support the privatization of the nonprofit sector by producing managers and leaders with the technical skills to administer and oversee an organization (Lee, 2017). This focus in education is driven by a market-based ideology that has "compromised the ability of nonprofit providers to perform adequately their social justice advocacy and democracy functions" (Mirabella & Nguyen, 2019, p. 2). The purpose of these nonprofit management education programs is to teach students the techniques and strategies to improve their skills in analyzing programs using scientific research methods, for the purpose of acquiring the necessary funding from granters and philanthropists (Mirabella, 2007; Mirabella, 2014). By teaching nonprofit management students' technical skills for the purpose of acquiring funding, the program is under the influence of a "neoliberal governance system centered on bottom-line efficiency" (Mirabella & Nguyen, 2019, p. 3). Therefore, Mirabella (2014) argued that nonprofit management education should "be more willing to adopt critical approaches that look beyond the economic approach" (p. 95).

In an attempt to incorporate critical perspectives into nonprofit management education programs, a small group of scholars at the Association for Research on Nonprofit Organizations and Voluntary Actions (ARNOVA) have been reframing "authority and embracing a form of citizenship where 'individuals have private freedom *and* have the freedom of citizens to deliberate about the common good'' (Tijsterman & Overreem, p.80, as cited by Mirabella, 2014, p. 96). The members have come together to create a small network of nonprofit scholars within ARNOVA, with the goal of promoting conversation of critical theories and pedagogies, engaging with similar scholars to strengthen their networks, and providing dialectical conversation. Members of the group presented at the 2018 ARNOVA conference, providing various definitions of critical

perspective and outlining how they intend to use those perspectives in the classroom and research. Members have been targeting publications for their researchers that incorporate critical perspectives in nonprofit management education, to argue against the privatization of the nonprofit sector and move the conversation away from a market-based framework to a more social justice focused framework. Who are the people researching, writing, publishing and teaching critical perspectives in nonprofit management education, and how do they navigate the neoliberal influences in higher education institutions?

Purpose of the Study

The nonprofit sector has grown from self-organized volunteers supporting the needs of their communities to become one of American's economic engines. As the sector developed from its humble beginnings, the push for professionalism for nonprofit practitioners began to influence the ways in which nonprofit management education scholarship are researched and taught that is driven by a market-based ideology of neoliberalism. Neoliberalism aims to control individual action based on supply and demands, the aim of the ideology is to create a competitive environment that is govern by a free market (Giroux, 2015; Sandberg, 2018).

The purpose of this study is to gain a better understanding of the ways critical perspectives are engaged within nonprofit management education programs by critical scholars of color, and how these critical scholars of color navigate through the neoliberal tensions of higher education that limits or support their research, scholarship and teaching. This study advocates for the incorporation of critical perspective, while shedding light on the process in which critical faculties of color navigate and negotiate the pressures of neoliberalism to incorporate critical perspectives to better understand their struggle, determination, and resistance.

Through qualitative research of semi-structured interview inquiry, I examine the ways critical scholars of color navigate the pressure of neoliberalism to integrate critical perspectives and critical pedagogical approaches to nonprofit management education. To do so, first, I will interview five critical scholars of color through a semi-structured interview process, to explore their background and their lived experience. For the purpose of the study, critical scholars of color will be defined as tenure-track faculty of color who are intentionally and purposefully researching, writing, teaching and advocating for critical pedagogy and praxis in nonprofit management education programs. Through the semi-structure interview, I hope the participants will share their syllabus and or scholarship explore how they incorporate critical pedagogy and praxi in their classroom or scholarship. In addition, I hope participants could provide examples of how they navigate the neoliberal pressures in a classroom setting to create and co-create a space for dialectic conversation, while pushing their students and themselves to think more deeply about the various social justice issues that plague the American nonprofit sector. Through these steps, I seek to explore how nonprofit critical scholars of color conceptualize and teach critical pedagogy in relation to their responsibilities as a full-time faculty in a higher education institution, student and programmatic demands.

The nonprofit sector is at a crossroads. Many nonprofit organizations' missions and visions are espoused to be social justice-centric and equity-minded to attract compassionate and committed individual to work in the sector for the betterment of society. However, from Ospina & Hadidy (2011) study "Leadership, Diversity and Inclusion: Insights from Scholarship," the authors found that people of color are not represented in positions of power due to "a dominant leadership paradigm in which the experience of diverse leaders is largely marginalized" (p.2), and "while there have been strides in workforce numbers, the true test of democratic governance and an

organization's ability to reap the benefits of diversity depends on the extent to which its leadership, not only its staff, is diverse" (p.8). People of color in influential positions have a positive effect on the sector. A recent study by Board Source (2015), "Leading with Intent: A National Index of Nonprofit Board Practices," found, overwhelmingly, that over 60% of current nonprofit organizations are actively recruiting for board members and other leadership positions from diverse backgrounds and have diversity within their mission and values. However, 90% of board chairs are white, 80% of board members are white, and 89% of CEOs are white (Boardsource, 2015, Figure 5); this data clearly shows the disconnect between the espoused values of the importance of diversity and the actual enactment and implementation of these values in different organizations. Furthermore, the figures demonstrate that the sector is not immune to White supremist, Eurocentric, sexist, meritocracy of American society. According to Bell and Hartmann (2007), leaders' "actual understandings and discussions are undeveloped and fraught with tensions and contradictions" (p. 897). Aiming to attract potential students and to generate income, nonprofit management education programs across the nation market themselves as providing the necessary skills to lead an organization.

The nature of nonprofit management higher education is complex and varied between geographic locations, universities, schools, and programs. From 1986 to 2019, the number of nonprofit management education programs offered across the United States grew from 284 to 651 (Mirabella, Hoffman, Teo, & McDonald 2019, p. 65). Programs are housed in diverse departments, schools, and universities, and are led and taught by scholars from varied disciplines and backgrounds (Mirabella, 2013; O'Neill, 2005). The majority of these programs offer classes that focus on the transitional skills nonprofit leaders need to run an organization, such as internal management, financial management, and financial and resource development skills (Mirabella,

Hoffman, Teo, & McDonald, 2019). The courses within these programs have been taught based on the drive of professionalism in the nonprofit sector, to act more like a business that is governed by a neoliberal framework (Eikenberry & Kluver, 204; Mirabella & Nguyen, 2019). One commonality between all of the programs is the students. The students are the ones who have real impact on the most marginalized and vulnerable population since they are working or will work in the sector after graduating from an NME program (Kim, 2005). This is why it is important to explore how and why critical nonprofit management education is formed, especially by scholars of color.

In this study, I seek to examine how critical scholars of color approach critical perspectives in the field of nonprofit management education. Their experience, teaching and scholarship are all of crucial importance in this analysis. It is critical to understand and explore their perspectives regarding teaching in higher education institutions that are bogged down by a market-driven focus. Teaching is about the transformational experience of an individual; it is not a means to an end for economic stability. Secondary education and academia can feel lonely, and an institution can be a maze of bureaucratic red tape, therefore, through this study, I hope to build bridges, provide support, and ideally create a safe environment where we (other scholars of color and I) may feel safe to further incorporate critical perspectives into nonprofit management education.

Theoretical Framework

Using an understanding of critical pedagogy influenced by Freire (1970) and expanded by bell hooks (1994), this study explores how nonprofit scholars define critical perspectives and how the concept is taught in nonprofit management education. From a critical perspective that incorporates a Critical Race framework, the study centers on critical scholars of colors' research,

scholarship and teaching that incorporate critical pedagogy and praxis in nonprofit management education. The hope of this study is to explore how these critical scholars of color navigate neoliberal tensions in higher education institutions, while defining and incorporating critical perspectives in their teaching, to support the growth of all participants in defining a new form of learning, teaching, and practice without the oppressive and dominant nature of a single group to preserve inequalities and marginalization of the Others (Freire, 1970; hooks, 1994). NME programs are operated in higher education institutions across the nation, and are situated within a U.S. racial, capitalist, gendered, and white supremist system. Therefore, it is imperative to discover the untold narrative from critical scholars of color, and highlight the strengths and resistance of these scholars as they navigate through the tensions affecting U.S. higher education. Furthermore, this study gives credit to the hard work of critical scholars of color who are grappling with criticality in NME education across the nation.

Critical Pedagogy

Following a Freirean tradition, critical pedagogical approaches are processes that examine and challenge the political and social influences of schooling that are governed by the dominant society (Duncan-Andrade & Morrell, 2008). Through these processes, students and educators reflect on the dominant systems of race, gender, and class, and how these systems might influence schools as the sites of reproductions and challenges the dominant ideologies. Freire (1970) defined critical pedagogy of education as a process in which education and knowledge are not positioned in one individual bestowing a gift to another, but rather as a political act, where knowledge is debated, dismantled, and reconstructed, thereby situating knowledge within the lived experiences of the marginalized and disenfranchised population. As critical practitioners working for or with the community, it is necessary for a critical practitioner to understand the process of examining

the oppressive systems, in order to raise critical consciousness for the purpose of creating dialectical spaces for communities to share, listen, and collaboratively transform society (Freire, 1970,1973; hooks, 1994). Inevitably, with a critical pedagogical approach to education, participants enter critical consciousness through a democratic process. Critical pedagogical approaches provide all participants the ability to examine complex problems and transform social inequalities based on the needs and desires of the most marginalized in a society.

For the purpose of this study, critical pedagogy that support the liberation of education will be defined with the following tenants; 1) a space that sharks problem-posing questions for the purpose of developing dialogical relations between participants, 2) a space that support the development of theory for the purpose of liberation and healing, to ultimately 3) rise participants' critical consciousness to further their praxis for the transformation of the world (Freire, 1970, 1973; hook, 1994). The sharing of knowledge through dialogue create spaces in which faculty and students engage with one another to develop a unique understanding of their relationship, as a community, to the world (Freire, 1970). The purpose of education is to share knowledge through conversation designed to influence transformative social changes, and for those transformative social changes to thereafter influence conversations to develop knowledge (Duncan-Andrade & Morrell, 2008; Freire, 1970, 1973). This critical pedagogical process does not assume knowledge to be static. It embraces the fluidity of truth and, by facilitating conversations rather than providing information. As defined by Freire (1970), "the students – no longer docile listeners – are now critical co-investigators in dialogue with the teachers" (p.81). In this critical space, all participants learn from one another to reflect on their own personal choice, oppression, subjugation, and liberation from complex problems; to understand the intersection of race, class, and gender identities a person holds as s/he moves in and out of the classroom, as a student or a teacher.

Through dialogues that raise questions for the purpose of self-reflection, all participants "reflect simultaneously on themselves and the world without dichotomizing this reflection from actions, and thus establish an authentic form of thought and action" (Freire, 1970, p. 83). The dialogical nature of this educational space will support the development of theory to liberate and heal all participants. For the purpose of collaborating with each other, in this critical space, all participants start by reflecting to understand their own personal history and lived experience to support one another to co-create possible solutions to the oppressive nature of the problem they seek to understand.

Collaboration between participants is necessary in a critical space. As hooks (1994) call for a "collective engage[ment] in resistance that would transform our current reality" (p. 67). She calls for a practice of all participants to develop theory as a mean of liberating themselves from the hold of hierarchical of academic oppressions (hooks, 1994). In this critical space, new theory are developed by participants in critical spaces for the purpose of developing possible solutions to the current oppressive nature of education. Theory is not static but rather it is debatable, every changing based on participants' lived experience and understanding therefore creating a space for all participants to reflect on their thoughts and ultimately to take action.

Ultimately, the goal of critical spaces for the transformation of education is to raise all participants' critical consciousness to inform their praxis. According to Freire (1973), critical consciousness is a form of understanding in which participant seeks to understand the casual links of facts. In this process, participants are questioning, grappling, with the ever changing and multi-dimensional causation of facts situated by reality of participants. This understanding of multiplicities of facts will help inform the critical interventions developed by participants, i.e. the praxis in which participants enact to address the oppressive nature of their reality. Ultimately, a

critical pedagogy will support the liberation of the separation between participants to enhance the knowledge and action of the community.

A critical pedagogical approach is imperative to higher nonprofit management education. As argued by Mirabella & Nguyen (2019), with critical pedagogy and praxi integrated into the research and classroom, "all participants, teachers, students and community members have an active role in learning from one another" (p.394). Knowledge is no longer considered to be abstract theories from the ivory tower of academia, but in the lived experiences from the margins of the United States of America. In this discursive process, participants exercise their criticality to explore, examine, debate, develop, implement and ultimately reflect on "new possibilities that move beyond the social oppression of the patriarchal, neoliberal, and Eurocentric systems in American society" (Mirabella & Nguyen, 2019, p. 394); Therefore, critical pedagogy and the pedagogical approach to higher nonprofit management education "must expose the hidden politics of what is labeled neutral" (Kincheloe, 2008, p. 10). Education is a political act of liberation and resistant towards a free, just and equitable world (Freire, 1970; 1973; hooks, 1994).

Critical Race Theory

Race is a socially constructed concept, yet it plays an important role in United States political discourse. Smedley and Smedley (2005) demonstrated how race is a "culturally invented conception about human differences" (p. 22), exploring how racialized science and American public policies separate, exclude, and stratify individuals based on peoples' physical appearance, in order to perpetuate inequalities (Smedley & Smedley, 2005). These stratification strategies based on physical attributes have social, economic and political effects on marginalized communities (Smedley & Smedley, 2005). In *Racism without Racists: Color-blind Racism and the Persistence of Racial Inequality in America,* Bonilla-Silva (2014) argued that American society

has placed and reinforced the dominance of white privilege and supremacy. He insisted that American society is a racialized social system, in which racism is a "network of social relations at social, political, economic, and ideological levels that shape the life chances of the various races" (Bonilla-Silva, 2014, p. 26). Within this racialized social system, he claimed that an individual who identifies as white receives social, material, and political benefits maintained and perpetuated by American racial ideologies (Bonilla-Silva, 2014). Based on who belongs to the dominant racial group, the ruling racial group has a direct influence on how racial ideologies are developed as common sense and/or truth for other Americans. The racial social system in the U.S. has separated individuals into different racial spheres for the purpose of limiting solidarity and social movement for change. To be better is to have physical characteristics that are "lighter" than those with "darker" features. After the decision of Brown v. Board of Education, white elites "ensured their continued dominance by undermining any class identity among poor and working-class white" (Guinier, 2004, p. 105).

Critical race theory (CRT) helps to understand how race and racism shape society. As a theoretical framework, it "challenge[s] claims of objectivity, meritocracy, color-blindness, race neutrality, and equal opportunity" (Yosso et al., 2009, p. 663). The theory has denounced the normalization of colorblindness and criticized neutrality procedures, practices, and policies. It has challenged the white and dominant narratives of speech patterns, messaging, and proper social interactions (Ladson-Billings & Tate, 1995). In doing so, CRT "explicitly focuses on how the social construct of race shapes university structures, practices, and discourses from the perspectives of those injured by and fighting against institutional racism" (Yosso et al., 2009, p. 663).

As a tool, CRT is applied to centralize race as I analyze various data for the purpose of challenging the dominant narrative of neutrality, in order to better understand scholars of colors' push for critical perspective in nonprofit management education. In this study, I subscribe to the Ladson-Billings (2013) five CRT tenets to state that 1) racism exists in institutions and in practice, even in nonprofit management education programs; 2) the policies, practices, and or any decisions made by the group are interconnected and could have a negative effect on people of color; 3) race is a social construction developed by U.S. society and nonprofit education programs across the country are not immune to the idea; 4) the complexity of identities in the nonprofit management education programs cannot be ignored in the research, defining and application of critical perspectives; and 5) the untold stories and perspectives in the group that are being overlooked must be uncovered.

CRT, as a component of critical theory (CT), is rooted in U.S. legal scholarship and has come to be understood as "a set of interrelated beliefs about the significance of race/racism and how it operates in contemporary Western society" (Gillborn, 2006, p.8). Critical pedagogical practices create discursive spaces for the most marginalized population affected by the dominant groups in society to deliberate, challenge and develop creative solutions. By concentrating on race, the discursive spaces are created by people of color and for people of color who are affected by the U.S. racist system. In this space, a sense of safety, encouragement, and solidarity may be developed amongst participants due to their shared experience of being the "other" in U.S. society.

Research Questions

For my research, I am interested in how critical scholars of color navigate the pressures of researching, writing and teaching nonprofit management education programs in higher education institutions that are driven by market-based ideologies. I defined critical scholars of color as

scholars who identified themselves as a person of color teaching, writing, and researching critical perspectives in academia. I aim to explore how these scholars manage the defining and incorporating of critical perspectives into their research and classrooms. I am interested in critical scholars of color experiences and positionality, and how these scholars' negative or positive experiences in the nonprofit sector and/or nonprofit management education influence their understanding, definition, and application of critical perspectives. In this research, I explore the following questions:

1. How do critical scholars of color in the nonprofit sector conceptualize and enact critical perspective in their scholarship and teaching?

2. How has their identity as a critical scholar of color influence their experience with researching, writing, and teaching in a nonprofit management education program?

3. How do critical scholars of color navigate the influences and pressures that encourage or limit the incorporation of critical perspectives into nonprofit management education?

To answer these questions, I explore the range of experiences faced by critical scholars of color in nonprofit management education programs in higher education through a sequential qualitative study. In this study, I seek understanding of how critical scholars of color determine and establish critical perspectives in their scholarship and classrooms while navigating the pressures of operating as a full-time faculty. Following Solorzano and Yosso's (2002) counter-story method, I intend for this research to uncover and highlight experiences from critical scholars of colors' stories that are often not told, and to expose, analyze, and challenge the "majoritarian stories of racial privilege" (p. 32). I seek to explore how critical scholars of color in nonprofit

management education formulate critical perspectives to inform the nonprofit management education discourse, even with the neoliberal professionalization pressures on nonprofit management education.

Significance of the Study

The nonprofit sector has continued growing and there has been increasing interest from practitioners to acquire new skills and strategies to lead their respective organizations in nonprofit management education programs. The nonprofit sector attracts individuals wanting to improve the lives of many (Wang & Ashcraft, 2012). Nonprofit management programs across the country have the important job of providing these individuals with skills, tools, and strategies. According to current nonprofit scholars, it is imperative for the programs to provide a holistic and transformative educational experience for current and future students (Eikenberry, 2006; Mirabella, 2013; Mirabella & Eikenberry, 2017). With the inclusion of a critical pedagogical approach in educators' scholarship and the teaching of technical skills in tandem, critical perspective nonprofit management education could provide the opportunity for all participants to question and situate nonprofit leaderships' daily administrative duties within the social and political conditions of their organization, communities, and cultures, in order to challenge the status quo (Blalock, 2018). Through a critical education, students and educators will involve all stakeholders in the development, management, and evaluation of different processes needed to sustain and grow organizations and the nonprofit sector toward a more democratic system for the common good. Applying a critical perspective may provide a framework for scholars, educations and students to question and analyze the Eurocentric, white, patriarchal, and capitalist idealisms that control nonprofit management education, and, hopefully, through this critical framework, they may

confront the racism that influences the way current and future nonprofit sector students are educated. However, the pressures for professionalism of the sector based on a market-driven ideology hold strong in different aspects of higher education, such as the accreditation process and limitation of resources. Faculties in nonprofit programs across the country are facing the marketization of the sector, which influences their teaching, research and writing, and the daily responsibilities in their programs (Colacion-Quiro & Gemora, 2016; Jacobs & Winslow, 2004; Kezar & Gehrke, 2016). Critical scholars of color may face additional burdens that their peers might not experience. However, some scholars of color continue pushing for the incorporation of critical perspectives into nonprofit management programs. This research aims to discover and highlight critical scholars of colors' resistance, and celebrate their dedication, strengths and scholarship.

There exists a small group of current nonprofit management scholars making a case that, as educators, researchers, practitioners, and nonprofit leaders, all must realize their positions in an American historical and social context in order to move nonprofit management education away from a neoliberal framework (Blalock. 2018; Eikenberry, 2006; Mirabella, 2013). Nonprofit scholars must reflect on how paradigm, framework, and worldview may affect academic, professional, and personal lives (Blalock, 2018). Critical consciousness individuals reflect and share with one another how their ideas and actions are the products of their historical, social and political contexts of their geographic location (Freire, 1973). The realization of the meaning of these ideas and actions will inform as to why the voices of the community are crucial with regard to how we teach nonprofit management courses and how it is imperative for students to learn from the program and community for their holistic growth as nonprofit leaders for the purpose of putting humans before profit. To address the need for a more holistic and interdisciplinary approach to

nonprofit management curricula, Mirabella (2014) called upon nonprofit higher education programs to incorporate a critical framework in their curricula. It is imperative to examine why and how nonprofit management education incorporates critical pedagogy for the purpose of moving nonprofit management education away from a capitalist, neoliberal-based framework.

In Roseanne Mirabella's (2014) article "Toward a More Perfect Nonprofit," she called upon nonprofit higher education programs and curricula to embrace a democratic, critical and interdisciplinary methodology. Currently, graduate nonprofit programs provide students with a rationalist-perspective education, in which students are provided with strategies and tools to develop, sustain, and evaluate the administrative duties of leaders in their respective organizations and fields. The emphasis of these programs is on the "development of skills and techniques to assist future managers in evaluating and analyzing programs utilizing the scientific research method" (Mirabella, 2014, p. 85). Due to the diversity and complex nature of the multi-faceted sector, a rationalist model of education has failed to fully equip students with the critical skills to address the unique circumstances that might arise in culturally diverse organizations and communities. Mirabella (2014) stated that educators and programs should "adapt critical approaches that look beyond the economic approach" (p. 95). Future leaders and managers were encouraged to engage in a critical pedagogy that supports the liberation of minds, to work in a community where knowledge is not embodied in the teacher or scholarship, but is shared between the community, student, and teacher. This critical approach requires nonprofit management educators and programs to embrace Freire's pedagogy of education (Freire, 1973) and to think critically about classrooms as dialectical spaces for mutual learning (hooks, 1994). Critical pedagogical approaches in nonprofit management education have the potential to support participant development of critical consciousness (Glassman & Erdem, 2014; Hall, 1992; Smith et

al., 2010). Most important in this research is to highlight the voices and ideas of the most marginalized within the nonprofit management education field.

As noted by Solorzano and Yosso (2007), many educational programs draw on the white, Eurocentric ideologies of the dominant culture to pass on the beliefs and understanding of deficit and inequalities of people of color in America society. Therefore, academic researches ought to focus on the "intersections of oppressions because storytelling is racialized, gendered, and classed and these stories affect racialized, gendered, and classed communities" (p. 31). The current ideas taught, and the strategies argued by nonprofit management education scholars, are to assimilate people of color into the dominant culture and to argue that the only way for social justice and social justice work is through the framework written by white men and white women to elevate white men's and women's status in U.S. society. As a scholar in a higher education program, an individual must face various responsibilities and pressures that limit or enhance their research, scholarship, or teaching. It is therefore imperative that this research uncover and highlight the experiences of critical scholars of colors' strategies to navigate through the various pressures as they push for critical perspectives in the nonprofit sector.

Definitions of Key Terms

- Critical consciousness: a state of reflection in which an individual or group of individuals analyze and recognize their ideas and actions are the products of their historical, social and political contexts of their geographic location (Freire, 1970).
- Critical pedagogy: strategies to support participants in questioning and challenging the position of domination through power and to uncover the underlying assumptions of beliefs and practices (Freire, 1970; hook, 1992).

- Neoliberalism: the privatization of public programs and control for the purpose of competition and the enterprise model (Eikenberry, Mirabella, & Sandberg, 2018).

- Nonprofit management education (NME): programs that offer classes and degrees to enhance students' knowledge and understanding in the nonprofit sector (Mirabella, 2007).

- Nonprofit organizations: entities with a 501(c)3 tax exempt status in the United States of America (Hall, 2010).

- Nonprofit sector: a set of organizations and activities next to the "institutional complexes of government, state, or public sector on the one hand, and the for-profit or business sector on the other" (Anheier, 2005, p.4).

Chapter 2: Literature Review

The United States of America nonprofit sector is diverse and complex, playing critical roles in the provision of various services to United States society (Kim, 2005). Building on a rich history of religious charities, the nonprofit sector has become an economic engine that employs people from different backgrounds (Hall, 2010; Hammack 1998). To support the growth of the sector in higher education institutions, nonprofit scholars are grappling with what and how to teach the nonprofit leaders in nonprofit management programs across the United States (Mendel, 2015; Mirabella, 2014; William-Gray, 2016). At present, the nonprofit management education is largely set up to teach nonprofit employees the hard skills needed to manage organizations without providing them with the critical analysis of the dominant American framework (O'Neil, 2005; Eikenberry, 2006; Mirabella, 2016). There is, however, a small group of scholars who argue for the incorporation of critical perspectives into the formal education of nonprofit practitioners to counter the dominance of the Eurocentric, white, patriarchal, and capitalist framework (e.g. Blalock, 2018; Eikenberry, 2006; Feit, 2019; Mirabella, 2013).

In this chapter, I will provide a summary of the state of the United States Higher Education institutions tension with a mark-driven ideology and highlight the current nonprofit management program landscape to explore the budding critical research and scholarship of the field. To do so, the chapter is organized in three sections. In section one, I will discuss three key factors that are related to neoliberalism's influence on how nonprofit management curricula are researched, developed, and taught. In section two, I will discuss how these factors shape the current course offerings in nonprofit management education programs. In the last section, I will present the work of nonprofit scholars who argue for critical research, development, and teaching of nonprofit

management education. I conclude by arguing for further incorporation of critical pedagogies into the nonprofit management curricula.

United States Higher Education and the Influences of the Market

United States Higher Education system is governed and entangled with a market-driven and wage-labor system and ideology (Bowles & Gintis, 2011; Giroux, 2014). As United States of America workforce expanded with more workers, professional and entrepreneurs; higher education institutions build their case for teaching on the need of the United States workforce for economic sustainability of their institutions. This phenomenon is recognized as a force that focuses on the fundamental idea on a free market dictating the needs of an individual (Giroux, 2014). In other word, the actions and decisions of individual are based and driven by the availability or lack of monetary resources. At the core, neoliberalism aims to create a competitive environment in which individual are driven by supply and demand for a satisfactory economic and social standing (Sandberg, 2018). Through this neoliberal framework, the world is governed by monetary forces and individual actions are dictated by the accumulation of monetary capital.

As argued by Bowles & Gintis (2011), "teachers, researchers, and other college graduates increasingly impose qualitative as well as monetary conditions upon the rental of their services to business and the government" (p. 207). For example, many higher educational institutions' unwritten mission is shifting away from the influences of faculty to the question of how to attract potential students, nationally and internationally. for the purpose of generating income; therefore these institutions are influenced by the "external market forces concerned with achieving fiscal stability, and, if possible, increasing profit margins" (Giroux, 2014, p. 107). In doing so, the aim of teaching, research and scholarship in higher education institutions is to obtain the highest enrollment of students for the purpose of obtaining the highest amount of capital for the institution.

To attract and enroll students on a continue bases, higher education institutions are marketing and developing the hope and dream that support students' entry to the job market (Bowles & Gintis, 2011; Giroux, 2014). This phenomenon in higher education institutions across the United States is governed by neoliberal forces, the following sections will closely examine how these forces govern curricula, students' expectations, and faculty life.

Factors Influencing Nonprofit Management Curricula

There are a number of influences that shape nonprofit management curricula. A review of the literature highlights three key influences on how these programs are taught. The first factor influencing nonprofit management programs and their curricula is institutional pressure to support the professional development of nonprofit employees (Hwang & Powell, 2009; Kim, 2015; O'Neil, 2015; William-Gray, 2016). Nonprofit management education programs are offered in various post-secondary education institutions across the nation and are accredited by multiple accrediting bodies, such as the Nonprofit Academic Centers Council, the Association for Research on Nonprofit Organization and Voluntary Actions, and the Nonprofit Leadership Alliance. Considering the benefits of an accreditation process developed specifically for the third sector, some nonprofit scholars are arguing for standardized accreditation of nonprofit management education course content delivery to push the field forward (Gassman & Thompson, 2017; Mendel, 2015).

The second factor influencing nonprofit management programs is the desire for those attending nonprofit management programs to become "professional" in the field. Thus, students are expecting to learn specific skills and knowledge to further their careers. By enrolling in programs offering the skills they need, students are pushing for particular curricula to be offered

in nonprofit management programs. In doing so, students seek to further develop their skills and view the cost of education as an economic investment in their future (Wilson & Larson, 2002). As a result, students have considerable influence on how these programs are developed and taught by the faculty.

Lastly, the third key factor influencing nonprofit management program curricula is that tenured and tenure-track faculty have more influence in shaping such curricula than non-tenured and part-time faculty (Eagan & Garvey, 2015; Colacion-Quiros & Gemora, 2015; Kezar & Gehrke, 2016). Tenure-track faculty provide the leadership and vision on what to teach and how to teach nonprofit management to their students. Yet, because of neoliberal influences in higher education, nonprofit management education has become market-driven, which affects the hiring of faculty and the teaching of curricula. As higher education institutions continue to hire more non-tenure-track faculty, the pool of tenure-track faculty becomes increasingly smaller, affecting institutional and programmatic effectiveness and productivity (Kezar & Gehrke, 2016).

All three key factors result from the commercialization of higher education, which is the result of neoliberal ideology and the use of market-based practices by higher education institutions and the nonprofit sector. From a neoliberal perspective, every interaction is a competition in which the supply is moderated by the demand (Sandberg, 2018); consequently, even the nonprofit management education curricula are governed by day-to-day operations of a businesslike framework rather than by a movement for social justice and equity for the marginalized populations of American society.

Pressure for the Professionalization of the Nonprofit Sector through Institutional

In the section below, this paper found three main pressures that influence the teaching of nonprofit practitioners across the United States of American. The first pressure is accreditation process. This accreditation process pushes for a uniform, accredited curricula that meets certain standards developed by nonprofit scholars and associations. The second pressure speaks to the professionalism of nonprofit practitioners. This pressure speaks to the needs of the community seeking skills necessary to lead an organization. Skills that inquire but not limited to, program management, HR, fundraising, etc. The third pressure is the overworked tenure-track faculty in current nonprofit management education. The trends in higher education institutions are hiring more nontenure track adjunct faculties to save money. However, with the small number of tenure track faculty available to support students and the institution. With these pressures, they all affect the ways in which current nonprofit management educations are being taught.

Accreditation Processes.

The nonprofit sector accounts for nearly 10% of the country's workforce (Williams-Gray, 2016). The sector provides health, educational, and social services that are not provided by the government or are left unfulfilled by the market (Kim, 2015). As documented by Mirabella, Hoffman, Teo, and McDonald (2019), the nonprofit management education is rapidly growing. As the sector grows, its monetary supporters (i.e. government and philanthropic funders and associations) call for its professionalization for the purpose of efficiency and accountability (Hwang & Powell, 2009). According to the funders, to be professionals, individuals must establish themselves as technical experts with key knowledge and skills in a specific area of their chosen field gained through formal study and training (O'Neil, 2015; Gassman & Thompson, 2017; William-Gray 2016). As they try meet the call for the professionalization of the nonprofit sector,

many institutions offering nonprofit management education are grappling with course content delivery. Pushing for a standardized course content delivery, some nonprofit scholars are arguing for an accreditation process of nonprofit management education (Gassman & Thompson, 2017; Mendel, 2015).

This push has historical ties to how nonprofit management education has been situated in relation to other disciplines. During the growth of the nonprofit sector in the late twentieth century, business management, public administration, and social work schools viewed nonprofit management as a subfield of other established disciplines (Mendel, 2015). These programs viewed nonprofit topics as an extension of their courses and thus supported the growth of their schools through the enrollment of students seeking to improve their nonprofit skills and knowledge without an explicit focus on a distinct nonprofit field. For example, a business school could offer a course in which students could learn about cause-related marketing and corporate social responsibilities, and in a public administration program, students could learn about "program assessment and performance, to budget accountability and finance of public dollars" (Mendel, 2016, p. 33). These programs thus enhanced their enrollment by organizing and launching nonprofit management education courses under the argument that these would support the professionalization of nonprofit practitioners. However, Mendel (2015) argues for the autonomy of the field of nonprofit studies. According to him, nonprofit education needs to provide "a deep understanding of the context in which nonprofits operate and thrive and the role of the nonprofit in society" (p. 33). To do so, the field of nonprofit management education must be taught as a separate program, in a separate department. Mendel (2015) calls for the accreditation of the complex and ever-changing field that goes beyond the broader-than-management nonprofit studies to incorporate, among others, "the study of civil society; advocacy, democracy, policy development, and the political nature of the

third sector; community organization and community power; and roles of nonprofits as intermediaries and places of employment" (p. 33).

With increased pressure to professionalize the sector, nonprofit academics, scholars, practitioners, and administrators from around the world come together to tackle the accreditation process for nonprofit management education in three governing bodies: the Nonprofit Academic Centers Council (NACC), the Association for Research on Nonprofit Organization and Voluntary Actions (ARNOVA), and the Nonprofit Leadership Alliance (Carpenter & Logan, 2018; Gassman &Thompson, 2017). As governing bodies for the nonprofit management education field, they advocate for research and scholarship related to nonprofit management education to further the autonomy of the field (Carpenter & Logan, 2018; Gassman & Thompson, 2017; Mendel, 2016). According to these bodies, the field would benefit from an accreditation process because such a process, driven by performance improvement and information technology, supports the achievement of best practices standards and desired outcomes for the populations it serves (Williams-Gray, 2016). When programs are accredited, the process supports the "development of common standards across institutions and programs that are delivering course content" (Gassman & Thompson, 2017, p. 40). According to Gassman and Thompson (2017), in an accreditation process, programs are evaluated through a quality assessment process. Administrators, faculty students, employers, and donors who support the nonprofit sector have the power to provide input during the educational evaluation and suggest improvements during systematic and periodic reviews of course content, program outcomes, resources allocation, and academic contribution to the field, thus improving on the quality of teaching, research, and scholarship of a program (Gassman & Thompson, 2017). Through the quality management of a program, the accreditation process may support the knowledge and skills of nonprofit students and further their involvement

in the capacity building and sustainability of their organizations due to the "continuous learning, self-assessment, and ongoing improvement" (William-Gray, 2017, p.104) of nonprofit management education programs. By undergoing the accreditation process, nonprofit management education programs gain the capacity to meet their students' needs (William-Gray, 2017) and are able to market themselves to new students, which supports the sustainability of the programs and schools where nonprofit management education is taught.

While accreditation may benefit the programs across the country by standardizing their course content, it may negatively affect the creativity of the curricula. If all nonprofit management education programs taught the same content, yet agencies in the nonprofit sectors differ in terms of their structure, culture, size, and scope of work (Williams-Gray, 2016), it is unclear how students could gain the necessary skills to be flexible and creative in solving the challenging social issues that plague the American society. Since the accreditation process model is framed by a top-down approach to education, it disregards the critical influence of the communities that students serve or will serve in nonprofit organizations across America. According to Mirabella and Nguyen (2019), the arguments for professionalizing field through accreditation "have compromised the ability of nonprofit providers to perform adequately their social justice advocacy and democracy functions" based on the needs and voices from the key stakeholders, their communities-at-large. One key stakeholder is the needs of the students enrolled in the program. However, some students are seeking to further their nonprofit sector skills through the professionalization process driven by the market.

The Professionalization of Nonprofit Students.

With the growth of the nonprofit sector, financial stakeholders "led the charge for greater efficiency and accountability in the nonprofit sector" (Hwang & Powell, 2009, p. 271). The move

for nonprofit sector to be grounded in efficiency and accountability, and the transformation of community members into clients or customers (Mirabella & Nguyen, 2019) has affected how nonprofit practitioners seek to grow their skills and how nonprofit management education (NME) is taught. As a result, even highly dedicated and committed individuals feel obligated to balance their desire to serve the public good with the need to be accountable to the funders (Miller-Stevens, Ward, & Neill, 2014).

As nonprofit practitioners become established in their places of work and committed to the communities they serve, many enroll NME programs to grow their practical, administrative, and leadership skills and view their enrollment as economic investment for themselves and their families (Wilson & Larson, 2002). Scholars have pointed out that many students enroll in graduate programs because they want to develop their skills and knowledge to do their job, to learn theories and connect with their practice, and to re-engage their passion for the nonprofit sector (Hwang & Powell, 2009; Wilson & Larson, 2002). Many graduate students enrolled in NME programs feel the need to grow professionally so they may hone their skills as administrators or leaders in the sector to further document and articulate organizational goals for the purpose of promoting their effective management of funders' financial support (Hwang & Powell, 2009). With the degree they receive from some NME programs, students may call themselves experts and have "professional authority and legitimacy" (Hwang & Powell, 2009, p. 274) over the technical leadership and management of nonprofit organizations. From this perspective, the students' need to be deemed professional translates to being efficient and accountable to the funders. Ultimately, it is the market-driven student needs dictate what is being taught in nonprofit classroom.

Wang and Ashcraft (2012) find that students in NME programs rate skills such as written and verbal communication, interpersonal skills, human resource development, crisis management,

and other practical skills as important in a program. Since students enrolled in NME programs have varying degrees of experience and knowledge, from recent undergraduates with limited or no full-time professional experience to full-time professionals with different levels of experience and roles in nonprofit organizations, they also have different expectations and needs. Wang and Ashcraft (2012) note that the majority of nonprofit students enter NME programs seeking to enhance the transactional skills that will improve their understanding of how to manage human and financial resources, conduct meetings, manage conflict, and plan. In their research, they found that students believed that in order to be a good nonprofit employee, they needed general administration skills in addition to the knowledge specific to the nonprofit sector (Wang & Ashcraft, 2012). NME programs have the opportunity to shape and adapt their curricula to enhance students' administrative skills and knowledge of the sector. By providing courses that teach the technical skills students are seeking to enhance, Wang & Ashcraft (2012) argue that NME programs may be marketable to potential future students if the "courses are relevant to nonprofit practitioners daily work" (p.134). Some scholars argue that it is imperative for any nonprofit manager or leader to acquire the technical skills through their education (Mottner & Wyner, 2011; Wang & Ashcraft, 2012). Researchers such as Mottner and Wymer (2011) even argue that business schools and business programs are great places to provide nonprofit students with a "competitive advantage in the growing nonprofit job market" (p. 16). This argument is framed by a market- and performance-driven framework of nonprofit management education creating a "neoliberal governance of system centered on the bottom-line efficiency" (Mirabella & Nguyen, 2019, p. 3). In a neoliberal system, the ultimate aim is to produce social norms by adopting the economic model of supply and demand (Sandberg, 2018). Therefore, what is being taught is driven by the needs of the students and students' needs stem from the funders' requests for transparency, efficiency, and

effectiveness of their financial contribution. This tension characterizes the market-driven framework, which is supported by the current neoliberal paradigm dominating the nonprofit sector and higher education (Eikenberry, 2009; Eikenberry & Mirabella, 2018; Mirabella & Nguyen, 2019).

In viewing nonprofit management education through this lens, a quality program is measured by how well the students learn a curriculum that is shaped by neoliberal concepts such as managerial or executive skills, or opportunities for networking, and ultimately how marketable students are after their graduation. According to Gerlach (2016), there "is no better job interview than the ability to intern with particular organization or to contribute to an organization's capacity" (Gerlach, 2016, p. 482). Thus, by indirectly catering to the economic needs of students, nonprofit organizations are no longer accountable to the communities in which they serve but rather to capitalist-driven motivations (Mirabella & Eikenberry, 2017; Sandberg, 2018). Mirabella (2007) funding by the government and philanthropic is based on a performance measurement for decision making, this means that nonprofit is evaluated by how much they can serve the community for the amount that is given. Therefore, the sector is supplying services that are deemed appropriate based on the demand of the funders who are removed from the lived experience of the most marginalized groups in American society (Mirabella & Nguyen, 2019; Sandberg, 2018). As Hwang and Powell (2009) argue, "the criteria and standards by which nonprofits are assessed are not determined by clients or customers or through participatory debate" (p. 292). NME programs structure their curricula to meet the needs and demands of their prospective and enrolled students, which are indirectly influenced by neoliberal pressures. When nonprofit management programs' curricula do not meet student expectations, students will not enroll in the program.

Once again, the pressure for the professionalization of the nonprofit sector can be seen influencing curricula, but this time from the students' perspective. The needs of the students are driving their personal desire to grow in the nonprofit sector. This professional desire to learn and acquire additional skills does not factor in the expertise and needs of the communities-at-large, yet it influences the nonprofit management education curricula for future nonprofit practitioners. Thus, to move nonprofit management education away from a performance-based framework, the incorporation of critical skills and multiple communities' perspectives is crucial to the growth of nonprofit students.

Neoliberal Pressures on Tenure-Track Positions and Higher Expectations for Tenure-Track Faculty.

The effects of neoliberalism can be seen in the hiring of faculty and their position expectations. According to Giroux (2014), American higher education is under a neoliberal model where "university presidents are now viewed as CEOs, faculty as entrepreneurs, and students as consumers" (p. 59). This creates an environment in which academic leadership is defined by the ability to increase income to the program, department, and institution. Due to the market-driven factors that influence the hiring of tenure-track faculty, Kezar and Gehrke (2016) find the majority of higher educational institutions employ more non-tenure-track faculty due to budget constraints, which affects the organizational processes and educational benefits. Most deans are feeling the pressure to lower costs and expand course offerings to students on a limited budget (Kezar & Gehrke, 2016). Due to the corporate governance that many universities adopt, more college and university deans are employing non-tenure-track faculty for their programs and departments in order to tighten the budget and find cost-saving techniques, (Giroux, 2014). Yet, deans understand that non-tenure-track faculty have a harder time supporting the shared governance of curriculum

development, deans also understand when hiring non-tenure-track faculty it is hard for these faculty to provide the governance of programs needed to keep departments institutional memory (Kezar & Gehrke, 2016). Tenure-track positions thus become more competitive and individuals who are hired to be on tenure-track face greater pressure to comply with the needs and wishes of the department, school, or institution they were hired to support.

When an individual is offered a tenure-track position, they are obligated to conduct research and attend meetings and conferences that enhance the prestige of the college or university (Colacion-Quiros & Gemorea, 2016; Jacob & Winslow, 2004). As noted by Colacion-Quiro and Gemora (2016), the principal stressor for university faculty members is the mandate to conduct research based on the goals of the school, attend academic meetings, and share administrative duties, while carving time to attend conferences related to their research to increase university credibility and hopefully attract more students. Therefore, a relatively small pool of tenure-track faculty in a department or school is required to deal with these pressures that leads to "endless committee meetings, post-tenure reviews, and a relentless stream of emails" (Jacob & Winslow, 2004, p.109).

Furthermore, female faculty and faculty of color who hold tenure-track positions in a male dominated field work longer hours with more obligations and responsibilities (Eagan & Garvey, 2015; Jacob & Winslow, 2004). Research shows that women faculty and faculty of color hired into a department with predominantly male and white academics experience higher stress levels due to subtle discrimination (Eagan & Garvey, 2015). In addition, they suffer higher level of stress due to "family obligations correlated with even stronger civic engagement" (Eagan & Garvey, 2015, p. 945). While carrying a heavier burden than their white and male counterparts, female academics and academics of color tend to be overlooked, undervalued, and excluded from key decision-

making. To be included in the institutional decision-making and to retain their positions, tenure-track faculty tend to put in long hours (Colacion-Quiros & Gemorea, 2016; Eagan & Garvey, 2015; Jacob & Winslow, 2004). This additional burden leads to faster burnout and reduced productivity in research and scholarship. Since other obligation such as committee meetings, and economic and family burdens affect the productivity of tenure-track faculty, it is more difficult for tenure-track women faculty and faculty of color to have the space, time, and energy to carry out research and publish.

To sum up, tenure-track faculty are under considerable pressure to do perform well in their professional realm; the pressure from personal obligations and the pressure for their own personal growth all add to a stressful environment. With a relatively small pool of diverse faculty researching and publishing on a topic, the potential for stagnation in course delivery increases. Giroux (2014) argues that the pressure felt by female faculty and faculty of color results from the neoliberal attack on higher education. According to Giroux (2014), higher education institutions are governed by casino capitalism: they drive the economic growth through imposing unconscionable amount of debt on students. Since the worth of a program, department, or institution is quantified by how many students are sitting in a classroom, "college presidents now willingly and openly align themselves with cooperate interests" (Giroux, 2015, p. 59). The nonprofit management education is a budding field with a small number of scholars who may feel the same neoliberal pressure that are felt across the rest of higher education. This market-based pressure affects the way scholars are researching, writing, and teaching.

Current Offering of Nonprofit Management Education

Universities and colleges are growing and shaping their curricula based on the needs of future and current students in the nonprofit sector. The growth of the sector has corresponded to the growth in the number of programs across the country. According to Mirabella, Hoffman, Teo and McDonald (2019), the number of nonprofit management programs across the country has increased from 284 to 651. They are housed in different departments and prepare individuals to manage, sustain, and grow nonprofit organizations within their respective fields, from human services to environmental protection agencies (Baggetta & Bass, 2014). The intent of these higher education programs is to provide professional management education that equips students with the strategies and tools needed to lead their respective organizations (Baggetta & Bass, 2014; O'Neil, 2005; Mirabella, 2013; Mirabella, Hoffman, Teo, & McDonald 2019).

Block (2014) provides a course outline of a nonprofit board governance course based on the needs of community board members and executive directors. The author explains the tension between the stakeholders, nonprofit organizations board members and executive directors, due to a failure "to communicate clear expectations and seek clarification of roles and responsibilities" (Block, 2014, p. 26). To address this observed tension in the field, the author encourages nonprofit management educators to teach students using contextualized scholarly works, provides examples on how to integrate an experiential assignment in the coursework, and suggests an evaluation process to test students' comprehension. Block (2014) argues that students taught this way gain insightful knowledge from a comprehensive nonprofit management literature to apply practical skills in their experiential assignment for the purpose of connecting theories with real-life situations. In this way, the complexity of learning is reduced, and difficult discussions are facilitated by "memorization of narrowly defined facts and isolated pieces of information that can

easily be measured and evaluated' (Giroux, 2009). Though Block (2014) recognizes the importance of connecting theories with real-life experience, this teaching methodology fails to fully recognize the lived experience of students and communities-at-large that may enhance the learning of participants in and out of the classroom.

In addition to providing nonprofit students with real application of management and leadership theories learned in the classroom and furthering the service-learning aspect, as argued by Block (2014), many nonprofit management scholars argue for a course-based educational experience for students to understand how to apply theories learned in the classroom toward practical solutions addressing complex situations faced by many nonprofit organizations (Olberding & Hacker, 2016: Rinella, 2016). Students are able to hone their skills while providing needed support to organizations in a service-learning activity. In the service-learning experience, students bring research skills and strategies such as developing a marketing plan for volunteer management or strategic planning process for organization sustainability. Organizations benefit from students' strategies and skills in project design to further the effectiveness in their respective field within the sector. The hope is that such projects will strengthen the policies, procedures, and practices of organizations-at-large thus strengthening their services to the community. Due to the interdisciplinary and collaborative nature of nonprofit management education, the incorporation of experiential learning into the course is a natural pedagogical approach for the present and future of nonprofit management education (Rinella, 2016). This highlights the importance of how a course should be taught if it is to truly benefit students' professional growth.

To further the natural connection between coursework and practical application, Olberding and Hacker (2016) found evidence that the service-learning component of a nonprofit management course supports student acquisition of theories while supporting nonprofit managers and

organizations in their daily administrative duties. With data gathered from surveys, the authors found that many organizations involved in the service-learning projects gained important information on research-based strategies and tools to further their organizations' missions (Olberding & Hacker, 2016). They also collected the community members' suggestions on how institutions may improve their programs and provided examples in which students learn more about the organization and the communities they serve. However, there are limited communication channels through which the organization and community can provide feedback to professors, programs, and universities. Within the service-learning framework, the knowledge still flows from the academics, who provide the answers to students and community, therefore not focusing and giving voice to the community-at-large (Mirabella & Eikneberry, 2017).

The current teaching of the nonprofit sector is one-sided. What is being taught and how it is being taught to are based on the knowledge of individuals who have gained expertise through academia. Thus, the social issues that are felt every day by community members are not fully considered in this approach. Sometimes what academics and students deem important is not what the communities they seek to serve need or want. Therefore, as Mirabella, Hoffman, Teo and McDonald (2019) argue, there is a need for more robust programs that "emphasize the importance of democracy and participatory government" (p. 82). In a democratic process, all stakeholders are important in the process of teaching and learning. It is not only the faculty, students, or the pressure for professionalization that should influence the content delivery of nonprofit management programs; rather, it ought to incorporate the voices of individuals who are directly affected by the social challenges in American society.

An Alternative Argument for Nonprofit Management Education

To enhance student experiences and improve the nonprofit management education service-learning experience, Olberding and Hacker (2016) suggest that university professors teaching in nonprofit management programs gather feedback from organizations on how to improve their partnership through a structured and ongoing process. When university scholars are open to feedback from the community and organizations on how to improve their coursework and the service-learning experience for their students, students will gain valuable knowledge that is related to the lived experience of nonprofit managers and community members. This process of open communication in which lessons can be mutual and all stakeholders learn from each other is what Freire (1973) defines as critical pedagogy. In the following section, I will reference a few scholars who are arguing for and exploring critical perspectives in nonprofit management education.

Eikenberry and Kluver (2004) argue that nonprofit organizations are important because they serve as alternatives to public and private organizations and companies to fill social services gaps left behind by insufficient public or private funding support. The nonprofit sector was built on the idea of community members coming together to work through a social problem. Nonprofit organizations are the first point of contact to mobilize local community members for the collective good, serving as "conduits for free expression and social change (Eikenberry & Kluver, 2004, p. 136). Traditional stakeholders of nonprofit organizations were community members affected by the social situations of their time and who searched themselves for solutions to these situations. As the nonprofit sector became defined by the funding needed to grow and sustain large organizations and the push for professionalization, the need for practical skills increased through a market-based approach to nonprofit leadership. Unfortunately, it is not enough to just "prevent, reduce or eliminate the need or create the 'good society" (Eikenberry, 2006) through technical

skills; rather, change needs critical, courageous, and self-reflective individuals to support, move, and lead the nonprofit sector forward. Aspiring nonprofit leaders, of all backgrounds, must have not only the technical skills to lead an organization but also the critical consciousness to effectively reflect on how policies, procedures, and practices impact communities-at-large. By being open to learning from the communities, nonprofit management education programs will liberate itself from the "approach that is essentially dialectic and fraught with uncertainty" (Mirabella, 2013, p. 101). In this way, knowledge stops being a one-sided trade and becomes an exchange among all participants: students can learn from the communities they serve, faculty learn from the students, and all stakeholders benefit from the knowledge gained in the process.

Thus, realizing this process of knowledge exchange would introduce all stakeholders to new possibilities and enable them to co-construct realities to further the missions and visions of the third sector. In this process, all participants reflect on their situations and positions of race, gender, and power in the context of American history for the purpose of recognizing the "subjectivity and the limits of identities" (Hooks, 1994, p. 139). By recognizing the political nature of identity and how it is involved in the role of the oppressed and the oppressors (Freire, 1973), the hope is for participants to be able to listen to and inform one another to create a new reality where they actively listen to different voices and challenge the dominance of the status quo. Through a critical pedagogical prospective, not only do communities and organizations benefit from the students' skills but students also learn from communities and bring this knowledge to their respective university programs to further the research and scholarship thus improving the program itself. Ultimately, the process supports a civil society in which all opinion matters and are valid (Freire, 1970; hooks, 1994). By reflecting on hidden biases through questioning, NME programs may provide courses to challenge and further the nonprofit sector to better meet the

needs of the communities (Blalock, 2018). Since the nonprofit sector is working to address various social issues in American society from education to environment, it is critical for programs to prepare professionals to think critically about how they can respect and listen to community members to explore solutions for all stakeholders.

In recent years, only a handful scholars across nonprofit studies have embarked on defining critical approaches while exploring how they can add value to NME programs and discourse. Most of the critical nonprofit management education scholarship can be found in one book, *Reframing Nonprofit Organizations: Democracy, Inclusion, and Social Change*, edited by Eikenberry, Mirabella, and Sandberd (2018) and one or two critical journal articles. In the following section, I present Blalock (2018) and Feit (2019), the former a peer reviewed article and the latter a chapter from in an edited book "Reframing Nonprofit Organizations: Democracy, Inclusion, and Social Change". Each author's work defines and embodies one critical approach to NME topics: critical qualitative inquiry and critical race theory. Both scholars' standpoints stem from the framework of inquiry, reflection, and questioning of assumptions and norms. Blalock (2018) argues for the incorporation of reflection in research and teaching, while Feit (2019) highlights the institutional racism that plagues the nonprofit sector through the teaching of critical race theory in a human resources course. In doing so, the authors provide examples of how to incorporate critical perspectives into the curricula to allow students to reflect on their own personal experiences, create empathy, and recognize that the answers to the challenges they face as nonprofit professionals do not lie only with them but with all the members of American society. Through the process of reflecting on and developing an understanding of institutional racism, students have the opportunities to reflect on their own participation in the classroom and question the assumptions and norms that they take for granted. This approach supports the development of nonprofit

practitioners to be more empathetic and conscious to recognize the positive contributions – and limits – of the nonprofit sector.

An Example of Critical Perspectives: Critical Inquiry in Nonprofit Management Education

Blalock (2018) argues for the incorporation of critical qualitative inquiry as one of the many critical research approaches into NME discourse. According to Blalock (2018), critical qualitative inquiry seeks to uncover the power dynamic that influences historical structures and practices. Through critical research techniques such as self-reflection and qualitative inquiries, scholars, researchers, and students focus on the positionality of their own reality to gain knowledge about power dynamics and explore the various social issues that plague communities-at-large for the purpose of deconstructing historical knowledge (Blalock, 2018). Blalock (2018) suggests nonprofit management education to incorporate these five elements into the classroom: 1) applying past and present contexts, 2) problematizing power, 3) instruments for social change and action, 4) methodological approaches for communities, and 5) social justice research in assignments. The five suggestions above challenge the traditional approach in NME due to their reflective and questioning nature. Rather than the knowledge being imparted to students and communities from academics with degrees, scholars, educators, students, and communities share the onus of teaching and learning from one another.

As a guideline, Blalock (2018) suggests classrooms should incorporate lessons connecting to both the past and the present. This means providing students with historical contexts that allow them to examine and reexamine the power dynamics to "illuminate 'how history is mediated by philosophy, ideology, and politics'" (Villaverde, Kinecheloe, & Helyar, 2006, p. 311 as cited by Blalock, 2018, p. 50). Nonprofit management education should support participants in recognizing the assumptions of dominant ideologies to identify legacies of how stories are being told and retold

for the purpose of perpetuating marginalization. Once dominance is recognized, the untold and alternative narratives from marginalized voices and groups should become the focus of inquiry to "shed light on how current contexts for the nonprofit sector have been shaped by global and historical perspectives" (Blalock, 2018, p. 51).

Once participants recognize the contexts in which the nonprofit sector operates, nonprofit management education should problematize power and disturb the power dynamics of the sector. Blalock (2018) argues that by doing so, scholars and students ought to question how systems of power are being reproduced while examining how to disrupt and deconstruct power in the nonprofit sector. Blalock (2018) uses the example of race and demonstrates how this framework can allow students and faculty to reexamine the American racial system as well as their own positionality and the influence the race has had on their lives. By questioning the assumed ideologies of goodness, fairness, and even color-blindness, all participants may "examine the root causes of inequalities" (Blalock, 2018, p. 52).

As an instrument for social change and action in a nonprofit management education classroom, critical autobiography is imperative for faculty and student self-reflection (Blalock, 2018). When participants are focused on being reflective in their teaching and practice, they question their own positionality and influence within the U.S. context of social inequalities. When engaged in such reflective practice, faculty and students are more inclined to learn from others. As a result, faculty and students no longer enter a community to provide strategies for change but rather they work with communities to seek support for change. In this way, an opportunity is created for learning and teaching that breaks down the barriers between experts and students. This incorporation of community voices into the classroom (Blalock, 2018) is imperative to dismantling the power dynamics. Once this is recognized, a long-term relationship between scholars,

practitioners, and community can be developed to further research centered on social action and change (Blalock, 2018). The end goal of research is no longer the delight of gaining knowledge per se but rather examining, reexamining, and spurring social action and change for the betterment of a community. The change of paradigm can support scholars in paying attention to how history affects current events for the purpose of uncovering the untold stories of the past and challenging the current situation for the betterment of the future through real action (Blalock, 2018). To reexamine and reexamine for social change, Critical Race Theory is key to deconstruction the racialized system of U.S. social context.

An Example of Critical Perspectives: Critical Race Theory in Nonprofit Management Education

In her efforts to incorporate critical perspectives into NME, Feit (2019) argues that Critical Race Theory, as one of the critical approaches to NME, should inform nonprofit leadership human resource curriculum, According to Feit (2019), Critical Race Theory is built on the "observation that racism is a deeply-rooted force that influences the social and institutional structures of American society" (p.67). Feit (2019) argues that this critical approach is pertinent to the education of future nonprofit leaders because people of color are less likely to be hired for leadership positions in the nonprofit sector. In the US, people of color represent 36% of the total population and 30% of the U.S. workforce, yet only 8% of people of color lead nonprofit organizations, 10% are on nonprofit boards, and 8% lead philanthropic organizations (D5 Coalition, 2014, as cited by Feit, 2019, p. 66). To support the exploration of race in the nonprofit sector, Feit (2019) argues that focusing on race and applying the critical race theory in NME, especially in classes that teach human resource policies and practices, will support the unearthing of racial assumptions and stereotypes that are unspoken and unexamined in the nonprofit sector. From a critical race theory standpoint, the theory requires all participants, scholars and students in a nonprofit management

education class to "recognize the reality of racism in nonprofit organizations" (Feit, 2019, p. 71). Hiring practices within nonprofit organizations are often discriminatory and inequitable, which limits or prohibits people of color from voicing and achieving their goals. According to Feit (2019), teaching a human resource class through a critical race lens invites participants to seek the untold narratives of racist assumptions and micro-aggressive actions.

Both Blalock (2018) and Feit (2019) argue for the incorporation of critical perspectives in the NME research and teaching. In their view, critical perspectives provide a framework to view the untold and unanalyzed social issues that permeate the nonprofit sector. These scholars attempt to "dig beneath the surface of (often hidden) historically specific, social structures, and processes – such as those related to politics, economics, culture, discourse, gender, and race – to illuminate how they lead to oppression and then to also reveal ways to change these structures" (Sandberg, Eikenberry, & Mirabella, 2018, p.2). However, as a recent phenomenon, the incorporation of critical perspectives in the NME discourse is at its infant stage. Blalock (2018) and Feit (2019) are two nonprofit scholars researching and exploring what it means to incorporate critical perspectives into NME programs. Nonetheless, the specifics on which critical perspectives to incorporate and how to do that differ based on the author, their framework, academic training, and focus.

Chapter Summary

Despite a group of critical nonprofit scholars researching on how to move the nonprofit sector forward, little is still known about whether these approaches are making an impact on the field at large and how they are enacted within the broader pressures on nonprofit management. Pressures on curriculum development include the demands for the professionalization of nonprofit management education through the accreditation process that is influenced by a market-based definition of success. Students' expectations of the skills they need to enhance their

professionalism or obtain a job in the third sector also affect the curriculum. Lastly, faculty are under pressure to teach to the demands of students for the financial benefit of universities. All these pressures affect the current offering of nonprofit management education, which focuses on the benefits of teaching students the practical skills to lead an organization without a critical look into why such skills are needed and without the input and feedback of communities-at-large. To counter this, critical perspectives are emerging and spreading across the field, and some nonprofit scholars are starting to create dialectical spaces in which they research, develop, and support one another to further critical perspectives in the nonprofit sector.

To further understand this development, this research aims to document this phenomenon through a critical perspective influenced by Freire (1970) and hooks (1995). According to Freire (1970) and hooks (1995), critical perspectives provide a space for discussion, deliberation, and action that is researched and defined by all participants. In this space, all participants have the ability to understand and change the topic-at-hand. In this study, I aim to present the work of those writing about critical perspectives in the nonprofit education management and explore how they define critical perspectives and how they are navigating the multiple institutional pressures and influences to incorporate critical perspectives in the sector. In doing so, I hope to reveal the potential and even limitations of critical perspectives in nonprofit management education to further argue for the teaching of critical consciousness to nonprofit management education students across the nation.

Chapter 3: Methodology

2020 was a challenging year. I am privileged to be in a place and space to reflect, research, and write about my experience. In contrast, thousands and maybe even millions of Americans experience racial inequalities, food scarcity, housing evictions, and the COVID-19 pandemic. On March 13, 2020, the mayor of San Francisco announced a shelter-in-place order to protect San Franciscans from the COVID-19 virus. On March 19, 2020, Governor of California Gavin Newson followed suit and issued a stay-at-home order for the state of California. Since then, millions of the U.S. citizens and people worldwide have been living in a global pandemic like no other. The pandemic has affected billions of people, infected millions of people, and caused thousands of fatalities. As a doctoral student exploring critical scholarship, I faced layers of complexity and unforeseen challenges that the pandemic had added to my research. However, nothing compares to the lives we lost in 2020 due to racism.

On March 13, 2020, Breonna Taylor was fatally shot in her home when three white officers forced themselves into her apartment. On that day, Breonna Taylor, an emergency room technician at the University of Louisville Health and a former emergency medical technician, was wrongfully murdered in her own home, and the world lost a beautiful, wonderful heroine.

On May 25, 2020, a police officer murdered George Floyd in eight minutes and forty-six seconds. On that day, millions of Americans watched in horror as three police officers pinned George Floyd down and he took his last breath. He left behind a daughter who will never see her father again.

Rayshard Brooks, Atlanta, Georgia
Daniel Prude, Rochester, New York

Alatiana Jefferson, Miami, Florida
Aura Rosser, Ann Arbor, Michigan
Stephon Clark, Sacramento, California
Botham Jean, Dallas, Texas
Philando Castille, Falcon Heights, Minnesota
Alton Sterling, Baton Rouge, Louisiana
Michelle Cusseaux, Phoenix, Arizona
Freddie Gray, Baltimore, Maryland
Janisha Fonville, Charlotte, North Carolina
Eric Garner, Staten Island, New York
Akai Gurley, Brooklyn, New York
Gabriella Nevarez, Sacramento, California
Tamir Rice, Cleveland, Ohio
Michelle Brown, Ferguson, Missouri
Tarnisha Anderson, Cleveland, Ohio

Remember their names. Say their names. These are some of the African Americans murdered by police during the past few years. They will live in my memories and my heart. The Black Lives Matter movement is growing. Change is coming, and the movement will not fade. Though I do not self-identify as African American, I stand in solidary with the Black Lives Matter movement. I stand for social justice, equity and democracy. I, a Vietnamese-American, stand against white supremacy, against sexism and the arcane patriarchal system.

2020 was a challenging year because of the pandemic and because we have lost so many lives due to police brutality. The pandemic, the racial injustices had affected this study with participants recruitment and participants. Yet, I was able to continue and recruited, interviewed, collected, analyzed and wrote. In continuing with this research, I hope it will have some influence on how nonprofit students are taught in the classroom to address social injustice. From a critical perspective, students, faculty, and community members can teach one another about change.

Purpose of Study

The nonprofit sector has grown from self-organized volunteers supporting the needs of their communities to one of the economic engines of the U.S. society. As the sector grew from its

humble beginnings, the push for professionalism of nonprofit practitioners began to influence how nonprofit management education scholarship is being researched and taught. The purpose of this study was to gain a better understanding of the ways critical scholars of color engage with critical perspectives in nonprofit management education programs and how they navigate the tensions of higher education to shape their research, scholarship, and teaching. This research advocates for all faculty members to incorporate critical perspectives into their nonprofit management education curriculum, while shedding light on the process in which critical scholars of color negotiate the neoliberal pressures of higher education. In doing so, it aims to humanize the teaching, research, and advocacy of critical perspectives in nonprofit management education.

Research Questions

In this study, I examined how critical nonprofit scholars of color navigate the neoliberal pressures of higher education institutions as they research, write, and teach to incorporate critical perspectives into nonprofit management education programs. I explored how critical nonprofit scholars of color grapple with different aspects of "criticality" to define critical perspectives and how the positionality and intersectionality of their identities influence how they work with or around neoliberal pressures to incorporate critical perspectives into their work. To achieve this, I asked the following questions:

- How do critical scholars of color in the nonprofit sector conceptualize and enact critical perspective in their teaching and scholarship?

- How does being a critical scholar of color influence their experience with conducting research, writing, and teaching in a nonprofit management education program?

- How do critical scholars of color navigate influences and pressures that encourage or limit the incorporation of critical perspectives into nonprofit management education?

Research Design

Recruitment

Amid the COVID-19 pandemic, I connected with five scholars of color employed and currently teaching, researching, and writing in a nonprofit management education program at an accredited public or private university or college. I started the recruitment process by creating a small flyer and a short video providing details about my research and myself. I shared the flyer and the short video with the Association for Research on Nonprofit Organizations and Voluntary Action (ARNOVA) Critical Perspective Group, a group identified due to its role in providing space for critical scholars in the nonprofit scholarly field.

From the posts I shared in the ARNOVA Critical Perspectives Group, I received an inquiry from an individual wanting to participate in my research. This individual then connected me to two additional participants. In addition to sending my flyer and videos to the ARNOVA Critical Perspectives Group, I searched for participants by using Google to look up nonprofit management education programs across the United States. Since many colleges and universities programs came up in the search results, I had to make sure that they were credited and offered at a nonprofit public or private institution. When I navigated onto a department or school website, I would look up their faculty profiles. I then emailed faculty who had terms such as "critical," "social justice," "race," "racial equality," or "racial equity" in their profile to see if they were interested in participating in my research. This search resulted in two faculty members emailing me back to express interest in participating in the study.

I then ensured that the interested individuals, who I found either through the ARNOVA Critical Perspectives Group or through Google search, fit the following criteria:

- They self-identified as persons of color.

- They were tenure-track faculty in a nonprofit management education program in a private or public institution.

- They were teaching at least one course in a nonprofit management education program at the time of the study.

- They were teaching at least one course per quarter or semester in a nonprofit management education program at the time of the study.

- They were incorporating a branch of critical pedagogy into their classroom at the time of the study.

- They were writing about critical pedagogy (e.g., critical race theory, neoliberalism, critical qualitative research, critical feminism) for the nonprofit management education.

Protection of Participants

Due to the topic's sensitivity and the fact that their answers might affect their personal and professional standing, I provided all participants with an electronic consent form and a copy of the research protocol (see Appendix A). The protocol detailed the IRB standards of confidentiality and anonymity:

- Participants' names and institution would be renamed for their protection.

- Participants' personal identifiable information would not be written or shared.

- Any demographic descriptions would be kept to a minimum.

·   Participants would be given an alphanumeric code during the study.

·   Participants would be given an opportunity to opt out of the study at any time.

·   Participants would be asked if the interview could be audio or video recorded, any audio or video recording of the interviews would be stored in an encrypted folder, and interview or journal notes would be stored in a locked cabinet.

Participants Descriptions

Table 3.1

Overview of Participant Demographics

Name	Cultural/Racial Self-identify	Gender	Position	Department/ Field	Type of Higher Ed. Institution	Years working there
Dr. Aide Patel	Indian, Immigrant, Person of Color	Male	Assistant Professor Tenure-Track	Political Science/Non-profit management	4 year University	Less than 5 years
Dr. Janice Smith	African-American, Multi-racial	Female	Associate Professor, Tenure-Track	Public Administrative/Nonprofit management	4 year University	Less than 5 years
Dr. Andrew Gomez	Filipino, Asian American, Immigrant male	Male	Lecture, Nontenure track	School of Professional Studies/	4 years university	Less than 5 years

				Nonprofit Management		
Dr. Kimberly Washington	Black, African American	Female	Lecture, Nontenure track	School of Public Administration, Nonprofit Management Education	4 years university	Less than 5 years
Dr. William Jackson	African-American	Male	Full Professor	School of Management, Public Administration/Nonprofit Management	4 years university	More than 10 years

In total, I interviewed five Critical scholars of color between March and September 2020. Each Critical Scholar of Color's experience ranged from nontenure-track faculty to a full professor at a University. From their positionality, they provided a unique picture of who they are, what they experience, and how they navigate higher education while advancing the nonprofit sector through their teaching and writing. From different institutions, a variety of positions and personal lived experiences, each participant provided powerful counternarratives for how their positionality impacts their work. For participants' anonymity, I provide each participant with a pseudonym name.

For Participant A, Dr. Aadi Patel self-identified as a male Indian immigrant and a Person of Color. He is a full-time tenure-track Assistant Professor in the Department of Political Science concentrating on nonprofit management in the U.S. Midwest. The department offers a nonprofit administrative minor in the Bachelor of Arts. In the Department, Dr. Patel teaches three courses on nonprofits at the undergraduate level and graduate levels. He also teaches courses in other fields and departments in the same school. His research is interested in understanding marginalized communities' motivations or the lack of public service motivation.

Participant B, Dr. Janice Smith, self-identified as a Black American, multiracial cisgender female. She is a tenured Associate Professor in the Public Administrative Department at a university in a diversely populated city located on the east coast of the United States. The Department offers a major and minor in nonprofit administration; it also offers a certificate in nonprofit management for working professionals. Dr. Smith's teaching focuses on nonprofits and philanthropy.

Participant C, Dr. Andrew Gomez, self-identified as a Filipino, Asian American, immigrant male. He is a full-time nontenure-track lecturer in the School of Professional Studies at an "ivy league" university located in the northeast region of the United States of America. In the School of Professional Studies, Dr. Gomez teaches three courses related to the nonprofit sector as well as the capstone project course for graduate students. His teaching focuses on ethnic and data analysis in the nonprofit sector.

Participant D, Dr. Kimberly Washington, self-identified as a Black, African American female. She is a full-time, nontenure-track lecturer in the School of Public Administration and a program director of an ungraduated program at a university on the southeast coast of the United

States. Dr. Washington's teachings focus on administration and nonprofit management. She teaches four courses each semester.

Participant E, Dr. William Jackson, self-identified as an African American male. He is a tenured Full Professor and department chair for the Department of Public and Nonprofit Administration in a university located on the west coast of the United States. He is a socio-equity scholar whose teachings focus on race, gender, sexual orientation, gender identity, and social class. Dr. Washington publishes books on LGBT and social justice issues and chairs a department at his University.

Interview Protocol

Race is a key signifier for anyone living in the United States (Bonilla-Silva, 2006). It was imperative for me to center my research on race and the belief that the human experience in the U.S. context is segregated based on the white supremacist and Eurocentric ideologies (Bonilla-Silva, 2006). In doing so, I speak against the "American racialized system" (Bonilla-Silva, 2006) that provides varying degrees of privilege based on people's skin color. By emphasizing race, I dismantle my own biases while challenging the "social conditions of everyday life that facilitate beliefs in race" (Zuberi & Bonilla-Silva, 2008, p. 336). When interviewing critical scholars of color, I focused on their lived experience, research, scholarship, and resistance as a form of counter-storytelling (Solórzano & Yosso, 2002). I explored how the experiences of critical scholars of color are bounded, challenged, and resisted by the social context of their personal and professional interactions with individuals, groups, and institutions.

In the interviews, the participants provided me with narratives of their lived experience. The captured stories were not assumed but heard. The interview space was created for the critical

scholars of color to "tell the stories of their lives in a guided, yet open-ended manner" (Negron-Gonzales, 2009, p. 12). In this process, the participants offered their own analysis of their academic history, their working conditions, and their path to criticality, and they answered the questions based on their own story, context, and understanding (Freebody, 2003; Negron-Gonzales, 2009). Using the semi-structured interview technique, I listened to the participants' lived experiences and stories. I learned how they made sense of their experiences while working in neoliberal institutions as critical scholars of color.

Before an interview, I would send the participant the main questions. During our conversation, I asked follow-up questions that helped me gather additional details and nuances of their experience. Throughout the conversation, I got a better understanding of the external and internal pressures they experienced. Also, I was able to recognize how the pressures the critical scholars are feeling were represented and displayed for their students, peers, and superiors to challenge the "system of knowledge, the formations of culture, and the relations of power" (Smith, 2018). By asking the participants to share their scholarly references, I understood how they navigated academia's dominant pressures to challenge academia's "imperial eyes" (Smith, 2018). I asked how they practiced critical pedagogy in their classrooms to see how critical scholars of colors enact criticality. From their stories, I discovered various ways in which scholars of color create discursive spaces for students to question the texts, themselves and each other to learn from one another and themselves. They also shared how a safe and protective environment was essential for them and their colleagues to push criticality in the nonprofit management education curricula in their department and school.

I gained a holistic picture of how critical scholars of color define critical perspectives, how they reference critical pedagogy in their academic work, and how they create critical learning

spaces for their students. By focusing on critical scholars of color who are navigating neoliberal pressures of higher education, I was able to glimpse into their power, strength, and determination, the barriers they faced, and the complexities of faculty life. The interviews provided a picture of how the participants experienced different social conditions of their everyday life to challenge, resist, and reframe the domination of Eurocentrism, white supremacy, sexism, classism, and meritocracy in nonprofit management education in U.S. higher education.

Data Collection

Due to shelter-at-home orders because of the COVID-19 pandemic, I conducted the semi-structured interviews via the online platform, Zoom. It was crucial for me that the participants and I see each other's facial expressions and reactions to be able to share a connection and solidarity. After asking for their written consent, I recorded the interviews and transcribed the conversation for future data analysis. Most interviews lasted around one hour out of respect for the participants' time. Before the interview, I would introduce myself, remind the participants of my research, and ask for their verbal permission to start recording the interview. After receiving the verbal consent and the signed consent form, I would start recording and begin the interview. During the interview, I had a journal next to me and the semi-structured interview protocol opened on my desktop to remind me of what I needed to ask. In the journal, I jotted down my thoughts or their answers. In the interviews, I asked the participants to reflect on not just approaches, but provide specific examples from their work. They were asked to provide the names of critical scholars they referenced in their work, to explain how they defined and incorporated criticality in their classroom, to tell stories of their students' reactions in the classroom, and to explain how they managed these reactions. At the end of each interview, I would thank them for their participation

and save the recording in an encrypted password folder on my hard drive. To ensure the validity of the interview questions, my dissertation chair had reviewed and approved the interview protocol.

After gathering all five audio recordings from the interviews, I uploaded the recordings onto the www.Rev.com platform to be transcribed. Each interview took about two to three days to be transcribed. After receiving the interview transcriptions, I saved them in the encrypted password folder and named them Interview A, B, C, D, and E. Before coding the data, I listened to each recording and checked the transcript for accuracy. Additionally, for each interview, I listened to the audio recording multiple times. The goal of this process was to make sure that the transcription captured every word and phrase from the conversation.

Data Analysis

I used the Critical Race Theory framework in my conversation with the participants to highlight a counter-narrative that their lived experience provided to the "majoritarian" narrative (Solórzano & Yosso, 2002). The purpose was to get a better sense of who the participants were, how they viewed critical perspectives as a potential framework to support their work, and how they navigated various pressures of academia. I established a human connection with the participants that went beyond the researcher–participant relationship. The questions (Appendix B) served only as a starting point for our discussion to understand their narratives and highlight the importance of their voice and their work.

I followed the coding and analysis process outlined by Saldana (2016). After editing the transcriptions to make sure they captured the participants' voices, I uploaded the documents onto Dedoose to help with my coding. This cloud-based program helped the first phase of my coding.

In this phase, I used Dedoose to assign tentative meanings to strings of sentences and descriptions of actions. During this process, I applied low-inference codes and restrained myself from inserting my interpretation of the data into the code by naming the code using the words or phrases the participant used. I captured and highlighted the participant's perspectives, actions, and interpretations (Saldana, 2016). To ensure the code's validity, I read the five interview transcriptions multiple times and re-coded them or added additional codes, and I made sure to saturate the interviews with as many codes as possible.

After the initial open coding process, I used the uploaded transcripts to group similar codes together. Using the list of codes (Figure 3.2) I created in Dedoose, I "categorized, recategorized, and conceptualized" (Saldana, 2016, p. 222) the codes into themes. Using the focused coding method (Saldana, 2016), I grouped the codes based on their frequency. From these groupings, I created categories based on similarities between the codes. Lastly, I developed overarching themes that connected similar categories to one another. I linked the emergent themes to the three main research questions of my dissertation. I then formed categories from these groupings, and the categories were based on the following: "action, history, interest, and people" (Kostova, 1999 as cited by Deodhar, 2015, p. 165). I recognized the themes that captured a holistic picture of how critical scholars of color navigate the pressures of neoliberal higher education in nonprofit management education. This process aimed to keep the themes as close to the participants' answers as possible. From their stories, I discovered their resiliency and resistance to the dominant pressures of academia to thrive as teachers, researchers, and scholars in a nonprofit management program.

For the purpose of the research, I categorized the emergent themes under the research questions that they help address. The grouping of the themes was based on (a) the participants'

understanding and interpretation of criticality; (b) the pressures they experienced as faculty members in a higher education institution; and (c) the informal and formal support systems that helped them continue to research, teach, and write about critical perspectives for nonprofit management education.

Figure 3.2
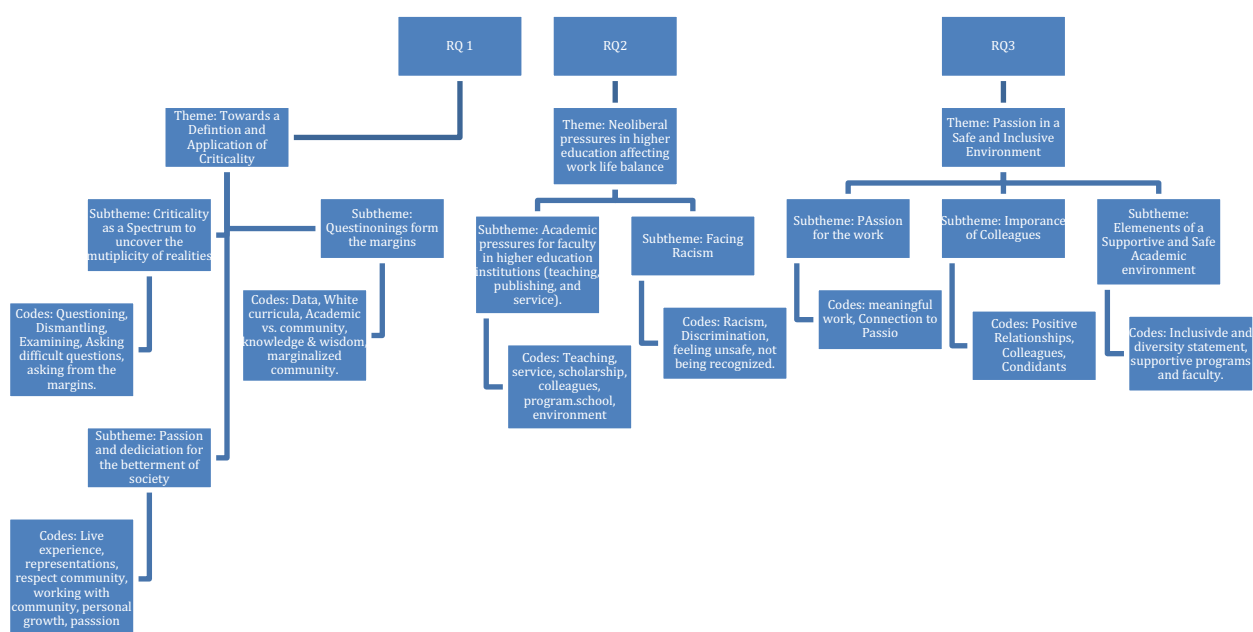
Positionality

As an immigrant cisgender male of color working toward his doctorate, I have my own idea about critical pedagogy: critical perspective is a framework that allows an individual to reflect

on their racial position in the U.S. society and to work with other marginalized communities to build solidarity and push back against the dominance of Eurocentric, white supremacist, and patriarchal ideologies. Freire (1973), Hooks (2003), Bonilla-Silva (2014), Solórzano and Yosso (2002) influenced my critical perspective. I developed my criticality during my doctoral studies at the University of San Francisco School of Education Organization and Leadership. The faculty in this program reference critical scholars in their classes; these references and the assigned readings have helped me understand what critical pedagogy in the classroom is. Through readings and class discussions I had in the program, I built up my references about critical perspectives and applied the understanding to nonprofit management education. It is imperative for me to co-create reality with other critical scholars of color so that we can learn from each other regarding the skills and strategies needed to navigate the higher education institutions' social structure.

Limitations

My personal experience may have influenced the research at hand. This study is close to my heart because it reflects my lived experience. To manage potential bias, I kept a journal of my thoughts during the interviews to keep my reflections and ideas separate from the participants' responses. During the in vivo coding process, I separated my interpretation of the participants' answers by keeping the categorization of the code to the terms and phrases used by the participants.

Evidence of Trustworthiness

While looking for themes in my interviews with the participants, I saturated the transcripts with codes in my first round of coding. I used in vivo coding method to keep my coding to the words and phrases spoken by the participants. Before the coding process, I reviewed the transcripts multiple times as I listened to the audio to edit the words or sentences. My intention was to keep

the transcripts faithful to what I heard in the recordings. During the interviews, I followed the vetted semi-structured interview protocol that my chair had helped me create.

Reading the transcripts multiple times and seeing the codes appear in various places helped me to reflect on and be submerged in the findings. I was able to get to know all the participants as individuals and to recognize the differences and similarities in their experiences. In this process, I was able to highlight each participant's story while connecting it to the overarching themes that it shared with other stories. Dr. Smith and Dr. Washington were the only two self-identified females and they talked about their hard work and dedication to the nonprofit sector. Dr. Patel and Dr. Gomez shared their experiences as immigrants and talked about how they managed to achieve their university positions. Dr. Smith, Dr. Washington, and Dr. Jackson provided their unique and important perspectives as African Americans in academia.

As mentioned previously, all the interviews were uploaded onto an online transcription service. Even when the transcriptions were completed, I reviewed each personally for accuracy while listening to the recording. When I felt the transcriptions captured the interview verbatim, I used Dedoose to help me code the themes using the in vivo method. I specifically chose to use in vivo coding because I wanted the code to represent the actual words and experiences of the participants. This helped me to understand and capture their feelings and experiences. In doing so, I was able to learn from the participants after our initial meeting. Throughout the last year, I had the opportunity to sit, reflect, listen to the recordings, and reread the transcriptions multiple times. This helped me reflect on and understand the lived experience of each participant I interviewed.

Summary

In 2020, an election year in the United States of America, the COVID-19 pandemic raged as I stood with the #BlackLivesMatter movement. During this time, between March and September

2020, I interviewed five Critical scholars of color who teach, research, and write in nonprofit management programs. I met all participants over Zoom and recorded our sessions with their consent. After the Critical scholars of color confirmed their participation in the research, I sent them an email with the Zoom Link and attached a copy of the Electronic Written Consent Form (Appendix A). I asked each participant to send the completed Electronic Written Consent Form a day or two before the scheduled interview. Once received, I journeyed to a private, quiet place in my house and met the participants using my personal computer on the interview day.

In the interviews, I explored how critical scholars of color navigate neoliberal pressures of higher education to enhance nonprofit management education with critical perspectives. The study focused on the counter-storytelling provided by the critical scholars of color's lived experience. Semi-structured interviews served to highlight the voices of critical scholars of color. I interviewed five critical scholars of color. From the interviews, I learned about their experience and found answers to my research questions. The answers illuminate the experiences of critical scholars of color who writes, search and serve in nonprofit management educations in higher education institutions. The next chapter will provide the results of the interviews I conducted for this research.

Chapter 4: Findings

Overview of Findings

The purpose of this study is to examine how Critical scholars of color navigate the pressures from higher education institutions to incorporate critical perspectives and critical pedagogical approaches in their research, writing, and teaching. My analysis highlights the experience of Critical scholars of color through their own words and interpretations, staying true to their understanding of their experience to discover how they negotiate professional, personal, and academic expectations. In this research, I defined Critical scholars of color as individuals who self-identify as people of color who teach, write, and research critical perspectives in academia. This work sought to answer the following research questions:

1. How do Critical scholars of color define and apply a critical perspective in their teaching and scholarship in the nonprofit sector?

2. How has being a critical scholar of color affected their experience with researching, writing, and teaching in a nonprofit management education program?

3. How do Critical scholars of color navigate the influences and pressures that encourage or limit the incorporation of critical perspectives into nonprofit management education?

Organized along these research questions, this chapter presents the findings within themes, each presented in their entirety in the following section. The chapter then ends with a summary of the findings and how they connect with the three research questions.

Findings

Through this research, I sought to answer three research questions designed to understand the teachings, research, and writings about critical perspectives of the nonprofit sector by Critical scholars of color. The themes associated with each research question provided a unique window into each Critical Scholar of Color's lived experience. Through their unique lived experiences, the critical scholars of color provided invaluable insight into how they navigate higher education's neoliberal pressures in a nonprofit management education program to operationalize critical perspectives that advocate for studying and understanding social justice issues. For the critical scholars of color's protection, each participant was given a pseudonym; Table 4.1 provides an overview of each participant's pertinent demographic information.

Table 4.1

Overview of Participant Demographics

Pseudonym Name	Cultural/Racial Self-identify	Gender	Position	Department/ Field	Type of Higher Ed. Institution	Years working there
Dr. Aide Patel	Indian, Immigrant, Person of Color	Male	Assistant Professor Tenure-Track	Political Science/Non-profit management	4 years University	Less than 5 years
Dr. Janice Smith	African-American, Multi-racial	Female	Associate Professor, Tenure-Track	Public Administrative/Nonprofit management	4 years University	Less than 5 years

Dr. Andrew Gomez	Filipino, Asian American, Immigrant male	Male	Lecture, Nontenure track	School of Professional Studies/ Nonprofit Management	4 years university	Less than 5 years
Dr. Kimberly Washington	Black, African American	Female	Lecture, Nontenure track	School of Public Administration, Nonprofit Management Education	4 years university	Less than 5 years
Dr. William Jackson	African-American	Male	Full Professor	School of Management, Public Administration/Nonprofit Management	4 years university	More than 10 years

Towards a Definition and Application of Criticality

Research Question 1: How do Critical scholars of color in the nonprofit sector define and apply a critical perspective in their teaching and scholarship?

Critical perspectives are diverse, with multiple schools of thought and discourse contributing to the idea of criticality. This research question sought to understand how Critical

scholars of color define critical perspectives and how they apply that understanding of criticality in their classrooms and research. The findings in this research question, organized in themes, found criticality in nonprofit management education to exist on a spectrum influenced by multi-disciplinary scholarships and lived experiences of the scholars. Themes are organized as follows: (1) Criticality as a spectrum to uncover the multiplicity of realities; (2) Questioning from the margins; and (3) Passion and dedication for the betterment of society.

Criticality exists on a spectrum reflecting the multiplicity of realities

Each critical scholars of color referenced different scholarship, researchers, and mentors who influenced their definitions of critical perspectives. The running thread throughout the participants' definitions of critical perspectives was their understanding of criticality as an attempt to dismantle the structural and systematic dominance of an idea to present reality with multiple perspectives. The interviewed critical scholars of color defined critical perspectives in their own ways using different terms. According to all the critical scholars of color, to be critical is to ask alternative questions that have never been posed. A critical perspective seeks to shed light on the dominance that one ideology has on a structural and systematic level in a society by describing the ways an individual asks question for dialogue. To arrive at a space for dialogue, each participant defined critical perspective differently based on their own understanding of criticality. In my research, I found criticality in nonprofit management education programs is an assortment of strategies that provide spaces for participants to question the dominance of white supremacy, Eurocentric, patriarchal, and meritocracy in the current nonprofit management education curricula based on their academic, professional, and personal experience in and out of academic environment. I discovered that criticality is on a spectrum that starts from dismantling white supremacy by centering race to including the act of questioning and evaluating from the various

margins of American society. Therefore, critical perspectives in nonprofit management education support the student and faculty to become active actors in their own learning and unlearning to creatively design and address the various social issues in American society. The quotes below capture different participant's definitions of criticality that showcase the varying degree of definitions to uncover the complexity and multiplicity of realities.

Drs. Smith, Washington, and Gomez, criticality perspectives are framework to help uncover the untold stories of marginalized communities. To these participants, the purpose of critical perspectives in nonprofit management education help to dismantle the Eurocentric, white narratives that dominants the sector. According to Dr. Smith, the purpose of critical perspectives is "to dismantle oppressive structures and presenting a fuller view of whatever area of teaching that we are trying to convey to students without solely focusing on white normativity." Dr. Smith believes that critical perspectives in nonprofit management education provide a framework for uncovering the dominance of Eurocentric ideologies in textbooks to provide a holistic view of the nonprofit. In her interview, she shared that current nonprofit philanthropy textbooks present a one-sided view of giving in the nonprofit sector. Current nonprofit curriculums are mostly written by white individuals defining what it means to be a philanthropist from a Eurocentric perspective without acknowledging the complexity and diversity of the American social structure.

Further, she shared that her own perspective on the current philanthropy curriculum is also one-sided and lacking the incorporation of multiple viewpoints. Dr. Smith described current philanthropy courses as:

Premising the notion of what an effective nonprofit looks like, based upon one set

of standards, and then we're going out and funding a different set of nonprofits,

it's doubtful that we are using the same type of standards that this community

finds to be important, or that the individuals in these communities find to be important.

In this quote, Dr. Smith extends her previous argument with regards to the nonprofit curriculum generally, highlighting the white normative Eurocentric ideology of philanthropy. According to Dr. Smith, the current view of charity omits what it means to be an effective nonprofit from multiple perspectives, especially from perspectives of communities of color. She argues that the current evaluation process is taught from a white normative Eurocentric ideology. Therefore, when nonprofits led by and for communities of color are evaluated for funding, they will likely be categorized as not meeting the traditional "standards." To her, criticality is important because it allows students to uncover the dominance of one idea over another. Current nonprofit management education curricula at her school are perpetuating Eurocentric, white supremist ideologies that may not match the needs of a diverse community. Her interpretation of criticality creates a space for her students to recognize and honor multiple realities from different individuals and communities. Through conversations and debates with one another, Dr. Smith definition of criticality are academic strategies that create a dialogical space in her classrooms for her students to think through and questions their ideas and the curriculum. In this dialogical space, the students recognize the importance of honoring the wisdom of the diverse communities she seeks to highlight. From my conversation with Dr. Smith, this supports the idea that in an American social structure, nonprofit students need to reflect on the institutional racism that affects the standards for nonprofit organization evaluations, how nonprofit organizations are being evaluated and who are evaluating the nonprofit organizations. Dr. Smith's interpretates criticality as a framework to decenter white ideologies to better understand the dominance of white supremacy in the nonprofit management education curricula. In other words, Dr. Smith's interpretation of criticality is to be

conscious of the complexity of how white ideologies have infused itself in nonprofit management education and how to dismantle such dominance.

Sharing a similar idea of critical perspectives as an approach to uncovering multiple perspectives, Dr. Washington defined a criticality perspective as a lens through which communities of color ask questions to benefit themselves. What I found in Dr. Washington's definition of criticality is how it starts from dismantling white supremacy by centering race, while working to continues to provide spaces for the participants to question realities for the purpose of liberating themselves. In her work, she utilizes critical perspectives as a strategy for her students to ask questions of communities for the benefit of their own communities. Dr. Washington reflected that in her work, she is "starting to look a little bit more into data analysis particularly its influence among communities of color, and where people are doing community assessments." She poses questions that ask why:

> Academics coming in, giving [the community] a lot of traditional theoretical assumptions and assertions in order to improve the community…what does that look and what are the challenges associated with that? As well as opportunities but are really looking more into the challenges because we want to be able to mitigate that. So that data is more fruitful, and more fruitful actions are taken.

According to Dr. Washington, the current view of academia does not respect the wisdom of the communities they intend to support. Academia asserts its own idea for improvement without asking for the needs, wants, and opportunities for change from these communities. For Dr. Washington, it is important to recognize opportunities for change and to learn about the challenge communities face. In so doing, academia becomes a partner for communities rather than their savior, an important conceptual shift that challenges dominant norms and reflects critical

pedagogical practice. From her perspective, criticality perspectives disclose how traditional assumptions in academia affect communities of color in the United States. It is imperative that students learn to question the normative of one idea for the purpose of uncovering the multiple realities for change. For Dr. Washington, criticality is more than just dismantling dominance by focusing on race, but it is also a framework for participants to co-create a new reality, a more complex and equitable reality where all voices matter in the evolution of society. Therefore, I found that another interpretation of criticality starts from the community members lived experience. This definition shows an alternative understanding of criticality by centering the point of view of the community who are not white and centering these ideologies and wisdom in education and practice. The important thing to notice about this definition of criticality is that it is about the active act of learning from others.

Comparable to Dr. Smith and Dr. Washington's understandings of criticality, Dr. Gomez provided a continuation definition of criticality and what it means to not solely focus on one idea. According to Dr. Gomez, criticality is to uncover the complexity of multiple realities through the understanding of social justice issues. In his definition, Dr. Gomez expressed social justice as a form of critical perspective. To him, critical perspective "is where [the participant] address[es] inequalities that are not just individual but also structural and systemic…that includes racism, that includes income inequality, that includes access to everything, healthcare to housing, so on." In other words, critical perspective uncovers social justice issues such as racism, healthcare, and housing and income inequalities as structural and systemic in American society. According to Dr. Gomez, the purpose of a critical perspectives is to address inequalities by questioning and exploring these topics as a personal exploration in the classroom, allowing his students "in that brief period, [to] really dig deep into the issue." Dr. Gomez added that critical perspectives allow

his students to sit, reflect, and question issues from multiple angles. Criticality for Dr. Gomez is about understanding and acknowledging differences in ideas and realities to address the structural and systemic dominance of whiteness in American society. For Dr. Gomez, this definition of criticality is about how students engage and understand race, income equalities, health care, and other social justice issues. For him criticality allows his students to examine and evaluate how these -isms interact. As a result, I found that criticality starts from understanding the various inequalities in American society. Criticality is about including the "others," in American society, who have been subjugated by sexism, colonialism, capitalism, etc. Therefore, centering the voices of the "others" in the exploration, education and reflection in and outside of the classroom.

This interpretation of criticality connects to other participants' definition such as Drs. Patel and Jackson. To them criticality is about asking difficult, uncommon questions. They provide examples of how they defined criticality in their own classroom to help uncover the uncomfortable truths. According to Dr. Patel, critical perspectives are "speaking to the marginalized population, doing research for the month to increase the welfare of the marginalized population." Dr. Patel defined critical perspectives as raising "questions which are not really answered, or maybe difficult to answer or difficult to get data on." To him, asking questions that "could essentially any questions which is different than… or more deeper than what people are tend to ask." For him, critical perspectives are about asking difficult questions that uncover the uncomfortable truth about American society. Criticality is a lens through which an individual does not accept the status quo of reality but rather seeks the root cause of inequalities in American society. In his definition, he understands it has a form of exploring different perspectives through asking questions. This means criticality is more than just focusing on one item, but rather to Dr. Patel it is a tool to seek a different path. In this understanding of criticality, I found the act of being critical is to go against the norms

of the group. The important thing to notice about criticality is that it is about the act of asking questions that may be uncomfortable for everyone to face.

Sharing an idea of criticality similar to other participants, Dr. Jackson defined critical perspectives as a lens that "refers to how we actually go about analyzing situations that may be apparent or not apparent. And so we try to maybe unpack those things with various theories and other tools that, as scholars, we have at our disposal." For Dr. Jackson, this means that asking questions to disclose hidden facts or truths. A critical perspective is a form of asking different questions and from and for marginalized groups in American society. Dr. Jackson further explained, "that a critical lens is a tool academics can use to emphasize the voices of marginalized groups as they research, teach, and advocate for social change in American social contexts." Dr. Jackson's example of criticality is similar to Dr. Patel. This connects to the understanding that the act of being critical is about asking difficult questions that are not commonly asked. This provides another understand of criticality. For these participants, criticality is about an active act that questions not only white supremacy but also other "isms" that are pervasive in American society. This suggests that criticality is more than learning about the inequalities in American society, but to be critical is a deliberate act of reflection and defiance.

From participants' perspectives, criticality is about dismantling the dominant ideologies in American social context, which they work to do for students to support the development of future nonprofit leaders, and do for themselves as they interrogate and challenge the dominant curriculum guiding their field. From my research, I found critical perspectives span from focusing on understanding and dismantling the dominance of white supremacy to exploring sexism, income equalities, and other untold narratives. These understanding of criticality are lenses to help students think through how Eurocentric, white, and patriarchal ideologies perpetuate inequalities in the

nonprofit sector. Each interpretations and definitions of criticality help students uncover the whiteness in the curricula and therefore providing opportunities for nonprofit students to explore different ideas from communities of color or marginalized communities in the United States social context, despite these perspectives being absent from the dominant perspectives in the current nonprofit management education curricula. From these critical lens, participants teach their students to not accept academic truth as the only truth, but rather how to dismantle, questions and push the curriculum forward in their own understandings and practice.

Questionings from the margins

Scholars of color utilize multiple resources and scholars for their students and scholarship to advance a more critical understanding of nonprofit work and engage critical perspectives in the classroom. In the interviews, participants were asked to describe and cite specific examples from their class teachings of how they operationalize their critical perspectives as educators. Participants use past and current published research articles, newsletter, poetry, stories, and service-learning activities to support student development of questionings. The participants do not only use research articles for their incorporation of critical perspectives, but rather they use varying degree of teaching tools and resources to post questions from communities of color perspectives. In doing so, they are creating an environment that challenges the traditional understanding of education, to engage students in their own learning. Thus, I found that learning in critical nonprofit environments do not depend on a single text or discourse, but rather a rainbow of research articles, personal stories, novels, poems, testimonials and other personal artifacts. This suggests education materials in critical nonprofit management education classrooms are about the participants bringing in a piece of themselves to the unlearning and learning. Learning is more than reading,

from my research I found that learning is an active act of reading, interacting, and reflecting with different people from various walks of life with various academic and personal artifacts.

Critical approaches are similar yet enacted differently with the research participants. Dr. Patel uses data to show racial inequalities; Dr. Gomez encourages his students to read about current events from different sources; Dr. Jackson uses peered-reviewed articles to "get at [the] issue of social equity via journal articles and case studies;" Drs. Jackson and Patel discussed referencing articles from peer-reviewed journals in their teachings and writings; Dr. Smith described how she incorporates sources from "scholars, artists, poets in [her] philanthropy courses"; and Dr. Washington uses critical perspectives as a lens to build trust between academia and marginalized communities. I found that all critical scholar of color participants ask uncommon questions that invite their students to explore alternative viewpoints. To so do, the research participants provide an array of resources to the students so they could become their own active advocate for learning from the margins.

Demonstrating the power of using quantitative data to illuminate racial inequalities to support the emergence of critical thought within the classroom, Dr. Patel shared that he will typically begin one of his classes by presenting the data that "85%, of the board is white" using data sources from 1985, 1995, and 2005. By sharing data about the people on the boards of nonprofit organizations, Dr. Patel showcases a nonprofit sector dominated by a "certain ethnic and racial group, [this racial group] which is on the board and the board control nonprofits." Then, he asks his students why this is the case. When there is silence, he facilitates the class discussion to ask a certain question:

> This happens because these are the donors or potential donors of people of influence... The second level of conversation is about, those 15% of board members who are not white, they

are people of color. What about them? How much say do they have? That brings into another level of questions about [race] and conforming to the power.

This example demonstrates similar approaches as to what others practice as well – the use of critical questions and approaches to enacting criticality through pedagogical practice. Dr. Patel uses questioning in his classroom to uncover the racial inequalities in the philanthropy and the nonprofit sector. In this example, Dr. Patel shared how he uses data to showcase the racial inequalities of board members in the nonprofit sector. When showing the disparity in board member representations, Dr. Patel uses questioning as a tool to spark conversations about racial inequalities in the nonprofit sector. His goal is to help his students to recognize the racial inequalities of having board members who are white governing nonprofit organizations who are largely run by and serving communities of color. I found that grounding the conversation in research data is necessary to start the difficult conversation about race. The important thing to about this is how Dr. Patel helps his students further their own understanding of race in American nonprofit sector by showing the data that represents the inequalities in the sector. From the data, Dr, Patel creates a space for his students to reflect and ask critical question about race and inequality when reviewing and reflecting on data in their daily lives. Through this exercise, participants learn a skill to reflect on how they perpetuate the racial inequalities in nonprofit organizations or challenge racisms when they ultimately graduate from the program.

For Dr. Jackson, he creates an engaging classroom environment for critical thinking, he shares,

So we incorporate, we try to get at this issue of social equity, via journal articles of course, and case studies. We do a lot of case studies and we have a lot of guest speakers, right? And then of course, I try to incorporate all that in my lectures every time that I give a class.

In this way, criticality is interactive.

Dr. Jackson provides reading materials, but he also brings them alive by inviting guest speakers into his classroom. In doing so, learning is about having dialogue with one another, dialogue with the texts and from the community. As a result, this learning environment helps the students to become active in their own learning and provides a lively discursive space of inquiries for all. From this example, I found that in Dr, Jackson's critical spaces, he includes publications to center their questionings and analysis from the margin with their students. It is here that he enhances students understanding of the readings from multiple perspectives by inviting guest speakers to share their experiences with the topic at hand. From the guest speakers and the conversations between them and the students, criticality comes alive for the students and therefore helping them learn. Thus, this suggests criticality becomes a performance of discussion and reflections between all participants.

Similarly, in developing a space for active learners while diversifying the definition of academia materials, as Dr. Smith developed her philanthropy courses, she observed that the current philanthropy curriculum was written and referenced by white men. To Dr. Smith, this does not provide a full picture of *giving*. Since predominantly white men had written about philanthropy, the idea must have been rooted in whiteness, and this whiteness perpetuates the racial inequalities in the nonprofit sector. She made the following comment:

> In my own development of the course and looking at others who have similar courses on
> philanthropy, I noticed that there was a theme, a large theme in terms of the material that
> we presented to our students. A lot of it focused around white men and their understanding
> of what philanthropy is and who a philanthropist looks like, but then when I started really
> getting into the course, you understand that philanthropy is a concept that has been around

since the beginning of time, right? So maybe not in this formalized structure, but helping others, private giving for public good, this concept of philanthropy has been around since the beginning of time. And I really started to see that what we were teaching, and what we were conveying to our students, really spoke to one aspect of philanthropy, which was rooted in whiteness, to be honest with you (Dr Smith, Interview, 2020).

As she described, when she first develops the syllabus for her philanthropy course, Dr. Smith recognizes that the majority of philanthropy scholarship has been written by and from the perspective of white men. In reflecting on this course, Dr. Smith realized that the current curriculum is dangerous when teaching students about philanthropy. According to her, teaching from a white perspective limits her students understanding of who can give, how they can give, and what they can give. The current whiteness ideology eliminates the power and diversity of communities, especially communities of color. Moving away from this dominant narrative of *giving* to provide a fuller picture of philanthropy and to break away from teaching students about charitable giving from a white perspective, Dr. Smith references works from "W.E.B. Du Bios, or James Baldwin…Maya Angelou [because] she has a really great overview of charity and how it differs from the traditional view of philanthropy that we tend to teach our students." Dr. Smith incorporates Black perspectives about giving and emphasizes a rich, complex, idea of charity that is more than what is currently defined as philanthropy. Dr. Smith operationalizes criticality in her classroom by enhancing the Philanthropy curriculum to include writing from and for communities of color. From this example, I found that centering the work from black writers who wrote about love from their own live experience is important. For Dr Smith, she shares with her students the complex, multidimensional, and multifaceted realities of philanthropy in the nonprofit sector that go beyond a white, male definition of charity. Thus, I found that peer reviewed articles, are not the

only academic artifacts students can learn in a critical space. In Dr. Smith example of critical resources, she helps her students to understands that *giving* is more than what is described by white men in peer-review journals by using the varying literary artifacts. I found that in a critical classroom poems about love, short stories about community strengths, and other forms of testimonios are important and necessary in the growth of student's critical consciousness to reflect about themselves and the world.

In this strategy, Dr. Smith is providing alternative understanding of philanthropy that challenges the white normative understanding of *giving*. She challenges the notation of *giving* as a form of charity, and the understanding that *giving* is only monetary. By providing different views of philanthropy, she helps her students to question what it means to *give* and *give* from the perspectives of communities of color, who has been largely excluded from philanthropic curricula. I discovered the assorted literary artifacts from black writers help her students to learn from contrasting perspectives so they could one day reframe theirs and others like them to have a more complex, nuanced, inclusive and diverse definition of philanthropy. This strategy creates a dialectical space for conversations between participants. This inclusive process helps all participants to grow and recognize the multiplexity of realities. The ideas being posed in this space are uncommon, untold, and unexamined. To further extend the example of how participants provide alternative teaching resources to enhance students' understanding and how they will later take to their practice as they leave their graduate programs, like Dr. Smith, Dr. Washington creates a space for her students to examine and reexamine how the savior complex is prevalent in the nonprofit sector.

Dr. Washington believes that the current nonprofit management program curriculum presents a one-sided view. In her interview, Dr. Washington said that "the nonprofit sector tends

to be focused on helping marginalized or vulnerable communities. So what we should be teaching to our students is not this one-side view of what it looks like to come in and be a savior, saviorism." Dr. Washington emphasized that academia is one-sided, and that universities often enter a community without recognizing the community's perspective. Academia sees itself as the source of knowledge and solutions. From this lens, students and faculty provide knowledge to a community simply because they represent a higher education institution. To Dr. Washington this lens of academia is wrong. She explained that academia should teach students criticality by showing them how to learn and recognize the multitude of realities and ideas that exist. This solution is based not only in academic knowledge but in community collective wisdom. Therefore, academia must acknowledge a community's reality to understand its needs. She shared that:

> When university does impact studies of communities of color, of traditionally lower income communities or of individuals that may have disabilities or otherwise impacted differently than being cis-gendered white and having a lot of education, then, when those communities shy away and they're kind of like, we don't trust you, we're been burned by you.

Dr. Washington's comment provides an example of how trust is important to a community. She explained that community members do not trust academics because the students and scholars doing the impact work do not share similar identities or lived experiences. For Dr. Washington, critical perspectives establish trust between a university and a community by allowing spaces for questioning and honoring the knowledge and wisdom of the community. I found that by recognizing the differences between academic and community knowledge and wisdom, this process allows the students to engage with the scholarships and the community simultaneously. For this strategy, the students and the community are learning from one another. They become

partners in their own liberations and advocacy. This understanding of criticality is influenced by her experience as a nonprofit practitioner. Dr. Washington shares,

> And I think that yeah, being out in the field when you're in the field, you're really in it. And you do have so many questions and that is where theory is often promoted because you do look at well, I do wonder why this happens. Why do just this pocket get this benefit? Why is this offer? What happens to the mission? And then you start to think, well, maybe there's something that can explain it …So I think that it's great to be out, it's great to be talking to people and seeing if things work and if policy works or does not and hear from people, because I think then that's when, your most robust research questions come into play. And then you'll be able to find a lot more information out there, a lot more literature, where you'll be like, "Oh, I totally agree with that." Or you'll be like, huh, interesting I hadn't thought about it in that way. And those are the things that really start to form really good critical theory.

As a nonprofit practitioner, Dr. Washington recognizes the importance of being in the field to connect theory with practice. Her real-life experience offers an opportunity for critical thinking and thought. As a faculty member, she brings in her experience and her students experience in the classroom. With these experiences, she helps her students to think how the theories they learn can be applied and connect to their own working environment. Being in the field and having real examples from the field helps ground students in the lives of the community. I found learning from a critical perspective is being grounded in the reality of the communities. The important thing to highlight here is that by being grounded in the community perspectives, the students have a better understand of how they can connect and support the community with community input. In Dr. Washington's incorporation of critical perspectives in her classroom, she wants to advocate for

community voices when teaching students how to administer impact studies. The students' learning is enhanced by diverse community perspectives. In my conversation with Dr. Washington, I discovered that learning about criticality is by intentionally involving students in the communities. In a critical classroom, the act of learning is about exploring and honoring the lived experiences of the community, not from textbooks but rather by doing. In this example, the student learns from their interactions, conversations, and dialogue with community members.

The participants reported operationalizing critical perspectives in their classroom through different methods. Each participants incorporate learning opportunities for their students in assorted styles. Some use data to bring the lessons alive, while others bring students to the community. In this form, nonprofit management education curricula are unique and multifaceted and multidimensional. However, all acknowledged the importance of providing alternative ideologies, resources, and learning opportunities for their students. Drs. Jackson, Gomez, and Patel cited use of written articles to ask questions, Dr. Smith shared that she provides alternative writings and scholars to enhance her students' learning, while Dr. Washington discussed teaching her students to respect alternative realities as a form of critical perspective. With the assorted methods of how the participants incorporate critical perspectives, all participants develop a space for their students to be active leaners who engage and question dominant ideologies to gain a better perspective of multi-dimensional aspects of realities from marginalized community points of view. The space itself is critical because it allows all participants to be involved in their own learning and unlearning. In the space, participants are able to learn from different perspectives, perspectives that are normally dismissed or ignored by dominant, white supremist, Eurocentric, patriarchal ideologies. This work is done centering an ideological focus on the betterment of society, the focus of the following theme. The purpose of these strategies is to bring the act of learning alive, to

engage students with each other and the community, and to develop students' reflective muscle. No longer are the student decile in the classroom, but they become real participants, co-creators of their learning.

Passion and Dedication for the Betterment of Society.

The participants' applications of critical perspectives in their classrooms differed based on who they were, their focus, and the articles and resources they referenced. The commonality between these Critical scholars of color was why they incorporate critical perspectives in their teaching. The Critical scholars of color chose to apply critical perspectives in their classroom because they wanted to represent and center the perspective of communities of color in the nonprofit sector. Critical perspective is personal for them, they feel this will help influence the nonprofit sector to continue to live out its missions and visions for the betterment of society. In my research, I have found their passion for criticality in nonprofit management education stems from their lived experience as individual experiencing the discrimination, or the marginalization from American dominant societal norms. But most important, the drive to incorporate criticality is from their successes - achieving the highest accomplishments in their academic and professional careers – and wanting to open the doors for individual like themselves. They all drive to be caring and loving educators to future students. I found that all research participants believe in the power of change, and for change to happen they feel critical perspectives will help their students to be more equitable in their leadership development. Thus, the participants strive for the growth of their students by incorporating critical perspectives in their teaching and research.

Dr. Washington incorporates critical perspectives in her teaching and scholarship because of her personal experience learning from community members working in the nonprofit sector. Dr. Washington explained that she argues for faculty teaching in the nonprofit sector because:

> How do we center our work in the communities that represents them, and looks like them? And then how do we not come in and act like we're saving community that has existed long before you even came around, but how do we respect those communities and really work side-by-side to achieve whatever goal or outcome that they think is best for them?

According to Dr. Washington, nonprofit sector education should support students in understanding community wisdom. Dr. Washington's experience working in the nonprofit sector and with marginalized communities showed her the power, resiliency, and resistance of community members. She discussed working in organizations where the community members were the ones who discovered their strengths—the ones who established solutions, advocated for social change, and the ones who successfully influenced change. Dr. Washington discussed how her lived experience has made her believe that academia is not the ivory tower that hoards the knowledge needed for social change. Rather, she argued, the curriculum should teach students to center and highlight communities as their own educators and influencers of change. This critical re-shifting is significant and reflects a common theme across participants' work to leverage passion and experience as part of their critical pedagogical approach. Following this same line of thought, Dr. Washington further elaborated on nonprofit management education programs:

> [they are not] about coming in from a managerial perspective or teaching students how to come into a community and take them from the depths of the bottom to the tops of the tops. It's really about working besides communities, listening to what they have to say, and being a partner in helping them to achieve whatever goals that they have.

Here, Dr. Washington advocates for partnership. It is imperative for academics and the community to be collaborators, she stated, working together to achieve a goal created by and for the community being served. As such, this approach decenters academia as the primary source of knowledge for change, but rather, repositions it as a partnership between academic knowledge and community wisdom that will achieve impactful and meaningful social change. What I found in our conversation is that, Dr. Washington have experienced the wisdom from the community she served when she worked in the nonprofit sector. She understands that knowledge is not only from researched or peer review articles, but it is also in the day-to-day interactions between team members, the dialogues between funders and community, etc. Thus, she believes in critical perspectives as a way to connect and learns from one another. Similarity, Dr. Smith advocates for the partnerships with community. As she shares the following quote:

> That's one of the things I think a lot of programs tend to shy away from, is actually getting out into the communities and working with the nonprofits that are located there. But a lot of nonprofit organizations, especially the smaller grassroots nonprofits in your community, they want that type of connection to a university, anchor institution that will help them to somehow grow, or grow to scale, or become more, just to learn more about their own practices, to be effective.

Sharing the idea that academia should respect the community, Dr. Smith argued that nonprofit management education should be about listening to the community's needs and not about searching academic perspectives. According to Dr. Smith, to center communities of color perspective is to address the gap in realities that a Eurocentric white supremist curriculum misses. In partnering with a wide range of community members, the students are able to learn from different groups of people, from different ethnic, socioeconomic, racial etc. backgrounds. Based on the communities

the students learn from, they may have a better understanding of the complexity of reality that is not only from a white perspective. There is a need from small nonprofits to seek support, but the support should also be for academia to learn from the nonprofit. This is the goal of Dr. Smith. She used this strategy because she recognizes and understands the power of the communities. Hence, I found that Dr. Smith's idea of criticality acknowledges and values the wisdom of the community. Dr. Smith create a learning space that allows learning to be reciprocal. In this critical space, the students are learning from the community while the community have the opportunity to receive new ideas.

Dr. Smith "wants to provide a fuller understanding of how different communities, different individuals, might conceive of or view philanthropy, the nonprofit sector." Dr. Smith recognized that she must "open up a wider view of philanthropy to [her] students, and not make it so white male-dominated and focused." She discussed that critical perspective is important in her teaching because it allows nonprofit management education to center the voices of marginalized communities in their research and writing. No longer are her students learning from a Eurocentric white normative idea of success, as is perpetuated within the standard curriculum and even among the other class students will take within their programs; now, because of the efforts of scholars like Dr. Smith, they learn from diverse instead of singular perspectives. Dr. Smith explained that this provides a richer and fuller learning opportunity to nonprofit students, which is important to her as a faculty member. For her, critical perspectives are lenses through which she can help her students recognize the complexity of American life and begin to dismantle the structural and systematic racism therein. She is passionate about critical perspectives because she believes in how it will help nonprofit organizations to achieve their missions and visions that address social inequalities. I discovered that, Dr. Smith's passion stems from her experience learning and

working from diverse communities. It is about reading and grounding her knowledge in her interactions with grass roots nonprofit organizations. Incorporating criticality to Dr. Smith is about building the connection that learning can be done in and out of the classroom. From this example, I found there are mutual benefits for the community and academia when the curricula are not confined or restricted by peer-viewed articles. Thus, in a critical classroom, grounding knowledge by connecting with the community is imperative to students learning.

Sharing a similar sentiment, Drs. Jackson, Patel, and Gomez expressed a belief that critical perspectives are essential in the classroom because questioning helps students think more critically about social justice in and outside of the classroom. Dr. Jackson infuses criticality in his teaches of social justice issues in his classroom because of an expressed desire to see "the ethnical and fair treatment of all people." It is his personal belief that everyone deserves fairness and representation, which is why he incorporates critical perspectives in his classrooms: to teach his students to ask the difficult questions that are often missed or ignored. Sometimes fairness may not be the end all be all. But rather how do the students and the communities come together to determine the meaning of fairness and representations from their own lens and lived experience. In doing so, from critical perspectives, the process helps all participants to become advocate for their own learning. For Dr. Jackson, the process of recognizing and defining fairness by the participants for the participants is his goal. This is his passion for his students to learn to further the development of a more equitable world. I found that for the participants, criticality is about addressing the equalities outside of the classroom by applying what they learned in the classroom. Due to the varying life events the participants experienced, they believe in the equitable treatment of everyone, and they see criticality as a point of view to help them achieve this goal. Thus, this is their personal passion to

incorporate critical perspectives into the nonprofit classroom. I found that critical perspective is deeply personal.

Diving deeper, for Dr. Patel, a critical perspective is personal. Dr. Patel mentioned how reading post-colonial theorists like Edward Said (2012) and Ania Loomba (2015) inspires him to think through questions about identities, belonging, and the idea of othering to uncover the uncomfortable truth about reality. Their work inspires Dr. Patel to ask questions about how he fits into American society, what it means for him to be an immigrant, how people view him, and what it means for him to be in academia when English is not his first language. From a post-colonial framework, Dr. Patel attempts to influence the questions in his class and create a space for his students to reflect on their own identities and lived experience. Similar to Dr. Smith and Dr, Washington's classroom strategy, I found in this process, participants reflect, examine, reexamine how their identities are formed by the challenges or success they experience in life to recognize how social structural influences affected their perspectives. Providing additional information on how post-colonial frameworks helps him to be critical, Dr. Patel explained that Edward Said work was essential to his personal and professional development:

> I kind of started to read about this man, who this man was, and he had a similar identity as me. He came from Egypt and then came to the US. Similar to me, I come from India, not that I'm at the level of Said by any stretch of imagination. But you know, sharing a same identity [because we both] came to the west, [he] had to understand what's going on, who he is, how does he stand there, how does figure it out? So it was a lot to me about who I am. It really spoke to me, it really spoke very powerfully to me, and it still does speak way powerfully to me. So to me, it was about understanding how do I fit into the society? And what's the past? Because everybody's looking at me, and some people say, "Oh, you have

a good English." Because I'm person of color, I shouldn't have good English because I'm not from here? So these are some of the constructs of stereotypes which were happening or coming to me and I felt like why is this and what is the intellectual use of these and the work was really powerful for actually helping me to understand where do I fit in.

Situating himself in an American context, Dr. Patel examines his own identities and his positionality in American society when reading these scholars. When reflecting on his growth, I found that according to Dr. Patel, critical perspectives have helped him to understand his identities and positionality in the United States context. By reading about Said and his own experience of being "others," this helped Dr. Patel to reflect on his own experience while studying and researching in a predominately white institution. Therefore, having a critical perspective is personal to him and his academic work. Dr. Patel stated that "to me, research is personal. It has to be satisfying to what, what I have done. And I feel that I want to push the field forward…push it forward and ask more difficult questions." From a critical perspective, he situated himself as a person of color. The writings of others helped Dr. Patel to uncover the constructs of stereotypes. Dr. Patel explained that this discovery enhanced his ability to navigate American society and push the nonprofit sector forward. Dr. Patel believes it is his personal duty to challenge the norms of American society and further the nonprofit sector by incorporating critical perspectives in his research, scholarship, and teaching. This is why he push for critical perspectives in nonprofit management education. Criticality is something he has had to learn for himself, where he raised his own critical consciousness through his own unlearning and learning; the extending of this process to his own role as an educator is a process of self- and community empowerment. This process helps him to reengage with academia where it is helpful for his growth as a scholar and

this is Dr. Patel's personal passion. He wants to share his journey with others so that they may raise their own critical consciousness for the betterment of society. I found Dr. Patel critical consciousness grew from learning and reading about critical perspectives through his connection with similar scholars like him. From this personal growth, Dr. Patel wants to provide the same self-reflective opportunities for his students. It is with this personal growth that Dr. Patel believes will move the nonprofit sector forward and ultimately to create a better world. In my conversation with Dr. Patel, I found the reason why he incorporates critical perspectives in classroom and scholarship, because it is something that he himself experienced as an immigrant doctoral student living and studying in American society. This connects to Dr. Gomez's own personal passion.

Similarly, Dr. Gomez is passionate about advocating and working towards a better world for all because of his own personal experience. Dr. Gomez cited his core values as the source of his critical perspectives, explaining that they influence how he teaches critical perspectives to nonprofit students. In his interview, he said that his critical perspective "stems from my own sense of worth of each individual and well, also social justice" with these senses of worth and social justice being his core values. His dissertation topic sparked his passion for service and equality. Dr. Gomez shared that his dissertation topic was on "LGBT participation, political participation and they used those geological as well as political science literature." This topic helped him to engage in identities research. Using his core value of equity for all, he infuses his idea of criticality into his teaching in nonprofit management. His Jesuit education solidified his identity and education based on serving others:

> I actually went to a Jesuit University in the Philippines and from grade school all the way at the University. So that whole sense of social justice and being a service of others, whatever you want to call it […] it's always intrinsic, it's in me.

In his personal academic journey, criticality has helped Dr. Gomez teach nonprofit students to think, reflect, and questions about structural and systemic inequalities when serving others. This powerful connection of personal experiences, his own scholarly journey, and his work as a faculty member demonstrates the intersections of these experiences. I found for both Drs. Gomez and Patel, incorporating critical perspectives is personal and connected to lived experience. They explained that they believe in critical perspectives because they experienced inequality in their personal and academic journeys. From a critical lens, they want to enhance student's learning by creating a process that helps students become their own advocate for learning. To do so, students must reflect on their lived experience, debate with one another about the possible solutions, and co-create a new world from marginalized ideas.

In this research, I found that incorporating critical perspectives is personal. It is about a driven focus of social justice, of equitable treatment of all and of self-reflection that all participants shared with each other. Each participants grow to understand critical perspectives in their own ways through their personal academic, professional and personal journey. They each learned about critical perspectives and defined what it means to be critical through an assortments of life events, personal conversations, readings and self-reflection. Through this process, they became advocates for critical perspectives in nonprofit management education.

Summary: Towards a Definition and Application of Criticality.

Indeed, shared criticality was personal for all five participants. The participants in this research shared they all believe in critical perspectives. They incorporate criticality into the classroom because of their lived experience as a person of color, their education, their passion, and their understanding of identities in American society. Each participant found passion in criticality for the nonprofit sector because of who they are, what they experienced and what they hope for

the nonprofit sector. Drs. Smith and Washington understand critical perspectives as tools to dismantle the Eurocentric, white supremist ideologies that dominant the nonprofit management education. While Drs. Patel, Jackson and Gomez uses criticality as a form of questioning to push their students to think about the difficult questions that uncover the uncomfortable truths. As immigrants, Drs. Patel and Dr. Gomez have a unique perspective into American society and using this perspective to ask their students difficult questions that examine and re-examine truths. For Drs. Smith, Jackson and Washington, as self-identified African Americans, their perspectives are influenced by their interactions with other Americans in and out of academic spaces to push their students to evaluate and re-evaluate the racial divisions. In their varying definition of criticality, the participants are creating spaces for their students and themselves to engage with one another in conversation for the purpose of unlearning and learning to develop creative solutions to push the nonprofit sector forward. Ultimately, I found that criticality is about creating a learning community where all participants understand their own personal needs, growth areas to acknowledge the complexity, brutality, but yet beautiful and aspirational reality of the nonprofit sector. It is with this understanding of a learning community as opportunities to take pleasure to learn about oneself and the surrounding environment is what makes critical perspective uniquely imperative to the growth of the nonprofit sector and nonprofit management education programs across the country.

Neoliberal Pressures in Higher Education Affecting Work Life Balance

How has being a critical scholar of color affected their experience with researching, writing, and teaching in a nonprofit management education program?

Being a faculty member in a higher education institution has its challenges. The research participants all expressed the extreme pressures to teach, do service, and publish while being an employee at their institution. These pressures present themselves to the participants in both formal and informal ways. Participants were asked about the pressures from their colleagues, department, heads and university leaders and how these pressures affect their teaching, research, and service. The participants provided examples of how their colleagues or Department heads conveyed verbal or written communication pressures. The follow presents my findings in this area, summarized within the following themes: 1) academic pressures for faculty in higher education institutions, and 2) facing additional challenges in academia because they self-identify and are seen by their colleagues, students, and department heads as a person of color.

Academic Pressures for Faculty in a Higher Education Institution.

Like all job announcements posted at a university, a faculty job description is clearly defined, well-crafted, and organized for job seekers to read and deliberate about their qualifications. In the job description, written responsibilities and expectations about teaching, research, and service are presented and underscored. Vetted by a search committee at their universities, the participants in this research applied to and were offered their current positions. The Critical scholars of color were contracted to fulfill the expectations written in their job descriptions and other added expectations and responsibilities based on the needs of the department, school, or university that emerged early on or over time. From my research, I found participants where hired based on students demands to the influenced from the boarder nonprofit sector to hire and onboard more nonprofit scholars. Thus, from these demands and influences, the Critical scholars of color expressed verbal additional expectations and demands on their teaching, research, and service from students, colleagues, and department heads. Expressed by all

participants, these informal and unwritten expectations add layers of complexity and demands. Exemplifying the experience of these pressures, Dr. Smith described these expectations as occasionally overwhelming with the following: "I can say, it's a lot. It really is a lot, to be honest, it's a lot." Below are three areas of pressure the participants identified having to navigate in their work.

Student Informal and Formal Evaluations and Their Influences on Faculty Members.

One key pressure Critical scholars of color uniquely face is navigating evaluations from students who come to these programs with their own internalized expectations that often reflect dominant neoliberal notions of the purpose of education and how the classroom experience should be. Across all research participants, Critical scholars of color expressed a demand from their department to teach based on students' needs. Participants in nonprofit management education programs across the country teach and support students from different backgrounds, ethnicities, and even nationalities. Further, many come to graduate programs in nonprofit education having been socialized to expect higher education to cater to their expectations in certain ways. The quotes below from multiple participants highlight how they navigate through various students' expectations. With these examples, I learned how the critical scholars of color negotiate the ways they teach and what to teach, is multilayered and multidimensional, showing the interconnections of influences from students, department heads, to university leadership. These conscious decisions made by the critical scholars of color are influenced on the satisfactory of various stakeholders.

Dr. Patel explained that the expectation to do well in the classroom is always looming over his job:

Yeah, so I think there is a pressure of teaching evaluation. You want to be there; it matters to keep the job. So, I don't want to be seen as biased. Though I'm not biased talking about

facts, but it can appear that way because of my identity. So, that's one pressure. The other pressure is some confrontation in the class, which has not happened. But it's possible that somebody has a certain amount of opinion about things, maybe passionate opinions, and may not agree to my opinions. So, it's a possibility. It hasn't happened. I've tried to keep the conversation very...without any pinpointing, have a general conversation. But I'm wary of that. And that's what I mean by pressure.

Dr. Patel communicated that keeping his job in part hinges on what he teaches. He also pointed out that how his students view him as a person influences how they evaluate his course. Dr. Patel expressed feeling two parallel pressures in his classroom: presenting facts that his students view as neutral and broaching topics that do not offend them. He shared that the unwritten pressure from students' opinions of his teaching affects his yearly evaluation. Thus, this highlights how Dr. Patel recognizes that he has to teach in a way that makes students feel comfortable because how comfortable they feel has a direct impact on their view of him as a faculty member, thus affecting his job security. It is important to notice that due to his identity as a person of color, and as an immigrant, he feels his students have a preconceived notion about him as a person. If students feel too uncomfortable with a topic or subject he teaches or feel uncomfortable because of the color of his skin, he believes their view will be reflected in poor student evaluations. Some students, based on their lived experience, might view his teaching in ways that Dr. Patel cannot control.

Further, not just the emotional experience of being challenged, but content comes to play as well. If Dr. Patel is not teaching to what the students want, i.e. technical skills, they may perceive his teaching to be ineffective. As a result of my conversation with Dr. Patel I discovered the

interconnection of student expectations with conceptualizations of professionalism. In other words, that some students' expectations from nonprofit programs are based on the professionalization influences in the nonprofit sector. This means, many students enter nonprofit management education programs because they want to enhance their management, fundraising or other transactional skills to either do better at their job or search for position in the nonprofit sector. They have certain needs that a faculty member needs to meet. Thus, if Dr. Patel focuses more on analyzing the racial inequities, some students might take offense to this style because they might not need the importance or recognize that addressing racism is necessary as part of the "skills" needed to be effective as a nonprofit leader. If they are not satisfied with the teaching, this will result in a poor evaluation. These evaluations will in turn affect Dr. Patel's standing in his department, and potentially, the university as well. In my conversation with Dr, Patel I found this pressure is felt by Dr. Patel, not only to what he teaches and how he teaches but also who he is as a person. This points to a lasting conflict for him as a Critical scholar of color and provides a nuanced insight into how neoliberalism is layered within the academy and conflicts with personal work to raise criticality. In other words, the expectations from students want in their education may differ from what critical scholars want to teach.

Thus, as student opinions of a course is one of the key pressures that faculty face, another element as a faculty member in a department is to keep students enrolled in the program happy with their classes. This means teaching a topic that a student wants to learn and teaching the topic in ways that students are receptive to. Sharing a similar viewpoint, Dr. Smith expressed the following:

> The University thrives on teaching, and students. If there were no students, there'd be no university. So, every University and every School wants to understand how they can

enhance their teaching, draw in students, and develop a curriculum that is not only robust but actually satisfying students' demands.

Dr. Smith explained that the university institutionalizes student demands through evaluation for the purpose of attracting more students to enroll in classes. In her comment, she highlighted that every University wants to enhance teaching to attract students, and the only way to do that is to satisfy student demands. From this conversation I found that it is imperative that faculty members create a comfortable classroom that does not raise too much discomfort and meets student educational expectations of the program. Further complicating this, in some of the schools the participants teach at, the majority of students are white or international students, which shapes what and how critical scholars of colors teach critical perspectives from an American context.

For example, Dr. Gomez shared that, "I mean, [in this University] it's either you're wealthy white or you're wealthy Chinese, people won't say that they say international students, let's just name it." Here Dr. Gomez, share the demographic make-up of his University. He goes on and says, "It's still a different Asian…It's East Asian, it's wealthy Asian… In our program alone, I was so delighted when I finally had a student who's from Indonesia and so, we right away just looked at each other and like Southeast Asian, so there's that." For Dr. Gomez, he feels there is a certain standard that he has to live up to. Most of his students are white and international students. He feels it is hard for him to connect with wealthy, East Asian. In this quote, he shares that the lived experience wealthy Chinese students is differ from his upbringing as a Southeast Asian immigrant. With this difference, it is hard for him to connect with majority of the students in his program. For him, their lived experience may not match to what he sees fits for the classroom. When speaking with Dr. Gomez, I discovered for him it is hard to connect with wealthy East Asians or white

individual because they do not share his live experience as a Southeast Asian immigrant. There are differences between East Asian and Southeast Asian cultures. The migration stories of the pan Asian American and Public Islander population are vastly difference. Thus, when reflecting on his own experience and world views, the pressure of connecting with his white and Chinese international students constraints to him as he teaches. I recognized that for Dr. Gomez, when he sees a student that looks like him, and shared some of his personal identities, he feels relief and that he could connect with them on a personal level. Thus, for critical scholars of color to feel safe in a classroom, they also need a community of students that share their own personal background and stories. I found that in this community with individual who shared lived experience and background, it helps Dr. Gomez feel more comfortable in his teaching and how he teaches his classroom, and potentially feel safe to push the curriculum in particular ways.

For Drs. Patel, Smith and Gomez, the pressure from student evaluations is a written expectation. However, what to teach and how to teach depends on student needs and occasionally demands. Dr. Patel shared that "I've tried to keep the conversation very...without any pinpointing, have a general conversation. But I'm wary of that. And that's what I mean by pressure." Due to the uncertainty of his students' reactions, Dr. Patel feels the need to approach some topics from a "natural" standpoint. As a critical scholar of color, Dr. Patel stated that he never knows exactly how far or how critically he can shape his classroom. He must be wary and gauge student reactions to adjust his curriculum. Thus, I found that a neoliberal pressure is always looming. Students enrolled in his classroom want to gain the necessary skills they perceive are demanded by the profession to be marketable in the job market. Therefore, in my conversation with Dr. Patel, if Dr. Patel does not teach the students these skills, they feel that they may not be successful once they

graduate from the program. This pressure is exerted directly and indirectly, informing the decisions faculty make in terms of how Critical they can be.

Furthering the importance of student needs but framing it as market demand, Dr. Gomez recalled that his school hired a new department head "partly because [the University] wanted to take the school to the next level. [The Department head] mandate was to grow the school." Dr. Gomez recalled his school's mission to "offer programs that are needed by the market right now." In this comment, Dr. Gomez acknowledged that the University made a strategic hiring choice for the department to grow the school by catering to the market—in other words, student demands. Dr. Gomez concluded that "it's still very market focused." Dr. Gomez recognized that the University decision-making process is driven by the market, whether that be from students, the field, or broader public, directly or indirectly. His comments suggest that he understands the market as the driven economic focus of student enrollment in a school that influences the university's decision-making process. The hiring of a department head was an effort to respond to these market demands, with the assumption here that decisions made by his department head is for the purpose of enhancing enrollment for the school and university for the purpose of generating more income for the institution. What this example demonstrates is the ways income has driven hiring decisions at the institution— who gets hired, when they get hired, what position they are hired for, how they teach, and what they teach. I found that in Dr. Gomez's school, what he teaches and how he teaches to his students is highly influenced by a directive of the University to grow the school. At Dr. Gomez's University, one of the main goals to have a nonprofit management education program, is due to the expectations to follow the market trends of students enrolling in schools to enhance their professional skills. Further, these narratives from participants highlight

the interconnectedness between what current or prospective students want from a school and how that drives the complex decision-making within the institution.

> Sharing a similar perception of student demand, Dr. Patel commented,

> Yeah, these are people who are driven by numbers. All they look at are enrollment numbers; for instance, they did see there's a demand in the nonprofit course and they needed somebody, they hired me. So, they did acknowledge there's a demand. But then they watch how people are getting interested in the field, and how many enrollments you have, and what is your student feedback and stuff like that. That builds the case in itself that we could see some growth there. But I've seen Deans look at enrollment only that, that's the number of people.

According to Dr. Patel, the School hired him because the department saw a demand from students to learn about nonprofit management. Since Dr. Patel's research is about the nonprofit sector, his school hired him specifically to attract prospective nonprofit students. Since his role at the university is to attract nonprofit students, he could lose the opportunity for a promotion if evaluations from those students show that he is not meeting their needs. In his observation, Dr. Patel noted that enrollment matters to a university, and that, at the end of the day, some deans' decision-making processes are guided by the number of students enrolled in a program. Thus, in my conversation with Dr. Patel I discovered what the students want to learn ultimately drives how many students are enrolled in a classroom. In Dr. Patel's program, I found it is not about teaching the students the skills necessary to be transformative leaders in the nonprofit sector, but rather meeting the students' demands so that the school can ultimately enhance their enrollment. With these examples, I learned the decisions that department chairs and deans have to make, will make,

or already made, are influenced by how much income their decision will help generate for the institution. This process is multilayered and multidimensional, showing the interconnections of influencing decision making from the individual to the institutional level. These decisions are based on money and monetary acquisition packaged with students' demands and needs. While both of these sets of experiences reflect what could be a positive interaction – an institutional response in adapting curriculum to student needs and connecting hiring and promotion to students' experiences in the classroom – these narratives from participants also highlight the complexity when those needs and expectations are grounded within neoliberal frameworks that work against the Critical needs of a sector that works, in theory, to advance social equity.

Students needs are essential; as Dr. Smith commented, "without students, the University cannot teach." As faculty, and especially as Critical scholars of color, the participants acknowledged that the security of their own positions as well as the schools and universities that employ them is in many ways dependent on the topics being taught to students. As she went on to say,

> We just had a town hall meeting with our students maybe two weeks ago, and one of the things that our students indicated was that they wanted more in the classroom related to critical pedagogies related to social equity, so they wanted more of this and they felt like all of our courses should be infused with these types of topics. So funny enough, we just hired someone who's going to be coming in to develop a social equity concentration for our program, but this is something that our students, they want. So, we are really listening to our students and saying, "We see." Clearly this is a turning point in American culture and thinking, and our students are picking up on that, and we are trying to be

accommodating to what is currently taking place in the world as well as to what they feel

that they'll need to be successful when they go out into the world.

From this conversation, I learned that the university saw an opportunity to meet student demands by holding a town hall where students were able to voice their opinions and wants. From this town hall, the university decided to hire a faculty member to meet these demands. This finding demonstrates how students have great power in shaping what the department teaches and who teaches within it. Through town halls, listening sessions, or small group meetings, the department heads and faculty members were able to hear the needs of the students, enabling them to adjust their teaching to their demands. In adjusting their curriculum, the department or school might seem more attractive to prospective students thinking of enrolling in a post-secondary institution. Once again, the decision that was made for the townhall was because of students' demands. This town hall was from the fear that the students might no longer enroll in the institution and to influence future prospective students' enrollment. Although the holding of this townhall and other similar feedback sessions may be made through a student-centered lens, participants connect these types of efforts as decisions made by the department heads based on a monetary lens. This finding is similar to what I found in Dr. Patel's experience around his own hire. In my research, I found without the students' demands, the reflection activities such as student town halls, provide examples of how decisions are made, based on a market-driven demands but framed as serving students' demands.

Further expanding on this point, Dr. Washington provided an example of how her students have the opportunity to shape the curriculum of her classroom, who the school hires, and the direction of the university. She shares:

And so it's a whole different way to train your brain. So now you have to actually say okay, theory is important because it can drive a lot of different questions because if you ever like, "Oh, I wonder does this happen?" Well, that's a very small foundation of theory. So you're wondering well, if this happens here I wonder will this happen there? And then that begets research questions, which begets hypotheses, which then begets a whole study. So we have to work backwards with them because they're like last time you were doing this, some of them it was 15 years ago when they were last in school. So they're like, "What I going to do this?" So I think they've been very receptive. They've been receptive to learning different theoretical models, learning how to put it together. How that just makes them think about things more deep in a more complex way.

Dr. Washington explains how she helps her students with the theories she teaches in class. She shares that some of her students have been out of the classroom for a long time, and she has to meet their needs by supporting them with how to read theories and how the theories connect to their practices. In my conversation with Dr. Washington, I discovered her students are coming in with certain expectations, but the expectations they want to learn, the students are not equipped in learning some of the materials she is teaching. Thus, in this research I found Dr. Washington must shape her curriculum and her teaching style so meet the students, to help them read theories, to create a space where they can learn and unlearn so they have a better understanding of the complexity of managing and working between theories and practice. Dr. Washington teaching is based on her students' needs and demands. This balance of deciding how to deliver what materials while still teaching in ways that are critically show the difficulty in navigating criticality as a faculty member while working to support students' needs and demands. In this example highlights the complexity of how faculty navigates student demands with their own personal academic view.,

In this research, I found most decisions are made based on students' demands. Student's voice matters to a certain extent. Universities put student demands and voices into consideration as they recruit, hire and evaluate faculty members for the purpose of attracting prospective students. Formal student evaluations, town halls, and hiring practices show that who the faculty is, what the faculty teaches, and how the faculty teaches it are all interrelatedly based on student demands to satisfy the students. I discovered in nonprofit management education programs, the University's main goal of hiring and evaluating faculty is influenced heavily by student voices, for the purpose of keeping the current students but also attract future students. Multiple research participants shared students are their number one priority; as a result, each participant shared that they shape their curriculum and teaching to make students feel comfortable or to help students to think critically based on student's lived experience, socioeconomic, nationality, and racial identities. From the participants different perspectives, I found that the diversity of thought from the various student population enrolled in nonprofit management education programs as well as the dominant norms of their schools' geographic locations influence how and what the participants teach.

Critical scholars of color must navigate the varying students' expectations and pressures based on these differences to meet the goals of raising their department student satisfaction scores, and ultimately the higher the department satisfaction score, the more students will stay and graduate from the programs. In this research I found as critical scholars of color, the participants have to navigate who students are and what demands the students have for topic, program, school and institution. At the end of the day, the participants were hired to do a job, but with this job help the institution to attract prospective students and therefore help the university's enrollment rate

and monetary bottom line. Their decisions on how they teach and what to teach in nonprofit management education programs are influenced by multiple factors from various stakeholders.

Looming Pressures to Publish in Academia.

Research is part of faculty life, and publishing is part of the tenure-track position expectations; however, this also carries over into non-tenure-track positions if the individual wants to be promoted and grow at their institution as a result of unwritten expectations that shape the faculty role. As Dr. Patel shared, "if you're not publishing, I think that will show up more visible in your annual performance view." A tenure-track faculty position requires a certain number of publications depending on department or university requirements. In this research, I found critical scholars of colors' publication production is tied to their annual performance view, which in turn affects their standing at the school and ultimately influences their job security even if they are not tenure-track. I discovered all research participants are under the pressure to publish—even by the nontenure-track respondents, albeit to a lesser or different degree. In my conversation with Dr. Gomez and Dr. Washington, I explored how the publishing pressure shows up in their role, even though they are non-tenure track faculty members in their department.

As Dr. Washington stated,

when you're on tenure track, I think it's where you, I'm not going to say people care more, but the impact nature of your journals matters. So, you do have to mold your writing, your authorship, in a way. But, if you're nontenure track, I would say that you actually probably have even more freedom as far as what you can research and provide because you're not really beholden to the same standard that the tenure-track people are because teaching is your standard.

With this comment, I found it speaks to multiple elements of the publication pressures upon faculty, highlighting the importance of not just how much you publish, but where one publishes as well. There is pressure to publish within certain journals which, as she suggests here, requires faculty to potentially negotiate their scholarship to be received within these journals. These pressures are not similarly experienced for nontenure-track faculty who may in turn have greater autonomy in their scholarship.

Dr. Gomez expressed a similar pressure to publish, despite the fact that the expectation is not present in his original job description: "the pressure [to publish] is not high, but we're encourage to start because once you are a senior lecturer to stay on, you have to have published." Dr. Gomez shared that the contracts of three senior lecturers in his department were not renewed because they did not meet the school's publishing expectations. Even though they were contracted as a nontenure-track faculty member to teach, there was an unwritten expectation for these same lecturers to research and publish to maintain their positions. Reflecting on faculty who were not renewed, Dr. Gomez added:

> these are people who are leaders in their field…They were evaluated by Arts and Science professors, they were not renewed. Three women of color, one a Rhoads scholar, Ivy educated lawyer, some leader in our field, other one, well-known queer women of color, again, known in her field.

This discussion was offered as part of his broader reflections on the role of research publications as part of the evaluation process for nontenure-track faculty. From my conversation with Dr. Gomez, I observed to keep the "high standards" of the University, faculty members at this University are being evaluated by other faculty regarding their research and publications. Knowing this information, Dr. Gomez reflected on his own precarious situating and pointed out that "so I

can play the academic game, and I've published. So I know how to maneuver that, so maybe but I know there are no guarantees, it may very well be by this time next year, I don't know where I'll be." Here, Dr. Gomez presented the reality of the ever-looming pressures to publish in academia. This pressure to publish was made even more evident by the category of Dr. Gomez University. The University that employees him has a status of being in the "ivy league." All faculty at an "ivy league" university must meet certain standards to maintain the "ivy league" status. Faculty members, lecturers, nontenure, and tenure-track individuals must research and publish their work if they want to acquire and maintain a job. To keep this "ivy league" standard means a university can keep its notoriety to the general public. This helps to attract potential students across the world and enhances yearly enrollment, which in turn enhances the university's financial bottom line. Even so, Dr. Gomez remarked that even this does not guarantee job security. His comments are situated within the context of the higher education system which takes into account accreditation processes for programs and also helps the University keep its status amongst the public and other stakeholders. Publishing is more than just getting faculty ideas out there, but publishing has real monetary effect on the institution. Thus, I found that publishing is important to job security for a faculty member in nonprofit management education programs. Publishing articles in the right journals have a ripple effect, influencing individual to the institutional level.

One of the main pressures of being a faculty member in an institution of higher education is to publish in academic journals. For a Critical Scholar of Color to secure a faculty position in a university, they must have already published or be working to publish. In my conversations, I learned despite certain roles not formally being expected to publish, no matter the position, all participants in this research shared they feel some form of pressure to publish. For a tenure-track faculty member, the publishing pressures is extremely high. As Dr. Patel mentioned, his University

expects him to publish to get tenure. He stated that "so it takes a lot to publish your research and then there's expectation to keep publishing it, and to get a tenure." In the same breath, Dr. Patel suggested the following:

> On the contrary, what I have found is that if one good publisher put critical empirical research, it gets really appreciated. So, if one is able to get through the threshold and inside the journals, I've seen journals to be interested in critical work which fits their narrative which is to be impartial, which means complicated. So that's one, and then of course, there's your continuing to publish to keep your job, and to get your job.

In this exchange, Dr. Patel explains more about what is involved in the publication process, and that the specific publications that publish his work also matters greatly. What his comment also points to are the layers involved in publication beyond just the confines of the university itself that compound the challenges for these critical scholars of color. From my conversation with Dr. Patel, I found that criticality still faces its challenges in academia, and that at times it does take a special journal to appreciate the role that critical perspectives play in research. This unwritten rule of what to continue to research is something that Dr. Patel must navigate when he submits work for publication. In this example, I observed, the pressure to publish is an internal and real expectations of faculty members, but the pressure to publish to the right journal is also important.

From this research I found both written and unspoken expectations to publish can really impact the Critical scholars of color standing or even job security. As Dr. Patel noted, to have a good standing in a department means that faculty must publish their research in the right journal article in addition to the number of publishing they much churn out per year. Dr. Patel shared that, "If you're not publishing, I think that will show up more visible in your annual performance view."

Even Drs. Smith and Gomez, whose job descriptions do not require them to, are encouraged to publish within their departments. In Dr. Gomez's case, even job security is dependent on publishing. Form my conversation, I revealed that publishing is more than just getting thoughts or ideas out to the larger body of knowledge. Published articles made by the participants contribute to the overall standing of the institution, benefitting it in financial and non-monetary ways.

Pressure to Serve as Faculty Member of a Department, School and University.

Service is a part of faculty life. As a faculty member in a higher education institution, there are written and unwritten expectations for academics to serve on committees. Many of the participants shared the work they do on different committees as well as the work related to the titles they hold in their departments, schools, or universities. In my conversation with the participants, I found that the additional pressures to serve weigh heavily on how they perform in their classrooms, at work, and at home. I explored how each participants balanced the multiple roles they are responsibilities to their school or department on top of their responsibilities to their students and research. The act of serve is a requirement for all participants, but in my research, I found how the participants connect their serve with their personal, academic and professional goals to ease their daily workload.

In his interview, Dr. Patel shared the classes he is responsible to lead, consisting of several courses in the Department of Political Science and a wide range of courses from other departments in his school. In addition, his department asks him to be on at least two committees per year for his service. According to Dr. Patel, "It's generally hard to say no when you're asked to do it." Dr. Patel described being expected to teach and serve and how that expectation makes it difficult to sufficiently dedicate time to his students and serve on the multiple committees.

Providing a similar service expectation, Dr. Smith works two jobs at her university. Along with her full-time nontenure-track faculty responsibilities, she is responsible for directing the BA program at her School, and she serves on the board of a nonprofit organization to further her research. With the additional pressure of directing the BA program, Dr. Smith explained that she is able to "to craft curriculum for [her] school and also for the larger field, making decisions that [she] think would be beneficial to advancing how [nonprofit] philanthropy and nonprofit management." Not only is she teaching her students, but she is leading a program while serving on committees. This balancing act of teaching expectations, curriculum development, research, and public service fills Dr. Smith day, night, and sometimes weekend. From my conversation with Drs. Smith and Patel, I found service is an important part of being a Critical Scholar of Color because it helps extend the reach of how they infuse critical perspectives throughout an institution.

Similar to Dr. Smith, Dr. Washington reported multiple responsibilities beyond her teaching faculty status. Dr. Washington shared that, as a Program Director for her department, she is responsible for the annual institutional review; she is responsible for sending "one [survey] to the current student [and] one…to alums." Her job is to then tabulate the result and extra data to write an annual report for her University. On top of this survey, Dr. Washington mentions the following:

> [In] addition to other program things, you're talking to prospective students, you're talking about looking at plans of studying, graduation, strategic planning, working with advisory boards, and all of that kind of stuff is just an additional thing to teaching and research. So, it's a lot to fit in your day.

She is responsible for planning for the department's curriculum, helping with graduation, serving on the strategic planning committee, and for working with board members and other administrators

in addition to the responsibility of teaching. As a faculty member at her School, Dr. Washington explained that she balances her time teaching and directing her department work. This shows the amount of work a faculty member needs to accomplish within a day, week, month, or year. Like Drs. Patel, Smith, and Washington, full professor Dr. Jackson must balance his time among department chair meetings, his regular teaching schedule, and his administrative duties. At times, he shared, he is "a master of time management for the post part. There are some days I don't get it right. But a lot of days I do." Even for a full Professor, the additional work never seems to stop. Even with his standing at the University, Dr. Jackson is required to live up to his title and provide the service his department requires.

Through his leadership position as a full professor and chair of a department, Dr. Jackson is expected to help the department grow and support the University in fulfilling student needs. Dr. Jackson's comments particularly highlighted this expectation when he provided the breakdown of his schedule. He stated that, in an average month,

> There are department chairs meeting, and there's my teaching schedule…some weeks I do a lot more administrative stuff a lot. Some weeks I do a lot more faculty stuff. Some weeks I do a lot more IRB stuff, which is always present.

Dr. Jackson's position at University requires him to help colleagues and graduate students with their IRB applications. He observed that the pressures of passing the IRBs are "always present," which acts as a great demand from his university.

In my conversations with the participants, I found there is an ongoing pressure to faculty members to serve is consistent in all positions at different departments and universities. In addition to teach based on student demands, participants mentioned the ad hoc projects they must complete on behalf of their schools, departments, or universities. They all described the work they are

expected to do as faculty members, providing schedules that are filled with multiple meetings with students, colleagues, department heads etc. Some participants felt their self-identification as a person of color added the pressure to serve and support diversity and inclusion at their institutions through everything from search committees to influence on the school curricula. These expectations were all reported as additional responsibilities to the late-night writing and weekend research that they must do for their critical research so they can meet with students and attend committee meetings during their scheduled working hours. While these time commitments were sometimes mentioned as a potential space for engaging in criticality, more often they were discussed as being a constant pull on their time, if not an impediment to their ability to engage in critical work.

Being a Scholar of Color in Academia and American society.

Being a scholar of color adds additional layers of complexity to one's lived experience; being a scholar of color who also self-identifies as LGBTQ, as a woman, as a biracial individual, or as an immigrant provides an even richer context. In their interviews, participants discussed being a scholar of color in the current climate of white supremist, Eurocentric culture affects them in and out of academic spaces. From their own perspectives of their experiences, they illuminated the ways racism is real and how it shapes their work. When asked how they navigate the pressures of academia, each participant provided unprompted examples from their personal narrative about how they have contended with racism in academia and in life. From my conversations with the participants, I discovered how their individual backgrounds, ethnicities, and location ensure that each participant's experience is unique, but they all shared similar stories of fighting against the inequalities of racism that exist in American society in all its forms. I found the work they are currently referencing, researching and teaching is personal. These works stem from their personal

experience with racism in and out of academic spaces. Thus, from my research, I found racism exists in the nonprofit sector, in the nonprofit sector classrooms, and in nonprofit sector programs, departments and university. Racism is real.

As Dr. Gomez highlighted,

> I'm a short, brown man; I don't threaten anyone, and by nature, I'm happy. By nature, I smile, I have fun. So, I think that helps, but I don't do it because I want to be liked, there's a difference. When they tell African-American men [to] wear glasses so you'll be less threatening or when they tell a black woman stop being angry or a woman to smile.

Dr. Gomez expressed the context of how American society views him as a person. He acknowledged the stereotypes that exist for people who look like him and for African American women and men. The stereotypes stem from the social construct of race that has been institutionalized in American society to separate people from one another, and it exists both in and out of academic spaces. Dr. Gomez feels microaggressions, even if they are unintentional. This showcases a world that is not only influenced and governed by the institutional and social racist structures of American society, but it also has day to day implications of how people of color are being viewed and treated in and out of professional spaces. Thus, I found, as a scholar of color, the identity as a person of color is an extra layer of complexity that all participants must maneuver throughout their daily lives. Ultimately, the stereotypes based on appearance affect the way different Critical scholars of color are viewed and treated in academia. On the opposite end of the spectrum, being Critical scholars of color also add value, beauty and wisdom to academia and to the world.

Drs. Washington, Patel, and Gomez shared how they perceive the existence of racism in academia and how they navigate through a racist society. Accompanying this, each participant also provided a picture of their resiliency, their resistance, and their advocacy for social change.

Reflecting back in her lived experience, Dr. Washington shared a short story about the nonprofit sector and the microaggression she experiences as a Black woman,

> When I was working there we were in the throws of building a large art center and I'll never forget there was I was working as a grants manager. So I wasn't an entry level, I wasn't at the top, but I wasn't an entry level person either. And we had this meeting with this donor and she's since passed. And she was the older lady and I remember sitting down or going to sit down and have my notepad, we're at the table and somebody asked me, the head of the organization, asked if I can get this woman coffee. So nobody else... This woman has moved toward, she went past the coffee machine and it's always our thing, as in development, when I was working in fundraising, everybody would get coffee. If it was your meeting, you made sure coffee, tea, water, all that was set up. There was nobody and even in future places, as I got a lot more senior, I still would do that or even my boss was VP, she would have all that together. If it was her meeting and her client, because she went and made sure the ducks were in a row and no one could do it like her and she may ask us for help, but it wasn't like she was just not doing anything, but to just blatantly, be the one that was like, "Oh, you go and get her coffee." And I was the only black person there, there were all white people, you know? And so it looks weird and it made me feel my presence wasn't necessary and all I was there to do was serve, essentially.

In this story, Dr. Washington shared the microaggressions she experiences working in the nonprofit sector. It shows the racial bias that many people of color have to endure as they navigate

through predominately white spaces. Even though, a person of color is a part of the conversation, there is a certain expectations or bias that dictates how people of color are being treated and viewed. The story shared by Dr. Washington above is a cautionary tale of how she experienced racism in American society.

Dr. Washington follows up on the racism she experienced in the nonprofit sector with how her and her colleague experience racial bias at her current institution. Many of her colleagues who self-identity as a person of color experience a lot of microaggression from the micro to macro level at her institution. She states, "we don't have a lot of mentorships. A lot of people that you can go to and say, 'I'm having trouble here. Microaggressions are happening here. People are saying little things or, all of that.'" Racism is real at her institution, yet her comments highlight how she feels isolated in her experience of these microaggressions. As a person of color, she has to navigate through the racial bias and the structural racism that exists at her institution. This creates an unsafe environment for her and other faculties of color. Dr. Washington, continued to share:

> And I will say this to any young person that I would mentor, if you want to get your confidence up, money up. And people don't really tell you, a lot of times in work, people will feel like, "Oh, we can say whatever we want to with them because they won't push back because they need this job or they got to work here to do this."

She highlights the importance of speaking truth to the situation. At the same time, in this quote she shares that people who speak the truth need to be financially secure. In her experience, she sees her supervisor thinks that just because she needs a job, she will not speak up. With financial security there will be more freedom to express their feelings without fearing losing their position. These comments note a disappointing power structure whereby despite experiencing uncomfortable situations, there's a lack of safety to be able to express these and work towards

changing them. Dr. Washington went on to comments being a person of color has its challenges, it also provides a rich and beautiful viewpoint that she can add to the nonprofit sector and to academia. Dr. Washington shared,

> So obviously being Black has its challenges, sometimes in the field because racism is a thing. And so… any feelings about that as well as sexism. So being a Black female intersection certainly has had some challenges, but it has also more than the challenges provided me with a lot of great opportunities as well. And there's a richness I think to how I view the world, that can give me a competitive edge to tell you the truth.

In this account, Dr. Washington provided a small glimpse into her experience as a Black female scholar researching, writing, and teaching in academia. She observed that, on the one hand, racism exits and provides challenges as she navigates in and out of academic environments. On the other hand, Dr. Washington pointed out how being a Black female scholar also has also given her great opportunities. She mentioned that these identities have given her a "competitive edge" in academia. Dr. Washington has authority to speak truth to the racism in academia because she is a Black female. From this excerpt from Dr. Washington's interview, I found in speaking her truth, Dr. Washington can advocate for change. The identities, her lived experience add a lens that no other scholars can provide to the school or the University. With her wisdom and knowledge, as a Black female academic, she can speak on racism, and change. Therefore, academia needs her and her point of view because her lived experience as a Black female scholar matters. However, the extent to which her ability to contribute is recognized by the institution feels less certain. Yet, her voice, her point of view matters and it matters in the nonprofit management education discourse

On the other side of the coin, I found that sometimes being a person of color in a predominately white institution have its challenges. Dr. Patel gave a different account of navigating the dominant norms in academia as a person of color:

I think that you got be very careful as a person of color in this field; you don't want to be seen as a rebel rouser. I see that either people keep a medium profile and keep their head down and do the work, or I see that there's been some trouble which they move from department to department […] and there is a conformity pressure. Often, there are many one or two people in the whole faculty, so you do have that pressures of service, you do get seen, and you get talked about. I think the struggles are real, and it's very common.

Dr. Patel explained that Critical scholars of color like himself have to be careful at his university because they are beholden to unwritten expectations and barometers. He confided that, in his department, he sees other Critical scholars of color keeping to themselves and not wanting to be seen as "rebel rouser(s)." To be in academia, these Critical scholars of color must keep their heads down and work on their projects without causing trouble because they fear losing their job if they raise concerns over racism, sexism, or other "-isms." From his lived-experienced, being a scholar of color is a strength to have in academia, but this strength could also be viewed as a flaw if his colleagues, department, or university feel he is too strongly speaking out against the racist white normative Eurocentric environment in Academia. From this conversation, I found in a predominately white institution that does not provide a safe and inclusive environment, a critical scholar of color like Dr. Patel has to be careful about what he says and how he says it. This structural racism at his institution is being highlighted by other scholars of color are fearful of losing their job if they speak up about racism.

Sharing similar feelings about racism in academia, Dr. Gomez felt he was overlooked for a job because of his identity as a person of color:

I was actually invited, mind you, I didn't ask for it, I wasn't interested. I was invited to apply for a lecturer position, but I said no, I'm not interested, but pretty much everyone said, oh no, you're going to get it, you're in, blah, blah, blah. Speed up the story, […] I didn't get the job. They gave it to a white gentleman. But through the journalist credit, he is a hardcore academic, but that's the issue though, because here's the thing: I didn't... And I said, it's like, hey, because eventually they thought... It's a long story, even the way I was like, I really felt like I was being strung along just to fill a box and they go, well, because you didn't have enough experience—what are you talking about? I've published 20 plus, although [I have] not been teaching and then go, so why didn't you have me go through this.

Dr. Gomez reflected on how he felt when he was overlooked for a job at his university—even when someone from the university had invited him to apply for the position—because the other applicant was white. In this exchange, Dr. Gomez shared that he felt he was invited to apply as a performative effort to meet diversity requirements for the institution. His application to the position was to showcase that the search committee had a diverse pool of applications. At the end of the day, the research committee decided to hire a white male applicant because of the applicant publishing records even though Dr. Gomez shared that he is a well published author. Again, this shows how structural and institutional racism affect how a scholar of color is being viewed. This create a toxic and dangerous environment to where a scholar is feeling they have wasted their time. This experience in a predominately white institution is similar to Dr. Patel, where scholars of color

are not being celebrated, but rather they are being tokenized or even worse, being reprimanded by speaking the truth about racism in academia.

Drs. Patel and Gomez provided stories about their encounters with what they identified as manifestations of racism in academia. Furthermore, they shared personal stories of their experiences as people of color living in American society, emphasizing the inequity of white normative Eurocentric rules extending outside of academia. Specifically, Dr. Patel described a sense of "othering" he experienced living in a predominately white community. In one of his stories, Dr. Patel mentioned that

> Also, it's not just about academic, you have to also socially fit in, in a city, or in a place, it's not easy. There are very few people like me in my town. You go to a town place, maybe even a bar or restaurant, and there are some people who look at you. Nothing crazy has happened so far, but you do get noticed. So, academic pressures are one thing but there's also the pressure on the street.

Dr. Patel currently lives in a small town in the Midwest with a predominately white population. In his interview, Dr. Patel remarked that he feels like he is being watched as a person of color in this small town. He cited experiencing this same feeling as he teaches, researches, and serves on various committees in his department. He added that it has not been "crazy" to the point where he has felt threatened for his life, but rather that it has given him an uncomfortable feeling. This un-comfortability of being in white spaces as a self-identified person of color is something that Dr. Patel must experience every day on top of the pressures that faculty members in higher education institutions contend with on a daily basis. Thus, his needs to navigate challenging environments extends beyond just the workplace but into his daily life in the town. At times, Dr. Patel feels threatened by others just because of his identity, though he reported that he remains proud of his

heritage, identities, and lived experiences. In this part of the interview with Dr. Patel, I found if the school is predominately white, surrounded by a predominately white city, it is difficult for scholars of color to find spaces of comfort and where they can enact their full criticality. There is a sense of feeling like an outsider. This affects an individual lived experience and potentially making it difficult for them to thrive. Sharing a similar experience, Dr. Gomez confided his own personal experiencing of "othering."

Throughout his interview, Dr. Gomez shared that he is proud of his identities and lived experiences; he proudly declares himself Filipino, LGBT, an immigrant, and an academic. He recognizes there are privileges and disadvantages to each of the identities he holds. In one of his stories, he shared that because he is a small, short, brown, non-threatening individual, he was "patted on [his] head at church" even as a minister's husband. He further elaborated that he was mistaken by other people and treated poorly because of his last name and how he looks:

> Went to one diocesan convention, so it's all people from the Washington DC area and I remember, seated at a table, I was the only brown person, everybody white, and I swear to God, so someone came into the conference, the Center Hotel, came into the room and I could see right away, this is an old liberal, stereotypical with tie dyed t-shirt, you get that. Looked straight at me, look straight at the Brown man, comes straight at me and speaks to me in Spanish. I was flabbergasted and I was just like, I'm not Spanish, and then she looks at my name tag without no apologies, nothing.

In this story, Dr. Gomez reflected on how others assumed his identity because of his last name. They automatically erased him as a person, never asking him about his personal life or his language capacity and not even apologizing for categorizing him incorrectly. For him, the interaction was one example out of many showcasing how he has felt minimized as a person and how his identities

are at the whims of others. As an Asian, LGBTQ+ Scholar of color, Dr. Gomez emphasized that he is proud of who he is, but he also recognized that his identities come with stereotypes that he must both endure and resist. Dr. Gomez shared that this is something that he must navigate throughout his life both in and out of academia. From my conversations with all the Critical scholars of color, I found racism in America is not confided in one location, but rather it is premediated throughout American society. Racism is prevalent in the policies, procedures and practices of institutions, but it is also in the daily interaction, assumptions of others. Therefore, Dr. Gomez explained, it is his mission to address the racial structure and inequalities in American system in his classrooms even as he navigates the structural and institutional racism of his institution. This demonstrates a way that he defines, enacts, and navigates his criticality.

The racism Dr. Gomez experienced is not unique to his institution. From an institutional view of the United States, Dr. Jackson powerfully commented that "there's some well-meaning people…they're relatively good meaning people, with good intentions. But we all know the saying that the road to hell is paved with good intention, right?" In this comment, Dr. Jackson shared a very statement about intention around race and the ways individuals unknowingly preserve racism. In the interview, he follows up with the following,

> And it's, as a, I think it is an overall good environment. Diversity is something that's still lacking, and something I'm always on the forefront of talking about. And many of my colleagues are like, "Oh my God, here he goes again." But that's just kind of how it goes, right?

In sharing his story, Dr. Jackson speaks about the demographic make-up of his department and how he advocates for diversity and how that advocacy comes with its repercussions that make his

experience one that is isolating and hostile. His criticality, essentially, is challenged. At this University, it is predominately a white institution and diversity is something that Dr. Jackson feels needs to be address. However, if he speaks up. He feels his colleagues do not respect his opinion and sometimes even goes as far as dismissing his perspective. Therefore, Dr. Jackson is feeling the racial bias and racism as microaggressions from his colleagues and from the structural and institutional racism due to the lack of a diverse faculty demographic. From my research, this experience is not unique to Dr. Jackson. In this research, I found critical scholars of color in predominately white institutions face various micro and sometimes even macro-aggressions from their white colleagues or university. Sharing her own experience with at a predominately white institution, Dr. Washington commented:

> There are some colleagues of our university, if you Google it, that said I made some statements, racially-tinged statements, they're not in my department, they're in other departments, but it's a poor reflection on that department as well as our university because this person is teaching students, he's teaching impressionable, undergraduate students.

These faculty members are employed in academic spaces, they are interacting with faculty members of color, staff of color, and students of color. As a Critical scholar of color, this is what Dr. Washington has to navigate and experience at her University. She recognizes the broader influence of these individuals in how they shape the experience and learning of students. She knows, she has racist colleagues working at her University, and this shapes the context of her work in direct and indirect ways.

In and out of academic spaces, the Critical scholars of color reported meeting with diverse people from different backgrounds and viewpoints, many of whom with great intentions and no ill

will. However, this does not negate the fact that the participants live, teach, research, and are employed in a racist society. Even though the Critical scholars of color may have supportive white colleagues who speak about racism, if the same white colleagues do not put their words into actions or challenge the status quo of racism, then their words have little impact. In fact, their non-actions are what perpetuate structural and institutional racism in higher education.

Being a person of color in America has its challenges. Being a Critical Scholar of Color in academia in America, I found the research participants face not only the written and unwritten expectations of their jobs but also the unwritten and sometimes covert microaggressions of racism in and out of academic spaces. Yet, in my research however, I found all participants are proud of being a person of color. They all see and view the complexity of their identities as added wisdom to share with the world. All research participants are dedicated to their students, passionate about their research, and continue to enhance their university environments through their service, publication, and teaching.

As Critical scholars of color in American society, they have both vastly different and yet, similar experiences with racism. With racism, they found opportunities for change for them to navigate through the teaching, publishing, and service requirements of their job. As Critical scholars of color who have passion, knowledge, wisdom, and empathy, the participants enhance their teachings, research, and scholarship with their rich and complex lived experiences. Their identities provide a source of energy for them to draw from as they navigate the written and unwritten expectations of higher education. Racism is real, but nonprofit management education programs need Critical scholars of color, like the participants, to push the field forward.

the director of the undergraduate program. Luckily, this service is connected to her teaching and research. As Dr. Smith explained,

A lot of the students in my class, since they're undergraduates, they tend to come to me for advising as well. So just purely by happenstance, I been able to kind of connect what I do from a research standpoint to a teaching standpoint, and service. And been able to be pretty successful in the publishing on topics related to philanthropic education.

In addition, Dr. Smith is a board member at a renowned nonprofit organization. Being on the Board of this nonprofit helps her to connect more deeply with the nonprofit sector, which advances her teaching and research. Dr. Smith weaves her many responsibilities together for the purpose of achieving a common goal that enacts her criticality. Dr. Smith connects the requirements of a demanding job to her passion and her goals for the nonprofit sector. With the connection, it helps her to balance the many expectations she has in a day.

Providing a similar perspective of the connection between his service to a personal passion for him to serve on a research committee, Dr. Patel shared the following statement:

Yeah, this is just kind of fun in a way. They want a person of color in recruitment and hiring, and I happen to be the only one in that department, so they kind of look at me as one of them. […] has done a good job hold "to being one committee," but I feel there is a pressure to be there in that committee. It also puts certain pressure on me, personally, when I see a candidate of color, I want to feel that the candidate of color should get a good chance in the process. So, I tried to present the case to the committee to give that candidate a better chance, and it has happened. I feel there's a mutual pressure for me to make sure that everybody get a fair chance and everybody gets understood. Lot of times a

candidate of color, we may not have a good connection, or we have problems with accent or communication, which really I do. So I kind of say hey, we got to look at the big tent and the people in the department are good enough but sometimes I feel they look at me and say what do you think about this?

As Dr. Patel expressed, there is a pressure from his department to be on a search committee because they recognize what he brings as a person of color. Knowing this expectation from his colleagues, Dr. Patel is willing to accept the additional responsibility. He also seems to embrace this role for his own intrinsic reasons as well, motivated by his own experiences and commitment to social justice. Therefore, when his colleagues look at him for advice, Dr. Patel cited a sense obligation to advocate for the candidate of color to ensure that everyone receives a fair chance, and the candidate of color is properly understood. From my conversation with Dr. Patel, I found he is able to leverage his identities, positionality, and reflections on his own personal experience to advocate for diversity in his department. At times, however, Dr. Patel feels that as the only scholar of color currently in his department, "it's general hard to say no when you're asked to do it. Again, because me being more conscious I want to be seen as a team player, and there's a pressure on it." He reported feeling the burden of being a person of color in a dominantly white space, both as a role that he takes on himself and the imposed additional responsibilities he is asked to fulfill. Being asked to represent the whole community without understanding and acknowledging the complexity of identities is a major burden that Dr. Patel must negotiate in his interactions with colleagues. This feeling that Dr. Patel is not unique. Other participants in this study have shared the weight of responsibilities that they hold as a person of color in how they represent their community and how they can move their community forward. With this burden, like other participants, Dr. Patel feels

that it connects to his passion to address the racism he feels his predominately white institution is ignoring.

Following up with this comment, Dr. Patel declared that,

Personally, I don't just be on those, I try to do a good job which I just described, from the hiring process. Right? Like I mean, I want to be that because I got a chance to be in those committees, I want to be somebody who takes the cause forward.

Dr. Patel wants to further racial diversity in his department. For him, it is not just about being on a committee to keep his position; rather, he is on the committee to think critically and support other applicants of color to ensure they have a chance to attain an academic position. The department opened the door for diversity by hiring him. Dr. Patel mentioned that he feels holding a faculty position in a higher education institution is a privilege; thus, he feels an obligation to continue to ensure that the demographic make-up of his department includes individuals from different social, economic, and racial backgrounds. From his critical perspective, he believes diversity in faculty members will add positive values and further the critical thinking, teaching, and scholarship for his department. This passion for his work and to address the lack of diversity in his program gives him a purpose. Therefore, I found the strategy to connect one's own passion to the responsibilities of a job is not unique to Dr. Patel. Others, such as Drs. Washington and Jackson, also connected their job responsibilities with their passions.

Dr. Washington expressed that what she teaches or what she produces in and out of the classroom must connect and have meaning for the nonprofit sector, specifically for small nonprofits working in communities. According to her, this work provides her the energy to work to create the product that has real impact on communities. Creating a final product that has meaning

to a community makes her feel she has a direct impact on a social justice issue. Through this lens,

Dr. Washington shared,

> I would say anything that is a tangible product, so not just a report and then a report goes
> in, it sits on a shelf, or it goes to a major stakeholder—i.e., governors, mayors City Council
> or County Commissions. Not only to those individuals but also to maybe smaller nonprofits
> that are working directly with people that are mostly going to be impacted by any policy
> changes or any particular strategies for interests. When I think about fruitful work, I look
> at the direct impact towards the communities that are being served or that these community
> studies and impact surveys are designed to help.

Dr. Washington explained that when she goes into a community for a research project, she does not teach or create something just for the purpose of creating. As a Critical Scholar of Color, she wants her teaching to have meaning and a real impact on social inequalities. She believes in pushing the nonprofit sector forward only by providing a paper, capstone project, or report that is meaningful to the nonprofit organizations doing the hard work of addressing social justice issues for marginalized communities. Dr. Washington is able to imbue meaning into her courses through critical perspectives that make her students ask the hard questions as they learn about the nonprofit sector. In asking these questions, Dr. Washington hopes to work with her students and the community to develop tangible outcomes by the end of every class to address the needs of a community. She connected her teaching with her service and her service to social impact. In doing so, she is meeting the students where they are, providing the skills they are expecting from the program, but also helping the students to think critically about their actions. This is her example of how she infuses critical perspectives into nonprofit management classrooms. She summarized

her feelings succinctly: "I really enjoy teaching." This is her passion, and this is why she keeps working in her Department to connect her teaching and service with her passion. She is doing it with purpose, while meeting all the expectations from different stakeholders.

This same passion for a more just world is shared by Dr. Jackson. Excited to connect his work to move social justice forward from a critical perspective, Dr. Jackson animatedly expressed

That's right. That's exactly right. [community needs] are things that inform my work and inform my practice and inform my teaching, and certainly my research. If we had another hour, I could speak specifically about that, trust me. And that's one of the things that I love about being a professor, because it gives you voice to speak for those communities that may not have a voice. And that's why I became professor because as one of my colleagues said years ago, when I was newly on tenure track, and she was about to go up for tenure, she said she became a professor because she had something to say. And I love that. And I've been using that line ever since, and I think it just absolutely captures what I try to do my work. I try to speak for those communities that don't have a voice, or have very little voice.

Dr. Jackson's statement underscored the driving values that inform his work and his approach to incorporating critical perspectives in his teaching, research, scholarship, and advocacy. The emphasis on community as a driving motivation is critical here, and expands how criticality can be understood from the work of these scholars, situating themselves as being separate from communities, but leveraging their own privilege to advocate for marginalized communities. He views his position in Academia as a form of advocacy and even resistance, and further recognizes the significance of his work. He continues,

At conferences, people mill around in the hallways after the sessions, or whatever. This young man comes running over to me and he says, "Are you Dr. Washington?" And I'm like "Yes," like "Who wants to know?" He's like, "Well, I am, so-and-so from the [University] finishing my MPA program, Masters of Public Administration, and we're actually reading your book on diversity, the one that you wrote with Dr. Mitchel and he said "And Dr. Mitchel is at [University]. And I was so honored. I felt like a rock star at that point, you know? And he was like, "Oh, I didn't bring the book with me, but can I take a picture with you?" And it was, if I never have another moment like that again, it was fabulous. It just, it made it worthwhile that someone was taking my work to heart.

Dr. Jackson has a first-hand experience of how his hard work affects future generations of practitioners and scholars in pushing the field to be more critical. In this example, a student came up to him and recognized him for critical work on diversity, demonstrating the impact of his scholarship as perceived by students outside of his institution. The action of being recognized, helped provide validation for all the hard work Dr. Jackson had put into his research, teaching and service into the multiple aspects of his work. At this moment, he is seen. For Dr. Jackson, this interaction is more than symbolic, it potentially speaks to the lack of validation he experiences in his own institution. I found that being recognized for his work keeps him working hard for his school, despite the long hours and various pressures.

It is through Dr. Jackson's research, scholarship, and teaching that he is able to infuse learning opportunities for his students to acknowledge the voices of marginalized communities through critical perspectives. His research informs his practice, and his practice informs his teaching. This example highlights the masterful and beautiful ways in which a critical scholar of color navigates the tensions of higher education by connecting their work with their passion and

personal goals. With the work, the recognition from future leaders help to propelled him through the tensions of higher education to continue his critical work. Therefore, connecting his faculty position responsibilities to his passion is critical to how he continues to teach and achieve his full professor status at his university.

As faculty members across different types of positions—a full-time, nontenure track; tenure-track; and a full professor—Drs. Smith, Patel, Washington, and Jackson all highlighted the intense pressures to fulfill service. The participants pointed out that they require creative thinking and personal passion to balance their time. They expressed the need for doing a good job as well as a love for their responsibilities. The service the participants cited doing for their departments and universities is time-consuming. From my conversations with the participants, I found for participants to thrive in academia, they must leverage their service with their teaching, they connect their teaching to their research, and their research to their service. Importantly, this is not a synergy that is inherent in the different roles they hold but is something that the scholars themselves have created both as a reflection of their own approach to their work as critical scholars, and potentially as a strategy to support navigating the various pressures they face. This allows them to develop unique strategies to balance the informal and formal job responsibilities.

Importance of Supportive Colleagues.

In a previous remark, Dr. Jackson shared why he became a professor: his passion for infusing critical perspectives in his teaching and scholarship to further social justice issues. In the same comment, he mentioned a colleague who shared this wisdom with him when he first received his tenure-track position. He has remained dedicated to community support ever since. Dr. Jackson is not alone. In all of the interviews, participants shared the importance of colleagues and how their

willingness and ability to support or not support them impacts how these Critical scholars of color thrive in their departments. In this research I discovered the relationships the participants build with their colleagues help them to balance and work through the various pressures and tensions they feel as a faculty member in a higher education institution. Relationship is key to the success of faculty members. It is important to have mentors or colleagues who listen, provide insights on teaching, and thought partners in research. Each participants shared their unique insights into their department's culture, but what is shared between all participants is they value their colleagues who listens and support each other. Without caring colleagues, the work as faculty members would be overwhelming and isolating, especially for scholars of color in predominately white institutions.

Dr. Gomez shared that "So, I have people, right? They make time for me and I make time for them. So, beside my family, I have support in the [college]." Even though his program is small, he is able to connect and build relationship with others in the school. He continued to share that, "I'm drawn to, well ultimately, yes, people of color…I think only because you know, you can talk like, you strive me as someone I would enjoy talking to beyond this because clearly, we share commonalities." Dr. Gomez cited feeling more comfortable talking and speaking to other Scholars of Color in his college because of the shared lived experience they might have regarding teaching, scholarship, work, and life. He feels safer when he is surrounded by a diverse community in a space where he is not afraid to discuss the racism, inequality, and other topics to which only people of color can truly relate. I found Dr. Gomez uses the connections he built with his colleagues to thrive and continue to teach in his department. For him being in a space that is diverse, with scholars with different identities help him feel welcome and safe. He feels a sense of belonging in his program because of the diversity in thoughts, ethnic backgrounds, and live experience. Offering

a similar perspective, Dr. Smith reflected on the closeness she perceives with some of her colleagues and the value of these relationships to her work:

> There are colleagues that I have who have, and I know it might sound typical, but colleagues that I have who have really become family. I can depend on them to help whenever I need assistance. The woman who was the Director of the BA program before me, I talk to her just about every day, and if I have any questions about curriculum changes in the school, what I can or cannot do, she's there to assist me.

Dr. Smith discussed the powerful and supportive relationship she has with her colleagues that helps her shapes her class's syllabus and fulfill her roles as a faculty member. These colleagues play integral roles in helping her understand the expectations and boundaries of her actions, an important insight into her work as a critical scholar who seeks to advance criticality in her courses. She shared that she has colleagues she can collaborate with: "I have other colleagues who I can say, 'I have an idea for a project,' and they would say, 'Okay, well, let's think about it and let's work on it." This is a powerful picture that Dr. Smith painted. I found her colleagues support her in her research as well as her teaching. The value of the support received from these relationships is notable. Again, this example shows the importance of relationships and having allies and colleagues who share similar commitments. As a critical scholar, these kind of supports counteract some of the negativity and pressure of publishing, teaching, and hostility within the broader university community. Her colleagues help her to achieve her publishing requirements and she helps her colleague achieve theirs, creating a collaborative environment that furthers their work together.

Describing a similar story, Dr. Washington mentioned how her colleagues influence her in a positive way. She has learned to lean on her colleagues and her colleagues on her based on their specific strengths and weaknesses:

> I think that my colleagues will influence me just because of in a positive way, what they read or how maybe even they prepare their study. And, we all have strengths and weaknesses about ourselves as academics and our approaches to things. So, where my strength is something, again, it's really kind of breaking everything down to the nuts and bolts of practical nature.

Dr. Washington highlighted how her colleagues lean on each other to further their research goals as a result of their diverse backgrounds and expertise in research, and this suggests, varying degrees of criticality in her work. The complementary strengths she points to are more about the logistics of the research process and not necessarily about shared philosophies about the purpose of their work. In Dr. Washington's story, I discovered how scholars in a department coming together to supporting one another in their teaching and scholarship to create a collaborative environment. With this collaborative environment, the scholars are able to have a supportive community that challenges and care for one another. Dr. Washington also shares:

> And I would say my colleagues have felt the same way too, we're decently I think supportive as a group, we could do better. I think we could do better in terms of partnership, we could do better in terms of collaboration. But the irony is I think I was telling my husband this maybe a couple of days ago. And then yesterday I had two faculty email me about ideas that they wanted to collaborate about. I guess if you just put it out there in the universe, it happens. But yeah, I think as a whole, we could do a little bit better

collaborating, I think as a whole, we could also do a little bit better sharing what we're working on. We do tend to work in silos specifically now with, COVID-19 because so we really don't see each other at all in person.

In this quote, Dr. Washington is sharing how her colleagues could do better to support one another Her comment highlights the importance of collaboration, of talking with one another, and even seeing one another in meetings. The environment Dr. Washington describing is a space where faculty members trust one another and help each other to succeed by collaborating on their research. However, despite these intentions and the benefits of these approaches, the structuring of faculty work inhibits this ability to be as impactful as they could be if they were to strengthen how they engage in their work as a community. In many ways, these structures that work against collaboration are counterproductive to the type of community-focused values that Dr. Washington had expressed previously as driving her work. In addition, Dr. Washington highlights how she does not have mentors in her University. She feels she had to learned how to navigate her work environment all by herself, when she stated,

> And so as far as like mentorships, there're really not a lot that to choose from. I have mentors just people that I went to college with… So I'm often doing stuff on my own. It's cool. I'm an only child. It's fine... We don't have a lot of mentorships.

Dr. Washington had to learned how to be a faculty in her department by herself. She expressed how she is used to learning and navigating by herself. Again, it highlights how the current environment of Dr. Washington is not a community, further driving forward the conflicts between the type of work she does and the values she encounters within the institution. Not a lot of faculty members at her University work together or support one another. The few who do work together,

are supporting each other and Dr. Washington to keep teaching, researching and serve at the University.

In this research, I found by leaning on their colleagues, Critical scholars of color like Drs. Washington and Smith are able to create an academic family that helps each other in their teaching, research, and scholarship. Their stories highlight the importance of community for faculty members. With a strong, supportive and collaborative community, they feel they can successfully do their job and more.

Participants agreed that an inclusive, supportive, and collaborative academic environment is incredibly important. Highlighting this idea, Dr. Patel stated that academia has been more inclusive and supportive of different ideas from scholars of different racial backgrounds and perspectives: "generally, in academic environment people are welcoming once you made it on. Once you get the job, you are a part of the community, so I think they are welcoming." This welcoming environment the participants described is important for them both professionally and personally. However, comments shared prior highlight the limitations of what that "welcoming" approach are.

Each participant shared how they have created an academic family in their department to help them navigate the pressures of being a faculty member in a higher education environment. With the close relationships they build with their colleagues who share similar racial backgrounds, perspectives, and worldviews, the participants are able to learn from one another, help each other puzzle through difficult teaching situations, and collaborate with one another on research. That is, when they have that outlet. It is in this community that the Critical scholars of color cited building solidarity with one another because they understand what it means to be a faculty member in higher

education. Those who lack it have worked to find that validation and support in other ways, or done so in spite of the lack of this space in their institution.

Elements of a Supportive and Safe Academic Environment.

Beyond interactions and relationships with individual colleagues, the structuring of departmental policies, practices, and culture were described as being important for supporting the advancement of these participants' critical work. Some participants mentioned the importance of a supportive department that encourages their critical research and teaching. In this research, I found a supportive and safe environment was key to innovative research, teaching, and service. A supportive environment must stem from leadership and written policy for inclusion of diverse thoughts and communities. That said, some participants also shared how a nondiverse environment affects their view of the department and their own perceptions of personal safety. Thus, in this research I found it is imperative for a department culture to celebrate and institutionalized diversity, inclusion and belonging. Universities must set up clear policies, procedures, and practices that encourage diversity in hiring and thoughts to intentionally build communities between faculty members. It is not enough to hire one or two critical scholars of color into a nonprofit management education program, but how do the department, school and university intentionally and strategically create, develop and sustain a diverse and inclusive environment for all. The responses below speak to how the participants school created or developed various strategies to support diversity, inclusion and equity.

As Dr. Smith pointed out,

Our Chancellor […] was formerly the president of a university. But her whole emphasis was on community-engagement research, and community-engagement teaching…So one

of the benefits that I had was, like I said, my teaching reinforces my research, and my research reinforces my teaching. So, every one that I've done has been connected to one another, which has helped me to develop a research agenda that I think is useful to a lot of different schools and universities.

In this comment, Dr. Smith shared that her chancellor's support for community-engaged research and teaching allows her to combine her teaching and research and to further align her research with the school's goals. She explained that her chancellor placed importance on a research method involving community-engagement and spear heading the incorporation of community-engaged teaching. This provided a crucial opportunity to Dr. Smith to connect her critical perspectives to the university's goals and have external validation of the type of work she does. This alignment further supports the impact of her research. From this example, I found the importance of the University challenging the notion of professionalism. This is an example of how a University can communicate they are serious about supporting critical scholars of color. By having a written statement about community-engagement, or hiring a department leader that supports criticality, the action helps to communicate to faculty members that the University is recognizing the critical scholars of color's scholarship, at least in the ways these scholars have defined it.

The alignment between the university's goals and a Critical Scholar of Color's passion is imperative to faculty members. Dr. Washington shared her perception of her institution:

in general, [this university] has done a good job of trying to train our faculty and staff in appreciating our different and beauty in those different. We do have a diversity statement …and we want to be as inclusionary as possible.

In this quote, Dr. Washington expressed that the university mission is important to further developing inclusive, diverse, and collaborative environments for staff and faculty. With this

mission, the university communicates to faculty and staff that diversity and inclusion are important to the institution—particularly because the mission guides the actions of faculty and staff. Dr. Washington highlighted that she and her colleagues "are committed to a safe environment for all of our students." The University's mission of diversity helps to guide the actions, research, and teachings of all faculty members and staff in a higher education institution, and at least symbolically, helps support a culture within the organization that aligns with the critical work they seek to do and advances a more supportive and validating environment. In this environment, this may empower Dr. Washington to more strongly emphasize her criticality across different areas of her work, for instance within the classroom to ask her classes the difficult questions about race and how race relations affect the nonprofit sector and to help her to feel more confident to incorporate critical perspectives that help to uncover diversity in thoughts and ideas in nonprofit management education work. In theory, this action should address the structural and institutional racism that effects the ways the faculty of color's daily work and interaction with their colleagues and department leaders. This provides clear expectations to all, that racism is not wanted nor warranted in the environment, therefore, leading to changes that are critical in creating an inclusive and safe environment for all.

In the middle of sharing her story about her approaches to classroom teaching, shared earlier, the sounds of a young child come through in the background as we spoke, she said,

> So you may be held to a higher standard as far as the classroom... In the background, that's my son, the youngest one, it's bedtime and he hates going down for that time because my husband put him down and he's like, but he should be okay.

This is the reality of many faculty members who are trying to balance work and life. In the interview, Dr. Washington felt it was necessary to acknowledge the sounds of her son share that

she has a son and how her husband was helping her. This shows that as a faculty member, she has to juggle many expectations and responsibilities from work and at home. Therefore, from my conversation with Dr. Washington I found a diversity and inclusive statement is not only about race and gender, but also incorporates other identities and other responsibilities an individual might hold for the purpose of creating a safe and inclusive work environment for all. Diversity is more than race and gender; it is multilevel, multifaceted and multidimensional.

In this research, I discovered that not only a diversity and inclusive statement is needed. Real, tangible programs or strategies that help faculty members learn and grow at the University are needed too. For example, Dr. Gomez exemplified how the University's program can support faculty members in their teaching and learning to further his career:

> [This department] has a different space because, for instance, the entire university has a center for teaching and learning and it's supposed to support all doctoral students and all professors. It's pretty, whatever pedagogy, whatever you want to learn. But here's the thing: even before they teach us anything, the [college] team has its own faculty development team…And every step along the way, this faculty development team is with me and like, "Okay, what do you need? Do you. Need us to observe?"

Dr. Gomez's University provides him professional development opportunities. Professional development is a strategy institutionalized by the university to support faculty in general teaching pedagogy and around specific topics as they request. As Dr. Gomez mentioned, this strategy ensures that faculty members learn the best teaching methods. It functions as a mentorship program for newly hired faculty members. I found this university is putting resources and time in creating a program to support the faculty. They are making faculty's professional development to be one of their main priorities. In this way, the university creates a supportive environment that makes

new faculty feel welcome and prepares them to teach students. While this center lacks a specific focus around criticality, it does leave open the potential to support faculty in their work to strengthen criticality in teaching. This strategy set up a process where faculties meet one another and learn from each other. With this intentionally, the university is investing in their faculty members and their professional development.

Several participants established that a supportive work environment is key to a faculty member's success. The adverse is also true, however: a non-supportive work environment can lead to turnovers. In his many years at his university. Dr. Jackson mentioned witnessing many of his colleagues come and go. Unfortunately, Dr. Jackson recognized that the University is not diverse and safe for Critical scholars of color. He described a situation where a disagreement between the dean of a school led a faculty member of color to leave:

> We have about 135, 140 faculty part-time, and adjunct and all that. But, and then in terms of Asian faculty, I would say we have no more than five. And Latino, Latina faculty, we have zero…. Which is just a shame. Our last Latino faculty, Latina faculty was one of my dear friends…But she decided not to stay at the University because of some differences of opinion with the Dean. And so, she took another position.

His University is a predominately white institution where the environment is not set up to provide a safe or supportive space for disagreements to occur. In this space, faculty members of color do not feel safe nor feel their voices matter. With a nondiverse workforce, Scholars of Color, especially critical scholars of color can feel isolated, lonely, and—if, for example, they have a disagreement with a dean—they are more inclined to seek a more collaborative and welcoming work environment as Dr. Jackson's Latina colleague did. The emphasis on this specific instance

suggests the type of isolation Dr. Jackson experiences and the context of hostility that he works within. From my conversation with Dr. Jackson, I found in a predominantly white institution, racism and racist mentality have negative effects on faculty members of color feeling belong and included. This experience is not unique but common.

From my conversations with the participants, I found it is imperative that a university create and support a safe, diverse, and inclusive environment to attract and support Critical scholars of color from all background and lived experience. Highlighting the safety that is so important for Critical scholars of color, Dr. Patel declared that "I think that you got [to] be careful as a person of color in this field." From his perspective as Critical Scholar of Color at a predominately white institution, he observed that he must be careful because to avoid being viewed in a negative light or risk losing his standing at his university. Dr. Patel believes he cannot speak out against the inequalities he sees without the reassurance of safety from his university. The research participants shared their thoughts on how a supportive environment helps them feel safe and to belong in the University. This belonging in turn enables them to continue to thrive in their teaching, service, and research. At the same time, participants shared how an unsupportive environment has a negative effect on morale and potentially leads Critical scholars of color to seek other employment opportunities. Further, these comments suggest a context of fear, whereby their criticality has direct negative implications on their ability to maintain their jobs or be enact what makes them distinct as scholars in the field. These example provide an insight on the importance of developing an inclusive environment for faculty of color in nonprofit management education across the country. There are a small number of critical scholars of color researching and incorporating critical perspectives in the nonprofit sector. It is with the upmost urgency that departments need to

support and develop a sense of belonging and safety for these critical scholars of color as they research, teach, and serve on behalf of the program.

All participants shared a passion for their work. They expressed love their students, excitement about their research, and pride to be at their Universities. Each found strategies that connect their job responsibilities to their passion. The participants also shared the importance of the relationships they build with their colleagues and the institutional support their departments provide them. Some participants cited mentors or other collaborative colleagues willing to them as a source for their success. Others shared how the university creates a safe and welcoming environment by institutionalizing their goal in a written diversity statement or professional development series. With their personal strategies, support from colleagues, and institutionally safe work environments, the Critical scholars of color in this study found ways to navigate the pressures that impact their work as they incorporate critical perspectives in nonprofit management education.

Chapter Summary

In this chapter, I highlight how Critical scholars of color defined critical perspectives, the pressures they feel as faculty members at a University, and how they navigate the various pressures to thrive at their universities. In short, I determined the participants' critical perspectives and found that they shared a similar need to provide a space for and emphasize the voices of marginalized communities. They shared similar teachings, research, and service experiences with the added stress of living in a racist society. Through it all, however, the Critical scholars of color shared their ultimate passions to change the world with their work—in some cases with the help of their colleagues and universities. Some participants shared their struggles to navigate institutional pressures with limited support from colleagues and their departments, while others shared how an

inclusive and diverse community had helped them to thrive in an academic environment. The sense of belonging to a community was important for the participants. With supportive institutional policies, procedures, and practices, the participants shared how they manage their large ongoing workloads.

In chapter five, I use these findings to discuss the implications from the participants' stories in chapter five. I then craft recommendations for future research and make suggestions for departments and universities to better support Critical scholars of color in nonprofit management education programs.

Chapter 5: Discussion, Conclusion, and Recommendations

The purpose of this study is to understand 1) how critical scholars of color in the nonprofit sectors conceptualize and enact critical perspectives, 2) how their identities as critical scholar of color influences their research, writing, and teaching, and 3) how critical scholars of color navigate the influences and pressures in academia that encourage or limit the incorporation of critical perspectives. In this study, I defined critical scholar of color as a faculty member who self-identified as a person of color who teaches, writes and researches critical perspectives for nonprofit management education.

The study I interviewed five critical scholars of color across the United States of American. It was important for me to understand scholars of color experience in higher education because I want to dismantle the white supremist ideology that is a biproduct of the racialized American system (Bonilla-Silva, 2006; Zuberi & Bonilla-Silva, 2008) by centering scholars of color voice

and perspective. Due to the COVID-19 Pandemic and the participants teaching in different University across the United States of America, I facilitated a semi-structured interview with each participant using Zoom. I want to center the scholars of color lived-experience as a form of counter-storytelling (Solarzano & Yosso, 2002). The participants shared their own analysis of their path, while providing strategies that helped them to navigate the various tensions in Academia. With this interview process, I was able to have a unique glimpse into their everyday lives and highlighting the untold stories. By listening to their stories, I learned how they made sense of institutional pressures while challenging the current nonprofit management curricula to advocate for equity and social justice issues in the United States of American social context.

The first section below is the summary of the findings. After this section, I offer my interpretations of the findings and connect them to the current literature. The second half of Chapter Five, I will provide the limitations of this study, recommendations for future study and applications of the result. Lastly, I will provide an overarching conclusion to the dissertation.

The critical scholars of color participants in this research teach in different programs in various Universities across the United States of America. They have varying views of criticality but they all shared similar experience of being a critical scholar of color in a higher education institution. From their stories, I found that being a faculty member in a higher education institution is difficult, no matter their tenure status. As a faculty member, the critical scholars of color must teach, research and serve their students, department, and university to the best of their abilities. They all shared that they love their job, students, and research. The participants also shared for them thrive in a high-pressured environment, they have different strategies and support systems to help them navigate and make meaning of the tensions in their position. Some of the participants shared they have supportive colleagues, while other participants comment on how the University

institutionalized an inclusive and diverse community that is safe for critical scholars of color. The following section will elaborate on how critical scholars of color define critical perspectives, how they apply critical perspectives in their teaching and research, while navigating their job requirements at their institution.

Discussion of Findings

Being a faculty member in a higher education institution is difficult (Colacion-Quiros & Gemorea, 2016; Eagan & Garvey, 2015; Jacob & Winslow, 2004). Faculty members have to balance their research topic with the needs of the department and institution. In this research, the critical scholars of color provide examples of their interpretation of critical perspectives. They shared strategies they use to navigate the tensions between how they teach critical perspectives to how they balance the needs for publishing their research topics, with the ever-present demands for them to serve on committees.

The critical scholars of color participants provided varying views of criticality and referenced different schools of thought that influenced their interpretation of critical perspectives. But, they all shared a common understanding of criticality as an attempt to dismantle and disrupt the structural and systematic dominant of reality to uncover the untold stories and voices from marginalized communities. This shows that the essence of criticality is a form of inquiry that examine and question the notion of normalcy and the status quo. In the classroom, the critical scholars of color use the strategy of asking questions to push their students to acknowledge the structural and systematic dominance of white supremacy and racism that plagues the nonprofit sector. All participants in this research provide examples of how they incorporate questionings as a form of critical perspectives, in doing so they create a discursive space for their students and

themselves to learn, question, and think of equitable solutions. This shows that teaching is about creating spaces for students to be active learners. To be active learners, students must engage with a topic through lively discussions with their peers and the teacher, rather than silently listen to a lecture.

All faculty members are expected to teach in one form of another. Yet, there are multiple categories of faculty position available in higher education institutions. From part-time lecture to full professor, the different positions have varying expectations. The participants in this research hold different roles in their schools, all participants shared the massive amount of work they must balance in a week. The participants shared how they manage their daily administrative and publishing duties, with their teaching responsibilities. When asked how they balance their time, participants shared it is because of their passion to teach and their passion for social justice that able them to hold multiple job responsibilities. In addition, they shared how their colleagues support their research and teaching. With the relation they create with their colleagues, the participants shared how the relationships help them to continue their research on criticality. This research result highlights the importance for a supportive environment for faculty members to continue to teach, research and serve in higher education institutions.

In the following section, I make meaning of the connection between the results of my study to the boarder literature. In doing so, I advocate for intentional and institutional development of an inclusive, diverse and caring higher education environment. With this safe environment, critical scholars of color in my research and other like them, can continue to teach and research about critical perspectives. Nonprofit management education programs across the county need to incorporate critical perspectives, so nonprofit students can have the skills to address the most challenging and complex American social issues.

How scholars of color explain critical perspectives

The research participants defined critical perspectives based on their unique lived-experience, education background, intersectionality of their identities, and positionalities. The commonality between all of the participants is the way they each understand criticality as a process in which students and teachers reflect on the structural and systemically domination of an idea to reinvent and co-create a new solution and realities. This idea is similar to Critical Pedagogy where the participants question and resist the political and social influences of schooling that is governed by a dominant ideology (Duncan-Andrade & Morrell, 2008; Freire, 1970). To all of the participants, it is imperative for them to provide a space where students feel comfortable to ask difficult questions from different perspectives to create a discussive and dialectical space.

This dialectical space is where participants share ideas with one another and where no ideas is overpowered by the other. (Freire, 1970: hooks, 1994). With this space, all participants became students and teachers to critically reimagine and transform reality (Freire, 1970: hooks, 1994). In this space, there is a sense of belonging and community. When students feel safe to questions the dominant ideology and status quo, they become their own change agents for liberations. With this liberation, the study is no longer a mere observer of history, but rather an active participant in changing the dominant narrative. It is only in this space, that the critical scholars of color research participants are learning and teaching. They are bringing the wisdoms and knowledge of students, teachers, and research into the classroom. With this environment, the lessons come alive, helping students to learn more about themselves and others to continue to push the nonprofit sector forward.

How scholars of color operationalized critical perspectives

All of the Critical Scholar of Color participants in this research ask uncommon questions that invite their students to explore alternative viewpoints. In addition, they create opportunities for their students to apply the theories they learned towards a practical solution to address the complex reality that face many nonprofit organizations. For Dr. Washington and Dr. Smith, they want their students to have a meaningful experience. They shared by the end of each class, the students and the community have a tangible product that is useful for them. This is similar to Block (2014) argument that teaching and research ought to have a meaningful connecting to the students and the community. To the participants in this study, it is a must for what is learned in the classroom to have a real use and application for the nonprofit sector.

In this way, this operationalization aligns with critical race approaches. Highlighting race and racial tensions in the nonprofit sector by applying Critical Race Theory is a vital critical perspective for nonprofit management education programs. Critical Race Theory provides a lens for nonprofit students to reflect on the racialized social system of American society to uncover the hidden truth that is beyond the dominant narrative that has been written and told from a prospective of white and Eurocentric point of view (Bonilla-Silva, 2014: Delgado & Stefancia, 2001: Gillborn, 2006). As Feit (2018) argues, Critical Race Theory is important to nonprofit management education programs because it provides a lens for current and future nonprofit students to evaluate the current nonprofit sector institutional and structural racist policies and procedures that limits the participation of people of color in leadership roles in an organization. I recommend that with the Critical Race Lens, nonprofit scholars and students could evaluate the nonprofit sector within the "American racialized system" (Bonilla-Silva, 2006); by recognizing this truth, the nonprofit sector could start the difficult conversation of how to address the racism that is ever prevalent and

unspoken in the sector. It is imperative for any nonprofit management courses to center Race and provide spaces for all participants to examine how Race influence the lives of community members in the American racialized system. To continue to push the nonprofit sector forward, more research that use Critical Race theory need to be advance.

Dr. Smith found the current nonprofit management curricula is dominated by literatures written by white male scholars for a predominately diverse nonprofit sector student body. The current nonprofit literature is not sufficient. Therefore, to Dr. Smith it is imperative for her to share research articles that connects with her students. To do so, make articles from writers of color from different discourses available to her students. This example shows the much-needed research and publish nonprofit sector articles that underline the experience and viewpoint of the sector from people of color for people of color. It is with a Critical Race Lens, that the research being administer can address the racial inequalities that the nonprofit sector must address in and out of the classroom.

Why they believe critical perspectives matter in nonprofit management education

Criticality is personal. Each of the research participants have a story, identities, educational background and lived experience that are unique to them. Most participants shared that because of the richness of their experience, it helped them to value the importance of diversity in thoughts and realities. It is from their own personal journey of experiencing racism, being educated in social justice issues that helped them to raise their own consciousness without needing to name or cite references. All research participants are people who self-identified as belonging to the community of color, some are immigrant, some are first generation academics, etc. With their diverse background, they have a unique lens where they incorporate it into their teach, research and serve.

In doing so, they are practicing what hooks (1994) calls a mean of liberation through their own development of theories. It is from their heart; they create and cocreate theories for themselves to make meaning and hold the oppressive, racist, patriarchal, and Eurocentric American society accountable. Critical perspectives to the Critical scholars of color in this research is from their lived experience and understanding of the world. Their voice matters in and out of the classroom.

Their teaching matters in the classroom, and it is crucial for their Department and University to support their teaching topics. In addition, it is important for the Department and University to validate their research topic and provide support to their research. In this way, the critical scholars of color in this research and others like them, can write and publish their work to the general audience through peer-reviewed publications to further the nonprofit sector.

Navigating through academic to teach, write and serve.

The nonprofit sector is being professionalized (Hwang &Powell, 2009; Kim, 2015). Many of the Critical scholars of color shared that their program is growing based on the needs of the students wanting to enhance their skills in managing and leading a nonprofit organization. This finding is similar to researches that highlight how funders for many nonprofit organizations are demanding accountability from nonprofit leaders (O'Neil, 2015; Gassman & Thompson, 2017; William-Gray 2016). These pressures are making nonprofit leaders to seek educational opportunities to acquire technical strategies and technics.

Capitalizing on this need, many departments and schools in Universities across the country are creating courses and programs to attract potential nonprofit students (Hwang & Powell, 2009, p. 271; Mendel, 2015; Mirabella & Nguyen, 2019). This process is an example of the commoditization of skills through formal education. In other words, University and Schools are

capitalizing on the professionalization demands by marketing their program to the needs of potential students promising they will learn the leadership skills needed to lead a nonprofit organization. From this promise in their marketing strategies, Universities are searching and hiring faculty members to meet these needs. This is similar to my findings when all of the participants shared how current students have an influence on what their teach, and how they teach a topic in a classroom. The participants want to incorporate more critical perspectives in their classroom. However, they be intentional in how and how much critical perspectives to incorporate based on student's comfortability with the subject. Student comfortability with the subject will influence the course evaluation. As a faculty member in academia, the critical scholars of color in this research all have to carve out time to meet the research and teaching goals of their students. This limits their teaching and research goals. This limitation affects academic freedom for the critical scholars of color as they teach, research and serve.

Furthering the academic freedom, as the nonprofit management education grows, there is a push for autonomy of the field through the accreditation process from the Nonprofit Academic Centers Council (NACC), the Association for Research on Nonprofit Organization and Voluntary Actions (ARNOVA), and the Nonprofit Leadership Alliance. Argued by these governing bodies, the accreditation process will provide the technical support, the baseline of best practices, and desires outcomes for nonprofit education (Carpenter & Logan, 2018; Gassman & Thompson, 2017; Mendel, 2016: Williams-Gray, 20016). With this accreditation process, the nonprofit management education field needs publish work from scholars who writes and research about the desire outcomes. These desires outcomes are governed by the transactional needs of an organization, making the topic of the teaching more technical rather than moving critical perspectives forwards (Sandberg, 2018). This requirement for certain research topic dictates the

Critical scholars of color to develop, research and publish works that meets the accreditation process desire outcomes. As mentioned by Dr. Pate, some of the research deemed to be important are most likely to be quantitative. According to Dr. Patel, it is hard to find the right publication that values qualitative work to publish some of his research topics. This finding highlights the disconnect between what is needed based on the views of Critical scholars of color versus what is expected from academia leadership. What to research and what research methods demand to be important is what Giroux (2014) commented as the casino capitalism, where higher education institutions are governed by the economic growth of their institutions. It is because the push for professionalism of the nonprofit sector want published works to be about transactional skills. To make matter more dire, more and more University are reviewing their bottom line and hiring less tenure-track positions leaving less room for innovation in research.

To save money in a market -driven society, some higher education institutions are hiring more non-tenure track faculty (Kezar & Gehrke, 2016). This is exemplified in Dr. Gomez and Dr. Washington story. Even though their position is nontenure track, they feel their school still requires them to publish for job security. This finding highlights the publishing pressure is always looming over all faculty members in higher education institutions. For nontenure and tenure track faculty, their publishing is tied formally or informally to their advancement at their University. In addition to the push for publishing, faculty members have to balance with committee meetings and responsibilities.

All participants shared the amount of serve they do for their department and school. This finding is similar to Eagan & Garvey (2015) research, where they comment on the amount of serve faculty members are required to do. All research participants shared that service is a part of their faculty life. As a faculty in a higher education institution there are the University, School and

Department expectations for them to chair. Many research participants shared they wear multiple hats for their department, many committee responsibilities are a part of their title and many responsibilities are put on them because of their passion or department demands. Shared by all research participants service is a part of academic life, but sometimes the committee works are distracting from the research and teaching that are required of their position. This finding is consistent with Jacobs & Winslow (2005) research where they found academic institutions hold high expectations with "endless committee meetings, post tenure reviews, and a relentless stream of e-mail make today's faculty work experience less than the idealized world of academia" (p. 109). This pressure to serve leaves less time for the participants to incorporate the much-needed critical perspectives to evaluate and reframe the structural and institutional inequalities that are prevalent in the nonprofit sector and in the American society. Once again limiting their academic freedom as faculty members to advance the discourse.

When asked how they managed these high expectations, the Critical scholars of color participants shared that they are happy to work on projects that will further the growth of the school. They do not mind the additional work as long as it aligns with their passion and vision. To the participants, they understand the important of working hard to further the nonprofit sector in academia as long as they have supportive colleagues in a safe environment.

Navigating a racialized society in higher education institution

In this research, there are three main stressors being felt by the participants in their higher education institution: a) pressure to teach the "appropriate" topic; b) the pressure to publish the "right" research topic, and c) the pressure to support the growth the university. This finding is consistent with previous research. Eagan & Garvey (2015) states that faculty advancement in

academia is broken out into three dimensions: teaching, research and service. These dimensions are the sources for faculty members to work long hours and in some cases having long lasting health-related problems such as hypertension (Colacion-Quiros & Gemora, 2015). In addition, academia is a white male dominated field that required long hours, obligations and responsibilities (Eagan & Garvey, 215: Jacob & Winslow. 2004). Based on the American racialized system (Bonilla-Silva, 2006), the research participants shared their personal challenges as a Critical Scholar of Color in academia and how race and gender are added challenges they must overcome. The participants in this research all self-identified as people of color, and some female of color. They all shared stories of discrimination based on their race and gender because they are either the only person of color, or female of color in their department. With this added stress, the participants found ways to resist and challenge the institutional and structural racism in American society either by their teaching, research or serve. They all found ways in which they push back against the racism in their own unique ways. Most importantly, for them to thrive as a scholar of color, they all shared how their personal mission, supportive colleagues and institutional provides support as they teach, research and serve.

Personal mission, supportive colleagues, and institutional support provides the drive to thrive in academia

The participants in this researched all shared a love for their work, the nonprofit sector, and their students. All research participants commented how they either get inspired by the students they meet or how they believe the nonprofit sector is the third space between private and public sector to move American society towards a more equability and just society. Some participants are thriving in an academic environment because they found ways to connect all of their

responsibilities as faculty members with their own personal passion. This connection helps them to management the daily stressors of being a faculty member in an academic environment. Some participants shared it is also due to their supportive colleagues that helps them to keep researching, teaching and serve the University.

Due to the lack of a diversity faculty community, it is hard for a faculty of color to feel a sense of belonging because the culture is white male dominated. These findings echo what research has found regarding the situating of faculty of color in academia. The researches argue in a predominately male dominated culture, faculty of color tend to be overlooked, undervalued and excludes from key institutional decision-making (Colacion-Quiros & Gemorea, 2016; Eagan & Garvey, 2015; Jacob & Winslow, 2004). Eagan & Garvey (2015) research found that faculty of color experience discrimination in a predominately white institutions and environment. This research is consistent with my findings when Dr. Jackson and Dr. Patel shares how non-supportive colleagues have a negative effect on their morale. Dr. Jackson shared in a predominately white institution; it is hard for a faculty of color to thrive. On the other hand, in a diverse community, the research participants shared how their colleagues are supportive of their work. Dr. Smith, Dr. Washington and Dr. Gomez shared the relationship they make with their colleagues help them with their teaching or research. They comment that with the conversation and interaction they have with colleagues who share similar ideologies as them, it helps them to feel connected, belong and push them to grow as an academic. Within a community, Dr. Smith, Dr. Washington, and Dr. Gomez shared they feel safe enough to continue to incorporate critical perspectives in their teaching and research. With the connections, they are able to continue their teaching, research and service. This finding matters because its emphasis the importance of relationship. Academia is

hard, being a faculty member has its many challenges. But to help faculty members, especially faculty of color, a support and diverse community is much needed.

Being faculty members in higher education institutions is hard. As a critical scholar of color, it is even harder as shared by the research participants. The stories narrated by the five participants in this research provided a small window into how critical scholars of color navigate the neoliberal pressures in higher education to incorporate critical perspectives in nonprofit management education. They shared a sense of duty, the important of community, and institutional support is key for their survival and most importantly for them to prosper in academic institutions. These findings help contribute a more nuanced picture to understanding faculty work amongst faculty who strive to address systemic change in academia and society. These findings have implications for research and practice to consider how to better structure faculty work to support the advancement of a field that is so rife with challenge.

Limitations of Study

This research is a small sample of stories from five critical scholars of color perspectives. Their stories are important in providing a window into the lived experience of critical scholars of color who teach in nonprofit management education. It is with their narrative that, could shed a light on how department, school and university could create an environment that is conducive for critical scholars of color to thrive. However, their stories are not the only stories. Their experience is five out of many. This research set out to interview ten participants, due to the pandemic, I was only able to recruit and interview five. This limits my data and by ability to provide a more holistic view of the many lived experience. To address this limitation, I was able to ask more critical questions about the critical scholars of color work and strategies. With the time I spent with them,

they provided a more in-depth picture of their daily challenges and successes. Their examples provided me a really good picture of their lived experience as a critical scholars of color navigating institutional pressures.

Recommendations

Future research

In this study, I have uncovered the diverse tensions surrounding support and lack thereof within departmental and institutional spaces. Future research should delve deeper into these complicated relationships between critical scholars of color and their supportive environments. From an organizational perspective, considering the interactions of policies, structures, and beliefs across the layers of the institution within diverse university settings could help supplement the literature base and inform how to better support faculty doing critical work. Future study should connect with critical scholars of color in predominately white institution and critical scholars of color in a diverse institution to examine their sense of belonging, work life balance, and how they manage to navigate between these tensions. This will provide a holistic picture of how institutions, predominately white or diverse faculty member, could shape their policy, procedures and practices to support and create a safe environment for critical scholars of color to teach, research and serve.

Implications for practice

From critical scholar of color participants' stories, the recommendations for practices are as follow: a) institutions need to rethink their hiring practices of who they hire, b) institutions need

to reevaluate what positions are available in their department, c) create an institutional policy to support scholars of color, and d) develop institutional programs to support scholars of color.

First, University hiring practices should be review through a Critical Race Lens. Feit (2019) shares "there is much more work to be done, both to fully understand the ways that race, and racism operate in nonprofit organizations, and to test strategies for addressing bias in nonprofit human resources practices" (p. 75). Just like how faculty members are advocating for a racially diverse and inclusive hiring practices for the nonprofit sector, it is imperative for the higher education institutions search committee to think through who they are recruiting for an open position and who they hire to teach these courses. In predominately white institutions, it is imperative to think through the structural and institutional racism that exists at a micro level, such as hiring practices, to the macro level such as institutional HR policies and practices. This will help uncover the unfair hiring practices that sometimes overlook applicants of color. With a more diverse faculty population with shared values and ideologies, the committee meetings, the post-tenure reviews, and gauntly of emails and requests from students are not so difficult to deal with when it is shared equality and equality amongst a diverse collaborative and supportive faculty members. The shared responsibilities are equitability shared based on different job categories requirements.

Second, University and department review what positions are available to applicants and the expectations of the position. For institutional memory and to add value to the University, research have shown the important of having tenure-track faculty (Eagan & Garvey, 2015; Jacob & Winslow, 2004). Could department heads advocate for more tenure-track system? The tenure-track system help provide a sense of job security and ability for scholars to have a long-lasting impact a departments, school and University. If creating tenure-track positions are not possible due to monetary constraints, is there a possibility to support current tenure-track faculty with their

position? Noted by, Jacobs & Winslow (2004), many faculty members put in the time to their job because they feel it will help them with the publishing, teaching and service, yet "it is difficult to sustain a sixty-hour-per-week schedule over the course of an entire career." In their research, Jacob & Winslow (2004), found "the demands of academic life are becoming excessive and are making it difficult for individuals to succeed at work while having the time to be caring and responsible parents." Therefore, the Department and University must review and their policy, produces, and practice to advance and encourage a life-work balance. A key component to support a life-work balance is a safe and inclusive environment.

Third, the Critical scholars of color in this research have shared the importance of a safe and inclusive environment. For some of them, their current workspace is diverse and inclusive in thinking and thoughts because of intentional leadership or guidance from their Department Heads of University leadership. Dr. Gomez shared how his University has a professional development series to help him to understand his position and gain important teaching skills. Dr. Washington and Dr. Smith shared how their institutions made a conscious decision to have a diversity policy and hire more faculty of color in permanent positions. This action made by their University help faculty members to feel more connected and belong in their department and school. This finding is similar to Eagan & Garvey (2015), recommendations that "institutions must be able to provide safe and productive spaces for female faculty and faculty of color to make connections and develop relationships" (p. 946). For Department heads and institution leadership, is there an existing diversity and inclusion statement to support or cultivate an inclusive and safe environment for all? Could the University create one, and could there be a stipend for faculty members to lead the development of a statement? The statement will be the North Star for department leaders to evaluate their policy, procedure and practices. The statement will also signal to critical scholars of

color that their voice matters, and they belong if the University develop an intentional mentorship program.

Finally, University should institutionalize a mentorship program for new faculty members. Academia is a difficult environment to thrive for newly graduated scholars of color who are not familiar with the institution's policy, procedures and practices. Therefore, are there exiting groups or programs that the University should advance to create a collaborative and safe environment for all? Recommended by, Colacion-Quiro & Germora (2016), institutions "should encourage the Faculty Associate and other employee organizations to formulate stress management activity proposals and programs that would help the faculty in managing their stress and to function at the highest-level regardless of age, sex, civil status, workload and academic rank" (p. 26). In this recommendation, the faculty members can build a community that help one another to heal and support one another. Only with support and healing environment with their colleagues and mentors, that critical scholars of color expressed their determination to continue to do the hard work that is needed. Therefore, it is imperative for an institution to think about a process that support the development of caring and neutering relationships between faculty members.

Learning from the Pandemic

With the deaths of many people around the world because of the COVID-19 pandemic and the unjust murders of African American members, 2020 was a difficult year. 2020 is also a year of strengths and resistant. Through it all, it is a year where community members coming together to advocate for racial change. A year, where the world came together to fight against the racism that limits the growth and success of Community of Colors. At the beginning of the pandemic, it added multiple complexities to my research. Through it all, I was able to connect and learned from

Critical scholars of color who are thriving under the academic and personal pressures. Even though, the stories they shared are filled with challenges and barriers, they also shared stories about their success, stories about their passion, and stories about their commitment for a better future in the nonprofit sector and in academia. The strengths I learned from them was the source of energy for me to push forward with my dissertation while navigating the pressures and responsibilities that I hold as Director in a small nonprofit organization to foster a thriving, health, and self-sufficient Southeast Asian communities. Their stories helped me to better understand my own strengths, love and passion for the nonprofit sector and higher education.

Conclusion

This study seeks to understand the following three questions: 1) how do critical scholars of color in the nonprofit sector conceptualize and enact critical perspective in their scholarship and teaching? 2) How has their identity as a critical scholar of color influence their experience with research, writing, and teaching in a nonprofit management education program? And 3) how do critical scholars of color navigate the influences and pressures that encourage or limit the incorporations of critical perspectives into nonprofit management education. Through semi-structure interviews, I was able to uncover their strategies they utilized to navigate the tensions between what is expected from their position and aligns it to their personal passion and vision. In their strategies, I discovered their resistant against institutional and structural racism. I also learned about their passion for change. How they are working hard because of their lived experience and their mission for an equitable world for all. With this research, I am able to apply myself as a research, but also was humble by the grace and power of critical scholars of color before me. I am excited for the future of the nonprofit management education future, and I hope to collaborate with

these critical scholars of color and others to research and teach about critical perspectives for nonprofit management education programs and their institutions.

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APPENDICES

Appendix A:

Participant Consent Form

Thank you for volunteering to participate in a research conducted by Khanh H. Nguyen, a doctoral student in the Organization & Leadership Doctoral Program at the University of San Francisco School of Education, to fulfill the requirements for the Degree Doctoral of Education. The committee chair for this study is Dr. Desiree Zerquera, an Assistant Professor for Higher Education and Students Affairs in the Department of Leadership Studies at the University of San Francisco.

Below is a description of the research procedures and explanation of your rights as a volunteer research participant. Please take some time and review the information below. If you agree, please sign in the space provided below to indicate that you have read and understand the information in this form. A copy of this form will be provided to you.

The purpose of the study:

The purpose of this study is to gain a better understanding of the ways critical perspectives are engaged within nonprofit management education programs by critical scholars of color, and how these critical scholars of color navigate through the neoliberal tensions of higher education that dictates their research, scholarship and teaching. This study advocates for the incorporation of critical perspective, while shedding light on the process in which critical faculties of color navigate and negotiate the pressures of neoliberalism to incorporate critical perspectives to better understand their struggle, determination, and resistance.

The research will explore the following questions

4. How do critical scholars of color in the nonprofit sector conceptualize and enact critical perspective in their teaching and scholarship?

5. How has being a critical scholar of color influence their experience with researching, writing, and teaching in a nonprofit management education program?

6. How do critical scholars of color navigate the influences and pressures that encourage or limit the incorporation of critical perspectives into nonprofit management education?

What is asked of you?

The hope is for you to sit down with Khanh H. Nguyen for a semi-structured interview to explore your experience as a critical scholar of color navigating the neoliberal pressures in higher

education. With your permission, the interview will be audio recorded if the conversation is in one-on-one, if it is through zoom of google hangout the interview will be video recorded. A transcript will be provided after our interview to ensure that your responses were transcribed and reflected accurately with any adjustments made based on your feedback. At any time, you can stop the interview and or comment off the record.

Logistics of the Study:

Your participation in this study will involve in one interview between February 2020 through October 2020. The interview will last between one hour to an hour and a half. The interview will take place at either your office, or through zoom and or any other teleconferencing tool.

Video and Audio recordings:

This study will capture each interview with an audio to recording device in order for accurate transcriptions. All audio or video recording of the interviews will be stored in an encrypted folder, and interview or journal notes will be stored in a locked cabinet. Interview audio and video files will be stored on a password protected, cloud0-based platform, separate from the list of participants identifications for five years. After five years, all files will be destroyed.

Potential Ricks and Discomforts:

There is no foreseeable ricks or discomforted from participants. However, as a volunteer participant, you have the rights to opt-out of the study at any time with all audio, video, and or written recording will be destroyed at your request.

Benefits:

You will receive no direct benefit from participating in this study. However, by sharing your story, the hope of the research is that it will challenge, resist, and reframe the dominate of Eurocentric, White supremacist, sexist, classes, and meritocracy of nonprofit management education in higher education institutions in U.S. society.

Privacy/Confidentiality:

Any data you provided will be kept confidential unless disclosure is required by law. Your name and institution will be renamed for your protection and personal identifiable information will not be written or shared and any demographic descriptions will be kept to a minimum. In addition, your will be given an alphanumeric code during the study.

All data related to this study, the signed IRB consent form, participant information and all data will be stored in a secure, password and locked protected. The interview recordings may be accessed by Khanh H. Nguyen, the three members of the dissertation committee. Your IRB consent form and audio files will be destroyed in 5 years of your participation of this study, while transcripts of your interview will be kept indefinitely.

Compensation/Payment of Participation:

There is no payment or other form of compensation for your participation of this study.

Volunteer Nature of the Study:

Your participant is volunteer and you may refuse to participate at anytime without penalty or loss of benefits. You may skip any questions or tasks that you feel comfortable and may discontinue your participation at any time. At the same time, the research has the right to withdraw you from the study at anytime.

Offer to answer questions:

If you have any questions, please ask now. If you have any questions, please contact the principal investigator: Khanh H. Nguyen at 206.366.5018 or khnguyen3@dons.usfca.edu. If you have questions or concerns about your rights as a participant in this study, please contact the University of San Francisco Institutional Review Board at IRBPHS@usfca.edu,

BY SIGNING BELOW, I ACKNOWLEDGE I HAVE READ THE INFORMATION IN THIS DOCUMENT. ANY QUESTIONS I ASKED HAVE BEEN ANSWERED. I AGREE TO PARTICIPANT IN THIS RESEARCH PROJECT AND I WILL RECEIVE A COPY OF THIS CONSENT FORM.

_____

PARTICIPANT'S SIGNATURE   DATE

_____

PARTICIPANT'S NAME

Appendix B:

Semi-Structured Interview Protocol

Date:

Interviewee:

Participant:

Position of Participant:

Thank you for agreeing to participate in my research. This research aims to explore how critical scholar of color navigate the neoliberal pressures in a higher education institution to incorporate critical perspectives in a nonprofit management education program. For the study, I will be interviewing 10 critical scholars of color, the data from the interviews will be collected, code and analyze to answer the three main research questions (repeat the three main research questions). Do you have any questions?

Before we start, I would like to remind you of the logistics of our conversation, I will be audio record our conversation while taking notes on my computer to capture the nuances of the conversation. If you feel uncomfortable at any time, feel free to state that you would like to speak off the record and I will stop the audio recording and typing, in addition you have the right to stop the conversation at any time. Your identity will be kept private and any names mentioned will not be replaced.

If you are ready, lets start.

[Turn on the audio recording device if in person, or click "record" if it is on zoom or google hangout.]

Topic Domain #1: Interpretation and definition of critical pedagogy/perspective by you as a critical scholar of color – for the nonprofit management education, for your classrooms, and for your research.

- What is critical pedagogy/perspective according to you?
  - Potential Follow Up Questions:
    - Who do you reference to guide your definition?
    - Why did you choose to reference these scholars?
- How do you incorporate critical pedagogy in your research?
  - Potential Follow Up Questions
    - Why did you choose to incorporate critical perspective into your topic?
    - Do you feel your identity or past lived experience helped to influence your decision to incorporate criticality?
    - What is it about this particular critical perspective works for your topic?
    - What has been the reception from your collogue or Department about your scholarly work?
- How do you incorporate critical praxis into your classroom?
  - Potential Follow Up Questions

- How do you structure your classroom?

- What activities to you have for your students?

- What are the demographic make-up of your students?

- What are their reactions? What do you think your students feel with the activities?

- How do you feel their reaction is to you as a faculty of color?

- How do you keep your students interested in the topic?

Thank you for sharing your definition of criticality and providing examples of your critical praxis. For the next section, I hope to consider your experience.

Topic Domain #2: Reflect back on your experience as a critical scholar of color in a higher education institution/are there tensions that you navigate through (environmental context of your work) and how are you managing these pressures?

- What is your typical week as a faculty looks like? What are your weekly or daily prioritizes?
  - Potential Follow Up Questions
    - What are the requirements/responsibilities do you hold in your Department?
    - How do you feel about these requirements and responsibilities?
    - Do these requirements and responsibilities align with your critical work?

- Reflecting back on your role as a critical faculty of color, how does it align with the mission of the department or institution?

- Potential Follow Up Questions

  - What does your Department Chair or Dean say about your research, scholarship or work with students?

  - What do your collogues say about your research, scholarship or work with students?

  - Have you presented your work in a broader environment (conferences)?

  - If so, what are the receptions that you received for your work?

- How do you manage these stressors?

  - Potential Follow Up Questions

    - What keeps you writing about critical pedagogy?

    - Why do you keep incorporating it into your classroom?

Appendix C:

IRBHS Approval

    To: Khanh Nguyen
  From: Richard Greggory Johnson III, IRB Chair
Subject: Protocol #1338
   Date: 01/23/2020

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study.

Your research (IRB Protocol **#1338**) with the project title **Navigating Neoliberal Pressures of Higher Education to Raise Critical Consciousness in Nonprofit Management Education Participants** has been approved by the IRB Chair under the rules for expedited review on **01/23/2020**.

Any modifications, adverse reactions or complications must be reported using a modification application to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS via email at IRBPHS@usfca.edu. Please include the Protocol number assigned to your application in your correspondence.

On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,

Dr. Richard Greggory Johnson III

Professor & Chair, Institutional Review Board for the Protection of Human Subjects

University of San Francisco

irbphs@usfca.edu

[IRBPHS Website]