

Volume VII, 1998

Colorado  
State  
University



Journal  
of  
Student  
Affairs

# Colorado State University Journal of Student Affairs Mission and Goal Statement

## Mission Statement

The mission of the *Colorado State University Journal of Student Affairs* is to develop and produce a scholarly publication that reflects current educational issues and the professional interests of student affairs practitioners. Specifically, the *Journal* provides an opportunity for the publication of articles by current students, alumni, faculty, and friends of the Student Affairs in Higher Education Graduate Program.

## Goals

The *Journal* will promote scholarly work, reflecting the importance of professional and academic writing in higher education.

The editorial board of the *Journal* will offer opportunities for students to develop editorial skills, critical thinking skills, and writing skills, while producing a professional journal.

The *Journal* will serve as a communication tool for alumni and other professionals regarding updates and the status of the Student Affairs in Higher Education graduate program at Colorado State University.

**Colorado State University  
Journal of Student Affairs  
Volume VII, 1998**

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## State of the Program

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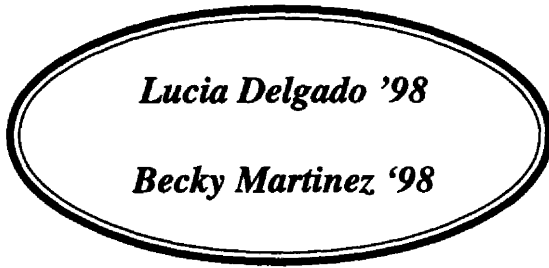
This past year marked the 30th anniversary of our masters program. This truly has been an evolving process. The program began as a specialization (College Student Personnel Administration/CSPA) in 1967 and developed into a separate degree program (Masters of Sciences, Student Affairs in Higher Education) in 1990. Over 300 graduates later, the program is now recognized as one of the leading training and professional development opportunities for Student Affairs administrators in the nation. A wonderful recognition and celebration of this anniversary was held at the joint ACPA/NASPA meeting in Chicago in 1997. Many former and current students, friends, and faculty were able to attend the reunion.

Each year, I also like to share with you some updates on our program. We continue to attract a very qualified applicant pool. Currently, we have 38 students in the process of completing their degrees. We fared very favorably in a recent review of all programs in the School of Education at Colorado State University. Our 16 dedicated faculty members are primarily responsible for this success.

We also now employ teleconferencing as an adjunct training opportunity. Our SAHE symposium in the Spring, which allows students to present the results of their professional papers, is steadily growing. We offered an exciting opportunity in January for nine students and Dr. Keith Miser to travel to Belize. They recently returned from their class trip in which they studied the country's higher education system. On another interesting note, Anjanette Gautier, a second year student, and Elvira Toba-Mery, a Monterrey Tech graduate student, participated in a student exchange last semester that was very successful.

This is an exciting and innovative time for our program. We hope you enjoy this volume of our journal. Our Editorial Board has dedicated themselves to this quality publication.

**Hardees/Student Affairs in Higher Education  
1997-98  
Diversity Scholarship Recipients:**



*Hardee's in the Lory Student Center has donated funds to establish two research grants for the Student Affairs in Higher Education program to enhance racial and ethnic diversity. Two \$1,000 diversity research scholarships are awarded to two continuing students in the SAHE program during the fall semester. In addition, four diversity research scholarships for \$500 each are awarded to four first-year students during the spring semester.*

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***Congratulations***  
***Scholarship Winners***

.....

## Note from the Editors

Everyone in the field of student affairs has faced the question, "So what do you do?" and knows the awkward attempts to explain our careers and our profession. Sometimes we must also ask ourselves the question, "What do we do?" and redefine for ourselves our mission and purpose.

The *Colorado State University Journal of Student Affairs* endeavors to explore that question. The articles in this seventh edition reflect our varied roles. From the classroom to the residence hall room, these articles address the variety of interests in student affairs and the services we fulfill. The authors provide thoughtful works which critique our services, offer new insight, and add to our knowledge as professionals. The *Journal* hopes to serve not only as a venue for the research and the interests of our students, alumni, and faculty, but also as a learning tool. Those involved in every aspect of the journal: those who contributed, edited, and those who will read the journal gained insight and new perspectives.

Finally, as the Student Affairs in Higher Education program concludes its thirtieth year, we celebrate both the profession of student affairs and its contributions. We also celebrate the future and its forthcoming challenges as we examine our place in higher education. Hopefully, this edition of the *Journal* serves to seek truth, to acknowledge change, and to remember our foundation and purpose as student affairs professionals.



## Acknowledgments

The 1997-98 *Colorado State University Journal of Student Affairs* Editorial Board would like to extend their heartfelt thanks to:

The Reader Board, who through their thoughtful revisions and diligent work have created a quality journal.

The authors of this year's articles who have continued a tradition of scholarly work that expands our knowledge and contributes to the field.

The SAHE Faculty for their support of the *Journal* not only in submissions but also by helping and encouraging current students in their writing.

Grant Sherwood, Program Director, for his continued and unconditional support and belief in the SAHE students' ability and in the *Journal*.

Dr. Keith Miser, Vice President for Student Affairs, who has created a strong foundation for scholastic endeavors and inquiry.

Martha Fosdick, Assistant to the Vice President for Student Affairs, for her genuine support and caring. There could never be enough written about this wonderful soul.

Colorado State SAHE Alumni who have offered continued support of the program.

# Today's College Students: A Confederacy of Political Dunces?

Andrew R. Feldman

*The political apathy of today's college students is widely discussed as a symbol of Generation X's withdrawal from society. Young Americans have the lowest voter turnout rates, they do not identify with either of the major political parties, and they do not care about political issues. In the 25 years since 18-year-olds gained the right to vote in federal and state elections, young people have used their power to participate in the political life of the United States with decreasing frequency. This paper examines the reasons for the drop in political interest of young people and discusses how today's students are involving themselves in their communities outside the political realm. Finally, a series of recommendations is made to stimulate young people to exercise their political voice, including how student affairs professionals can help.*

## Introduction

A popular Generation X political myth describes the runoff election for United States Senate from the state of Georgia in 1992. Incumbent Democrat Wyche Fowler had received a plurality of the votes in the general election, but not the required 50% majority. When asked to meet with representatives from Lead or Leave, a group of politically active youths, Senator Fowler was reported to say, "Students don't vote. . . Do you expect me to come in there and kiss your ass?" Republican Paul Coverdell won the election (Corn, 1995; Howe & Strauss, 1993).

Senator Fowler shared a common perception of today's youth -- that they do not participate in the political life of the United States. While it may be impossible to describe the entire generation of today's college students, one can recognize some patterns within their political behavior. A recognition of these patterns is timely because the presidential election of 1996 commemorated the 25th anniversary of the passage of the Twenty-Sixth Amendment to the U.S. Constitution, in which 18-year-olds first gained the right to vote. Now that American politicians and media pundits have had a quarter century to observe the voting behavior and political activity of those aged 18 to 21, some conclusions can be drawn.

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Political consultants have been advising candidates for decades about the "youth vote," without knowing whether such a phenomenon actually exists. Pleas for the nominee to court the student vote have conflicted with the advice to just ignore young voters -- for they will ignore their right to vote. The latter seems to have been accurate for many of the elections of the last 25 years, with an increase in overall voter apathy being no more apparent than in the youngest segment of the electorate.

Likewise, various political parties, causes, and persuasions have claimed to represent student issues and have demanded youth votes. Whether college students identify more strongly with the Democrats or the Republicans is not clear; American youth are not solidly in either bloc. The growing nationwide fervor among all American adults for a third national political party is perhaps seen most intensely in today's college students.

### **Background**

Passage of the Twenty-Sixth Amendment in 1971, which enfranchised 18-year-olds for the first time, has altered youth voting records. Lowering the legal age at which to vote in federal and state elections by three years added millions of potential voters to the electorate. The amendment resulted from student turmoil during the late 1960s, in which thousands of college students protested against the United States' involvement with Vietnam. A popular rallying point of the day was that if American youth could fight and die for their country, they deserved a hand in determining its policies (Close Up Foundation, 1997; Glasser, 1994). Since 1972, the United States (U.S.) Census Bureau has tracked voting records of those 18 to 24 years old in one category.

Given their first opportunity to take part in a presidential election, did America's youth go to the polls in 1972? In the 18 to 24 year-old bracket, 58.9% of the population registered to vote, and 49.6% of the age group actually voted on Election Day in 1972 (U.S. Bureau of the Census, 1996). Although these numbers far surpass any youth voting statistics seen since, in 1972, they were below the turnout rates for all other age groups. The 45 to 64 year-old stratum was the most politically active that year, with 79.7% of the group registering and 70.8% voting (U.S. Bureau of the Census, 1996). One also must take into account that 1972 was the first year American youth could vote, so the figures might be higher than expected due to the excitement over the new power. Since 1972, America's college students have never made their presence felt so strongly again at the polls. The numbers decline dramatically for both registration and actual voting, despite several efforts at civic education. Indeed, political involvement as measured by registration and voting is down for all age groups since 1972, so the decline is not necessarily a youth issue. But, the

records do indicate the 18 to 24 year-old vote reveals the steepest drop in participation (Corn, 1995). According to political scientist Roy Teixeira, the result is an age gap in voter participation between younger and older voters that has gone from about 20 points in 1964 to 35 points in 1988 (as cited in Glasser, 1997).

In addition to tracking youth voter turnout rates, consultants, commentators, politicians, and professors have attempted for years to identify young voters as solidly Democratic or unconditionally Republican. Others have said college students fall into the independent movement. Surveys of youth over the last 25 years, including today's college students, seem to indicate 18 to 24 year-olds are as politically diverse as any other age group in America. While Howe and Strauss label Generation X voters as the most conservative young people in America in 70 years (1993), others (Corn, 1995; Glasser, 1994; "Youth vote," 1996) credit the student vote with the election of Bill Clinton in 1992, the first Democratic president in 12 years. Both characterizations may be correct; the youth vote has swung to both ends of the political spectrum. The Higher Education Research Institute (HERI) Study on U.S. college freshmen reported an increase in students identifying themselves as liberal or far left -- 24.6% of the respondents -- and as conservative or far right -- 22.7% of the group. Only those students describing themselves as middle-of-the-road saw a decrease in their numbers ("Volunteerism Among," 1997).

Recently the media has focused on Generation X's dissatisfaction with the traditional two-party system in the United States and have said today's youth are more likely than any other age group to vote for an independent candidate. Andrew Kohut of the Pew Research Center for People and the Press said, "fully 55% of those under age 50 support the idea of a new party, compared to only 34% of those over age 50" (as cited in Morin, 1997, p. 35). While President Clinton captured much of the student vote in 1992, "Gen Xers cast a higher percentage of votes for [United We Stand nominee] Ross Perot than older adults did" (Hornblower, 1997, p. 62). As much as 80% of today's college students identify themselves as independent voters ("Youth Vote," 1996). Today's college student is more likely to vote on the issues than on the party label.

Two recent examples from Capitol Hill illustrate the lack of apparent political power of today's college student. Both concern the balanced budget bill passed with bipartisan support in both chambers of Congress and signed by President Clinton. In the early days of the bill, the version passed in the House of Representatives contained a provision altering the tax-exempt status of graduate student tuition provided by universities (Lederman, 1997). For many years, graduate students have received tuition reimbursements and academic stipends from many institutions of higher learning without having to pay federal

taxes on that income. House of Representatives Bill 2014 would have cancelled the exemption, provided for in Section 117(d) of the U.S. Tax Code (Linney, 1997; Rosati, 1997). A lobbying effort, spearheaded by the Council on Graduate Education, fought the revocation of the privilege by championing the Senate rendition of the same budget bill, which did not contain the proviso targeting the graduate students. Ultimately, the conference committee that reconciled the House and Senate versions of the budget bill deleted the reversal of the tax exemption. How much political influence students had on the decision to restore the tax-exempt status of graduate student tuition reimbursements is difficult to gauge. The Council on Graduate Education is composed of professional members, not students, with the money and influence to conduct an effective lobbying effort on behalf of their association. While the Council represents the interests of U.S. graduate students, it also advocates for universities and colleges. Many schools without large endowments made it known they would have had difficulty competing with better-financed universities to attract graduate students and researchers ("Tax Increase," 1997).

After the 1997 Taxpayer Relief Act was passed by Congress and signed by the President, the nation's media began analyzing who benefited and who lost in the final agreement. The bill improved the financial conditions of several sectors of American society: securities investors received a lower capital gains tax rate, parents won \$500 tax credits for each child, heirs were given higher thresholds on inheritances before estate taxes apply (Wiener, 1997). Generation Xers did not fare as well. While the tax-exempt status of graduate school tuition reimbursements was upheld, few new advantages were offered to young singles, including today's college students (Sanchez & Gillan, 1997). The Taxpayer Relief Act did give a \$1,500 tax credit for college tuition to families with incomes under a certain level for a maximum of two years and initiated tax deductions on education loan interest payments for the first time (Burd, 1997; Wiener, 1997). However, most of the bill's benefits profit persons older and younger than the typical Generation Xer. One discussion of the bill characterized it as "another stark sign of [the] generation's profound lack of political muscle" (Sanchez & Gillan, 1997, p. 29).

### **Current Status**

The political affiliation and voter participation rates of Generation X may lead one to consider today's college student politically inactive and apathetic. However, modern college students are more involved than any earlier generation in volunteer work, and the drive to serve locally may be related to their lack of participation in national politics. Many of today's students feel their efforts on the community level are more effective and rewarding than if they were to involve themselves in a federal election ("Youth Voices, 1996"). A

disgust with politics and politicians, along with a cynicism about the efficacy of government, has led college students to abandon volunteering on political campaigns and to enlist in cleaning up polluted rivers, tutoring schoolchildren, visiting with elderly shut-ins, and feeding the homeless (Corn, 1995; Close Up Foundation, 1997; Glasser, 1994). In the HERI study on the American freshman, the number of students working on political campaigns fell to 6.6% in 1996, down from a high of 16.4% in 1969 ("Volunteerism Among," 1996). The same report also indicated the highest ever rate of volunteer work -- 71.8% -- for U.S. college freshmen. In the Youth Voices poll, which surveyed 18 to 24 year-olds, 14% of the respondents reported volunteering for a political candidate or party; 60% had volunteered to work with children by tutoring or coaching (1997). Today's college student may not vote on the national scene, but takes an interest in the civic life of his or her local community.

Another explanation for the lack of presence of today's college students in the political arena is historical. Traditionally in America, citizens begin to vote and partake in civic debate when they feel the relevance of politics in their lives -- especially when government policies begin to affect their bank accounts. For many citizens, this event takes place upon buying a home or upon getting married and beginning a family (Corn, 1995). Forty years ago, Americans were married at younger ages, often while still in college. Since 1970, the average age of marriage in the United States has increased from 23 to 27 for men and from 21 to 25 for women (Hornblower, 1997). As the median age of brides and grooms, along with that of first-time homeowners, has risen substantially over the years, the growing number of older, single renters could impact the turnout of young voters. "The old truism is that young people won't become committed voters until they own a home, pay property taxes, and send their kids to public school" (Glasser, 1994). If Generation Xers are getting married later and buying homes later, they may be more likely to vote later as well.

The lack of political participation by young people has inspired many young political activists to try and enlist their peers to learn about political issues, register to vote, and show up on Election Day. Groups such as Lead or Leave, Third Millennium, Rock the Vote, Youth Vote '94, and similar organizations have staged media events, stormed Capitol Hill, issued reports, sent mass mailings, and published magazines exhorting today's college students to get involved politically and make their voices heard at the ballot box. The crusade has met with mixed success. Membership in such organizations has been sporadic, with the majority of today's college students choosing not to join the Washington-based associations. While several of the groups were successful in mobilizing the largest youth voter turnout in several years for President Clinton's 1992 election victory (Corn, 1995; Glasser, 1994; "Youth Vote," 1996), the 1994 volume of 18 to 24 year-old voters plummeted to 20.1% (U.S.

Bureau of the Census, 1996). The numbers in 1996 did not return to the high level of 1992; about 30% of the 18 to 24 year-old segment voted in 1996 (Close Up Foundation, 1997). Rock the Vote, an effort to raise political awareness among young people by enlisting celebrities and music stars, may have succeeded in registering over half a million new young voters in 1996 (Glass, 1997), but that number represents approximately one percent of the group considered Generation X today (Hornblower, 1997).

### **Conclusion and Recommendations**

Today's college students' involvement with politics is much different than that of students just 25 years ago. The lower voting participation rates, the failure to register, the lack of interest in working on political campaigns, and the apathy towards national issues could be interpreted as a withdrawal from society and civic life. However, the renewed sense of service of today's college student, who is more active in volunteering than any previous generation in America, reveals a shift in political priorities. Students today are not dismissive of their collective power; they believe they can exercise it more fully, efficiently, and effectively in their local communities. Today's college student lacks confidence in the Washington bureaucracy to effect change, and the 18- to 24-year-old age group is choosing not to participate in the traditional political scene. Students also do not see a place for themselves in the established political parties. Unfortunately, the gains of the students of the 1960s, specifically the winning of the vote for 18-year-olds, are not being used to the political advantage of today's college students. Until today's college students can overcome their frustration with politics or at least find a way to alter the existing system, political decisions will be made without the full input of the youth voice.

Former Senator Wyche Fowler may have been blunt, but he was not altogether incorrect. Today's college students do not vote, they do not identify with the major political parties, and they do not spend time campaigning for candidates. Politicians need not fear nor may they hope for the youth vote tipping a close election in favor of the candidate most appealing to young people. If Americans in general favor civic involvement, they should strive to change the attitudes of young people toward the institution of government so that youth view politics and politicians in a favorable light. The following approaches can heighten political interest and improve current policies:

1. Several nations have an obligatory year of service between secondary school and college. A tour of military duty, like that required in Sweden and Israel, among other countries, is a unifying force among a nation's young people. Such a year of service instills pride in one's country as well as heightened interest in the political and international affairs of the

government. Colleges can provide one-year deferments of acceptances for such a year of service.

2. An increased emphasis on civics education in secondary schools in the United States would aid in exciting youth about politics. Equating a course on U.S. government with the standards of mathematics, science, and English would show our commitment to knowledge of government issues. Not every student will use calculus or physics, but everyone is a citizen of some country.
3. Politicians should make overtures to today's college students by talking about issues of concern to today's youth in terms young people can easily understand. This does not mean "dumbing down" the discussion of political matters; rather, our nation's leaders should make a concerted effort to address the issues of greatest importance and relevance to today's youth.
4. Political leaders should harness the collective strength of young people dedicated to volunteer service to enact changes through the political process. Since polls show this generation's students are most willing and likely to perform community service, it should not be difficult to get students to realize the power of the legislature to address the need for community volunteerism.
5. Loosen the hold of the two major political parties on the nation's political power. Students seem to be more willing to work with issue-oriented platforms. Since today's students identify more with particular issues than with party labels, allow room for independent parties to compete for votes and representation in the U.S. Congress. This may require a restructuring of the electoral process.
6. Student affairs professionals, who come into daily contact with students on campus, should serve as role models for civic participation. This is as simple as voting on Election Day, not scheduling meetings on Election Day, and keeping informed about local politics in the municipality in which the college is situated. Role modeling does not mean indoctrinating students into one political party or the other.
7. Continue the involvement of students in the democratic process by emphasizing residence hall councils, student programming boards, student government associations, and student-initiated policy changes on university campuses. Students can learn firsthand the power of collective action to achieve change.



8. The soaring in popularity of citizen referenda in many states today could be applied to college students. On many campuses, the entire student body is connected via email accounts. Putting student programming and fee decisions to popular student vote could begin to involve students in the practice of voting and political participation. "Increased participation brings students into the decision-making loop and involves them more in the outcome of their own lives" (Anderson, 1997, p. 14).
9. Student affairs professionals should give emphasis to the healthy exchange of ideas on campus about such subjects as affirmative action, freedom of speech, non-discrimination policies, and due process. Promoting public forums and dialogue between groups can inaugurate students into taking part in the processes of a democratic society.
10. Emphasize the relevance of government in the lives of young people by highlighting programs of benefit to students. Tax breaks for college tuition, deductions on college loans, and tax exemptions on research stipends are all government programs of which politicians can boast their value to students.

These are only a few suggestions on how to improve the image of government and politics in the eyes of today's college students, who will become the next political leaders of America. Do we want a nation of political dunces to inherit the mantle? It is the responsibility of all Americans, including student affairs professionals on college campuses, to help students recognize their role within the government of the United States.

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## **The Challenge of Balance for Non-Traditional Female Students**

Tracy Sovereign

*This article discusses the importance of encouraging women to attain a higher education degree that will allow them to become self sufficient. Higher education professionals must gain a better understanding of the developmental issues for women with families. More support for women facing challenges while earning a degree will assist in the recruitment and retention of these students.*

Ninety-two percent of children living in a female headed household whose head does not have a degree live in poverty (Massachusetts Institute for a New Commonwealth, 1996). The implications of this reality for men, women and children in the United States are an increase of malnutrition, homelessness, crime, unequal access to resources and the need for government assistance. Women need skills and education to be able to attain employment with high enough wages to support a family. Such employment is unlikely without an education beyond a high school diploma.

There are many obstacles for women to overcome in order to be successful in attaining a higher education degree. Perhaps the primary challenge is the socialization of our society that has led to men and women believing women's primary purpose and responsibility is to care for others. Another obstacle is the investment of time and money it takes to earn a degree from a higher education institution while financially supporting a family (Women's Bureau, 1993). Lastly, institutions historically designed to accommodate traditional aged students' needs have difficulty understanding and providing for the needs of non-traditional aged students, particularly those with families (Brazziel, 1988).

According to Carol Gilligan, women's main concern in life is their relationships to others (Walton, 1986). Women trying to balance the needs of others with their own needs often find attending school requires a sacrifice of one or the other. Missing classes to take care of sick children hinders academic success. Studying becomes more important than housework or fixing meals. Focusing on their own needs is counter to their nature and the expectations of loved ones. There is tremendous guilt associated with abandoning certain roles

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and responsibilities (Berg, 1986). The difficulty lies in trying to value the long term benefits of an education over the immediate needs of the family. Women see personal benefit from working in a chosen career and recognize the financial support they offer a family, yet struggle with traditional views of fulfilling their responsibilities as a caretaker.

Among married couples, men remain the primary income earners because of women's continued role as caretakers. America will struggle to accept men staying home with their children as long as men continue to earn higher wages than women to support a family and their occupation is tied to their worth (Hayes, 1986). Although today, men are more willing to share responsibility of caring for children; they do not have a general willingness to take primary responsibility for the care of their children (Slaney & Caballero, 1983). The expectation that women are responsible for childcare has an extremely limiting effect on their career and education. The simple fact that women have to take time off from work in order to give birth to a child, decreases their amount of work experience and also gives the impression that women are less committed to their work (Adelman, 1991; US Merit Systems Protection Board, 1992). In companies and organizations where family friendly policies are implemented, men and women alike who take advantage of these opportunities are seen as lacking commitment to the organization and often are passed over when promotions are given (Kofodimos, 1993). In the world of work, caring for others will not allow a competitive edge and is considered a weakness in a person's ability to perform their job well (Kofodimos, 1993). Women often are guided to and offered more opportunities in positions that require more nurturing and caring characteristics. Society has marked these positions as less important and proves their value by the amount of wages received for these jobs (US Merit Systems Protection Board, 1992). Women have comparable wages only in traditionally male dominated fields. Yet, as more women move into traditionally male careers, there is an overall decline in salary for everyone in these positions (Duffy, 1985). Just as men are denied the opportunity to care for their children, women are denied the opportunity to pursue a career. The messages women receive from employers give less value to their education and encourage women to take responsibility for taking care of others emotionally, rather than financially. Many barriers exist for women to become financially self-sufficient, but education is the key.

Attending college usually means some sacrifice to family, work, leisure time, and finances (Krager, Wrenn, & Hirt, 1990). These sacrifices can lead to loss of quality time in important relationships, the inability to perform well at work because of multiple demands, little time to relax, and increased financial stress. Multiple demands and responsibilities of family and work take away time and energy and affect relationships (Krager, Wrenn, & Hirt, 1990). Role

strain of women with families who balance the roles of mother, spouse, employee, and student requires family members to be willing to give up their own ideas about women's roles. Added stress to the family as a result of role changes actually may remove family members from women's support systems. In order to encourage and retain more female students with families, the family dynamics and women's traditional roles in these families need to be scrutinized by higher education professionals.

Frequently, family is considered a source of support and can assist students in achieving their academic goals. If family units are experiencing stress due to new roles when a woman attends college, it is unlikely they will be able to provide the amount of support necessary for the student and may in fact create more stress. Family systems theory explains that one person cannot make a life change, such as attending school, without also requiring other family members to change their lifestyles.

"The obstacles to adult learning tend to be more external than internal, including factors such as family and work responsibilities" (Nordstrom, 1989, p. 16). The literature available on married couples focuses on female students and the amount of role conflict associated with becoming a student. In many partnerships, women, unlike men, are expected to accommodate the new role of becoming a student without lessening their responsibilities as a wife, homemaker, mother, and employee (Mallinckrodt and Leong, 1992). Women whose spouses share an equal amount of the traditional female tasks experience much less role strain. Several studies have shown that female students receive less support from their spouses than do men (Houstonhobourg & Strange, 1986; Bolger et al., 1989, Mallinckrodt & Leong, 1992). Women reported "strong, inflexible demands from young children and other family members" (Home, 1992). Female graduate students in particular reported significantly poorer marital adjustment than male graduate students and actually found marriage to have a negative effect on women's graduate work (Mallinckrodt & Leong, 1992). Institutions must help family members of female non-traditional students feel important and valued. Their needs must be taken into account when providing education and services to women. Family members must not come to resent the amount of time and attention college studies demand.

"Should a middle-aged adult stop pursuance of full-time work, rearing of a family in an accustomed lifestyle, and management of home in order to attain a degree or certificate" (Nordstrom, 1989, p. 16)? Perhaps if this was not required of the student and their family, women students would be more likely to be successful in pursuing a degree. The length of time students must remain in school in order to achieve a degree, particularly if they are attending part-time, can be discouraging and a drain on several resources. Offering degrees without

requiring courses unrelated to their field of study, might allow students to complete a degree in less than the average five years it currently takes for students attending school full-time. The curriculum could include more paid work experience opportunities through practicums, internships, and co-ops. This would assist students and their families financially while providing relevant work experience for future employment.

For many students, evening hour classes would fit better into their work schedule; however, quality evening child care is difficult to find and afford. Evenings also may be the only time the entire family can be together, which again separates women from an opportunity to care for others. Higher education institutions must be more active in encouraging employers to create benefits for individuals wanting to further their education. Allowing tuition reimbursement for courses related to their work, flex-time, tele-commuting, or considering time spent in classes as work time would assist employees in taking courses. Courses offered to students through distance learning, audio/visual tapes, or on-line could be another option for institutions to accommodate women's needs. Research shows attendance by non-traditional students is highest at schools which offer convenient class times, inexpensive programs, and a variety of programs from which to choose (Lucas, 1994). Time, money, variety, and flexibility are also factors to use when considering student services.

Most institutions seek to provide educational opportunities both in and out of the classroom. These opportunities come in the form of activities and services that will enhance the development of the social, intellectual and cultural aspects of students. Important to recognize is that by adding other activities to busy adult lives, family is further alienated from students and stress is added to students' struggle to balance their time. This is not to say these programs can not be useful but rather, "the traditional benefits of campus involvement needed to increase college impact does not necessarily pertain to adult learners" (Graham & Donaldson, 1996, p. 14). The kind of involvement adults need is not limited to campus involvement. Involvement needs to include aspects of their family, work, and school combined (Graham & Donaldson, 1996). Adults are more likely to be involved in caring for family or community service off-campus (Graham & Donaldson, 1996). Efforts need to be made toward providing adult specific programming and services. "To recruit adults for participation, it is necessary to accommodate children and other family members" (Porter, 1989, p. 4). Porter (1989) suggests student affairs professionals can take action by following six basic concepts for adult-specific programming:

1. Select appropriate times for meeting. (An assessment for this time is necessary however, Porter points out weekends are usually successful.)

2. These programs or meetings need to be brief due to the time constraints.
  3. Include significant others and provide child care.
  4. Develop a calendar for each semester so students may plan ahead.
  5. Communicate through publications sent directly to students' mailing address. (They are unlikely to read bulletin boards or pick up campus publications.)
  6. Plan appropriate events that would be of interest to the students.
- (p. 6)

The following is a supportive summary regarding activities promoting development outside the classroom:

The benefits of attending college did not differ for those who were over the age of 23, attended college part time, lived off campus, had families or worked more than 20 hours a week....Campus involvement is simply a way to integrate learning that takes place in the classroom into a real life setting. Adults may still experience the same types of growth from the college experience because they are able to link their learning in other authentic contexts; that is, in their roles as parents, community members, as supervisors at work, or within roles in social clubs and relationships. (Graham & Donaldson, 1996, p. 15-16)

Perhaps part of the problem for women attaining a college education, and the reason that few institutions have implemented the above ideas, is the lack of understanding in meeting the needs of female students with families. Life changing events are the most common reason older adults attend college. Many women with families who enroll in college do so as a result of divorce or loss of a job (Krager, Wrenn, & Hirt, 1992). Stress from these events can be overwhelming, or even debilitating. Higher education professionals can work with female students and their families by following Sanford's concept of balancing challenges and supports in order to encourage student development. According to Huebner & Lawson, support refers to creating experiences or relationships that are available to students to help them manage stress (1990). Challenge refers to "the presence of stress-producing elements in the learning situation" (Huebner & Lawson, 1990, p. 131). Sanford's theory asserts that a student develops when confronted with challenges that require a change in their responses (1967). In other words, challenges usually exist when a person does not know how to handle the challenge because he or she has never previously experienced this challenge. Development also occurs when a familiar challenge can no longer be resolved in the same manner. Female non-traditional students returning to college may have to adapt their work schedule and family responsibilities to be able to attend classes and complete necessary work. Using Sanford's theory of balancing challenges and supports, women attempting to

attain an education as a result of a divorce or job loss will have more challenges than supports, making it difficult to succeed in college.

Transitions during adult development involve stress and personal reassessment (Nordstrom, 1989). Sanford's theory asserts if a person does not know oneself, by knowing his or her own history and socialization, it will be difficult for the person to best respond to the challenge. If a person cannot find a workable solution to the challenge, then growth may be stifled (Sanford, 1967). Sanford (1967) suggests when teaching courses or providing programs, it is important to assist students in understanding the unconscious dynamics of how history, politics, and economics shape their character and effect their lives. Women's educational experiences can be an education for their entire family. Providing opportunities for female students and their families to examine the source of their beliefs is important. Women and their family members must understand the socialized beliefs that could limit women's potentials while pursuing a higher education. Understanding these influences may help women and their families understand why they make certain decisions and how they cope with different situations. Without knowing themselves, they cannot search for the appropriate support to deal with the challenges they face.

Coping skills play a large part in dealing with challenges through support. Frequently the more support students and their families have, the higher the confidence in their abilities to handle any challenges. People usually cope with situations more effectively when they have a strong sense of self. Nontraditional students come to college ambivalent about their abilities and skills in comparison to traditionally aged students, and therefore, tend to have low self confidence (Graham & Donaldson, 1996). Women in particular may experience self-doubt when they must make a choice between following their career ambitions and following their socialized beliefs of appropriate roles for women. Providing family members with knowledge about the benefits of women's education to them and support in dealing with their own new roles in the family, may indirectly provide support for women. Professionals working with family members of the female students may help the family realize their ability to take care of themselves. Family members' acceptance, cooperation, and encouragement of women's involvement in higher education allows women to feel comfortable about their decision to earn a degree and give up some of their responsibilities in the home. This self confidence will help them to cope more effectively with the challenges that are presented in attaining a college education.

Women have many obstacles to overcome in achieving a degree from a higher education institution. Their beliefs about themselves and others, other's beliefs about women, financial hurdles, and time limitations represent issues that



must be considered before women attend college. When women arrive at an institution that values family and provides support for the challenges they face, women are likely to be successful in attaining an education and become financially self-sufficient.

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## **Creating an Ethical Environment: A Journey Looking for a Roadmap**

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*The authors of this article utilized autoethnography as a systematic method to analyze the first author's introspective journey to establish an ethical environment in her classroom. The ideas and themes are explicated within the literature of ethical behavior. The qualitative analysis is guided by the "journey" and "roadmap" metaphors and the discussion illustrates one approach that Student Affairs professionals and college instructors may consider to establish an ethical environment with students in the university community.*

### **Introduction**

Autoethnography is a relatively new methodology within the qualitative research paradigm. Its definition is still evolving (Neumann, 1996), but generally, autoethnography is framed by such notions as a "systematic method of introspection" (Fiske, 1990) and "a methodological approach for examining personal experience" (Neumann, 1996) in relationship to a cultural experience. In this article, the first author, an instructor for an education course, shares her quest and introspective journey to establish an ethical classroom. The second author, a qualitative researcher, joins the first author to uncover and analyze key ideas and themes within her journey. The ideas and themes are discussed and connected with concepts within the literature of ethical behavior. Our qualitative analysis of the first author's journey is guided by the use of the "roadmap" metaphor (Miles and Huberman, 1994). The qualitative analysis through the "journey" and "roadmap" illustrates one approach that student affairs professionals and college instructors may consider to establish a more ethical environment with students in the university community.

### **The Journey**

It happened rather serendipitously. As I walked to the first meeting of the Educational Psychology class, I took note of my mixed emotions. I felt dread. The same old dread I had felt before this class for the last three

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semesters. I also felt irritation and discomfort. Educational Psychology was not my area of expertise and class preparation for this course was always the last item on my "to do" list. I knew most of my dread, irritation, and discomfort had to do with me. I was tired of these feelings. I felt that these feelings and this teaching experience needed to be different. As I walked on, I asked myself, "How can I do things differently this time around?" It just so happened that over the last couple of weeks, my mind had entertained the idea of an "ethical classroom." I did not know what it meant to create an ethical environment in the classroom. I mused, "Maybe creating an ethical classroom is what I need to stimulate my motivation in this course."

What I did know was that both myself and the students needed to be more involved. In the past, it seemed like I had taken too much responsibility for the learning and evaluation process in the classroom. I felt like I needed to entertain the students so that they would be interested in the material. This had not worked and I had become resentful. The question, "How can I do things differently?" plagued my thoughts. Balancing student voice, perception, feedback and peer evaluation with my voice, perception, and evaluation came to mind. Other issues seemed related to my question. I wondered about my interactions with students (in and out of class), my way of "being" with the students, their way of "being" and interacting with one another, the physical layout of the classroom, and the nonverbal messages the layout communicates.

I also knew that I wanted the students to feel good about coming to class. I wanted them to share their honest perspective about teaching and the educational field. I wanted them to feel like they could trust me, the instructor, and one another when they shared their perspectives. I wanted every student to experience a collaborative process with me and their fellow students. I wanted our classroom to be a community. We were going to spend at least 45 hours together over the next 16 weeks and I wanted them to feel good about being part of that community.

My list of "wants" and mental journey would have continued but the process quickly ended as I entered the classroom, and I faced a new group of students enrolled in my section of Educational Psychology. We did the typical first class routine: introductions, an overview of the course content, a review of the syllabus, and addressed questions. I decided I needed help with my mental journey, so I posed the question to the class: "What does it mean to have an ethical environment in the classroom and how can we have an ethical environment in this classroom?" I must admit this was an intellectually stimulating question to me. I love ethics. I love the grey and complexity of ethics. I must also admit that I rationalized my question as a reasonable way to

fill the time for our first class meeting. Little did I know that the discussion to follow would have such a profound impact on our classroom community.

I will never forget the students' reactions. Some students' eyes lit up. Other students' eyes glazed over as if a fog had suddenly fallen. The rest of the students seemed perplexed. I imagine they were asking themselves, "What planet is this woman from?" I was not about to give up my hope for a different classroom experience so I probed and coaxed all the students to get involved through small group discussions and then share in the large group.

From the small group discussions it was clear that they had certain expectations of me for this ethical environment in our classroom. They expected me to be consistent, honest, and fair in my evaluation of their work. They expected me to be competent and prepared with the material I was to teach. They also expected me to care about, respect, and honor them and their perspectives. In addition, they expected me to provide structure, boundaries, and a sense of safety in the classroom. They had certain expectations of each other such as respecting one another, listening, and not talking when others were talking. They also expected each individual to take responsibility for his or her perspective and comments by using "I" statements.

As I drove home that evening I thought about our classroom discussion. I mentally reviewed some of my course goals. I wanted students to really share their perspectives whether or not they thought anyone else in the classroom, including myself, would agree. I wanted students to place their trust in me. I wanted them to trust that I would value and respect them even if I disagree with their statements. I believed this type of respect would promote true diversity. I knew that I would have to demonstrate respect in my interactions and show that I valued what they had to say. I knew that I would have to do certain things to earn this trust, things like be honest about my strengths and weaknesses in teaching a class such as Educational Psychology; share my struggles in just being a "good instructor;" take responsibility for my mistakes; and apologize to students when an apology was appropriate. I knew that I would really have to be prepared for the class. I figured that respect for my position may be automatic, but respect for me as a teacher, or respect for me as a member of our community would have to be earned. I was not sure what it even meant to have a classroom community, but I was sure that if I could help create a sharing and valuing climate, a cohesive community would be the result. As I continued my drive, I ran a mental check to see if these goals fit with the parameters we had defined for an ethical classroom environment. It seemed like there was a good match. Our journey together had begun.

## **The Roadmap**

The “journey” and “roadmap” metaphors describe the first author’s experience. For example, the first author’s experience is similar to the traveler who flies to an unfamiliar destination, is chauffeured around for the next few days, then returns home, and checks a map to better understand the trip. The map helps the traveler orient herself to the trip and place of destination as well as identify important signposts along the way. As we continue our discussion we will use the journey and roadmap metaphor to highlight, analyze, and connect key ideas and concepts within the first author’s introspective trip and experience with the literature in ethical behavior.

### **Ethical Principles: Place of Origin for the Journey**

The students’ comments about an ethical classroom and the first author’s list of wants suggest the classroom community’s journey could be grounded in principle and virtue ethics. Ethics, as defined by Beauchamp and Childress (1994), “. . . is a generic term for various ways of understanding and examining the moral life” (p.4). The term morality suggests right and appropriate behavior. More specifically, Beauchamp and Childress (1994) suggest that principle ethics are grounded in “common sense morality” and composed of “prima facie” moral obligations. These obligations must be considered and balanced when deciding how to resolve a dilemma or establish public policy (Mera, Schmidt, & Day, 1996). Beauchamp and Childress (1994) identify and discuss the following ethical principles: autonomy (the right of an individual to choose and act as one wishes as long as the actions do not hinder another individual’s right to choose and act), beneficence (to do good and prevent harm), and nonmaleficence (to do no harm). Kitchener (1984) includes the principle of fidelity (faithfulness and loyalty in one’s responsibilities). More recently, Mera, Schmidt, and Day add the principle of veracity (truthfulness). These principles have been applied to several areas in psychology (Anderson & Kitchener, in press; Kitchener, 1984, 1992; Welfel, 1992).

Virtue ethics are grounded in community and reliant on the “wisdom” and “moral sense” of the community (Mera, et al., 1996). Virtue ethics promote ideals and moral character such as prudence, integrity, respectfulness, and trustworthiness (Anderson & Kitchener, in press; Mera, et al., 1996).

### **The Practice and Application of Ethical Principles and Virtue Ethics**

The practice and application of ethical principles and virtue ethics in student affairs programming and classroom instruction can be discussed and examined within the context of the first author’s experience. As the instructor,

the first author wants to find the balance between her voice and the students' voices and have students share their expertise and experience. Student Affairs professionals and classroom instructors want students to be critical thinkers and problem solvers and discover confidence in their abilities to be good thinkers when it comes to learning. In practice, the ethics of autonomy, respectfulness, prudence, and beneficence could mean balancing student voice with the voice of the student affairs professional or classroom instructor. As an instructor, the first author struggled with this. She saw herself as having some expertise and a responsibility to share that expertise, guide students thinking, and question yet balance this with student voice. She did not want to have too much voice, overpower them, and appear to be the only voice of credibility; that would defeat her goal. In application, the ethics of autonomy, respectfulness, prudence, and beneficence translated into making time for small and large group discussion and sharing; having students team teach in an area of expertise or knowledge; and asking for students' feedback about the course on a weekly basis.

In practice, the ethics of veracity and nonmaleficence could mean encouraging honest yet unharmed communication. As an instructor, the first author wanted to establish an honest environment; an environment where each person could offer opinions and feelings and agree to disagree on issues. However, she knew this could be an uncomfortable if not a threatening situation for most students. She also knew this could be threatening for her as the instructor. In application, the ethics of veracity and nonmaleficence meant establishing classroom norms that encouraged honest yet caring communication. The class had decided on certain norms such as using "I" statements, think before you speak, and really listen and do not interrupt. She knew that students sense when their opinion is devalued (especially by the instructor) and as a result, they hold back when they really have something to share from their heart. Student Affairs professionals and classroom instructors can facilitate true diversity and honest, yet caring, communication through group norms.

In practice, integrity and trustworthiness could mean that Student Affairs professionals and classroom instructors recognize and be honest about their personal values and biases. The first author knew how easy it was, in a position of power, to proselytize students by presenting a position as fact rather than perspective. For example, she was not always sure how she should communicate her perspective and experience to students when she truly believed some things were right and some things were wrong. She had a captive audience and knew there was a critical difference between preaching from personal biases and teaching about multiple perspectives. In application, the ethics of integrity and trustworthiness meant clarifying and being honest when she had biases. It also meant giving equal time to other points of view.

In summary, the origin of the first author's experience can be grounded in the practice and application of principle and virtue ethics. In the following sections, we will continue to analyze the first author's introspective experience by using the "journey" and "roadmap" metaphors.

### **Classroom Design and Community Ethics: An Important Signpost for the Journey**

Several aspects of the first author's introspective journey illustrate important signposts of a community. The following quotes portray these signposts:

I also knew that I wanted the students to feel good about coming to class. I wanted them to share their honest perspective about teaching and the educational field. I wanted them to feel like they could trust me, the instructor, and one another when they shared their perspectives. I wanted every student to experience a collaborative process with me and their fellow students. I wanted our classroom to be a community.

I figured that respect for my position may be automatic, but respect for me as a teacher, or respect for me as a member of our community would have to be earned.

I was not sure what it even meant to have a classroom community, but I was sure that if I could help create a sharing and valuing climate, a cohesive community would be the result.

The first author sensed a connection between the sense of community and the design of an ethical classroom. Several authors can be discussed as we examine the issues involved in the intentional design of community. In turn, these issues may be instructive in the design of an ethical classroom. For example, Brown (1985) suggests a fulfillment of values approach to the design of an ethical community. This approach is based on the premise that a community's ethical behavior can be judged on how well it fulfills its selected set of values and goals. What values and goals should an ethical classroom or community seek? Here, the work of Boyer (1990) is particularly helpful. Boyer identifies principles that can serve as a "goals framework" for an ethical classroom. The first author's introspective journey included some of these: educationally purposeful community (faculty and students sharing academic goals), an open community (freedom of expression is protected and civility is affirmed), a just community (persons are honored and diversity is aggressively pursued), a disciplined community (individuals accept obligations and responsibilities for the common good), a caring community (the care and service to each member is supported), and a celebrative community (heritage, rituals,



and change are affirmed). These six principles outlined by Boyer (1990) give both a framework for the goals of an ethical classroom as well as a framework for the processes necessary to reach the goals. The implementation of these goals and processes in the real world of classrooms brings forth another set of ethical issues.

Huebner and Banning (1987) outline four ethical issues related to implementing an ethical classroom through intentional design: freedom and control, privacy, informed consent, and competency. These issues can be reframed into key questions for Student Affairs professionals and classroom instructors to ask themselves. For example, a question related to freedom and control issues could be, "What is the 'ethical' balance between influencing behavior through intentional design and individual freedom?" Privacy issues could be related to data collection concerns, "How do we balance the need for student data necessary for intentional design with the student's right to privacy?" Informed consent issues are critical in an ethical university environment. A question related to this issues could be, "What are the ethical obligations of Student Affairs professionals and classroom instructors to inform students and gain their consent to be members of an intentionally designed ethical environment?" A question related to competency and intentional design could be, "What determines the competence of the instructor and students needed to intentionally design an ethical classroom?" It may not be an easy task to fulfill Boyer's (1990) suggested list of classroom values while wrestling with intentional design issues (Huebner & Banning, 1987). There are no simple answers; however, the destination site of our metaphoric roadmap, the dialogue, does provide a process.

### **Dialogue: The Place of Destination**

Dialogue about ethical issues, values and implementation of these values through intentional design within the community increases the community's probability of ethical behavior. Kaiser (1995) stresses the importance of community dialogue in the intentional design process: "a participatory design strategy is based on the conviction that all people impacted by a space have a moral right to participate in its design" (p. 36). Others support this conviction. Tinder (1980) concludes that inquiry among members is the essence of community. The dialogue among community members, whether they be students and instructor or Student Affairs professional, move the members toward achieving an ethical community. It is the dialogue, discussion, inquiry, and search for truth as a community that enhances the opportunity for an environment, such as a classroom, to become ethical. When the students and instructor in an ethical classroom fully participate and engage in a dialogue around their differences in ideas, perspectives and values, then the classroom

community may become the place that allows for the bigger step into the larger community. Jarmon and Land (1995) suggest that communities in the future will not be based on finding the common bonds among members, but on a bond achieved when members open themselves to the full differentiation existent in the community. This bond requires the reciprocal sharing of differences that will allow for both the accepting and celebrating of differences (Banning, 1996). Dialogue is the destination in the journey to seek an ethical classroom.

### Conclusion

In summary, a qualitative approach was used to systematically analyze the first author's introspective journey to implement an ethical environment in her classroom. The authors used the "journey" and "roadmap" metaphors to elucidate key themes and ideas within the journey and connected these ideas to the literature of ethical behavior. Student Affairs professionals and classroom instructors can apply principle and virtue ethics, as demonstrated in this article, as well as implement the concepts of community ethics and dialogue to create an ethical environment in their respective university communities.

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## Morals in Motion

David Rosch

*Moral development is a significant aspect of the overall development of the college student. This paper examines some of the leading theories of moral development, including Kohlberg and Gilligan. Differences between the moral development of men and women will be discussed, particularly in relation to present day research. Implications for student affairs professionals will be included.*

In Europe, a woman was near death from a special kind of cancer. There was one drug that doctors thought might save her. It was a special form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug costs to make. He paid \$200 for the radium and charged \$2,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about \$1,000, which was half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said, "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and began to think about breaking into the man's store to steal the drug for his wife. Should Heinz steal the drug?

This dilemma, taken from Rest's *Development in Judging Moral Issues* (1979, p. 33), along with a number of others like it, comprise what is known as the Defining Issues Test (DIT). It is an instrument used to measure the level of moral development of the subjects who take the test. The DIT has helped to show that the moral and character development of today's college student is as dynamic as in any other part of one's life (Rest, 1993).

This paper began as an attempt to answer the question: "What happened to the morals of today's college students?" As Student Affairs administrators, we live and work during a time where students riot for little or no reason or incentive, where academic cheating runs rampant (Kibler, 1993), and where hate crimes deface diversity bulletin boards in residence halls.

However, findings indicate today's college students experience the same, or similar, types of development as college students did a generation ago

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(Klineberg, et al., 1979; Komives, 1993). The following paragraphs attempt to describe some of the character and moral development that occurs in today's college students; the difference between male and female students; and how college administrators can help to maximize each student's development on a grand scale.

Most discussions and studies concerning the moral development of college students begin with a review of the studies of Kohlberg (1973). His cognitive stage theory of the development of moral judgment is a baseline for many subsequent studies, and therefore will be reviewed here.

Kohlberg believes that one makes moral decisions about the world through the process of cognitive reasoning: weighing good and bad, and then making the logical choice. As one develops cognitively, one also develops more complex views of the world, of what is right and wrong, and recognizes that decisions can be made situationally (Kohlberg, 1973).

The first two stages of moral development, "Punishment-and-Obedience Orientation" and "Instrumental-Relativist Orientation" fall under the Preconventional Level. At this level, students make decisions based only on the consequences to themselves. In Stage 1, the individual bases her decisions on the outcomes related to her physical well-being, while an individual located in Stage 2 will examine many aspects of her life before deciding on a plan of action. The next two stages fall under the Conventional Level, the level at which most entering college students operate. While in the third stage, called "Interpersonal Concordance or 'Good Boy - Nice Girl' Orientation", the individual strives to please or help others, as determined by majority behavior. In the fourth stage - "Law and Order Orientation" - one lives by fixed rules and strives for the maintenance of social order.

The last two stages, "Social Contract, Legalistic Orientation" and "Universal-Ethical-Principle Orientation", are part of the Postconventional, Autonomous, or Principled Level of moral reasoning. At these levels, students become motivated by what they individualistically think is right, not necessarily what society espouses as right. Decisions are made either for the good of the individual or the good of the group, but all decisions are relative, contextual, and made on the basis of individual principles.

Building on Kohlberg's work, Turiel (1974) constructed a "stage four-and-a-half", a transitional stage relevant only to a traditional college-age population. People in this stage have passed beyond the fourth stage and understand that there is more to moral behavior than following the letter of the

social law, but have not yet displayed the type of thinking characteristic of the fifth stage. Typically, people in this “between” stage give responses fraught with the internal conflict and contradiction inherent in people undergoing transition.

Knowing and understanding these stages and levels is important for those working in Student Affairs. Developing an understanding of the students who practitioners work with and for is primary. Moreover, as they negotiate their way through their college careers, students will often change the frameworks on which they base their decisions (Rest, 1993; Whiteley, 1982). Both directly impact the work of Student Affairs professionals.

Tests conducted by Kohlberg and others (Pascarella and Terenzini, 1991) show that people in their twenties and thirties develop morally and ethically according to age, cognitive development, and formal education. The changes they experience, in fact, are quite dramatic. Rest (1986) showed that the period of greatest moral and ethical change (as measured by the DIT) occurs during the years that one spends in college, with the first two years marking the time of greatest change. It is curious to note that those people who chose not to attend college displayed similar but lesser changes in their moral codes, but only during the two years immediately following high school. In fact, subsequent changes are characterized only as a downward shift. These findings support those of Kohlberg - moral development takes place as cognitive complexity increases - as well as the findings of Pascarella and Terenzini (1991), who state that the college experience, in addition to age, is a significant factor in moral development.

This raises the question: What causes the upward shift in moral development in college students that does not occur for a non-college cohort? An obvious answer is that college students are exposed to ethics and philosophy classes that play a direct role as a form of moral education. However, many college students earn their degree without ever having registered for those or similar types of classes. The answer lies in the fact that students will make a decision concerning moral reasoning, as Kohlberg (1984) states, on the basis of their cognitive development and their level of problem-solving skills.

One of the benefits of the college experience is learning how to think critically in a more complex manner. Therefore, students will not need an explicit ethics or moral philosophy class. Kohlberg implies that the students who understand the complex cognitive ideas required for “high stage” (as determined by Kohlberg’s scale) thinking, are the ones that make the “high stage” decisions. The converse is also implied: students who make “high stage” decisions are better able to understand the complex cognitive ideas necessary to make those decisions (Rest, 1993).

However, many theorists believe cognitive development is not the sole factor in moral reasoning and character development (Whiteley, 1982). Ego development can also play a large role in the way in which students base their ethical decisions (Loevinger, 1976). Loevinger states ego development is a broad-based phrase describing the way that people think about and have a conscious sense of themselves, their character structure, and interpersonal relations, all of which concern things such as impulse control, conscious preoccupations, and socialization techniques. Furthermore, Loevinger subsumes the whole concept of moral development under ego development, describing how as one progresses linearly on a scale of cognitive complexity, one also develops egotistically and therefore, morally.

Many theorists, however, do not take this extreme position. Kohlberg (1976) responds to Loevinger, stating that while ego development is a broader category of development than moral or character development, they are not parallel structures. In fact, as one's moral state develops, it becomes more distinct from a parallel ego state. This makes sense, in that as one begins to think increasingly individualistically, one does not necessarily develop a moral sense for the good of the group as well as those individuals within it. Still, there is much agreement that at least in the earlier stages, both moral and ego development parallel each other and can be used interchangeably to predict one another.

In addition to the moral development/ego development debate, there are other disagreements as moral development is continually studied. Throughout early years of study, the definition of morality existed only as a set of assumptions. Most agreed the epitome of moral development was principally Kohlberg's sixth stage and the ability to incorporate a combination of justice and fairness. Working with this assumption, it was discovered that females did not and could not perform on a level with their male counterparts. Incorrectly deducing that women were not, on average, as moral as men requires a simple deduction and logic.

Gilligan's landmark study *In a Different Voice* (1982), challenges this view. Gilligan posited that it was the whole moral orientation of women that differed from the orientation men traditionally used and not just their moral stage of reasoning. Gilligan believes the highest stage of moral development for women is the ability to care for others along with the self. Someone occupying Gilligan's pinnacle stage demonstrates what she calls an "ethic of care," in which the highest moral action for a woman would be one that emphasizes actions that do the least harm to all parties involved in conflict, and utilizes "subjectiveness, intuition, and responsiveness" (Liddell, Halpin, and Halpin, 1993, p.138). Further, the relationships between the parties in conflict and the

decision-maker is valued over the rights that any one individual may hold. In contrast, if one espouses an "ethic of justice," one values objectivity, rationality, and separation...The inviolability of the individual is often valued more than the relationship of the decision-maker to the parties in conflict, and moral dilemmas are often characterized as conflicts over rights. (Liddell, Halpin, and Halpin, 1993, p. 139)

One, therefore, values thinking and fairness above feeling and caring, while "subjectiveness, intuition, and responsiveness" are not nearly as important.

Adding to the discrepancies between Kohlberg and Gilligan, Clinchy (1993) states that while Kohlberg's studies and the DIT require subjects to make choices outside of the realm of their own experiences (i.e. Should Heinz steal the drug?), the female conception of morality has little to do with extrapersonal choice and "rightness," but rather with "goodness" and "virtue" in a contextual situation that fits into one's own personal experiences. In short, she states that women are poor "judges" of another's actions. This is exemplified in an example in which college women were asked if they thought Adolf Hitler's behavior was "right" during his reign of Nazi Germany. Many responded by saying they could not judge his behavior as either right or wrong. They themselves would not have followed a path of behavior that even remotely resembled Hitler's behavior, but they were reluctant to say that he was "wrong" for the things he did (Clinchy, 1993).

Clinchy goes on to state that women, in general, while not attracted to the idea of judging "rightness" concerning the behavior of others, are much better judges of their own behavior, or behavior with which they can empathize. If they are able to think of a morally judgmental situation and place themselves within the context, they are much more able to make a judgment as to an appropriate moral response. In the case of Heinz, most women have not been party to a situation like that and were not able to place themselves within its context. Therefore, they were not as able as men to perform as well on a test in which they are required to choose what Rest determined as morally correct behavior.

However, gender differentiation may not be as clear cut as Gilligan originally described. While many researchers agree that justice and care exist as two distinct frameworks of enacting moral behavior, the two might not be gender related (Ford and Lowery, 1986; Moon, 1987; Nunner-Winkler, 1984). Liddell, Halpin, and Halpin (1993) state that research has supported the idea of two distinct moral frameworks. While more women in general prefer the ethic of care theory while out of a contextual situation, men score just the opposite. The differences cannot be defined in gender terms. The ethic of justice



framework requires one to value thinking over feeling, logic over intuition, while the ethic of care framework dictates the opposite. When controlling for these preferences, however, no significant differences emerged concerning utilization of an ethic of justice. Indeed, equal numbers of women and men utilized the framework. In addition, they hypothesize that more women than men use an ethic of care because they must perform in more varied social roles. Thus, if they were put into roles more traditionally relegated to men (as is becoming the case in today's society), they may espouse more strongly an ethics of justice principle.

While the debate continues over the definition of moral behavior, students attending colleges today commit many acts that can be defined as immoral behavior. Due to the scope of this paper, only academic dishonesty, defined by Kibler (1993) as taking credit for academic work that students did not do or receiving unauthorized help for an assignment, will be examined.

Even though there is a debate in academe over whether the moral behavior of college students has decreased recently, cheating behavior has existed as long as recorded history. Kibler (1993) even describes a situation in ancient China in which students taking civil service exams were mandated to sit in enclosed cubicles so they would not have a chance to examine the tests of their competitors.

In general, Kibler determines that college students' academic cheating has two primary causes. First, the person cheating displays the personal characteristics to enact a cheating behavior. Due to his studies, he states that academic cheaters are, in general, less bright than non-cheaters; members of fraternities or sororities (36% of members vs. 16% for non-members); and both neurotic and extroverted (the combination of both seemed to statistically increase incidence of cheating), as well as "more tense, irritable, anxious, and in turmoil than non-cheaters" (Kibler, 1993, p.257).

The second determinant of academic cheating is the situational context in which the cheating would occur. The highest incidence of cheating was found to be in situations in which a student was unlikely to do well on a test, unlikely to get caught, and for whom the test was very important. It also was found that the "moral climate" of the institution can play a significant role in the moral behavior of the student. If cheating is brought up explicitly before tests, discussed in classes as developmentally immature, and was made difficult to successfully accomplish, cheating behavior significantly decreased. Also, classes that were either too easy or too hard elicited higher rates of student cheating, supporting the idea that too much support or challenge is detrimental to the development of the student. Overall, the most important situational

determinant of cheating the perceived likelihood of success; if one knows that one can succeed, one may attempt to cheat.

In examining academic cheating from a moral developmental framework, Kohlberg (1973) stated that moral judgment is necessary but not sufficient for moral behavior to occur, meaning that one may "know" the right thing, but not actually act on that knowledge. Kibler (1993) defines four stages a student must "pass" before a moral behavior is acted out. First, the student must be sensitive to morals. If she has no sensitivity to doing what is moral, or if she interprets the situation with a different attitude, a moral behavior will probably not be elicited. Second, the student must be able to make a moral judgment (i.e. to choose the right). Third, the student must be motivated to perform morally. Again, if she thinks she will perform poorly on an important test, she might forego what she knows is the right thing to do. Last, the student must actually carry out the moral behavior.

If academic cheating can be generalized to immoral behavior on a college campus, it becomes clear that the ecology of the college campus can play a large role in the moral behavior of the today's college students. In addition, the roles student affairs administrators can play significantly impacts their moral development.

Morrill (1980) describes in great detail some of the experiences that can be structured in colleges and universities so today's students can receive the maximum moral education. He states that there are four different paths to explore by which students may increase their knowledge of their own morals (as well as the morals of others), with help from college faculty and staff, as they attend college. The first is to work at clarifying values. Before one can determine what one thinks is right and wrong, one must first determine what is important. Once these baselines are set, only then can the student critically analyze his own version of morality.

The second exploration is what Morrill calls a "value inquiry" (1980). While a values clarification is mainly something performed intrapersonally, a values inquiry is more other-centered. It is an exploration on an intellectual level about what the "outside world" values.

Third, moral education and development are necessary. Whereas the first two explorations were analysis of the self and others, Morrill (1980) refers to this axis as the interaction between the two; the melding of personal experience and theory. This interaction, he states, can provide a catalyst for cognitive and moral growth to occur.

Last, an exploration into the study of normative and applied ethics helps students in their search for correct moral behavior. This, like the values inquiry exploration, revolves around highly theoretical material for the student. However, Morrill defines the study of ethics as what the world (as well as the individual) *should* consider right and wrong, whereas the values inquiry considers what the world *in practice* considers right and wrong. It then becomes clear that a study of ethics is the most advanced exploration.

While Morrill takes a highly theoretical view of factors influencing student moral development, Whiteley (1982) and McKelfresh (1987) offer specific examples of interventions outside of an ethics or philosophy class. Whiteley (1995) describes his "Sierra Project," a study in which first-year students at the University of California-Irvine were randomly placed into one of two residence halls. One was "Sierra Hall," a residence hall that carried a co-requisite that students living there also be enrolled for the year in a Social Ecology and a Moral Development and Just Communities class, and the other was a hall that did not have this requirement. At the end of one academic year, the students living in Sierra Hall scored significantly higher in a broad range of moral reasoning tests than did their classmates that did not have the "moral education" requirement. McKelfresh (1987) carried out a similar study utilizing an undergraduate residence hall staff training class. It showed that, while not everyone may benefit from a formalized moral education, scores for moral reasoning, at least for males, were significantly higher for those that were enrolled in the class versus those that were not.

Clearly, the years a student spends in college impacts his or her moral development. The magnitude of this development may even be greater than at any other time in the student's life. Student affairs administrators must be aware of these dynamics, taking advantage of "teachable moments," so the college experience will not only be enjoyable and academically challenging, but also be personally and socially rewarding. In order to provide the maximum amount of customer service as possible to our clients, today's college students, those in the field must not pass on these opportunities.

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## **Building Residence Hall Communities to Enhance the Individual**

Troy Noeldner

*Many times community development is looked at in terms of benefits to the group while the student development benefits to individuals are overlooked. This paper describes a conceptual model that demonstrates how community contributes to the development of individual students. Based on this model the paper prescribes that residence halls, as natural community environments, should be built intentionally to encourage the development of students. The principles of identity, involvement, investment, and influence are explained as they pertain to building communities in residence halls. Student development through community development encourages student identity formation through relations with others and emphasizes the importance of community involvement in their everyday lives.*

When analyzing a community the first question to ask is "What is community?" A definition found in Webster's Dictionary is "an interacting population of various kinds of individuals in a common location"(Mish, 1990). Anchors, Douglas, and Kasper view community as "an inclusive, vital, essential context for promoting tolerance and acceptance of diversity, self-exploration, and other student development goals" (1993, p. 461). Community development often is thought of in terms of how the individual can contribute to or enhance the group dynamics. While this a part of community development, it is also beneficial to look at how the community or group helps and enhances the individual. Alexander Astin states "that the strongest single source of influence on cognitive and affective development is the student's peer group." (1996, p. 126). With this in mind, student development can be enhanced through the effective design of community environments. This paper will show how students can develop through involvement in community and will then apply this information specifically to a residence hall setting.

Mable, Terry, and Duvall (1977) explain a conceptual model of how student development can be achieved through community development. Utilizing the two ideas, and intertwining them, they hoped to move students toward self-realization while encouraging student involvement in community. A student's identity is determined not only through self-knowledge but also through an understanding of how one interacts within a community. A "sense of  
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community aims at promoting the common good, imparts a sense of belonging, and supports the ultimate goal of encouraging student's personal development" (Anchors, Douglas, & Kasper, 1993, p. 461). Mable et al. (1977) generalized their model to work with many different university communities such as residence halls, classrooms, and other campus groups. Their model shows how individuals and the community each move toward self-identity through interaction. Through the group process of sharing goals, sharing responsibilities, and sharing communication interaction is achieved (Mable et al., 1977).

The first step in the interaction process is the sharing of goals. The model shows that there are two parts in this process. The individuals within the community first state personal goals and receive feedback from community members. Second, individuals share goals that they may have for the community as a whole as well as receive feedback from the community. Through this process, community members are able to see what they may have in common and the process further allows them to find what resources individuals can offer the group. The sharing of individual goals allows the group to determine collective goals that actually meet the needs and wants of community members. The sharing and feedback process allows the community to form a group identity. It also allows individuals to broaden their own identities through the interaction with different ideas (Mable, Terry, & Duvall, 1977).

The interaction process allows individuals and the group to take part in the sharing of responsibilities. Accountability and commitment both constitute important aspects of responsibility. Through the sharing process, individuals are able to realize their responsibilities to themselves and the community, as well as the responsibility of the community to its individual members. Mable et al. (1977) state that "By definition, student development through community responsibility seeks agreement in the goals and functions of the community and in understanding responsibility as the process of demonstrating accountability and reliability to the self and group" ( p. 105). By sharing responsibilities individual members will become more committed to the group. Committed and responsible actions are based on the amount of support and approval members receive from the group. Communities that encourage interaction and learning foster an individual's sense of self-worth. The sharing of responsibilities encourages individual members to commit to the community while maintaining their own self-identity (Mable et al., 1977).

The sharing of communication represents the final component of the individual-group interaction process. Communication is seen as the way that individuals respond to themselves, to other members of the group, and how the community communicates with the individual members. The communication

process provides members both with challenge and support. Because it enables members to become emotionally attached to the group it is important for the group to have open and honest communication. Honest communication also "stimulates harmony, human companionship, mutual support and value expression" (Mable et al., 1977, p. 106). The development of the student is encouraged in this type of environment. The individual's emotional attachment to the group will encourage interaction among the group members and help the cohesiveness of the community. In the end, sharing communication will help the group maintain the community while enhancing an individual's identity through stimulation and security within the group (Mable et al., 1977).

Mable et al. (1977) describes the preceding sharing processes as catalysts bringing about the interaction between the individual and the community. In the beginning, the individual and the community are seen as two separate entities. Through the process of sharing goals, sharing responsibilities, and sharing communication the two are brought gradually together to form new distinct identities. The community assumes a unique identity based on the individuals while maintaining the identity of the individuals. Group cohesiveness, achieved through the sharing processes, is an important ingredient for student identity development through community development. Interaction among members in a cohesive environment gives the individuals a sense of group togetherness while allowing a sense of identity based on the relationships in the group. "Supportive communities offer a safe environment to explore the balance between retaining personal identity and seeking interdependence with others" (Anchors, Douglas, & Kasper, 1993, p. 465). The individual's sense of self-worth is maintained and enhanced through the recognition that the personal identity comes from feeling a part of a group or community (Mable et al., 1977). Facilitating student development through community development enables students to gain an identity based on their involvement in the community. This will encourage student interaction and will reinforce the importance of individual involvement in communities.

Student development occurs through community development. Giving students opportunities to be a part of communities is important. In the university setting, the residence halls offer a convenient place to encourage community development. Placing students in a common living environment forms a basic community. Objectives must be established that lead to the education of the student and facilitate student development. Riker and DeCoster (1971) describe the objectives for residence halls as a series of levels similar to Maslow's Hierarchy. At the base level is the provision of a physical environment that meets the basic human needs of students. At the top level, the objective of residence halls should be to provide "opportunities for individual growth and development" (Riker & DeCoster, 1971). Students will not achieve the higher

levels of interactions and growth if their basic needs are not met. Intentionally forming communities that offer opportunities for growth and learning achieves the greatest benefits for students.

Charles Schroeder (1994) offers four principles that facilitate student and community development development by encouraging student learning. These four principles, also known as the four I's, are identity, involvement, investment and influence. The process of building community, based on these principles, is cyclical. As a group gains a sense of identity it increases the members involvement in the community. As involvement increases the community member's investment increases. When members invest in the community they, in turn, will want to have an influence on the community. And finally, the greater the influence community members have the more members will identify with the community and the process is started all over again. By understanding and promoting these principles in residence hall communities students will increase their self-concept.

First, it is important for the community to form a sense of identity. Identity is achieved when the group finds common goals and purposes (Schroeder, 1994). Students will need to have a sense of commonality with other group members in order to begin the community building process. "New situations threaten current stability and due to the inevitable discomfort accompanying such experiences, they are usually resisted or avoided" (Strange, 1994, p. 405). Common experiences reduce the initial sense of discomfort students may feel in the community. As the community forms and individuals learn more about each other they more readily will identify with the community. Residence life staff and the university can facilitate the identity process by establishing floors based on academic interests. Giving students this basic common interest catalyzes the interaction among community members. Eventually, through individual and student interaction the community will form a collective identity that reflects the identities of the individuals within it.

The second principle in the formation of community is involvement. "A true learning community encourages, expects, and rewards broad-based student involvement" (Schroeder, 1994, p. 175). Through involvement in the community students will feel that they have a purpose and that they matter to the group. A community with a high amount of involvement correlates with a high amount of interaction among members. Interaction helps members find support and allows them to help each other personally and academically (Schroeder, 1994). To promote involvement in the residence halls, staff should offer students a wide range of activities. Students should not only become involved in educational and social programs but also with the maintenance and governance of their community. Student interaction and limited staff supervision reflects a



highly involved community. Magolda states that "this involves gradually exposing students to diverse perspectives, increasing opportunities for decision making and responsibility, and having authority figures play a less structured role as students develop their own perspectives"(1992, p. 212).

Third, members must invest in the community. Investment in the community gives members a sense of ownership (Schroeder, 1994). A member's willingness to invest in the community sprouts from their involvement in the community. As students increase their involvement and interaction with the community they will become more emotionally attached to other members of the community. When students care more about each other it increases their investment to the community. Ownership in the community also causes students to care about the physical properties of the community, potentially reducing the amount of vandalism. Through investment "Students are simply unwilling to have staff assume responsibility for them - they want to demonstrate their capabilities as the group takes on an ever-widening circle of challenges to enhance the group's status" (Schroeder, 1994, p. 175). A community with a strong sense of investment likely will lead to staff dealing with less disciplinary issues due to members respecting policies and wanting to deal with issues on their own.

The final principle of community development is influence. Influence comes about through members taking responsibility in their community (Schroeder, 1994). Students need to have influence over both the social and physical environments of their community. Allowing students to rearrange the furniture or to paint murals gives them influence on the physical environment of the residence hall community. Students also can influence the governance of their community. Examples include allowing members to establish standards for the community or by electing members to represent the community in governing bodies. Again, when members have influence within the community they "feel important, their perspectives are valued, and their contributions are essential to the welfare of the group" (Schroeder, 1994, p. 176). Magolda states that "Giving students responsibility for policies in their residence hall . . . could help them develop their own perspectives" (1992, p. 212). Encouraging students to take responsibility and give influence in their communities will help them to further their own development.

Utilizing Schroeder's four principles of identity, involvement, investment, and influence beneficial communities for students will occur in the residence halls, which is important for staff and administrators to be very intentional about community development. As Mable, Terry, and Duvall have shown community development, if done intentionally, will lead to the development of students. Understanding how students develop through the

processes of sharing goals, responsibilities, and communication will help to form more effective community environments. Through the formation of positive communities that encourage student learning and development students will gain a better sense of their identity. More importantly, however, the student's identity will be realized as a member of a community. This will encourage students to be active members of communities both while they are at the university and as they enter communities after graduation.

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## Is Free Speech Absolute in the Classroom?

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*A drastic increase in the number of hate speech incidents on university and college campuses has forced student affairs professionals to consider regulating hateful speech. This article explores the balance between free speech and the obligation to protect students from harm in the classroom, the ramifications of hate speech and hate speech codes, and possible solutions for student affairs administrators.*

Is free speech an absolute in the classroom? In order to answer this question effectively, it is important to consider the historical context from which higher education has evolved. The American University was created for an elite population of white men who would advance to lead the spiritual development of the colonies. Within this framework *in loco parentis* was a very appropriate methodology in which to educate students. *In loco parentis* is no longer the philosophical foundation at institutions of higher education, rather, students are treated as adults. However, academia faces an increasingly difficult threat. Hate speech on campus and in the classroom is diminishing the level of civility at colleges and universities around the country. A tenuous balance exists between free speech and the duty to protect students from harm, specifically in the classroom.

*In loco parentis*, "in place of parents," was the standard of care in colleges and universities around the country until the 1960's. This tradition was carried to the United States of America from English common law. Educational institutions pushed students to develop morally and spiritually, as well as to progress intellectually. Additionally, the doctrine of *in loco parentis* allowed universities to regulate virtually every aspect of students' lives. During the early 1900's the courts held that "whether the rules or regulations are wise or their aims worthy is a matter left solely to the discretion of the authorities or parents, as the case may be, and, in the exercises of discretion, the courts are not disposed to interfere, unless the rules and aims are unlawful or against public policy" (*Gott v. Berea College*, 1913). At this time, students had no access to rights afforded by the Constitution.

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During the 1950's and 1960's the composition of universities radically changed. The G.I. Bill was passed in 1944, which resulted in a drastic enrollment increase after World War II. The students included in this influx had vastly different needs than previous students. They were adult students, with life experience. Many were first generation students whom had experienced psychological repercussions from wartime. In addition to the G.I. Bill, President Truman filed the Truman Commission Report in 1947. This report, entitled *Higher Education for American Democracy*, mandated greater access to higher education, increased financial aid, and developed a curriculum which included a broader range of educational offerings (Komives & Woodard, 1996). In addition, the Civil Rights movement, the movement against the Vietnam War, and the lowering of the majority age from 21 to 18, were catalysts for the repeal of *in loco parentis*.

Fired by the Civil Rights movement, *Dixon v. Alabama State Board of Education* (1961) was a notable case in the downfall of *in loco parentis*. This case dealt with the issues of due process; specifically, whether or not students have a right to notice and a hearing before being expelled from school for misconduct. In order to fulfill the requirements of due process, the courts said universities must provide the following to students in the case of misconduct:

1. Notice - a statement of specific charges and grounds which, if proven, would justify expulsions.
2. Hearing - dependent on circumstances of the case, but student should have an opportunity to state his or her own defense against charges. Prior to the hearing the student should also receive a report of facts to which witnesses will testify. (*Dixon v. Alabama State Board of Education*, 1961).

*Dixon v. Alabama State Board of Education* (1961) and other subsequent court decisions have upheld the notion that college students must be afforded rights provided for by the Constitution of the United States of America. Courts and universities have made a paradigm shift from considering students as minors to treating students as adults. Aldisert's Opinion of the Court in *Bradshaw v. Rawlings* (1979) outlines the transition of thought:

By constitutional amendment, written and unwritten law, and through the evolution of new customs, rights formerly possessed by college administrations have been transferred to students. College students today are no longer minors: they are regarded as adults in almost every phase of community life...As a result of these and other similar developments in our society, eighteen year old students are now identified with an expansive bundle of individual and social interests and possess discrete rights not held by college students from past decades. There was a time when college administrators and faculties assumed a role *in loco parentis*. Administrators were committed to

their charge because the students were considered minors. A special relationship was created between college and student that imposed a duty of the college to exercise control over student conduct and, reciprocally, gave the students certain rights of protection by the college.

Currently, a school of thought exists considering whether the abolition of *in loco parentis* has had unquestionably positive outcomes. William Willimon (1997) argues that while "we cannot reinstitute *in loco parentis*... it might be possible for the university to act as a wise friend" (p. 8). He further states that without *in loco parentis* faculty members feel no responsibility for the development of students. Universities currently are constructed in a manner which reduces faculty-student interaction. Because of this separation, Willimon sees faculty using the students to finance writing and research that promotes one's personal agenda.

In addition to due process, one of the constitutional rights students, as well as the entire campus community currently enjoy, is free speech. The First Amendment, which protects free speech, is vehemently protected by courts. *Regents of the University of Michigan v. Ewing* (1985) opinion describes the importance of the First Amendment by stating "academic freedom thrives not only on the independent and uninhibited exchange of ideas among teachers and students...but also, and somewhat inconsistently, on autonomous decision making by the academy itself."

While universities and colleges value the rights provided by the first amendment, there has been a phenomenon concerning free speech plaguing administrators during the 1980's and 1990's. Hate incidents are increasing on college campuses around the country; such incidents include: a flier declaring "open season" on blacks; "Die Nigger Die" written on the floor of a residence hall; a student calling another student a "fat-ass nigger;" a disk jockey telling a black student on the air to "go back to Oakland" after a request for rap music; and sorority members with their faces painted black and basketballs stuffed in their shirts to mimic pregnancy (Heiser & Rossow, 1993). These cases are not unique, nor are they the most severe hate incidents.

The emergence and drastic increase of hate incidents has caused many educational institutions to implement hate speech codes in an attempt to recapture some level of civility on their campuses. Before further discussion, it is important to define hate speech. Kaplin (1992) defines hate speech as:

Verbal and written words, and symbolic acts, that convey a grossly negative assessment of particular persons or groups based on their race, gender, ethnicity, religion, sexual orientation, or disability. Hate

speech thus is highly derogatory and degrading, and the language is typically coarse. The purpose of the speech is more to humiliate or wound than it is to communicate ideas or information. Epithets, slurs, insults, taunts, and threats are common labels used to describe hate speech (p. 518).

Furthermore, there are four major free speech principles that serve as constraints for university hate speech policies: "(1) protection of the content of speech; (2) protection of the emotional as well as cognitive content of speech; (3) speech may not be prohibited because the listener may be offended; (4) speech may not be regulated under terms that are overbroad or vague, thereby creating a chilling effect on the exercise of free speech rights" (Kaplin as cited in Kilbridge, 1997, p. 18).

More than 100 colleges and universities have instituted hate speech codes around the country (Cox, 1995). Following are three cases concerning hate speech codes which have reached the courts for a decision. The cases included in this discussion are that of *Doe v. University of Michigan*, *UWM Post v. Board of Regents of the University of Wisconsin System*, and *R.A.V. v. St. Paul*.

After a rash of racist incidents in the 1980's, the University of Michigan adopted a hate speech policy that prohibited the stigmatization or victimization of any individual in a protected class. The policy also stated that if individuals felt their speech was protected by the First Amendment, the general counsel would make the final decision. When *Doe v. University of Michigan* (1989) came before the courts, they ruled in favor of Doe stating the following problems with the policy: (1) "stigmatize" and "victimize" were not clear terms; (2) stigmatizing statements are protected by the First Amendment; and (3) the policy was vague in its description of whether or not speech was protected.

The University of Wisconsin's policy against hate speech was crafted as a policy that could withstand judicial scrutiny. This policy prohibited students from making statements towards an individual with the intent to 1) demean the individual based on protected class membership, and 2) create a hostile environment for education (Heiser & Rossow, 1993). When the courts analyzed this hate speech policy they said it must be rejected because it did not meet the requirements for the fighting words doctrine. This policy prohibited speech that merely created a hostile environment rather than motivating the receiver of the epithet to violence.

Additionally, the city of St. Paul's hate speech code did not stand up against the constitutional right to free speech. The city's policy restricted actions known to "arouse anger, alarm or resentment in others in the basis of race, color, creed, religion or gender" (*R.A.V. v. City of St. Paul*, 1992). The

courts held the ordinance unconstitutional because it was content-based. The decision warns that a policy based on free speech exceptions is also suspect when it can be construed as regulating content (Heiser & Rossow, 1993).

From the above cases, the courts have established that only very specific regulations on speech are enforceable. The University of Oklahoma has designed a Racial and Ethnic Harassment Policy that has passed the Courts' stringent tests. The policy disallows the following: (1) behavior or conduct directed at an individual based on his/her membership in a protected class, (2) fighting words, or (3) slander, libel or obscene speech (Heiser & Rossow, 1993). Unfortunately, however, this policy fails to restrict many of the incidents hate speech codes attempt to terminate.

While freedom of speech is not 'absolute', limitations placed on speech must be narrowly tailored and able to facially and in practice withstand the scrutiny of the Court's precedential findings. According to Wilson (1995), "the Supreme Court has accepted limits on free speech in cases involving immediate harm, captive audiences, criminal threat, obscenity, immediate riot, and time, place, and manner restrictions" (page 91). However, it proves extremely difficult to sanction speech, due to the prevailing notion that content regulation is, of its very nature, untenable. Palmer, et. al., (1997), state, "public colleges and universities that have regulations prohibiting speech or symbolic expression based solely on the content of that expression run a serious risk of violating the Constitution" (p. 114).

For instance, *R.A.V. v. City of St. Paul* (1992) demonstrates the Court's rigid refusal to sanction speech on the basis of content, thus rendering speech codes limited and in some cases, ineffectual in practice. The city's speech ordinance criminalized placing "on public or private property any symbol or graffiti that one reasonably believes" would incite negative emotion in others based on race, creed, religion, or gender (Kaplin, 1995, p. 510). The United States Supreme Court ruled the city's speech code constituted unreasonable content regulation (Palmer, et. al., 1997).

*Doe v. University of Michigan* (1989) illustrates the Court's ruling on free speech within the context of higher education. The Court distinguished between speech as action and speech as expression of idea. In addition to being unduly vague and overbroad so as to be impossible to apply within Constitutional boundaries, the policy further chilled content- and idea- based speech. Quelching the exchange of ideas within the context of the classroom directly opposes the philosophical underpinnings of educational institutions (Heiser and Rossow, 1993). According to the Court's ruling in *Tinker v. Des Moines* (1969):

undifferentiated fear or apprehension of disturbance is not enough to overcome the right to freedom of expression. Any departure from absolute regimentation may cause trouble. Any variation from the majority's opinion may inspire fear. Any word spoken, in class, in the lunchroom, or on the campus, that deviates from the views of another person, may start an argument or cause a disturbance. But our Constitution says we must take this risk . . . our history says this sort of hazardous freedom -- this kind of openness -- that is the basis of our national strength and of the independence and vigor of Americans who grow up in this relatively permissive, often disputatious society (p. 737).

As Heiser and Rossow (1993) elucidate in regard to *Doe v. University of Michigan* (1989), when the pursuit of civility and equality coincides with freedom of speech protected under the First Amendment, the scales tip unequivocally toward freedom of speech.

The Court's findings in *UVM Post v. the Board of Regents of the University of Wisconsin* (1991) reiterate a reticence to support content restrictive speech codes. The Court echoes the ruling in *NAACP v. Button* (1963), which stated, "Because First Amendment freedoms need breathing space to survive, governments may regulate in the area only with narrow specificity" (p. 192). The University of Wisconsin's speech codes failed to fall squarely within one of the aforementioned categories of regulated expression, instead focusing on limiting content. Hence, the Court found its potential detriment to outweigh its purported benefits.

The rationale for protection of free speech tenets is justified not only because the First Amendment remains one of the bedrock principles of the United States Constitution, but also because open and unrestricted expression of ideas comprises the central mission of an educational institution. The protection of speech, then, remains paramount in the pursuit of effectively educating students to become citizens. The courts have argued that colleges and universities should be concerned particularly, due to their essential nature as fora of learning, with creating an environment conducive to free and open exchange. The landmark decision *Keyishian v. Board of Regents* (1967), reinforces this point:

The vigilant protection of constitutional freedoms is nowhere more vital than in the community of American schools...the classroom is peculiarly the "marketplace of ideas." The nation's future depends upon leaders trained through wide exposure to that robust exchange of ideas which discovers truth "out of a multitude of tongues [rather] than through any kind of authoritative selection" (p. 739).



The Court, in *Healy v James*, as cited in Kaplin (1992), stated:

The precedents of this Court have no room for the view that...First Amendment protections should apply with less force on college campuses than in the community at large. Quite the contrary. (p. 523)

Limits upon speech within a context specifically designed to promote verbal, written, and symbolic exchange, mock the very concept and meaning of "freedom of speech." Again, the Court in *Tinker v. Des Moines* (1969) stated as the foundation of their ruling: "Under our Constitution, free speech is not a right that is given only to be so circumscribed that it exists in principle but not in fact" (p. 740).

Free speech is not only important in and of itself, academic freedom is another deeply held value encompassed within the First Amendment. *Keyishian v. Board of Regents* (1967) repealed a New York state law that sanctioned "seditious" words and actions of faculty. In this case, cited in Kaplin and Lee (1997), the Court explained,

Our Nation is deeply committed to safeguarding academic freedom, which is of transcendent value to all of us and not merely to the teachers concerned. That freedom is therefore a special concern of the First Amendment, which does not tolerate laws that cast a pall of orthodoxy over the classroom (p. 305).

In *Shelton v. Tucker*, the Court stated, "The vigilant protection of constitutional freedoms is nowhere more vital than in the community of American schools" (p. 305). *United States v. Associated Press*, cited in Kaplin and Lee (1997), further elucidates this idea:

In view of the nature of teachers' relation to the effective exercise of the rights which are safeguarded by the Bill of Rights and by the Fourteenth Amendment, inhibition of freedom of thought, and of action upon thought, in the case of teachers brings the safeguards of those amendments vividly into operation. Such unwarranted inhibition upon the free spirit of teachers . . . has an unmistakable tendency to chill that free play of the spirit which all teachers ought especially to cultivate and practice (p. 305).

In light of academic freedom and its First Amendment underpinnings, one must examine the interplay between the freedoms of the educator and the educated, due to the power difference inherent in the relationship between teacher and pupil. The question remains: does academic freedom university faculty enjoy intrude upon students' free thought and expression? Does the "free play of the spirit" educators must nurture in themselves and others unleash itself inappropriately upon students within the classroom setting?

The 1994 case *Silva v. University of New Hampshire* provides a case in point. Eight women students brought sexual harassment charges against Silva,

an English professor, for, among other infractions, his graphically creative use of analogy and metaphor. Silva described his pedagogical approach as utilizing sexual intercourse as an analogy for focus in technical writing. Silva's class lecture concerning focus was as follows:

I will put focus in terms of sex, so you can better understand it. Focus is like sex. You seek a target. You zero in on your subject. You move from side to side. You close in on the subject. You bracket the subject and center on it. Focus connects experience and language. You and the subject become one (p. 299).

Silva not only assumed a first-hand and intimate understanding of sex among his students, he purported this view of intercourse from an essentially male, as well as a sexually predatory, perspective. Based upon anatomical differences between men and women, the language of the analogy infers a scenario in which the male seeks a "target" and subsequently "zeros in" and "closes in" on the "subject," the "target" and "subject" being a woman. Within the context of the story, sex constitutes a game in the professor's view, one in which a man hunts and physically conquers the objectified "target," the woman. The professor's analogy unwittingly discriminated on the basis of gender. Furthermore, the students could be construed as a "captive audience," since a portion of their academic credit was contingent upon their physical presence in the classroom. The balance between freedom of speech and academic freedom, and the duty of the university to protect students from harm and promote civility, becomes muddy in such a situation.

The President of the University of Texas at Austin, the chancellor of the UT systems, fifty of the seventy-eight law professors in the school's law program, as well as various members of the campus and academic community, harshly criticized and demanded the resignation of Professor Lino Gaglia, a UT-Austin law professor. The campus community reacted to professor Gaglia's public statements concerning affirmative action. Gaglia said that, in contrast to White and Asian students, "Black and Mexican-Americans have a culture that seems not to encourage achievement. Failure is not looked upon in disgrace" (p. 3). Professor Gaglia, who teaches constitutional law and race relations classes, is protected under academic freedom for such comments. Further, his comments directly relate to the subject matter of his courses. However, words like Mr. Gaglia's, while constitutionally protected, possess the potential to inflict emotional harm and wound the subjects of his comments; namely, the four African American and twenty-five Mexican American students in the law school. Furthermore, the professor's opinions may convey an unwelcoming, judgmental attitude toward non-majority groups in the law school, and at the University of Texas at Austin. Within the context of an environment hostile toward certain groups of individuals, learning for those individuals becomes increasingly difficult, certainly more difficult than the learning environment the

White student encounters. Boyer (1990) writes:

The free experience of learning is essential, and integrity in the use of symbols, both written and oral, must be continuously affirmed if both scholarship and civility are to flourish. The quality of a college, therefore, must be measured by the quality of the conversation on campus (p. 17).

The above examples illustrate the difficulty in protecting free speech within academic environments and concurrently protecting students from attitudes so inappropriate, ignorant, or vicious as to damage the student's ability to learn. The "quality" of campus dialogue to which Boyer refers must be ideally at once rich and intellectual, free from an underlying design to harm or wound, and unequivocally unhindered by fear of censorship or reprisal due to unpopularity of the particular viewpoint. Achieving this objective proves nearly insurmountable, given the intricacies of the issues.

Colleges and universities have overwhelmingly attempted to use speech codes as a method of balancing free speech and the potential for harm. In their capacity to chill speech and quell dialogue, speech codes contradict the essential mission of the educational institution. Furthermore, court sanctioned limits on speech, in the form of regulatory speech codes, could be construed as precedents for further limitations on speech. Speech regulations are potentially damaging toward the groups for which they were constructed to protect; namely, historically and institutionally underrepresented populations. Also, as Cox (1995) points out, in seeking to codify speech on college campuses, "the question of how we ought to seek 'good ideas' often threatens to degenerate into the question of what machinery we should invent to prevent the expression of 'bad' ones" (p. 113). Thus, institutions of higher education must strive toward balancing free speech and precepts of civility and equality through close examination of this conundrum, as well as possible solutions. Legal philosopher John Chipman Gray, as cited in Kaplin (1992), said over sixty years ago, "The danger in dealing with abstract conceptions, whether in the law or in any other department of human knowledge, is that of losing a foothold on the actual earth. The best guard against this is the concrete instance, the example" (p. 523). Higher education administrators, through thoughtful scrutiny, should look at approaching these issues and how to proactively and legally address them, approaching each individual case possessive of knowledge of the complex, multifaceted nature of the topic.

In order for policies addressing hate speech or speech in the classroom to be held constitutional by the courts, they must meet incredibly strict guidelines, guidelines so stringent that the policy often is rendered useless and ineffective for all practical purposes. The key may be for institutions of higher education to reframe how they view and contend with hate speech.

Universities currently address hate speech through a removal perspective, with the intention of solving the problem through punishing individuals for inappropriate behavior. It may be more productive to approach hate incidents from an ecological perspective, taking into consideration the behavior, the persons involved as well as the environmental factors present. One of the dangers present with removing behavior, is that one can also remove opportunities to learn (Banning, personal communication, October 7, 1997). Quite possibly the only socially productive response to "bad speech" is "good speech" and the chance to dialogue and learn from the altercation. If policies prohibit the opportunity for individuals in an educational setting to challenge one another, growth and development will be surely stunted.

Kaplin and Lee (1997) suggest that a non-regulatory approach to hate speech is preferred for a multitude of reasons. First, by avoiding the legal issues surrounding free speech, institutions can focus increased amounts of time and energy on positive and proactive approaches to ending hate speech.

Non-regulatory approaches may engage a wider range of campus constituencies. In the majority of literature dedicated to hate speech, students are the population targeted as needing to change their values and attitudes towards others. Unfortunately, discrimination is deeply imbedded in the institution of higher education. Universities were created by and for affluent, white, men and systemically still provide privilege to this population. Faculty and administrators, as well as students, are capable of the inflicting real pain and psychological damage to minority populations. Regulatory approaches may serve to punish only those constituencies with little power.

A third benefit of a non-regulatory approach stems from the importance of the process. Each institution has a unique history, different cultural values, and distinct concerns and issues. Therefore, a personalized approach to addressing hate speech is optimal for the environment. The actual process of addressing hate speech as an institution ensures that the implications and outcomes will have a sustained impact.

Finally, Kaplin & Lee (1997) focus on the parallel between non-regulatory approaches and the educational mission. A major goal of universities and colleges is to engage campus members in critical thinking. By being proactive to hate speech and initiating respectful dialogue on issues of discrimination, members of the educational community begin to challenge one another and learn from each other. The quest for truth is often about the process rather than the product.

While non-regulatory approaches to eliminating hate speech seem preferable, there are instances when regulatory initiatives are most appropriate. When discrimination and racism are deeply ingrained in the tradition of the institution, non-regulatory attempts to end hate speech may not be adequate. Additionally, courts have shown a tendency to allow for narrowly defined hate speech codes when a compelling governmental interest exists. If, for example, present outcomes from past discrimination exist, a compelling governmental interest can be proven.

Hate speech has proven to be a difficult and complex issue for institutions of higher education. When determining policies or non-regulatory approaches, administrators need to maintain a balance between issues of free speech and protection from harm. The educational environment provides a plethora of opportunities in which to engage students; socially productive challenge and dialogue only enhance the experience.

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## **Factors That Deter Black/African-American Students From Pursuing Resident Assistant Staff Positions at Colorado State University**

Jennifer G. Roy

Blanche M. Hughes, Ph.D.

*The authors of this article interviewed sixteen, Black/African-American upperclassmen who currently are living in the Colorado State University residence halls to gather information about why they chose not to pursue resident assistant student staff positions within the residence hall system. This research will cover experiences regarding reasons why this population chooses to live in the halls, their relationships with current resident assistants, and the perceived benefits and drawbacks of being a resident assistant. Their suggestions regarding the recruitment and retention of Black/African-American resident assistants also will be examined.*

### **Introduction**

Student populations at institutions of higher education are becoming increasingly diverse. In 1982, American colleges and universities enrolled 2.1 million students of different ethnic and racial backgrounds. In 1993, these institutions enrolled 3.2 million racially diverse students, increasing the figure by more than 50% in only eleven years (Komives, 1996; Woodard, 1996). As campuses see increasing numbers of racially diverse student populations, a greater need emerges to create a campus atmosphere that responds to this diversity. At Colorado State University, a predominately White campus, encouraging and supporting a racially diverse student population has become a key focus in the residence life program. Realizing the impact residence halls have on student growth and development, Colorado State University administrators have taken certain steps to form racially diverse environments within the halls.

### **Racial Diversity in Residence Life**

A vital step toward creating racially diverse conditions in the residence halls develops from having a racially diverse composition of student staff. In Jennifer Roy ('99) is a first year Student Affairs in Higher Education graduate student and the Hall Director of Ellis Hall at Colorado State University. Dr. Blanche M. Hughes is the Director of the Office of Black Student Services and a faculty member in the School of Education at Colorado State University.

1992, Terrel and Hoepfel conducted research where they discovered that only 21% of the institutions of higher education that had participated in their study had residence hall student staff whose racial and ethnic make-up matched the racial and ethnic make-up of the total student population at the institution (Eaves, 1995). The relatively low population of racially diverse students at Colorado State University, which has remained at about 10% over the last ten years, is a challenge the institution is working to overcome. The Department of Residence Life at Colorado State University has realized this demographic challenge and strives to attract a racially diverse student population. The percent of racially and ethnically diverse student staff in Residence Life increased from 3% in 1988 to 24.5% in 1992 (Eaves, 1995). This increase mainly was a result of the staff selection committee's intentional efforts to attract a diverse student staff population into Residence Life. In the fall of 1997, however, the number of racially diverse student staff in Residence Life dropped to 13% (Colorado State University Residence Life statistics, 1997). Many factors could have caused this decrease, including a change in the recruiting process for racially diverse student staff, as well as the increased availability of off-campus student housing.

Realizing the importance of this decrease in the racial diversity of Residence Life student staff, the staff selection committee has put much of its efforts into its recruitment of racially diverse students; through its contacts with advocacy offices and student organizations, as well as publicity that promotes diversity and encourages racially diverse students to apply for student staff positions. Certain racially and ethnically diverse students, who applied and were accepted as student staff for Colorado State's residence program, appreciated the fact that others involved in the selection process were racially diverse which, as a result, made the experience more comfortable. Others were concerned about that they were expected to represent their entire race and some believed that they were offered the positions solely because they were sought out as minorities (Eaves, 1995).

Overall, Eaves (1995) concluded in his report, which studied the experiences of ethnically and racially diverse students in student staff positions at Colorado State University, that an overwhelming majority enjoyed their experience. Eaves discovered that these students valued their roles as resident assistants (RA's) because they understood their impact of being a role model, of helping others, and serving as a resource for those with racial struggles. These RA's also reported enjoying being able to work with different kinds of people and knowing that they had an effect upon the lives of residents. They also reported that the compensation of free room and board was a major benefit of the position (Eaves, 1995).



### **Black/ African-American Student Focus**

Colorado State University's Residence Life program has had success with both the recruitment and employment of racially diverse student staff. Therefore, the question arises as to why other upper-class students, specifically Black/African-Americans, who choose to stay in the residence halls for an additional year, choose not to apply for a student staff position in these halls. In order to maintain a focused study, the authors chose only one particular racial group to analyze. Black/African-American students are the focus of the study because of the authors' personal interests and experiences with this population.

The Black/African-American student population is viewed as an untapped resource which Residence Life could appeal to in its pursuit to acquire a racially diverse student staff, in addition to providing valuable learning opportunities for Black/African-American students. Currently, there are 45 Black/African-American students living in on-campus residence halls who are not student staff, while only five Black/African-American students currently serve as resident assistants (Colorado State University Residence Life statistics, 1997). As a result, only four of the ten halls on Colorado State University's campus have either one or two Black/African-American student staff members.

Obviously, there is a need to attract more Black/African-American students to Residence Life resident assistant positions. A number of Black/African-American students have chosen to live in the predominantly White residence halls beyond their first year. These residents, who already know what residence hall life is like, that would seem to be a perfect "fit" as a student staff resident assistant. Additionally, in order to provide the racially diverse environments that create important learning experiences within the residence halls, more Black/African-American student staff are needed, especially for the opportunity to serve as resources, role models, leaders, and having the chance to work with all different kinds of people. The purpose of our study is to determine the factors that deter Black/African-American students, who already live in the residence halls, from pursuing resident assistant staff positions at Colorado State University.

### **Method**

Forty-five Black/African-American upper-class students were identified from a Fall 1997 university residence hall roster at Colorado State University. These students were contacted by letter and asked to participate in a study to determine reasons why Black/African-American students choose to continue to live in the residence halls, but choose not to apply for resident assistant positions. Twenty-one students agreed to participate in the study. Of

the twenty-one students that agreed to participate, sixteen were actually interviewed. The other five students had scheduling conflicts.

The students were divided between the two investigators. Students chose the investigator with whom they wanted to talk. Hughes interviewed nine students and Roy interviewed seven students. Each interview consisted of asking the student the following eight questions:

1. How many years have you lived in the CSU residence halls?
2. Why did you first choose to live in a hall on campus?
3. Why do you continue to live on campus?
4. What has been your experience with your resident assistants?
5. Have you ever considered applying for a resident assistant position? Why or why not?
6. What do you see as the benefits of being a resident assistant?
7. What do you see as the disadvantages of being a resident assistant?
8. What could convince you to become a resident assistant at CSU?

The interviews were audiotaped and notes also were taken. Each interview lasted an average of thirty minutes.

### Analysis

After completing the interviews the investigators combined their information to analyze the data. The following data summarizes the demographic characteristics of the students interviewed:

<b>Gender:</b>		<b>Ages:</b>	
Male:	6 students	18 years	1 student
Female:	10 students	19 years	8 students
		20 years	2 students
		21 years	3 students
		23 years	1 student
		26 years	1 student
 <b>Year in School:</b>		 <b>Years in Residence Halls:</b>	
Sophomore:	13 students	1 year:	1 student
Junior:	1 student	1.5 years:	11 students
Senior:	2 students	2.5 years:	2 students
		3.5 years:	2 students

Three students entered Colorado State as transfer students. The remaining students entered Colorado State as new first-year students. There also were a variety of majors represented.

### Summary of Data Collected

All of the thirteen students that entered Colorado State as new first-year students lived in the residence halls their first year because it was mandatory. In addition to it being required, five of the students also noted that living in the halls made it easier to meet new people, and easier to make the transition to college life. The three transfer students appreciated the option of living in the halls because: they did not know the community well enough to move into an apartment; it was more convenient; and it was a good way to meet people and make new friends.

Students chose to remain in the halls after the mandatory first year requirement for a number of reasons. As a result of a successful experience living in the halls their first year, nine of the students chose to live in the halls again. They noted that factors such as convenience, having a single room, having friends in the hall, not having to cook, having everything paid for in one lump sum, and liking their residence hall, as reasons for staying. Three of the students noted their parents would not allow them to move off campus, and four of the students planned to move off campus, but they either could not find someone to live with, or they could not find a suitable apartment or house.

The students had a variety of experiences with their resident assistants. Some of these experiences varied from year to year. Eight students had good relationship experiences with their resident assistants. The three students, who did have Black/African-American resident assistants, enjoyed their relationship with the Black/African-American staff members. All eight students said that they felt it was important to have resident assistants with good communication skills, who were able to develop a positive floor community, who were personable, friendly, and flexible, who were approachable and available and who developed good relationships with the residents on their floors.

Six of the students had a more neutral or mixed reaction to their resident assistants. One year they would have a good resident assistant and the next year they had one that did not seem to care about the residents or the job. Two of these students said they did not seek out much interaction and/or kept to themselves in their room, were not around the hall much, or did not choose to participate in hall activities or have a relationship with their resident assistants. Three others said the resident assistants seemed to take their job "too seriously" sometimes and did nothing but enforce rules. Three students also perceived that their resident assistants only seemed to communicate with them when their music was too loud.

Two of the students had negative experiences with their resident assistants. One student questioned what the role of the resident assistant is. This student never saw the resident assistant. The students used phrases such as, "power tripping," being "unapproachable," and having a "lack of interpersonal skills" to describe their interaction with resident assistants.

When the students were asked if they ever considered applying for a resident assistant position, four of the sixteen said they were currently considering applying. One student would have applied last year, but did not get the information about the position until it was too late. Another student was encouraged by several friends to apply. All four of the students mentioned that the free room and board would be nice to have, but also felt that they had the right personality for the job, they were approachable, and they wanted to help other students.

Six students were not interested in being resident assistants for a number of reasons including the job taking too much time, lack of privacy, too much stress, having to enforce rules and policies with "obnoxious, immature" students, and being too busy with other activities and academics. One student might be interested but could not apply due to his status as a scholarship athlete.

Six students had mixed feelings about the resident assistant position. One student would apply, but felt like he/she would not be chosen because he/she perceived Residence Life as not being committed to hiring Black/African-American resident assistants. One student stated after seriously looking at the job, "The benefits do not outweigh the hassles, and the job requires too much patience, both with residents and with other resident assistant staff." Several students felt that as Black/African-American resident assistants, White students would have a difficult time seeing them in charge and that they would have to prove themselves more than White resident assistants. They also questioned the support they would receive from other resident assistants and from Residence Life. Another student was a resident assistant at another institution and was "burnt out" on the position. Three of the six students may still consider the position, however, because of the free room and board, the community development experience, and the knowledge of the university and Residence Life.

All 16 students interviewed identified the free room and board as the main benefit of being a resident assistant. In addition, the interaction with others and meeting new people were identified by seven students as another important benefit. Three students identified the fact that the job was right on campus as a benefit. These students appreciated not having to commute. Four students noted that being able to help others with their problems, and

community building through programming and education also was important. Two students felt the position would allow them to educate others about diversity and allow them to share the Black/African-American culture. Three students liked the position for the leadership experience it could provide and three others saw being a resident assistant as a good resume builder.

The perceived disadvantages of the resident assistant position are numerous. These disadvantages are categorized into three main areas: dealing with residents and staff, time commitments, and general job responsibilities. In the category of dealing with hall residents and staff, eight of the sixteen students expressed concerns about having to work with immature staff and residents. Two students described the job as being a "baby-sitter" for people your own age. Three students were concerned about being seen as an authority figure and how this perception makes it difficult to get to know residents on a personal level. All 16 students interviewed talked about the difficulty of dealing with people and problems all the time (including roommate conflicts, hall issues, drug and alcohol issues, and noise complaints). One student described the job as one where you are "responsible for people who are irresponsible." Two students felt other senior staff and resident assistants could be unsupportive, especially to Black/African-American resident assistants. Two other students were afraid it would be too easy to "blow up" and lose control when dealing with uncooperative or rude residents.

The time commitments of the resident assistant position were seen as a major disadvantage of the position. All 16 of the students said that the position required a great deal of time. They gave examples of having to attend too many meetings, having to be on-call, having too many required desk hours, and the fact that the extensive resident assistant training time cuts into vacation periods.

The last major category of perceived disadvantages shared by the students involved general job responsibilities. Three students expressed concern that the resident assistant position entails too much responsibility for full-time college students. Six students felt there was a lack of privacy, and two other students believed there would be racial tension on floors that had Black/African-American resident assistants and that these staff members would not receive respect or support from their predominately White residents.

The final question asked each student to share what could convince them to become a resident assistant. Three students said nothing could be done to convince them to become resident assistants. Their reasons included wanting to move off campus, the job not fitting in with their plans for the future, and not enough other Black/African-Americans in the halls as residents, resident assistants, or hall directors to make it a comfortable choice. Eight of the

sixteen students stated having a choice and guarantee of what hall they could be placed in would be a major factor. Several of these students also identified wanting to live on a particular type of floor with a larger minority/international, and/or older student population. Three students could be convinced to become resident assistants if they received the proper information with clear deadlines, dates, and requirements listed. Two students said that just having the love and desire for the position would be enough to convince them to become a resident assistant.

Other comments included having more culturally diverse events in the hall, preparing better food or providing an optional meal plan for resident assistants to have a smaller meal plan, having more freedom to work outside the hall (the job cannot be a "lifestyle"), and paying resident assistants a salary in addition to room and board. One student felt Residence Life needed to convince Black/African-American students the system really would value the different perspectives and experiences that Black/African-American resident assistants could provide.

Students interviewed also gave additional suggestions as to what they believed is needed to get more Black/African-American students to consider becoming resident assistants. Each suggestion was provided by at least one student and included creating better support systems for resident assistants who are students of color, not expecting the few Black/African-American resident assistants to be the only voices of "diversity," providing better training for White resident assistants to be more accepting and inclusive, acknowledging that Black/African-American resident assistants may experience more hassles and conflicts than White resident assistants, and including more Black/African-American hall residents as participants in the resident assistant selection process interviews. Other recommendations include asking Black/African-American residents to consider being resident assistants (especially current resident assistants and hall directors), and reaching out to more Black/African-American students in the halls through programs, posters, events, etc., so that these students feel like they are valued as part of the residence hall community. Students also thought that the screening process for all resident assistants should insure that all resident assistants selected must have prior experience and value working with diverse students.

The students interviewed were very pleased to be asked to discuss their perceptions about the resident assistant position and were very open with their comments. Although there were six students that had no interest in becoming a resident assistant, all 16 of the students felt the position was an important one and that there was a need to have more Black/African-American resident assistants, as well as other resident assistants that could positively relate to a

racially diverse resident population. They all acknowledged that if the job was performed well, even though it is a difficult position, being a resident assistant could be a rewarding experience.

### **Recommendations**

Based on the analysis of the data from the 16 students interviewed, the investigators have developed the following recommendations for Residence Life to assist in the recruitment and retention of Black/African-American resident assistants at Colorado State University. The first set of recommendations relate to the recruitment process.

- \* There must be a recruitment process that actively seeks out Black/African-American students and encourages them to apply for a resident assistant position. The selection process also must be monitored to make sure these students are not eliminated from the process because they do not fit a traditional or preconceived notion of what a resident assistant "looks or acts like."
- \* Seek out Black/African-American students that have been identified as potential resident assistants. Currently, advocacy offices are asked to identify students, but current resident assistants and hall directors also should seek out these students. Because there are so few Black/African-American resident assistants and residence life staff members, many students do not see themselves in these roles. Targeting students and letting them know they should consider a resident assistant position may convince students to apply. Making sure all information about the selection process (timelines, requirements, etc..) is distributed widely also is important.
- \* Include Black/African-American students who are not interested in applying for a resident assistant position in the interview process. This will assist in selecting staff that value diversity and also may inspire these students to seek a resident assistant position in the future. Including these students will create a more trusting and inclusive environment within the selection process.
- \* Identify Black/African-American transfer students who were resident assistants at their previous schools and seek them out to discuss continuing their role as a resident assistant at Colorado State
- \* Residence Life should continue to evaluate the resident assistant position to make sure the job responsibilities continue to be reasonable. If the perception of the position is that the job is too

overwhelming and stressful, many potentially good students will not apply.

- \* Allow the resident assistant applicant to choose his or her hall and ensure placement in that hall. Currently, the policy does not guarantee this placement. Because of the few Black/African-American resident assistants and the lack of large numbers of Black/African-American students in the halls, most of the students interviewed said they would feel more comfortable in a hall with friends or more students of color.
- \* Require all resident assistant applicants to have previous meaningful experience working with students of color and/or other diverse people or to at least have a commitment to working with and learning about diverse populations.
- \* Upon being hired, it is important to keep Black/African-American resident assistants in their staff positions. If these staff members do not have good experiences in the halls, they will not return to the resident assistant position and they will share their negative experiences with other Black/African-American students, thus discouraging them from seeking out the position.
- \* Increase the initial and ongoing training for resident assistants that deals with working effectively with racially diverse residents and staff. Do more training on building a floor community, on developing interpersonal communication and conflict resolution skills, and on doing more racially inclusive programming.
- \* Investigate the possibility of paying an additional stipend to resident assistants beyond free room and board.
- \* Provide a support network for resident assistants of color. Help all resident assistants deal with racial tensions and acknowledge the additional racial tensions and conflicts that may arise for resident assistants of color, especially the issues that may not exist for White resident assistants.
- \* Allow and encourage Black/African-American resident assistants to be involved with organizations and activities outside of the hall. It is important for these resident assistants not to feel that they have to choose between being an active member of the Black/African-American community and their predominantly White hall.

These recommendations are based on conversations with only 16 Black/African-American students, but their insight and suggestions constitute a beginning to understanding how to recruit and retain more of these students in resident assistant positions. The students seem to think the positions are valuable and they recognize the need to have a more diverse staff. A final recommendation is to establish some type of ongoing dialogue with students in



order to be able to listen to their concerns and suggestions. These focus groups should consist of both students of color and White students.

### Conclusions

One of the strongest points of this study is the importance that the Black/African-American upperclassmen placed on the ability to choose the hall where they would be a resident assistant. Nine of the students interviewed noted this as a major concern. The importance of this factor to these students might stem from their comfort level in their current hall. To Black/African-American on a predominantly White campus, the feeling of comfort and safety is extremely important. If being a resident assistant may cause a Black/African-American student to feel more vulnerable to racial harassment and insensitivity, the importance of being in a comfortable environment will make the job easier and will result in the resident assistant being more effective.

Another major point concerns the selection and training of all resident assistants. If all potential resident assistants are required to (1) show experience where they have valued diversity prior to being hired, (2) have effective interpersonal and communication skills, and (3) know how to build community through programming, the resident assistant will be better equipped to handle the conflict and stress associated with the many job responsibilities.

The conclusions and recommendations this study suggests are certainly limited by the small number of students sampled. It was interesting, however, that many of the same concerns were shared by all of the students. The question arises as to whether other racially diverse students have the same concerns about the resident assistant position as this sample of 16 Black/African-American students. A need exists to increase the numbers of all racially diverse groups in the resident assistant position. A study such as this one can be very beneficial in finding out concerns and getting suggestions that will improve the quality of life for all students living in the Colorado State University residence halls.

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## Status of Women in Higher Education Administration

Stephanie Clemons

*This article takes a glance at the status of women in higher education administration as portrayed in recent literature and shares a number of the issues and offers suggestions and strategies for women interested in becoming administrators.*

### Introduction

As leaders and managers of public higher education institutions, administrators -- both student affairs and academic -- are attempting to resolve or clarify many controversial issues. Certain authors have researched the art of leadership in corporate as well as academic sectors (Wheatley, 1992; Kouzes & Posner, 1996; Galpin, 1996), while others have studied the authenticity and leadership skills of national and international leaders (male and female) by analyzing stories and counter stories of their lives (Gardner, 1995).

Likewise, researchers have published a great deal of information to assist higher education administrators in the management of public institutions (Balderston, 1995; Cole, 1993; Ingram, 1993). Numerous books published recently contain information to assist administrators in understanding organizational structure (Bolman & Deal, 1991; Goldstein, 1994) and the process of educational change. Knowledge of these areas is critical when implementing new programs or current policies and procedures (Fullan, 1991).

Whether viewed from the business and corporate arena (Forbes, 1990; Kanter, 1993) or within the educational arena (Minnich, 1990; Pearson, Shavlik & Touchton, 1989), studies and debates have been recorded concerning the combined issues of gender and leadership. A scarcity of women in the top echelons of business and higher education continues to cause concern for many administrators (Faludi, 1991).

Once in an administrative position, multiple forces tug at the personal and professional resources available to female leaders in higher education administration. Understanding the culture of an organization is important to be successful as an administrator (Bolman & Deal, 1991). An institutional

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environment, typically male-dominated (Martin, 1993) values and rewards individualism, separateness, competition, and objectivity, while women in academia engage in "connected knowing" and personal relationships (Amey, 1992).

This article takes a glance at the literature surrounding the topic of women in higher education administration. It will share a few of the issues from a variety of perspectives and offer suggestions for women interested in becoming administrators. This article may be of interest to students in the process of becoming higher education administrators -- through student affairs or academic tracks -- as well as campus leaders and faculty or staff working with women administrators at the institutions.

### **Background**

In this last decade, women have exhibited a tremendous surge of influence in multiple arenas. Politically, in the United States, President Bill Clinton nominated Madeline Albright to be the first woman Secretary of State. In Norway, women lead the three political parties. The 1992 Winter Olympics revealed that U.S. women brought home all five gold medals in what has typically been considered the male dominated arena of sports. In fashion, the fastest-growing, most successful firms are Liz Claiborne and Donna Karan (Aburdene & Naisbitt, 1992).

Women have entered steadily the ranks of management in American corporations over the last twenty years. Women now hold approximately 42 percent of management, administrative, and executive positions, yet only 5 percent are top executive positions (Powell, 1993). Representation of women at the highest levels of American business has remained stagnant. A recent qualitative study indicates that women in corporate America perceive organizational culture as male-centered and use information-gathering as a strategy to negotiate through this sometimes inhospitable environment (Bierema, 1996).

Just as women face barriers in the business world, the same holds true in the educational arena (Fox & Ferri, 1992). Women are noticeably underrepresented at institutions of higher education, particularly in positions of prominence or leadership (Ickes, 1993). Recently, Colorado State University published a report from an appointed Task Force on the Status of Women at the institution. The Task Force Report indicated that Colorado State University has "few women in leadership positions and that women keenly feel the dearth of women mentors and women role models in the campus community" (Women at Colorado State University, 1996). Shortly thereafter, the President's

Commission on Women and Gender Equity was established and charged to design strategies and promote activities to address women's issues, evaluate progress toward gender equity, and to offer resources, such as seminars and training sessions, to further those goals (Yates, 1996).

Although an under-representation of women in educational administration exists, the reasons for the disproportion have changed over the past 30 years. Historically, explanations offered for the lack of women in higher education administration have included: (1) women's lack of aspiration for administrative positions, (2) the inadequate preparation and qualification of many women for administration, and (3) the lack of "natural" leadership skills (Gupton, 1996). In addition, the scarcity of women in educational administrative positions have been linked with the pervasiveness of a 'masculine ethic' in organizations (Martin, 1993). As women contemplate becoming administrators they face the dilemma of conforming to two exclusive sets of norms: the typical woman (encompassing socialized feminine norms) and the typical administrator (norms that are organizationally and culturally masculine).

Internationally, the under-representation dilemma is similar. Although the number of women employed in education is relatively high, they are poorly represented in educational management in most European countries and in Canada. In addition, the position of women in educational management in the Netherlands compares unfavorably with that of women in other European countries (Van Eck, Volman, & Vermeulen, 1996).

While few women occupy administrative roles in higher education, African American women leaders are even more rare. Issues concerning higher education administration have been studied to determine the additional obstacles African American women leaders face (Ramey, 1995; Robinson, 1996; Southern, 1996). Research results indicate that African American women perceive that racism and sexism as being impediments to their progress. Many times, they grapple with existing stereotypes that force them into playing limited and "caricatured" roles (Kanter, 1977, 1992; Carroll, 1982; & Powell, 1987). Other ethnic minorities, such as Native Americans, are discovering similar dilemmas in the need for representation and to achieve balanced leadership at higher education institutions (Ambler, 1992). A recent study discovered that some aspects of the Native American culture conflict with the role of administrators in higher education. For example, their culture values the demonstration of respect for elders. This can cause dissonance or discord for the Native American individual when interacting with senior administrators if a disagreement exists (Wenniger, 1995).

## Issues

Today, an increasing number of women hold certification and degrees that qualify them for administrative positions. In 1972, women received 11% of the doctoral degrees in educational administration in 1972 and 51% in 1990 (Gupton & Slick, 1996). At Colorado State University, admission records of students accepted into the Student Affairs in Higher Education Administration program indicates a sensitivity to the need for representation of women and minorities. Twenty years ago, 46% of students admitted were women. Today, 68% of their students are women – 24% of which are ethnic minority women (SAHE, 1996). A woman's decision to enter school administration by obtaining the proper credentials, therefore, is a conscious and purposeful one (Marshall, 1985).

Women who have attained an administrative leadership position in a higher education institution, have employed various strategies — in addition to obtaining the proper credentials — to accomplish this goal (Singleton, et al, 1994). Questions have been surfacing for the few women who do make it into strong leadership positions (Townsend, 1996). In addition, inside stories have been shared concerning how they achieved that position (Gupton & Slick, 1996). A number of the issues gleaned from current literature follows.

### Need for Mentors, Role Models, and Networks.

The plausible explanation for under-representation has shifted in recent years from a lack of aspiration to an increasing emphasis on women's need for better support systems – role models, mentors, networks, and family (Gupton & Slick, 1996; Johnson, 1991; Coursen, 1989). The educational administration culture is dominated by white males and their value system. Women and minorities have not had access to networks or sponsors to gain entry, nor have they had access to on-the-job nurturing that networks and support systems that are afforded to many male administrators. Mentors and role models contribute significantly to career success and longevity in the position (Gupton & Slick, 1996).

Mentoring has been separated into three distinct models: apprenticeship, competency model and reflective practitioner (Woodd, 1997; Maynard & Furlong, 1993). The apprenticeship model involves an older, experienced person offering advice, guidance, knowledge and support to another more junior person. The competency model requires the mentor to take on the role of 'systematic trainer,' involving practical training, observation and feedback. The third model, reflective practitioner, places an experienced individual in the position of helping the person to be mentored to examine their

practice in a collaborative, non-judgmental way (Woodd, 1997).

Ironically, one of the dilemmas facing women striving to obtain an administrative role is other women. Frequently, female administrators report more reluctant acceptance from female staff members than from male members (Gupton & Slick, 1994). Traditionally-oriented women often harbor resentment for women who assume positions usually occupied by males (Woo, 1985). In addition, a "queen bee" syndrome occurs at times, when a woman in authority strives to keep other women out to protect "queenly" status (Gupton & Slick, 1996).

### **Quality Preparation and Leadership Training**

Too often university programs perpetuate the exclusion of women administrators from top-ranking positions by relying on curricula primarily based on models of authoritative leadership styles (Glazer, 1990). Today, there is a shift to incorporating feminine perspectives into educational administration leadership training programs. The knowledge bases and curriculum content of programs need to be more openly acknowledged and addressed (Gupton & Slick, 1996).

Women are more likely than men to manage in an interactive style – encouraging participation, sharing power and information, and enhancing the self-worth of others (Billard, 1992). Women tend to use "transformational" leadership, motivating others by transforming self-interest into goals of the organization. On the other hand, men use "transactional" leadership, rewarding for good work (Billard, 1992). Similarly, the concept of "women's leadership style" has been described as "open, trusting, compassionate, understanding, and supportive of continuous learning — not to be confused with "being nice," but more a style of empowerment, productivity, and outcomes (McGrew-Zouili, 1993, p. 43).

Although the amount of restructuring in leadership programs is still in question, the literature at least reflects a shift to more "gender-fair" preparation of schools' leaders (Ginn, 1989; Kempner, 1989; Styler 1989) – both male and female. Rather than emphasizing power and control (Patterson, 1993), this reform advocates team-building, interconnectedness, group problem solving, and shared decision making – concepts and skills often associated with female leadership (Anderson, 1993). Perhaps the need for less autocratic leadership in educational institutions will expedite the movement of more women into positions of authority (Hegelsen, 1990; Kempner, 1989). The leadership issue involves differences in style; not which style is best. However, in institutions of higher education, the leadership characteristics typically associated with men are

perceived to be more important than characteristics that are commonly associated with women (Heglesen, 1990).

### **Retention of Women in Administration Positions**

Although equitable access to leadership positions in higher education continues to be a major issue for women, additional issues have been identified through research studies. Job success and retention are growing concerns that add credence to the need for solid support systems (Gupton & Slick, 1996). In addition, a shift is occurring from "educational barriers", as more women are now academically prepared, to "exclusion barriers" from top executive positions. A perceived need exists for more objective, productivity-focused criteria to be developed for promotion standards without regard to race or gender (Peitchinis, 1989). Women are counseled to be aware of what contributes to their stagnation at lower and middle level management and work politically to climb the "career ladder" (Gupton & Slick, 1996).

### **Strategies for Striving, Surviving, and Thriving**

Although some women in higher education administration explain their success in terms of luck, other women who have achieved critical career milestones in higher education administration have shared strategies of accomplishing their goals. Themes or strategies include being far above average in competence, discipline, effort, energy, confidence, savvy, rectitude, creativity, and fortitude. Several women reported that additional strategies include the support of male mentors, skills in political and organizational power, resiliency defined as strength of character, and the ability to rebound or recover from devastating setbacks (Kelley, et al., 1996). See Table 1 for additional strategies.

Georgia Lesh-Laurie, Vice Chancellor, Academic and Student Affairs at University of Colorado, indicates that it "pays to be a woman" in higher education institutions. She feels several skills are needed to be successful in the position: 1) An ability to view things multi-dimensionally; 2) the recognition of the emotions involved in any situation; 3) the necessity to not only to see "what shoe was on the other foot, but who was wearing it;" and 4) the ability to perform 105% (Westerhof, 1995).

### **Summary**

It can be rewarding to exercise talents working within one's chosen institution. Real satisfaction can be experienced as personal and professional skills develop and keen pride can be a rewarding outcome when performing well in a leadership role (Tinsley, 1986). These feelings hold true for male, female



and minority administrators. The opportunity to experience them is just becoming more of a reality for women and people of color.

As more administrators retire, it is increasingly necessary to train competent individuals to assume leadership roles in higher education institutions. Many leadership programs are being developed specifically for women administrators (Gilfoyle, 1997). Incorporating feminine perspectives into educational administration leadership training programs must become a priority. Nurturing outstanding leadership skills for both genders is critical (Gupton & Slick, 1996).

More women administrators are needed on higher education campuses throughout the nation. An increasing number of women hold certification and degrees to qualify for top administrative positions. However, qualifications do not seem to be enough. Better support systems need to be developed in the form of mentors, role models, and networks. An understanding and ability to navigate the "male culture" that is typical in higher education institutions is required. Strategies for accomplishing leadership goals at educational institutions have been identified and shared. Retention of women administrators is a growing concern that adds credence to the need for a solid support system. Finally, women in leadership roles need to accept the responsibility to mentor other women rather than perhaps create additional barriers to top-level positions.

This glance at the literature offers a few clues for women interested in attaining or maintaining a higher education administration position. Issues surrounding gender and educational leadership merit candid acknowledgment and greater exploration than is currently offered.

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**Table 1**  
**Survival Strategies for Women Leaders and Administrators**

Strategy	Clarification/Explanation
Recognize that age is all in your head	If you are 23 and act like a late adolescent, you'll be treated like one.
Get the lay of the land before you plant your garden.	Realize that real power may have nothing to do with positions or titles. Cultivate support from secretary's and janitors in your units.
Act like a leader, not just a coordinator or organizer.	Assume your vision and ideas got you the job. Use them.
Be careful with off-hand remarks and sarcasm.	You are taken literally because of your position and authority.
Be a good listener.	Identify key words in a conversation and feed them back to the speaker - redirect, reframe, redefine their ideas to the way you think and work.
Learn to run meetings.	Time is a valuable resource on campus.
Separate problem solving and decision-making in your mind.	Problem solving is a group activity; decision-making as the administrator, is an individual responsibility.
Make decisions objectively on merit, not on friendships.	An administrator's role is to be knowledgeable, capable, and fair.
Learn to say "no".	Learning how to effectively say "no" is a critical strategy.
Add your own twist to tasks.	When asked to complete a report or present information, be sure to include your own insights.
Recognize that not all change is progress.	Resistance to change for "change" sake may put you further ahead.
Do your homework.	Prior to a meeting, look at past "minutes of the meeting" for at least five minutes.
Find a colleague from outside.	Confidences can be maintained and another perspective can be gleaned.
Use humor where appropriate.	There is such a concern for women to be taken seriously, that they lose sight of the power of humor to make situations more productive and relaxing.
Show confidence in yourself.	Others are reluctant to follow a leader who lacks confidence.
Display courage.	Courage distinguishes the manager from the leader.
Personify integrity.	An administrator must be perceived as stable, honest, trustworthy, and straightforward, especially in a state of organizational flux.
Do the right thing.	It's more important to do the right thing than to do things the right way.
Maintain open communications.	Assure that all have an opportunity to express opinions, ideas, observations, and varying points of view to obtain an accurate read on the situation.

# The Impact of the Model Minority Myth in Higher Education

Glenn Ryan DeGuzman

*One of the biggest social issues facing college students today involves affirmative action. The perceived effects that stem from affirmative action are as diverse as the society it affects. Racial discrimination, sadly, is part of the history of Asian Pacific Americans in the United States. As a result, stereotypes are formed. These stereotypes, known as the "model minority myth", have reemerged in the debate over affirmative action. This article will examine the evolution of the "model minority myth," and its impact on Asian Pacific Americans in Higher Education. The paper further addresses how opponents of affirmative action have used the model minority myth in the debate over affirmative action.*

"Images do mold us. Blacks and athletics. Asians and academics.  
We've got to change the images."

-Peter Wang

Racial and gender discrimination in the United States dates back to the birth of this nation. Minorities have had to survive in a society that believed they were lesser individuals because of their race or gender. Specifically, the struggles of persons of Asian ancestry in the United States is both tragic and regretful. Discriminating events including the Chinese Exclusion Act of 1882, "The Yellow Peril," and Executive Order 9066, which incarcerated Japanese Americans on the West coast, illustrates how our society has not readily accepted Asian Pacific Americans.

Today, one of the biggest and most confusing issues surrounding Asian Pacific American students is affirmative action. The debate over affirmative action has brought the spotlight back upon a racial stereotype that began in the 1960's (Choi, 1996). This stereotype is known as the "model minority myth." The model minority myth describes Asian Pacific Americans as "superminorities." It claims that Asian Pacific Americans have succeeded in society because of their hard work and dedication toward education ("Affirmative Action", 1996). This myth also emphasizes Asian Pacific

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American success compared to that of other people of color ("Affirmative Action" 1996).

Before the 1960's, persons of Asian descent were referred to as the invading "Yellow Peril" (Suzuki, 1989). The "Yellow Peril" depicted Asian immigrants as uncivilized people entering the United States in large numbers. This hatred and fear of Asians resulted in the emergence of discriminatory policies. Immigration laws, like the Gentlemen's Agreement of 1907, citizenship restraints, and land laws, like the California Land Laws of 1913, are just some examples of Asian Pacific American being treated as subhuman. Many undergraduates recall classes that discussed the perpetuation of this Asian stereotype. These classes show clips from cartoons such as "Mr. Magoo," and scenes from movies like, "Flash Gordon," which portray an evil antagonist with Asian features. These subtle and blatant descriptions of Asians in the media, unfortunately, still flourish throughout the United States reinforcing negative stereotypes of Asian Pacific Americans.

The model minority myth began in the 1960's and sparked the following question: How did Asians go from subhuman to superhuman? One answer that has been offered is the change in immigration laws that once limited Asians from entering the United States (Choi, 1996). As immigration laws loosened, a large number of educated Asian professionals entered the United States (Choi, 1996,). This immigration period was known as the "Brain Drain." Sociologist professor Jon Cruz (1995) at the University of California, Santa Barbara summarizes the "Brain Drain" as a large number of educated professionals leaving their native country and bringing their talents to other countries (Jon Cruz, personal communication, 1995). The increase of educated Asians in the United States resulted in the emergence of press articles such as, "Success Story, Japanese American Style," and "Success Story of One Minority Group" (Suzuki, 1989). The belief is that Asian Pacific Americans "have made it through hard work, uncomplaining perseverance, and quiet accommodation" (Suzuki, 1989, p. 14). Stories that glorify Asian Pacific Americans help the majority white culture absolve themselves from the charges from other minority groups of being racist (Suzuki, 1989). Asian Pacific American success stories support the model minority myth that creates a notion that not all racial groups are struggling. Thus, the belief that inequalities do not exist is readily accepted. African Americans and other minorities, who were at the center of the Civil Rights movement, are perceived as lazy in comparison with Asian Pacific Americans. Certain populations concluded that if African Americans and Latinos tried harder, they would be as successful as Asian Pacific Americans. Society asked, "if Asian Pacific Americans can make it without help, why can't you" (Choi, 1996, Online)? Soon, a tactic of divide and conquer became evident in the affirmative action debate.

Affirmative Action, a U.S. executive order made by President Lyndon B. Johnson in 1965, passed in response to the Civil Rights Movement of the 1960's (Gardener, 1996). The Civil Rights movement aimed to allow African Americans and other minorities the opportunities and access that white society enjoyed (Gardener, 1996). In the workforce, Affirmative Action purported to seek out qualified minorities, train them in areas needed, and to hire preferentially to correct the underrepresentation of certain minority groups (Gardener, 1996). Enactment of Affirmative Action programs in higher education gave access to groups of people that were historically denied admission to institutions of higher learning. During his speech at the ninth Annual Conference of Asian Pacific Americans, Chancellor Chang-lin Tien of University of California, Berkeley (1996) stated, "Colleges and Universities launched Affirmative Action programs to open their doors to promising minority students who lacked educational and social opportunities" (p 18).

The lack of educational and social opportunities for persons of Asian ancestry is evident throughout history. Discrimination is a cause for the lack of opportunity. When Chancellor Tien began working for UC Berkeley as a mechanical engineer in 1959, he recalls signs on doors stating, "No Negroes, no Orientals allowed" (Allday, 1995). Berkeley, at that time, was predominantly white. It took affirmative action to change the Berkeley environment. Thirty-seven years after the first affirmative action program was instituted at UC Berkeley, minorities make up 60 percent of the student body, including 39 percent Asian Americans (Allday, 1995). Affirmative Action has impacted the history of Asian Pacific Americans in higher education significantly.

Currently, opponents of affirmative action argue that affirmative action results in "quotas", "reverse discrimination", and the "Asian Pacific American victim" ("Affirmative Action," 1996). One must question the argument that Asian Pacific Americans are victims of affirmative action. According to critics of affirmative action, including many politicians, top Asian Pacific American students are negatively affected by affirmative action ("Affirmative Action," 1996, Online). They argue that the success of Asian Pacific Americans is due to their hard work and commitment to education. The assumption is made that Asian Pacific Americans are being denied admission to schools like University of California, Berkeley to allow less qualified Blacks and Latinos to take their place ("Perspectives on," 1995). Furthermore, the "success" of Asians is supported with statistics. The number of years schooling and the mean incomes of Asian Pacific Americans are equal to whites (Suzuki, 1989). This argument has led many Asian Pacific American students to ask themselves, "Why should I believe in Affirmative Action if it denies admission to Asian Pacific Americans and allows admission to a Black or Latino with lower scores? Additionally, since Asian Pacific Americans have a similar mean income as white Americans,



Asian Americans are succeeding as a racial minority. Why should an Asian American support something that is no longer needed and would harm their future? This reasoning has led many Asian Pacific Americans to conclude that affirmative action is no longer needed. This belief also signifies that Asian Pacific Americans are buying into the model minority myth.

In Ronald Takaki's (1987) "From Different Shores," he points out that some statistics, such as equal Asian Pacific American and white American income, are misleading. The numbers fail to point out that Asian households tend to have more persons contributing per household. For example, in many Filipino households, it is not uncommon for the family to be supported by more than two individuals. All working members contribute to the overall household income. This type of household is common in many Asian households since there exists an emphasis of an extended family over a nuclear family. The misleading statistic is also affected by geography. Most Asian Pacific Americans live in California, Hawaii and New York, where the cost of living tends to be higher ("Affirmative Action," 1996). Furthermore, reports from the Federal Glass Ceiling Commission have found that Asian Pacific American graduates have not found equality in the workplace ("Perspectives on," 1995). The U.S. Commission on Civil Rights has found that Asian men were less likely to be in managerial positions than their white counterparts and that highly educated Asian men from the five largest Asian groups were earning less than equally positioned white men (Suzuki, 1989). This is deceiving because statistics show that Asian Pacific Americans are graduating at a higher rate than white Americans from higher education institutions ("Perspectives on," 1995). Although Asian Pacific Americans are graduating at a high rate, they are still not advancing in the workforce. This inability to move upwards has been coined, "glass ceiling". It is an invisible obstacle that hinders the upward mobility of Asian Pacific Americans and other minorities in the workforce. The model minority myth perpetuates a stereotype that the quiet and reserved Asian Pacific Americans will not complain about their jobs. Affirmative Action still is needed to combat these inequalities.

Critics of Affirmative Action have clouded the debate by classifying Asian Americans as one heterogeneous group (Altbach & Lomotey, 1991). Overall, Japanese Americans and Chinese Americans have done well in higher education. Statistics support their success stories with overrepresentation of these two Asian groups (Suzuki, 1989). The Southeast Asian groups, such as the Vietnamese and Thai, Indochinese groups, like the Hmong and Cambodian, and Filipino students, however, are under-represented in higher education (Altbach & Lomotey; 1991; Suzuki, 1989). It is inaccurate to say that Asian Americans are over-represented when critics throw 60 percent of the world's population into a single Asian category. Findings show that there are more Asian American

children living in poverty than white children (Yip, 1996). By placing all ethnicities under the umbrella "Asian" groups, the dominant culture ignores each group's socioeconomic status, cultural backgrounds, and historical experiences (Suzuki, 1989).

The persistence of the model minority myth creates a notion that Asian groups do not need help. This belief, coupled with deceiving statistics showing Asian Americans excelling in higher education, may be a reason why there is such a low priority in educational equity and affirmative action programs (Suzuki, 1989). Society believes that Asian Pacific Americans have no serious problems or needs. Many Asian Pacific American students are excluded from educational opportunity programs (Suzuki, 1989). For the most part, a vast majority of Asian Pacific Americans are not excelling in school and are not overachievers (Suzuki, 1989). Many Asian Pacific American immigrants often have difficulty reading and understanding the English language. An article called "Model Minority: Getting Behind the Veil," by Lou (1989) points out that recent immigrants work hard because overwhelming pressure comes from the immigrants' families. The author adds that most families come to the U.S. for their children to attend an American college and support the family (p. 16). The pressure is overwhelming. Colloquial factors such as uneasiness with the English language, accents, and difficulty in expressing themselves in writing, and the results are often stress and psychological problems. Studies have shown that Asian immigrants have higher levels of stress and psychological disturbances compared with white Americans (Min, 1995). The model minority myth, however, affects how college administrators view the Asian immigrant population. Lou concludes that it is difficult for administrators to understand why "model minorities" need "special services for the disadvantaged" (p. 17).

One of the most devastating effects of the model minority myth is Asian Pacific Americans who believe they are overachieving and buy into the model minority myth. It is not wrong for Asian Pacific Americans to believe that if they work hard, they deserve their success. The problem exists when they believe that they are better than another minority group ("Perspective on," 1995). Perpetuation of the model minority myth, for example, results in views like all blacks are lazy, unqualified and do not deserve to get admitted to prestigious colleges ("Perspective on," 1995). Understanding the model minority myth breaks this stereotype. African Americans have suffered through hundreds of years of racism and discrimination. Asian Pacific Americans have also suffered from similar ills. The model minority myth has caused divisiveness among minority groups. In a speech by Dr. Jawanza Kunjufu at a Black history month convocation, he inadvertently perpetuated the model minority myth when he cited Asian Pacific Americans' higher SAT scores and long hours of study as something to be strived for by African Americans (Choi,

1996). Minority groups must learn from their histories and not let stereotypes that are placed upon them and others flourish unnoticed in the relationship with other minority groups.

Affirmative action has contributed to the overall success of many Asian Pacific Americans. Asian Pacific Americans have benefited from race conscious programs and developed the ability to achieve in higher education. However, Asian Pacific American successes have been used to perpetuate a myth that they all have succeeded. This stereotype, the model minority myth, has crippled Asian Pacific Americans in higher education and in our society. Not all Asian Pacific American groups are succeeding in American institutions of higher learning. In fact, the model minority myth has excluded some Asian Pacific American groups from much needed affirmative action programs. With the recent passing of the California Civil Rights Initiative, Proposition 209, affirmative action is under attack. Proposition 209 eliminates the use of race as a factor in admissions, hiring and contracting in public agencies. The issues around affirmative action will continue to be brought forth as the debate rages through the nation. A better understanding of the model minority myth will allow society to see what effects it has on Asian Pacific Americans and the implications it has in the affirmative action debate.

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## A Comprehensive Residence Hall Programming Model

Ray Gasser

*The author, using academic and student development theory, involvement theory, and the concept of wellness to expand upon current residence hall programming models, creates a comprehensive and inclusive programming model. This model addresses changing student needs as higher education approaches the twenty-first century.*

“Colleges and universities across the country are being confronted with such major challenges as shifting demographics, increasingly diverse student populations, changing economic agendas, faculty concerns about the widening gap between ideal academic standards and actual student learning, increased demand for greater accountability, and eroding public confidence” (Schroeder & Mable, 1994, p. xv). During these changing times in higher education, many colleges and universities have begun to study the ‘undergraduate experience’ in order to discover where higher education needs to be headed. Educators are learning that one of their challenges is the integration of the academic with the non-academic areas of the college or university. “Research makes it clear that the greater a student’s social and academic integration, the more intense his or her commitment to the college” (Boyer, 1987, p. 47). While many scholars have agreed with this statement, change on a university campus occurs gradually and this sort of refocus will be a great challenge for higher education.

One specific area in which student affairs professionals are rising to the challenge is residence life. Residence life departments throughout the country pride themselves on their commitments to provide social and educational learning opportunities for residents. As part of the residence hall mission, these opportunities have a significant effect on a student’s personal growth and development (Schroeder et al., 1994). “Residential living during college is consistently one of the most important determinants of a student’s level of involvement or integration into the various cultural, social, and extracurricular systems of an institution” (Pascarella, Terenzini & Blimling, p. 25-26). Many in the field of residence life believe the growth and development that occurs in residence halls only expands upon what the student would experience in the classroom (Schroeder et al., 1994). While this is not a

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phenomenon that occurs only in students who live in residence halls, it does typically occur in residence hall students at an earlier age than other students (Winston, Anchors, & Associates, 1993). For example, students who live on campus experience greater change in values, attitudes and psychosocial development than those who live off campus (Schroeder et al., 1994). Additionally, students living in residence halls are more satisfied with college, interact more frequently with faculty and peers, participate more frequently in extracurricular events on campus, and are more likely to persist and graduate (Schroeder et al., 1994).

While residence halls have a long way to go to fully include academic affairs into their mission, they certainly seem to be on the right path. An important facet of the educational mission of residence halls is programming. Many residence life departments offer both social and educational programming in their halls to meet the holistic needs of the student. "Educational programs should be developed in the residence halls not only to foster a sense of community, but also to provide an enriching influence" (Boyer, 1987, p. 207). This enriching experience can help develop a student's personal growth. At the same time, students develop a connection with the university that currently is underutilized. By involving the entire campus community with the residence halls, the potential is unlimited.

"Educational programming for student development cannot be merely programming for programming's sake but must have specific goals relating to students' change, growth and development" (Leafgren, 1981, p. 24). Fred Leafgren identifies the major problem with programming in residence halls as the lack of vision or identified purpose. Residence life departments may garner limited support, but have failed to direct this essential component of student development. Many programmers, typically resident assistants (RAs), program out of a sense of requirement rather than a sense of providing students with an opportunity to grow outside of the classroom. The notion of higher education being the free exchange of thoughts and ideas becomes highly suspect if support services, such as residence halls, feel no sense of obligation to provide opportunities to educate. All areas of the college or university must support the concept of free exchange in order to be effective, otherwise the exchange will be unbalanced, and therefore ineffective. Programming should be an opportunity that residence halls provide students, one that opens the door to help merge the academic and non-academic areas of higher education. However, attempts toward these ends have resulted with few examples of success.

A problem that residence halls face concerning programming is the fact that currently no programming model or design effectively provides educators all the tools necessary to educate. Residence life departments use models such as

Hettler's wellness model (1980), Astin's involvement theory (1985), and Kamhi & Thompson's BASIC model (1995). A perceived problem is that none of these models are complete tools to approach programming because they lack critical elements of the other models. As this problem persists, RAs commonly find programming a frustrating endeavor at which they are unable to succeed, whether due to the lack of an audience or to the lack of tools and skills to present the program. Residents face an equally frustrating experience when they see little value in the programs.

This article proposes a model for colleges and universities to use in their residence halls to develop the holistic student. This article will thread these different ideas into one comprehensive model by integrating many different models and theories, investigating approaches that several different colleges and universities currently use, and studying students' needs of a residence hall environment. At the same time, this model expands the boundaries of the classroom, thus, beginning to unify one aspect of academic affairs with residence life.

### **Research**

A questionnaire was created by Ray Gasser and Dave McKelfresh and used in November 1996 to gather information regarding programming in residence halls. A sample of 425 Parmelee Hall residents at Colorado State University was used to provide the perceptions of traditionally-aged residence hall students. Of the 425 questionnaires distributed, 195 were returned representing 45.9% of the population of Parmelee Hall. The questionnaire was returned by 85 men (43.6%) and 110 women (56.4%). The mean age was 18.7 years for men and 18.4 years for women, representing primarily the freshman class. The sample represents Caucasian/Anglo Americans predominantly.

A limitation of the study is that the results offer insight into only one residence hall at Colorado State University. However, the sample does provide insight as to the typical freshman at Colorado State University and encourages further study. Additionally, the results should be the impetus for further research concerning perceived benefits of educational programming with students, not as an end unto themselves.

Table 1 illustrates the frequency of respondents' answers. The overall results tend to support programming in residence halls but indicate that social events and athletic activities are the most desirable programs. The results do not indicate that educational programming is undesirable or unwanted. Rather, educational programming seems to take a secondary priority to those activities which allow for physical exercise and social interaction. A respondent stated,

“Social programming helps the most to build the community. From that you can go onto more educational programming.” Several residents echoed this message, stating that students will invest time if they feel they live in a strong community.

The qualitative research questions (see Table 1) provide more detail as to some of the programming that students would like to see, including confrontation, massage therapy, financial planning, communication skills, selecting a major, inspirational speakers, and career planning. A respondent stated a request for, “getting together in groups and talking about issues we are facing such as relationships and other hardships.” Many researchers articulate that a student’s first year experience is often difficult. Programming that both builds bonds and provides a forum for discussion is essential. Another respondent wrote that they would like to see “spiritual and social programs, because it is hard being a freshman in college.”

One important characteristic of programming the respondents wanted to see involved programs which “allow you to meet people on other floors (and buildings), not just your own.” A respondent stated that involvement would increase by having floors “volunteer once every few months to do something for the whole hall.” Therefore, as Astin articulates, by directly involving students in the events and activities planning, halls can increase involvement.

### **Residence Hall Programming Model**

The model utilizes the basic structure of higher education in order to organize programming and create the symbiosis between the areas. The three components of the model are community development, student development, and academic development. As professionals in student affairs commonly state, student affairs works with academic affairs in order to make a student’s experience a complete and worthwhile endeavor, thereby providing the components they will not necessarily receive from the academic side. This model works in the same way. The circles representing student development and academic development overlap, signifying their interconnectedness. Resident assistants need to program for the students both academically and with their personal development in mind in order to ensure the larger goal of an active, participating community member (represented in Figure 1).

Community development focuses on Alexander Astin’s theory of involvement. Students who become involved while in college through work, housing, student organizations and activities with faculty, staff, administrators, and other students are more likely to have a fulfilling collegiate experience



(Astin, 1985). In terms of tangible programming, community begins with social activities which help build relationships. Without relationships it is difficult for students to want to commit time to projects such as programming. Therefore, Astin's involvement theory is the cornerstone for all programming to be successful. Understanding that investment occurs only when there is student involvement, represented by the larger encompassing circle. This circle signifies the importance of community development and involvement. This notion can be applied to the college campus because only when students decide that their education is important and make that investment does involvement occur.

Academic development focuses on William Perry's theory of intellectual development. Students enter colleges and universities believing that one "right" way and one "wrong" way of doing things exists. As students develop, they begin to understand that there can be more than one solution and uncertainty begins (Winston et al., 1993). Students can begin to synthesize knowledge and make decisions based on their conclusions by providing an opportunity to expand their learning from the classroom into their homes. Some of the programming endeavors consistent with this focus area would be skill development, vocational and occupational experiences, study skills, and academic focused programming. It is critical that Housing staffs understand how they complement the mission of the institution as an auxiliary. Theme housing is a good example of a commitment to a student's academic development according to this model.

Student development is based on Arthur Chickering's theory of development vectors. The theory supports challenges for the student in order to develop identity, purpose, and integrity (Winston et al., 1993). Much like the goals of student affairs, programming in student development helps to complement a student's academic achievement and should be regarded as highly desirable. Programming in the area of student development would include current issues facing college students, physical fitness and health, spirituality, cultural awareness, emotional development, and leadership.

While this model presents a simplistic structure with a complex background, it is not necessary for resident assistants and paraprofessionals to understand the theory behind the model. Rather, training needs to simply articulate the needs of students and how this model meets those needs.

Including both student development and academic development into the model helps to unify the goals and missions of residence life and the university. Many of these critical programming components outlined above are in fact wellness areas that Hettler articulated. Understanding that this model utilizes student development theory, involvement theory, and wellness is critical,

as the approach that has been taken is intended to be comprehensive and all inclusive.

### **Recommendations for Model Implementation**

The following recommendations help to implement the comprehensive model for programming on any college campus.

**Establish a Mission.** The most critical component of achieving success is establishing a mission for the department. Without a sense of mission, programming may fall by the way-side. A mission that supports programming should emphasize the importance of community and should have a student's academic and personal development as keys. Additionally, the model should include other aspects of the department's mission.

**Establish Programming Goals/Structure.** Many institutions have created programming models which have certain requirements for numbers or content of programming. Such goals or structure should be loosely constructed to provide creativity and flexibility on the part of resident assistants and paraprofessionals. Goals can be established to describe what wellness components will include in each area of the model (i.e. student development, academic development, and community development). Goals that are too narrowly defined might limit the programming provided for students. Residence life staffs should avoid programming requirements for resident assistants and paraprofessionals that evaluate solely on the number of programs presented, as some programming takes longer to design and implement.

**Provide Training.** A constant downfall of programming in residence halls is that resident assistants and paraprofessionals create poor programs. This is due to the fact that most have no experience in designing programs and are not adequately trained in the craft of designing programs. Before any resident assistant or paraprofessional begin his/her position, they should receive training in the mission of the department, goals of programming, assessing residents' needs, soliciting student involvement, knowledge of programming resources, promotion and advertising, financial avenues, and program evaluation. Programming can assist in aspects such as student conduct and crisis management, as behavioral problems are likely to decrease if students participate in social activities other than parties.

**Provide Financial Support.** Accessing financial support for programming should not be a tedious and difficult process. Resident assistants and paraprofessionals should understand the availability of programming capital, including Hall Director's funds, hall government, and student

government. If funds are readily available, resident assistants and paraprofessionals are likely to program more. While the resources should be easy to access, discretion should be made when deciding what programming receives financial support.

**Know Programming Resources.** Often resident assistants do not know how to access assistance to implement a program. It is important that professional staff are able to support resident assistants and paraprofessionals as they look for resources. Resources may include essential equipment, such as a VCR or a directory to locate a program presenter. Programming is much easier to implement by knowing the resources that are available on and off of campus.

**Create Connections with Residents.** Programming is only effective if resident assistants and paraprofessionals create connections that help to establish trust and respect through community building endeavors. Working backwards from the ultimate goal of this model, community develops in several ways by including residents on each floor. Without these connections, resident assistants and paraprofessionals are unable to solicit student involvement, much less get students to attend programs.

**Solicit Student Involvement.** Astin articulates in Involvement Theory that students are more responsive to activities such as programming when they are involved (Astin, 1985). It is highly recommended that residence life staffs actively solicit the involvement of students in program design, implementation, and presentation. This begins with resident assistants and paraprofessionals asking students to help participate in the program. That involvement may be as simple as constructing a poster for a program or actually presenting the program, but it begins to create an investment for the students. Attendance, with the involvement of a few students, should increase two-fold as they likely will invite friends. Students will also help to make programming successful as they will usually only involve themselves with programming that they support, and therefore their help assists in gauging the needs of the hall.

**Actively Promote/Advertise Programs.** 27.2% of the Parmelee Hall residents surveyed felt that effective advertising and promotion would help increase attendance and involvement. Many resident assistants and paraprofessionals spend a majority of their time designing the program itself, yet fail to effectively advertise well in advance. Some of the residents surveyed commented that providing a monthly programming newsletter would help them plan accordingly to attend programs put on in the hall. Frequently, residents felt they did not have adequate notice of the program or were uninformed because of the method of advertising was ineffective. Resident assistants and paraprofessionals need to determine the most effective ways of reaching the

residents and reaching them earlier. Programs should probably be designed at least a month in advance in order to get the message out to students.

Evaluate/Assess Programming. Evaluation and assessment of programming needs to be ongoing. As students change, so should the methods of programming. Technology and advancement provides new opportunities for programming. For example, passive programming may need to move from bulletin boards to web pages. Processing evaluations on an on-going basis, whether discussion, questionnaire, or informal feedback, is of benefit. Without the assessment and evaluation of programming, change will be difficult to pursue. Education requires change to meet the demanding needs of students, but higher education needs to know in what direction to move.

Provide Incentives for Faculty Involvement. An important facet to the success of this model is the involvement of faculty with the academic development component. In order to create a co-curriculum which assists students in their academic success, it will be essential to see some faculty in residence halls. Residence life can begin by offering space, such as classrooms and office space in residence halls. For example, a hall that offers theme housing in natural sciences might want to offer an office in which professors from that department could easily meet with students to replace office hours that are held in a building fifteen minutes away from the students' home. The students' likelihood for academic success increases as they are able to meet with their professors. Another incentive might be to reward faculty members who involve themselves with students in halls by offering a "thank you" dinner. Residence life offers incentives for those faculty who involve themselves with education outside of the classroom.

### **Conclusion**

This model offers an approach for residence hall staff for the 21st century by incorporating student development theory, involvement theory, the wellness model, and a variety of programming models for other institutions. While the attempt is to be more comprehensive in its approach, this model is only as effective as those who utilize it. Understanding and acting on the recommendations that follow the model's design is critical. Research has shown that the mandate for programming in residence halls exists and would support a model designed as this one has been. The clear priority focuses on community development and social interaction and then supports student development and academic development in achieving the student success.

Residence halls have evolved in their history in the United States, and one enduring quality has been the ability of residence halls to change. Once

again, residence halls are at a critical time for change with regard to programming. Understanding the needs of students and developing a model for programming that effectively incorporates both their needs and current theories, that work against each other when they are used exclusively, is crucial. The most critical component for the future of residence hall programming is to listen to the students and their ever changing needs. The model incorporates the needs of students with theory and also provides flexibility for the different campus environments. As educators and administrators look toward the future, educational programming efforts in the residence halls need to focus first on students and their changing needs. Should residence halls not accomplish this challenge, students may begin turning away from residence halls as a logical living option.

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Figure 1

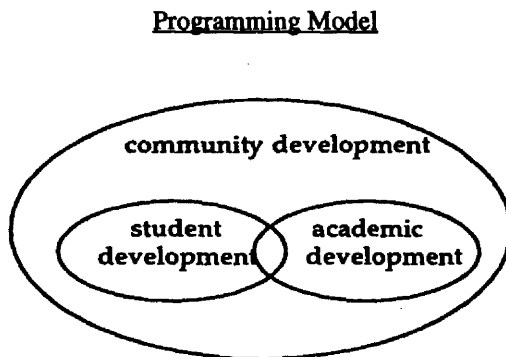


Table 1

Overall Results

N=195

Question 1: *The programs offered through my residence hall are diverse and meet the interest of a wide group of people.*

Strongly Agree	% of N	Agree	% of N	Disagree	% of N	Strongly Disagree	% of N	No Opinion	% of N
13	6.7%	114	58.5%	12	6.1%	4	2.0%	52	26.7%

Question 2: *Since August, I have attended the following number of programs in my residence hall (i.e. guest speakers, lectures, workshops, presentations, debates, forums, etc.)*

none	% of N	1-3	% of N	4-6	% of N	7-9	% of N	10 or more	% of N
67	34.3%	107	54.9%	16	8.2%	4	2.0%	1	0.5%

Question 3: *My residence hall has planned and supported programs of interest for me.*

Strongly Agree	% of N	Agree	% of N	Disagree	% of N	Strongly Disagree	% of N	No Opinion	% of N
3	1.6%	96	49.2%	24	12.3%	8	4.1%	64	32.8%

Question 4: *What type of programming/activities would you like to see in the residence halls? (circle any that apply)*

skill develop	% of N	leader	% of N	issues-college	% of N	social events	% of N	physical	% of N
21	10.8%	31	15.9%	67	34.3%	104	53.3%	90	46.1%
spiritual	% of N	cultural	% of N	vocational	% of N	study skills	% of N	emotional	% of N
36	18.5%	27	13.8%	13	6.7%	42	21.5%	32	16.4%

## **Orientation from a Distance: Connecting Our New Students to Campus Utilizing Video Conferencing (Program Review)**

**Therese Lask**

### **Introduction**

Research suggests to student affairs professionals that one key issue in the retention of students is how they "connect" to the campus. One study suggests the most critical time for freshmen is the first two to six weeks of college (Myers, 1981). Responding to this need, campuses have developed orientation programs designed to facilitate the process of spending time on campus, meeting university students and staff, and having the opportunity to ask and have answered a variety of questions about campus life, students will become comfortable with their new environment.

In order to increase retention, some college campuses have mandated attendance at orientation programs. Some campuses, like the University of Northern Colorado, require orientation for in-state students only. Universities must respond to the needs of new out-of-state students unable to attend orientation. In times when budgets drive decision making, universities can produce an economical way to connect many individuals and offices to new students and their families thousands of miles away. Video conferencing has been the solution for the University of Northern Colorado.

### **The Need**

The University of Northern Colorado is a predominately "local" college, with approximately 87% of students coming from in-state. The University's largest population of out-of-state students arrive on our campus from Hawaii.

For the past ten years, the majority of these students received their "orientation" through a mail-in registration program. The mail-in registration program involves sending the student a booklet of information, a college bulletin, and a schedule of classes for the upcoming semester. The student reviews the materials, and selects approximately fifteen classes he/she would

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prefer. The student submits the information to the orientation office. A peer advisor determines if the classes the student selects are required for the major. The peer advisor then builds a fall semester schedule for the student based on course availability, and registers the student for classes. The student receives a confirmed class schedule in the mail.

Since approximately 6% of UNC's new students are from Hawaii, the need arose to design an orientation specifically for this population. The mail-in program was not sufficient in providing a much needed connection to a campus far from home. Retention of these students is a key factor, particularly with a climate and culture vastly different from what the majority of these students are accustomed.

### **The Solution**

The University of Northern Colorado coordinates distance learning programs through the Academic Technology Department. In addition to providing classes in a wide range of areas, video conferencing is used to deliver financial aid informational sessions to students living hundreds of miles away, along with coordinating the many video conferences brought to our campus. The greatest asset of video conferencing is the ability to provide two-way interaction. Speakers can hear as well as see their audience.

Utilizing this technology provides a creative, cost effective way to introduce the campus to new students and their families. The technology gives a much needed "face" to students who are accustomed to doing the majority of college business over the phone. Having produced the Hawaii Video Conference Orientation for the past two years, the University has established an improved connection with students and their family members.

### **Getting Started**

The development of UNC's orientation video conference began approximately seven months prior to the target program date. Universities considering implementing this type of program should consider beginning approximately nine months prior to program date. Nine months provides a more manageable time frame for publicity of the program.

Identifying a site with the technology to produce the video conference became the most complicated piece of the program. Staff on campus who worked with Distance Learning programs had connections in Hawaii that helped identify possible locations. Another source was alumni and parents in the area. They identified local hotels and convention centers that had video conferencing



capabilities. A local university provided a possible location for the video conference. However, this program is a recruitment activity. The politics involved with hosting this activity on another campus and the size of the facility steered the university away from this option.

The demographics of the state of Hawaii present some unique challenges to implementing the program. Possible sites were identified on three different islands. Examining where the majority of new students lived, the search narrowed to Honolulu. Contacts from Hawaii felt it was the best location, since many residents of the state are accustomed to flying into Honolulu for various needs. Two sites were identified as the best locations for the program. Both were located in downtown Honolulu, a convenient location for students. Many students would fly in for the conference from outer islands and the hotels were relatively close to the airport. For the majority of new students from Honolulu, these two hotels were centrally located.

The hotels sent bids to host the conference. UNC's Academic Technology Department contacted both hotels. Based on conversations, the Hilton Hawaiian Village clearly had more expertise for this type of program. Working with the Academic Technology Department, UNC coordinated a series of tests to confirm that the University of Northern Colorado could provide video conferencing to the Hilton Hawaiian Village Hotel. After several successful connections, this hotel was confirmed as UNC's video conference site.

The University of Northern Colorado's program was held the first Monday after the Fourth of July. The timing of the program is important for several reasons. First, the program is held in the middle of the ongoing, two day orientations at UNC. This gives the on-site orientation program the opportunity to have completed several two day programs. Problems with the two day programs are solved before adding a program that requires additional time and energy to organize. Second, the timing gave the orientation staff time to advise the students from Hawaii (*see Advising and Registration*). Finally, UNC offers several academic learning communities. The academic learning communities provide more opportunities for students to connect to the campus. Typically, space is limited in these programs. Having the video conference at this particular time gives new students from Hawaii the chance to participate in these popular programs.

### **The Program**

Developing the program for the video conference was a simple task. After examining the two day orientation program, it was easy to adapt programs to the video conference format. Because of time limitations (the video

conference portion of the orientation lasted four hours) sessions were narrowed to those topics the orientation staff typically received the most questions about during the two-day orientation program.

The President of the University of Northern Colorado welcomed students and their families to the conference. Presenters selected for the conference were from the Department of Residence Life, Financial Aid, the Student Health Center, UNC Police, Accounts Receivable, and the UNC Card (serves as a student ID as well as telecommunications card, and bank account). Additional presenters were added to meet the special needs of the population. The advisor to the University's Hawaiian Club gave a presentation. A staff member from Admissions presented on travel from Denver International Airport to campus. Staff from the Asian/Pacific American Student Services (APASS) gave a short presentation about the programs available through the center. Because many students from Hawaii try out for UNC's athletic teams, Athletics gave a short presentation.

One of the most popular presentations during the video conference was a student panel. Four students were selected to answer questions from the audience about college life. Two students from Hawaii, along with two students from Colorado were asked questions on topics ranging from academic life to eating in the dining halls. One member of the panel, from Hawaii, brought his winter coat to show the audience appropriate clothing for the climate.

Few of the new students and their families had visited the University of Northern Colorado campus. Working with Academic Technology Services, UNC produced a ten minute video tape tour of campus to show at the program. Two orientation leaders narrated the video which included all of the residence halls, the dining halls, the library, and the new Campus Recreation Center.

### **Advising and Registration**

Another challenging aspect of the program was developing an efficient method for advising and registering students for fall semester classes. Approximately 80 students and 75 family members attended the conference the first year, with numbers increasing to 117 students and 113 family members the second year. The conference was structured for one representative to advise and register students possessing a wide range of educational interests. As mentioned earlier, new students from out-of-state participated in the mail-in registration program. Although this process was effective, it provided relatively little interaction with an academic advisor. The goal was to provide more interaction with an academic advisor, thus empowering the student to be more a part of the process.

The first step was to modify the mail-in registration process. Students still needed the type of information the mail-in packet provided: graduation requirements, general education requirements, basic course selection information. The revised mail-in registration packet included a suggested list of first semester classes, based on the student's major. Students were then assigned to orientation leaders.

At UNC, members of the orientation staff are trained academic advisors. Each orientation leader is trained to advise two or three majors. The solution was to give each orientation leader (approximately 20 students) a caseload of three to four new students to advise. The orientation leader was responsible for advising and registering the student prior to the actual video conference. The orientation leader worked with the student, via phone, to cover all the advising information typically covered during the advising session in orientation. The orientation leader worked with the student to identify classes for fall semester. Finally, the orientation leader registered the student for fall semester.

At the video conference, students received a copy of their fall semester class schedule. If desired, students could make changes to their schedule. Ten phone were installed on site. On the UNC campus, orientation leaders staffed phone lines to assist students with necessary schedule changes.

### **Conclusion**

After the first year of implementing the program, the number of new students attending UNC from Hawaii increased from 80 students to 117 students. Admissions representatives, as well as alumni, attribute the increase to many factors, one being the orientation program developed for Hawaii. Contact with students from Hawaii increased dramatically in the Academic Advising Center, where the orientation program is located. New students and their family members contact the office on a regular basis with academic questions and concerns.

More students from Hawaii are participating in UNC's learning communities. The mail-in registration program did not promote learning communities as an option for these students. Due to the video conference, the advising and registration process informs students of the option of selecting a learning community. Approximately 40% of new students from Hawaii selected a learning community for their first semester at UNC.

Colleges and universities considering utilizing video conferencing should consider several factors. One factor is demographics. Does the campus

have a significant number of new students in one concentrated area? Is the campus trying to recruit more students from an area of the country to the college? Offering a video conference orientation demonstrates the university's commitment to providing service to new students and their families.

A second factor is budget. The budget for UNC's video conference is approximately \$10,000. Almost half of the cost is covered by charging a fee of \$20 to attend the orientation. The remaining funds come directly from the orientation budget.

Institutional commitment is a final consideration. The coordination of a video conference requires many campus offices working together. Admissions, Academic Technology, and the Orientation Office are all important in the implementation of such a project. Students and their families see the campus come together to produce this orientation.

Retention is an important issue for all colleges and universities. Video conferencing offers a creative, unique way to connect new students and their families to our institutions. Not only is it an economical choice for our campuses, but for new students and families as well. Finally, video conferencing can provide a much needed forum for important information concerning college life.

## **The Moral Intelligence of Children(Book Review)**

Paul Shang, Ph.D.

*Robert Coles*

*Random House, 1997*

*218 pages, \$21.00 (hardcover)*

In his latest book, *The Moral Intelligence of Children*, Robert Coles describes how children develop moral values and behavior and shows that moral development continues throughout adulthood which, of course, has implications for student affairs professionals and other educators. Coles, who is Professor of Psychiatry and Medical Humanities at Harvard University, is a deep thinker and a wonderful story teller. He challenges the intellect of the reader or listener and involves her or him inextricably and quite passionately. For these reasons, Plato who mistrusted the senses and the emotions would have considered Professor Coles to be dangerous and probably not someone to be included in the philosophical kingdom. This would be ironic and a pity. After all, Professor Coles' topic of young peoples' moral development has generated plenty of high-minded discussion since Plato, but based on what has been done about it, especially lately, it seems to be a topic about which there is little emotion.

In "The Disparity Between Intellect and Character" (*The Chronicle of Higher Education*, September 22, 1995), Coles illustrates Emerson's comment "Character is higher than intellect" with a poignant story about a disillusioned undergraduate at Harvard. Evidently, the gross discrepancy between students' familiarity with moral reasoning and the actual moral behavior she experienced while serving her peers was causing her to leave "fancy, phony Cambridge" (A68). While attempting to console her, Coles found himself acknowledging that higher education's avowed role does not include instruction about students' moral values because these should be developed with their families, presumably before they arrive at college. The shallowness of this response troubled the student and Coles, just as it should anyone in higher education who thinks for even a moment about the institution's abdication of responsibility for moral development.

Coles retells this story in *The Moral Intelligence of Children*. This time, however, it's even more pointed because it comes at the end of the book following delightful discussions arranged into two main sections: Moral

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Intelligence and the Moral Archaeology of Childhood. In the first section, Coles explores the awesome responsibility of parents and family in the moral development of children:

The conscience does not descend upon us from on high. We learn a convincing sense of right and wrong from parents who are themselves convinced as to what ought be said and done and under what circumstances, as to what is intolerable, not at all permissible; parents who are more than convinced, actually--parents who are persuasively at the ready to impart to their children through words and daily example what they hope to hand on to them; mothers and fathers who eagerly embrace such a duty. Without such parents, a conscience is not likely to grow up strong and certain (Coles, 1997, p. 58).

In the second section, the Moral Archaeology of Childhood, Coles takes the reader through "The Early Years," "The Elementary School Years: The Age of Conscience," and "Adolescence." Here, Coles describes how children's moral ideas and their moral behavior are shaped and nurtured by a variety of experiences which take place constantly and includes such sources as family members, pets, and teachers. The importance for moral development of the child's early years at the beginning of her or his life is described as are the lessons learned during pre-adolescence and during the teenage years. Coles' lessons--providing examples, setting boundaries, teaching through personal examples, encouraging introspection--in the development of moral ideas and moral behavior of children seem uncontroversial until the description of the period of adolescence. It is during this stage of physical and emotional development when young people seem the most unapproachable and the least interested in interaction with adults that many teachers and advisers will deny any responsibility for more moral instruction, with the justification that this type of instruction should have occurred earlier. On the contrary, according to Coles, this is when adult interaction can assume a special significance:

The moral of all of this: many youths want so very much to rely upon at least one older person, even as they dismiss out of hand all of those whose age is over this or that number. 'Whenever I hear teenagers being especially scornful of their elders,' Miss Freud observed, 'I know they are in need of exactly what--of whom--they are most scorning.' She concluded on this cautiously upbeat note: 'If they can find that person--well, there's a possible second chance: to try to work things out once more' (Coles, 1997, p. 159).

Throughout the book Coles accentuates his points with recollections from his own days as a student; remembrances of his family and of growing up; discussions with Anna Freud and Erik Erikson; and many stories about good and bad children, and those struggling with moral lessons. In the book's final section--Letter to Parents and Teachers--Coles explores what it means to lead a moral or good life, and concludes that it means to be kind (Coles, 1997, p. 195). Throughout *The Moral Intelligence of Children*, Coles builds the argument that moral analysis or knowledge of moral precepts is basically pointless without examples of moral practice; that moral theory is hollow without moral praxis:

A reflecting and self-reflecting mind at some point gives way to a 'performing self': the moral imagination affirmed, realized, developed, trained to grow stronger by daily decisions, small and large, deed enacted, then considered and reconsidered. Character is ultimately who we are expressed in action, in how we live, in what we do, and so the children around us know: they absorb and take stock of what they observe, namely, us--we adults living and doing things in a certain spirit, getting on with one another in our various ways. Our children add up, imitate, file away what they've observed and so very often later fall in line with the particular moral counsel we wittingly or quite unself-consciously have offered them (Coles, 1997, p. 7).

What then of the work-study student whose story Coles tells and her realization that morally well-educated people may behave in morally repugnant ways? In describing his desperation to offer a suitable response to her, Coles resorts to very contemporary higher education themes such as community service and the integration of moral activity into course assignments to provide practical examples illustrating abstract concepts. Implicit throughout *The Moral Intelligence of Children*, and especially in its last section is the realization that there are no moral sidelines. Like it or not, intentionally or not, Academe's residents impart moral lessons to those who are just passing through the educational system. Teachers, administrators, advisers, counselors and staff, are all sources of moral instruction and must cross the divide between themselves and the students they serve to consciously provide examples of moral behavior. To avoid any misunderstanding, the call is not to proselytize or indoctrinate, but to be available and to provide real examples of abstract concepts such as fairness, kindness, justice and caring.

*The Moral Intelligence of Children* is full of simple, passionate, insightful observations and instructions about children and their moral development. This book should be read by all parents, grandparents, and others who will be part of a child's family. Teachers and others who serve students

should read this book, as should each of us who cares about students', and our own, moral thinking and behavior.

### References

Coles, R. (1995, September 22). The Disparity Between Intellect and Character. *The Chronicle of Higher Education*, A68.

Coles, R. (1997). *The Moral Intelligence of Children*. New York: Random House.



## A Final Thought

Keith M. Miser, Ph.D.

*Come gather 'round people  
Wherever you roam  
And admit that the waters  
Around you have grown  
And accept it that soon  
You'll be drenched to the bone.  
If your time to you  
Is worth savin'  
Then you better start swimmin'  
Or you'll sink like a stone  
For the times they are a changin'*  
Bob Dylan, 1963

This classic song by Bob Dylan in many ways was the mantra of the 1960s, a period of significant change in America. This era saw a transformation in values, youth culture, law, and social institutions. Of course, the 1960s also are heralded as a time of significant change in institutions of higher education. Student Affairs as a profession changed dramatically in response to societal changes and to different legal interpretations. Changing our role so quickly from predominantly behavior controllers under the legal doctrine of *in loco parentis* to the philosophy and practice of being student development educators was a tremendous challenge. However, we did become more concerned about students' personal and educational development, rather than about controlling their behavior. An entire new professional foundation was developed. Among the former deans of men and deans of women of this era, some became leaders, advancing revolutionary concepts and philosophical directions that indeed changed the entire profession. Some of these deans could not or would not change and retired, resigned, or resigned themselves to work in a profession grounded in a different set of beliefs that they could not support and in which they did not believe.

Since the 1960s, little has changed in our profession with regard to its fundamental philosophy and operating understandings. For over 30 years, we have maintained a rather consistent direction with only minor adjustments, even

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with the recent call to emphasize student learning and interaction with faculty partners as a primary role of student development.

Now, 35 years later, "The times they are a changin' again." Higher education will look dramatically different and will rapidly change, particularly over the next decade. Distance learning, virtual universities, privatized training institutes managed by business, new advances in the technology of teaching and learning, and the actual delivery of education profoundly alter our profession as we enter the next century.

Driven by new technologies, political forces, and the exorbitant costs of higher education, America is creating new approaches and systems to allow an increasing number of citizens to be educated. Student Affairs professionals again will be challenged as we reshape the process and delivery of education and services in response to this different environment. As student development educators, we must find new ways to meet students' needs, while incorporating new approaches, techniques, and technologies. We must not be idle by duplicating our predecessors' approach when they declared that the new approaches (in the 1960s) would destroy higher education, thus excusing themselves from responding to those changes.

Some of the questions raised about the delivery of higher education and student personnel education are daunting. Can the use of virtual reality techniques be used to enhance counseling and career advising? How can we link with students taking classes by a television or other forms of distance education? What are the essential student personnel services and educational programs that must be preserved and maintained with their delivery to students via new technologies? How can student affairs professionals be a powerful active force by responding as partners with faculty in new virtual universities? How can we use new technologies to link people together rather than isolate them? What opportunities do we have to link internationally via the new educational delivery systems to truly internationalize our profession? Will these new advances become a "social leveler," allowing economically disadvantaged individuals to share in higher education, or will it isolate them even more by creating an educational technologically elite class? What is our role as student personnel professional leaders to become active partners in this period of rapid change?

As student development leaders, we soon will be facing these issues, and they *will* reshape our profession and our lives much more dramatically than the changes we saw in the late 1960s.

This is a time of excitement, opportunities, and challenges for our profession and each one of us as student affairs leaders. We must respond with

optimism, creativity, and leadership. As Bob Dylan said, “then you better start swimmin’ or you will sink like a stone, for the times they are a changin’.”

The challenge is great, but the rewards for each of us as individual leaders and professional educators are great. And, the benefits for our students will be significant and will transform the quality of their life forever.

## **Colorado State University Journal of Student Affairs** *Guidelines for Manuscript Preparation*

### **Purpose**

Manuscript should be written for the Student Affairs generalist who has broad responsibility for educational leadership, policy, staff development, and management. Articles with specialized topics, such as harassment, should be written to provide the generalist with an understanding of the importance of the program area to Student Affairs; such an article should not take the form of a program specialist writing to a program specialist.

The Editorial Board invites submissions of the following types of articles:

- Quantitative, Qualitative, or Emancipatory Research Articles
- Editorial Articles
- Historical Articles
- Opinion/Position Pieces
- Book Reviews

Research articles for the *Journal* should stress the underlying issues or problem that stimulated the research. Treat the methodology concisely; and most importantly, offer a full discussion of the results, implications, and conclusions.

### **Procedure**

Manuscripts should not exceed 3,000 words (approximately 12 pages of double-spaced, typewritten copy, including references, tables, and figures), and should not be fewer than 1,000 words (approximately four pages). Exceptions should be discussed with the editors prior to submission.

To submit an article:

1. Prepare the manuscript, including title page and reference page, in accordance with the *Publication Manual of the American Psychological Association, Fourth Edition*.
2. Send the original and three copies of the manuscript to the aforementioned address.
3. Include an article abstract and brief description of the author.
4. Double-space all portions of the manuscript, including references, tables, and figures.
5. Avoid sexist terminology; refer to page 50 of the *Publication Manual* for assistance.
6. Do not use footnotes; incorporate the information into the text.
7. Use the active voice as much as possible.
8. Check subject/verb agreement, singular/plural.

9. Use verb tense appropriately: past tense for the literature review and description of procedures, and present tense for the results and discussion.
  10. Proofread and double check all references/citations before submitting your manuscript.
  11. Use Microsoft Word (7.0), IBM or Macintosh versions whenever possible.
  12. Authors will be provided with a 3.5" disk on which to type their article; this disk should be submitted with your final copy.
  13. Any article under consideration for publication in a nationally distributed journal may not be submitted to the Colorado State Journal of Student Affairs.
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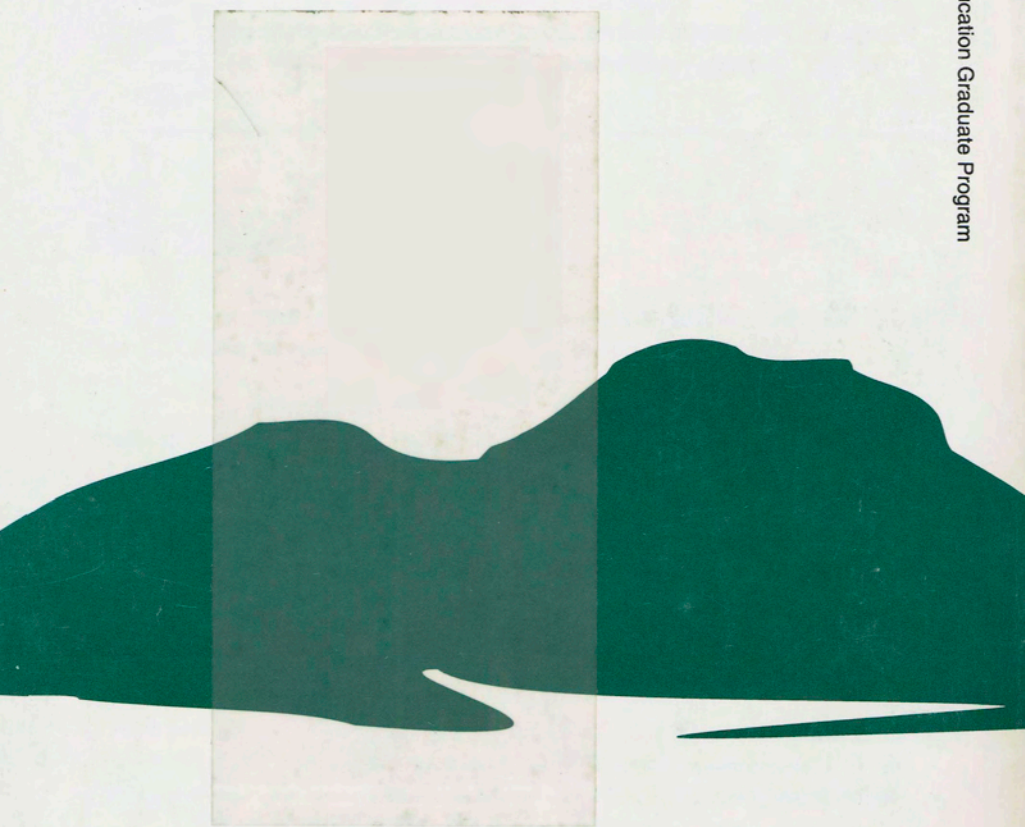
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