Journal of the Indiana University Student Personnel Association

2009 Edition

Contents

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STUDENT PERSONNEL ASSOCIATION

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2009 Awards and Honors

Congratulations to these members of the Indiana University family on the following recognitions:

JoNes R. VanHecke	Elizabeth A. Greenleaf Distinguished Alumni
Kathy MacKay	Robert H. Shaffer Distinguished Alumni Award
Gene Temple	
Malika Tukibayeva	August and Ann Eberle Fellowship Award
Kevin Guidry	
Dan Bureau	Robert H. Wade II Fellowship
Gretchen Harris	Virginia G. Piper Charitable Trust Fellowship
John Howe	
Danielle M. De Sawal	Joseph P. Cangemi Leadership and Organizational Behavior Dissertation Award

Call for Nominations

Nominations of individuals for the 2010 Elizabeth A. Greenleaf and Robert H. Shaffer Distinguished Alumni Awards are now being accepted. The Greenleaf Award is presented annually to the graduate of the master's degree program in Higher Education and Student Affairs who exemplifies "the sincere commitment, professional leadership, and personal warmth" of Betty Greenleaf, for whom the award is named. Previous Greenleaf Award recipients include Louis Stamatakos, Phyllis Mable, James Lyons, Paula Rooney, Joanne Trow, Carol Cummins-Collier, Thomas Miller, Frank Ardaiolo, Deborah Hunter, Vernon Wall, William Bryan, Terry Williams, Marilyn McEwen, Gregory Blimling, Lawrence Miltenberger, and Jamie Washington.

The Robert H. Shaffer Award is presented to the graduate of the Indiana University Higher Education doctoral program who exemplifies outstanding service to the student affairs profession. Previous Shaffer Award recipients include L. "Sandy" McLean, Thomas Hennessy, Jimmy Lewis Ross, Robert Ackerman, Don G. Creamer, Nell Bailey, Alice Manicur, Rodger Summers, Caryl Smith, Donald Mikesell, and Michael Coomes.

Nominations for both awards close February 1, 2010. The awards will be presented at the 2010 ACPA and NASPA Annual Meeting. Please direct your nominations and supporting materials (e.g., vita) to Don Hossler, W.W. Wright Education Building, Room 4228, 201 N. Rose Avenue, Indiana University, Bloomington, IN 47405. Thank you.

Editors' Comments
Eddie R. Cole & Autumn T. Harrell

Welcome to the 42nd edition of the Journal of the Indiana University Student Personnel Association! It is our pleasure to present the 2009 edition of the Journal to all faculty, alumni, and students. We hope you will enjoy reading the interesting collection of articles produced by current students of the program.

"An overview of two incidents involving African American fraternities at Indiana University" describes how the current campus environment was influenced by the institution's responses to past events. "African American women at historically Black colleges during the Civil Rights Movement" features the role of these institutions in preparing students to be agents of change. The next author explores the developmental process of today's Jewish students in "The Journey of Identity Development for Jewish Millennial College Students." An explanation of how a sorority contributes to the overall development of its members is offered in "Alpha Kappa Alpha as an Educational Institution and Component of Supplemental Education." In "Combating Unseen Struggles," the author examines the identity development of African American football players. Finally, "The Quintessential Dean" is a special recognition piece for Dean Richard McKaig highlighting his service to Indiana University for the past 38 years.

We offer a sincere thank you to our advisor, Danielle De Sawal, for her continued guidance throughout the editorial process. We are appreciative of the time and support she gives to the Journal.

On behalf of all IUSPA members, we would like to thank the alumni who support the existence of the Journal with their financial contributions. Writing for publication so early in their careers is a unique opportunity HESA students have because of the generosity of alumni.

Finally, we would like to thank the nine members of our Review Board. Without your dedication to reading, editing, and providing constructive criticism throughout the submission process, this publication would not have been possible. We extend a heartfelt thank you.

Serving as the editors of the 42nd edition of the Journal has been an honor and rewarding experience. We are proud to present the 2009 IUSPA Journal!

Eddie R. Cole earned a Master of Science degree in Higher Education and Student Affairs from Indiana University in May 2009. He received a Bachelor of Science degree in May 2007 from Tennessee State University in Speech Communications with a concentration in journalism. During his graduate career at IU, Eddie served as a Graduate Supervisor in Briscoe Residence Center and was a practicum intern in the Indiana Memorial Union under Dr. Bruce A. Jacobs.

Autumn T. Harrell is a first-year master's student in the Higher Education and Student Affairs program at Indiana University Bloomington. She received a Bachelor of Arts in Creative Writing at Florida State University in 2007. Autumn serves as the Graduate Assistant for the Community & Leadership Development Center and completed a practicum with the National Survey of Student Engagement.

State of the Program
Danielle M. De Sawal
Master's Program Coordinator

Over this past year, many of us have reflected on the economic state of our country. During these turbulent times, we often to look to our students to share what the future holds. Prepared with the knowledge, skills, and philosophy required for professional practice I am proud to share that they have been successful in their job search endeavors.

We are also excited to announce that the Indiana University Student Personnel Association (IUSPA) has elected as our President Joaquin Becerra, the first Latino student to serve in this role. IUSPA continues to be a leader within the Bloomington community. This year IUSPA developed and coordinated an Early College Mentoring program that matches college students with local at risk high school students to help them understand the benefits of higher education. The program involved students from many disciplines on campus and worked with over 140 high school students. IUSPA is excited to continue to be part of the mentoring program as the program moves into its second year. Our students continue to be recognized throughout the campus and community. Cameron Beatty was awarded the Equal Opportunity Fellowship from the University Graduate School at IU and Eddie R. Cole was named Outstanding Black Male Leader of Tomorrow by the Bloomington Commission on the Status of Black Males.

Our alumni and faculty members remain at the top of the profession through teaching, research and service. HESA faculty member, Vasti Torres, received the Outstanding Contribution to Knowledge award at the NASPA annual conference. Jill Carnaghi (PhD/1992), alumna, was recognized as a NASPA Pillar of the Profession and as an ACPA Senior Scholar. Matthew Wawrzynski (MS, 1991) and John D. Welty (EdD, 1974) were recognized as ACPA Diamond Honorees. Florence Hamrick (PhD, 1996) was honored by ACPA as an Annuit Coeptis, Senior Professional. George Kuh, faculty member, is the recipient of the distinguished Alumni Award from St. Cloud State University. On campus, Don Hossler was awarded the Graduate Studies Faculty Mentor Award from the School of Education and Vasti Torres was awarded the Trustees Faculty Teaching Award. In addition, Don Hossler has assumed the role of Executive Associate Dean for the School of Education and has also remained program chair for the HESA program.

The HESA program remains a competitive and well-respected graduate preparation program. Over the past year, we have worked to develop additional promotional material that you can view on the HESA website. A new color brochure that features our faculty and video clips that highlight the master's and doctoral programs were produced. As a result, this year we hosted 115 students on campus during our two HESA Outreach Weekends. We thank the IU alumni for its support.

The *IUSPA Journal* is a product of our student editors and editorial team that have an incredible opportunity to improve their skills by reviewing, critiquing, and editing their peer's publications. As alumni, these opportunities only continue due to your financial support. Please designate your donations to go towards the *IUSPA Journal* so that we can continue to provide this opportunity to our students. On behalf of the entire program, thank you for your continued support and financial contributions to the HESA program.

Faculty Advisors

An overview of two incidents involving African American Fraternities at Indiana University

Eddie R. Cole, Cameron J. Harris,

Rubin Pusha III and Nadrea Reeves

The current campus climate facing African American Greek fraternal organizations at Indiana University (IU) can be examined through critical incidents of the past. A historical analysis of data sources associated with two incidents involving these organizations at IU provides a better understanding of the challenges students in these organizations may face. This paper aims to provide practitioners with an understanding of how specific policy changes for these fraternities may affect their members, as well as the student body they serve.

Over the years of the existence of institutions of higher education in America, enrollment of African Americans students at predominately White campuses has increased; however, the campus climate still remains "chilly" for these students. While studies have examined the structure of universities, the effects of institutions' potentially hostile racial climate still creates difficulty for African American students' achievement (D'Augelli & Hershberger, 1993). One of the ways that African American students combat this climate is through the formation of student organizations, which are used as support mechanisms (McClure, 2006). For instance, Indiana University (IU) has a unique relationship with African American student organizations, specifically Kappa Alpha Psi Fraternity Incorporated (KAΨ), a historically African American collegiate fraternity founded at the university in 1911 (KAΨ, 2008). The fraternity was founded in response to the racially charged climate commonly found at predominately White institutions (PWI) during the early 1900s. This paper is a historical document analysis of IU administrative responses to two incidents that involved African American Greek fraternal organizations and how these responses both influence and impact campus climate.

These incidents were particularly important because they played a role in shaping today's campus climate as experienced by African American students. It allowed us to view the campus from the perspective of the students enrolled during that era. In order to examine the campus climate at IU, we approached this study with two specific research questions:

> How did IU respond to critical incidents with African American fraternities within the past 25 years?

What do two critical incidents involving African American fraternities tell us about the climate of IU?

We will review existing literature on campus climates and the intersection of African American fraternities' impact and influence at PWIs, specifically at IU. This impact includes the influence these fraternities have on the African American student populations and its social activities. Newspaper articles from the *Indiana Daily Student (IDS)* about two critical incidents involving African American fraternities at IU were analyzed. One incident involved a stabbing during a fight between two fraternities in 1988 and the other a shooting associated with a fraternity event in 2005. The results will

By 1979, racially charged events became more prevalent at PWIs across the nation: from the word "niggers" being painted in public places to verbal and physical harassment of African American students (Smith, 1981). As a result of being ostracized on their PWI campus, African American students have used the formation of their own student groups to foster their cultural, political, and economic interests (Smith; McClure, 2006).

The experience of African American students at PWIs is one that has been given increasing attention due to increased enrollments of this population (Peterson, 1978; Allen, 1992). With this increased attention, it has been noted that campus climate and other factors contribute to African American students at PWIs having lower retention rates than their White counterparts (D'Augelli & Hershberger, 1993). Not only do African American students at PWIs perform lower than their White counterparts, they also persist at lower rates than their African American counterparts at HBCUs (Allen).

Allen (1992) finds that African American students at PWIs have a lower psychosocial adjustment, less significant academic outcomes and lower cultural awareness than African American students at HBCUs. African American students at PWIs have historically faced difficulty in regards to access and isolation in the environment of an institution where they are the minority (Allen). These factors are evidence of a climate that is less than supportive of African American students.

Longtime IU administrator, Chancellor Herman B Wells, instituted positive change across the Bloomington campus during his tenure, 1938 - 1962. Wells stood up to local businesses that did not want to serve African American students and protested Southern schools that did not want to compete in athletics against IU because of African American athletes (Hinkle, 2001). Members of KAΨ successfully petitioned to Wells for the eradication of Indiana Memorial Union (IMU) policies that banned African American students from using dining space in the IMU (Hinkle).

The incident of KAΨ and Chancellor Wells is an example of how these organizations not only impact their members but the overall African American student body. African American fraternities serve as an extension of the campus' African American student population and are integral in creating a same-race support system for this community (Fox & Hodge & Ward, 1987; McClure, 2006). Thus, similarities between White and African American fraternities are often misguided because the latter serves a different function in their community, socially and historically (Fox, Hodge & Ward). In addition to advocacy for African American students, Black Greek Lettered Organizations (BGLOs) take on the "function of socialization for all [African American] students and may assume the form of a quasi-activity office" (Fox, Hodge & Ward, p. 522).

In many ways, the historical vestiges of segregated schools and colleges continue to affect the climate for racial/ethnic diversity on college campuses. Examples include: "resistance to desegregation in communities and specific campus settings, the maintenance of old campus policies at PWIs that best serve a homogeneous population, and attitudes and behaviors that prevent interaction across race and ethnicity" (Hurtado, et al., 1998, p. 4). "Because they are embedded in the culture of a historically segregated environment, many campuses sustain long-standing, often unrecognized, benefits for particular student groups" (Hurtado, et al., p. 282).

Indiana University, founded in 1820, has a history of access for White students only and inequality for African Americans. This history contributes, even today, to the campus climate for African Americans. With an African American student population of 5% (Indiana University, 2008) and a history of racism and ostracism, the climate at this university allows for an in-depth analysis embedded in conflict and inequality. For this reason, our analysis will focus on key incidents that have been influenced and impacted by the campus climate for African American fraternities.

Methods

We performed a historical document analysis of the *IDS* articles and university policies related to the two incidents which involved African American fraternities at IU. The two incidents selected were chosen because each had an abundance of documents available that detailed the occurrences. The fraternity chapters involved are: the Gamma Eta chapter of AΦA, the Alpha chapter of KAΨ, and the Zeta Epsilon chapter of ΩΨΦ. The chapter names are listed to clarify that these incidents are specific to the IU campus, not a reflection of the international organizations. We also found this useful in gaining understanding of the institutional treatment of these fraternities. Each document was examined for details of the actions and treatment of

African American fraternities. While conducting the document analysis, we looked for: references of African American students, suspensions of chapters or judicial documentation of the historically African American fraternities, or reference to the National Pan-Hellenic Council (NPHC), the governing body of these organizations. The documents we found served as a thread for us to develop a sense of the campus climate.

News articles from the 1988 and 2005 coverage of the two incidents were used to obtain a historical timeline of administrative moves in regards to a formal response to the two events. These pieces gave a report of the facts and circumstances surrounding incidents pertaining to the African American fraternal organizations' programs. It is when biases seem to appear in these articles that we gained insight as to how the community or the reporting journalists feel about the occurrence. We chose the *IDS* as a source because the portrayal of issues within this publication provides an idea of how other students may also view a situation or issue.

The late-night dance party policy, and its subsequent amendments, helped us see how these guidelines developed into the policies that lead the daily operations of the university. We looked at how the policies came into fruition, what circumstances or incidents influenced change of policy, and if the change originated from a bias or prejudice toward a certain student demographic.

When assessing each source, we looked for distinct characteristics within each piece and language that either insinuates or possesses negative connotations. Specifically, when looking at *IDS* news articles pertaining to these events, we looked for keywords, as previously stated. We also concentrated on these key words when looking at media coverage of these incidents with African American fraternities. We viewed IU's late-night dance party policies before and after the two events with African American fraternities. Those changes were analyzed for what language was used when changing the policy and how African American fraternities were affected by such changes.

Two incidents, which occurred on the IU-Bloomington campus within the last 20 years, are of critical relevance to the campus climate. These incidents are critical to the campus climate because they involve BGLOs and have created controversy, influenced policy and affected not only the members within these organizations, but the overall African American student community.

Findings

These findings for this study come from our analysis of the incidents that include a stabbing resulting from a fight between members of ΩΨΦ and

KAΨ in March of 1988 and a fight and shooting occurring during and after, respectively, a party hosted by the Gamma Eta chapter of AΦA in 2005.

1988 Incident

On March 6, 1988, the Gamma Eta chapter of AΦA hosted a Greek Unity event titled the "The Little Sister Step Show Competition" in the Flame Room of McNutt Residence Center. At some point during the event, a violent altercation erupted between the members of ΩΨΦ and KAΨ. The altercation resulted in the campus suspension of both ΩΨΦ and KAΨ. Throughout the month of March, rumors spread of another potential brawl between these two organizations. All social events in the residential halls were suspended by the Dean of Students for the weekend of March 25 – 27, 1988. Following this, rumors started that members from other Midwestern chapters of ΩΨΦ and KAΨ were traveling to IU's campus to retaliate for their respective fraternities. The Dean of Students Office enacted a policy that Indiana University Police Department (IUPD) and IU administrators be present at all BGLO events thereafter.

Climate of Fear

The IDS reports that the event was cancelled as a result of rumors that members from other Midwestern chapters of KAΨ and ΩΨΦ were traveling to IU to further agitate the situation. This provides a glimpse of the climate of fear on campus. The assistant to the Dean of Students at the time is quoted in the *IDS* saying:

> (The Dean) became aware that if certain circumstances came to pass this weekend, a situation would occur which would endanger students. It was a big weekend for IU with many parents and high school students viewing the campus, and (the Dean) did not want to take any chances (Knight and McKinnon, 1988, p. 1).

Statements such as these suggest a less than comfortable climate existed for African American fraternities on the IU campus. Although the university may have taken great care not to implicate the two organizations as the cause of all residence hall social activities being canceled, awareness of the rumors were still published in the *IDS*. This may have created unwarranted pressure on administrators from faculty, staff, students, alumni, and parents to act so strongly against these groups. This, in turn, may have created some feelings of hostility towards the environmental tone the university administration set by their response to a fight.

Non-inclusive policy changes

The late night policies enacted as a response to the incident which involved KAΨ and ΩΨΦ were exclusive to African American student organizations. As a result of the incident, these groups had to follow strict late night policy guidelines in order to sponsor an event after hours. The *IDS* reveals that the late night policy only applied to African American student organizations: "The guidelines now will apply only to Black-oriented student groups" (Bowman, 1988).

2005 Incident

It was reported in the Monday, September 19, 2005, edition of the *IDS* that multiple people were arrested after a party hosted by the Gamma Eta chapter of AΦA ended because of a fight. The atmosphere of the party held in the Indiana Memorial Union (IMU) was described as chaotic because a visiting Indiana State University student was suspected to have fired an automatic weapon multiple times. Due to the description of the student as an African American male, two students who fit the description were apprehended by IUPD officers. These two students and others were released from custody without being charged. The suspect was reported to have been seen later that night but was never found. Students filed complaints with the IUPD out of concern for how the situation was handled. In the article on September 20, 2005, the Vice President for Diversity and Retention expressed concerns about the *IDS* coverage of the incident and suggested that there were more positive stories regarding the activities of African American students and student groups that could have been front page articles.

Media portrayal

We found the media portrayal of the 2005 AΦA event creates a negative perception of the organization and the African American students involved. The portrayal did so with overly negative coverage of the incident that occurred, as well as associated the Gamma Eta chapter of AΦA with the shooting which occurred that night.

When the *IDS* initially reported the incident, it received front page coverage. The front page article was accompanied by a large photo of numerous IUPD officers with their guns drawn toward African American male students (fig.1). This is problematic because the overly negative portrayal of the event was presented before all the facts were discovered. The African American male students were depicted as violent. Page (1997) states that when African American males are portrayed as "incompetents of a violent nature" in media images they seem to "threaten White public space" (p. 100). Page states that White public space is:

A highly politicized, shifting symbolic and material dimension in which the dominant racial group routinely benefits from the governmental or corporate control it exercises over information. ...In White public space, things of racial significance are made to seem fair, just, and legitimate, and simplistically obvious when the embodied experiences of racial targets scream that they clearly are not. (p. 108).

Page goes on to say that portrayals such as the one described above contribute to subjecting the African American male to an emphatic White culture that shapes how they are seen in public. Virtually everyone involved and associated with this incident could have fallen victim to such a portrayal.

AΦA was connected to the shooting by the front page article and by IUPD. The cover article, published the Monday after the shooting occurred, outlined the events of the night. The article mentioned that IUPD officers were dispatched to the event because of a reported fight that occurred in the IMU. In the second paragraph, the IDS mentioned AΦA and explained that the shooting occurred directly after a dance hosted by the fraternity. An IUPD lieutenant at the time claimed that the shots were fired at an after party for the dance. The lieutenant stated in the *IDS* that the possibility of the connection between AΦA and the shooting would be investigated because the suspected shooters were described as African Americans (Simon & Zinne, 2005). AΦA was associated with this incident and, therefore, equally associated to the buzz surrounding the shooting until follow-up coverage dispelled rumors of the fraternity's association to the shooting. While we understand that a campus shooting will make the front page of the campus newspaper, we find the *IDS's* framing of coverage to connect AΦA to the shooting as unfair.

Climate of fear

The historically fearful climate pertaining to issues with African American fraternities was also found. This climate of fear created by these incidents is evidenced in the news articles. Vice President for Diversity and Retention responded to the IUPD response in September 2005 by saying "we need to know why they reacted the way they did. We need to be able to give our students the assurance that they will be respected" (Simon & Zinne, 2005). This is related to a climate of fear because the Vice President for Diversity and Retention questioned the reaction of IUPD and appropriateness of their response to the incident.

This made public a tense climate for African American fraternities during this time and how this policy was targeted toward the African Ameri-

can student population. Specific policies focused on African American fraternities continued to exist into 2006 as the late night event policy required African American fraternities hosting events to have security at the event, registered guests, attended mandatory event meetings with administrators, and volunteered to assist staff with coordination (Indiana University, 2006).

Implications

This paper presents historical information concerning the founding, purpose, and continued struggles with inclusivity of African American fraternities at IU. It also presents data that suggests the treatment of African American fraternities may be perceived as culturally insensitive and racially motivated. The incidents described in this study affect the members of the three fraternal organizations, which are a part of two larger communities, the NPHC community, which consists of six other organizations, and the African American student population. The BGLOs are an extension of the African American student population on campus and are essential in creating a support system for this community both educationally and socially.

Thus, the findings are important to student affairs professionals and other higher education practitioners, as they provide a number of implications for their interactions with African American fraternity members and the larger African American student body. Being both part of a fraternal and minority community may present a double jeopardy effect for these members. Negative stereotypes of students in both these categories – fraternity member and African American – may unjustly be amplified by incidents such as these. For example, as African Americans enrolled at a PWI have historically come with its own struggles to feel welcome, members of these organizations also combat the stereotypes of being Greek. Both categories have their own struggles to create a positive perception for themselves. Yet, incidents like the two analyzed for this study and the hastiness of administrative reactions, leave members of African American fraternities with a double negative perception to overcome.

In an effort to prevent negative media portrayal of African American fraternities, student affairs professionals and other campus administrators should promote the positive nature of these groups. Administrators should focus the campus' attention on the various community service initiatives, cognitive gains, and development of useful practical skills gained as a result of participation in African American fraternities. Additionally, student affairs professionals should seek the counsel of colleagues who hold membership in these organizations when developing policies and making decisions that affect African American fraternities.

Finally, student affairs practitioners should explore providing educational workshops, elective courses, and devoting professional development funds to better inform students, faculty, and staff about African American fraternities. When working with these students, professionals should be open to changing the perceptions of the organization and the stereotypes that follow their members. These students are individuals and not a complete extension of their organization.

Conclusion

While much has changed in terms of African American's access to education at PWIs and administrators have made positive changes, the improvement of the campus climate at these institutions is marginal for Black students. This document analysis highlights several important facts about the African American fraternities involved in or unjustly connected to two incidents on the IU campus. The analysis also provides information that suggests a less than favorable campus climate for African American fraternities at IU, negative portrayal in campus media, the formation of non-inclusive campus policies, and a climate of fear towards these particular students. The analysis also revealed a cause and effect relationship between the above mentioned incidents and formation of policies, which affected only African American oriented students groups.

Although the analysis provides ample data on the impact of these incidents on campus climate and policies the study is by no means exhaustive as it only reviews two incidents ranging from 1988 to 2005. In an effort to better understand the climate fostered and policies formed by IU, which affect the African American fraternities, administrators may need to consider the historical foundation upon which these organizations began.

We hope that practitioners can take similar situations at their respective institutions and create roundtable discussions with members of these organizations to assess how they perceive the campus in regards to their organizations. This is critical as literature states that these organizations are a reflection of the entire African American student population. We also encourage new practitioners to examine pre-existing research on the African American fraternal organizations as a way to better understand the culture of these groups. This will prove valuable in being able to support these students in programming that is unique to their missions and will provide better framework for how to respond to future critical incidents involving these groups.

In closing, practitioners can seek the counsel of their respective institutions' chief administrator on diversity. As in the case of IU, the Vice President for Diversity and Retention was a champion for supporting these organizations in a highly critical situation. This support is applicable to any

PWI that has chapters of these organizations. Otherwise, failure to adequately respond to and support BGLOs may only perpetuate the sense of not being welcome on PWIs by members of the organizations, as well as the African American student population at large.

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African American women at historically Black colleges during the Civil Rights Movement

Eddie R. Cole

The African American Civil Rights Movement is a series of intentional occurrences in America that protested the legal segregation of African Americans and Whites. Inequality in the use of public spaces and the unequal opportunities for advancement of African Americans were the core reasons for this movement. This historical essay uses primary and secondary documents, as well as contemporary sources from non-educational fields, to assert that African American women were instrumental in the Civil Rights Movement and that historically Black institutions can be credited, in large part, for preparing these women for their roles.

Historically Black institutions of higher education, especially normal schools founded to prepare African Americans to be teachers, played an instrumental role in the transformation of America. These institutions' academic and cultural missions to elevate the African American community through education were instrumental in equipping students with key skills in planning and leadership, as well as an understanding of the importance of civic engagement. This historical essay will span African American women's history in education from the early 1900s, just after the passing of the slavery-ending Emancipation Proclamation, to 1968 when famed Civil Rights Leader Dr. Martin Luther King, Jr. was assassinated.

It should be noted that the majority of historical texts assert that the Civil Rights Movement occurred from 1955 to 1968. However, in an effort to provide a better contextual framework for African American women's involvement in the Civil Rights Movement, Black women involved in civic action pre-1955 will also be discussed in this essay. African American women like Ella Baker, a graduate of historically Black Shaw University, and Mary McLeod Bethune, founder of the historically Black Bethune-Cookman University, took charge in fighting for African American Civil Rights in the early 1900s. This is important to note because African American women's involvement in fighting for civil rights was not a new occurrence with the start of the 1955 Civil Rights Movement.

This essay will look at how historically Black normal schools empowered African American students through instructional ideology and mentoring, address where these women have been omitted from the history books, and examine specific instances of women from historically Black institutions leading in the Civil Rights Movement. This will support this historical essay's examination of the roles of African American women in the African American Civil Rights Movement and how historically Black colleges and universities (HBCU), particularly those founded as normal schools, prepared those women to fulfill those roles.

The Academic and Unwritten Missions of the HBCU

When reviewing the involvement of student-led protests during the Civil Rights Movement, the role of HBCU ideology cannot be left unnoted. The leadership of African American women in the Civil Rights Movement is important because of these individuals' impact on the movement, whether it were successfully leading the charge to desegregate a city's public transportation system or to challenge state legislators on inequality in educational funding. Among the hundreds of women enrolled at HBCUs that protested, many historical documents place these women on the backseat when it comes to the notoriety of being a Civil Rights leader. However, their involvement as college students suggests that these women possessed the common desire and will to make a difference in the Civil Rights Movement.

Anderson (1988) discusses the institution of education as an entity with academic philosophies and a commitment to those it serves. "A school is a community that cannot disavow responsibility for either intellectual or moral virtue" (Anderson, p. 1). He further asserts that a necessary relationship exists between popular education and the politics of oppression (Anderson). At HBCUs, different aspects of campus life, such as orientation and campus leadership, are "reinforced by values that engage the student in a dialogue between morality and history" (Shaw, 2006, p. 91-92). The importance of values at HBCUs is often written into the institutions' mission and campus codes of conducts, which could be a form of validation for why these institutions exist, especially under the circumstances in which they were founded. This is why students that attend these institutions develop "community sensibilities and cooperation, prerequisites to civic consciousness" (Shaw, p. 92). The faculty, staff, and administrators implement initiatives that can be traced to the university mission (Gallien & Peterson, 2005). Therefore, formal and informal mentoring by university staff grooms students to strive to meet the mandates of the HBCU in their daily activities (Gallien & Peterson). It is in this context that Williams and Ashley (2004) assert that it is nearly impossible to overstate the educational, political and social contributions of HBCUs.

The majority of historically Black institutions, especially those founded as normal schools, lacked adequate academic space and resources during the schools' early days of operation (Evans, 2007). However, some schools were better equipped, such as Howard and Fisk universities, which had many children of the country's elite African American families enrolled (Evans). Evans writes that "with a few exceptions from the Black upper

crust, all students at HBCUs worked" (p. 109). These jobs included working in the campus laundry room, cafeteria, or the campus fields and gardens, if agriculture was a focus (Evans). Tuskegee and Kentucky State, among some other historically Black schools, had a demerit system with threats of expulsion for students that failed to work chores (Evans). HBCU administrators had long instilled a sense of discipline and responsibility in students attending these institutions. The significance of students working to support their institution aligns with findings that students at HBCUs are invested in serving their campuses and the surrounding communities.

The combination of students knowing the history of African American's treatment in America and having the morals to stand up against racial inequality is directly related to lessons espoused by HBCU leadership. We can also understand why women attending these institutions were well prepared and inspired to take the lead in the Civil Rights Movement. However, the African American women have not always been credited for their leadership roles in the movement. The next section will look at where these women have been omitted in historical documentation of this era.

A Void in History: Women in the Civil Rights Movement

In a course taught by Eleanor Gervasini Willis at the Yale-New Haven Teachers Institute, American women who shaped the Civil Rights Movement are explored through literature. The premise of the course is, "For today's children, the Civil Rights Movement of the 1950s and 1960s is as remote as the Civil War" (Willis, 1997, ¶ 2). Willis states that today's student celebrates Dr. Martin Luther King's birthday with little awareness of the recent establishment of the holiday. Also, this holiday solely glorifies King. Though worthy of praise, the syllabus states, "without the help, support, hard work, and dedication of many people, particularly women, Dr. King would not have been able to accomplish as much as he did" (Willis, ¶ 3).

Willis looks at the roles, responsibilities and contributions of women like Ida Wells-Barnett, who attended historically Black Rust and Fisk universities. Wells-Barnett was a pioneering journalist whose writings exposed the details of lynching in the South in the early 1900s. Willis also covers Mary Church Terrell in her course. Terrell, though educated at the predominately White Oberlin College, was heavily involved in the National Woman Suffrage Association speaking on behalf of African American women's battles against racism and sexism. Terrell also taught at Wilberforce University, an HBCU owned and operated by African Americans, before taking a teaching position in Washington D.C. at M Street High School, at the time noted as the nation's best African American secondary school (Willis, 1997).

These women were the beginning of the movement many would come to know in the 1960s.

When looking at the Civil Rights Movement, Crawford, Rouse & Wood (1993) discuss how "men led but African American women organized" the movement from 1955-1968. Women provided Civil Rights workers with places to eat and sleep, but also turned out in higher numbers at mass demonstrations and attempted to register to vote more often than men (Crawford, et al.). At the same time, women were subject to the most violent incidents of being clubbed or beaten in jail (Crawford, et al.). They were also fired from their jobs if they were rumored to be involved in the movement (Crawford, et al.).

The roles of women in the movement held just as much significance as the number of women involved. African American women were responsible for "generating popular support for the movement among rural Blacks" (Crawford, et al., 1993, p. 185). Despite the exclusion of African American women in top positions in the movement, their involvement garnered a sense of empowerment (Crawford, et al.). By using journal entries as primary documents, Crawford, et al. introduces Bernice Reagon, an African American student at the historically Black normal school, Albany State College in Georgia. Reagon wrote, "There was a sense of power, in a place where you didn't feel you had any power. There was a sense of confronting things that terrified you, like jail, police, walking in the street – you know?" (Crawford, et al., p. 185). Reagon participated in local demonstrations, sang with the Freedom Singers of Albany, and attributed her participation in the Civil Rights Movement as a confidence builder. Reagon's story as a student is not uncommon, but it is not commonly told.

Most African American women in the movement held background roles due to racism or sexism (Associated Press, 2005). The background treatment, however, was only in regards to leadership positions. African American women were "visible, but unsung" (Associated Press, ¶ 6). Photos, mostly from archived newspaper articles, are primary documents that shed light on young, African American women college students' role in the Civil Rights Movement. A photo from 1963 shows students from Florida Agricultural & Mechanical University (FAMU), a historically Black institution, in court answering charges filed against them for protesting segregated movie theaters (Associated Press). Most of the students in the photo were women. Another example of African American women college students involved in the moment is Bertha Gilbert, 22 years of age in 1964. She was photographed while being arrested by three Nashville, Tennessee, police officers for her participation in the student lunch counter sit-ins. This is the extent to which most African American women garnered any recognition

for their roles in the Civil Rights Movement. In 2005, Katherine J. Kennedy, director of Boston University's Howard Thurman Center, told the Associated Press that most African American women were:

> Volunteers — women in the churches who cooked the meals and made sure all the preparations were made, the ones who cleaned up after the rallies and got ready for the next one. Most women who are sincerely interested in making a difference are not looking for the publicity for it. …Making a true difference doesn't always come with fanfare (Associated Press, 2005, ¶ 17).

This concept of making a difference, by any means necessary, would become evident when looking intently at the roles of African American women students enrolled at historically Black colleges during the Civil Rights Movement. This paper will now explore Tennessee State University (TSU), FAMU, and Tougaloo College, three normal schools located in Southern state capitals. These institutions were selected because each possesses storied histories of campus involvement in the Civil Rights Movement, as well as premier location for protest of state government and legislators.

HBCU Women Lead the Movement

Tennessee State

During the early years at TSU, founded in Nashville in 1909, all persons involved with the school worked to keep it running by either clearing rocks for new construction or, due to lack of resources, carrying chairs from class to class (TSU, 2008). The school's charge is "enter to learn; go forth to serve." This mission for students is to succeed academically, while preparing themselves to move forward with helping improve and serve society at large. This is evident when studying the Nashville student sit-ins, where TSU students were part of 70 sit-ins in 1960 (Sargent and Maxwell, 2004).

The Nashville sit-in movement started on February 6, 1960, six days after four students at the historically Black North Carolina Agricultural & Technical State University (NCA&T), known as the "Greensboro Four," sat down to stand up against inequality (Sargent and Maxwell, 2004). Nashville had four HBCUs: TSU, Fisk University, Meharry Medical College and Baptist Seminary. The largest enrollment belonged to TSU. Diane Nash, a student at Fisk and one of the most notable leaders of the Nashville movement, led those students and is one of few African American women whose name is commonly noted as a Civil Rights leader. However, less than 10 years after the sit-ins started, Rita Geier would emerge from among the

city's HBCUs to be a part of the movement.

In 1968, Geier, now Rita Geier Sanders, was a 22-year old faculty member at TSU. Sanders filed a law suit "alleging a dual system of higher education" existed in Tennessee based on race (TSU, 2008, ¶ 10). This followed the University of Tennessee system opening a two-year, associates degree granted campus in Nashville, just 5 miles from TSU. That campus, which was predominately White, eventually became a three-year, non-bachelor's degree granting campus. As formal discussions began about the campus becoming a four-year bachelor's degree granting university, Geier sued the state based on racial motives to allow another four-year institution to overshadow the pre-existing historically Black TSU. Geier also argued that TSU had historically been under funded compared to other predominately White institutions in the state of Tennessee.

Geier's case, known as the Geier Consent Decree, would not be settled until 38 years later. The UT-Nashville campus was absorbed by TSU in 1979 (Tennessee State University, 2008). Geier cited the assassination of Dr. Martin Luther King as the reason for her moving forward to file the lawsuit (personal communication, September 11, 2006). The case was closed in 2006, after the state ruled that TSU was finally on an equal level with resources as Tennessee's predominately White institutions. Geier's experience is an example of the work done by women from HBCUs during the Civil Rights Movement, even if it took four decades for her to garner widespread recognition as being a Civil Rights leader.

Florida A&M

FAMU, located in Tallahassee, was founded in 1887 as the State Normal College for Colored Students. The school earned land grant status under the Second Morrill Act of 1890 (FAMU, 2008). Similar to other HBCUs, FAMU worked with limited resources in its early years, but found rapid growth from 1950 – 1968 (FAMU, 2008). Students at FAMU, however, did not find the same growth for them off campus.

In 1959, two FAMU students, sisters Patricia and Priscilla Stephens, attended a summer workshop hosted by the Congress of Racial Equality (CORE) in their hometown of Miami (Sargent and Maxwell, 2004). The two were trained on tactics for sit-ins and returned to Tallahassee in the fall where they joined Daisy Young, another African American woman and National Association for the Advancement of Colored People (NAACP) campus advisor, along with a few others, and started a campus chapter of CORE (Sargent and Maxwell).

The women planned and implemented a bus boycott and the city's bus system was desegregated within weeks (Sargent and Maxwell, 2004). Lunch counter sit-ins in February of 1960 did not go as well. Despite police

brutality, multiple arrests, and verbal abuse by White residents of Tallahassee, the students continued non-violent sit-ins for three years before lunch counters in the city were desegregated in 1963 (Sargent and Maxwell).

Tougaloo College

In 1871, Tougaloo College was founded in Jackson, Mississippi by the American Missionary Association of New York. When the northerners opened a "normal department" to serve as a teacher training school for anyone regardless of race, the state of Mississippi discontinued funding the institution. The school's leadership pushed on despite this with a commitment to educational advancement and to improve race relations in the state (Tougaloo College, 2008). "Tougaloo College was in the forefront of the Civil Rights Movement in Mississippi, serving as the safe haven for those who fought for freedom, equality and justice and the sanctuary within which the strategies were devised and implemented to end segregation and improve race relations" (Tougaloo College, ¶ 4). Nine students took heed to the college's involvement in the Civil Rights Movement.

The "Tougaloo Nine," in March of 1961, attempted to integrate the largest, and exclusively white, library in Jackson, Mississippi (Tougaloo College, 2008). The students were arrested and held in jail for 36 hours (Tougaloo College). The protest is noted as the motivator of many young African Americans in Jackson to become active in the movement (Tougaloo College). Five of the nine were African American women, further advancing documentation that female students at historically Black colleges led and organized key movements in the fight for Civil Rights.

Conclusion

Key factors and important individuals have been outlined in this brief history on African American women and the Civil Rights Movement of the 1950s and 1960s. Leaders for racial equality had come before them, but most only had moderate success at making a widespread impact on ending segregation. However, it was not until the 1950s when HBCU students moved off campus with the movement that change began to occur in America. And among these student protests, many of the organizers and leaders were African American women.

Higher education practitioners can find this information useful in supporting today's women student leaders. As the women of the Civil Rights Movement were scholars in the halls of the HBCU academy, so are student leaders today. Campus leaders are beneficiaries of being students at institutions founded to uplift the community. African American women, whether students or teachers at HBCUs, have long been involved in the Civil Rights Movement for African Americans, and the lessons learned at these institutions were pivotal in their preparation to change America. This historical essay provides practitioners with an idea of the impact of African American women on the Civil Rights Movement. Practitioners that work to serve all students will hopefully become more aware of the holes in history.

It should also be noted that many of the women Civil Rights activists enrolled at HBCUs during the movement are often omitted from their own alma mater's historical archives, though their contributions are significant. Regardless of institution type, women students have the potential to be subject to forms of sexism. Therefore, it is important to acknowledge these students' accomplishments, as well as note the historical significance of such accomplishments. Therefore, a history, such as this essay, can provide practitioners with the insight on how to better the historical vestiges of women leadership with the intellectual philosophies of HBCUs in an effort to better promote civic engagement among its current student leadership.

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The journey of identity development
for Jewish Millennial college students
Kimberley Kushner

This paper discusses the ethnoreligious identity development of the Jewish millennial college student. Through analyzing Parks' (1986, 2000) theory of faith development and Phinney's (1992, 1996) model of ethnic identity development, this paper examines the shift from institutionalized Jewish community to non-institutionalized, Jewish peer networks of belonging and proposes that this shift occurs to help Jewish students make meaning of their minority identity within a majority White and Christian campus culture.

Current college student development research provides a limited understanding of the identity development of Jewish college students (Behneman, 2007). One of the most prominent difficulties in understanding and researching Jewish identity development occurs because Jewish college students "do not fit neatly into established and understood notions of ethnic, racial, national, or religious identity" (MacDonald-Dennis, 2006, p. 267). Although American higher education typically sees Judaism as a religion, it is important that university administrators, student affairs practitioners, and developmental researchers also account for the ethnic components of this complex minority identity (Cousens, 2007).

Jewish college students often define themselves through blending both the religious and ethnic components of this distinct social identity. Although some students may identify as merely religious Jews or as merely ethnic Jews, most understand their identities as "primarily cultural and secondarily religious," and often have difficulties making meaning of these two identities and how they are connected within contemporary American society (Behneman, 2007, p. i; Cousens, 2007). Therefore, to make meaning of these multiple identity components, Jewish students who were raised with less conservative and less-defined Jewish backgrounds find networks of belonging amongst Jewish friends or other Jewish communities on campus. Traditionally, these networks were created through institutionalized communities such as synagogues, campus centers (e.g., Hillel: the Foundation for Jewish Campus Life), and Jewish community centers that directly related to Jewish peer group experiences. However, this traditional community structure has changed significantly with the rise of the millennial student generation. Millennial students, born between the early 1980s and the beginning of the twenty-first century, "are unlike any other youth generation in living memory...[t]hey are more numerous, more affluent, better educated, and

more ethnically diverse" (Howe & Strauss, 2000, p. 4). Jewish millennial students come to college with a diverse set of ethnoreligious Jewish experiences and do not utilize institutionalized Jewish organizations on campus like previous generations. As a result of the millennial generation's increased emphasis on teamwork and developing positive interpersonal relationships, these students create in-group Jewish peer networks and non-institutionalized Jewish communities (Howe & Strauss, 2000; Cousens, 2007). These communities are built around common interests, a sense of belonging, and shared experiences, allowing students to better understand and make meaning of their ethnoreligious identity development.

College student development theory frequently referenced by contemporary practitioners and researchers is useful in showing this connection between non-institutionalized, Jewish peer networks of belonging and ethnoreligious Jewish identity development. In particular, this paper will use Parks' (1986, 2000) theory of young adult faith development and Phinney's (1992, 1996) model of ethnic identity development to explore this phenomena of the rise of informal Jewish campus communities. Parks' and Phinney's work supports the theory that Jewish millennial students who come to college with less-defined Jewish backgrounds establish non-institutionalized peer communities to make meaning of their minority identity within a majority White and Christian campus culture. To further support this social identity theory, it is important to understand the general history relating to Jewish identity development within American society and American higher education. Through assessing the literature associated with Parks' and Phinney's developmental research, the resulting theory provides tangible actions for higher education professionals concerning how to work with this student group. The theory also helps to reveal where more research is needed concerning the diverse journey of Jewish college students' identity development processes.

Jewish Identity Development in American Society: Past and Present

Throughout American history, the Jewish community has encountered repeated struggles in attempting to define its status in a majority White and Christian society. As a result of this struggle, Jewish communities have implemented programming and research initiatives to help group members better understand and define their collective and individual American Jewish identities (Charme, Horowitz, Hyman, & Kress, 2008). Although Jews were historically seen as a racially targeted group in many parts of the world, most contemporary American Jewish subgroups are now considered racially White because they have assimilated into economic and academic success and do not look different from the majority population (MacDonald-Dennis,

2006).

Formalized Jewish institutions, such as synagogues and Jewish community centers, have historically taken on different functions for the American Jewish community. These formal institutions acted as gathering points where Jewish individuals found resources to cope with systems of oppression such as anti-Semitism, workplace discrimination, and other personal and professional challenges (Greenberg, 2006). However, because of increased socioeconomic and cultural integration, contemporary Jews do not depend on these institutions in the same ways previous generations did (Greenberg, 2006). Although many Jews have assimilated into American privilege due to the color of their skin and their socioeconomic class, they are still sensitive to their minority status and the distinctiveness of their ethnoreligious traditions (MacDonald-Dennis, 2006). They struggle to balance a history of oppression and anti-Semitism based on ethnic, cultural, and religious alienation with modern societal successes.

Jewish Identity Development in American Higher Education: Past and Present

In understanding this American societal dichotomy between assimilation and oppression/anti-Semitism, it is also important to recognize how Jewish college students have struggled to define themselves and gain acceptance within American higher education. Throughout history, Jewish students were often segregated and given restricted access to higher education. During much of the twentieth century, colleges and universities created quotas to reduce the numbers of Jewish students admitted to their institution; in addition, many campuses prohibited Jewish students from joining extracurricular activities such as Greek life (Behneman, 2007). Due to this denied access, Jewish students established their own social and academic organizations, which included programming that sustained their distinctive ethnoreligious identity. Although contemporary Jews are now permitted to join campus organizations, these students "still struggle to find their place within the larger campus community" because they remain a minority population in most college cultures (Behneman, 2007, p. 3). The increased diversity of Jewish backgrounds and belief systems along with increased secularization further excludes Jewish students from institutionalized Jewish community. Many students do not feel comfortable establishing networks of belonging among Jewish students who practice differently than the ways they were raised and educated.

Overview of Jewish Millennial College Students

It is estimated that "over 90% of American Jews between the ages

of 18 and 29 are currently working toward their [undergraduate] or graduate degrees" (Cousens, 2007, p. 11). These students, often identified as part of the millennial generation, are more likely to attend residential colleges, have more financial freedom when paying for college, are disproportionately involved in Greek life systems, and are very involved both academically and extracurricularly (Cousens, 2007). In the past, Jewish students have typically identified with the three primary movements of organized Jewish religion—the Reform, Conservative, and Orthodox movements. Although some students are still raised with these denominational labels, Jewish millennial students with more loosely defined ethnoreligious backgrounds often change affiliations or identify as just Jewish or secular/cultural when they go through college and explain their Jewish affiliation to those both inside and outside of the Jewish realm (Cousens, 2007). These students reject institutionalized categorizations, value indistinct boundaries of identification, and desire flexibility and freedom in exploring the multiple components of their distinctive Jewish identities.

In a campus environment that is more pluralistic than in generations past, contemporary Jewish students can make conscious choices about how they want to define and exhibit their Jewish identity. They have the option of going through college concealing their Jewish identity and assimilating like much of the general American Jewish population. In addition, they can actively take responsibility for this identity component as young adult Jews in a majority White and Christian campus culture (Sales & Saxe, 2006). Jewish millennial college students are free to make meaning of their Jewish identities in manners that reflect their Judaism as a multifaceted ethnoreligious identity.

Faith Development Theory and Jewish Student Identity Development

It is important to address relevant college student development literature to strengthen the proposed theory examining the shift from institutionalized Jewish communities toward non-institutionalized Jewish peer communities. In particular, Parks' (1986, 2000) faith development theory supports this Jewish identity theory because it addresses the dynamic process of meaning making for college aged students, whom she calls young adults. Although Parks' literature predates much of the research on the millennial student generation, her theory provides evidence that demonstrates the relevance of faith development in the Jewish millennial college student's life.

Parks' (1986, 2000) work builds on Fowler's (1981) theory of faith development by extending his seven stages to include the young adult stage between adolescence and adulthood. To understand Parks' theory in an

ethnoreligious context, it is first important to differentiate between the terms religion and faith. Religion establishes the guidelines of practice through stories, symbols, and doctrine. Faith is the attempt to understand the big picture by allowing individuals to create connections among experiences and relationships, thereby trying to find meaning and purpose in life (Love, 2002). In Judaism, religion is typically expressed by placing value on Jewish doctrines such as the Torah and by celebrating religious holidays that define a relationship between an individual and God (Hartman, 1997). This basic structure for religious practice ultimately allows Jewish individuals to make meaning of how the relationship between religion and faith play out in their daily lives.

Parks' (1986, 2000) theory of young adult faith development relates to this idea of finding meaning and purpose in a college student's life. Within this theory, Parks emphasizes the interrelatedness of the cognitive, affective, and interpersonal, also known as forms of knowing, forms of dependence, and forms of community. The forms of community component most resonates with Jewish millennial college students because it includes the mentoring community (Parks, 1986, 2000). This type of community "offers both challenge and support and thus offers good company for both the emerging strength and the distinctive vulnerability of the young adult" as students make meaning of the multiple facets of their identity (Parks, 2000, p. 95). Mentoring communities can be both formal and informal, and emphasize a "tension between the desire for agency and autonomy and the desire for belonging, connection, and intimacy" (Love, 2001, p. 9). All college students, both Jewish and non-Jewish, feel this type of tension in their journey to make meaningful connections in their lives.

Ethnic Development Theory and Jewish Student Identity Development

Ethnic identity development literature also provides relevant background to support the Jewish identity theory relating to the rise of informal Jewish networks of belonging on college campuses. Ethnicity refers to "racial or national characteristics determined by birth" (Talbot, 2003, p. 427). Also referred to as tribes, ethnic groups establish shared connections to identity facets such as religion, geography, and language (Torres, Howard-Hamilton, & Cooper, 2003). Culture also plays an important role in understanding this definition of ethnicity. On a more general level, culture "provides individuals with an identity and value orientation that represents a society" (Torres, Howard-Hamilton, & Cooper, 2003, p. 6-7). This broad level frequently contains secondary cultures which emphasize the customs, values, and historical context that fills the needs of group members (Torres, Howard-Hamilton, & Cooper, 2003; Hoopes & Pusch, 1979). It is important

that student affairs professionals and developmental researchers understand that ethnicity and culture are often used interchangeably and often that the terms converge in the lives of American minority populations.

On American college campuses where acculturation is prevalent, minority students face oppression and marginalization as they are forced to find new ways to make meaning of their subordinate group membership (Phinney, 1992; Reynolds & Pope, 1991). For Jewish millennial college students, this convergence between ethnicity and culture is especially prominent because aspects such as art, humor, food, family, and language are often more important in the formation of their Jewish identity than religious doctrines, such as the Torah, or religious holidays, such as Passover or Yom Kippur (Blanchard, 2002). In outwardly displaying this "unique collective solidarity" of modern ethnic and cultural practice along with collective tradition, Jewish students work to "resolve questions regarding retention of their own cultural heritage, relationships with the dominant culture, and experiences with prejudice, [anti-Semitism], and discrimination" (Phinney, 1996, p. 163).

Phinney's (1992, 1996) model of ethnic identity development finds that the "development of an ethnic identity [is] closely tied to the process of resolving conflict between…the level of prejudice and stereotyping perceived as prevalent from the majority culture and…dissonance of values between minority and majority culture" (Torres, Howard-Hamilton, & Cooper, 2003, p. 36). This notion of conflict resolution results in a three-stage model of ethnic development. The first stage, unexamined ethnic identity, occurs when individuals explore different ways of thinking about their own ethnicity, either blindly committing to this identity facet or minimizing its importance in their lives (Torres, Howard-Hamilton, & Cooper, 2003). The second stage, ethnic identity search/moratorium, occurs when individuals examine their ethnicity through trying to understand the values associated with this social identity, and through reflecting on what membership within this group truly means on both a personal and collective level. This stage often induces emotional reactions such as anger or guilt because there is an increased awareness of oppression based on a newly found investment in this particular minority identity (Torres, Howard-Hamilton, & Cooper, 2003). The final stage of Phinney's model is ethnic identity achievement, where individuals feel personal responsibility toward their ethnic identity (Torres, Howard-Hamilton, & Cooper, 2003). In this stage, individuals achieve a more secure sense of belonging to this collective group and a more secure understanding of their relationship to the dominant, majority groups in society.

Jewish millennial students connect to Phinney's (1992, 1996) ethnic identity development model because their understanding of what it means to be Jewish within a majority White, Christian society is often gained from their membership in both formal and informal Jewish networks of belonging. This understanding is also gained through "the value and emotional significance attached to that membership" (Phinney, 1992, p. 156). Jewish college students can find themselves in all three stages of Phinney's model because they are moving away from authority-bound relationships with family and Jewish clergy to more autonomous peer relationships. In these relationships they can experiment with and reflect on the parts of Judaism that most complement their personal, academic, and professional objectives. Like other minority subgroups, Jewish ethnic identity development is not static. Instead, progressing through this model and sometimes regressing into previous stages emphasizes how these group members continually make meaning of their experiences within the contemporary and historical Jewish ethnoreligious context.

Integrating Parks and Phinney
with Jewish Identity Development Theory

Integrating Parks' (1986, 2000) faith development theory and Phinney's (1992, 1996) model of ethnic identity development will strengthen the proposed theory relating to Jewish millennial college student identity development. Through understanding the significance of the growth of Jewish mentoring communities and networks/tribes of belonging as well as the role of systems of oppression such as anti-Semitism in Jewish students' lives, this identity development process can be better understood within the context of the contemporary campus culture.

The Role of Mentoring Communities and Tribes

One primary way to integrate these developmental models is through looking at the role of mentoring communities and networks/tribes of belonging on campus. These communities provide opportunities for "challenge and support" during a time when young adult Jewish students rely on family members, authorities, and peers to help them make sense of their ethnoreligious development toward autonomy (Parks, 2000, p. 95). By combining the traditional faith development notion of the mentoring community with the traditional ethnic development notion of the tribal group, this paper's proposed theory is supported. Both types of in-group communities provide Jewish college students with the opportunity to take ownership and responsibility for how they fit within the larger campus culture and how they want others to perceive their own personal Jewish development process.

In the past, institutionalized Jewish communities have reached out to Jewish college students by providing them with structured educational

opportunities that did not always combine the relationship between religion and ethnicity in personally meaningful manners (Cousens, 2007). Students were often taught about where they should be in their understanding of their Jewish backgrounds instead of allowing for the creation of "meaningful Jewish experiences based on where they are and where they have the potential to grow and develop" (Cousens, 2007, p. 40). Although this institutionalized culture is beginning to adjust to the millennial generations' distinctiveness, students with lesser-defined Jewish backgrounds feel that these formalized communities are not pertinent to their needs because they see this structure as unaccommodating to the many parts of their complex identities (Cousens, 2007). Therefore, these students find their own Jewish networks of belonging through in-group peer connections where they can celebrate, practice, question, and make meaning of their multifaceted identities on their own terms (Cousens, 2007). These environments create opportunities for both communal and individualized interpretation and reflection into Jewish ethnoreligious practices and customs (Chickering, Dalton, & Stamm, 2006; Greenberg, 2006). This interpretation creates genuine meaning making experiences, where Jewish students feel validated for exploring this social identity component in manners that exhibit connections amongst other Jews who are managing similar identity development processes within a majority White, Christian environment.

The Role of Anti-Semitism and Systems of Oppression

Anti-Semitism also plays an important role in supporting the movement of Jewish millennial students toward non-institutionalized, Jewish peer networks of belonging. Although Jewish college students have assimilated into the majority campus culture, anti-Semitism is still relevant for these students. This relevancy relates to both Parks' (1986, 2000) theory of faith development and Phinney's (1992, 1996) model of ethnic identity development; as students work through oppressive stereotypes and prejudices, they often align with Jewish ethnoreligious mentoring communities of peer support to make meaning of these potentially destructive situations (Cousens, 2007). These particular communities are often non-institutionalized and informal because students still desire to integrate into the general campus culture and may not want to draw attention publicly to their minority status.

In addition, although some Jewish students might feel judged or oppressed in the majority culture, institutionalized Jewish communities can also be perceived as judging and intimidating to students who may not feel Jewish enough to enter into these types of organized communities. Through the development of smaller, informal communities with significant peer influence, Jewish college students work with their peers to better understand

and actively "deconstruct oppressive and limiting ideologies" (MacDonald-Dennis, 2006, p. 275). These informal environments provide appropriate support, allowing students to progress and regress through Phinney's (1992, 1996) model of ethnic development. These students can feel secure in exploring their attitudes about their own ethnoreligious identity, feel safe in expressing strong emotions triggered when tangible and oppressive anti-Semitism is recognized, and achieve confidence in how they want to represent their ethnoreligious Jewish identity in the majority society.

For minority group members such as Jewish college students, "identification with others who share their origins and traditions is critical in developing both a positive personal identity and feelings of self-esteem and efficacy, rather than self-blame and powerlessness" (Arce, 1981 as cited by Phinney, 1992, p. 163). Although institutionalized Jewish campus communities are becoming irrelevant in many Jewish millennial students' meaning making experiences, it is still vital for these communities to exist. These formalized communities act as connecters of the non-institutionalized peer networks of belonging to help students preserve their positive sense of ethnoreligious identity.

Jewish Identity Development Theory: Implications for Student Affairs Practice

Although research on Jewish college student identity development is limited, it is important that student affairs practitioners understand the dynamic experiences that Jewish millennial students face as they journey to make meaning of their distinctive ethnoreligious identities. In particular, there are three principal considerations for higher education that professionals should address when working with these students: trying not to stereotype and oversimplify the process of Jewish identity development, supporting the creation of safe spaces to foster Jewish identity development, and understanding the role of experiential education in creating informal, out-of-class learning opportunities that help students relate to other oppressed minority groups and connect to other Jewish peers. These implications are effective when working with other minority student populations; this section will further develop these considerations to show their applicability to the Jewish millennial student subgroup.

Avoid Stereotyping and Oversimplifying Jewish Identity Development

Administrators and staff must realize that the terms Jewish and Jewish identity have subjective interpretations based on the particular college student who uses these terms to define their identity (Behneman, 2007). Professionals must be cautious in stereotyping and oversimplifying the identity development of all Jewish college students. They must allow Jewish

students to "name themselves and their identities" like any other minority group on campus (Poynter & Washington, 2005, p. 46). It is important that student affairs professionals understand that "there is not one way of being Jewish" (Behneman, 2007, p. 62). They need to recognize that Jewish student development involves a process of learning how to express Jewish identity while also developing other social identity characteristics at the same time.

In addition, professionals must also understand that Jewish millennial students develop differently than previous Jewish generations. This contemporary group holds different priorities and ways to exhibit their ethnoreligious backgrounds. They attempt to make meaning of being perceived as part of the White, majority culture due to economic and social successes and physical similarities, while simultaneously experiencing systems of oppression and anti-Semitism.

The Creation of Safe Spaces to Foster Jewish Identity Development

It is also important that student affairs professionals understand the need for safe spaces to foster the development of non-institutionalized Jewish networks of belonging within the White, Christian campus environment. Safe spaces are defined as "the public spaces of social groups…student organizations, and physical space in which students feel as if they belong as well as the private space of students' reflection and intimate conversations about who they are and who they want to become" (Renn, 2000, p. 405). Parks' (1986, 2000) mentoring communities and Phinney's (1992, 1996) stages of ethnic identity development relate to this idea of creating a safe space. These theorists illustrate the importance of providing spaces where Jewish students can work through their multiple identity facets in an environment where they feel supported and feel that they belong (Renn, 2000). Campus professionals must address Jewish identity development through creating safe spaces that cater to their unique campus cultures, thereby helping to foster the growth of non-institutionalized, informal mentoring communities and tribes of belonging (Behneman 2007).

In creating these spaces, professionals allow students to practice their Jewish identity in places such as residence halls, Greek house lounges, and the student union, which are not explicitly labeled as Jewish space on campus. These non-institutionalized locations provide accessible learning environments where Jewish students can band together to resist stereotypes, oppression, and anti-Semitism, while also developing positive ethnoreligious identities. However, administrators need to construct a careful balance to maintain these spaces. They should be intentional in fostering the development of spaces where Jewish students do not further isolate or self-segregate from the greater campus community.

The Role of Experiential Education Opportunities

One final action involves fostering campus environments where experiential educational opportunities are created to help Jewish students make positive meaning of their identities. These experiential opportunities differ from the "one-time interactions with staged events" that institutionalized Jewish communities had previously implemented to connect students to their Jewish identities (Cousens, 2007, p. 41). College professionals can help create "ongoing and authentic immersion into the Jewish narrative, into what it means to be Jewish" by providing out-of-the-classroom, informal learning environments (Cousens, 2007, p. 41-42). These particular environments will further connect Jewish students to non-institutionalized, in-group peer networks of belonging.

Moreover, many Jewish millennial college students are especially committed to involvement in experiential education programs that promote social justice because they want to give back to their community in meaningful ways (Cousens, 2007). Often, these students grow up learning about Jewish values such as tzedakah (charity) and tikkun olam (repairing the world), but find more personally meaningful and tangible ways to communicate these intrinsic principles when they can actively demonstrate these terms through community service. These Jewish students often participate in philanthropic initiatives because they are going through faith and ethnic identity development that allows them to come to terms with their own Jewish history of oppression and anti-Semitism, how they make meaning of this history in their own lives, and how this history directly connects to other oppressed minority communities (Parks, 2000; Cousens, 2007). It is the college professional's role to help create environments where Jewish students can come together and make meaning of their history of oppression and anti-Semitism through taking part in significant immersive experiences.

Strategies for Further Investigation

The student affairs field can further investigate Jewish identity development in millennial college students by creating longitudinal studies that track the development of specific Jewish individuals as they progress through their undergraduate years. Researchers can develop surveys or utilize interviews to gather data to further understand how Jewish students progress and regress through the stages of Parks' (1986, 2000) faith development model and Phinney's (1992, 1996) model of ethnic identity development, ultimately allowing them to correlate Jewish ethnoreligious development with these traditional research tools. Although all Jewish students develop differently, identifying similarities in developmental patterns can be influential in further understanding how Jewish students connect to each oth-

er through non-institutionalized peer networks of belonging. It can also be influential in understanding how they connect as part of a minority subgroup on predominantly White, Christian campuses.

Student affairs professionals and researchers can also examine Jewish student identity development by looking at the influence of other components of identity, such as gender, socioeconomic status, sexual orientation, and race. Additionally, practitioners can consider the effects of these components on how Jewish peer networks of belonging are created and the reasons for the shifting away from more formalized Jewish community. Through using Reynolds and Pope's (1991) Multidimensional Identity Model or Jones and McEwen's (2000) models of multiple dimensions of identity, the student affairs field can assess the influences of "multiple layers of diversity and identity" instead of offering "one-dimensional images of culturally diverse individuals" (Reynolds & Pope, 1991, p. 174). Moreover, through examining the role of age in developing Jewish identity, student affairs researchers and practitioners can examine how the millennial student generation differs from other generations such as Generation X and the Baby Boomers generation in terms of how they experience their Jewish journey of identity development.

Lastly, this topic can be further researched by examining the systems of oppression and anti-Semitism that are still relevant within Jewish college students' lives. Through researching the campus cultures of colleges and universities across the country, researchers can assess if there is a specific type of American campus that is more or less conducive to the creation of informal Jewish peer networks of belonging for this millennial student population.

Conclusion

This paper's proposed theory combines Parks' (1986, 2000) theory of faith development and Phinney's (1992, 1996) model of ethnic identity development to address issues that "have been previously studied separately without specific attention to Jewish college students" (Behneman, 2007, p. 12). Based on this student development literature, this theory guides practitioners to make intentional decisions that reflect the best interests of Jewish millennial college students as a distinctive, ethnoreligious subgroup. Although this theory illustrates that there is a shift from institutionalized Jewish community toward non-institutionalized, peer networks of belonging, it is still very important that college professionals support the existence of both types of Jewish campus communities. The formalized Jewish community must still exist to act as a central gathering point for all Jewish peer tribes of belonging. It must exist to act as a dynamic connecter of these smaller communities as Jewish students make meaning of their ethnoreligious identities.

With the increase in diversity education and the ongoing efforts to create pluralistic campus environments, researchers and practitioners can further explore the complex nature of Jewish college student identity relating to the Jewish journey of self-discovery, autonomy, and meaning making.

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Alpha Kappa Alpha as an educational institution and component of supplemental education

Nadrea Reeves

This paper explores Alpha Kappa Alpha Sorority, Incorporated as an institution of education. With its principles rooted in racial uplift, this sorority emits four key principles: education, sisterhood, community consciousness, and the appearance of womanhood. The principles, in combination with active membership, help members to develop self authorship and develop cognitively and socially.

For a hundred years, Alpha Kappa Alpha Sorority, Incorporated (AKA) has educated and prepared its members for the social and communal action for racial uplift. Its members are found all over the world and number more than 200,000 women (Alpha Kappa Alpha, 2008). The founders of this sorority were taught the foundations of African American womanhood and community consciousness at home. They used these lessons to build AKA and instilled them within the initiates that followed in their footsteps. Recent research shows that social capitol, such as membership in AKA, provides increased social interaction, cognitive development and greater success in college (Broh, 2009; Pike, 2003). AKA, as a source of social capitol, is rooted in principles of racial uplift and a reflection of a cause for equal citizenship felt throughout higher education at the time of its founding (Shaw, 1996). This paper will explore AKA as an educational institution and answer two key questions. First, how does AKA, as an educational institution and product of higher education, supplement the college education of it members with principles rooted in racial uplift? Then with a foundation to understand this supplemental education, how is this education beneficial to these women?

In order to answer these questions, a historical analysis was done in order to determine the social context and position of Black women at the time of AKA's founding and explore how this time period influences and shapes the organization's principles and concerns. In addition, a review of current research was examined that supports student involvement in student organizations as beneficial to their college education. In result, it is concluded that the higher education provided for African American women at the time of AKA's founding shaped the teachings of the sorority into four major principles: education, sisterhood, community consciousness, and the appearance of womanhood. All four principles are grounded in the concept of racial uplift. As a result, the college women involved in this organization are provided with a supplemental education that is not only beneficial to its

members, but the African American community as well.

An African American college education in a Post-Civil War America

AKA is intrinsically connected to the institution of higher education that its founders experienced. This institution took form at Howard University, but is not separate from the collective idea of education that administrators, at the time, believed was needed by young African Americans to be successful in a prejudiced society (Shaw, 1996; Evans, 2007). Based on the fact that African Americans were seen as unequal to America's White population, African American college graduates were seen as levers in making the society equal (Shaw, 1996).

The colleges open to African Americans from 1870 to 1930 were Northern elite universities, such as Oberlin and Mount Holyoke, and missionary and state-supported historically Black colleges and universities (HBCUs) (Shaw, 1996; Williams, Ashley, Ingrum & Rhea, 2004; Solomon, 1985). While institutions struggled with what to teach these students (Solomon, 1985; Shaw, 1996), they agreed that "education was vital to [African American's] practical efforts to vote, to work, to acquire and protect property, and to develop their community" (Shaw, 1996, p. 73). The community, as well as the person, benefited from an education. Evans (2007) states that although education and literacy did not always guarantee complete freedom and justice, they did improve the quality of life that one could provide for him or herself. Going to college, for those privileged enough to attend, was the first step to personal and racial progress.

HBCUs, in particular, also possessed a missionary spirit that many believed would be an essential element that could accompany these newly educated students in their community. The Baptist Home Mission Society helped to support two HBCUs, Spelman and Hartshorn College. In 1908, its Superintendent of Education, Malcolm MacVicar, said the following about a missionary spirit: "It is one thing to give young men and women such industrial training as will fit them to earn successfully a good livelihood; yet it is another thing to imbue them with a missionary spirit and fit them to be instructors and leaders of others. The latter…should be the chief, if not only, work of the Home Mission Schools" (Shaw, 1996, p. 71). The American Missionary Association (AMA) also held beliefs that the "influence of Christian leaders raised up from themselves" would be the best solution to the ills that faced African Americans (Shaw, 1996, p. 71). Although Howard University was a religiously independent and private university, its first president and early trustees maintained close ties with the AMA. This notion of a missionary spirit and Christian values set a unique foundation that was outside of the vocational education normally provided for African Ameri-

cans and the classical education White men were receiving at this time.

HBCUs are particularly known for preparing their students with a community consciousness. This community consciousness is a combination of race consciousness and racial uplift. Before the emancipation of American slaves, African Americans were connected by the collective experience of slavery (Shaw, 1996, p. 55). The collective experience of involuntary servitude that binds this community together meant that their own success was connected to the success of their community. This success was also contingent on the respect their race received. Hine & Thompson (1998) states that in the late 19th century "[Educated African American women] believed that African Americans were judged by others as a group, not as individuals. If they were to receive the respect to which they were entitled…they would have to make sure that all other women were equally worthy" (p. 181).

Racial consciousness has been described as national identity and even race nationalism (Shaw, 1996). The consciousness is understood by African Americans but then and now is a point of confusion for those outside this race. In "The Nature of Race Consciousness," W.O. Brown (1931) described the obligation and insider's notion of race consciousness: "They must serve it, fight for it, be loyal to it. To the outsider, the race of the race conscious may appear to be an imaginative construction, but to the initiated, the race is a reality, in a sense, a personal experience" (p. 92). The experience of knowing how it felt to be African American bounded these students to a cause that they learned about at home and would be re-taught in college.

What a women ought to be and do

For African American women in college at the beginning of the Jim Crow era, a college education meant they would learn what "a woman ought to be and do" (Shaw, 1996, p. 75). A woman ought to be a reflection of her family and community's values. Going to college would mean that they would learn all the elements of being a woman who could be responsible for race matters. Although many of these college women were from prominent families who had prepared them with the best manners and moral standards, colleges looked at them as a tabula rasa (Shaw, 1996). Starting from scratch these institutions taught them to say "thank you" and "please," and stressed the importance of clean clothes, teeth and fingernails. Manners and appearance were associated with their place in society and how their race was perceived as a whole. Presenting themselves in the best manner combated long-standing stereotypes of African Americans. To go further, schools emphasized that "every action revealed their manners, good or bad" and "they learned 'the ways you look, the ways you speak, the ways you act, the ways you move, the ways you eat' should always remain at the forefront of

their consciousness" (Shaw, 1996, p. 82). College women of this time were described as aiming for "a high standard of womanliness, which includes scholarship, good health, justice and fair play, self-control, a love of beauty, courtesy toward all and an essential goodness of heart" (Evans, 2007, p. 67). The appearance and manners of an African American woman were important to her race and therefore important to her. For women, this was most important because many believed that if women were allowed through the door of opportunity the rest of the race would follow. By attacking the stereotypes of the African American woman and the overall race, African American women could reconstruct the perception of African Americans by whites and uplift the social standing of their community. One writer from the *Fisk Expositor*, the newspaper of Fisk University, stated why all of this was most important for women to observe: "The place occupied by women is said to be the best test of the real advancement of any race" (Shaw, 1996, p. 81). On top of being presentable, women, as well as men, were required to accept positions as the race trailblazers and to always remain community conscious.

The things African American students produced on these campuses were also a reflection of the lessons they received in school: community consciousness, missionary sprit and the correct way of acting and working. As the number of students on campus grew and upon approval from these institutions, student groups and societies were formed to take the lessons learned inside the classroom outside to the campus community (Evans, 2007). The historically African American sororities that emerged with the creation of AKA were "an intersection of popular womanhood ideals, academic ambition, and desire for a public voice...they at once confirmed and subverted women's stereotypical social roles" (Evans, 2007, p. 52). They were dedicated to social uplift, utilized a cadre of students dedicated to community activism and empowerment, and individual achievement (Evans, 2007). It is important to examine the first sorority for African American women in order to gain a complete understanding of African American sorority members and the complex education they receive as members of these organizations.

Sorority Membership Equals Racial Uplift

As a product of higher education and the ideals of racial uplift, AKA has a large emphasis on the principles that describe racial uplift. As an organization they emphasize the importance of education, community consciousness, sisterhood, and the appearance of womanhood. These principles are both blatant and hidden within their organizational documents and the personal actions of their members. The preamble of the organization states the following:

> We, as college women, being aware of the increasing complexity of women's problems, especially those Negro women, and realizing the necessity of forming an organization for the purpose of studying and solving such problem, do therefore organize this Sorority in order to cultivate and encourage high scholastic and ethical standards, improve the social stature of the race, women, and keep alive with graduates an interest in college life and progressive movement emanating therefrom.

Based on this preamble the organization is composed of college women that have come together for solving complex problems facing African American women in hopes of raising the social stature of these women and their race. The principles of this organization are all touched upon in this statement. The statement serves as a launching pad for which all the sorority activities occur, as well as teach the foundational purpose of this organization.

Principles are both taught as well as manifested as an obligation for having rights within the organization. Eva B. Holmes, a graduate member in Raleigh, North Carolina, writes the following about the obligation to AKA: "Unless a college woman realizes that sorority membership carries along with it duties and obligations...she can never be or become a sorority woman. The very nature of the word 'sorority', implies definite inter-responsibility" (1938, p. 13). This obligation is similar to the obligation that educated black women felt to their communities at the beginning of their club movement. As listed in the "The Ivy Primer," the manual for new members in training, the three obligations that sororities ask their members to assume are:

1. To concern themselves with acquiring high standards of academic achievement, intellectual development, and social maturity
2. To contribute to the well being of the chapter and remain a contributing member for their years as well as their years after college
3. To maintain an active interest and awareness concerning their college campuses and communities. (AKA, 1989)

All of these obligations and their components are found in the four principles that are essential to and taught by AKA.

Education

As a product of higher education, the sorority sees education as a key part of its members' lives. All but two of the founders were documented to have taught in either elementary, high school or college (Parker, 1999; AKA, 2008). The organizational purpose cites it duty in cultivating and encouraging high scholastic standards (AKA, 1989). Along with having a required GPA for admittance, new members are encouraged to maintain their good grades if not improve them while maintaining membership (AKA, 1989, AKA, 2009).

Appearance of Womanhood

The founders of AKA were brought up in an age when Black women were fighting to redefine their stereotypes through their appearance. This organization put emphasis on how women should carry themselves. Universities who felt the need to start from scratch with their students sponsored organizations such as AKA to help transmit lessons on how a women ought to be (Shaw, 1996). In addition to this, it is clear through the preamble that the founders wanted to increase the social standing of the women and the African American race. While considering this principle, we must remember how much appearance meant to mobile Black women in the early 20th century. It is an equal part of racial uplift as education.

Community Consciousness and Sisterhood

The organization states that its purpose is to be of service to all mankind (AKA, 1989). Service to all mankind through publication and programs has translated as concentrating on the issues that affect the African American community. Numerous articles in the *Ivy Leaf* and national programs showcase the importance of service and elevating the social ills of women and children. This is a direct connection to the community consciousness maintained by African Americans and reiterated by a college education. Community service and civic engagement in the form of political empowerment and community-centered programs are all driven by a community consciousness. This community consciousness in many ways is developed into sisterhood. Just as African Americans are connected by race, these women are connected by college and like character.

Some differences that you may see in African American sorority sisters are their continual obligation to their sorority and sorority sisters, just as we see in their obligation to race. In many of the documents, programming and membership training, sisterhood appears as frank criticism and an ethic of care. It is manifested in the community that the sorority provides and the attitude that must be present to maintain and perpetuate the sisterhood.

Being a good "Soror" or sister is also contingent on your obligation and fulfillment of the other principles. It is these differences that set this organization, and others like it, apart and particularly essential to the development of college educated women.

How Membership Aids the College Education

"Learning Reconsidered: A Campus-Wide Focus on the Student Experience" states that there are three components that result in integrated outcomes for college students: academic, social and institutional (Keeling, et al., 2004). AKA fulfills this social context and works along with academic and institutional context to produce cognitive and emotional growth. AKA prepares their members to reform their appearance, value education and participate in a community consciousness. Keeling says that this type of reframing helps students to "reflect on their lives, their values and their behavior and consider whether or not previous choices remain useful or productive to them" (p. 9). In result, AKA becomes a part of a transformational education that helps to develop members' multidimensional identity and consider how their values and behaviors contribute to their world and local community (Keeling). The ideas introduced in the Learning Reconsidered article are in step with the principles of racial uplift that AKA provide college women. While members are taught in a transformational way, they receive this education through a lens of sisterly obligation handed down by older members of the sorority. Some could argue that this creates a combined atmosphere of challenge and support needed for self-authorship (Baxter Magolda, 1999). In addition to self-authorship, cognitive and emotional growth, and transformative education members in this organization develop social connections and leadership skills (Kimbrough & Hutchenson, 1998).

Afterword

Education, civic responsibility, appearance and sisterhood are all rooted in the principles of racial uplift and together with activity in the organization create a transformative education. AKA is unique not only in the sense that it paved the way as the first Black sorority but also its methods of teaching 19th century principles of racial uplift in a modern world. Those principles are the driving force that makes this organization continues to contribute to higher education. AKA equips college women with skills for success beyond the college classroom. Catherine Durnell, a member of Alpha Theta Omega chapter of AKA, said in her 1933 Ivy Leaf article, "A Plea For Our Ideals," that members of AKA are "challenged to bring out the very best that is within us, to brighten the little niche in which we find ourselves,

and to truly let our lives be a help to man and a wreath to Him" (1933, p. 26). Although AKA was the only historically African American sorority explored in this paper, it is not the only example of this type of supplemental education. All of the historically African American sororities provide a similar education for its members in their own unique way. Student Affairs should look at these organizations as not only social organizations, but also a

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Combating unseen struggles:
The African American male football player

Tomika Ferguson

Although the population of African American male college football play-ers is relatively small at institutions of higher education, student affairs professionals need to be aware of their developmental needs. There exists a scarcity in the amount of research discussing the identity development of this population. This article will provide a model illustrating the identity pro-gression of African American male college football athletes at Bowl Subdivi-sion institutions while examining the factors that may affect their identity development.

Some young African American men are influenced to believe that sports such as football are where their future potential lies (Taylor, 1999). The concept that athletics is incomparable to academics for African Ameri-can males to succeed, places constraints on the available options for their futures. Reports of low graduation rates of minority college athletes have produced concern and embarrassment for higher education institutions across the nation (Snyder, 1996). The reports of low graduation rates are just one example of the consequences of stereotypes about the academic capa-bilities of African American males entering higher education.

Black student-athletes stand in a gap while attending college. First, they are students who share some struggles and expectations to succeed aca-demically as their peers (Yopyk & Prentice, 2005). Secondly, they are high caliber athletes who are supported by and strive to meet the expectations of their fellow students, alumni and other supporters. Thirdly, African Ameri-can male college athletes face negative beliefs about their academic abilities due to their race (Journal of Blacks in Higher Education (JBHE), 2002). African American male college football players comprise 45.4% of the total number of Division I football players (NCAA, 2007a). Although this may not appear to be a significant number in consideration of an institution's total population, Black student-athletes' experiences, successes, and failures are watched by the nation via television and other forms of media. This popula-tion is integral not only for the institutions' national visibility, but also for their recruitment of future students.

In such a popular sport as football, expectations are raised higher for these students to maintain a balance and resist destructive behaviors while meeting superior athletic standards. Prior to the arrival of Black student-athletes to campus, social influences and the recruiting visit play a large role in how the prospective student-athlete envisions their role on campus. This

paper will examine external influences that shape the preconceived notions of some African American male collegiate athletes, demonstrate the dichoto-my of two identities as a student and as an athlete, and investigate the effects of their identity progression with respect to their psychosocial development.

Literature Review

The following topics discussed are pertinent to understand the Identity Progression Model (fig. 1). The importance and visibility of col-lege football serves as a catalyst for benefits and consequences for both the African American male football player and the institution they attend. Cross' (1978) Black identity development model provides a basis of understanding the racial development of the Black student-athlete. Erikson's (1950) eight stages of psychosocial development were based on the growth of individuals from birth throughout their lives. Only stages four, industry versus inferior-ity, and five, identity versus role confusion, will be integrated as the last two stages of the Identity Progression Model.

College Football

Successful college football teams generate benefits to a university. Benefits to the university can include: television and radio contracts, ticket sales, corporate sponsorship for advertisements, and increases in alumni donations and student enrollment (Donnor, 2005). Attracting the attention of supporters is essential to maintain a successful and popular team. This may include financial investments on behalf of the institution to recruit and retain high ability athletes. An example of a major financial investment by institu-tions to recruit high ability athletes was made by the Big Ten athletic confer-ence by investing an average of $500,000 into recruiting student-athletes in one year (Langelett, 2003). The institutions in the Big Ten athletic confer-ence demonstrated their commitment and desire to create successful athletic teams. This model will focus on Division I Bowl Sub-Division institutions. Division I Bowl Sub-Division institutions, formerly Division I-A institu-tions, have the following characteristics: sponsor a minimum of 16 varsity intercollegiate sports, average at least 15,000 attendance for home football contests, annually offer a minimum of 200 athletics grants-in-aid or spend at least four million dollars on grants-in-aid to student-athletes in athletics programs, and schedule and play at least 60 percent of its football games against other members of the Football Bowl Subdivision (NCAA, 2007b).

The graduation rates of African American football athletes show a disparity in comparison to their peers. The six-year graduation rate for African American football student-athletes is 49 percent, yet they fall behind their White football players at 61 percent (Donner, 2005). This is one reason

that this population is addressed in this model. One cause of this graduation disparity could be how the athletic interests of the university take precedence over the student-athlete's academic interests. Opportunities to achieve overwhelming success in their sport influences the decisions made by the student-athlete (Harrison, Harrison & Moore, 2002; JBHE, 2002). College football then becomes the main focus of the African American football athlete in their pursuit of success by excluding the importance of academics in their role as student-athletes. The racial identity development of the Black football player is impacted as the student-athlete has a clash between his academic and athletic interests.

Black Identity Development Model

Cross' (1978) Black identity development model is applicable to the discussion of the identity progression of African American college football athletes. The Black Identity Development Model is a psychological process whereby African Americans undergo the process to become "Black" (Harrison, et al., 2002). The identity progression model presented in this argument does not impede upon the Black identity development of this population, rather it becomes integrated into Cross' model in stages one and three. The integration of the Identity Progression Model and Cross' Black identity development model will be illustrated later in this discussion. The following is a brief description of the five stages in Cross' Black identity development model.

Pre-encounter. In the pre-encounter stage, Blacks experience hatred towards their race in the form of severe dislike with physical and social characteristics about the race, such as facial features and culture. Negative expressions towards the Black race can result in feelings of inferiority, lack of self-acceptance, low self-esteem, and low personal autonomy (Vandiver, Fhagen-Smith, Cokley, Cross & Worrell, 2001). Exposure to damaging depictions of the Black race creates moments of difficulty in this stage. When Blacks internalize negative stereotypes they question their own self-worth as a Black person (Vandiver, et al., 2001). Therefore, positive representations opposite the Black race are appealing and sought after.

Encounter. This stage is precipitated or identified by events or incidents that strongly influence the individual's outlook (Cross, 1978). The individual acknowledges the impact of racism in their life. The result of this acknowledgement is two-fold: first, there is an appreciation and embracement of Blackness and second, there is resistance to situations in contrast to their previous identity conceptions (Cross, 1978; Vandiver et al., 2001). There must be a change in the manner the individual understands the world around them and a search for validation in this process. Outcomes from this stage can be anti-White views or harmful reactions towards Whites with

their emotions such as anger or guilt.

Immersion-Emersion. In this stage, the individual will have the desire to surround themselves with visual images and/or symbols of the Black race. This is the process of seeking out opportunities to explore their racial identity. Harrison, Harrison & Moore (2002) state that "participating in sports or physical activities that identify the individuals' 'Blackness' [is] likely sought out" (p. 124). Therefore, media portrayals of popular sports deemed appropriate for African Americans would be the suitable activity for an individual to participate in. In this period of transition there is "an intense sense of intimacy" with Blackness (Cross, 1978, p. 17). The individual undergoes a reflective period and becomes more self-aware of their racial identity.

Internalization. The individual associates himself with the acceptance of his Blackness. This declaration demonstrates congruency between the newly formed racial identity and the previous understanding of his racial identity (Vandiver et al., 2002). The individual is able to have familiarity with experiences outside of his old understanding of his Black identity and gains assurance of self through knowledge of other racial identities. This stage allows the person to link other identities to his Black identity and establish meaningful relationships with Whites and other oppressed groups (Harrison, Harrison & Moore., 2002).

Internalization-Commitment. In this stage, the individual has come to terms with their Blackness in respect to the roles of others. There is comfort in this stage that allows the person to interact with activities that may not serve the Black community (Vandiver et al., 2001). There is a positive sense of racial identity.

Erikson's Stages of Psychosocial Development

Erikson (1950) developed the eight stages of psychosocial development without specifying a particular population. The Identity Progression Model will use stages four and five and apply them to the development of African American male college football athletes. The application of these two stages will not consider the age constraints used by Erikson in his original model because these stages are revisited at a later age than previously indicated by Erikson. The integration of the stages will consider the results of Erikson's inferiority versus industry and identity versus role confusion stages and associate them with the identity development of Black male football players in the Identity Progression Model. Included in the identity development process of African American college football players is an experience of revisiting regression to stages four and five of Erikson's (1950) stages of psychosocial development.

Erikson (1950) described how people develop from birth to adolescence in eight stages with the first six ending at young adulthood. Stage one is basic trust versus basic mistrust. In this stage, the baby acquires an understanding of trustworthiness. A certain confidence is developed as the child understands to rely on caregivers for their needs. In the second stage, autonomy versus shame and doubt, the child gains independence and personal control over their physical dexterity. If the child fails to gain autonomy, they will experience feelings of shame and doubt in their physical competency. A search for responsibility and feelings of expectations are part of stage three, initiative versus guilt. In this stage, the child seeks out purpose and asserts authority in their life and will experience guilt if there is too much power exerted. Also, the child will observe surrounding role models to identify suitable behaviors for themselves.

According to Erikson (1950), stage four, industry versus inferiority, the child develops a sense of pride in their accomplishments and can acquire confidence in their abilities to reach their potential. This confidence is a result of successfully completing certain tasks in collaboration with others. In stage five, identity versus role confusion the child develops a personal identity. It is necessary that the youth connects how they appear to others and what they feel for themselves with previous skills that they have obtained. Intimacy versus isolation is the sixth stage of Erikson's Stages of Psychosocial Development. In this stage, the young adult desires "the capacity to commit himself to concrete affiliations and partnerships and to develop the ethical strength to abide by such commitments" (Erikson, 1950, p. 263). It is necessary to have nurturing personal relationships in order to avoid self-isolation.

Identity Progression Model

From here, the Identity Progression Model will be discussed in more detail. There are three major stages of this model: Pre-Encounter, Salient Encounter, and Identity Congruence. In the Pre-Encounter stage, there are two experiences that the African American male college football player encounters: social influences and the recruiting visit. Both of these experiences are the foundation for the remainder of the model and occur prior to the Black student-athlete enrolling as a full-time student. The second stage, Salient Encounter, represents the struggle between the Black football player's student and athlete identities. During this struggle, there is competition between the student and athlete identities and experiences with negative stereotypes from the Black student-athlete's environment. In the final stage of the Identity Progression Model, the Identity Congruence stage incorporates stages four and five of Erikson's (1950) stages of psychosocial development.

Pre-Encounter Stage

Social Influences

African American males, prior to enrolling into college, are aware of the racial differences that exist in society. Howard-Hamilton (1997) contends that "the issue of loss is one usually associated with African American men" (p. 17). Social dilemmas within and outside of the Black male's community can distort what options appear to be obtainable for their futures. For instance, when young African American males are celebrated "not for how well they can run with an idea, but for how well they can run with a ball," factors that promise success and fame are more appealing (Taylor, 1999, p. 75).

The Black male experiences the Immersion-Emersion stage of Cross' (1978) model as he questions his racial identity in contrast to his athletic abilities. Harrison, Harrison & Moore (2002) argue that as African American youth strive for identity definitions they substantiate their personal identities with their group associations. Therefore, media depictions of physical abilities over intellectual abilities encourage these young men to focus on athletic ability rather than academic ability and can affect the aspirations and goals that these young men set for their future. Rada & Wulfemeyer (2005) argue that television coverage of collegiate football games is an arena that perpetuates negative stereotypes of African Americans via the use of advertisements, references by White announcers and sportscasters, and the lack of Black sports reporters. Overemphasis on sports conditions these young Black males to focus on success in sports rather than academics.

The Recruiting Visit

The recruiting visit is not only an introduction of the athlete to the institution, but the formation of a relationship between the two (Cross, 1973). As the student takes a risk of choosing a particular institution based on information received from the recruiting visit, information that the student-athlete receives shapes their impression or belief of what type of academic experience they will have. Thus, the recruiting visit is not a negative experience, but serves as a basis for an idea of how a prospective student-athlete envisions their collegiate experience.

From the Black student-athlete's point of reference, the recruiting visit is a time for coaches to entice them to attend their particular institution. The visit can alter the recruit's observation of the institution. An education becomes secondary in comparison to the athletic success and possible wins and championships that may or may not be available as an athlete at that institution (Cross, 1973; Donner, 2005; Langelett, 2003). This creates a problem with the prospective student-athlete's understanding of their poten-

tial future at that institution. He "may mistakenly assess the importance of the academic responsibilities he will have as a student, and he may acquire an exaggerated appraisal of his promise" (Cross, p. 154). A distorted view of his academic and athletic future can negatively impact the prospective student-athlete's concept of his future.

In this stage, social influences and the recruiting visit influence the opinions that African American student-athletes have prior to coming to college. Black student-athletes consider college as a viable option due to the need for the collegiate experience for professional sports rather than for the importance of an education. The institution can show a lack of support for the Black football player with "perceived implicit and/or explicit messages that school [is] not important, that they [are] not intellectually capable students, [are] not expected to do well in school, and [are] not cared about as individual student learners" (Benson, 2000, p. 229). The influences that come from the media and other sources do not support or challenge these potential student-athletes to acquire a healthy balance between athletics and academics. Without an adequate balance of positive influences and support, the prospective student-athlete can receive negative concepts that will impact their collegiate experience.

The process of being recruited is the period that institutions deliver messages about the importance or lack of importance of academics. Benson (2000) describes the first impression of a prospective collegiate football athlete on his recruiting visit:

> Malik, a [high school] senior, comes to campus for his recruiting visit and is both depressed and relieved to hear from the team members who entertain him for the weekend that the school will be "no problem" because he will have "easy" teachers who are "handpicked" in advance, and that all of his educational choices and requirements will be "taken care of" for him by advisors (p. 223).

The recruiting visit is a pivotal moment for the African American student-athlete who may lack academic support. The visit can be a form of coercion or inducement because the recruit "unwisely may choose an institution in which he will not realize adequate progress toward his educational or career goals" because of his fixation on athletic opportunity (Cross, 1973, p. 154).

Salient Encounter

Stereotypes and Competition between the Student and Athlete Identities

Stereotypes exist "when persons wrongly assess others by formulating opinions and drawing conclusions about individuals based on little or no factual understanding of the person" (Baucom, 2001, p. 1). Because of

their Black identity development, outside influences can distort the manner in which African American football players view themselves. Media attention has questioned and corrupted the academic credibility and capability of Black collegiate football players (JBHE, 2002; Rada & Wulfemeyer, 2005; Sailes, 1993). Therefore, negative encounters within the collegiate environment can also pose a threat to their overall Black identity development.

The belief of Black college football players having an academic deficiency produces negative attitudes and stereotypes. Yopyk & Prentice (2005) assert that college students are expected to have high academic ability and motivation however there is a belief that Black college football athletes lack these qualities. A problem that exists for African American student-athletes is the "risk of conforming to the stereotype of athletes when less engaged and competent academically than other students may hinder their performance on academic tasks" (Yopyk & Prentice, p. 329). Black football players must combat damaging perceptions about their intellectual capability in college environments. Faculty members with negative impressions of African American football players can perpetuate stereotypes by perceiving that they are academically unprepared for college (Engstrom & Sedlacek, 1991, Sailes, 1993). The existence of negative stereotypes creates an unhelpful environment for Black college football players.

The Salient Encounter stage is two-fold. First, there is an emergence and experience of stereotypes in interactions with faculty members and other students. Second, the two identities, student and athlete are in competition with one another. The "dumb jock" stereotype is that student-athletes are academically inferior and they require institutional support to overcome the damaging stereotype. Institutional academic structure that does not support the African American male athlete leaves them with a disparity in comparison to their White counterparts (Engstrom & Sedlacek, 1991; Engstrom, Sedlacek, & McEwen, 1995). The results of this inconsistency is that faculty members reaffirm messages that they do not care about student-athletes' performance in class and become passive by not holding the students accountable for poor academic performance. Therefore, negative stereotyping of African American male student-athletes must be interrupted and prevented by members of the academic community.

Negative stereotyping of African American student-athletes has consequences. One consequence is student-athletes will accept "that they lack the academic skills and abilities to succeed and sense of feeling of alienation and belonging in the classroom" (Engstrom & Sedlacek, 1991, p. 191). The feelings of antagonism are harmful to the Black football player's identity development and can lead to rejection of any beneficial actions towards academic progression and success. Benson (2001) argues that student-athletes

become active participants in the existence of the dumb jock stereotype by "constructing attitudes and engaging in practices that [conform], largely, with the collective messages they [perceive]" (pp. 232-233). Black football players have to resist becoming enablers of negative stereotypes while experiencing competition between the athletic and student identities by refraining from actions that promote the dumb jock stereotype.

The competition between the student and athlete identities causes the student-athlete to grapple with the selection of the appropriate identity. The student identity is linked to a positive academic stereotype versus the negative athletic stereotype for the athletic identity (Yopyk & Prentice, 2005). In an academic situation, the Black football player can struggle with which identity is appropriate if he is aware of negative opinions about his intellectual capabilities. Benson (2001) observed in her study that when African American male football athletes felt respected, challenged, and supported their academic behaviors improved and they progressed in their classes. In contrast, when student-athletes lack support in academic situations the athletic identity is the salient identity leading to an attitude of detachment and resisting academic performance expectations. Academic motivation is an integral component of student success (Gaston-Gayles, 2004). African American football athletes require support from the academic community to acquire a balance amidst the struggles between the student and athlete identities.

Identity Congruence

In the Identity Progression Model, Black football players experience a regression in their psychosocial development. The competition between the student and athlete identities requires an increase in stability in their character and personal autonomy. This autonomy requires independence and confidence in the African American student-athlete's intellectual, as well as athletic capabilities. After the competition between the student and athlete identities, the Black football player revisits stages four and five of Erikson's stages of psychosocial development. This discussion will examine the result of Erikson's (1950) model and analyze how the Black college football player will re-interpret the stage in the Identity Progression Model.

Industry versus inferiority is stage four of Erikson's stages of psychosocial development. In this stage, the person must acquire the knowledge that he is capable of accomplishing tasks that he encounters and be confident in his aptitude to succeed (Erikson, 1950; Howard-Hamilton, 1997). He must develop a sense of industry or productiveness in both his student and athletic identities. As the Black student-athlete revisits this stage, he will interpret productiveness via recognition from others in the

form of being respected, challenged, supported, and held accountable for his actions (Benson, 2000). By achieving stability and accomplishing certain tasks, the African American football player has the opportunity to develop confidence in both his intellectual and athletic abilities.

Encounters with negative stereotypes affect the African American college football player's identity development and require an understanding of meaningful social roles to resist the danger of feeling inadequate, mediocre, and inferior. To resist the feeling of inferiority the Black football player must gain awareness of his roles as both student and athlete. The student-athlete must not accept his sport as his only duty. For example, if a faculty member interacts with the student-athlete in an authoritative, forceful manner, he may retaliate by accepting and adhering to ineffective academic practices such as manipulation of the relationship he has with the faculty member (Benson, 2000). As the student-athlete experiences the industry versus inferiority stage, he must receive support and instruction on the best methods to succeed in order to have confidence in his abilities to succeed as both a student and as an athlete.

Identity versus role confusion is the final portion of this model. There is a struggle with previous experiences, such as racism and negative stereotyping, about their ability to excel academically. During this stage, a person becomes "concerned with what they appear to be in the eyes of others as compared with what they feel they are" (Erikson, 1950, p. 261). Being concerned about how they are viewed by others, as the student-athlete revisits this stage they may over-identify with a particular identity or demonstrate a loss of identity. For instance, student-athletes can construct their own attitude and practice an attitude of detachment from academics through actions such as skipping classes (Benson, 2000). To resist role confusion Black football players need to have affirmation of their identities.

The student-athlete is in search of affirmation of the appropriate identity to choose for himself according to interactions with his peers and authoritative figures (Howard-Hamilton, 1997). Black football athletes will search for affirmation of their identity in the college environment. During this stage, Erikson (1950) argues that a person will be "searching for the social values which guide [his] identity" (Erikson, 1950, p. 263). The social values that the student-athlete experiencing this stage is searching for will be found in the institution's culture through interactions with students and faculty members as they either support or denounce the student-athletes. The experiences of these two stages challenge the student-athlete to develop identity congruence in the midst of cultural and social influences.

Implications for Higher Education

The Identity Progression Model provides a stable theoretical framework to further investigate African American racial identity using Cross' model and intersections of athletic identity. This model is appropriate for African American male football players at Football Bowl Sub-Division due to the experiences they have at that specific competition level and may not be applicable to the experiences of athletes at Division II or Division III institutions.

The purpose of this theory was to shed light on the intricacy of the identity development of African American college football players. These student-athletes are a distinct population whose influence is not only in the college environment; rather through their athletic ability they represent their institutions on a national level (Watkins, 2000). Struggles such as detachment away from academic responsibilities or identity struggles involving feelings of inferiority may not be visibly apparent to student affairs professionals (Benson, 2001). Yet, as college administrators there is a responsibility to identify populations that require special attention and provision of certain needs. Student affairs professionals must identify factors that will allow Black college football players to have the most success during their tenure at college. Higher education institutions must evaluate the goals of their athletic programs and student services to ensure that they are comparable to the mission of the institution and allow for "affirmation or reaffirmation of a sense of shared vision inclusive of mutual values" (Howard-Hamilton, 2001, p. 41). This assessment will afford the institution the opportunity to be certain that their program and initiatives are student and institution-centered to ensure program congruency with the institutional mission.

The challenge for student affairs professionals is to implement initiatives that are intentional in connecting African American male football players' zeal for athletics to the importance of a college education in a mutually beneficial relationship (Harrison et al., 2002). The academic community needs to be informed of the struggles that these student-athletes experience so that they are not isolated or continuously stereotyped due to social perceptions. By means of an intentional, holistic approach incorporating student development theories student affairs administrators will be able to meet the needs of Black college football players outside of their athletic needs.

Figure 1
Identity Progression of African American Male Collegiate
Football Athletes at Division I Bowl Sub-division Institutions
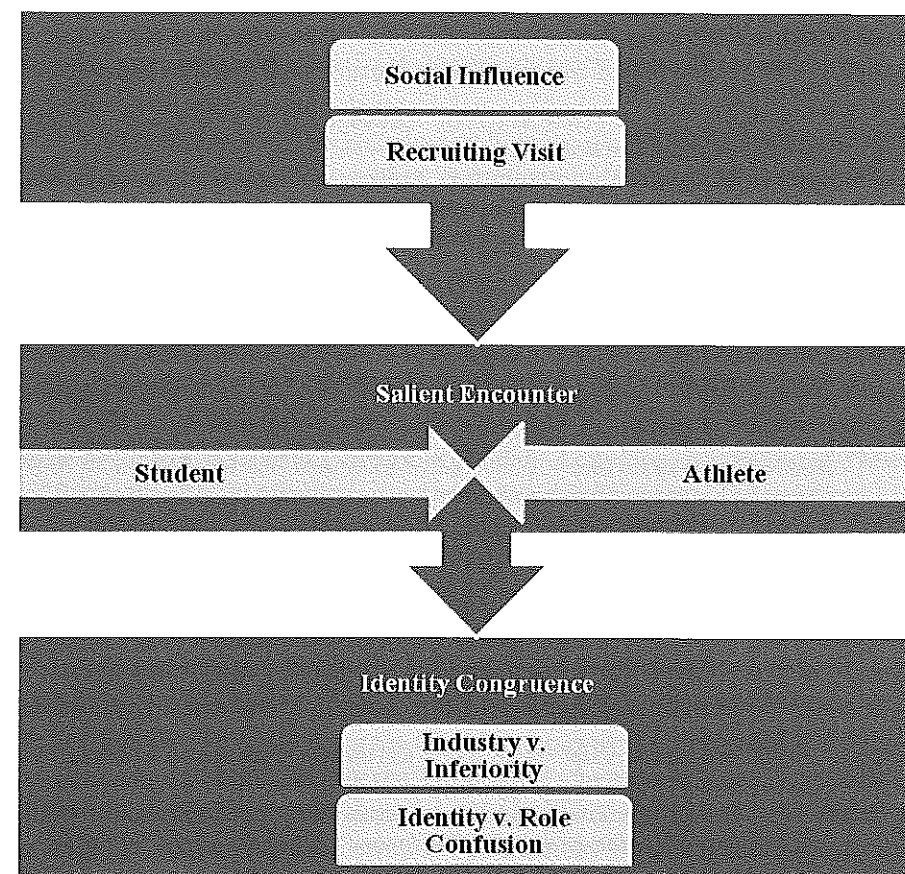
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Tomika Ferguson is a first year Master's student in the HESA program. She received a Bachelor of Arts in African American/African Studies and American Studies at the University of Virginia in 2007. At IUB, Tomika serves as a Student Development Special for Residential Programs and Services at Foster Quad. She serves as a Volunteer Assistant Track Coach for the IU Track and Field team

Richard N. McKaig: The Quintessential Dean

Autumn T. Harrell, Steve Veldkamp, and Danielle M. De Sawal

Dean Richard N. McKaig has served as an advocate for the advancement of the student experience at Indiana University (IU), Bloomington since joining the staff as the Student Government Advisor in 1971. During the 38 years since his arrival on campus, he has served as a shining example of student-centeredness.

Dick received his Bachelors of Science degree and Master's of Arts from Ball State University in Muncie, Indiana in 1966 and 1967 respectively. It was at Ball State that he would cultivate his passion for co-curricular involvement as a member of the Delta Chi Fraternity and as Student Body President. Dick began his career in student affairs as the Director of Student Activities at Wisconsin – Stevens Point, before arriving in Bloomington where he would serve in a number of capacities including: Vice Provost for Student Affairs, Vice President for Student Affairs, Bloomington, Vice Chancellor for Student Affairs, Associate Dean of Students, Director of Student Activities, Assistant Director of Student Activities and of course, Dean of Students. While his administrative responsibilities have shifted throughout the years, his commitment to IU students has been unwavering.

Known by his contemporaries as the "fraternal Dean", Dick earned this reputation through his steadfast advocacy for fraternities and sororities and through his involvement with the Center for the Study of the College Fraternity. Serving as Executive Director from 1983 to 2005, and as Director of the Interfraternity Institute from 1984 to present, Dick is consistently called upon by colleagues across the nation to provide perspectives and answer questions about the fraternal experience on campus. Pete Smithhisler, President of the North American Interfraternity Conference shared, "Dick is the single most respected campus figure among fraternity and sorority professionals."

While Indiana University has benefitted from Dick's nearly four decades of service, he has also been recognized on a national level for his contributions to the profession. Dick has been recognized by students, peers, and senior leaders in the field. His list of accomplishments include the National Association of Student Personnel Administrators (NASPA) Scott Goodnight Award for Outstanding Performance as a Dean, the NASPA Foundation Pillar of the Profession Award, The Association of Fraternity Advisors Robert H. Shaffer Award for Lifetime Contributions to Fraternities and Higher Education, the Theta Chi International Fraternity Chapman

Alter Award for Interfraternal Excellence, the Fraternity Executives Association for Outstanding Contribution to Fraternities and Sororities and our own HESA Robert H. Shaffer Distinguished Alumnus Award.

Dick's list of accomplishments is significant, but the man behind the awards, distinctions, and positions is humble, caring, and wholeheartedly devoted to his work. Dick's leadership in the IU community has inspired staff and graduate students to embody the core values of student advocacy into their own work. As a result, Dick's influence is seen far and wide as aspiring higher education professionals have left IU to share his teachings across the country. His commitment to the evolution of the profession is evidenced by his extensive involvement in professional associations that extends beyond his work on campus. Dick has been intricately involved in NAPSA's Foundation Board of Directors, the Indiana Student Affairs Association and many community organizations such as the American Cancer Society, Catholic Charities Board of Directors, Bloomington Rotary Club, Salvation Army, and United Way - Campus Campaign Committee to name a few.

Dick's leadership style is best summarized as cool, calm and collected. His affable nature has enabled him to connect with administrators and students alike over four decades of service. What makes his longevity even more impressive is Dick's ability to stay current, fresh, and engaged in students' lives. One recent student government leader called Dean McKaig "encouraging and even handed." It was not unusual to see Dick attend multiple student events during one evening. In fact, it was not unusual to see Dick spend a night in the residence hall. Dick understood that he needed to spend time with the students in their environment to build and develop better student services on campus.

Where do you derive your inspiration?
Some of it comes from students who do amazing things
and who motivate you to do more. When you get positive feedback
that what you're doing is making a difference that motivates you to try
to make more of a difference with another cohort.

PHILOSOPHY OF STUDENT AFFAIRS

A.H.: What is your professional philosophy that guides your practice in student affairs?
R.M.: I view myself as an educator first and foremost. Secondarily, I view myself as a campus administrator with the responsibility of finding ways to enhance the educational value of the out of class experience and

thirdly, an administrator who assists in creating a liaison between students in the university. As a liaison, I help them feel a connectedness with the institution and feel that their views and concerns are taken seriously by the institution. Because I start with the view that I am an educator, I am interested in the educational potential of the out of class experience, but because I also view myself as a facilitator or link between the institution and the students, I

"I view myself as an educator first and foremost"

also know there is something serious to be done beyond educating students and that is listening to them and being sure their views are being heard with regard to decisions within the academy.

A.H.: How has your philosophy changed throughout your career?
R.M.: I had ideas on how the institution might function more effectively and had ideas on how administrators ought to be open to student thoughts and opinions. So I would guess that initially my thoughts were more to make the institution more effective and efficient in meeting student needs. I'd say somewhere along the line I got extremely interested in leadership development as a way to help students be more effective in representing their needs. Further down the line I began to lose a little interest in perfecting student organizations. As an advisor, during my fourth homecoming parade I realized my goal was not to create the perfect homecoming parade. I realized what I was doing was helping students learn by planning homecoming parades. It's that kind of spirit of thought that suggests that my focus on my role as an educator developed four or five years into my service rather than immediately when my service to the profession began.

CHANGES IN HIGHER EDUCATION

A.H: What changes have you noticed in higher education since you have been in the field?
R.M:. One of the changes has been the focus on student development. When I was in the graduate program we didn't even use the term student development, the closest we could get was something about the whole student, which meant we weren't just talking about classroom development but social development, leadership development, and civic engagement in its rudimentary form. There has been some sophistication in the student development areas with a more diverse student body. Because diversity in higher education in the sixties and seventies wasn't anything like it is a message today, diverse ways of student development is another theme change.

There have been a number of societal issues that have become a part of the higher education agenda including alcohol and youth, sexual assault and youth, coping with issues of racism and sexism. All of those weren't well articulated, if they existed at all, on the agenda in the 1960s and early 1970s. The agenda sometimes had to deal with student's rights and whether we would have women's hours or not; it was just a totally different time.

Along the way the federal intrusion into higher education has changed because of things like Title IX, the titles that relate to students with disabilities, more recently the Cleary Act and the Drug-Free Schools and Communities Act. There have been a number of federal interventions that have changed the world in which higher education lives. The change of the court's view of the relationship between the student and the university in the late sixties with the end of in loco parentis altered what student affairs does. Then in the 1990s there was the birth of the helicopter parents. There must have been helicopter parents in the 1970s but if they existed they were few and far between. I'm not sure if I met the parent of a student body president into well into the 1980s. I did meet one in the sixties when I went to his wedding a year after he graduated but other than that, for all practical purposes, there was a perception in the 1960s that when you graduated high school you went out in the world. Some went to college and some went to jobs. Today it's a different relationship with expectations about transition between secondary and higher education.

A.H.: What advice do you have for new professional regarding staying abreast of changes within student affairs?
R.M.: I think it is a survival skill. As institutions and their leadership change, you or the institution can decide this isn't the place for you anymore. You learn early on that to make a career in field and to be comfortable with what you're doing, you have to be prepared to leave where you are and go somewhere else. The only way you can be truly prepared to do that is to have a pretty good sense of competency and understanding of issues in the field, you need to know what's happening around the profession.

At a place like Indiana University, there are things that happen on the east coast and west coast that later happen on your campus. I can be perceived as predicting the future just by watching what was going on elsewhere. By the time an issue gets here I have already watched it play out

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"We are a field that can benefit from the creativity of other places."

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on two different campuses. It's a survival skill, a technique; we are a field that can benefit from the creativity of other places. Best practice is a nice

way of stealing ideas that have worked elsewhere.

DIVERSITY WITHIN HIGHER EDUCATION

A.H.: How can institutions be more supportive of all types of diversity?
R.M.: We have to continue to advocate for the institution to recognize the need for student support. In the push for every institution to be all it can be, which in today's society is being translated into I need to be number one, we are slipping toward an unfortunate elitism with too much emphasis on academic success as the only predictor of success. We all want to have the best professors and the best labs, which is not a bad goal, however we cannot let that goal begin to strangle the resources we need to serve underrepresented students. If we don't continue to remind the campus that it's not just attracting students, it's also retaining students then we are going to lose the support that we currently have. We are a residential campus which is dramatically different from some educational models today and an educational model on a residential campus ought to include a more comprehensive support package. Our first step is ensuring there are support services.

Our second step is to emphasize diversity in a recruitment sense to develop the diversity of a world class institution. We're located in Indiana; it's not the most diverse state in the nation. Right now we are not as totally diverse as the state of Indiana, but even if we got there we'd have a long way to go. We need to be more diverse than the state, closer to the diversity of the United States and have representation of folks from around the world. To take advantage of the diversity within Indiana we are going to have to partner with community groups, schools and churches to helpexpand the horizons of some Indiana citizens who might think that they're never going to get a shot at higher education.

We're going to have to find a way to help the agencies that work in those communities to open the eyes of the kids in grade school, junior high and high school to see that that college could be in their future. Some of those people aren't going to come to IU. We can't convince the third grader that they need to go to IU; we have to convince the third grader that they need to work to go to college. We are going to lose some folks but that's a part of developing that line of students that might eventually come to IU.

"We need to find a way to create diversity across the institution by way of collaboration and involvement"

Once we get them here, we have to do a lot of work with student groups to take advantage of the diversity at IU. Most of our students who

study international business don't go to programs at the international center but they will sign up for a study abroad experience. That's good but you can also go to the international center and meet people from around the world. They get caught up in their day to day American lives and activities. We need to find a way to create diversity across the institution by way of collaboration and involvement and we are not at that stage yet. We still have lots of separate communities that do a good job of displaying diversity but I don't know that we actually realize the full potential of diversity. That's a goal that student affairs staff ought to have a big hand in.

LEARNING FROM A HOOSIER LEGEND

A.H.: What was it like working with Herman B Wells?

R.M.: When I came in 1971 with all the youthful arrogance that I could possibly have, I was all of 27 years old. I said to myself he was an old man. He was still with us for 30 some years after that point, cultivating alumni, gathering gifts for the University, and representing the university. He was a force to be reckoned with because of everything he had done and all the fame he had within the community. And yet at the same time that charisma came through in a warm, approachable, witty kind of person. While he had all of this information and prestige he would show up to fraternity houses to hear speeches by no-names like me when obviously he was the star. He was clearly an important and interesting person. A crafty leader who got a lot of things done because of his style, he knew how to wield power effectively but to do it in ways in which everyone thought he was the sweetest man in the world.

THE STUDENTS MAKE IT WORTH WHILE

A.H.: What advice do you have for professionals within the field?

R.M.: Part of me is tempted to say "love it or leave it," it can be a frustrating field. It is not associated with great wealth but is associated with long hours. It is a field that requires a considerable investment of your time and energy. You are caught between a population of students who have high aspirations but don't always live up to them and an institution that is not the

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"For me, it's a kind of heaven, love it or leave it"

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fastest to adjust to change. You may be accused by students as not doing enough and by the institution as trying to change too much. I can think of 101 reasons why this isn't the best place to be but to be negative about

things doesn't seem to be very productive. I think it is best if you feel like you have a mission opposed to a job. With a mission you wrap yourself around it and you go after it. You're not as good of an educator if you're doing it because it's just a job.

Colleges and universities are the best work environments because of the discovery of knowledge, display of art, creation of new ideas, and students aspiring to do great things, a wonderful cohort to be working with. For me it's a kind of heaven. I think that people ought to embrace that fully. In addition to having a job that requires too much of you, I would still find time to sample the arts, use the escapism of sports, and the gym for exercise. Take advantage of what these institutions are- a sort of an oasis in society.

Significant Events in the Career of Richard N. McKaig

1966	Bachelor of Science, Ball State University, Muncie, Indiana
1967	Master of Arts, Ball State University, Muncie, Indiana
1967-1971	Director of Student Activities, Wisconsin State University-Stevens Point
1971-1972	Student Government Advisor, Indiana University
1972-1974	Assistant Director of Student Activities, Indiana University
1974-1982	Director of Student Activities, Indiana University
1981	Indiana University Student Association created the McKaig Scholarship to recognize outstanding service to the IU – Bloomington student government
1982	Doctor of Education in Higher Education and Student Affairs, Indiana University
1982-1988	Assistant Dean of Students and Director of Student Activities, Indiana University
1983-2005	Center for the Study of the College Fraternity, Inc., Executive Director
1988-1991	Associate Dean of Students, Indiana University
1991	Indiana Student Affairs Association/Indiana College Personnel Association, President
1991-1994	Dean of Students, Indiana University
1993	Kate Hevner Muller Outstanding Mentor Award, Higher Education and Student Affairs, Indiana University
1994-2009	Adjunct Associate Professor, Higher Education and Student Affairs
1999-2001	NASPA Regional Vice President, Region IV-E

2001 Robert H. Shaffer Distinguished Alumnus Award,
     Higher Education and Student Affairs, Indiana
     University
2003 Nancy Howard Diversity Award, Bloomington
     Chamber of Commerce
2003 IU Foundation President's Award for Service,
     Leadership, and Loyalty
2005 NASPA Foundation, Pillar of the Profession Award
1994-2006 Vice Chancellor for Student Affairs, Dean of Students
     Indiana Student Affairs Association/Indiana College
2004 Personnel Association, President
2005 NASPA Scott Goodnight Award for Outstanding
     Performance as a Dean
2006-2009 NASPA Foundation Board of Directors
2006-2007 Dean of Students and Vice President for Student
     Affairs
2007-2009 Vice Provost for Student Affairs, Dean of Students

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