

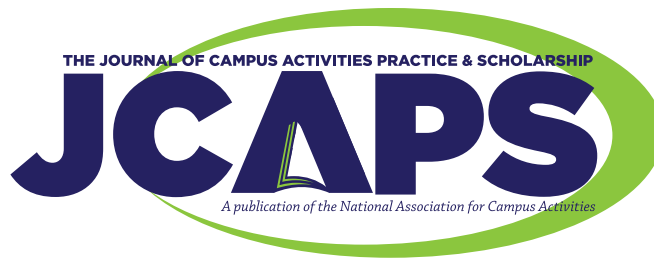
**THE JOURNAL OF CAMPUS ACTIVITIES
PRACTICE & SCHOLARSHIP**

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Typical submissions to the journal cover topics such as:

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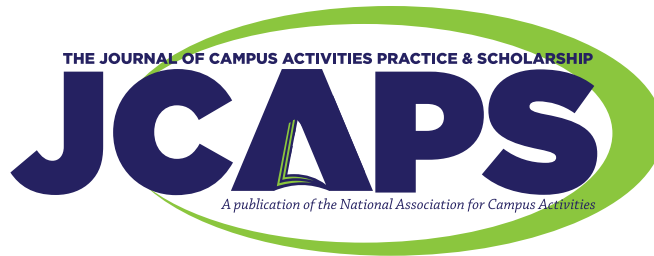
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LESSONS FROM A PANDEMIC: THE VALUE OF CAMPUS ACTIVITIES PROFESSIONALS

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WHEN SOMEONE IN HIGHER EDUCATION PICTURES THE “TYPICAL” WORK OF CAMPUS ACTIVITIES, a variety of vivid images likely come to mind. Some may picture organizing a significant concert with students streaming into a large venue on campus. Or perhaps they think of coordinating historic campus traditions like Homecoming, where current and former students mix and mingle while attending a variety of parades, pep rallies, and events that promote institutional spirit and pride. There are, of course, many other examples of how campus activities professionals promote a lively and engaging campus environment. Still, many examples may be less known to those outside our profession – even if those individuals work on college and university campuses.

The most common perceptions of campus activities work, however, likely suggest that such work now plays a diminished role on campus, at least temporarily, and potentially long into the future. For example, it will probably be some time before individuals feel safe attending campus public events, both large and small, with any consistency. Given the realities of campus administration in a pandemic, how does the work of campus activities professionals contribute to their campuses during the COVID-19 crisis? As many institutions face significant and negative budgetary implications as a result, should campus activities be suspended? Eliminated? Should positions be repurposed to serve other campus priorities? In this piece, the JCAPS editorial board discusses the critical roles that campus activities professionals continue to play during the pandemic, including crisis management, student leadership development, and campus engagement support. Our central goal is to support campus activities professionals help their institutions survive and even thrive during this unprecedented global crisis.

THE ESSENTIAL ROLE OF CAMPUS ACTIVITIES PROFESSIONALS

In the book, “Engagement and Employability” Peck and Cummings (2017) wrote, “...the concept of fun can be very limiting to campus activities professionals. It implies that there isn’t substance to this work. For campus leaders who must allocate increasingly scarce resources in higher education, campus activities may seem an easy area to cut. After all, the primary purpose of education is for students to learn. In difficult times, tending to students’ entertainment may seem a luxury that the institution cannot afford” (p. 149-150). As campuses across the country see dramatic enrollment declines, many are already cutting budgets and reducing staff. For example, the University of Massachusetts system recently announced that it would lay off 6% of its full-time employees. Ohio University has undergone multiple rounds of layoffs, and thousands of faculty and staff on campuses around the country have been subject to furloughs (Zalaznick, 2020).

In this challenging environment, the “fun” that campus activities work brings to campus may seem superfluous. That is why it is essential for campus activities professionals to connect to our higher purpose – and communicate that with clarity to others. It is also critical that our work explicitly reflects this purpose. Whether it is amid a global pandemic – or in more “normal” times, our central purpose is to create strategies for deeply engaging students with each other and to connect them with the institutions we serve. The engagement in which our work results pays dividends for both our institutions (Tinto, 2012; Kuh, et al., 2010), but also for the students themselves in terms of employability (Peck, 2017) and even wellbeing across their entire lifespan (Gallup-Purdue Index, 2014). Certainly, engagement has become crucial as many institutions scramble to save faltering enrollments or face far more negative consequences. In this light, the leadership that campus activities professionals can play in these efforts cannot be overstated. In Volume 1, Issue 1 of this journal, Dungy and Peck (2019) wrote, “In the past, professionals in the field of campus activities may have wished for a generally accepted, well-defined, and standardized description of their work across all colleges and universities. However, its historic expansiveness and porous boundaries make campus activities in the modern college and university the perfect umbrella under which all student engagement could be located” (p. 7).

STUDENT ENGAGEMENT IN CRISIS

Traditionally, one would not imagine the campus activities department to be engaged in the middle of a campus crisis management team. Student affairs administrators typically serving within these teams represent facilities, medical, and counseling staff, and maybe include the Vice President or Dean of Students (Zdziarski, Dunkel, and Rollo, 2007). However, this does not mean that campus activities professionals cannot play a meaningful role in these contexts – especially during a prolonged crisis like the current pandemic. Campus activities administrators represent some of the most valuable personnel on campus during a crisis. On most campuses, campus activities administrators have direct access to one of the most valuable resources on a college campus – engaged student leaders who would love to play a productive role in helping the campus respond. For example, during Hurricanes Katrina and Rita, students were mobilized to volunteer and assist the emergency management team and FEMA with staffing the most extensive field hospital on United States soil since the Civil War, a fieldhouse for displaced people, and an agriculture center for displaced animals (McCullar, 2011). These students were not initially counted in the emergency planning effort. They were only brought together later through the work of campus activities units, student organizations, Greek life, student government, residential life, and other campus entities.

In the long-term crisis created as a response to COVID-19, which has prompted stress, fear, and anxiety across all pockets of institutions, campus activities administrators should be depended upon to bring a sense of community, spirit, and belonging to the campus. Administrators are looking for ways to return the campus to a state of normalcy. Even as campuses operate differently (e.g., hybrid or online), a deep-seated desire continues to exist for other aspects of the campus to look as close to normal as possible so that students continue to feel a connection to the campus even when their physical association is diminished or absent. Significant responsibility could be placed on-campus activities administrators to assist with innovative enrollment management efforts within the institution, as senior-level leaders look to them to create engaging initiatives for students, even if such initiatives must live online.

COVID-19 has caused campus activities administrators to begin thinking differently about what our core priorities for our students and campuses. Most of the talent and events that are brought to campus – everything from opportunities for students to make a novelty item in a late-night event to bringing a large-scale concert to thousands of people – are designed to physically bring as many students together as possible for a shared experience. Such experiences are difficult to attain, if not morally tenuous, in an environment where we are not allowed to have more than a handful of people together and where students must stay 6 feet apart from each other. While this can be seen as a significant barrier to the current model of programming, numerous opportunities remain available for professionals who can think in creative and innovative ways.

The crisis can bring opportunities to evaluate current practices. Since physical events have been shut down since

March 2020, we have seen progressive artists and agents find ways to present their acts online. Acts that would typically not be able to come to certain campuses because of routing, size, availability, or cost have become more broadly accessible. Artists, too, are looking for ways to creatively – and profitably – engage their audiences. Likely, a music act may not be able to play even within a small venue until sometime in 2021. Many artists are willing to do intimate shows with a campus now online, sometimes doing multiple shows at schools across the country in one day. Artists and speakers that may not normally do college dates have become willing to book a show for one of these intimate “Zoom” talks or performances.

Our current time of disruption and ambiguity also provides campus activities administrators the opportunity to look at their traditional processes and evaluate if they need to continue in the post- COVID-19 world. Let us not wait to continue to ensure our students receive the best value for the fees they pay. Additionally, let us finally be intentional on how we engage our online students. Students have been online for years, but minimal student services have been geared towards those students, often requiring them to come to campus during traditional service and programming hours. The necessities of the pandemic create a press for us to evaluate the needs of our online students and to engage them as effectively as we have long engaged traditional on-campus students. For years, the needs of online students have been either a whisper in the room or an afterthought discussion in many campus activities units. This crisis presents an opportunity for us to bring the needs and wants of our online students to the forefront, to engage them so that they, too, can develop a deep sense of belonging to their institution.

STUDENT LEADERSHIP DURING A PANDEMIC

The preceding paragraphs make clear the degree of ambiguity, transition, confusion, and fear that currently exist in the landscape of higher education. At the same time, campus activities work has been and should continue to be proactive in helping build the skills students need for success now and in the future as working professionals. A significant part of that work is developing student leadership capacity through formal programs, curricular course offerings, and informal initiatives. Indeed, the goal to equip students with the skills to navigate – and help their peers navigate – the incredible degree of ambiguity, confusion, and fear currently facing them can be immeasurably valuable during the pandemic.

Over the past quarter-century, the curriculum for student leadership development in campus activities units has rested on socially responsible and values-based concepts of what it means to lead effectively in today’s society. Typical examples include the Social Change Model of Leadership Development (Higher Education Research Institute, 1996) and the Relational Leadership Model (Komives, Lucas, & McMahon, 2013), etc. Moreover, the targeted outcomes in many of these programs focus on developing capacities such as self-awareness and self-management, authentic and courageous interactions with peers, and the creation of positive change within the communities where students reside (Owen, 2012). These concepts and outcomes can be explicitly brought to bear in the currently fraught higher education environment of Covid-19 response.

Across the globe, students were thrust into a suddenly online learning environment this past Spring. Their student organization meetings and events they had been planning for months were fundamentally disrupted, along with their social relationships and daily rhythms of their on-campus existence. They then spent the summer social distancing and likely bemoaning internship experiences that were promised but not delivered, while learning that their plans for the Fall semester would likely need to be modified significantly. Students have since returned to online environments that may not look all that dissimilar, in their eyes, to the chaos of this past Spring. And if they are back on campus, they are navigating a physical environment that includes new campus policies, ubiquitous personal protective equipment, and the need to navigate new social environments that may or may not need to sustain themselves for the foreseeable future. Now more than ever, student activities professionals are required to help students not only make sense of their new environment but to support them as emerging leaders able to build their skills and capacities in these spaces proactively. Self-awareness and self-management skills have always been critical. This academic year, they are even more crucial. The capacity to create authentic interactions with peers has long been the foundation of effective leadership skills. In the space of online interactions, and at a time when social justice issues have rarely (if ever) received more attention, these skills are even

more crucial. Creating sustainable positive change has long been a laudable goal. This academic year, as we all struggle to reformulate what “the campus experience” means to students, such goals are even more crucial.

Higher education institutions need their campus activities professionals to think creatively and innovatively regarding how they can develop formal and informal leadership development initiatives focused on the same traditional learning outcomes and goals as they typically would. These initiatives are inarguably more important now they have been in recent years. What would a leadership development session focused on social justice education look like in the context of a Zoom call? What types of multi-media resources exist on the internet that can be leveraged in an online environment that may have been less helpful in a physical space? Can campus activities professionals create short asynchronous educational units – through podcasting, YouTube video, Instagram posts, etc. – that help students broaden their minds, provide inspiration in a time of anxiety, invite opportunities for skill-honing, or simply help students feel more at home, while... they are at home?

DEMONSTRATING IMPACT

Assessment has become a standard role of an effective campus activities professional. However, how campus activities professionals approach assessment often varies by institution. Student affairs, broadly speaking, consistently identifies assessment, evaluation, and research as core competencies necessary for professional success (Eanes et al., 2015). Campus activities offices often produce annual reports that provide descriptive data such as attendance at events, academic affiliations of student organization leaders, and self-report satisfaction data associated with participation in campus programming efforts. Such data has been critical in supporting a case for continued funds and resources through demonstrating that student involvement in campus activities has been broad and that satisfaction in the experience has been consistent.

During the pandemic, participation trends and satisfaction data are not enough to justify the resources granted to the work of campus activities. As professionals are asked to identify and provide a rationale for student-learning-focused programming, campus activities offices must develop a culture of comprehensive assessment if they have not already done so.

Schuh (2013) notes that within “a culture of assessment staff members recognize that they must collect evidence systematically to demonstrate accountability to their stakeholders and that they must use that evidence to improve” (p. 89). For example, CampusLabs (2020) found in a survey related to the use of assessment during the pandemic that the most common change to assessment practices was an increase in conducting initiatives related to student and employee needs. As a result, forward-thinking campus activities offices were positioned ahead of most campus units in being able to speak to how students experienced pandemic-related transitions. On many campuses, assessments with this focus remained positioned for campus activities staff to provide powerful insights to other administrators. Moreover, thinking about how to use assessment in the upcoming year will be essential in preparing our offices for a post-COVID-19 campus environment. How can assessment officers in campus activities use assessment practices to track resource needs, link to larger institutional data sets, document data-informed practices, and recognize the role of physical space in the daily work of campus activities professionals?

Using big data

Many institutions have an institutional research office that gathers and coordinates big data sets. Picciano (2012) notes that “big data is a generic term that assumes that the information or databases system(s) used as the main storage facility is capable of storing large quantities of data longitudinally and down to very specific transactions” (p. 12). Campus activities offices may not often think about partnering with institutional research (IR) officers to analyze assessment data related to their students, or collaborate with them in analyzing data related to other large surveys (e.g., NSSE, MSL, etc.). Now is the time to develop relationships with these offices to ask about what data they have available, and to work with them to explore assessment questions for your programs that focus on student learning and success. We suggest you begin by searching for institutional research on your campus’s website to learn which specific datasets might exist at your institution. Subsequent web searching or contact

with IR staff will help you determine which of these datasets on which to focus. Armed with this knowledge, you can then develop a list of assessment questions in which to investigate within them.

Data-informed practices

As we mentioned earlier, in an environment like a pandemic, student representation or satisfaction data is not enough to show the value of campus activities units on campus. Administrators can work with IR offices. You can collaboratively identify questions that can capture impact related to student success and learning on campus. Using the results from your own assessments within campus activities, coupled with big data from your IR office, is critical for making data-informed decisions about services/programs.

Tracking resource needs

The reduction of fiscal and human resources within campus activities offices represents a significant threat as a result of institutional responses to COVID-19. Recognizing that budget structures within higher education will not simply return to pre-COVID-19 levels anytime soon, it is safe to say that the competition for resources on campus will only increase. Using assessment practices to document both human and financial needs, as well as benefits, in offering campus activities services and programs, will be critical. Some suggestions include pulling past descriptive data for programming events to show previous expenses and the number of staff (professional and student) required to deliver the event. In the current environment, you will need to document the change in delivery based on COVID-19, staff required, the technology necessary for implementation (remember that individual home internet access and computers have an expense), reduction in capacity which resulted from any limits to access, and the cost associated with developing online materials/marketing. Using both sets of data, you can predict unit needs based on how you see the program being delivered. Upper-level administrators appreciate such data-driven budget modeling rather than rough estimates that do not show such detail.

Role of physical space

Even in the midst of the pandemic, many students have returned to campuses this Fall semester. Student voices have been strident in their desire to return to campus. However, their comments indicate their expectation to return to pre-COVID-19 traditional campus experiences. Campus activities officers will be needed to play a critical role in helping students understand how to create meaningful interactions on campus until our society has overcome the challenges associated with Covid-19.

SHAPING THE PERSPECTIVES OF SENIOR CAMPUS LEADERSHIP

University presidents, senior-level cabinet members, and representatives of boards of trustees or governors often conduct their work somewhat removed from the daily interactions of students, staff, and faculty. As a result, these groups and individuals can have a limited view of the role and scope of campus activities, the impact it has on student learning, and the employability competencies students gain through participation. As we mentioned previously, the stereotype of campus activities work as “fun” leads to the misperception that fun does not equal learning, growth, or skill-building. It is the responsibility of the senior student affairs officer (SSAO) to articulate and champion the value of campus activities in times of crisis and to assist other stakeholder groups in recognizing the connection to the total educational experience.

In cabinet meetings, in written proposals and reports, and in casual conversations, the SSAO must connect all programs and services to critical learning outcomes and competencies to be able to demonstrate achievement, especially during times of constrained resources when mission-critical decisions are being made that could have implications on the very survival of some institutions. Opportunities are missed when reports are shared that only provide attendance numbers at events or types of students served. Broadly voicing the value of campus activities initiatives rests on the shoulders of the SSAO. Still, these individuals need the perspectives and, most importantly, data from those who are doing the work. During times of crisis, the narrative must include direct

and tangible connections to the overarching challenge the university is facing and how campus activities professionals are uniquely positioned to contribute to solving problems.

Campus activities professionals recognize their own value and take great pride in how their students connect their learning through their campus involvements to what they are studying in the classroom and the professional competencies they are developing broadly. Campus activities professionals have anecdotally made these connections themselves while articulating them to their students. In turn, student leaders themselves are positioned to describe and demonstrate these competencies to other students and future employers. In periods of crisis, it would be easy for senior leadership to dismiss campus activities as entertainment, rather than an essential function. There is no question during the COVID-19 crisis that senior leadership clearly viewed health services and residential life as essential services. In plans for testing, tracing, and containment as the top priority on campus and in society, energy and focus has been directed to those critical areas, placing them in the spotlight. However, this past Spring semester, campus activities professionals played a vital and essential role in keeping students engaged and connected while balancing the challenge of being physically apart due to social distancing restrictions. It is imperative that SSAOs recognize the impact of this work on the overall student experience, both this past Spring and continuing through this academic year.

Campus activities professionals can demonstrate their added value to senior leaders by offering to assist other areas of the university during times of crisis. Campus activities professionals are known to be generalists and have skills that can benefit other areas of the university. According to Komives, “Campus activities educators also possess opportunities and challenges in forming meaningful academic partnerships” (2019, p. 23). In a crisis, most traditional processes are disrupted; this has undoubtedly been the case in academic affairs as well. Faculty are struggling to make sense of how to build community and keep students engaged in their online courses. Now might be a perfect time to reach out to academic administrators to offer help in the form of coaching faculty, participating in a faculty meeting to discuss these topics, or even just to express support. In addition, campus activities professionals who possess skills in curriculum design and instruction, developed in crafting leadership programs for students, can be particularly valuable to faculty accustomed to teaching one way being required to adapt. Completing an inventory of the skillsets of each campus activities professional and how these skills can be leveraged within another area of the university can create more exposure for campus activities professionals across institutional boundaries.

A CRUCIAL ROLE IN RETENTION

Retaining students is the lifeblood of a university, especially in the present circumstances of disruption and anxiety. Most administrators fail to see the issue of attrition and retention in the complexity necessary to impact these critical outcomes. Tinto (2012) wrote, “Much of the research on student attrition has not been particularly useful to those in the field who seek to develop and implement programs to improve retention and completion because it assumes, incorrectly, that knowing why students leave is equivalent to knowing why students stay and succeed. The process of persistence is not the mirror image of the process of leaving (p. 5).” Students may leave the institution for many reasons. But why do they stay? This question that campus activities professionals seem particularly well-positioned to answer.

Schreiner et al. (2011) stated, “Students do not stay in or leave institutions as much as they stay in or leave relationships. To the extent that one can understand the quality of students’ relationships with individuals within colleges and universities, it is possible to better understand the dynamic of students’ choices to stay or leave” (p. 333). The ability of campus activities professionals to adapt programs and services to foster an individual and collective sense a sense of belonging to the campus contributes to retention in moments of crisis. These professionals are perhaps best suited to fostering relationships during an ongoing crisis and will be who many students look to for support, whether in person or virtually. In this way, we both humanize and personalize the student experience. Institutions that leverage these administrators well will have a strategic advantage in maintaining consistent enrollments.

It is not enough to simply endeavor to improve student engagement. Campus activities professionals need to keep their senior student affairs officer informed of how they are adapting their programs and services, and how these adaptations are influencing students' sense of belonging and, ultimately, their retention. It cannot be assumed that success in this regard will automatically be noticed, acknowledged, or valued. Examples of success in these efforts during the uncertain early days of the COVID-19 crisis abound. Consider the creation of online campus awards programs, moving commencement ceremonies to virtual formats, extensive interactive social media campaigns, virtual programming board events, interactive training for student leaders, and teambuilding initiatives from afar. While these programs are not viewed as crisis management or essential programs, the outcomes they generate for the campus are essential. Campus activities programs must assess these efforts and be able to articulate the value to senior leadership throughout the crisis, not waiting until it is over. The narrative must be ongoing and connected to the bigger picture of student success. Strayhorn (2019) states, "To excel, students must feel a sense of belonging in schools or colleges, and therefore educators must work to create conditions that foster belongingness among all students" (p. 17).

THRIVING IN A TIME OF UNCERTAINTY

We have reached a crucible moment in the history of higher education, the field of student affairs, and the discipline of campus activities work. As has been true in other contexts, COVID-19 has not exclusively created new challenges; it has also revealed and exacerbated longstanding challenges. For the country at large, these challenges include economic disparities that impact access to healthcare, childcare, stable housing, or the savings necessary to live on a limited income. They have also further revealed in sharp relief the political divisions that shape the way we see everything in our lived experience – including a global pandemic.

Within our field of campus activities, the structural issues revealed include the imperative to collect and disseminate the data necessary to tell our story and demonstrate our impact, as well as the lack of clarity with which we typically explain our essential purpose to engage students. To the extent to which we can overcome these challenges, our field can emerge more robust than it was before. If we are unable to rise to this moment, we may see not only our role diminished in the short term, but fundamentally changed in the years to come.

The skillset of campus activities professionals is unique and valuable. But this alone will not be enough to sustain our profession in this challenging time. We must be committed to learning as we face the challenges ahead. We, the members of the Editorial Board, are proud to be associated with a journal that endeavors to facilitate the discovery and dissemination of new learning within the field of campus activities. Never before has this work been so important.

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ACADEMIC EXPERIENCES, PERCEPTIONS OF CURRICULAR DIVERSITY, AND ACADEMIC PERFORMANCE: A STUDY OF UNDERGRADUATE CHRISTIAN STUDENTS IN FAITH-BASED STUDENT ORGANIZATIONS

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The purpose of this study was to gain a better understanding of undergraduate Christian students involved in faith-based student organizations at one public, Midwestern research university. Specifically, we were interested in examining select academic experiences, perceptions of the religious and spiritual diversity in the curriculum, and the academic performance of these students as compared to other Christian students and non-Christian students. To that end, we analyzed data collected through a campus climate survey. Findings revealed that Christian students in faith-based student organizations had more favorable perceptions of their academic experiences and the religious and spiritual diversity in the curriculum than did non-Christians, and their academic performance (measured by GPA) was more likely to be higher than that of other Christians and non-Christians. We present several implications for practice, most of which pertain to recognizing and addressing Christian privilege along with encouraging students of all religious and spiritual identities to become involved in relevant faith-based student organizations on campus.

OVER THE LAST DECADE AND A HALF, many scholars have sought to understand how religious, spiritual, and non-religious students perceive and experience various aspects of the campus climate (e.g., Cole & Ahmadi, 2010; Mayhew et al., 2016; Moran, Lang, & Oliver, 2007; Rockenbach, Mayhew, Kinarsky, & Interfaith Youth Core, 2014). Similarly, others have conducted research in an attempt to elucidate whether, and to what extent, students of various religious, spiritual, and non-religious identities report instances of marginalization or discrimination on campus (e.g., Cragun, Blyde, et al., 2016; Riggers-Piehl & Lehman, 2016; Rockenbach, Mayhew, & Bowman, 2015). Higher education professionals have benefitted from such research in that it has illuminated ways to work towards creating campus climates, in general, that are more inclusionary of diverse religious, spiritual, and non-religious perspectives. Because most of the research mentioned above focus on campus climate in out-of-class contexts, professionals in higher education still lack an in-depth understanding of the perceptions and experiences of religious, spiritual, and non-religious students with regard to their academics. It is essential for campus activities professionals to know more about the academic lives of the students with whom they work to best provide support toward facilitating their holistic development.

While a variety of faith-based student organizations exist on many campuses, Christian student organizations have been the fastest-growing of their type at public colleges and universities for several decades (e.g., Brick, Nielsen, Jao, Rogers, & Monson, 2019; Bryant, 2005). As a result of numerous conversations that we have had with campus activities professionals and others working in student affairs, we know that some are concerned that the time-intensive involvement that is often characteristic of many Christian students in such organizations may be detrimental to these students' academic endeavors and success. To be sure, such a concern with regard

to other forms of student co-curricular involvement has an empirical basis (e.g., Nesloney, 2013; Zacherman & Foubert, 2014). Given the large number of Christian students who are involved in faith-based student organizations on campuses nationwide, and the large amounts of time that many of them are investing in such activities, it seems important to gain a better understanding of some of their academic-related experiences, perceptions, and performance. While our research design was not causal (i.e., determining how, if at all, their involvement in faith-based organizations leads to adverse academic outcomes), one goal of this study was to shed light on possible academic implications for their involvement in faith-based student organizations by comparing some of their academic-related experiences, perceptions, and performance with those of other students on campus.

CHRISTIAN STUDENTS IN HIGHER EDUCATION

There is great diversity within the Christian tradition (e.g., Roman Catholic, Mainline Protestant, Evangelical Protestant), which makes it difficult to provide one overarching definition of the Christian identity. However, there are some fundamental Christian beliefs that cut across this diversity (Schwarz, 2004). First, Christians believe that God created the heavens and the earth. Second, Christians believe that they are spiritually separated from God because of sin. And, third, Christians believe they are saved from their sin by the grace of God through Jesus Christ. That said, in spite of the different ways of self-identifying within the Christian religion, students who identify as “Christian” has been the focus of a growing body of literature.

As mentioned earlier, most studies about Christian students have focused on their perceptions of the campus climate and their experiences, in general, on campus. Some scholars have found evidence that Christian students have more positive perceptions of the campus climate than students of other religious identities. For instance, research suggests that a more substantial proportion of Christian students report supportive spaces and resources on campus than their peers who hold different religious, spiritual, or non-religious perspectives (Rockenbach, Mayhew, Kinarsky, & Interfaith Youth Core, 2014). Also, previous analyses of the data used for this study revealed that Christian students at one midwestern, research university were more likely to report feeling comfortable with their classroom climate, valued by their instructors, and valued by students in the classroom than were students of other religious or non-religious identities (Craft & Yang, 2019). Findings such as these are not surprising to many who write about Christian privilege in higher education (e.g., Siefert, 2007).

Others, however, have found that some Christians hold negative perceptions of the campus climate. For example, Riggers-Piehl and Lehman (2016), Rockenbach and Mayhew (2014), and Mayhew, Bowman, and Rockenbach (2014) all found that some of the Christian students in their studies were less satisfied with the spiritual climate on campus and perceived it more negatively than did those of other religious and non-religious identities. Such dissatisfaction led to some of these students suggesting that they were hesitant to talk about their own religious beliefs on campus due to negativity from their peers (Riggers-Piehl & Lehman). In previous similar studies, some Christian students, specifically those who identified as evangelical, reported feeling marginalized or isolated on campus (e.g., Hodge, 2007; Magolda & Gross, 2009; Moran, Lang, & Oliver, 2007).

While understanding students’ perceptions of campus climate and their overall experiences on campus is essential, so too is understanding their academic-related experiences, perceptions, and performance during college. Previous analyses from the dataset used for this study revealed that Christian students at one midwestern, research university were more academically successful than were their non-Christian peers. In those analyses, however, academic success was operationalized by using seven items that measured students’ self-perceived academic success (Craft & Yang, 2019) rather than using an objective measure of academic success. This finding about the academic success of Christian students corroborates research conducted by others (e.g., Broberg & Krogstad, 2015; Logan, 2018; Wood & Hilton, 2012). What is still unknown, however, is whether or not Christians who are involved in faith-based student organizations have similar academic-related experiences, perceptions, and performance as other students, both Christian and non-Christian, on public college and university campuses.

Christian Students Involved in Faith-Based Student Organizations

As stated earlier, many Christian students attending public colleges and universities are actively involved in a faith-based student organization on campus (e.g., Binder & Wood, 2014; Wilkins, 2008). Most of the fastest-growing faith-based student organizations are affiliated with a particular Christian denomination or with national or regional parachurch ministries, such as InterVarsity Christian Fellowship, the Navigators, and Cru (Brick, Nielsen, Jao, Rogers, & Monson, 2019). In general, research suggests that involvement in religious activities (e.g., attending church, praying) is beneficial for most students during college. For instance, Rockenbach, Mayhew, Morin, and their colleagues (2015) suggested that participation in religious activities has been linked to increased well-being, social integration, and academic performance. In earlier studies, others also found that religious involvement (Astin, Astin, & Lindholm, 2011) and religious commitment (e.g., Bryant, Choi, & Yasuno, 2003) are related to stronger academic performance.

In spite of the insightful research about the overall campus perceptions and experiences of Christian students in higher education, very little is known about the academic lives of the subset of Christian students who are involved in faith-based student organizations during their undergraduate years. What we do know is based on research that is over ten years old. For instance, Bryant (2007) studied first-year students and found that involvement in religious organizations during students' first year was not strongly related to first-year academic success. A couple of years later, Schubmehl, Cubbellotti, and Van Ornum (2009) studied sophomores and juniors who were involved in a campus ministry at one college and found similar results: There was not a significant correlation between the campus ministry involvement of those students and their GPA. This research seems surprising given the large body of research focused on student involvement in higher education in general, which suggests that students who are engaged in a reasonable level of social and other extracurricular activities earn higher grades and report higher levels of satisfaction with their academic experience (e.g., Pike, Kuh, & Massa-McKinley, 2008; Webber, Krylow, & Zhang, 2013).

Furthermore, though a small body of previous research has suggested that some Christians hold negative perceptions of the campus climate (e.g., Riggers-Piehl & Lehman, 2016; Rockenbach & Mayhew, 2014; and Mayhew, Bowman, & Rockenbach, 2014), very little is known about the basis for those perceptions. Are those perceptions based on in-class experiences or out-of-class experiences, for example? Specifically, how might students perceive the curriculum with regard to religious and spiritual diversity? And, how do those perceptions differ between Christians involved in faith-based student organizations and those who are not? One of the purposes of this research is to address these issues.

As previously mentioned, because of the large number of Christian students involved in faith-based student organizations (Brick, Nielsen, Jao, Rogers, & Monson, 2019), coupled with anecdotal concerns about possible negative impacts associated with being overinvolved in these groups, it is essential to gain a better understanding of their academic-related experiences. This particular study was designed, then, to fill the gap in the literature by addressing the following research questions: 1) Are there differences between Christian students involved in faith-based student organizations and other Christian and non-Christian students in terms of their perceptions of their academic experience? 2) Are there differences between Christian students involved in faith-based student organizations and other Christian and non-Christian students in terms of the extent to which they believe the curriculum represents sufficient religious and spiritual diversity? 3) Are there differences in academic performance between Christian students involved in faith-based student organizations and other Christian and non-Christian students? 4) For Christians in faith-based student organizations: To what extent can we predict academic performance based on their perceptions of the religious and spiritual diversity of the curriculum and on their perceptions of the academic experience?

CONCEPTUAL FRAMEWORK

The conceptual framework for this study draws on scholarly work related to student involvement and campus climate. Astin's theory of student involvement (1984) served as the other primary portion of the conceptual

framework for this study. As students are both physically and psychologically engaged on campus, they will experience positive outcomes from that involvement. In particular, Astin found that three of the most powerful forms of involvement are academic involvement, involvement with faculty, and involvement with student peer groups (1996), with the most influential single source of influence and cognitive development being a student's peer group.

With regard to campus climate, the foundational work of Moos (1979) provides insight into the impact of social-ecological settings upon students' behavior and performance. For instance, Hotchkins and Dancy (2015) and Norton (2008) all reported that perceptions of the classroom climate impact students' academic success. Where this study is concerned, perceptions of the religious and spiritual diversity of the curriculum (one aspect of campus climate) were measured, were compared among subgroups of students, and then used in an analysis to see if GPA could be predicted from those perceptions for Christians in faith-based student organizations.

METHOD

Data Source and Participants

This study was conducted at a large land-grant research university in the Midwest. The Campus Climate Assessment Project (*abbre.* "climate survey"), conducted at the university, was designed to assess various aspects of campus climate, including perceptions related to race, gender, sexual orientation, and religion (Rankin & Associates, 2015). The climate survey was administered in 2015 to all undergraduate and graduate students, faculty, and staff at the research site ($n = 7,411$). The study presented here focused on one subset of the larger dataset: the classroom and overall academic experiences of undergraduate students. A total of 3,900 undergraduate students provided usable data. Students who self-identified as Christian represented 74.5% of the sample; those affiliated with a religious minority tradition (i.e., other faith-based affiliation) represented 2.2% of the sample; those who identified as spiritual but with no faith-based affiliation represented 6.3%; and students who identified as having no affiliation with religion or spirituality represented 17%. Because our sample consisted of very small groups of students representing other religious, spiritual, and non-religious identities, we focused our analyses on comparing the entire group of students who do not identify as Christian (henceforth referred to as "non-Christians") with those who do (henceforth referred to as "Christians"). In this study, for the reasons mentioned earlier, we were particularly interested in the academic experiences of the subset of Christians who reported that they were involved in faith-based student organizations.

Measures

We looked at three dependent variables to better understand the academic experiences, perceptions of curricular diversity, and academic performance of the undergraduate students in our sample, specifically those who identify as Christians involved in faith-based student organizations; the first two variables measured perceptions, while the third measured actual academic performance. Furthermore, due to our interest in the religious involvement of the students in our sample, we used three different independent variables in our analyses. What follows below are the descriptions of the variables.

The first dependent variable, *Academic Experiences*, consisted of the average of seven items regarding an undergraduate student's self-perceived academic efforts and intellectual development during college (Cronbach's $\alpha = .87$). As examples, a couple of those items were: "performing up to full academic potential" and "satisfied with the extent of intellectual development." The reliability and validity of the measures can be found elsewhere (Rankin & Associates, 2015). Each item was rated on a 5-point Likert scale (1 = Strongly agree to 5 = Strongly disagree). We reversely recoded the scale to make it more intuitive to comprehend. Higher scores suggest that a student has a more favorable view of their academic experiences.

The second dependent variable, *Perceptions of Curricular Diversity*, was rated on a 4-point Likert scale (1 = Strongly agree to 4 = Strongly disagree) and was focused solely on religious and spiritual diversity within the

curriculum. We reversely recoded the scale to make it more intuitive to comprehend. Higher scores suggest that a student has a more favorable view of the religious and spiritual diversity of the curriculum.

The third dependent variable, *Academic Performance*, was measured by students' self-reported cumulative graduate point averages (GPAs) at the time of data collection. It consisted of the following categories: 1 = 3.5-4.0, 2 = 3.0-3.4, 3 = 2.5-2.9, 4 = 2.0-2.4, 5 = 1.5-1.9, 6 = 1.0-1.4, and 7 = 0.0-0.9. Very few participants had a GPA lower than 2.0; therefore, we combined all groups with a GPA below 2.0 into one category. The final variable consisted of five categories, 1 = 3.5-4.0, 2 = 3.0-3.4, 3 = 2.5-2.9, 4 = 2.0-2.4, and 5 = 0.0-1.9.

The extremely low number of religious minority students violated the assumption of parametric inferential statistics; thus, it was inappropriate to use in the inferential analyses (Field, 2013). For that reason, as mentioned earlier, we combined all religious minority groups and recoded our independent variable, *Religion*, into a dichotomous variable, 1 = Christians, 0 = non-Christians. Additionally, the *Involvement in Faith-Based Student Organizations* independent variable was a dichotomous variable in the original data. Combining *Religion* and *Involvement in Faith-Based Student Organizations*, the independent variable *Religious Involvement* consisted of three categories, 1 = Christians involved in faith-based student organizations, 2 = Christians not involved in faith-based student organizations, 3 = non-Christians (see Table 1). All analyses were conducted using the Statistical Package for Social Science (SPSS) package Windows version 25.

Group	Frequency	Percentage
Christians involved in faith-based groups	477	14.5%
Christians not involved in faith-based groups	1999	60.7%
Non-Christians	816	24.8%

Note. Due to the low number of non-Christians involved in faith-based groups, along with the focus of this research on Christians in faith-based groups, the non-Christian group was not disaggregated in the same way as the Christian group.

Limitations

As with any study, there are some limitations to this research. First, given the small number of students who identified with non-Christian religious, spiritual, or non-religious identities, we were not able to disaggregate the data to determine differences in our variables of interest between students of non-Christian identities. Second, we only examined students who responded to and completed the climate survey. It is unknown whether or not the students who did not respond to or complete the climate survey are different from the sample we had. Third, because our data were gathered from an existing dataset, we were limited to the use of only a few academic-related variables to gain insight into students' academic experiences, perceptions, and performance. For that reason, our research design was guided in part by the academic-related variables for which we had access to data. Finally, given the nature of the dataset, we were unable to determine the extent of involvement of the Christian students in their faith-based student organizations; some may have been only slightly involved, while others may have been overinvolved. Despite these limitations, this research provides valuable insights for all who work in higher education, especially for campus activities professionals.

Results

Research Question 1

Our first research question was: Are there differences between Christian students involved in faith-based student organizations and other Christian and non-Christian students in terms of their academic experiences? A single factor ANOVA test using *Religious Involvement* as the independent variable was conducted on the dependent variable *Academic Experiences*. The three groups (Christians involved in faith-based student organizations, Christians not involved in faith-based student organizations, and non-Christians) showed statistically significant yet small differences on the dependent variable, Welch's $F(2, 1194.89) = 19.23, p < .001, \eta^2 = .011$. The results of post hoc tests indicated that Christian students involved in faith-based student organizations ($M = 4.147, SE = .026$) had more favorable view of their academic experiences than both Christian students not involved in faith-based student organizations ($M = 4.021, SE = .015$), and non-Christian students ($M = 3.924, SE = .024$), p 's $< .001$. Christian students not involved in faith-based student organizations also had statistically more favorable views of their academic experiences than did non-Christian students, $p = .002$.

Research Question 2

Our second research question was focused on the academic perceptions of undergraduate students was: Are there differences between Christian students involved in faith-based student organizations and other Christian and non-Christian students in terms of the extent to which they believe the curriculum represents sufficient religious and spiritual diversity? A single factor ANOVA test using *Religious Involvement* as the independent variable was conducted on the dependent variable *Perceptions of Curricular Diversity*. The three groups (Christians involved in faith-based student organizations, Christians not involved in faith-based student organizations, non-Christians) showed statistically significant yet small differences on the extent to which they believe the curriculum represents sufficient religious and spiritual diversity, Welch's $F(2, 1109.37) = 28.60, p < .001, \eta^2 = .020$. The results of post hoc tests indicated that Christian students involved in faith-based student organizations ($M = 3.161, SE = .035$) are more likely to believe the curriculum represents sufficient religious and spiritual diversity climate than non-Christian students did ($M = 2.896, SE = .031$), $p < .001$. Christian students not involved in faith-based student organizations ($M = 3.155, SE = .017$) are also more likely to believe the curriculum represents sufficient religious and spiritual diversity climate than non-Christian students did, $p < .001$. No statistical difference was found between Christian students regardless of their involvement in faith-based student organizations.

Research Question 3

Our third research question was focused on the dependent variable *Academic Performance*: Are there differences in academic performance (as measured by self-reported GPA) between Christian students involved in faith-based student organizations and other Christian and non-Christian students? The distribution of students' self-reported cumulative GPAs is displayed in Table 2. A Pearson's Chi-square test was conducted to compare cumulative GPAs among students from three groups: Christians involved in faith-based student organizations, Christians not involved in faith-based student organizations, and non-Christians. The results indicated that group membership had a statistically significant and robust association with students' cumulative GPAs, $\chi^2(8) = 117.67, p = .001, \phi_c = .134$. Christians involved in faith-based student organizations were much more likely to have a higher GPA than Christians not involved in faith-based student organizations, who were more likely to have a higher GPA than non-Christians.

GPA	Frequency	Percentage
3.5 – 4.0	1612	49.4%
3.0 – 3.4	900	27.6%
2.5 – 2.9	508	15.6%
2.0 – 2.4	197	6%
0.0 – 1.9	43	1.3%

Research Question 4

Our last research question was solely focused on Christians in faith-based student organizations: To what extent can we predict GPA based on *Academic Experiences* and *Perceptions of Curricular Diversity*? For this fourth research question, we ran a Poisson regression to predict cumulative GPAs based on *Academic Experiences*, *Perceptions of Curricular Diversity*, and the interaction of these two predictors. The omnibus test results indicated a statistically significant overall model with both independent variables included, $\chi^2(3) = 186.82, p < .001$. Tests of model effects further showed that *Academic Experiences* was statistically significant, $p < .001$. GPAs will be 0.795 times greater for every point increase on the response scale of *Academic Experiences*, 95% CI (0.705, 0.896). Neither *Perceptions of Curricular Diversity* nor the interaction term was statistically significant.

DISCUSSION

This study provides insight into the academic experiences, perceptions of curricular diversity, and academic performance of undergraduate Christian students in faith-based student organizations at one public, midwestern university. The findings suggest that Christians, both those who are in faith-based student organizations and those who are not, have more favorable views of their academic experiences than non-Christians. Moreover, while Christian students in faith-based student organizations have more favorable perceptions than non-Christian students with regard to the extent to which the curriculum sufficiently represents religious and spiritual diversity, their perceptions are not significantly different than those of Christian students who are not in faith-based student organizations. A third finding pertains to the academic performance of the undergraduate students in the sample: Christian students in faith-based student organizations were more likely to have a higher GPA than other Christians who were more likely to have a higher GPA than non-Christians. The final result from this study is that, for Christians in faith-based student organizations, GPA can be predicted, in part, by those students' perceptions of their academic experiences.

The first finding was that Christians, both those who are in faith-based student organizations and those who are not, had more favorable views of their academic experiences than non-Christians. As described earlier, the variable *Academic Experiences* was measured using seven items including "Many of my courses this year have been intellectually stimulating," "I am satisfied with my academic experience," and "My academic experience has had a positive influence on my intellectual growth and interest in ideas." In previous analyses using this same dataset, findings suggested that Christian students, both those in faith-based student organizations and those not in such organizations, were more comfortable with the overall classroom climate, felt more valued by their instructors in the classroom, and felt more valued by other students in the classroom than non-Christian students (Craft & Yang, 2019). The positive perceptions of the classroom climate could be one reason why the Christian students in this study have more favorable views of their academic experiences.

A related finding in this research is that Christian students in faith-based student organizations had more favorable perceptions than non-Christian students concerning the representation of religious and spiritual diversity in the curriculum. Still, their perceptions did not significantly differ from those of Christian students who are not in faith-based student organizations. Such positive perceptions of curricular diversity are likely related to favorable views of students' academic experiences, but more research would need to be conducted to investigate that possibility. Also, though this research did not investigate the details of the curriculum at this particular research site, it is plausible to assume that Christians, both those in faith-based student organizations and those not in such groups, could perceive the curriculum as sufficiently diverse with regard to religion and spirituality in part because they might see their own religious worldview reflected in it, or at the very least, do not see their worldview denigrated within it. In spite of the noticeable lack of research about diversity within the curriculum in higher education (Nelson Laird, Hurtado, & Yuhas, 2018), some research does point to the positive effects of curricular diversity on student learning and the reduction of prejudice (e.g., Denson & Chang, 2009; Nelson Laird, Engberg & Hurtado, 2005). It is for these reasons that understanding students' perceptions of the religious and spiritual diversity within the curriculum are important. In this study, the positive perceptions that Christians in faith-based student organizations hold about the religious and spiritual diversity in the curriculum

might also play a role in their positive views of their academic experiences.

Academic performance was the focus of the third research finding: Christian students in faith-based student organizations were more likely to have a higher GPA than other Christians who were more likely to have a higher GPA than non-Christians. This result represents the one primary finding that set the Christians in faith-based student organizations in this study apart from other Christian students. In part, this finding can be explained based on the work related to Astin's theory of student involvement (1984), in that Christians involved in faith-based student organizations reflected the influence of peer groups that Astin claimed were so impactful in terms of their academic success (1996). And, other studies have provided evidence for the positive impact of student involvement upon academic success. For instance, Webber, Krylow, and Zhang (2013) used data from the 2008 National Survey of Student Engagement at one research university to investigate whether involvement leads to student success. They found that, in general, students who reported more frequent engagement in both academic and social activities earned higher grades and reported higher levels of satisfaction with their academic experience. One limitation of our study was that we were not able to compare this group of involved students to non-Christians involved in faith-based student organizations simply due to the lack of such students in our sample.

The final finding of this research study was that, for Christians in faith-based student organizations, GPA could be predicted in part by their views of their academic experiences. So, the more that Christian students in faith-based student organizations embraced positive views of their academic experiences, the more they were academically successful as measured by their GPA. While it is an encouraging finding where Christian students in faith-based student organizations are concerned, it is discouraging when realizing that non-Christian students frequently report less favorable academic experiences on campus (e.g., Rockenbach et al., 2017). Additional research would need to be conducted to determine how, if at all, the views of the academic experiences of non-Christians, along with Christians not in faith-based student organizations, influence their academic performance.

Additionally, all of these findings might be explained, at least in part, by the existence of what many refer to as Christian privilege. In general, "whatever religion predominates in a specific location is privileged, in that it is recognized and honored while other religious traditions are at best ignored and at worst outlawed and persecuted" (Patton, Renn, Guido, & Quaye, 2016, p. 85). Over a decade ago, Siefert (2007) suggested that Christians experience Christian privilege in that there are conscious and subconscious advantages afforded to their faith in America's colleges and universities. She elaborated by suggesting that various "Christian markers" (p. 11), such as rituals, symbols, and practices that represent Christianity, are assumed within U.S. higher education. Small (2011) extended Siefert's work by identifying a perceived three-tiered structure of religious privilege with Christian students as the top of the hierarchy, holding the most privilege. She found that individuals who are not Christian but who are religious are located in the middle of the hierarchy, and hold some privilege, while non-religious students are at the bottom of the hierarchy, with the least amount of privilege. Given all of that, it stands to reason that Christian students, especially those who are active in Christian student organizations, would have more favorable perceptions of their academic experiences and the curricular diversity and that they would perform better academically.

IMPLICATIONS AND CONCLUSION

There are several important implications of this research for those who work in higher education, specifically for campus activities professionals. First, though it is encouraging to know that Christians in faith-based student organizations, along with other Christian students, reported favorable perceptions of their academic experiences, it is discouraging to realize that the non-Christian students in this study did not hold as favorable perceptions of their academic experiences as did the Christian students. For these reasons, we must gain an understanding as to the reasons underlying this finding. In addition to conducting empirical research, campus activities professionals might engage in conversations with non-Christian students who attend various other events or who are involved in other types of student organizations on campus about their academic experiences to better ascertain the challenges and opportunities within them.

Furthermore, the importance of students' views of their academic experiences cannot be overstated, and it would serve campus activities professionals well to ask about those views. For example, the degree to which religious and spiritual diversity is adequately represented in the curriculum is important to students. While decisions about curricular diversity predominantly lie within the domain of academic affairs, campus activities professionals can closely work with students to better understand whether, and to what degree, they see their own religious or spiritual perspectives reflected in classroom settings. They might then share that information with faculty who are devoted to pursuing diversity and inclusion in classroom spaces. Furthermore, campus activities professionals could potentially buffer the lack of such diversity in the classroom with co-curricular programming that addresses different religious and spiritual perspectives.

A third implication pertains to the importance of student involvement in faith-based student organizations. The findings of this research suggest that such involvement among Christian students plays a role in their academic performance. A primary implication of this research is that campus activities professionals should continue to encourage Christian students to be involved in faith-based student organizations on campus. A second implication is to consider how to encourage involvement in faith-based student organizations among non-Christian students on campus; even those who identify as secular can create organizations with others who hold their same worldview. For instance, such non-Christian faith-based student organizations might include Hillel, the Baha'i Club, the Muslim Students Association, and the Secular Student Alliance.

In conclusion, this research sheds light on aspects of the academic experiences, perceptions, and performance of Christian students in faith-based student organizations in comparison to other Christian students and non-Christian students. While the data points to positive academic experiences for Christians in faith-based student organizations that should be celebrated, it also indicates concerns about the academic experiences of other students. Campus activities professionals can closely work with students of all spiritual, religious, and secular identities to better understand their academic experiences and to support them in their collegiate careers by advocating for appropriate curricular diversity and by engaging in other ways of helping these students see their worldviews reflected on campus.

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A DESCRIPTIVE STUDY OF STUDENT INVOLVEMENT IN FIRST-GENERATION-Z STUDENTS AT A PUBLIC MIDWESTERN UNIVERSITY

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AMERICAN POSTSECONDARY INSTITUTIONS engage in what Frederick, Sasso, & Barrat (2015) described as the fundamental attribution error of higher education. Many in higher education institutions (HEIs) might assume that all students seamlessly matriculate through a P-16 pipeline in which all students begin college at equal levels. Pre-college inequalities, particularly among first-generation students, often leave HEI stymied for approaches to engage these students. The numbers of first-generation students continue to rise, while this population becomes increasingly diverse, particularly as a new student generation styled as Generation-Z has emerged on college campuses. This single-institution, exploratory, and descriptive survey study (n= 254) profiled first-generation, Generation-Z traditional undergraduate students using the Barratt & Frederick (2007) University Learning Outcomes Assessment (UNiLOA). Results indicate a self-reported gender differential in scores and that involvement opportunities may increase scores across the domains of the assessment. Implications for practice include intrusive and supportive policies to further intentionally engage first-generation, Generation-Z students.

First-generation students are the first in their family to attend college, and typically lack the support networks available to their peers, whose parents completed a four-year degree (Pascarella, Pierson, Wolniak, & Terenzini, 2004). The concerns and challenges of first-generation student success rates compared with their peers who are coming from families that are college-educated speaks to a very different narrative. Their representation has continued to rise as the number of first-generation students continues to increase on college campuses since the early 2000s (Choy, 2001). Ishitani (2006) demonstrated that first-generation students are less likely to graduate and persist when compared to their peers who come from college-educated families. Given their proliferation since the turn of the century, they are a new student generation. Moreover, little continues to be understood about first-generation college student success beyond their demographic and persistence risk factors (Pike & Kuh, 2005).

According to Howe and Strauss's generational theory (1991), generations come in cycles, and each carries its own unique traits and characteristics drawn from commonly shared societal level events. Each new student generation holds distinctive characteristics, attitudes, and beliefs (Howe & Straus, 1991). Beginning in 2013, a new generation of traditional undergraduate students started to emerge on college campuses, Generation-Z. This student generation refers to those born from 1995 to 2010 (Seemiller & Grace, 2016). At the time of the authorship of this study, Generation-Z made up the majority of traditional-age undergraduate students (18-24) on college campuses as defined by Seemiller and Grace (2016). Just as we lack a thorough understanding of first-generation students (Frederick, Sasso, & Maldonado, 2018), higher education fails to have a complete understanding of this generation as the new traditional undergraduate students (Seemiller & Grace, 2016).

The existing research mirrors this same lack of understanding, which fails to explore this new student generation in terms of the first-generation status. This study addressed the gaps in the literature about first-generation, Generation-Z traditional undergraduate students by using the Barratt and Frederick (2007) University Learning Outcomes Assessment to explore constructs of student involvement in a convenience sample of these students at a comprehensive Midwestern university. This study answers the following questions: (1) What are the differences in the UniLOA domains by gender in first generation-Z students?; (2) What are the differences in the UniLOA domains by living arrangements in first generation-Z students?; (3) What are the differences in the UniLOA domains by Fraternity/Sorority Affiliation in first generation-Z students?; (4) What are the differences in the UniLOA domains by volunteer experiences in first generation-Z students?; and (5) What are the differences in the UniLOA domains by leadership experiences in first generation-Z students?

LITERATURE REVIEW

First-Generation Identity

According to the U.S. Department of Education, first-generation students now make up over 50 percent of the student population at 4-year universities (2015). Davis (2010) defined first-generation as a student in which neither of their parents or guardians completed a four-year degree. There are many definitions in research that include multiple tiers of the parental degree attainment (Davis, 2010). These students have complex identities and challenges.

First-generation students are a student population that is increasingly diverse and often includes historically underrepresented social identity groups, including African American, Latin(x), First-Nation/Native American students (Frederick, Sasso, & Maldonado, 2018). These also may include multiracial, rural white students, or other working-class identities, which, along with the student groups mentioned above, are intersectional identities. Intersectionality is the concept that one person can belong to multiple identity groups, and each idea can offer its own set of privileges and obstacles. Intersectionality illuminated the idea that one person can belong to a group in which colocation creates privilege and another that creates oppression (Bowleg, 2008; Shields, 2008; Thornton Dill, McLaughlin, & Nieves, 2012). Intersectionality scholarship often critiques that first-generation is an economic construct (Alvarado & Hurtado, 2012; Crenshaw, 1989; Perez Huber, 2010) rooted within a P-16 pipeline achievement gap (Soria & Stebleton, 2012).

Within the current socio-economic stratification structure in the United States, a large majority of first-generation students fall into the classification of lower-class, working-class, or lower-middle-class on the socio-economic scale (Davis, 2010). Those who find themselves in lower socio-economic status have a greater reliance on educational loans, increased need to work full or part-time, less likely to live on campus, participate in campus events or leadership experiences, and more likely to be a part-time student (Arnold & Barrat, 2014; Richardson & Skinner, 1992). First-generation students come to campuses with notable academic, social, and cultural pre-college characteristics that influence their persistence towards graduation. Arnold and Barrat (2014) suggested that to be successful, first-generation students must learn to navigate a campus system that is designed for second, third, and even fourth-generation students. These pose a number of challenges for students.

Banks-Santilli (2014), as well as other researchers (Frederick, Sasso, & Maldonado; 2018; Pulliam & Sasso, 2016), have suggested that these students have difficulty engaging with university involvement opportunities and navigating available academic supports such as first-year experience or academic advising. Therefore, research has shown that first-generation students have a difficult time adjusting to the university setting which results in lower academic performance and persistence rates in comparison to their non-first-generation peers (Covarrubias & Fryberg, 2015; Covarrubias, Romero, & Trivelli, 2015; Fiske & Markus, 2012; Jensen, 2004; Johnson et al., 2011; Markus & Conner, 2013; Stephens, Fryberg, et al., 2012; Walton & Cohen, 2007). These gains are consistent across all student generations and within the current student one, Generation-Z.

Generation-Z

Howe and Strauss (1991, 2000) provided a theory of generations, which provided a framework to better understand cycles of student generations on college campuses. Howe and Strauss (1991) suggested that student generations occur in cycles. With each new generation comes different beliefs, attitudes, and perceptions to college campuses. Howe and Strauss (1991) began with defining what a generation is; “a cohort-group whose length approximates the span of life and whose bound by peer personality” (p. 60). They stressed two essential parts of the generation definition; (1) the length of the cohort; and (2) peer personality. They emphasized that the length of time is important regarding when a new generation begins and ends (Howe & Strauss, 2000).

Generation-Z includes the current youth of American society; they were born in the years from 1995 to late 2010 (Seemiller & Grace, 2016). Generation-Z is also referred to as i-generation, net-gen, and other names. While this generation does not like labels, “Generation-Z” is the most commonly used to refer to this group of birth years. This is the generation of digital natives. No other generation has lived with technology that is so easily accessible their entire lives (Prensky, 2001). Generation-Z has grown up in a distinctive era (Seemiller & Grace, 2016). Generation-Z is a uniquely diverse generation. More of Generation-Z youth are being raised in urban areas, allowing for them to be exposed to a mixture of cultural perspectives, compared to the generations before them (Tacoli, 2012).

Stillman and Stillman (2017) identified seven key traits of Generation-Z. First is the concept of *Phigital* where they are born into a world where every physical aspect has a digital equivalent. For Generation-Z, the real world and the virtual world overlap naturally. Second is the concept of *Hyper-Custom* as Generation-Z wants to customize their own brand for the world to be known. They want to be able to customize job titles and career paths. Third is the concept of *Realistic* as they grew up in the aftermath of 9/11 and the knowledge of terrorism in everyday life, as well as living through the recession (Stillman & Stillman, 2017).

The fourth concept is *Weconomist*, as they have only known a world with a shared economy (Stillman & Stillman, 2017). With companies like Uber and Airbnb, they will continue to challenge the structure of the market. The fifth concept is FOMO, as Generation-Z will suffer from the fear of missing out. They have access to what their friends are doing at all times with social media. The sixth concept is DIY, as Generation-Z is the do-it-yourself generation. They have grown up with YouTube, being able to teach them how to do anything they desire. The seventh concept is Driven as they will be more-competitive and private than any of the generations before them, with 72 percent of gen-z stating they are competitive with people performing the same job as them (Stillman & Stillman 2017). These characteristics of Generation-Z have as student affairs professionals consider their student involvement.

Student Involvement

Astin’s Theory of Involvement (1984) suggested that students learn more when they are involved in both the academic and social aspects of the college experience. For a student to be considered involved, they must devote a considerable amount of energy to academics, spend time on campus, actively participate in student organizations and activities, and often interact with faculty (Astin, 1984). Astin has five basic postulates about involvement; (1) Investment of psychosocial and physical energy; (2) Involvement is continuous, students invest varying energy; (3) Involvement has qualitative and quantitative features; (4) Development directly proportional to quality and quantity of involvement; and (5) Educational effectiveness is related to the level of student involvement (Astin, 1984).

Astin (1984) also suggested that the quality and quantity of the student’s involvement will influence the level of student learning and development. Genuine involvement requires an investment of energy in relationships, academics, and activities related to the campus. The amount of energy invested will vary depending on the student’s goals and interests, and the student’s other commitments (Astin, 1984). Making time, the most critical institutional resource for a student. A student decides how and who they spend their time with; family, friends, academics, and other outside activities (Astin, 1984).

Participation in student involvement and co-curricular learning experiences for first-generation students are often low due to barriers related to academic success (Frederick, Sasso, & Maldonado, 2018). These barriers to student success often impede participation in service-learning or leadership programs (Pulliam & Sasso, 2016; Strayhorn, 2006). Overall levels of lower academic achievement in first-generation students have been discovered by many researchers (Engle, 2007; Majer, 2009; Martinez et al., 2009; Pascarella et al., 2003). DeFreitas and Rinn (2013) found differences in verbal and math scores for African Americans and Latinos. Asians and Latinos had higher math self-concept than African Americans (DeFreitas & Rinn, 2013). Academic self-concept was found as an essential factor in increasing academic performance in first-generation students (DeFreitas & Rinn, 2013). Such factors often influence student persistence towards graduation compared to their non-first-generation peers (Chen, 2005; Vuong, Brown-Welty, & Tracz, 2010).

METHODS

Research Design

This study profiled the student involvement behaviors of traditional undergraduate students who hold both first-generation and Generation-Z social identities. The study represented a singular institution within-groups, survey-design study using the Barratt and Frederick (2007) University Learning Outcomes Assessment (UniLOA) (Frederick, Sasso, & Maldonado, 2018). The use of a survey design allowed for a better understanding of how first-generation, Generation-Z students might be distinctive. This study examined descriptive demographic differences informed by Astin's Theory of Student Involvement (1984) among the subdomains of the UNiLOA. Thus, this study was guided by our primary research question: what are the descriptive differences in UNiLOA domains across binary gender, living arrangement, fraternity/sorority membership, volunteer hours, and leadership positions?

Sample

Ours was a singular institutional study in which the host institution was an American mid-sized public university in the Midwestern of the United States. A complete frame of more than 1200 participants was provided as the target population by the enrollment management division using the inclusion criteria: (1) first-generation, neither their parents nor guardians have obtained a four-year degree (Davis, 2010); (2) self-identify as first-generation based on information provided on the Free Application for Federal Student Aid (FAFSA); (3) Generation-Z, born from 1995 to 2010; and (4) matriculate as an undergraduate student the host institution, and (4). The convenience sample (n=254) was comprised of all traditional undergraduate students. A demographic questionnaire was used to generate snapshot data of the study participants. The demographic characteristics of the participants (see Table 1) indicates most participants were male, white, and had no reported major.

Table 1. *Participant Demographics.*

Identifier	%	Identifier	%
<i>Gender</i>		<i>Age</i>	
Female	25.2	18-19	48.8
Male	74.8	20-21	44.1
		22 or older	7.1
<i>Ethnicity</i>			
White	73.6	<i>Major</i>	
Black/ African American	10.6	Arts and Humanities	22.9
Latin (X)	5.5	Business	13.0
Other	10.2	Education	5.1
		Engineering	4.3
		No Declared Major	49.2
		Pre-Medical/ Pre-Dental	5.5

Instrumentation

This study utilized the Barratt and Frederick (2007) University Learning Outcomes Assessment (UniLOA). The University Learning Outcomes Assessment (UniLOA) was developed by William Barratt and Mark Frederick in 2007. The UniLOA is a nationally-normed assessment that captures self-report data regarding student behaviors within seven domains deemed critical to co-curricular student learning. It is a self-report, 70-item instrument with 14 additional demographic questions designed to measure student behaviors across seven subscale domains: (1) critical thinking; (2) self-awareness, (3) communication; (4) diversity; (5) citizenship; (6) membership & leadership; and (7) relationships. Each of these subdomains is specific and to facilitate construct validity, which was established through qualitative focus groups with higher education leaders and focus groups.

Critical thinking was defined as in this process, students use skills of evaluation, assessing, analyzing, and questioning a problem or challenge. Self-awareness is a conscious awareness of internal and external perspectives. Self-awareness comes after lived experience and conscious self-reflection. Communication was defined as a process where one person is conveying a message through a medium (speaking, non-verbal cues, or writing). Diversity was defined to include things like different values, cultures, ethnicities, religions, gender, age, sexual orientations, as well as many others. Citizenship was defined as an understanding of one's membership in a variety of "groups" from a campus membership to a global level and active participation within groups. Membership and leadership were defined as an understanding of the types of relationships students' experiences as they identify with groups (informal or formal) in which participation can vary from holding a recognized office or contributing to support the development of the organization. Relationships were defined as interacting with others, which can be in a variety of ways, from professional, social, to intimate.

To complete the survey, participants answered each of the 70 items on a 10-point Likert-like scale and took approximately 20 minutes to complete. Every seventh question pertained to a specific domain. Domain scores were generated by computing the simple mean average of its ten individual item scores. The UniLOA's internal consistency was measured by Cronbach's Standardized Alpha. The instrument's overall Alpha was found to be 0.824 with the individual domain means. The mean of each category was multiplied by 10 to account for variance and provide an overall score for the category.

Procedure

The Enrollment Management division at the university provided the researcher with a list of enrolled traditional undergraduate students using the inclusion criteria described above. Potential student participants were contacted using a standardized recruitment statement containing a link to the UNiLOA survey. To proceed with the survey, the participant was asked to verify if they were first-generation (according to the FAFSA definition) and date of birth to verify affiliation with Generation-Z (born after 1995). Participants then continued to the UNiLOA instrument and finally completed a brief 14 item demographic questionnaire. A standardized debriefing statement concluded the survey.

Data Analysis

Raw data were exported from the online survey platform into SPSS, which was analyzed using descriptive statistics. Mean, median, mode, and percentages were used to create an overall profile of first-generation, Generation-Z traditional undergraduate students. Results were also organized into low (0-30), medium (31-50), and high (51-75) using the aforementioned standard scoring procedure for the UNiLOA by total score, level, and domain score. A t-test was used to explore potential significant differences, and Cohen's *d* was calculated for effect size levels.

RESULTS

General Trends

Overall trend data is reported by the average total score across the UNiLOA subdomains. (see table 2). These data demonstrate participants' self-reported critical thinking and self-awareness as the highest-scoring domains.

Diversity was the lowest scoring domain, whereas citizenship, membership/leadership, and relationships were all moderately comparable.

Table 2. Mean scores of the seven UniLOA domains.

Domain	Mean
Critical Thinking	72.8182
Self-Awareness	72.8182
Communication	67.7362
Diversity	58.5062
Citizenship	61.1713
Membership/Leadership	61.1575
Relationships	63.7402

A low score was determined as those under a 4.5 average. Diversity featured a majority of the lowest scoring questions. The lowest scoring individual item was from the self-awareness domain. This question asked students about creating personal goals, although self-awareness was one of the highest-scoring domains. Both the membership and relationship domains also included several low scoring questions (see Table 3). The common theme throughout the lowest scoring questions was a lack of interest in having new experiences with other college students who differ from themselves. A majority of the low scoring questions were also related to an understanding of their own values or identity and how these identifiers impact others or ways in which they form connections with others different from themselves.

Table 3. Lowest scoring individual UNiLOA questions.

Question	Score	Domain
I list my personal goals for a class or activity. For example, I list my learning goals for a class beyond the learning outcomes listed in the syllabus, as well as my goal for a grade.	2.58	Self-Awareness
I use effective networking skills. For example, I go out of my comfort zone to introduce myself to and establish and maintain an appropriate relationship with others, such as my professors and supervisors.	3.88	Membership/Leadership
I act on the values of diversity and social justice. For example, I work with an organization or with my church to help others.	4.20	Diversity
I go beyond simple diversity to act and think more complexly. For example, I work hard to include many types of differences such as gender, ethnicity, social class, morals, and personality when I form opinions or work with other people in class or hang out with my friends.	4.04	Diversity
I value differences between people as part of the overall human experience. For example, I know that we are a melting pot where people who are different can come to be seen as 'all the same.' I know that people are different and that these differences are important.	2.70	Diversity
I know how my gender, ethnicity, social class, and personality affect my relationships. For example, when my relationships have problems, I think through how my gender, ethnicity, social class, or personality might be affecting the relationship.	2.95	Relationships

A high score was determined as those with an average of 7.5 or higher. The highest-scoring individual UniLOA questions represented critical thinking, self-awareness, communication, membership, and relationships. A majority of the highest-scoring individual items were from the communication domain. Table 2 shows that

the communication domain scored moderately higher in comparison to all other domains. The highest-scoring individual UniLOA question was from the self-awareness domain (see table 4). Thematically, these highest scoring questions may suggest that these students perceive themselves as good communicators with others, as leaders who understand their strengths and weaknesses and engage in critical thinking. It could be that participants answered these questions from a within-group reference point, given that this is a primarily white sample. These highest scoring questions are in contrast with the lowest scoring questions, which suggest a lack of these highly self-reported communication skills and awareness of other differences across diverse relationships.

Table 4. *Highest scoring individual UNiLOA questions.*

Question	Score	Domain
I know when and where skills and talents can most benefit the larger group. For example, I look for and actively participate in groups or work teams based on my skills and abilities.	7.51	Membership/ Leadership
I balance keeping personal, social, and professional relationships healthy with the rest of my life. For example, I spend time on relationships and still get my schoolwork done.	7.64	Relationships
I use my best active listening skills. For example, at parties and in class, I use active listening and check with others to make sure I have heard them appropriately.	7.76	Communication
I adjust my communication skills to whatever setting I am in. For example, I use different kinds of skills in class than I do during informal situations.	8.44	Communication
I use technical terms and jargon as appropriate. For example, I adjust the level of my communication to my audience. I don't communicate the same with professors as I do with first-year students on campus.	8.08	Communication
I talk freely about my strengths and weaknesses. For example, I have admitted to others when I can't do something and have taken action to improve the skills that I found lacking.	7.95	Self-Awareness
I foster cooperation rather than competition. For example, I am not always trying to "win" at relationships.	7.60	Relationships
I identify valid and invalid arguments and can spot fallacies of deductive and inductive arguments. For example, I see when someone has a problem with the logic and structure of their argument, or is confusing cause and effect, or is missing key pieces that are needed.	7.99	Critical Thinking
I use correct grammar when appropriate in speaking with others. For example, when speaking in class or to professors, I use correct 'standard English' even though I may use dialect and slang with my friends.	8.66	Communication
I understand basic statistics that I read or see in the media. For example, when I see or read statistics, I know what they mean and how they are being used to represent information appropriately or inappropriately.	8.05	Critical Thinking
I am aware of the real results of decisions and the effectiveness of their implementation. For example, my decisions usually involve thinking about the consequences of my actions for myself and others around me.	8.69	Self-Awareness
I use supporting material for my presentations and papers. For example, I rely on reliable sources and references to help me make my points.	8.55	Communication
I actively seek leadership opportunities in areas that are important to me or in which I have expertise. For example, I seek to be a leader in the groups I belong to.	7.60	Membership/ Leadership

Research Questions

What are the differences in the UniLOA domains by gender in first generation-Z students? There were significant differences between gender among first generation-z students. In particular, there were significant dif-

ferences between men and women across the domains of: critical thinking $t(251) = -3.36, d = 0.30, p = 0.01$; self-awareness $t(251) = -3.36, d = 0.49, p = 0.01$; diversity $t(239) = -2.71, d = 0.92, p = 0.01$; citizenship $t(249) = -4.39, d = 0.64, p = 0.01$; membership $t(252) = -4.38, d = 0.64, p = 0.00$; and relationships $t(252) = -3.42, d = 0.52, p = 0.00$. There were no significant differences for communication. These data are consistent with descriptive data which provides more insight.

Table 5 suggests that both genders scored at least medium or high on all domains. Males were high in critical thinking, self-awareness, communication, citizenship, membership, and relationships where women were in critical thinking and self-awareness. Males reported moderate in diversity, whereas women were in communication, diversity, citizenship, membership, and relationships. In comparison, there are several trends. Males scored higher in all domains, except diversity. Women scored higher in diversity; however, a majority scored a medium on the diversity domain. Women tended to score moderate in a majority of the domains where men tended to score high.

Table 5. *UniLOA domains by gender.*

Domain	Demographic	Low	Medium	High
Critical Thinking	Male	0	32.6	67.4
	Female	0	44.4	55.6
Self-Awareness	Male	0	32.6	67.4
	Female	0	44.4	55.6
Communication	Male	0	44.2	55.8
	Female	0	54.7	45.3
Diversity	Male	9	57.3	20.6
	Female	4.8	74.6	33.7
Citizenship	Male	2.1	42.8	55.1
	Female	0	75	25
Membership	Male	2.6	45.8	51.6
	Female	14.1	64.1	21.9
Relationships	Male	7.4	38.9	53.7
	Female	6.3	59.4	34.4

What are the differences in the UniLOA domains by living arrangements in first generation-Z students?

There were only significant differences between on- and off-campus living arrangements among the communication and diversity domains. Communication was $t(252) = -5.402, d = 0.72, p = 0.00$ and diversity was $t(239) = -2.907, d = 0.41, p = 0.04$. The other domains featured no significant differences. Additional descriptive data support these data.

Table 6 suggests that both living arrangements scored medium to high in all seven domains, but with nuanced differences between the domains. In comparison, there are several trends. Both students who lived on and off-campus scored high in critical thinking and self-awareness. Both students who lived on and off-campus scored medium in the diversity domain. Students who lived on campus were higher in every single domain across all three levels, except for diversity. Overall, these trends suggest that living on campus may result in higher scores, as reflected by the UNiLOA data. Students who lived on campus reported at least moderate levels in diversity, citizenship, membership, and relationship and significant proportionality at the high level compared to students who lived off-campus.

Table 6. *UniLOA domains by living arrangements.*

Domain	Demographic	Low	Medium	High
Critical Thinking	On-Campus	0	22.4	77.6
	Off-Campus	0	41.2	58.5
Self-Awareness	On-Campus	0	22.4	77.6
	Off-Campus	0	41.2	58.8
Communication	On-Campus	0	24.7	75.3
	Off-Campus	0	56.5	43.5
Diversity	On-Campus	2.6	61.0	36.4
	Off-Campus	10.4	62.2	27.4
Citizenship	On-Campus	2.7	56.8	40.5
	Off-Campus	1.1	48.6	50.3
Membership	On-Campus	2.6	72.7	24.7
	Off-Campus	6.8	40.7	52.5
Relationships	On-Campus	1.3	57.1	41.6
	Off-Campus	9.6	38.4	52.0

What are the differences in the UniLOA domains by Fraternity/Sorority Affiliation in first generation-Z students? There were no significant differences across the majority of the domains except for communication and diversity with regard to fraternity/sorority affiliation. Diversity was $t(239) = -2.576, d = 0.33, p = 0.1$ and communication was $t(252) = 4.105, d = 0.51, p = 0.0$. Additional descriptive data support suggests some trends.

Table 7 indicates that both those who are fraternity/sorority affiliated and those who are non-affiliated scored medium to high in all seven domains. However, non-affiliated students were higher in critical thinking, self-awareness, and communication across the moderate level. Affiliated members reported higher scores in citizenship, membership, and relationships. Higher levels of diversity were reported for affiliated members, but non-affiliated members reported a more substantial proportionality at the moderate level. These data may suggest an organizational impact in which involvement in fraternities and sororities promotes connectedness to others and the organization, as demonstrated by these higher proportional scores.

Table 7. *UniLOA domains by Fraternity/Sorority Affiliation.*

Domain	Demographic	Low	Medium	High
Critical Thinking	Affiliated	0	21.2	78.8
	Non-Affiliated	0	44.8	55.2
Self-Awareness	Affiliated	0	21.2	55.2
	Non-Affiliated	0	44.8	78.8
Communication	Affiliated	0	61.0	39
	Non-Affiliated	0	37.7	62.3
Diversity	Affiliated	16	34	50
	Non-Affiliated	2.1	81.6	16.3
Citizenship	Affiliated	2.0	40.8	57.1
	Non-Affiliated	1.3	57.5	41.2
Membership	Affiliated	2.0	44.0	54.0
	Non-Affiliated	7.8	54.5	37.7
Relationships	Affiliated	15.0	27.0	58.0
	Non-Affiliated	1.9	55.2	42.9

What are the differences in the UniLOA domains by volunteer experiences in first generation-Z students?

Many of the domains did not demonstrate significant differences as only diversity, citizenship, and membership suggest differences among volunteer experiences. Diversity was $t(189) = -4.046, d = 0.99, p = 0.00$, citizenship was $t(199) = -3.902, d = 0.55, p = 0.00$, and membership was $t(202) = -2.604, d = 0.37, p = 0.10$. Some trends can also be gleaned from the descriptive data.

Table 8 suggests most students scored medium to high in all seven domains despite average hours spent per week volunteering. However, increases typically facilitated higher scores across all domains. Students who had any amount of volunteer experience usually scored high in self-awareness. Even students who volunteered a low number of hours per week (0-4) scored high in critical thinking, self-awareness, and communication or medium in diversity, citizenship, membership, and relationship.

Students who volunteer a moderate number of hours per week (5-9) scored high in critical thinking, self-awareness, communication, and citizenship. Students who volunteer a large number of hours per week (> 9) scored higher in critical thinking, self-awareness, citizenship, and relationships or medium in communication and diversity.

Table 8. *Differences in the UniLOA domains by experiences.*

Domain	Demographic	Low	Medium	High
Critical Thinking	0-4	0	43.8	56.2
	5-9	0	21.4	78.6
	> 9	0	46.0	54.0
Self-Awareness	0-4	0	43.8	56.2
	5-9	0	21.4	78.6
	> 9	0	46.0	54.0
Communication	0-4	0	45.3	54.3
	5-9	0	36.7	63.3
	> 9	35.0	70.0	30.0
Diversity	0-4	4.3	78.5	17.2
	5-9	14.3	41.8	43.9
	> 9	2.0	70.0	28.0
Citizenship	0-4	3.9	65.0	31.1
	5-9	0.0	48.0	52.0
	> 9	0.0	28.0	72.0
Membership	0-4	12.3	55.7	32.1
	5-9	0.0	64.3	35.7
	> 9	2.0	12.0	86.0
Relationships	0-4	1.9	58.5	39.6
	5-9	15.3	45.9	38.8
	> 9	2.0	10.0	88.0

What are the differences in the UniLOA domains by leadership experiences in first generation-Z students?

Significant differences existed across all the domains related to leadership experiences. Critical thinking $t(171) = -3.544, d = 0.68, p = 0.0$; Self-awareness $t(171) = -3.544, d = 0.68, p = 0.0$; Communication $t(171) = -2.433, d = 0.45, p = 0.01$; Diversity $t(158) = -8.187, d = 1.53, p = 0.0$; Citizenship $t(170) = -7.155, d = 1.36, p = 0.0$; Membership $t(171) = -4.381, d = 0.79, p = 0.0$; Relationships $t(171) = -2.858, d = 0.53, p = 0.01$.

Table 9 suggests that no matter the number of leadership experiences, most students scored medium to high

in all seven domains. In particular, these data suggest that students who are at least moderately involved in two leadership experiences have higher scores than with one. However, students who are involved in three or more leadership experiences report even higher gains, particularly related to citizenship, membership, and relationships. Those who did not hold any leadership experiences reported a larger share at higher levels across most domains except for citizenship, membership, and relationships. This response pattern is similar to non-fraternity/sorority members. However, it should be noted that leadership experiences generally self-reported higher levels than those with no leadership experiences.

Table 9. *Differences in the UniLOA domains by leadership positions held.*

Domain	Demographic	Low	Medium	High
Critical Thinking	None	0	27.0	73.0
	1	0	69.9	30.1
	2	0	1.5	98.5
	3 or more	0	0	100
Self-Awareness	None	0	27.0	73.0
	1	0	69.9	30.1
	2	0	1.5	98.5
	3 or more	0	0	100
Communication	None	0	36.8	63.2
	1	0	69.9	30.1
	2	0	3.0	97.0
	3 or more	0	64.9	35.1
Diversity	None	2.6	76.3	21.1
	1	17	70	13
	2	1.5	75.8	22.7
	3 or more	0	0	100
Citizenship	None	5.3	44.7	50
	1	0.9	57.3	41.8
	2	1.5	72.7	25.8
	3 or more	0	0	100
Membership	None	2.6	47.4	50.0
	1	10.6	61.1	28.3
	2	1.5	62.1	36.4
	3 or more	0	0	100
Relationships	None	0	39.5	60.5
	1	15	49.6	35.4
	2	1.5	50	48.5
	3 or more	0	21.6	78.4

DISCUSSION

Despite extensive research on first-generation college students and millennial college students, little research examines Generation-Z as first-generation college students. Practitioner knowledge and research about Generation-Z are scant despite this generation being on college campuses for over five years. Using the Barratt & Frederick (2015) University Learning Outcomes Assessment, this study provides for a better understanding of

this emerging student population. The results from this offer some general insights into the student involvement behaviors of first-generation, Generation-Z traditional undergraduate students, which can be used to influence student success efforts of universities as they shift from supporting Millennial to Generation-Z traditional undergraduate students.

Of the constructs and demographic identifiers explored, diversity was the lowest scoring and had the lowest scoring individual questions. Critical thinking and self-awareness were the top-scoring domains. However, self-awareness had the lowest scoring question of any domain. Gender, living arrangement, and fraternity/sorority affiliation demonstrated significant trends across the domains. These data suggest that increased student involvement through leadership experiences and group affiliations as a fraternity/sorority member, and the residential experience facilitates self-reported increases across the domains. Across all three identifiers, most students scored higher in all seven domains if they were a residential student and were affiliated with a fraternity/sorority or held a leadership position. However, students also scored medium to high regardless of the number of leadership positions. Fraternity/sorority members scored higher on citizenship, membership/leadership, and relationships than their non-affiliated peers. Residential students generally scored higher and particularly in diversity, citizenship, membership, and relationships. Generally, domains or identifiers that relate to relationships and involvement were higher for first-generation, Generation-Z students. However, a deeper context reveals another trend.

For this primarily white sample, relationships and diversity were among the lowest-scoring domains and had one of the lowest ranking individual questions. These data may suggest a superficiality of human connection and a lack of diverse connections with their college peers. There is an overall lack of depth amongst these relationships. Further, these results confound previous research, which supports the notion that Gen-Z students are increasingly diverse and more diverse peer relationships (Seemiller & Grace, 2016). Increases in leadership or volunteer experiences beyond moderate levels did not demonstrate any significant increases in relationships and diversity. However, these results may also reflect a low level of social capital, given the sample is comprised of first-generation students (McClenaghan, 2000; Soria & Stebleton, 2012). Student affairs professionals should consider how to engage these students through student involvement opportunities. Practices such as diversity leadership retreats or specific minority leadership programs have demonstrated to support diversity exposure, connection, and deepen relationship building across the student experience (Frederick, Sasso, & Maldonado, 2018; McCallen & Johnson, 2019).

Participants also self-reported high levels of communication, critical thinking, and self-awareness, which confounds the results of Frederick, Sasso, and Maldonado (2018), which found the opposite using the UNiLOA in a sample of traditional undergraduate students. Our findings support previous results, which suggested that Generation-Z prefers face-to-face communication (Stillman & Stillman, 2017). Generation-Z is the first generation who was born into a world where every aspect, objects, people, and places have a digital equivalent in which their physical world and digital world overlap naturally (Stillman & Stillman, 2017). Since communication is essential to these students, a more intrusive process through advising and to make involvement opportunities more prominent should be intentionally designed (Schneider, Sasso, & Puchner, 2017).

Intrusive advising should be used to connect first-generation to student involvement experiences as this study suggests there are self-reported significant gains across the domains in students shifting from low to moderate involvement levels. Connecting with equal opportunity programs (Pulliam & Sasso, 2016), or other student engagement functional areas within student affairs such as leadership programs and service-learning (Kuh, Kinzie, Schuh, & Whitt, 2010) should be intentionally designed to connect students to these involvement opportunities. Student activities professionals should also consider these implications, as student success and retention are significant concerns among university administrators regarding first-generation students (Frederick, Sasso, & Maldonado, 2018; Pulliam & Sasso, 2016; Tinto, 1999).

Limitations

There are specific internal validity constraints within this study. The UniLOA is a self-reported instrument,

and certain inherent errors can exist as a result of attribution error. Such ambiguity suggests participants may over-report desirable qualities and under-report undesirable qualities (Frederick, Sasso, & Maldonado 2018). This was apparent as men tended to overreport and women underreport in this study. The high response burden of the UniLOA may have discouraged participants from completing or even starting the survey. After answering some questions, many participants exited the survey prior to completion. The UniLOA is not a widely cited survey, and the study participants may not have been familiar with many of the constructs.

This study has limited external validity in its generalizability. This was a singular institutional study with a convenience sample from a public, Midwestern university. This study only examined first-generation, Generation-Z traditional undergraduate students, and specific demographic variables. This study sample was not diverse and did not account for multiracial, trans*spectrum, and other multiple identities. The limitations of the study should be addressed in which future studies should consider a larger, diverse, and geographically dispersed sample stratified by institutional typology.

CONCLUSION

Howe and Strauss's generational theory (1991) posits that student generations come in cycles, and each carries its own unique traits and are characterized by common life events. As a new generation has cycled into higher education, as well as college access, allowing more first-generation students to enroll, more information is needed on these students. This information can be used by higher education institutions and student activities professionals to best serve this emerging cohort of first-generation students on college campuses today. While this research can be applied, it is merely foundational and exploratory, as additional research should be conducted to better understand student supports for this population through a wider framed study of multiple institutional types.

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A CHILLY CLIMATE: EXPERIENCES OF WOMEN STUDENT GOVERNMENT ASSOCIATION PRESIDENTS

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The lack of women in elected leadership roles trickles down to student governance at colleges and universities (American Student Government Association, 2016). The researcher sought to understand how women student leaders made meaning of their experiences as a leader and how their understanding influences their actions and motivations. Through the use of narrative inquiry, the researcher explored how participants defined and made meaning of their experiences as women student government association presidents. The data collected through a series of three interviews were then formed into individual narratives focusing on context and meaning-making for each participant. Our work resulted in rich data that was categorized into themes. The prevalent theme of a “chilly climate” was salient for each participant, which is discussed in this article. The article concludes with implications for student government advisors, as well as for future research on women student government association leaders.

THE LACK OF WOMEN IN ELECTED LEADERSHIP ROLES IS A PROBLEM IN LOCAL, STATE, AND NATIONAL GOVERNMENT. On the political front, women could impact both policies and political agendas. However, women make up only 29.3% of elected state legislature positions (Center for American Women in Politics, 2019). Over 40% of women who currently serve in the United States (U.S.) Congress served in their student government in their youth (O’Leary & Shames, 2013). Unfortunately, the gender gap in elected government leaders trickles down to colleges’ and universities’ student governance (American Student Government Association, 2016).

Women currently outnumber men in colleges and universities in the U.S. about 1.3 to 1, and this gap is expected to continue to widen over the next ten years (United States Department of Education, 2016). While women currently attend college at a higher rate than men, women are not being selected to serve as a student government association president (SGA) at their institutions at a similar rate. About 15% of women serve in this role at four-year colleges and universities nationwide (American Student Government Association, 2016).

The impact of student governance and the SGA president is seen across campus, both defining the student experiences and advocating for all members of the student body (May, 2009). The underrepresentation of women in this elected student leadership role creates missed opportunities for professional development that can lead to a heightened career trajectory in politics or their chosen field (Miles, 2010; Schaper, 2009).

This study focused on women’s leadership, particularly presidential leadership within SGA. The purpose was to empower the voices of women SGA presidents and understand their perspectives on leading an SGA. These

narratives provide an understanding of challenges women student leaders face, personal strategies women used to navigate these challenges and contribute to the development of strategies for higher education professionals looking to support women in student leadership roles.

CONCEPTUAL FRAMEWORK

While several student leadership and critical theories served as conceptual frameworks for this study, the “chilly climate” can best be understood by exploring the intersectionality of gender, racial (particularly for the women of color), and student leadership identity development. Social identities, gender, and race among them describe “that part of the individuals’ self-concept which derives from their knowledge of their membership in a social group (or groups) together with the value and emotional significance attached to that membership” (Tajfel, 1982, p. 2). Social identities impact how individuals see themselves and perceived by others. For student leaders, this means an individuals’ sense of themselves as Black women may shift depending upon the context in which they are leading. Understanding the intersection of social identity acknowledges roles that privilege and power have on various social categories and roles, such as student leadership (Jones, 2016).

Key to understanding young women’s leadership development is understanding the impact of gender socialization and bias (Haber-Curran & Sulpizio, 2017). Gender socialization begins early, comes from a variety of sources, and affects women’s self-efficacy, and efficacy towards other women. Sadker and Zittleman (2009) noted, “girls, especially smart girls, learn to underestimate their ability” (p. 122). Such underestimation can lead to women believing they have to work harder than men to achieve their goals.

Understanding social identity development for women student leaders is made more complex for women in which race is a salient identity. Multiple researchers have found that Black college women experience their race and gender as one, not separate, elements within their sense of self (Banks, 2009; Settles, 2006; Winkle-Wagner, 2009). Winkle-Wagner’s (2009) study of Black women college students found that for her participants, “race was gendered, and gender was racialized.... The categories of race and gender... intersect so completely that it was not possible for the women to explore their gendered experiences without linking these to experiences to race” (p. 114). Black college women hold multiple identities in addition to social groups often targeted because of race or gender. Understanding the connection between how identity is framed by larger historical, political, and societal contexts is essential in how Black college women create their sense of self (Strayhorn, 2013).

Coupling gender and racial identity development with leadership identity development provide a further framework for this study. Leadership identity is a social identity that college students develop through interactions with peers in various settings. Organizational involvement is one of many ways students develop leadership identity; development can also occur through academic coursework, employment, and volunteerism, among others. Leadership identity development is made more meaningful when the intersection of it with one’s other social identities are considered (Komives, 2014). Thus, understanding how one’s sense of self as not only as a leader, but also a woman, and for some, a Black woman was an essential framework for this research.

RELEVANT LITERATURE

The “Chilly Climate”

In a recent article, Sweet-Cushman (2016) argued that the gender gap in political leadership positions might relate to gendered differences in risk perception and risk aversion. Women focus on the potential risk involved in being a candidate for an elected leadership role (Sweet-Cushman, 2016). The “chilly climate” concept can be described as women are less tolerant to mistakes, men have an inherent bias against women, women receive more questions from others concerning their credibility, and women have to work harder than men to be taken seriously by their colleagues and potential voters (Fox & Lawless, 2004; Pew Research Center, 2016; Pew Research Center, 2018; Swers, 2013). The Pew Research Center (2018) conducted 2,250 telephone interviews with a representative sample of adults in the U.S. From these telephone interviews, 54% believed discrimination

against women is a somewhat serious or serious problem in society. The “chilly climate” for women in terms of the “twice as hard; half as far” mentality also encompasses gender discrimination (Pew Research Center, 2018).

Meaning Making and Student Development

Exploring how college students make meaning of their experiences and how they move through their environment involves a holistic perspective focusing on the context that plays a role in the actual construct of meaning (Baxter Magolda, 2009; Kegan, 1982). An advanced approach to meaning-making involves understanding the relationship between the context, be it in the past or present, and one’s emotions and thoughts (Kegan, 1982). Through this holistic approach of looking at the world around us and how emotions and thoughts work together, one can make meaning of his or her experiences (Baxter Magolda, 2009; Kegan, 1982). Baxter Magolda’s (2008) longitudinal study on women in adulthood provided context to what she called *self-authorship*, or their capacity to define their beliefs, identity, and relationships. She found that these participants, when “trusting their internal voices,” took responsibility for how they interpreted reality and how they reacted to that interpretation (Baxter Magolda, 2008). Once participants built this internal trust, they organized their choices into an “internal foundation” that guided them on how to navigate their reactions to reality (Baxter Magolda, 2008).

When creating meaning of their experiences, women rely on narratives and storytelling to help navigate the meaning-making process. Self-authorship is a way for women to make meaning of their realities (Baxter Magolda, 2008). Transformational learning is a way one can make meaning of experiences as “learning that leads to some type of fundamental change in the learners’ sense of themselves, their worldviews, their understanding of their pasts, and their orientation to the future” (Brooks, 2000, p. 140). According to Brooks (2000), transformational learning for women occurs when women share their stories and claim their own voices. While the participants in this study may have found their voices and make meaning of their experiences, understanding the possible learning through the sharing of stories is relevant to recognizing how these women make meaning of their lived experiences as student government presidents.

College Student Leaders and Gender Differences

Researchers discovered specific challenges college women leaders face (Haber-Curran, 2013; Montgomery & Newman, 2010). Haber-Curran (2013) performed a qualitative study with in-depth interviews with four women at one institution. Her study found participants’ leadership role created challenges related to balancing their time and relationships with others as a leader and student. In addition, their leadership role challenged them to learn how to navigate the large organization and environment context. The navigation involved learning to adapt their leadership approach and behavior to lead their organization effectively. While this study was limited to four college women leaders, the different contexts provided some interesting perspectives. Each participant was involved as a leader in a different organization type comprising some of the more common leader roles across a typical campus community: Greek, student government, athletic, and cultural.

In addition, Montgomery and Newman’s (2010) research on gender differences in leadership focused on how student leaders perceived their leadership ability. There was a significant difference in the high self-ratings men showcased when reflecting on their leadership ability compared to the lower self-ratings women shared (Montgomery & Newman, 2010). Our study allows for women SGA presidents to make meaning of the experiences that showcase their abilities as a leader.

Student Government History and Impact

Student governance has been a part of higher education institutions in the U.S. since the late 1700s, with the role of students in governing higher education institutions substantially increasing over the years (Cohen, 1998; Janc, 2004). Student governance in the present form evolved from student activism that flourished in the 1960s and 1970s, colliding with the student struggles to resolve frustrations with higher education administration and policies (Cohen, 1998; Davis, 2006; Klopff, 1960). Student governance became the tool to establish change

and ensure students' concerns were expressed to administrators (Cohen, 1998; Klopff, 1960). Student government was created to serve as the "official voice" of the student body to higher education administrators, alumni, and other institution constituents (Cuyjet, 1994, p. 74). In addition, student government associations oversaw many of the administrative duties for the institution, including allocation of student fees, oversight of student organizations, and programming efforts as well as advocating for students' interests and policy changes (Cuyjet, 1994; May, 2009).

Higher education traditions and founding values were developed with only men in mind (Solomon, 1985). Women were not part of higher education institutions until the twentieth century, although women attending colleges and universities began to steadily increase in the 1940s (Nash & Romero, 2012). Not until 1980 was there an equal number of women and men enrolled in colleges in the United States (Horany, 2002). Women served as SGA presidents at large public institutions beginning in the 1960s with no consistency in the number of women serving in these roles at large public institutions (Cuyjet, 1994; Johnson, 2011). A historical understanding of the patriarchal environment of higher education and student governance may serve as one factor related to the gender gap in leadership (Johnson, 2011).

Women's Participation in Student Government

Miller and Kraus (2004) surveyed student government association leaders at 21 comprehensive Midwestern universities about the gender demographics of current leaders, previous leaders, and current participants. An analysis of the data showed while women held 47.9% of SGA positions, the majority or 71.4% of SGA presidents and vice presidents were male. This research illustrated women's interest in SGA and illustrated the gap between their interest and leadership representation. Miller and Kraus, when looking at the previous five years, found women served as student government association presidents only 25.7% percent of the time. This data provided another example of women not serving in the presidential role of their student government organization.

Spencer (2004), looking specifically at the 12 Big XII Conference schools over a fourteen-year period, found only 18.83% of student body presidents were women. However, in Erwin's (2005) quantitative study on gender differences in student government association leaders, 41.7% of the 115 students who identified themselves as leaders within SGA were women. In this same study, only 25% of the presidential positions were women. They were involved in student government and served in leadership positions, just not the highest leadership position as the president (Erwin, 2005).

Miles (2010) discovered benefits in serving as SGA leaders in this organization. These benefits included improving leadership skills, building confidence, and gaining networking opportunities that help women grow personally and professionally that set them apart for success in future endeavors. Women who do not serve in these leadership opportunities miss out on personal and professional growth that could support leadership opportunities in their future work.

Women student government association presidents were involved in student government at their institution early in their college career. Through personal interviews with participants, Spencer (2004) reported that women student leaders experienced gender bias, including developing fewer personal relationships than their male counterparts with college administrators who were also predominately male. Miller and Kraus (2004) suggested that the underrepresentation of women in student government may be due to women not wanting to become involved if these organizations were not addressing concerns of women.

Using a qualitative phenomenological framework, Damell (2013) interviewed 14 former women student government leaders from universities on the east coast. In the findings, Damell noted that these women were motivated to get involved on their college campuses and had prior involvement in student government. According to her results, the primary motivation these women had for running for president focused on their passion for connecting with students.

Students of Color in Student Government

While this study focused on women's leadership in SGA, a review of literature on Students of Color in student government is important as the study included multiple Women of Color. Sutton and Kimbrough (2001) examined the involvement of Students of Color in college student organizations, specifically in Southern universities. The 989 students surveyed classified themselves as student leaders, with only 17% stating that their leadership role was in the student government association.

In a study using in-depth interviews, six undergraduate and six graduate students shared their experiences with being Black student leaders on a predominantly White college campus (Domingue, 2015). The challenges student leaders faced involved difficulty interrupting stereotypes and microaggressions, creating an environment that sharpened their awareness of their racial and gender identities. The Black women college student leaders reported feeling misunderstood, silenced, and disregarded, leading to challenges when working through conflict and collaboration.

A study on how leadership experiences affected the self-ratings of leadership ability in terms of African-American women's self-ratings found that these women believed that being elected to the presidential role was the most reliable indicator of their leadership ability (Kezar & Moriarty, 2000). Black women college student leaders were motivated to lead to foster Black community on their campus and address their feelings of marginalization (Domingue, 2015).

Salas (2010) interviewed 38 women student leaders from the California State University System (with 76.3% of participants describing themselves as Students of Color) on their student government association presidential ambitions. In this study, most Students of Color who decided not to run for president did not feel knowledgeable enough to serve in this role. Students of Color who chose to run wanted to represent other students' viewpoints, needs, and concerns (Salas, 2010). Salas' (2010) study also determined the presence of role models and mentors who were African-American was a positive influence on the desire leading to African-American women running for student government election. With Women of Color participants in our study, the existing literature relating to women's experiences and personal perceptions of their ability to lead in student government sheds light on the findings.

METHODS

The results reported are based on one theme derived from a more extensive study on how women student body presidents make meaning of their experiences. The larger study addressed women's experiences prior to and during their terms. While several themes emerged from the larger study, experiencing "a chilly climate" was the most prevalent and required attention. The researchers used a narrative inquiry approach and a three-interview series (Seidman, 2006) to construct meaning of women's experiences that shaped their role as a leader while in office and impact of their leadership role in the future.

Participants

Participants included women serving as presidents of SGAs at higher education institutions. Criteria for study participation were as follows: (1) self-identify as a woman, (2) enrolled in a public research institution in the Southeastern states of Alabama, Florida, Georgia, Mississippi, North Carolina, South Carolina, or Tennessee, and (3) elected to serve as student body president during the 2018-2019 academic year. Fifteen women met the criteria, and seven were self-selected to participate. Table 1 provides an overview of the participants, including pseudonyms and personal identity descriptors.

Table 1. *Participating Women and Self-Described Demographics*

Pseudonym	Personal Identity Descriptors
Esther	First Generation Haitian American, First-Generation College Student, Black Woman
Madison	First-Generation College Student, Married, Independent from parents, works part-time, Woman
Sarah	Single-Parent Home, First-Generation College Student, Pell Eligible, Christian, Black Woman
Grace	Military Family, Catholic, Sorority Sister, Woman
Olivia	Single-Parent Home, From a Small Town, Strong Woman
Chloe	From a “higher tax bracket,” Sister, Daughter, Woman, Feminist
Hanna	First Generation Liberian American, From a City, Black Woman

Data Collection

To capture the personal narratives, three interviews were conducted with each woman before and during their tenure as presidents (Seidman, 2006). In-depth, semi-structured interviews took place that lasted around 90-minutes each. According to Seidman (2006), “Understanding the experiences of other people and the meaning they make of that experience” (p. 9) was the foundation of in-depth interviews. He further added that “given that the purpose of this approach is to have the participants reconstruct their experiences, put it in context of their lives, and reflect on the meaning, anything shorter than 90 minutes for each interview seems too short” (p. 20). Semi-structured interviews allowed for a more fluid interview process where the participant drove the interview. The first interview took place in the early part of the fall semester, early in their leadership role, and focused on their previous leadership experiences and their experiences through the election process. Later in the fall semester, the second interview took place and focused on their current experiences as a student government president. The third interview took place near the end of their term as president.

Data was collected through the series of interviews later transcribed, coded, and formed into individual narratives focusing on context and meaning for each participant. An approach described by Saldaña (2016) had been used to help construct each narrative. Daiute’s (2014) approach to analyze data through a linguistic method was also used. These approaches allowed the researchers to focus on both the use of language and structure of the narrative to make meaning of the experiences. Themes were discovered from participants’ individual meaning-making and context that focused on both the experiences leading up to serving as student government president and their experiences during their one-year term.

RESULTS

For all seven women, there were challenges in terms of student government traditions and the foundational organization culture described by one of the participants, Chloe, as a “boys’ club” that led to a “chilly climate” for these women in the SGA environment. According to the research, the “chilly climate” for women in the political realm could be described as less tolerant to mistakes, an inherent bias against women, more questions from others concerning their credibility, and having to work harder than men to be taken seriously by their colleagues and potential voters (Fox & Lawless, 2011; Pew Research Center, 2016; Pew Research Center, 2018; Swers, 2013). The seven women described the “chilly climate” in terms of the overall organizational culture, the presence of inherent bias against women, and the challenges with both the election and transition process.

Organizational Culture

Three women specifically mentioned how the organizational culture of student government impacted their experiences. The traditional male-dominated SGA environment effected how they could lead or change the culture of student government to become more inclusive. Esther discussed how the struggle for power within the organization was, at times, a “pseudo world of power” where one may have power in terms of being the leader; still, someone else in the organization was making decisions. Esther was elected vice president prior to

becoming president, however serving as vice president played into the organizational culture that was already established. To her, she was a leader as vice president, but to others, she was the “token” as she played into the narrative of not taking the leading role in the organization and saving that role for a White male. Esther broke that narrative the following year when she was elected president.

In addition to Esther, Hanna, as a Black woman, also felt she was working in a hostile environment being so different than the norm. She wanted to evolve the organizational culture but felt the actions of others, specifically white men, in the organization showed they did not value women and minority voices. Hanna described how she was trying to share with them [White men] that the environment was hostile to minorities and women, but “because of the identities of the people... they didn’t want to hear it.”

Chloe, before she was president, entered the “chilly climate” in SGA. Her initial experiences with the toxic organizational culture led her to run for president so she could change the culture from within. Working with men in the organization as part of the executive branch was difficult. After Chloe reported the toxic culture of the “boys’ rule” environment, working with men of the executive branch became even more difficult. Chloe believed executive members found other ways to “make it hard to work with them.” Chloe described she was hated within the executive cabinet as:

I was seen as like a bitch or someone who wasn’t there to have fun and who was too serious. It made it really hard for me to get things done. It came out in different ways [like], “Oh, sorry. I forgot to put your resolution on the agenda,” or, “Oh, I’m sorry. I didn’t respond to your email in time for me to get your request in,” so he had set that tone before I even walked into the exec board of discouraging women, disliking women, discrediting anything I could say before I was even there.

Inherent Bias

For all seven women, their identities were outside the norm of leadership within student government. Four women described the “chilly climate” in terms of inherent bias they worked against to be seen as a leader with a valued perspective. Hanna specified being outside of the norm in words of her mentor as “my existence to the space is already resistant,” and added, “me being in this space is already causing a conversation.” The inherent bias and the “chilly climate” came from being outside the norm.

Esther faced this bias when she ran for president. She said, “when I was running a lot of people were against me running for student body president... no one said I wasn’t qualified; they just didn’t want me in this role.” She felt her peers did not want her to run because she did not “look the part.” Madison also faced this inherent bias during the campaign process as her, and her vice president’s leadership ability was called into question because they both were married women. Madison and her vice president were asked questions from the other candidates during a debate that called their abilities into question, “[They were asked] will they have time to commit? Do they need to be at home? They’ll also be trying to build a family at the same time, can they do these things?” For Madison, the inherent bias displayed through these questions from peers resonated when she was making decisions. These experiences also served as a lens from which she would view and create her meaning-making of her term as president, her experiences, her successes, and her obstacles.

Sarah saw the student government environment as “chilly” and experienced inherent bias throughout her time in student government. The “little remarks,” as she described them, took a toll on her personally. When thinking back, Sarah said, “things like that are just exhausting and hurtful when you see how others or the world views not only minority students...but they view me.” For her, being a Black woman brought the inherent biases from others. Sarah did not see these struggles as being a Black woman, but something attributed to the student government environment. She credited this to “that’s just how the world works.” Sarah went on to describe this “really hard pill to swallow” as:

That was hurtful to realize how the world sees me. And of course, not the entire world, and I’m not saying, “woe is me.” But, I think I just got a reality check of how the world works and how my race and my gender are going to reflect how I’m treated and how hard I have to work.

Elections and Transitions

Five women focused on demands within the election process or the transition process. Five of these women decided to run despite the unfavorable circumstances described in Kanthak and Woon (2015) surrounding elections and transitions, thus creating this “chilly climate” for the women. The experiences during these traditional elements of the political process to become student government president set the tone for the rest of the year and played a role in how the women experienced their term as president.

Madison at first did not want to run for student government president as she already experienced a difficult campaign process for her leadership role in the judicial branch. She knew the campaign process for the president would be more challenging. When discussing the challenges and stresses that came with the campaign process, Madison said, “[it left] almost no time for academics.”

During Chloe and Sarah’s campaigns, both women mentioned feeling disadvantaged because of their identities. Each woman experienced the other candidate receiving preferential treatment. For Chloe, when she reported the other candidate for a campaign infraction, she was told she was “overreacting.” According to Chloe, nothing was done to the other candidate because “he could get away with stuff.” Sarah had a similar experience. During her campaign process, the other candidate went on trial for campaign violations and did not receive any repercussions for his actions. Sarah believed that if she had to face a trial for campaign violations, “it would not have been the same.” For Sarah, the lack of repercussions for the other candidate almost led her to quit.

Olivia and Grace faced challenges with the transition process because the outgoing president did not want to transition women into the role. Olivia felt that without a transition process from the outgoing president, she was unprepared. When describing this process, Olivia said:

We relied on our professional staff, our administrative staff to really help us get on the ground running, but I think it would have been a lot easier if I had more information. I would have been a lot more confident in the decisions that I was making within the first two months had I had an actual transition into the role.

For Grace, the lack of a transition process took a toll on her confidence. She walked into this position thinking, “I’m not prepared for this, and I’m going to flop. This is going to be a fail.” Grace and Olivia stepped into their term feeling a little uneasy while Madison, Sarah, and Chloe felt defeated even though they had just won the election. These two traditional elements were their first experiences that established a “chilly climate,” and in turn, was a personal lens that these five women used to construct and make meaning of their experiences throughout their terms as president.

DISCUSSION AND IMPLICATIONS

This research is timely. While completing this study, the 116th Congress convened with the highest percentage of women at 23.4 % serving in Congress (Pew Research Center, 2018). Women in politics and women taking a role in the democratic process are on the rise (Pew Research Center, 2018). In a recent study, O’Leary and Shames (2013) found that over 40% of women who served in the U.S. Congress had also served in their student government in their youth. Additionally, many young women who served in student government in high school did not do so at the college level. These women entered college with concerns of self-efficacy in terms of their ability to lead, therefore running for an elected position was a risk they did not want to explore (Fox & Lawless, 2011; O’Leary & Shames, 2013).

Exploring the idea of risk aversion expressed through the narratives of women who took this risk provided an opportunity to learn from successful women student government presidents winning their election and finding the confidence to run in the first place. Shuman (2005) saw narratives as a way to provide inspiration and new frames of reference. These women’s narratives inspired other women college student leaders as well as provided frames of reference for student affairs professionals who may advise women student leaders. As more women

are taking on leadership roles, understanding how women make meaning of their experiences as student government presidents can help create positive leadership experiences where growth and learning take place.

The Effects of the Student Government Environment

For all seven women, the student government traditions and the foundational organization culture, which one participant Chloe described as a “boys’ club,” led the environment to become a “chilly climate” to move through. Similar to the research on the “chilly climate” for women in the political realm, these seven women described this climate in terms of the overall organizational culture, the presence of inherent bias against women, and the challenges with both the election and transition process (Damell, 2013; Miller & Kraus, 2004; Spencer, 2004).

For Esther and Hanna, the traditional White male culture of student government and the administration, at times, felt hostile because they both were so different than the norm. Both women tried to change the organizational culture and, at times, felt their woman and minority voices were not welcomed. Hanna tried to share with other members of student government leadership, specifically White men, how the environment was hostile to these groups (e.g., minorities). In reaction, the response was not always open, “because of the identities of the people...they didn’t want to hear it.” This reaction is not only consistent with Haber-Curran’s and Sulpizio’s (2017) findings of women student leaders experiencing gender bias, but also with Strayhorn’s (2013) research on Black college women’s social identities within structures of privilege and power. Further, as both Ester and Hannah noted gender and their marginalized race together, the finding supported Banks’s (2009), Settles’s (2006), and Winkle-Wagner’s (2009) research on Black college women connecting race and gender as one identity construct.

For Chloe, her experience on the executive cabinet was where she initially experienced the toxic organizational culture. Chloe reported the toxic culture to the student government advisor that only made working with the executive members more difficult. The executive members found other ways to “make it hard to work with them” and this hatred she felt from one specific leader within the executive cabinet set a tone that “before I [Chloe] walked into the exec board of discouraging women, disliking women, discrediting anything I [she] could say.”

For all seven women, their identities were outside the norm of leadership. Within student government and overcoming this “chilly climate” from being different than the norm for four women was felt through inherent bias against women or women of color. For Hanna, a Woman of Color, she knew her just “being in this space [was] causing a conversation.” She had to work hard to get her ideas taken seriously and her voice heard in conversations with peers in the organization and leadership. Esther felt the inherent bias when she decided to run for president as she thought her peers did not want her to run because she did not “look the part.”

For Madison and Sarah, the inherent bias found in members of the organization came through small regular occurrences where they felt they had to prove their worth. Madison, as a married woman, was questioned if she could perform the role as president and “build a family at the same time.” She spent her term as president feeling like she needed to prove these biases were incorrect assumptions. Sarah found all the smaller occurrences “exhausting and hurtful” and believed her race and gender not only reflected how others treated her but also how “hard [she] had to work.” These experiences support the notion that women often believe they have to work harder than their male counterparts to achieve their goals (Pew Research Center, 2018; Sadker & Zittleman, 2009).

The traditional election and transition processes are the beginning steps to becoming and serving as student government president. For five women in this study, the demands and unfavorable circumstances during the election or transition process set the tone as chilly. Chloe, Sarah, and Madison faced additional campaign stresses due to the rigor of the election process. Chloe and Sarah reported campaign violations though the other candidates did not face any consequences. Both women felt that the process would not have been the same if they had campaign violations reported against them. Then, for Olivia and Grace, the lack of a transition process due to the outgoing president not wanting them to serve in the role created challenges in terms of starting their term not feeling prepared.

Combatting the “Chilly Climate”

All seven women found ways to cope and overcome the challenges related to the “chilly climate” of the organization. They turned to building and finding a supportive community that served as a resource and an encourager throughout their one-year term. For the women, the supportive community included finding support through family, peers, mentors, advisors, or administrators. For Chloe, Hanna, and Grace, this supportive environment included their advisor and faculty. The advisors and faculty helped lift these women with encouragement and made their voices heard in meetings.

All seven women mentioned relationships with other women as significant to their success in combatting the “chilly climate.” For Olivia, Esther, and Madison, they ensured their running mates shared similar gender and racial identities to create that supportive community within their executive cabinet. Chloe, Grace, and Hanna found support in their relationships with their advisors, who were also women. Sarah turned to mentors in the community who shared her identities and experiences to help her combat the culture and environment of student government.

Six of the women made sure that while others could define success within their terms, they redefined success in their role as combating the chilly climate of the organization. Grace, Madison, and Olivia defined their success by completing their platform promises whether the effort was an individual effort or a group effort. The focus on their platform allowed them to remain motivated and positive even when faced with challenges within the traditions and culture of the organization. Esther and Hanna defined their success by completing the term. Despite all the turmoil, these two women faced during the year, finishing the term and not quitting early was how they viewed success. Chloe saw success as not related to completing tasks, but as personal growth and the ability to remain authentic throughout the process.

IMPLICATIONS FOR STUDENT AFFAIRS PROFESSIONALS

Begin Early

All seven women were involved as student leaders both in pre-college and early in college. This engagement and initial leadership experiences set the foundation for future involvement that focused on making a significant impact and helping others. Student government association was initially established as a tool to create change as well as ensure students’ concerns were expressed (Cohen, 1998; Klopff, 1960). With a similar focus, SGA can become the organization for women to join who are looking for similar experiences from what they have had prior to college. Student affairs professionals, specifically SGA advisors, can capitalize on this by ensuring this mission is a clear message to incoming students looking for ways to be engaged on-campus.

All seven women who participated in this study became involved in student government within the first year; five started their student government involvement within their first semester. Advisors for student government should focus their recruiting efforts of new members on first-year students or new transfer students early. Recruiting women for involvement in SGA at the onset has a larger impact on these women taking on higher leadership roles within the organization. Getting women involved early is the first step in creating an environment that cultivates future women student government presidents.

Examine Processes and Focus on Transitions

Once women are involved in student government, the organizational culture and traditions can become barriers for advancement. Student affairs professionals need to be conscious of the organizational culture and traditions to ensure that they do not become barriers. Using the illustration coined by Eagly and Carli (2007), the labyrinth described the complexities and numerous barriers women encountered as they worked their way up to leadership positions. The women faced barriers and complexities at all levels of advancement within student government. SGA advisors need to work with students in the organization to limit barriers throughout each

opportunity for women to advance.

Some of the possible processes traditional to student government to explore are the election process and transition process. Five of the women shared experiences where these processes created additional challenges, which in turn affected how they made meaning of their experience as student government president. The gender-based challenges that the research explored in terms of local, state, and national elections (O’Leary & Shames, 2013; Center for American Women in Politics, 2019) were similar to the gender-based challenges the women faced when running for student government president. The shared experiences of the women in this study reflected challenges with self-efficacy, societal expectations of work and family life balance, biases associated with feminine leadership, and sex discrimination as described in the research (American Association of University Women, 2016; Chin, 2011; Fox & Lawless, 2011; Kaufman & Grace, 2011; Paxton & Kunovich, 2003; Wilson, 2004).

Student government advisors need to evaluate their current process to ensure barriers are limited. In addition, SGA advisors need to hold student leaders accountable when barriers become evident in the pre-election debates or the current student government culture. The transition process represents the first step in building confidence within the future student government president. For women who are already coming into their presidency experiencing issues with self-efficacy, the transition process is even more crucial to how they make meaning of the experiences that unfold during their term as president. SGA advisors should review their transition process and ensure that the process is providing the newly elected president with the foundation, and in turn, confidence to start their term as president. Advisors should specifically review the process. If students are taking the lead in the transition process, advisors need to ensure that inherent biases do not come into play. All presidents should receive a similar transition process, and not only the newly elected student leaders in good terms with the former student government president.

Create a Supportive Community

A supportive community built on a variety of strong relationships with peers, administrators, mentors, and advisors was a vital component. Similar to the research, a lack of effective networking and mentors create additional challenges for women leaders specifically for women leaders in the political realm (American Association of University Women, 2016; Wilson, 2004).

For the women who had a strong supportive community, their one-year term left a more favorable impression on how they would describe the experience. For women who continued to feel defeated or struggled through their term as president, the lack of support of relationships around them played a significant role in how they made meaning of the challenging experiences. Student government advisors play a significant role in building relationships with members of the organization. Building these supportive relationships should not wait until the students are in high leadership roles. Student government advisors should work to build these relationships with members of the organization at all levels. Building relationships with members seen in lower levels of involvement in terms of the structure of the organization can help these students feel empowered and motivated to pursue higher positions within the organization.

Building this supportive community for student government presidents involves more than just the student government advisor. Other administrators and faculty play an essential role, as well. For participants, the supportive community needed to include many different on-campus and off-campus partners. Another important implication concerning who should make up these supportive communities involves the need to form relationships with others who share identities.

Many of the participants in this study worked to establish relationships or create communities where other women or other women of color were present. Similar to the research, the need to have mentors who looked like the presidents, whether women or women of color, had a positive influence on women student government leaders (Onorato & Musoba, 2015; Salas, 2010). Such mirroring represents a significant implication for not only student government advisors, but also higher education administrators. The need to diversify leadership

in higher education directly relates to having women and women of color present in administrative roles on campus, in this case, particularly more senior leadership roles that work with student government leaders. For these women to build relationships with other women leaders, they need to be able to find them, and therefore, must be present in these positions.

Examine Student Leadership Training for Inherent Bias

While student government advisors need to focus on processes including recruitment, election, and transition, higher education administrators who focus on training student leaders have some implications. There is a need to focus on overall student leadership training where inherent bias can be reviewed. For the seven women, the challenges they faced as women leaders, navigating their feelings, finding their voice, developing self-efficacy, and fighting the pressure were related to how they made meaning of their interactions with others and the “chilly climate.” Leadership training should help women and Women of Color develop strategies to help them through these challenges. Higher education administrators can also build leadership training towards creating an environment where these challenges do not exist.

IMPLICATIONS FOR FUTURE RESEARCH

The study of experiences of women student government association presidents at public research institutions in the Southeast has the potential to inform future studies on women college student leaders, women student government leaders as well as specifically Women of Color in those positions. The findings from this study could also inform studies on the intersectionality between gender, race, and leadership in addition to women and Women of Color in local, state, and national political leadership.

As a result of the interviews, significant themes were created related to the impact of prior leadership experiences, the role and impact of a “chilly climate,” and the role and impact gender and race played in the way women make meaning of their experiences. The importance of a supportive community that should include people who shared identity also emerged. Each of these themes could provide a lens for which further research is conducted.

Additionally, this research was limited to seven women student government presidents in the Southeast. As the current research focused on women student government presidents in the Southeast region, further studies with women student body presidents in the Southeast as well as other regions of the United States would add to the research. The participants in this study were diverse, with four identifying as Women of Color and three as White women all at predominately white institutions. Further studies with different and more diverse populations can help examine how to increase Women of Color in leadership roles and how to serve them better.

Further research on why women student leaders choose to become involved in student government and why women student leaders choose to run could determine best practices for recruitment and the election process. This current study only scratched the surface in determining the reasons women become involved in student government and decide to take on leadership within the organization. Further research could also take the approach of looking at why women choose not to become involved in student government and decide not to run for student government president. Research on both groups of students could determine future best practices for student government.

This study has provided a solid understanding of the experiences of women student government presidents at public research institutions in the Southeast and how these women made meaning of their experiences. What has left us curious are the experiences of other groups of women student government presidents as well as their experiences at different points of their political involvement.

CONCLUSION

Women student government presidents experience their term with their personal lens and perspective at the forefront. The way these women make meaning of their experiences during their term relates to how their identities play out in their environment. While each woman had her own experiences, many of these women had similar experiences that affected the way they made meaning of their term as president. Each participant developed strategies to navigate the challenges, found ways to use her strengths, and worked to build a more inclusive organization. While this research began with a desire to explore these women's experiences as leaders, the project evolved examining the way their gender, race, or other identity descriptors impacted not only their experiences but how they made meaning of these experiences.

A narrative telling the personal story of each woman student government president was created, giving power to each individual woman to define her perspectives within the social construct of her underrepresented voice (Clandinin & Connelly, 2000; Harding, 1988). While the researchers did not present the social construct during the interview process, each woman established a social construct for her environment and saw herself as an underrepresented voice. From the narratives, themes emerged as it related to their individual meaning-making of their shared experiences leading up to serving as student government president and their experiences during their one-year term.

The study provided rich data and insight into a specific population where research was limited. The goal of the study was to understand the experiences of women student government presidents and provide insight into this group of underrepresented leaders and give a voice to their personal narratives. Although there is ample opportunity for further examination of this population, this study provides insight on women student government presidents' experiences and how they made meaning of these experiences.

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UNDERSTANDING GAINS FROM ON-CAMPUS CULTURAL EVENTS

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Undergraduate seniors at a residential liberal-arts college reflected on their experiences attending on-campus cultural events. These focus groups were transcribed, coded, and analyzed using a grounded theory-derived approach to understand how these events shaped their college experience. The resulting communication artifact revealed a variety of student outcomes tied to on-campus cultural event attendance. The findings have implications for the design, implementation, and assessment of academic and co-curricular programming, particularly in terms of articulating the purpose of such programming and enlisting faculty in its delivery.

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IT IS STANDARD PRACTICE FOR COLLEGES AND UNIVERSITIES to provide an active program of on-campus cultural events such as lectures, musical and theatrical performances, and art exhibition openings. Collectively across campuses, millions of dollars are spent annually to pay speakers and performers, construct and maintain expensive performance facilities, and organize and advertise these events. With a common mission for colleges and universities to develop students into well-rounded, intellectually curious, and engaged citizens (Javinar, 2000; King, et al., 2007), it is not surprising that these programs and events are a valued fundamental component of the co-curriculum or “other curriculum,” the activities outside of the classroom experience that promotes student learning and development (Kuh, 1995). These on-campus cultural events also serve as a core element of the intellectual and cultural identity of the campus, providing a range of opportunities, through a social forum, to engage with new or differing views or novel artistic experiences. Little research, however, has explored how attendance at these events affects the college student experience and how they may contribute to their holistic development.

On-Campus Cultural Events

On-campus cultural events (hereafter OCCes) include the scholarly lectures, artistic performances, exhibition openings, or similar out-of-class opportunities to engage with arts-, sciences-, and humanities-related endeavors, primarily in the role of audience member. OCCE programs are designed to draw all members of the campus community (e.g., students, faculty, staff) as well as members of the local community. Accordingly, they present a unique opportunity to integrate as well as facilitate aspects of participants’ intellectual, academic, and social development.

With a broad scope of activities (e.g., readings, panels, performances) covering a wide range of topics or genres, OCCEs provide opportunities to present new ideas, perspectives, or experiences as well as facilitate meaningful interactions among students, faculty, or community members. The repeated opportunity to engage with ideas and individuals that differ from preexisting knowledge and experiences is essential for growth of knowledge, the development of cognitive skills, aspects of personal identity and self-concept, and broader sociopolitical, ethnic, racial, gender-role awareness and attitudes (Reason et al., 2007). Consequently, these events, which engage individuals intellectually, emotionally, and socially, likely contribute to the attainment of measurable higher education outcomes such as growth in cognitive and moral reasoning abilities or changes in attitudes and values towards openness to diversity (Mayhew et al., 2016). In addition, they may help to foster liberal arts habits of mind, such as the inclination to inquire and the pursuit of lifelong learning (Siefert et al., 2008).

The connection between OCCEs and student outcomes, however, has evaded the traditional modes of institutional assessment. This connection may be because, despite the prevalence of OCCEs upon college campuses, they generally fall outside the purview of academic planning and programmatic assessment. In addition, they are not central to standardized measures of student engagement and outcomes, which center on more active (e.g., committed student time or energy) modes of student engagement. For example, the National Survey of Student Engagement (NSSE) focuses on the frequency of “active participation” in specific co-curricular activities (Kuh, 2009, p. 18) to measure engagement, not the putatively passive attendance at lectures or performing artist series. Also, it does not assess the students’ perceptions of the value of these experiences on their educational background, particularly how these experiences may affect them emotionally, socially, or cognitively.

Student Engagement & “The Other Curriculum”

While different theories of student engagement (see Finn & Zimmer, 2012; Kuh, 2009; Kahu, 2013; Pascarella & Terinizini, 2005) highlight various components of student behavior, cognition, or emotion, all generally agree that both curricular and co-curricular experiences matter greatly in explaining student outcomes. Several studies have linked higher levels of engagement (e.g., frequency, amount of time) in academic and co-curricular activities to higher levels of academic success (Hu & Kuh, 2002; Kuh, et al., 2008; Webber, et al., 2013) and student satisfaction (Webber et al., 2013; Zhao & Kuh, 2004). However, limits to this positive impact have been found, with negative effects found for those who over-extend (e.g., 1-2 standard deviations above the mean) their time or commitments (Bowman & Trolan, 2017).

While some level of involvement in “the other curriculum” is identified as a critical element of student engagement, the range of activities included in this construct, as well as the specific contribution of these activities to student outcomes, is less well explored. Moderate to high levels of out-of-class involvement, however, has been associated with higher levels of connectedness to the campus community. Specifically, those with moderate to high levels of participation in campus activities (e.g., intramural sports, conference and workshop attendance, student clubs, or community service) reported higher scores for the “teaching and learning,” “residential experience,” “diversity and acceptance,” and “history and tradition” factors on the Sense of Campus Community scale (Elkins, et al., 2011). Similarly, Webber et al. (2013) found a link between more frequent participation in academic and social activities and improved academic performance (i.e., higher grades) and higher levels of satisfaction with the college experience. However, this study combined aspects of academic and curricular engagement (e.g., discussing assignments with faculty) with elements of social engagement (e.g., relationship with other students) and extra-curricular activities (e.g., participation in community service) such that the unique contributions of the social and extra-curricular engagement on outcomes could not be determined.

In daily activities, students engage in a wide range of activities that demand differing degrees of physical and mental energy that, especially cumulatively, may foster their development and connect to broader positive student outcomes. This cumulative nature of campus experiences is a component of some models of student engagement (Kahu, 2013). For example, students who routinely attended sporting events were found to have higher levels of esteem for, and consequently connectedness to, the institution (Clopton, 2009; Wann & Robinson, 2002). In addition, those who regularly attended college sporting activities, when controlling for level of

academic preparedness and academic achievement, were found to have higher graduation rates than those who did not attend sporting events (Schurr & Wittig, 1993; Wann & Robinson, 2002). The benefits associated with college sporting event attendance speak to the vital role of social connection, perceptions of the college environment, and integration of the campus experience in predicting academic and social outcomes (Pascarella, 1985; Pike, 2000). Most measures of student engagement, however, have missed these aspects of campus engagement.

Like sporting events, OCCEs have the distinct opportunity to promote engagement with and connectedness to the campus community. In addition, they have a distinct function of being able to connect the academic and intellectual elements of campus identity to the social. Nevertheless, despite the strong perception across higher education institutions that they are a valuable aspect of campus life (hence the amount of institutional resources used to support them), their role in engaging and supporting college student development has escaped significant attention in the research literature. Elkins et al. (2011) did find that 37% of their study sample reported at least occasional attendance in on-campus conferences, workshops, and fine arts events and, those who attended events scored significantly higher on the teaching and learning factor of the Sense of Campus Community scale. Similarly, an analysis of students' written self-reflections about their experience at OCCEs revealed discernible effect related to attitude formation, gains in new knowledge, or spurring new actions or behaviors, in approximately half of the over 360 essays reviewed (Tuten et al., 2015).

To fill the gap in our knowledge, this study sought to identify student perceptions of the value and role of OCCEs in their undergraduate education. We explored this connection via qualitative analysis of focus-group interviews with two cohorts of college seniors. We briefly describe our method before laying out the findings and implications of our observations.

METHOD

At a small, residential liberal arts institution of approximately 1500 students in rural central Pennsylvania, we conducted eight focus group interviews with first-semester fourth-year students across two different academic years (i.e., from the classes of 2014 and 2015, respectively). Because two of us were affiliated with the institution as faculty and had undertaken the investigation as a contribution to a broader program of institutional assessment, we had high levels of (1) access to students, (2) administration support, and (3) familiarity with the curriculum, the student body, and the cultural events program. The presence of a third author who did not share the same institutional affiliation helped bring an outside perspective to our analytic efforts.

For both academic years, students were recruited through academic programs that offered capstone and fourth-level courses in the fall semesters. Faculty members teaching these courses were asked to extend an invitation to students to participate. Participants were also entered into a raffle for gift cards as an incentive to attend. The focus group interviews were recorded and transcribed; the transcripts were then analyzed using a constant comparative method to identify motifs emergent within the corpus of text and generate a theoretical model of the contribution of on-campus cultural events to student engagement.

Participants

A total of 57 students, with an average of seven students per group (range 5 to 12), participated in the focus groups. Participants were 63% female and represented academic majors in Arts and Humanities (39%), Social Sciences (39%), and Natural Sciences (22%). The participants identified as White (86%), Hispanic/Latino (5%), Asian/Pacific Islander (5%), Black/African-American (2%), and Multi-racial (2%). Five percent also were international students. These race/ethnicity demographics of participants were similar to the institutional demographics of these years, which were White (79%), Hispanic/Latino (3%), Asian/Pacific Islander (2%), Black/African-American (2%), Multi-racial (2%), unknown (2%), with 9% international students, thus indicating our participant sample reflected the race/ethnicity aspects of campus. The two class years from which the participants in the focus groups were drawn comprised of 715 total students, so these 57 students represented just under 8% of this graduating cohort. This group of volunteers seems likely to be well-connected within the social

networks of their class community, in that it is reasonable to suppose that, to the extent that those who self-select to participate in a focus group about their undergraduate experience are different than those who do not volunteer, they are likely to be more outgoing and more socially connected and positive about that experience.

The first two authors served as facilitators of the eight focus groups. One of us, a male History professor, conducted six interviews; the other, a female Psychology professor, the remaining two. Both were faculty at the institution. We knew some of the participants from classes, from advising meetings, or as members of the campus community. In general, the facilitation process resembled a small seminar class in that the interactions were relatively informal, with students' familiarity and friendships with each other being the leading cause of that atmosphere. To ensure that all focus group sessions covered the same content area, the facilitators co-developed a schedule of questions to guide the focus group process, discussed below.

Data Collection and Analysis

This investigation was part of a larger project involving an intervention in the OCCE attendance of two cohorts of students. In the focus participants' first semester, their first-year writing course was randomly assigned to a differing course requirement of OCCE attendance (e.g., 0, 5, or 10). At the end of each semester, their reported attendance at OCCEs and social connection to campus were collected. Because these quantitative measures showed no immediate effects, we supposed that the effects of OCCEs were likely broader than campus connection and also might emerge later, as attendance may have a cumulative effect over time and students may need a chance to reflect on the experience within the scope of their college career. Hence, we decided to conduct focus groups with this group of students in their fourth year.

As Liamputtong (2011) notes, focus group methods in social science research are generally employed from a *symbolic interactionist* perspective, a "framework which greatly emphasizes the essence of meaning and interpretation as crucial human processes" (p. 16). Focus group methodology gives access to the collective sense-making and understanding that develops in interaction with others. For that reason, we chose to gather qualitative data from these cohorts as seniors, and we chose focus group interviews as an appropriate method to prompt the sort of retrospective sense-making we suspected would most clearly reveal the way that OCCEs affected the student experience. As we present excerpts from interview transcripts, we will characterize the speaker in terms of demographic and academic identifiers so that the reader can assess the dimensions of homogeneity within our participants, a feature that is desirable in focus groups (Corfman, 1995).

The interviews centered on students' experiences with on-campus cultural events throughout their academic experience. All of the focus groups began with asking students to independently recall and list any campus cultural events they remembered attending during their first year—that is, as far back as they could remember. Then the facilitator moderated a broader conversation about the group's experience attending on-campus events across the subsequent years of their college career. Facilitators had a general framework of questions related to campus event attendance. Not all questions were asked at each focus group. Each focus group lasted approximately one hour. The focus group meetings were recorded and transcribed.

The transcripts were then iteratively coded, first for *turns* that are instances of response to facilitator prompts. Then transcripts were read twice for content, using a constant comparative method to identify *codes* that were motifs emergent within the corpus of the text and generate a theoretical model of the contribution of on-campus cultural events to student development. All transcripts were reviewed, with the researchers severally (at least in pairs) reading and reaching agreement on a set of codes and their assignment to turns. The transcripts ranged in length from 35 to 97 turns, comprising a total of 467 turns.

We examined the set of transcripts produced by the focus group interviews. We collaboratively generated a set of terms encompassing commonly expressed ideas about the attitudes, difficulties, and outcomes associated with students attending OCCE. Each author read two transcripts and generated an initial set of terms. Then, we read through a single transcript together to see how well the emergent categories applied to that portion of the data;

as a result, collapsing some categories that seemed to overlap and sharpening the criteria we used to determine edge cases. We then applied the coding scheme to the entire corpus, with the researchers in pairs re-reading individual transcripts and recoding as needed to ensure the systematic application of content categories.

FINDINGS

The interpretive coding process produced ten specific categories related to student outcomes associated with going to OCCEs (see Table 1). These gains included aspects of cognition (e.g., gains in knowledge or changes in ways of thinking) as well as social and emotional (e.g., broadening horizons, peer relations) and personal growth (e.g., understanding norms of social behavior).

Table 1. *Student Outcome Categories*

Learning and Cognitive Gains	Definition
General Knowledge	A claim demonstrating the acquisition of general, broad new information.
Content Knowledge	A claim that identifies specific knowledge gained through attendance at an event.
Related to Academic Program	A claim about the relevance of a cultural event to a student's academic major.
Events of Consequence	A claim expressing an understanding of a cultural event as a signal moment in the student's experience.
Broadening Horizons	A claim expressing some aspect of the liberal arts ethos or other appreciation for the breadth of human endeavor.
Spurred Action	A claim to have taken some action or exhibited some behavior in response to information gained by attending an event.
Social, Emotional & Personal Gains	Definition
Entertainment/Diversion	A claim to have enjoyed or appreciated an event or the virtuosity of a performer.
Peer Relations	A claim related to strengthening connections with friends or peers through attendance at an event.
Campus/Community Identity	A claim related to stronger identification with the campus or community.
Understanding of Social Norms & Behaviors	A claim related to the application of social standards, conventions, or expectations to behavior at events.

Learning and Cognitive Gains

The sub-category of *General Knowledge* reflected students' claims of understanding OCCEs as learning opportunities rather than entertainment. Most often, these comments referred to acquiring new information at lectures attended rather than at artistic performances. A Latina female elementary education student's statement, "My freshman year, I enjoyed the lectures that I went to, and I learned something new every time that otherwise I wouldn't have known anything about," reflects this category of responses. *Content Knowledge* claims, however, were identified when students referred to specific information that they had acquired because of attending an OCCE. A White male Politics student remembered attending a presentation on malaria during his sophomore year, and told us, "It was just interesting to see how through malaria, and a couple of other agents, that Latin America was conquered." Relatedly, some statements reflected specific gains in learning related to their particular academic area of study. These were categorized as *Related to Academic Program*, as when a White female Geo-Ecology student told us that a faculty member's talk on metabolic scaling she had attended was relevant to a course she was taking, since "you can actually apply those same concepts with trilobites and, like, fossils." Her

statement reflects this linking of new knowledge to her major area of study. A White female International Studies student said that OCCEs “round out what I do, my international studies course work . . . It gives me a little more depth of what I know, like with the Indonesian puppet [show]—I liked knowing about that and experiencing that.”

Statements reflecting more depth to their learning that included an articulated awareness of the significance of this knowledge in their lives were labeled Events of Consequence. *Events of Consequence* were identified when students recalled experiencing an OCCE as a personally meaningful, significant, or consequential encounter that influenced their understanding of the world or themselves, or that influenced their plans for the future in a significant way (e.g., a student’s decision about a major or to study abroad). For example, “I think it was the first event that made me think I was in college because usually when you’re in high school, you get censored kinda from not the horribleness of the world, but kinda the darker aspects,” reported a White female student who studied International Politics and Russian. “So this was the first thing I’d done in school that I’d really felt, I’m not an adult yet, but I’m on the cusp because I’m allowed to be shown these things, and I’m expected to understand or empathize.” Other specific “events of consequence” mentioned with some frequency included listening to a Holocaust survivor and learning about genocides across the globe.

Another aspect of learning reflected in student comments had to do with their judgments about or understanding of the connection between OCCE and their own knowledge or learning. These comments reflected aspects of a liberal arts ethos or other appreciation for the breadth of human cultural endeavor and were categorized as *Broadening Horizons*. For example, a White female Environmental Science and Geology student told us that OCCEs “bring a different perspective to what I was used to,” adding that “College is very different than rural, central Pennsylvania, and so you get to see different perspective, different views, and it makes you think.” Others shared how a particular cultural event led them to become aware of significant world events of which they had no prior knowledge. “It was the Rwanda genocide, and that one really stuck out to me because 12 years of education and I had never heard of this genocide,” commented a White male Politics student who played Division III football. “It was an event that I had no background of, no understanding of, and it was strange to me that something was to happen in history, and I had no idea. That really stuck in my mind.”

Lastly, the final category related to student learning and cognitive gains was labeled *Spurred Action*. This category reflected students claims to have taken a specific action or exhibited some behavior (e.g., did further research on a topic, downloaded music of a musician they had seen, called a parent to share what they had seen or learned, discussed the event with friends during a meal) in response to attending an event. This category was linked to learning and cognitive gains, as statements about their behavior were reflective of patterns of thinking or were linked to aspects of learning or sharing of knowledge. Many of the actions were short-term, such as a White male Zoology student who shared that “I have been to a few of the speeches and just walking out with my friends . . . we would be talking about did you agree with it, was that a good speech? Or we will critique [it] over lunch the next day.” But some actions were somewhat more consequential. “I remember going to one [event] freshman year. . . it was an art show. Ever since then, I’ve taken a lot more art classes than I would have thought. I’ve taken more than the requirement,” a White male Business Management student explained.

In general, students disagreed about the degree to which relevance to their academic program was an important factor in whether they gained something from OCCE. A White male Accounting student thought that department-focused or -sponsored events were beneficial. “Stuff like that, if I have other obligations, I’ll put that aside and rather go listen to him,” he said. “But if there are cultural events that I think are interesting, but don’t really pertain to my career path, then I won’t really go out of my way to go see it.” However, others had differing viewpoints. “The courses you take, you’re kind of limited in how you think or what you can talk about,” a White male Politics and Economics student observed, “so cultural events are a good way to expand that intellectual horizon.”

Social, Emotional, and Personal Gains

Student comments also reflected a variety of gains in aspects of their own social, emotional, and personal growth. In these categories, students voiced the critical role of OCCEs in providing a space to be entertained and to con-

nect with their peers and the broader campus community in social and meaningful ways. In addition, they noted OCCEs provided an opportunity for them to be exposed to and practice norms of behavior in these various academic and cultural event settings.

Students repeatedly identified campus cultural events as providing a valued opportunity for entertainment, giving them a space on campus to have fun with their peers and divert their attention away from the daily stresses of their academic work. These comments comprised the category of *Entertainment/Diversion*. “I think I would have transferred out [of the school] if we didn’t have cultural events. . . . [the campus location] is a beautiful town but not very culturally diverse, and there’s not much to do around here,” shared a female White, Peace and Conflict Studies student who was a part-time employee in a community business. She continued, “Having the [cultural events series], having concerts, and dinners, and whatever, it enriches your experience. It enriched my experience. Just having something to do at night that isn’t homework is nice. You can kind of relax.” This category also reflected student appreciation for the talent or skill of the performer or lecturer. “I remember that this one guy was making all these noises that sounded like different instruments. I just thought that was mind-blowing,” stated a White female Mathematics student. “I would say definitely, especially in music, which is definitely not my thing at all, to see someone achieve that high of a level of perfection was just really, really awesome.”

In strengthening social ties and connections, the category of *Peer Relations* reflected student comments on the role of their peer group in attending events. These included being asked to go to an event with a peer, asking peers to attend events with them, or enjoying or appreciating watching their peers perform (e.g., theatre, orchestra). “I think I attended some orchestra thing, and I really liked that. I was really impressed that a lot of my teammates and classmates played these instruments, that I would have never guessed,” noted a White female who studied Accounting and Financial Management. She went on, “I was like, ‘Oh, you go to my concert. I’ll go to yours.’ We kind of exchanged attendance that way, which I enjoyed a lot because then I get to see my friends, like ‘There’s that guy in history that I had a class with, and he plays violin.’”

Attendance at events helped students feel connected to the campus community. The category of *Campus Community/Identity* reflected students’ sense of personal connection to the campus, including attendance at certain events that spurred them to feel proud and a part of “who we are” and “what we stand for.” A White female International Studies student said, “I guess for some of the other performances, it is nice to see the people that you know from different parts of campus or different —all together in the same place— it adds to the community feel.”

Lastly, in the area of personal development, student comments reflected a formative role for OCCEs on their professional and social behaviors. These comprised the category of *Understanding Social Norms and Behaviors*, which encompassed comments ranging from identifying specific behaviors that signify a good audience member to the importance of engaging respectfully with peers and presenters. In addition, comments in this category reflected a clear awareness of expected as well as newly learned social norms for behavior in professional and community settings. “One of the best pieces of advice that I’ve gotten in my four years here,” a White male student-athlete majoring in Politics told us, was “whenever you’re at a presentation or a lecture like that, try to come up with at least one question that you could ask or something that you could get involved in a discussion with, and you’ll walk away from that presentation, or lecture, so much better because of that.” Sometimes this reflection revealed views of personal and professional engagement, as when a White female International Business Communication shared the comment, “if there’s a speaker within your department or your field . . . even if you’re not getting extra credit, you feel pressure [to attend].”

DISCUSSION

Students from a wide range of academic backgrounds identified the high value of OCCEs in their undergraduate experience and attested to the role of OCCEs in shaping their experience in numerous ways, including spurring the development of new knowledge or new ways of thinking, spurring changes in behavior, and facilitating connections to their peers and the institution. Their comments also revealed a striking distinction between those who viewed them as being more a transactional experience—attendance rewarded by extra credit, for example—

and those who saw them as part of a broader liberal arts education. One way in which this was manifest was the difference between those who sought to integrate OCCE experience as relevant to their academic program versus those who understood it as contributing to their general knowledge or expanding their worldly horizons.

The student comments revealed that OCCE attendance plays a variety of roles in the campus community, including providing them with opportunities to learn, be entertained, and share experiences with others. As such, these events not only play a part in engaging students intellectually but also socially with their peers, as a part of the campus community. Thus, these events can play a unique function in involving students and connecting them to the campus community. Stronger campus community connections have been tied to enhanced academic development (Carini, et al., 2006; Kuh et al., 2008; Webber et al., 2013) and increased retention (Carini, et al., 2006; Kuh et al., 2008; Wann & Robinson, 2002).

Although the greatest benefit for student growth has been attributed to out-of-class activities that require notable time and effort (Kuh, 1995; Hu & Kuh, 2002; Kuh, et al., 2008; Webber, et al., 2013), student comments related to attendance at OCCES revealed an interesting range of influence across important areas of student development, including cognitive, social, emotional, and personal development. The range of student comments suggests that passive attendance at campus events plays some role in stimulating cognitive growth (including supporting gains in new knowledge), broadening awareness of the range of intellectual and artistic experiences that exist, and influencing behavior. In addition, student comments identified the vital role of campus events in supporting social connection and well-being by providing a diversion from the stress and day-to-day responsibilities of being a student. Similar outcomes emerged in a longitudinal study of engagement with cultural events and the arts that found a positive relationship between engagement with these activities and higher scores of general life satisfaction and self-reported health (Weziak-Białowolska, 2016). In connection to holistic development, patterns of behaviors established in college, such as regular attendance at public lectures and artistic performances, may play a valuable role in the shaping of well-rounded, well-engaged, and more satisfied. This connection should be investigated further in future research.

Also, in the domain of social and personal growth, student dialogue reflected the critical connection between OCCE attendance and connection to peers. Student comments identified clear value in how campus events served an important social function on campus. Whether by attending events with peers, discussing the events afterward with friends or family, or expressing awe or appreciation for peers' performances, students repeatedly identified the opportunities to connect with their peers in these ways, outside of class, as valuable. Kuh (1995) reports that students' interactions with their peers are connected to gains in interpersonal competence (self-awareness, social competence, self-esteem, and autonomy), humanitarianism (altruism, aesthetics), and cognitive complexity (reflective judgment, application of knowledge). Our findings, though more limited, are in accord with this observation. Consequently, institutional practices that effectively promote student interaction with on-campus events would likely serve to enhance these positive gains.

As identified by student comments, not all campus events are created equal or will have an equivalent effect on students. While some distinct events that we called *Events of Consequence* played a palpable role students' thinking and emotions, any given event seems likely to have had only an incremental effect on student development, particularly in changing cognitive skills (Terenzini et al., 1996) or attitudes towards diversity (Bowman & Trollian, 2017). The holistic perspective of student development (Kahu, 2013) suggests that it is the interplay of particular events and individual student factors (e.g., background knowledge, expectations, openness to new ideas) within the context of the institution (e.g., the value of new ideas in shaping thinking) that leads to growth. Our findings suggest that a student's orientation towards OCCES as either transactional or developmental shapes the way that they engage with those events, and that this orientation is possibly a point of intervention for increasing their efficacy.

An interesting outcome linked to personal development was the theme of *Understanding of Social Norms and Behaviors*. This category of student responses included gains in awareness of appropriate audience behavior or expected behaviors in particular types of events (e.g., availability of food and drink at an art opening, ways to ask

questions at a lecture). Student responses expressed appreciation for learning new behaviors that helped them adapt to new situations and frustration when they felt others violated these expectations (e.g., being on a mobile device during a lecture, making noise when leaving before the end of a lecture). As colleges are continually asked to think about ways to connect learning to personal and professional life, student responses demonstrated that OCCEs could provide a professional setting in which students can gain and practice personal and professional skills outside of the classroom.

Institutional Practices to Support Cultural Event Programs

Higher education institutions often express a goal of holistically developing students to be well-rounded, active, and engaged citizens via the facilitation of their intellectual, social, and personal growth. According to Kuh (1995), students attributed approximately 11% of their growth and development in college to institutional climate and practices that shaped their thinking and behavior over time. In short, the values of the institution, as they are reflected in the student policies and practices for engagement, play a notable role in shaping lifelong learning or engaged citizenry (Pike, et al., 2012; Terenzini, et al., 1996). Thus, how institutions support and shape student engagement with OCCEs would likely make a notable impact on student thinking and behavior over time. As noted in numerous studies, student engagement in campus activities is connected to a variety of student factors, ranging from whether they reside on campus to the education level of their parents (e.g., Hu & Kuh, 2002). Consequently, to optimally engage most students, those planning campus events must consider the unique needs of their student body.

In addition, because of the variation in students' native and often unspoken assumptions about the purpose of on-campus cultural events, program administrators should extend some effort in developing and managing student assumptions about those events. A clear institutional value for the campus events, which includes how they are promoted and how they might intentionally connect to other aspects of the campus community (e.g., institutional learning outcomes), should be well-recognized on campus. How campuses articulate the value and role of OCCEs in shaping the campus climate and student experience and outcomes likely influences what students expect from them and, consequently, how they engage with the events (Hu & Kuh, 2002; Reason, et al., 2007). Such expectations could be reflected by the creation of external motivations for attendance (e.g., requiring event attendance), mainly aimed at those less likely to attend, and ensuring affordances for attention and knowledge retention. Thus, OCCE programming that is designed to support higher levels of student engagement may result in more positive student outcomes. Future research should explore the role of external motivations as well as different program structures and their connection to student gains, levels of engagement, or satisfaction.

This research may be of particular interest to those who oversee first-year programs. In understanding the role of OCCEs as a mechanism for connecting peers, for broadening horizons, and providing new experiences or ways of thinking, OCCEs could play a powerful role in students' transition to college. Because student experiences in their first year of college have been found to influence the degree to which students learn and change, particularly in the areas of social and personal competence (Reason et al., 2007), OCCE programs that serve a variety of functions (e.g., academic, personal growth, social interaction) may help students acclimate to the college environment. In addition, by emphasizing involvement in the events starting in the first semester, it may help students to acquire attitudes and behaviors that are reflective of life-long learning and engagement that will remain with them post-graduation. A longitudinal study examining how engagement with cultural events from the first semester through the college experience would help to better identify their influence over time.

Finally, how the broader campus community engages with OCCEs likely affects the student experience and, consequently, student outcomes. For example, institutional practices that support the active participation of faculty and staff in campus events may help to promote meaningful engagement with students outside of class. These intentionally designed, meaningful interactions with influence the degree to which students feel connected to their peers and the institution (Finn & Zimmer, 2012). An interesting outcome of these data was the category of Campus Community/Identity. This category reflected student comments about their identification as members of the campus community, including feeling pride for or elevated affinity to be a part of the community, both

personally and intellectually. Comments linked to these categories reflect a sense of connection, which has been associated with stronger student satisfaction as well as increased persistence (Elliot, 2002; Kuh et al., 2008). Cultural event attendance, therefore, can serve a crucial function in bringing students together as members of the broader campus community. Having faculty and staff engaged in these events also models lifelong learning and engagement, which may, over time, help to shape positive student attitudes and behaviors toward these values.

Directions for Future Research

The concept of student engagement is multi-dimensional, encompassing aspects of the student and the institution (Krause & Coates, 2008; Zhoc et al., 2019). This study broadened the concept of student engagement to incorporate student attendance at OCCEs. It also highlights how, for many students, engagement requires support at the institutional level to develop into intentional practice on their part. A challenging advance would be to design a scale to measure attitudes and understandings of the role of OCCE in the “other curriculum.” Such work could elucidate the student view on a transactional versus a holistic understanding of their education. Based on this study’s suggestion that OCCEs have positive outcomes for students, a study could design and assess interventions to enhance student engagement with OCCE, possibly isolating elements of student outcomes, such as cognitive development, to better understand gains in these areas. In addition, an examination of how aspects of individual student factors (e.g., economic background, gender, ethnicity), as well as other aspects of their campus engagement (e.g., involvement in student government, athletics), may differentially influence the student experience related to OCCEs would be a logical next step in this area of study. Lastly, a longitudinal assessment of how OCCE experiences and related outcomes mattered in the long-term for students would yield valuable insights on the role of the co-curricular campus activities in shaping adult professional and personal lives post-graduation.

CONCLUSION

This investigation provides initial observations about an under-examined area of the undergraduate experience. The range of outcomes articulated by the focus group participants speaks to broader questions about the role of higher education and the function of the academy during a time when academic institutions are under intense economic, political, and social pressure to demonstrate its value and focus on its core mission. In particular, students’ willingness to regard on-campus cultural events, and indeed their co-curricular activities more generally, as an essential part of their college experience seems to reflect the extent to which they recognize their college years as an opportunity to develop “certain qualities of mind and heart requisite for reflective citizenship” (Delbanco, 2012, p. 3), beyond its role in their professional certification and career training. As institutions of higher education face the challenges of the twenty-first century, it will be increasingly important for them to articulate their position concerning the holistic development of students and be able to demonstrate how their institutional practices and co-curricular programs, including OCCEs, contribute to that part of their mission.

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BOOK REVIEW

AWAKENING COMPASSION AT WORK: THE QUIET POWER THAT ELEVATES PEOPLE AND ORGANIZATIONS

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INTRODUCTION

Awakening Compassion at Work: The Quiet Power That Elevates People and Organizations by Monica C. Worline and Jane E. Dutton is incredibly relevant for a time such as this. The simultaneous national traumas of COVID-19 and continued systemic racial injustice during 2020 have amplified issues of pain and suffering that already existed in our culture and institutions. The timing of this publication is apt, though it was completed before we knew of a coming pandemic. Such relevance makes it doubly powerful, as Worline and Dutton (2017) speak to the suffering we are currently experiencing. Still, their work was just as relevant before the pandemic and will continue to guide us in the future.

This book acknowledges and substantiates the suffering that exists in the workplace. Suffering is understood as mental, physical, or emotional distress or hardship. The authors add that “suffering is an experience that threatens our sense of holistic integrity and existence” (Worline and Dutton, 2017, p.36) The 2020 crises have increased suffering in our lives, including in our work environments. As campus activities professionals, we have experienced significant shifts in how we do work and deliver services to students. While these crises create opportunities for innovation and creativity, the constant adaptation, ambiguity, and unpredictability cause suffering. This book is poignant because it engages the suffering that exists in the workplace, whether or not we are experiencing a pandemic. Worline and Dutton (2017) impress that we cannot give our full selves to our work when we as individuals, teams, and universities do not acknowledge the toll suffering takes on us personally and professionally.

Worline and Dutton (2017) propose that our dominant organizational systems—the structures, people, culture, and processes of an organization, often ignore suffering in the workplace. The authors robustly exemplify the criticality for us, our supervisors, and our institutional leadership to understand and acknowledge suffering at work. They emphasize compassion as the key to healing the suffering we experience at, and because of work. The need for compassion has been amplified during our current crises and is critical for the tumultuous remainder of 2020 on our campuses.

As you read this review, know that *Awakening Compassion at Work* was not explicitly written for higher education professionals. Instead, it was written for people who think about and study organizational systems in more traditional business contexts. The authors are university academics who understand higher education culture, and their experiences directly translate to university organizational systems. The connection between this book and our work is highly relevant. As professionals who are deeply invested in the importance of campus activities

in relation to student development, it is evident that compassion in the workplace creates an atmosphere where staff experience a sense of well-being that invites students to flourish as well. Along with the pandemic and systemic racial injustice, we know that our students also experience suffering through transitioning to college, experiencing mental health issues, uncertainty about their futures, homesickness, roommate issues, and the like. As Worline and Dutton (2017) demonstrate, when organizational systems are intentional about their compassion competence, compassion likely becomes a cultural norm contributing to our own and our students' overall well-being, regardless of the 2020 crises.

ABOUT THE AUTHORS

Drs. Monica C. Worline and Jane E. Dutton are preeminent scholars in compassionate organizational systems. Worline and Dutton have been researching compassion in work organizations since 2000. Worline is the Executive Director of the CompassionLab, a researcher at Stanford University's Center for Compassion and Altruism Research and Education, affiliate faculty at the Center for Positive Organizations at the Ross School of Business, University of Michigan, and President of Vervago, Inc. Dutton is currently a distinguished professor of Business Administration and Psychology at the University of Michigan. She is also one of several organizational scholars in a collective of scholars called the CompassionLab.

SUMMARY OF ARGUMENT

Awakening Compassion at Work is one of few publications that aggregates the existing body of compassion science research to specifically address the necessity of compassionate organizational systems, while also providing blueprints for this fledgling effort. The concepts and examples in the book effectively inform how to implement compassion in daily work with our colleagues and students. The research also provides guidance for infusing compassion competence into higher education organizational systems, including campus activities departments.

In the foreword of *Awakening Compassion at Work*, guest contributor Raj Sisodia, founder of Conscious Capitalism, powerfully sets the stage for the problem in our organizational systems: the dominant business culture has become “dehumanized and impersonal” (Sisodia, 2017, ix), characterized by a limited version of the human experience that is not sustainable for human flourishing. Our organizational systems have a history of valuing “domination, aggression, ambition, competition, winning at all costs, short term thinking, and a zero-sum view of the world” (Sisodia, 2017, xii). The dominant and traditional approach to work stifles our capacities and causes great suffering. Less than 30% of people in the US are engaged at work, heart attack rates are highest on Monday mornings, and most of us will spend at least 100,000 hours of our lives at work. Many people want to find meaning in their work and are intelligent and capable of contributing the best of themselves in their professions. However, our pervasive avoidance of suffering suppresses this possibility. Our organizational systems need revision to address and decrease suffering so we can release our capabilities in our roles.

While the foreword introduces the context and problem of suffering in the workplace, Worline and Dutton (2017) present compassion as the solution for healing as the premise of their book. Recognizing suffering and responding to alleviate it is the definition of compassion (Goetz et al., 2010). When we experience compassion through our organizational systems, we are bolstered to foster compassionate environments for our students as well. Subsequently, the students we supervise, mentor, teach, and interact with experience a compassionate culture that allows their development to thrive.

Worline and Dutton (2017) guide readers through the meaning of compassionate workplaces and how to create them. They demonstrate how compassion frees our capabilities, which is fulfilling for us as campus activities professionals, makes organizations fiscally and socially better, and can translate to healthy campus contexts for our students. This is perennially important and carries special significance in 2020 as we navigate extraordinary times.

SUMMARY OF CONTENTS

Grounded in two decades of compassionate organizational research and three decades of compassion science research, the concept of infusing compassionate practices into our traditional approach to working challenges the modus operandi of dominant business culture. Though this book is focused on business culture, which can be perceived as quite different than campus cultures, our colleges and universities are not exempt. One of the central philosophical issues in higher education today is that we have embedded and prioritized business culture values into our universities' organizational systems, which ripple through our institutions at every level (Gildersleeve et al., 2010). These values can be problematic when higher education divisions, departments, and campus activities professionals apply norms and standards that prioritize business culture values in a context that intrinsically emphasizes staff and student growth instead of transactional experiences only. Therefore, campus activities staff will benefit from *Awakening Compassion in the Workplace*.

In the book, Worline and Dutton (2017) presented research and practices exemplifying “how to build a capacity for compassion into the structures and practices of an organization” (back cover), and why this is important for human flourishing at work and for our students. They organized their research and suggestions for creating compassionate organizations into four key areas: Defining compassion and why it is essential at work; understanding personal and interpersonal compassion at work; building competent, compassionate organizational systems; and implementing compassionate practices.

The first section of this book described what compassion is and why it is essential at work. Worline and Dutton (2017) stated that compassion is a “felt and enacted desire to alleviate suffering” (p. 5). Compassion is unique because it holds both the dark and light of the human experience, suffering, and the relief of suffering. It is rooted in, but different from empathy. Empathy is an ability to relate with a variety of human emotions such as happiness, kindness, anger, sadness, and more. Compassion is specific to suffering and inspires a biological human need to alleviate it: it is a movement from awareness to action. Compassion is as natural to human survival as self-interest. This is important to note because much of our historical organizational culture is based on values related to self-interest and have neglected compassion, at the cost of curbing our full humanity, stifling our potential in our work environments. Understanding what compassion is and how it operates is the first step for integrating this concept into organizational systems

In the second section of the book, Worline and Dutton (2017) articulated that since we spend so much of our lives at work, it is implausible to think that suffering in our personal lives does not come to work with us. Worline and Dutton (2017) stated that “suffering at work is a hidden cost to human capability, and for too long, we have ignored that most human experience” (p. 2). Frequently suffering has been silenced or unacknowledged at work, even while we might feel devalued or disengaged, perhaps doing work that does not maximize our capabilities, or are negatively impacted by change, maybe dealing with heavy workloads, or suffering from policies that cause us difficulties. This suffering has been exacerbated for many during 2020, as we are experiencing fear, ambiguity, constant change, and quick adaptations at work. Simply acknowledging our personal suffering is an act of compassion in and of itself, and acknowledging suffering is crucial for us to maintain compassionate cultures for our students.

Consider that campus activities are rooted in in-person experiences and bringing large groups of students together. As we and our students navigate a steep learning curve for delivering services virtually or in hybrid form during a pandemic, our pain and frustration need compassionate attention.

In addition to personal suffering, Worline and Dutton (2017) recognized the complexity of interpersonal compassion expressed at work. As humans, we have suppressed this aspect of ourselves for the entirety of our history. Though it is natural, many of us need to learn how to enhance our compassionate awareness and use it appropriately with our colleagues and students. Worline and Dutton (2017) discussed how we can learn to notice when the people around us are suffering, interpret their pain, and respond to it effectively. They also emphasized that compassionate responses might not always be warm and fuzzy. In fact, at its fullest, compassion holds people accountable and sets a foundation for humanely managing conflict. One of the principles suggested throughout the

book speaks to professional accountability: “Institute routines for discussing errors, failures, mistakes, and near misses in your organization in ways that foster generous interpretations of suffering to reduce blame and emphasize learning” (p. 147). Compassionate actions toward our colleagues and students are integral for accountability, especially when we miss the mark, make mistakes, or misunderstand each other. During the 2020 crises, we are more likely to learn and grow from mistakes and failures if we can address them through compassion.

Not only did Worline and Dutton (2017) address compassion at the personal and interpersonal levels, they also demonstrated the importance of designing competent, compassionate organizational systems. Such design goes beyond individual responses to suffering and expands them into the fabric of organizational systems, “focusing on how whole organizations respond” (Worline and Dutton, 2017, p. 93). A poignant observation was that creating compassionate systems is both organic and emergent, generated by people at any level of the organization. They noted that organic emergence allows for varieties of compassionate actions to arise, creating response patterns that generate resources to alleviate suffering throughout the organization. This is important because compassion competence does not solely rely on CEOs or presidents.

While compassionate practices can be emergent and organic, Worline and Dutton (2017) directly addressed the importance that leaders play in creating compassionate systems. This brief, but important acknowledgment, recognized how we, especially in times of suffering, look to leaders in positions of power as models for awakening compassion in our workplaces. Interestingly, the more powerful a leader becomes, or the higher the status they hold, the less attention they pay to the full humanity of others. Data shows that about 88% of the American workforce “goes home every day feeling that they work for an organization that doesn’t listen or care about them” (Worline and Dutton, 2017, p.172). The authors urged leaders in power to remain present and engaged with suffering to amplify compassionate competence in the workplace. Designing compassionate organizational systems during ‘normal’ circumstances is foundational for leading during crises:

We learn what leaders and organizations really value when pressure and unpredictability collide. In crises, leaders, like all humans, tend to fall back on the patterns and actions that they have used in the past (Worline and Dutton, 2017, 182).

When leaders model compassion as a perennial systemic norm, compassion competence will shine through during crises.

In the last quarter of the book, Worline and Dutton (2017) incorporated specific examples of businesses that have integrated compassionate competence into their organizational systems. Since compassion in organizational systems is a relatively new concept, their practical examples provided ideas for how we might individually and collectively design compassionate workplaces within our institutions and departments. They included worksheets, outlines, and reflective activities to foster compassionate competence in any workplace. These resources are highly useful for designing compassion competence plans for campus activities.

Worline and Dutton (2017) concluded the book by reemphasizing, and spurring readers to the criticality of compassion, “so the challenge is no longer to find good reason that compassion matters for business. The challenge is now to heed the call to design work and workplaces that awaken compassion” (p. 224).

STRENGTHS AND WEAKNESSES

Awakening Compassion at Work is a clarion call for compassion fluency in 2020 as we navigate unparalleled circumstances for campus activities. The ultimate strength of this book is that it brings to our collective attention the suffering that exists in our workplaces, then calls us to respond with compassion. This is a relatively new field of study that affirms human qualities and characteristics that have been traditionally sidelined at work but are proven to be powerful for releasing human capability. The authors validate our full humanity and demonstrate the necessity of compassion to allow us to flourish at work. Examples of designing compassionate systems and blueprints for translating research to practice can make these ideas a reality for campus activities contexts.

I would have preferred to see more emphasis on the role of leaders in positions of power play in modeling compassion. The authors briefly addressed this concept, but increased attention to this notion could implore fully human expressions of leadership. The very concept of this book revises what power and leadership mean, expanding our understanding of power to include things like “relationships, nurturing, compassion, vulnerability, caring, and cooperation” (Sisodia, 2017, xii). Redefining power has the potential to increase compassionate competence in the workplace. This is especially compatible in higher education because our institutions exist for more than a bottom line and are likely more open to this transformational approach. Students perceive any university representative, including campus activities professionals, to possess power. These perceptions are notable because, as we supervise and mentor students, they look to us as examples of effective leadership.

Creating compassionate organizational systems, including in campus activities contexts, can be messy work. It is not part of our traditional framework, and in most cases, requires us to imagine a revised version of our organizational systems and daily work. Further research and experimentation in higher education and campus activities would illuminate how university organizational systems directly influence the fullest expression of our capabilities at work, subsequently enhancing the student development experience.

CONCLUSION

As many of us have returned to campus, work virtually, or exist in some type of hybrid model in 2020, we will undeniably recognize the necessity of creating compassionate work environments. The effects of the pandemic, systemic racial injustice, and many other forms of suffering will remain with us. Campus activities teams can experiment with compassion competence in simple ways, such as acknowledging pandemic woes and providing safe spaces to discuss racial injustice with our teams. Empathizing with our colleagues and students regarding major adaptations in how we plan and deliver campus events is another way to demonstrate compassion immediately. We can also plan to infuse pervasive compassionate responses by creating routine ways to address personal or systemic sources of suffering, including practices to alleviate suffering. *Awakening Compassion at Work* invites us to the possibility of manifesting our full humanity at work. In doing so, we can release our best capabilities and impart compassion to our colleagues and students for their flourishing within and beyond the university.

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BIG 10 INSTITUTION CAMPUS RECREATION: A REVIEW OF CURRENT VALUES, POLICIES, AND PRACTICES

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Purpose: *To systematically examine the institutional values and campus recreational policies and practices of all Big 10 institutions to determine whether equitable physical activity opportunities are being provided.* **Approach:** *Websites were systematically searched, and data extracted were analyzed using thematic analysis.* **Findings:** *Community (n=13) and diversity and inclusion (n=12), emerged among the most common institutional values. All but one institution funded campus recreation through mandatory student fees. Health and/or wellness (n = 12), recreation, activity, and/or fitness (n=12), and community (n=11) emerged as dominant themes, as did diversity and inclusion (n=9). Despite the proclaimed commitment to diversity and inclusion, one institution offered women-specific programming, and considerably more intramural sport opportunities were available for men.* **Implications:** *Findings indicate all students fund shortcomings regarding the provision of equitable student physical activity opportunities, especially given that campus recreation and that institutions purportedly value community, diversity, and inclusion.*

INTRODUCTION

Physical activity declines over the course of the lifespan (Caspersen et al., 2000), especially during significant life transitions such as the transition from adolescence into adulthood (Han et al., 2008). Many pursue a post-secondary education during this transition (Institute for Education Sciences, 2017), a time during which physical activity declines considerably (Irwin, 2007; Small et al., 2013). Thus, colleges are important settings to promote the adoption of healthy, physically active lifestyles as the behaviors adopted during this period can influence individuals' lifelong health trajectories (Wood et al., 2018). Especially given the importance of physical activity for physical and mental health (Lee et al., 2012; Paluska and Schwenk, 2000) and the prevalence of mental health issues (Center for Collegiate Mental Health, 2019), obesity (American College Health Association, 2020), and hypertension (Morrell et al., 2012; Kamara et al., 2019) among students.

Campus recreation departments are a crucial component of college student physical activity promotion, as their policies, programs, and practices, as well as the facilities and amenities for which they are responsible, possess the potential to influence students' health behaviors. The importance of campus recreation departments is reinforced by the ineffectiveness of previous college student physical activity interventions (Maselli et al., 2018; Plotnikoff et al., 2015), which is mainly attributable to the targeting of intrapersonal (i.e., self-confidence, skills) or interpersonal factors. This approach is unlikely to be successful if environmental and policy factors prevent sustainable behavior change (King and Gonzalez, 2018; Sallis et al., 2008).

Concerning the environment, recreational facilities are spaces where gender inequities emerge, and both social and material gendered-lines separate men's and women's activities (Coen et al., 2018), with college facilities being no exception (Salvatore and Marecek, 2010). Comfort, knowledge, and competence, as well as unsolicited advice and interference, constrain participation in strength training among female college students (Stankowski et al., 2017; Peters et al., 2019; Coen et al., 2018; Wilson et al., In Press; Wilson et al., 2020). Masculine performances can also visually, sonically, and with energy crowd women out of such spaces (Coen et al., 2018). Regardless of their intent, such behaviors may contribute to recreational facilities being perceived as a hostile environment by students, in particular women, which has potential Title IX implications (Staurowsky, 2016).

The gender inequities evident in campus recreational facilities may contribute to the physical activity disparities observed among college students, where women have consistently been found to be significantly less physically active compared to men in the United States (US) (Grubbs and Carter, 2002; Miller et al., 2005; Suminski et al., 2002; McArthur and Raedeke, 2009; Wilson et al., 2019a) and around the world (e.g., El-Gilany et al., 2011; Dodd et al., 2010). Moreover, compared to men, women are significantly less likely to participate in intramural sports (Kiger, 1996; Center for the Study of Student Life, 2016), use campus recreational facilities (Miller et al., 2008; Milton and Patton, 2011; Zizzi et al., 2004; Smith, 2011; Ryerson Students' Union, 2014; Wilson et al., Revisions Under Review), and participate in muscle-strengthening activities (Suminski et al., 2002; Wilson et al., 2019b). Furthermore, the disparities mentioned above pertaining to cisgender men and women, but trans men and women, as well as other minority gender identities, should not be overlooked, especially given the disparities between cisgender and transgender individuals (Jones et al., 2017; Jones et al., 2018).

Pertaining to policies, implementation of Title IX of the Education Amendments Act lead to increased opportunities for women to participate in intercollegiate athletics, club sports, and intramural sport, and consequentially increased participation by women in such activities (McDowell et al., 2016). Title IX specifies that intercollegiate, intercollegiate, club, and intramural athletes be provided equal athletic opportunities (United States Department of Justice, 1975), and is intended to reduce some of the disparities mentioned above. However, at present, there is inconsistent compliance with Title IX regulations, with evidence indicating that, though much improved, gender disparities exist in club (Schneider et al., 2014) and intramural sports (Schneider et al., 2014; Barcelona and Ross, 2002).

Title IX was intended to prevent discrimination based on gender in any federally funded education program or activity. Though Title IX was defined for intercollegiate athletics, its general principles apply to club sport and intramural programs as well (United States Department of Education, 1979). Whether Title IX extends to the use of campus recreational facilities and spaces has yet to be clarified or tested. However, Title IX requires institutions to take actions to prevent; gender discrimination, the creation of a hostile environment, and sexual harassment (including verbal and visual) which deny, limit, or interfere with an individual's ability to participate in, or benefit from, an activity or program (United States Department of Justice, 2001). Emerging evidence is accumulating to suggest that a case could be made concerning the current use of campus recreational facilities (Stankowski et al., 2017; Peters et al., 2019; Coen et al., 2018; Wilson et al., Revisions Under Review). Especially given Title IX requires institutions to take actions to prevent gender discrimination, the creation of a hostile environment, and sexual harassment (including verbal and visual) which deny, limit, or interfere with an individual's ability to participate in, or benefit from, an activity or program (United States Department of Justice, 2001).

The purpose of this review was to examine the campus recreation policies, programs, and practices of Big 10 post-secondary institution. While the goal was to review all policies, programs, and practices, particular attention was paid to policies, programs, and practices, or lack thereof, relevant to the provision of equitable physical activity opportunities. The Big 10 was selected as the focus of this review because Big 10 institutions hold an annual Big 10 Recreational Sports Conference and supposedly share a collective mission. It is hoped that the analysis can identify ways in which colleges can improve policies, programs, and practices in order to provide equitable opportunities for students to be physically active.

METHODS

The websites of all Big 10 post-secondary institutions were systematically searched for information regarding campus recreation: mission statements and values, policies, student campus recreation membership fees, strategic plans, annual reports, women-specific programming, and intramural sport offerings. Websites were also systematically searched for information regarding overall institution values. Searches were conducted using the institution name and keywords pertaining to the information sought. The foundation for the search strategy is displayed in Table 1. The websites of each institution were initially searched to identify links to relevant information, which were copied into an Excel sheet. Then, the links for each topic of interest were opened, and relevant data extracted (copied) into an Excel sheet for subsequent reporting/analyses. For policies, student campus recreation membership fees, strategic plans, annual reports, women-specific programming, and intramural sport offerings. Checklists were created to note whether: policies were present or absent; how campus recreation fees were collected; whether strategic plans, annual reports, or women-specific programming were available; and the number of men's, women's, and co-ed intramural sports on offer. Mission statements and values required more intensive analyses; thus, thematic analysis (Braun and Clarke, 2006) was used. Following familiarization with the text, the text was re-read many times to generate the initial set of codes during the process of open (exploratory) coding. Then, via axial coding, related codes were integrated around axes of higher-order central themes pertaining to mission statements and values.

Table 1. *Search strategy.*

University name	Campus recreation	Mission statement
		Values
		Policies
		Membership fees
		Strategic plan
		Intramural sport
		Annual report
		Women
	Mission statement	
	Values	

RESULTS

Institution characteristics

Of the 14 Big 10 institutions, all but four are land grant institutions. More than half ($n = 9$) have undergraduate enrolments of more than 30,000, and a further four have enrollments of more than 20,000 students. When graduate students are considered, all institutions exceed 20,000 students. Though variable, many Big 10 institutions are highly diverse with respect to gender and ethnicity (May, 2017).

Institutional values

All colleges listed their institutional values online. The most common values concerned discovery, innovation and learning ($n=13$), community ($n=13$), diversity and inclusion ($n=12$), excellence ($n=12$), and respect ($n=11$). The majority of institutions also stated integrity ($n=9$) and responsibility ($n=7$).

Campus recreation mission statement and values

Twelve colleges provided a statement of their mission or values. Health and/or wellness ($n = 12$), recreation,

activity, and/or fitness (n = 12), and community (n = 11) emerged as dominant themes, as did diversity and inclusion (n = 9). The creation of a welcoming/safe environment (n = 3), as well as sustainability (n = 2), were also mentioned by multiple institutions.

Policies

Policy application was somewhat inconsistent. Clothing policies were reported by less than half institutions, and referred to minimum clothing requirements (e.g., wearing an upper-body garment), as well as clothing that is not at risk of getting trapped in equipment. Photography restrictions concerned the total restriction of photography or the need to seek permission before taking photos. Personal training restrictions were intended to prevent non-staff members from providing services within facilities. Only half of the institutions reported policies pertaining to harassment. Just over half of institutions were found to have an advisory committee that included student representatives. Less than half of the institutions reported policies relating to disability accommodations. Finally, only four institutions reported policies concerning inclusivity, and only two reported providing all-gender locker rooms/restrooms (see Table 2).

Table 2. *Campus recreation policies.*

	n	%
Clothing policy	6	42.86
Photography restrictions	7	50.00
Personal training restrictions	6	42.86
Harassment	7	50.00
Advisory Committee (including student representatives)	8	57.14
Disability accommodations	6	42.86
Inclusivity policy	4	28.57
All Gender locker rooms/restrooms	2	14.29

Planning, fees, and programming

A campus recreation strategic plan was found for only one college, with reporting (i.e., minutes or annual reports) found for four. Campus recreation memberships were included in students' university fees at all but one college. Only one institution reported providing women-specific programming. The intramural sport offerings of 11 institutions were found for at least one semester. Analyses of offerings found that, collectively, there were 40% more intramural sport leagues available exclusively for men compared to the number available exclusively for women. Disparities in offerings varied greatly. Three institutions provided equal offerings, a single university provided more offerings for women, while the remaining seven offered more offerings for men. The most significant disparity was at an institution that offered nine leagues for men and none for women.

DISCUSSION

On the whole, campus recreation mission statements and values were relatively consistent, though varied in terms of depth and prominence on websites. There appears to be room for improvement with respect to acknowledging diversity and inclusion in such statements. The inconsistency with which fairly standard policies, such as those pertaining to clothing, photography, personal training services, and harassment was surprising. Especially given the Big 10 holds an annual recreational sports conference that aims to reaffirm the collective mission of institutions with respect to campus recreation (e.g., Northwestern University Athletics and Recreation, 2019). As far as student input, evidence suggests that several institutions either do not value student input or do not advertise the opportunity for students to provide feedback into campus recreational planning through participation in, or communication with representatives on, an advisory committee.

A minimal number offered all-gender locker rooms/restrooms or had policies pertaining to inclusivity, and a single university had women's specific programming. The latter is concerning given that, except for a single institution, Big 10 institutions fund campus recreation by way of a mandatory student fee, of which a portion was attributed to campus recreation. It is worth noting that both the amount and the portion of this fee relative to the entire student fee varied considerably between institutions. While removing the financial barrier to using campus recreation programs and facilities is positive in some respects, many students are now left paying for access to facilities and programs without a choice, regardless of whether they use, or feel uncomfortable using, them.

The finding that women may feel uncomfortable using campus recreational facilities, or even spaces within them (Salvatore and Marecek, 2010; Stankowski et al., 2017; Peters et al., 2019; Coen et al., 2018; Wilson et al., Revisions Under Review) has potential Title IX implications (Staurowksy, 2016). Especially in light of the lacking sexual harassment policies at some institutions in this review. Findings pertaining to intramurals suggest that some institutions are potentially in breach of Title IX in other ways (United States Department of Education, 1979). Administrators may claim that women can participate in co-recreation leagues or that there is insufficient demand to offer women's leagues. Some women may not desire to compete against men, and modifications to sporting rules (e.g., smaller team sizes) could facilitate the formation of some women's only leagues. Moreover, given the comparative size of Big 10 institutions, that some institutions can offer women's leagues in given sports shows that there is little to no reason others could not do the same. With respect to campus recreational facility use, resolving the ambiguity of Title IX stands as an essential step to ensuring the provision of equitable physical activity opportunities.

Regarding overall institutional values, some values, such as community and diversity and inclusion, were consistent with themes that emerged campus recreation mission statement and values. However, it is noteworthy that such themes emerged as less common in analyses of campus recreation department mission statements and values compared to overall institutional values. This finding suggests a disconnect between the importance that institutions, and the departments within them, place on values and how those values may be reflected in the policies and practices of departments.

This review is not without limitations, namely the reliance on information reported in institution websites. However, the information found online is at worst outdated, given that all institutions reported their values, all but two reported their campus recreation values and mission statement, and all reported some policies. Future researchers may want to consider contacting campus recreation staff as well as students to examine to what extent campus recreation departments are providing equitable opportunities to be active.

In summary, there is considerable room for improvement on the part of Big 10 institutions with respect to addressing known physical activity and health disparities; and, it would appear that there is a disconnect between stating and upholding the supposed values of equity, diversity, and inclusion on the part of institutional and campus recreational leaders. Future researchers should consider examining the reasons underpinning the apparent disconnect between what institutions "say" and what institutions "do" concerning the promotion of equity, diversity, and inclusion. Understanding why there is an apparent disconnect would be a good starting point for future research. Researchers should also seek to clarify or test whether Title IX extends to the use of campus recreational facilities and spaces or conduct research that will support such clarification or testing. An issue that may be encountered when examining Title IX in relation to campus recreation is that inequities attributable to a combination of gender and another socio-demographic characteristic (e.g., race, religion, sexual orientation) currently fall outside of the purview of Title IX. This is not to say that an individual's socio-demographic characteristics cause inequities, but rather that existing policies and legislation are at risk of perpetuating inequities (Crenshaw, 1989). Finally, researchers may want to consider the extent to which campus recreation policies, programs, and procedures vary based on institutional characteristics, such as size, location, public vs. private, etc.

In the interim, campus recreation departments and staff should remember their overarching mission, to promote student health and wellness, and that all students fund campus recreation. Therefore, all students should have an equitable opportunity to be physically active. In particular, the provision of *equal* access to facilities and

programs should not be confused with *equity*. As evidenced by consistently reported disparities in use of campus recreational facilities (Miller et al., 2008; Milton and Patton, 2011; Zizzi et al., 2004; Smith, 2011; Ryerson Students' Union, 2014; Wilson et al., Revisions Under Review) opportunities are not equitable. Campus recreation departments and staff should begin to explore innovative policies and programs to reduce these inequities proactively, and, when successful, disseminate them to other institutions.

CONCLUSION

College is an important stage in life where it is essential to promote the establishment of healthy lifestyle behaviors among young adults. However, there appears to be much room for improvement with respect to the provision of equitable opportunities for students to be physically active. Acknowledgment of diversity and inclusion in campus recreation department mission statements represents a good starting point, but programs and resources that promote both diversity and inclusion, both of which appear to be lacking, must support these statements. As such, campus recreation departments should take a closer look at whether their policies, programs, and practices are upholding the purported values of diversity and inclusion. Given all students at many institutions contribute to the funding of campus recreation, institutions arguably have a moral, and potentially legal, obligation to provide all students access to opportunities to be physically active. National organizations, as well as institutions, higher education administrators, and student affairs professionals, all have important roles to play in upholding the purported values of equity, diversity, and inclusion.

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