

2011

Complicity with the neocolonial project in education: A deconstruction of student affairs preparation practices

Stephanie Bondi
Iowa State University

Follow this and additional works at: <https://lib.dr.iastate.edu/etd>

 Part of the [Educational Administration and Supervision Commons](#)

Recommended Citation

Bondi, Stephanie, "Complicity with the neocolonial project in education: A deconstruction of student affairs preparation practices" (2011). *Graduate Theses and Dissertations*. 10460.
<https://lib.dr.iastate.edu/etd/10460>

This Dissertation is brought to you for free and open access by the Iowa State University Capstones, Theses and Dissertations at Iowa State University Digital Repository. It has been accepted for inclusion in Graduate Theses and Dissertations by an authorized administrator of Iowa State University Digital Repository. For more information, please contact digirep@iastate.edu.

**Complicity with the neocolonial project in education:
A deconstruction of student affairs preparation practices**

by

Stephanie Bondi

A dissertation submitted to the graduate faculty
in partial fulfillment of the requirements for the degree of

DOCTORATE OF PHILOSOPHY

Major: Education (Educational Leadership)

Program of Study Committee:
Ryan Evely Gildersleeve, Co-Major Professor
Tyson Marsh, Co-Major Professor
Virginia Arthur
Patricia Leigh
Nana Osei-Kofi

Iowa State University

Ames, Iowa

2011

Copyright © Stephanie Bondi, 2011. All rights reserved.

DEDICATION

To every scholar and educator who has gone against the grain so that those who follow can
move more easily through the spaces created.

TABLE OF CONTENTS

ACKNOWLEDGEMENTS	v
ABSTRACT	viii
CHAPTER 1. INTRODUCTION	1
Introduction to the Neocolonial Project in Higher Education.....	2
Purpose.....	6
Theoretical, Conceptual Frameworks and Research Approach	6
Audience	12
Contributions of this Study	13
CHAPTER 2. LITERATURE REVIEW	17
Colonialism and Postcolonial Studies	17
The Neocolonial Project in Higher Education	20
Resistance to the Colonial Project.....	29
Student Affairs Preparation and Practice.....	30
Cultural-Historical Activity Theory	36
CHAPTER 3. METHODOLOGY	40
Epistemological Considerations	44
Critical Perspective.....	45
Institutional Ethnography Perspective	47
Postcolonial Perspective	47
Methodologies In Use.....	49
Critical ethnography	49
Participant action research	49
Cogenerative dialogues.....	50
Analyzing cogen.....	57
Analyzing ruling relations.....	59
Choice of organizational texts	62
Postcolonial deconstruction.....	64
Participants.....	65
Representation.....	67
Methodological Choices	68
Goodness.....	69
CHAPTER 4. CULTURAL RULES AND DIVISION OF LABOR DISCUSSED IN COGEN	73
Rules	78
Knowing content is the focus of the classroom.....	78
We need to control ourselves	87
Silence on our participation in racial dynamics	94
Division of Labor	96
A Vision of a Student Affairs Professional.....	103
CHAPTER 5. CONNECTIONS TO THE FIELD AND NEOCOLONIAL READING OF STUDENT AFFAIRS PREPARATION PRACTICES	105
Organizations Representing the Field of Student Affairs.....	108
Organizational Texts.....	110

ACPA/NASPA competencies	111
CAS standards	112
Connections to the Cultural Rule: Knowing Content is the Focus of the Classroom.....	114
Explicit: Students must know content	115
Explicit: Content was the focus of several sections.....	115
Explicit: A process was only described for dismissal.....	117
Implicit: Supervised practice was not a process either	118
Implicit: Pedagogy was not necessarily about process	119
A neocolonial reading of the rule that knowing content is the focus of the classroom.....	120
Connections to the Cultural Rule: Controlling Ourselves	123
Explicit: Standards were important	124
Implicit: Standards were limited to Western ways	125
Implicit: Emotions were not important	126
Implicit: Evaluation was used as an element of control	127
A neocolonial reading of the rule that we should control ourselves in the classroom.....	131
Connections to the Cultural Rule: Silence on our Participation in Racial Dynamics.....	134
Explicit: Race was protected	134
Implicit: It was not necessary to discuss race	135
A neocolonial reading of the silence on our participation in racial dynamics	135
Division of Labor: The Roles of Faculty, Supervisors, and Students	138
Explicit: Supervisors are evaluators	138
Explicit: Faculty were knowers, facilitators, and evaluators	139
Explicit: Students were content learners and followers of ethical practice	140
Implicit: Teachers were teachers and do not learn, and students were students and do not teach.....	141
A neocolonial reading of the division of labor.....	142
CHAPTER 6. SYNTHESIS, IMPLICATIONS, RECOMMENDATIONS, AND CONCLUSION.....	147
Synthesis	147
Implications.....	152
A liberatory vision of student affairs preparation.....	153
Tensions between a liberatory vision and the findings of this study.....	158
Recommendations	164
For practice.....	165
For research	172
Conclusion	175
APPENDIX A: DEFINITION OF TERMS	176
APPENDIX B: COURSE SYLLABUS	179
REFERENCES.....	196

ACKNOWLEDGEMENTS

So many people have supported me in my life and throughout this project. First, I would like to thank my committee—Ginny Arthur, Ryan Evely Gildersleeve, Tyson Marsh, Pat Leigh, and Nana Osei-Kofi for the opportunity to pursue these questions in this manner. I recognize that in many spaces within the academy I would have encountered much more resistance to pursuing these questions. Therefore, I very much appreciate the support of these scholars to do so. I would especially like to thank Ryan for the many tools, including exposure to the messiness and possibilities of qualitative research. Also, I am thankful for his taking the time to get to know me to be able to support what was important to me, reminding me that I have important things to contribute, and giving me the space to figure much of it out for myself.

I have had many other scholars and friends to whom I am grateful for supporting me and inviting me to think and be different in the academy. First, I would like to recognize Riyadh Shahjahan for offering a space where I could learn about colonialism and its ties to higher education. Additionally, I am thankful to Riyadh for the multiple opportunities during my coursework to practice a variety of ways of engaging in scholarly work. Riyadh made a personal investment in me and others, going out of his way to engage with us on a scholarly and personal level. I relied on many lessons from him about ritual and writing that served me well throughout this project.

Additionally, I wish to acknowledge Lori D. Patton Davis who also made a significant personal investment in me by inviting me to co-author a paper and co-teach a class with her. I am grateful to her for believing in me before I knew I could do it and for

creating opportunities for me to present and publish in scholarly spaces. Additionally, I owe Nana Osei-Kofi a special gratitude for my growing appreciation of arts-based pedagogy and research. The recovering accountant in me resisted these projects but also gained much through the experiences.

I also want to acknowledge the aforementioned faculty along with others including Nancy Evans and Laura Rendón for initiating and supporting the social justice concentration in higher education at Iowa State University. The concentration provided me with not only a set of courses attending to social justice issues but also a critical mass of instructors and classmates sharing space. I have much love for my classmates Hol Pearson, Michael Benitez, Jr., and Kim Everett who shared many classroom spaces with me, offered me new and more complex ways to understand the world, and supported me when other people in class looked at me like I had ten heads.

This project would likely not have been as successful without the collaboration and support of James DeVita who took a risk and invested in this dissertation study. I had additional supports in a small oppositional space in the RISE graduate office. I offer a shout out to Andy Ryder, Carrie Kortegast, Lisa Hetzel, Leaf Yi Zhang, Kevin Sanger, Stephanie Masta Zywicki, Joyce Lui, Brandi Geisinger, Sunjin Oh, and Michael W. Davis who made that space not only tolerable but turned it into an oppositional space for deep consideration of dominance in higher education [raise fist here]. Additionally, I would like to recognize Robin Galloway for her unconditional support and goodwill.

I have many other classmates and friends who supported me throughout my doctoral work including the wonderful Katy Jaekel who offered strong validation for my work, an opportunity for practical application of social justice theories, and some pretty awesome

original songs and raps. Also, my facilitation partner Joyce Lui is appreciated for just being so fabulous. Joyce, through being herself, showed me the value of bringing our hearts to the center of our social justice work. Her attention to the emotions in the space brought much to our facilitation and has contributed to my skills as a facilitator. Additionally, Joyce is always the first to volunteer to read my drafts and provide feedback that helps me see other perspectives I have missed. Most of all, I want to acknowledge how much I value our friendship and good conversations about the complexities of the work. I also want to acknowledge my friend, Marisa Rivera for her willingness to support me in any way needed, including but not limited to reviewing drafts of my work. I value our mutual sharing and appreciate her hidden nerdiness that parallels my own (well, I'm not sure how well mine is hidden). I am thankful to Vijay Kanagala for teaching me much by being himself and paving his own path through the academy. Also, I appreciate the fun we had shaking our heads at the world around us, imagining R&B's and joking about pumpkin pie.

I want to thank my family for the unwavering support over the years of my many seemingly endless pursuits. Last, but certainly not least, I must thank Corey, my loving partner. We have shared much of this journey together and built our relationship during the hectic times of our dissertation writing processes. And survived. Thank you Corey for supporting me every step of the way with much love and affirmation. I am anxiously waiting the pursuit of our next chapter.

ABSTRACT

Student affairs scholars have yet to explore neocolonialism. Scholars within the field rely on the foundational documents of the profession to guide policy and practice, without interrogating the widespread history of the colonial project. However, neocolonialism involves forces of domination and control through social, political, economic, and educational discourses, policies, and practices. This dissertation explores practices within one student affairs preparation classroom through a cultural historical activity theory framework (CHAT). Then, these practices are compared to standards for student affairs preparation programs to link the practices in the local classroom to the field at large. Finally, practices are deconstructed through a postcolonial lens to challenge the status quo of domination and control and offer a new understanding of preparation practices.

The findings suggest that student affairs preparation instructors and leaders are complicit with the neocolonial project in higher education. The CHAT analysis resulted in a description of three cultural rules and a division of labor in the classroom. First, students participating in this study described how learning content objectively was central to their classroom experiences. Further, they described a number of ways that their behavior was controlled in the classroom. Additionally, my analysis raised questions about the students' and instructors' silence on the racial dynamics of the classroom. Finally, roles of the instructor as organizer and evaluator and the students as followers emerged.

In order to be truly inclusive and welcoming to a diverse body of students in student affairs preparation, programs need to embrace multiple subjugated ways of knowing and being in the classroom and challenge the status quo of knowledge production and expected classroom behavior. This study offers a vision of a liberatory, validating student affairs

preparation program to expose the oppressive forces of neocolonialism and work towards the field's goals of diversity and inclusivity.

CHAPTER 1. INTRODUCTION

Long since the U.S. gained independence from the British Empire, processes of colonization have lurked within our educational institutions. A broad body of literature explores colonialism historically and its implications for society today. Postcolonial scholars are “equally committed to understanding and reevaluating our colonial heritage and its current reformulations” (Prasad, 2005, p. 263). Although the focus of postcolonial scholarship is broad, one theme is the acknowledgement that colonization is a process driven by Eurocentric values privileging whites and Christians (R. Young, 2003).

Postcolonial scholars have argued that colonialism has had widespread impact on U.S. society including educational ideologies and practices (Osterhammel, 1997), but faculty and administrators in U.S. higher education have not often spoken of the processes of colonization and how colonialism has shaped Western societies, including their educational systems. Colonialism is not even listed as a category in the seven volume *Encyclopedia of Historical Concepts* (Osterhammel, 1997). Given colonialism’s connection with violence and oppression, colonial discourses in today’s institutions need further exploration in order to fracture hegemonic discourses and practices (Osei-Kofi, Shahjahan, & Patton, 2010; Rhee & Subrenduth, 2006).

This study aimed to construct new understandings of the implications of a neocolonial project in the field of student affairs, particularly student affairs preparation programs.

Carlos Tejeda, Manuel Espinoza, and Kris Gutierrez (2003) argued for an understanding of social justice that recognizes the U.S. is characterized by neocolonialism and that justice cannot be delivered until the neocolonial system is dismantled. In this study, I sought to construct new understandings of the neocolonial project in student affairs preparation by

focusing on the practices within one student affairs preparation course, linking practices to the field of student affairs, and making connections to the colonial project.

The *neocolonial project* was used in this study to describe the processes of colonialism that exists in contemporary society in the form of discourses and practices related to colonialism. These discourses and practices support a hierarchy favoring white superiority, Eurocentrism, capitalism, Christian values, and the scientific method (Bush, 2006). Activities continuously further the colonial project as part of a comprehensive project of domination. In this study, (neo)colonial refers to the body of literature that includes anti-colonial, postcolonial, and neocolonial work.

In this chapter, I will explain this problem further and present my research questions guiding this study. I will explain the significance of understanding the neocolonial project in student affairs and offer possible audiences for this research. Further, short summaries of the conceptual framework and research approach are provided.

Introduction to the Neocolonial Project in Higher Education

Postcolonial literature describes how education has been one of the most significant modes of imposing values and practices of colonialism (Carnoy, 1974; Subreenduth, 2006). Colonialism played a large role in not only the content taught but also *what* counts as knowledge, *who* can be a knower, and *how* students should think (Buonavista, Jayakumar, & Misa-Escalante, 2009; Shiva, 1993; L. T. Smith, 2001, 2006). Further, U.S. education has been described as focused detrimentally on itself, ignoring transnational relationships and reducing issues of identity from complexities to binaries of us/them—practices with roots in colonialism (Subedi & Daza, 2008). Additionally, practices such as the scientific method (Pratt, 1992), capitalism and an economic development discourse (Andrews, 1914; Shiva,

1993; Yang, 2003), and understanding “others” only in relation to the dominant group (Said, 2003; I. Young, 1990) gained popularity and legitimacy through colonialism. In these ways, the colonial project shapes education. Using the term neocolonial to describe this project reflects that while the formal relationship of colonial control has ended, U.S. society, among others, is still controlled by the neocolonial project through economic and social systems (Prasad, 2005). While there is not formal control of the U.S. government by another nation state, the U.S. one of the most powerful nations exerting economic and political control over much of the world (Amin, 1997).

While colonialism is rarely discussed in higher education and student affairs literature, one problem regularly discussed is marginalization of certain populations of students in higher education including those minoritized based on: race ("Diversity in academe," 2010; Gildersleeve, 2010; Saenz, 2010), (dis)ability (Higbee, 2003; Myers & Bastian, 2010; Pearson, 2010), sexuality (Greenfield, 2005; Renn, 2010), and gender (Schneider, 2010; Townsend & Twombly, 2010). Evidence of marginalization has been explored in admission bias (Alon & Tienda, 2007), retention rates (Lee & Rawls, 2010; Seidman, 2005), and campus climate (Harper & Hurtado, 2007; Hurtado, Milem, Clayton-Pederson, & Allen, 1999; Pike, 2006). Additionally, research suggested that discourse about diversity (re)produced by the institution contributed to marginalization of racially minoritized students (Iverson, 2007). Even faculty and students at institutions such as Iowa State University that house social justice-focused curriculum are not exempt from marginalization related to social identities and ways of thinking/being (Osei-Kofi, et al., 2010). Within student affairs, issues of marginalization are often addressed by attempting to understand

student issues including those mentioned above: retention, student services, and diverse social identities.

Although responding to student issues may provide different ways of understanding issues facing marginalized students—through retention, student services, and social identities—these responses still largely fail to address the underlying values and/or ideologies that may be connected to marginalization experienced by students and instructors. For example, studies in students affairs rarely have addressed what ideologies may be informing bias in admission practices. In addition to a void of examining underlying ideology, another void in student affairs literature exists related to the colonial project. Although issues of marginalization in student affairs have been the subject of much research, a (neo)colonial lens has not been applied to understanding marginalization in student affairs preparation programs and its plausible consequences for student affairs practice.

Student affairs preparation is largely concerned with introducing students to learning and developmental theories, organizational administration, different campus environments, counseling skills, legal and financial issues, and educational research and assessment (see for example Hamrick, Evans, & Schuh, 2002; McClellan & Stringer, 2009; Whitt, 1997). Guiding professional documents such as the *Student Personnel Point of View* (Bleasser, et al., 1997; American Council on Education, 1997) and the recently released *ACPA/NASPA Statement on Professional Competency Areas* (ACPA/NASPA Joint Task Force on Professional Competencies and Standards, 2010) address what it means to be a student affairs professional but make no explicit reference to systems of dominance and privileging Western ways. ACPA College Student Educators (ACPA) and National Association for Student Personnel Administrators (NASPA) are two of the largest professional organizations service

student affairs professionals and preparation faculty. In ignoring this history, they operate from the assumption that education can be inclusive without interrogating the socio-historical context of exclusion, which is problematic because it really just ignores the material realities of oppression (Osei-Kofi, 2003).

A related problem is how current student affairs literature focuses primarily on the student (Osei-Kofi, 2010; Torres, Jones, & Renn, 2009). For example, a recent special report from the *Chronicle of Higher Education* shared individual student's stories, discussed support services for racially minoritized students, and reported retention rates ("Diversity in academe", 2010). Research such as this regarding student services and student development is centered too often on the individual; in other words, it is not focused on how the institution plays a part in the processes contributing to marginalization.

Zeus Leonardo (2004) described how the party responsible for marginalization is often not named. In his theoretical essay arguing to move beyond the discourse on white privilege in educational contexts, Leonardo explained how talking about whiteness in terms of an uninvited, unearned privilege is a discursive trick that dominant individuals and groups use to avoid responsibility. I agree with Leonardo that research about the institution's role remains a significant void. Leonardo argued for a focus on the processes of whiteness and dominance in education:

To the extent that racial supremacy is taught to white students, it is pedagogical. Insofar as it is pedagogical, there is the possibility of critically reflecting on its flows in order to disrupt them. The hidden curriculum of whiteness saturates everyday school life and one of the first steps to articulating its features is coming to terms with its specific modes of discourse. . . .Critical discourse on the continuity between past

and present, institutional arrangements, and the problems of color-blind discourses are forsaken for 'correct' forms of knowledge. (p. 144)

In agreement with Leonardo, I believe discourses in the academy persist promoting whiteness and Eurocentrism. Like Leonardo, I fear that these discourses have been so normalized that they exist largely unquestioned and operate within the academy to limit what counts as knowledge and, as a result, dictate who can be successful.

Purpose

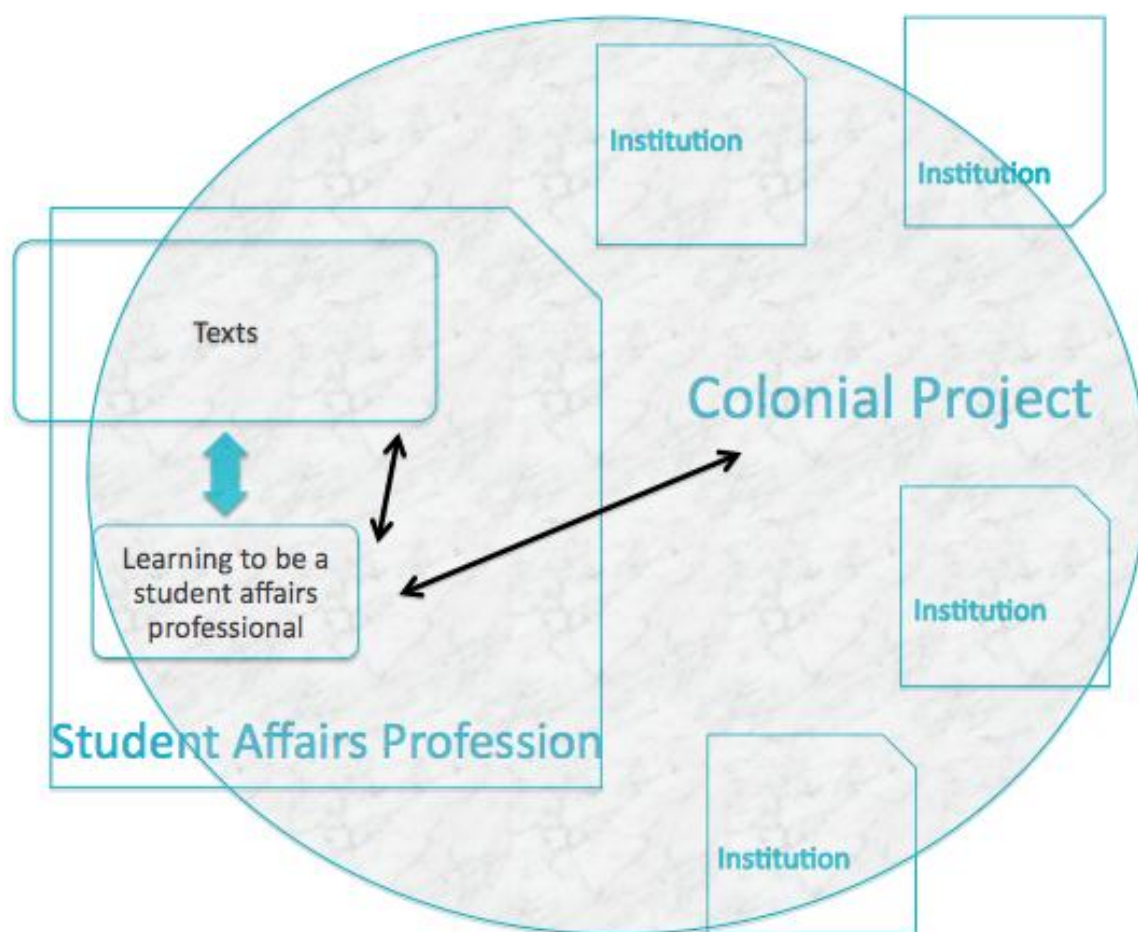
It is the purpose of this study to deconstruct how the colonial project mediates learning to be a student affairs professional in master's level student affairs preparation. Further, the purpose is to construct new understandings of how the field of student affairs perpetuates neocolonialism in student affairs preparation and practice. Therefore, there are two research questions guiding this study: (a) How do practices related to the neocolonial project mediate learning to be a student affairs professional in one student affairs preparation course in a public, research university in the rural Midwestern United States? and (b) How is the field of student affairs, especially in regards to preparation, complicit in the neocolonial project of education?

Theoretical and Conceptual Frameworks and Research Approach

I have provided a concept map illustrating how I view the conceptual connections and relationships for this study (Figure 1). Elements in the figure are described below and in more detail in Chapters 2 and 3. First, the neocolonial project, represented in the large circle, is shown to have vast coverage over multiple institutions, represented by rectangles with a clipped edge. (Neo)colonial literature supports this illustration in that institutions such as medicine, finance, science, education, and religion have been all significantly influenced by

colonialism (Bush, 2006; R. Young, 2003). The field of student affairs is shown as one institution, in an enlarged inset, to further explicate its contents. In addition to using postcolonial literature to understand the values guiding student affairs practice in preparation programs, cultural-historical activity theory (CHAT) is used to understand learning and development within this study.

Figure 1. Concepts and Relationships Among the Colonial Project, Student Affairs Preparation Practices, and the Field of Student Affairs



Cultural-Historical Activity Theory (CHAT)

I used CHAT to understand learning in the student affairs classroom, as a dynamic, dialogic process of meaning making through social interaction. Instead of conventional

practices of understanding learning as primarily a cognitive process (e.g., Piaget) CHAT broadens the focus of what is important in the learning context (Roth & Lee, 2007). CHAT is a tool for examining learning within a social context (Niewolny & Wilson, 2009). It frames learning as a mediated process where interactions among various elements impact the outcomes (Sawchuk & Mohamed, 2006). Specifically, Ian Stith and Wolff-Michael Roth (2010) explained how CHAT is concerned with *subjects* (students and instructors), *rules* that shape patterns of practice, *communities* of which learners are a part, and *tools* that subjects leverage in the learning and development processes. Additionally, CHAT holds the *division of labor*, otherwise described as who does what work, mediates the learning activity.

In this study, CHAT was used to create new understandings of how practices related to the neocolonial project mediate learning through various elements such as subjects, rules, tools, community, and the division of labor. CHAT aligns well with (neo)colonial literature arguing that although structures shape many societal structures, individuals have agency and often resist and challenge these structures and ideologies (Niewolny & Wilson, 2009). For example, CHAT includes individuals as one type of element that mediates learning suggesting that individuals have agency to impact outcomes; for structural components, CHAT incorporates the role of rules—a category that could include colonial discourses that impact learning and development.

Cogenerative Dialogues

I used cogenerative dialogues (cogen) as a means of co-constructing new understandings about practices in student affairs preparation classrooms. Cogen holds that learning takes place in a socially mediated process consistent with CHAT. This process has been frequently used to construct new understandings about learning in order to afford more

opportunities for teaching and learning, especially for students who have been disenfranchised within education (Roth & Tobin, 2004; Roth, Tobin, & Zimmerman, 2002; Tobin & Roth, 2006; Wharton, 2010). Additionally, cogenerative dialogues have been used as a research methodology utilizing a dialectical process of meaning making (Elmesky, 2005; Roth, et al., 2002). Because learning is understood to be dynamic and not static, the dialogic process among subjects of the learning activity can lead to new understanding about classroom practices and what is needed for more opportunities for learning.

In this study, students and co-teachers in the class participated in on-going dialogue about classroom practices in order to co-construct new understandings of the practices and create more opportunities for learning in the classroom (Stith & Roth, 2010). Cogenerative dialogues began with a group discussion following each class session. Both instructors and a few student representatives came together and discussed what they noticed occurring in class. Sometimes a video recording of class was used as a tool for remembering and/or noticing classroom events. Together, the group worked to understand the practices in the classroom. Dialogue continued over time and as consensus was reached about what could improve opportunities for learning in the classroom, teachers and students took responsibility for making the agreed upon changes in the classroom (Tobin & Roth, 2006).

Institutional Ethnography

This study focused on the practices within one student affairs preparation classroom through my participation as a co-teacher in the course over one semester. In addition to participating in the cogenerative dialogues focused on understanding classroom practices, I made connections to the field of student affairs. Connections to the field of student affairs were made relying on the theoretical framework informing institutional ethnography

(Campbell & Gregor, 2002; D. E. Smith, 2006). Institutional ethnography holds that institutions, such as the field of student affairs, organize the everyday behavior of individuals within them. Institutional ethnographers use ruling texts as one way of tracing how everyday practices are organized by institutions across space and time (DeVault & McCoy, 2006). The definition of a text includes documents and computer files that exist over time and because of their relative permanence mediate behavior over space and time (Luken & Vaughan, 2006).

Additional Methodological Considerations

The research approach included a weaving of multiple theoretical perspectives, and I drew from several methodologies. A critical ethnographic perspective was used as an overarching guide for this study. Drawing from critical ethnography, I focused on the everyday cultural practices of people in the student affairs preparation classroom considering power dynamics between individuals and among individuals and institutions (Madison, 2005). Additionally, the critical approach calls for a questioning of the status quo and attention to power dynamics in researcher relationships (McIntyre, 2008). Attending to these elements of critical ethnography, I was committed to a participatory approach to understanding cultural practices in the classroom and working towards more equitable opportunities for learning. I worked with students and the co-instructor of the class to engage in cogenerative dialogues. In the spirit of participatory research, the research team's goals, sense of what counts as data, and methods of analysis emerged through the participatory process (McIntyre, 2008). For example, during each cogen meeting, I started the session by asking the group something like, "What should we talk about today?" or "What did you notice in class this week?" Then, discussion continued based on the interests of the group

rather than following the practice of traditional research where the primary researcher takes a more active role in leading throughout the process of data collection.

Additionally, during analysis, I called upon (neo)colonial literature to deconstruct the daily practices within student affairs. I leveraged the results of historical analysis and/or (neo)colonial literature to displace dominant discourse about educational institutions with (neo)colonial understandings of how the colonial project continues to impact contemporary institutions. The deconstruction of commonly held assumptions within student affairs served to offer new perspectives on ways of being and knowing in the academy, which hopefully contributed to raising new questions about practices in student affairs preparation. These understandings will hopefully lead to space and recognition for subjugated knowledges, practices, and scholars. A postcolonial lens was appropriate for this study because these scholars are committed to creating an “alternative historical explanation for many commonplace business practices that have their origins in colonial structures” (Prasad, 2005, p. 263). Additionally, (neo)colonialism has the potential to bring new understandings to issues of marginalization since it has been a process wrought with cultural imperialism aimed at creating a subservient population (Fanon, 2004; Said, 2003).

Finally, I drew from institutional ethnography to guide my process of connecting local practices from the classroom to texts that organize the practices within the field of student affairs (D. E. Smith, 2006). Institutional ethnography relies on feminist theories and is committed to understanding the everyday practices of individuals working their daily responsibilities within the social relations of organizations. Holding that institutions, in this case the field of student affairs, have documents that mediate the everyday practices of individuals across space and time, the theoretical framework of institutional ethnography

allowed me to connect local practices to the field of student affairs (Holstein, 2006). One analytical goal of this study was to connect local practices in student affairs preparation with beliefs and values of the field of student affairs in order to answer the question of how the field of student affairs is complicit in the neocolonial project of education.

The focus of this study was broad in its aim to connect the neocolonial project, local practices of learning to be a student affairs professional, and texts from the field of student affairs. This broad approach was important in shifting focus from individual students to the institutions. It also was important that it added the perspective of (neo)colonial literature to the literature in the field of student affairs. Each of the three pieces—local practices, connections to the field of student affairs, and the neocolonial project in education—could fill the pages of three separate in-depth research studies. My approach, while not as nuanced, provided a wider perspective of the connections among the three. The multiple frames through which I viewed the issue of the neocolonial project in student affairs provided unique perspectives (Lather, 1986). At the intersections and connections among multiple frames, there is great possibility for creating new understandings that would not be possible through an approach that was more narrow (Pasque, 2010). A more focused study on one or more of these perspectives is recommended for future research following the broad findings of this study.

Audience

This study was intended to inform faculty and instructors, graduate students, and administrators within the field of student affairs preparation. Specifically, faculty, students, and administrators in student affairs practice and in preparation programs will benefit from new understandings and the deconstruction of practices in student affairs preparation. As

conventional norms are challenged and new perspectives offered through this study, these new understandings will inform course curriculum, pedagogy, and policies within student affairs preparation programs. Further, the use of cogenerative dialogues informs research methodology possibilities for scholars in higher education and student affairs.

Contributions of this Study

This study is significant in the field of higher education and student affairs because of the dearth of research related to the neocolonial project in student affairs. Research in education more broadly conceived is also minimal. A search for articles in three primary indices for education articles (ERIC, Web of Science, and Education Full Text) using subject headings of *higher education* and *postsecondary education as a field of study* (identified in the indices' thesauruses) and the keyword "colonial" resulted in fewer than 20 articles. These indices were chosen as sources for articles based on recommendation from the subject librarian for education at Iowa State University. Many of these articles focused on locations outside the U.S. suggesting that the U.S. context has not been thoroughly examined.

In comparison to the search for articles related to colonialism in higher education, a search for *racial identity* in higher education in the ERIC database resulted in tens of thousands of results. This reflects not only how limited topics of colonialism are in higher education, but also the numerous studies on identity, which is focused on the individual instead of societal discourses. Critical and (neo)colonial scholars call for understanding the ubiquitous structural elements that shape everyday interactions. For example, Vickers (2002) calls for the following steps:

Transformation requires education concerning the dynamics of oppression so that individuals can: (a) acknowledge that the system is closed and oppressive; (b) identify

the behaviours [sic] that support oppression, that is, their personal contribution to the continuation of oppression through their behaviour [sic] with self and others; (c) evaluate their belief concerning personal worth in relation to self, others, and work; (d) evaluate their belief concerning power, and (e) access spiritual and psychological teachings that support personal transformation. Only through bringing to consciousness the unconscious beliefs that support oppression can change and transformation begin. (p. 253)

In response to this call, this study examined practices within the student affairs preparation classroom and then offered a deconstruction of the discourse that shapes and is shaped by student affairs preparation practices. Further, this study connected the local practices to the field through texts.

Scholars have suggested additional (neo)colonial studies in education are needed. Jeong-eun Rhee and Sharon Subreenduth (2006) called for ongoing dialogue about education and knowledge that fractures hegemonic, monolithic discourses and practices opening new spaces for revisiting postcolonial histories. Linda Tuhiwai Smith (2006) explained the importance of decolonizing education: “sometimes we do not know what we know, we think we know what we once knew, and knowing itself is like a journey that we can unravel back to its source” (p. 551). This quote supports a need to look backwards, as this study does, to the foundations of how we have come to know what counts as knowledge and why educational institutions have been developed, which the deconstructive, postcolonial approach is intended to pursue.

This study used a postcolonial approach in many ways. However, some may not consider this a decolonizing study because it still conforms within restrictive dominant norms

(e.g., traditional academic format). In this study, I used postcolonial deconstruction to fracture Eurocentric assumptions informing educational practices and discourses. Further, I utilized a participatory approach aimed at disrupting conventional, hierarchical research relationships and resisting the tradition of outsiders researching the other. Additionally, this study was consistent with a postcolonial approach in calling the professional of student affairs to transform from dominating curriculum and pedagogies to liberatory, inclusive ones. Finally, this study relied heavily on (neo)colonial literature to inform my interpretations of practices and provide a neocolonial reading of student affairs preparation.

Through the multiple frames of this research design, identifying the classroom practices, mapping ruling relations, and deconstructing practices using (neo)colonial literature, this study aimed to highlight complicity within student affairs with the neocolonial project in education. Incorporating the history of (neo)colonialism into our understanding of student affairs preparation, student affairs faculty, students, and practitioners may have new perspectives on the ubiquitous nature of dominance and oppression in academe and more specifically student affairs preparation. This perspective of complicity with the neocolonial project has the potential to encourage professionals to interrogate educational traditions and validate marginalized ways of being and knowing in the classroom. Interrogating traditional academics may be used as part of an argument for liberatory pedagogies, policies that encourage recognition of non-traditional scholarship, and encouragement of students bringing their cultural selves into the classroom.

Finally, this study contributed the use of cultural-historical activity theory (CHAT) and cogenerative dialogues to higher education and student affairs literature. CHAT has been underutilized in education literature, but Wolff-Michael Roth and Yew-Jin Lee (2007) argued

for wider use of CHAT "because CHAT addresses the troubling divides between individual and collective, material and mental, biography and history, and praxis and theory" (p. 191). Cogenerative dialogues have been generally limited to secondary math and science education (see for example Elmesky, 2005; Roth & Tobin, 2004; Stith & Roth, 2010) although a recent study has attended to developmental adult education in the context of a GED preparation program (Wharton, 2010). The current study utilized a new context for cogenerative dialogues by situating it within a student affairs preparation graduate program.

This chapter provided an introduction to the study and puts forward contributions made by it. Next, Chapter 2 provides a literature review of (neo)colonial literature; a picture of the neocolonial project in education; theoretical frameworks of cultural-historical activity theory; and research in student affairs regarding professional preparation programs and the current study of marginalization of students. Chapter 3 explains my epistemological approach, methodological choices, and methods for this study. Additionally, I discuss the criteria that I used to determine goodness for this study. Chapter 4 re-presents my analysis of the cogen, highlighting the practices of student affairs preparation that may be related to neocolonial project. Chapter 5 connects the practices of student affairs preparation to the field of student affairs through an analysis of an important text and offers a neocolonial reading of these practices. Chapter 6 offers synthesis of the findings, implications, and recommendations for research and practice.

CHAPTER 2. LITERATURE REVIEW

This chapter will highlight studies that will help the reader understand how I understand the problem of the neocolonial project in education. I begin by highlighting (neo)colonial¹ research broadly and then more narrowly within education. Since (neo)colonial scholars have written on myriad issues, from and about many geographic locations, using multiple varied methodologies, I will explain how I will use (neo)colonial studies specifically for this study. Further, in order to better frame previously conducted research in student affairs I overview some conventional student affairs approaches to the problem of marginalization in the academy. Finally, I will provide a definition and explanation for choosing the theoretical framework of cultural-historical activity theory, which will be used in interpreting cultural practices in student affairs.

Colonialism and Postcolonial Studies

First, I begin with some history of colonialism. Colonialism is an ideology and a practice of control, domination, and violence for the benefit of colonizers (Bush, 2006; R. Young, 2001). Colonization was a process, conducted by many empires to take formal political and economic control of land, resources, and people (R. Young, 2001). The British Empire differentiated its use of colonialism from others by its vast spread of colonialism and by the way it not only took control of distant lands but also transformed local means of living and production, such as nomadic forms, into capitalistic ones. In this project, I paid particular attention to the economic, political, cultural, and philosophical practices in education from the perspective of neocolonial control and domination (Kanu, 2006; Loomba,

¹ (Neo)colonial is used in this dissertation to refer to the broad body of literature including neocolonial, postcolonial, and anti-colonial work. I use the term postcolonial to refer to the theoretical perspective and methods related to deconstruction although the interpretations may be informed by (neo)colonial literature.

1998) particularly attending to the history of British and U.S. colonialism. Some broad themes of (neo)colonial studies include critiques focused on: cultural imperialism—imposing the dominant group’s beliefs, values, and practices; privileging the scientific method and positivist epistemology; transformation into capitalistic economies; and control through relationships of dependence. These critiques are explained further in the following paragraphs.

Iris Young (2007) analyzed a variety of social movements since the 1960s to put forward a description of oppression defined through these movements. Defining cultural imperialism as one of the five faces of oppression, she stated:

Cultural imperialism involves the universalization of a dominant group’s experience and culture, and its establishment as the norm. . .to experience cultural imperialism means to experience how the dominant meanings of a society render the particular perspective of one’s own group invisible at the same time as they stereotype one’s group and mark it as the Other. (p. 41)

Since perspectives outside the norm are invisible as Young described, cultural imperialism positioned students to *receive* knowledge while unable to produce or change it (Kanu, 2006).

Another element of the colonial project is the epistemology of positivism, which is the foundation of the scientific method. Positivism was positioned as superior to metaphysics and Indigenous ways of knowing because positivist science was understood as “accurate and certain” (Crotty, 1998, p. 27) and “universal” while local knowledges were considered primitive and irrelevant (Shiva, 1993, p. 10). The scientific method, using a positivist approach, became the preferred method of conducting research (Pratt, 1992). The scientific method, including measuring and quantifying objects, had benefits for colonizing

expedition travelers who sought to bring new knowledge and translate it across distant lands (Pratt, 1992). Understanding local resources was important to the colonial project so the colonizers knew what was available for exploitation (Cohn, 1996).

Positivism and the scientific method are certainly ways of coming to know the world; however, through imperialism and practices of control, these have been positioned as the only credible ways of making meaning. Margaret Kovach (2005) explained,

The scientific method was producing knowledge benefitting society; the problem was that it was becoming privileged...took increasingly more space...squeezed out alternative forms of knowledge...the exclusion of way of knowing from the perspective of marginal groups (e.g., Indigenous peoples) thwarted the abundant possibilities of what knowledge could encompass. (p. 22)

One of the legacies of privileging these schemas is that marginalized epistemes are shut out from the academy because the academy cannot understand their contributions within the Western framework (Kuokkanen, 2007).

Colonization was shaped by capitalism and the need for resources to support the ruling powers' desire for acquiring more wealth (Osterhammel, 1997). One type of wealth was in the form of natural resources that could be sold or used to make various other products for sale (Pratt, 1992; Shiva, 1993). Another type of resource was labor (Spring, 2005); "All empires, then, need to mobilize the labour [sic] of the colonized to produce a profit that benefits a privileged class in the imperial centre and their collaborators in the periphery" (Bush, 2006, p. 26). Colonizers largely ignored and/or attempted to eradicate local values focusing instead on their capitalistic ventures (Shiva, 1993; Spring 2001).

Colonizers privileged production over other values and needs (Hunt, 1997) and created an insatiable need for commodification (McClintock, 1995).

One approach that supported the needs and goals of capitalism was commodification of products. Commodification involved not only the mass availability of products but also involved creating an ongoing demand for products (Usher, 2010). These products, like soap, were often tied to ideological messages about what it meant to be good (i.e., light skinned and clean equal good)—linking commodification and consumerism with domesticity and goodness (McClintock, 1995). Most significant for this study, the introduction of capitalism and commodification to colonized communities signified a transformation of non-capitalist modes of living (e.g., agrarian) into capitalistic economies controlled by the colonizers (R. Young, 2001). This is significant for education because the capitalistic ideologies have informed what counts as knowledge (Shiva, 1993) and how students should behave and learn (Spring, 2005).

The Neocolonial Project in Higher Education

So far, I have provided a brief overview of some of the processes related to colonization such as cultural imperialism, privileging the scientific method, and capitalistic economies. This section will focus on the context of higher education, as it is the focus of the study. Colonizers created educational institutions to contribute to their larger goals (Carnoy, 1974). Workers needed to be given specific skills in order to be useful labor, but beyond those common-sense goals, schools were used to control and civilize the native peoples (Spring, 2005). Colonizers, in general, viewed native people as childlike dependents and created environments where colonized people did indeed become dependent (Memmi, 1965). For example, colonizers viewed native people as primitive and unable to provide for

their families (Hunt, 1997); through profit motivated endeavors, colonizers changed the landscape of communities such that natives actually became unable to take care of their communities in their traditional ways (Shiva, 1993). The colonizers believed natives to be dependents then created local economies and landscapes that created the relationship of dependence they believed pre-existed. This forced native peoples to rely on colonizers to be able to feed their communities.

Additionally, Christian missionaries were instrumental in creating schools for native peoples (Spring, 2005). Schools were aimed not only at teaching young pupils skills to be successful in the colonized labor force, but more specifically to ensure their transformation from barbaric primitives to civilized Christians (Tikly, 2004). In his review of colonialism across geographic locations, Jürgen Osterhammel (1997) found that relationships between colonizers and missionaries varied in many ways although “in general missionaries of all faiths and nationalities supported colonial annexation, affirmed the colonial system on principle, and shared the cultural arrogance of their secular compatriots, which could escalate to brutal aggression toward non-European ways of life” (p. 96). Specifically within the U.S. and Canada, Indigenous students were taken from their homes and sent to residential schools where the main goal of the school was to civilize and physically beat the native culture out of students (A. Smith, 2005; Spring, 2001).

Martin Carnoy (1974) and Joel Spring (2005) wrote about the role of schools as imperial institutions. Schools were initially created to transform peasants into civilized members of society. Being civilized meant conforming to values of the Western elites (Carnoy, 1974) and being disciplined meant conforming to the established rules of behavior (Tikly, 2004). As capitalism gained footing across the globe, schools became “gradually co-

opted into the theory of capital accumulation. Just as the human mind could be transformed from ignorance into intelligence, human labor could be transformed from unskilled to skilled...from being socially dangerous to being orderly" (Carnoy, 1974, p. 4). While formal relations of colonialism occurred in the past, legacies continue in contemporary society (McClintock, 1992; Subreenduth, 2006). Throughout his book, Carnoy makes the argument that education has long been used as mechanism for imperialism: "We hypothesize that the spread of schooling was carried out in the context of imperialism and colonialism and it cannot in its present form and purpose be separated from that context" (p. 15).

Specifically, within the educational context, many scholars have focused on the colonial discourse relating to knowledge production as an exclusionary practice. Huston Smith (1984) described the Western mind set as an epistemology that aims relentlessly at control and therefore, and necessarily, he asserted, rules out transcendence to broader understandings. David Sloan (1984) and Mary Louise Pratt (1992) more specifically described the Western ways of knowing as narrowly focused on measuring, quantifying, and weighing at the expense of other ways of knowing. When schools and teachers focus narrowly on these Western privileged ways of knowing, they neglect the cultural and emotional pieces of the students. Scholars such as Laura Rendón (2009), Paulo Freire (2000), Parker Palmer & Arthur Zajonc (2010), Stephen Preskill and Stephen Brookfield (2009), and Terry Doyle (2008) have advocated for teaching models that attend not only to cognitive needs but also to spiritual, emotional, communal, and psychosocial needs of the student within the learning process. This type of learning model widens what are considered important elements of learning that cannot be adequately addressed in positivist approaches that privilege facts and objectivity.

Within the field of student affairs, Lori Patton, Marylu McEwen, Laura Rendón, and Mary Howard-Hamilton (2007) have written that Eurocentrism is prevalent in student affairs regarding student development theories. They conclude that this practice results in marginalization of people and ways of being. Patton et al. questioned how many of the canonical student development theories have historically failed to include people of color as participants in studies on which the theories are based. The authors suggested that scholars and students continue to ask questions about the power and privilege inherent within student development theory. Patton et al. proposed that the lenses of race and racism are necessary throughout the curriculum. Institutions are sites where property rights of powerful white faculty, who own their course curriculum contribute to entrenchment of the hegemonic status quo. The fact that faculty own their curriculum complicates the process of making institutional change because institutional power is decentralized to individual faculty (Patton et al., 2007).

Many scholars are resisting the legacies of colonialism which persist in the form of narrow notions of what counts as knowledge, and they are asking for space to recognize the value and contributions of Indigenous ways of being and other subjugated knowledges in the academy (Brown & Strega, 2005; Carducci, Kuntz, Gildersleeve, & Pasque, 2011; Denzin, Lincoln, & Smith, 2008). Although some scholars address the political and economic factors that contribute to the exclusion of Indigenous epistemes (to be discussed later), Rauna Kuokkanen (2007), a Sami scholar, explored the ontological and epistemic tensions that offer explanation for the exclusion. She argued that the academy will not accept the gift of Indigenous epistemes largely because the academy employs an exchange-based (capitalistic) logic instead of being unconditionally open to the offered gifts. Western scholars instead are

concerned about the necessary exchange—if they accept the gift, what must they relinquish in return. Kuokkanen further explained that since Western knowledge is rooted in individualism and grounded in a capitalistic understanding of the world, the academy, which operates on exchange logic, will not accept a gift from Indigenous knowledges without a clear understanding of the exchange. In other words, the academy will not accept Indigenous knowledge for fear that an exchange must result in its losing something.

What counts as knowledge and what is important in education have been discussed largely as having been determined by political motives and economic systems, which as demonstrated in history of (neo)colonialism, are often conflated, intersecting, and intertwined. The economic development discourse has been addressed by a number of scholars (Ayers, 2005; Bacchus, 2006; Dei, Hall, & Rosenberg, 2000; Giroux & Giroux, 2004; Law, 1996; McLaren, Martin, Farahmandpur, & Jaramillo, 2004; Morley, 2003; Rothenberg, 2006; Yang, 2003). Scholarship regarding the political and economic influences on knowledge construction is described in more detail in the following paragraphs.

For instance, similar to Kuokkanen (2007), Rui Yang (2003) wrote that globalization and the education system within it are market-driven systems. Yang identified a significant portion of the world's academic journals that were controlled by “major Western countries” (p. 276) that act as gatekeepers of science and, as a result, control what counts as knowledge. Further, Yang contended:

Culturally, the globalised education causes concerns about imperialist attitudes, the loss of indigenous cultures and the relentless imposition of Western values. It is seen as the new coloniser, insensitively spreading its providers' views of the world on to developing nations in the mistaken belief that they are actually helping people. Too

often, consumers of these educational packages, largely from Asia, either fail to recognise or decide to ignore the colonial assumption. (p. 282)

Peter McLaren, Gregory Martin, Ramin Farahmandpur, & Nathalia Jaramillo (2004) put forward a critical pedagogy resisting the market forces implicated in education discourse. They ask educators to consider the relationship between the “material ruling force of society” and the “intellectual and ideologocical” forces (McLaren, et al., 2004, p. 141). They urge educators to attend to the relationships between the capitalist forces of society and teacher preparation programs using a critical pedagogy that can resist reproducing hegemonic ideals of a capitalistic society. In order to achieve these ends, they suggested encouraging critical thinking and attention to racism, sexism, social class, disability, homophobia, and Eurocentrism within the prevailing norms of education. They go further to insist,

In the face of such a contemporary intensification of global capitalist relations and permanent structural crisis rather than a shift in the nature of capital itself, we need to develop a critical pedagogy capable of engaging all of social life and not simply life inside school classrooms. We need, in other words, to challenge capitalist social relations whilst acknowledging global capital’s structurally determined inability to share power with the oppressed, its constitutive embeddedness in racist, sexist, and homophobic relations, its functional relationship to xenophobic nationalism, and its tendency towards empire. (p. 139)

In additon to economic development rationales for education, privileging positivism and the scientific method have worked to exclude numerous scholars from being recognized in academe. As described in an earlier section, the scientific method prescribes a linear-based logic model intended to control factors in order to discover truth. Research and

knowledge are often viewed as objective and verifiable. In early travel expeditions the goal was to measure, describe, categorize, and document, so that knowledge of local resources could be taken back to the metropolis (Cohn, 1996; Pratt, 1992; Shiva, 1997), the scientific method continued to privilege these methods. Knowledge that fits within these characteristics continues to be privileged over that which does not (L. T. Smith, 2001).

Monture-Angus (1995) shared her personal experiences as a Mohawk woman in Canadian law education. She described painful experiences of marginalization, translation, exploitation, and exclusion in the academy. As a student, she struggled to be present in the institution that failed to recognize her culture, history, language, and ways of being. Similarly, Indigenous scholars at the annual Association for the Studies of Higher Education (ASHE) conference in 2009 (Brayboy & Pidgeon, 2009) commented on feeling marginalized in the academy based on questioning and/or rejection of circular writing and thought patterns and topics related to indigenous issues. Numerous scholars have written narratives about experiences of marginalization in the academy when experiences and ways of knowing are not recognized and valued in academe (Coloma, 2006; Delgado Bernal & Villalpando, 2002; Titchkosky, 2003; Yosso, 2006).

Huston Smith (1984) argued that the Western mind set is controlling and limits what can be known. He wrote of a hope that Western academics can move towards oneness with the world.

While the West's brain, which for present purposes we can equate with the modern university, rolls ever further down the reductionist path, other centers of society...protest. These other centers of our selves feel that they are being dragged, kicking and screaming, down an ever-darkening tunnel. We need to listen to their

protests, for they ask us if it is possible to move toward a world view that, without compromising reason or evidence in the slightest, would allow more room to the sides of our selves that our current world view constricts. (H. Smith, 1984, p. 66)

Smith described part of the colonial project—control—that limits what counts as knowledge. He advocated for centered space in academe for ways of being in the academy currently held at the periphery. Leon Tikly (2004) further connected the colonial control of the past to contemporary education.

For the small minority who progressed beyond basic education, colonial schooling was also 'disciplinary' in another sense because it inculcated these indigenous elites into a western way of thinking based on western forms of knowledge, part of a process that scholars such as Ngugi Wa Thiong'o (1981) and more recently, Nandy (1997) have described as a 'colonisation of the mind.' (p. 188)

Similarly to Huston Smith (1984) who argued to make space for the part of ourselves at the periphery, this quote from Tikly describes how education has been used as a vehicle for controlling what counts as knowledge such that knowledge and ways of thinking are expected to align with a Western paradigm and serve the colonial project. I am interested in this study identifying the ways that the “colonisation of the mind,” among other tactics of the colonial project, mediates learning to be a student affairs professional.

Beyond knowledge production, there are other ways that hegemony of higher education institutions influences the experiences of students. Cultural imperialism often operates as a socialization into the profession—teaching students what they need to know to be successful according to the dominant norms. Civilizing graduate students entails not only ensuring that they are obedient, but also they ascribe to practices of the academy and the

larger colonial project. Jeff Schmidt (2000) likens the experience of professional socialization to being a prisoner of war requiring military-sanctioned tactics to resist losing personal vision and sense of self. Writing in APA format is one example of a practice of socialization (Thompson, 2003) although there are many ways that the academy works to civilize students: expected methods of participation (Mayuzumi, Motobyashi, Nagayama, & Takeuchi, 2007), privileging certain schools of thought and requiring expert support for ideas (Delgado Bernal & Villalpando, 2002), distancing personal self from academic self (Rendón, 2009; Shahjahan, 2005), and privileging hard work in the form of production as a measure of quality and success (Morley, 2003).

Since scholars and students are often aware of these processes of control and marginalization, it might be expected that changes would be made in the academy. However, the nature of hegemony in the academy makes transformative change difficult to near impossible. For example, Lynne Goodstein (1994) described the process of attempting curricular changes at her institution. She explained that the institution was supportive of incorporating diversity in terms of providing variety but was not willing to make curricular changes that were controversial and/or required modification of existing structures. When curricular changes were brought to circles of people broader than the committee pushing for change—committed scholars familiar with theories of oppression—the original intentions of the initiative were challenged and reformed. The final product failed to transform the curriculum.

Zeus Leonardo (2004) suggested that one reason that the status quo is so difficult to change is because the dominant group is invested and even defined through dominance.

Further, speaking specifically about whiteness, he suggested that critical awareness of discourse is necessary for addressing its ubiquity.

The hidden curriculum of whiteness saturates everyday school life and one of the first steps to articulating its features is coming to terms with its specific modes of discourse. . .Critical discourse on the continuity between past and present, institutional arrangements, and the problems of color-blind discourses are forsaken for 'correct' forms of knowledge. (p. 144)

Leonardo's stance also supports the need for understanding colonial discourse in order to challenge practices and discourse of contemporary higher education, which will be the aims of this study. In order to address the issues raised by Leonardo, this study begins with a process of interpreting practices in a student affairs classroom and then moves to deconstructing the contemporary discourses in light of the history of the neocolonial project.

Resistance to the Colonial Project

Although transformative change is a formidable project, resistance has always been a tactic of oppressed peoples. Paulo Freire (2000) became well known for his *Pedagogy of the Oppressed*. He suggested that liberation was possible through education of the oppressed in a pedagogy leveraging their local knowledges and personal experiences in a fight for liberation. This pedagogy differed significantly from dominant modes of teaching where teachers were viewed as holding knowledge that they are to transfer to students, in what Freire called the "banking model" (Freire, 2000, p. 94).

Frantz Fanon's approach to resistance and liberation was markedly different. Fanon (2004) believed that colonized people could only be freed through violence. He believed since colonization has been a process of control, it will not be transformed without a fight.

He described that through the fight, the colonized can define themselves for themselves instead of being defined by the colonizers for their purposes.

Although scholars do not share agreement on resistance methods most effective, they do agree that resistance has been going on as long as there have been forms of control (R. Young, 2003). Throughout the process, the colonized struggle with freeing themselves from the notions that colonizers put forward about them, but also struggled to free themselves from internalized dominance and inferiority (Daza, 2006; Haig-Brown, 2007; Memmi, 1965; Subreenduth, 2006). There are multiple worthy methods. Sharon Subreenduth (2006) suggested that possibilities for resistance are located within specific historical and political times. James Jasper (2003) argued to move past threats to rationality and make room for emotions in political protest. Audre Lorde (2000) suggested a specific mode of communicating emotions—through poetry; “Poetry is the way we help give name to the nameless so it can be thought” (p. 37). She asserted that becoming in touch with feelings through poetry could become useful in furthering risky ideas. George Dei and colleagues (Dei, et al., 2000) reminded readers that for some scholars, being in the academy alone is an act of resistance; further, teaching and learning about one’s cultural history and ways of being in the world are forms of resistance.

Student Affairs Preparation and Practice

Here, I narrow the scope from the higher education context to literature specifically about the student affairs field. Although student affairs professionals work in many aspects of higher education, commonly they include professional staff that support college students outside the classroom (Rhatigan, 2009). Their roles can be differentiated from faculty, academic department leaders, and teaching assistants whose primary responsibilities are to

research and/or to teach as part of specific academic programs. Areas that are frequently included in the field of student affairs include: Greek life, residence life, orientation, academic advising, financial aid, multicultural life, counseling services, student conduct, student programming, student organizations and leadership development (Love, n.d.; Rentz, 1996). Depending on the organizational structure of the institution, some of these departments may report to a university leader outside student affairs (Kuk, 2009). Further, other departments not listed may be included within student affairs (Kuk, 2009).

Many positions within student affairs require or have a preference for applicants having a master's degree in student affairs, higher education administration, counseling, or related field (CAS, 2006). A review of student affairs handbooks over last two decades suggests that students in student affairs preparation programs focus their study on topics such as student development theory, organizational administration, campus environments, counseling skills, legal and financial issues, and understanding educational research and assessment (Hamrick, et al., 2002; McClellan & Stringer, 2009; Whitt, 1997). Several factors indicate that the (neo)colonial project—and related issues of dominance and privileging Western ways—are rarely addressed in student affairs: my experience, a review of journals published by the two largest student affairs professional organizations, and a review of historical documents. The student affairs journals I reviewed are published by the two largest student affairs professional associations: ACPA College Student Educators International's *Journal of College Student Development* and the National Association for Student Personnel Administrators' (NASPA) recently renamed, *Journal of Student Affairs Research and Practice* formerly the *NASPA Journal*. Further, historical documents articulating the goals of student affairs included the 1937 and 1949 versions of the *Student*

Personnel Point of View (American Council on Education, 1997; Blaesser et al., 1997). My experiences and these documents all indicate that (neo)colonialism and its legacies are not a topic addressed within the field.

Additionally, a document recently released by ACPA and NASPA, *Professional Competency Areas for Student Affairs Practice* (ACPA/NASPA Joint Task Force on Professional Competencies and Standards, 2010) includes a section entitled “History, Philosophy, and Values” and one “Equity, Diversity, and Inclusion” that address a need for students to learn the foundations of the profession and to include a diverse body of students. While these sections contain in their titles the words *history* and *inclusion*, unfortunately they fall short of a comprehensive history and full inclusion. They neither encourage students to interrogate the history nor complicate these issues in light of continuing marginalization of students in higher education. Review of these documents suggests that hierarchies of (neo)colonialism are ignored by the foundational documents of student affairs and the most recent guiding publication from the leading two professional organizations. Scholars have argued that ignoring the socio-historical context of equity issues in education is problematic and fails to address the oppression experienced in schools (McLaren, et al., 2004; Osei-Kofi, 2003). This study is aimed at pursuing new understandings of these ignored issues through exploring this previously ignored context.

Although student affairs preparation handbooks and professional organization guidance omit issues related to (neo)colonialism, scholars in student affairs do address inequity and marginalization in higher education through other perspectives. Common topics explored in student affairs literature related to inequity and marginalization include: retention of minoritized students; services to support students; understanding identity development;

and attending to campus climate. Vincent Tinto (2006) who has been writing about college retention since 1975 reported that over time retention models have moved from focusing primarily on white, male students in four year colleges and universities to a broader picture of retention from models that consider students from different backgrounds (See for example: Terenzini, et al., 1994; Torres, 2003) and those that consider different institutional contexts such as community colleges (See for example: Braxton & Hirschy, 2005; Hagedorn, 2010).

While more recent retention models are attempting to speak to different experiences of diverse college students and institutional contexts, they do not take a critical perspective on the institution's core values, do not interrogate power dynamics related to the institution, and they do not consider possible implications of the (neo)colonial history of education. Tinto (2006) suggested as much when he articulated that in order to increase their likelihood of retention, students need to have understanding of what it takes to be successful in education. This approach assumes that the institution does not need to change and places responsibility on students to transform themselves to fit within institutional norms. This approach ignores the historical context of how institutions have been controlling, marginalizing students since their inception (Spring, 2005).

In addition to addressing marginalization through retention models, student affairs focuses on offering additional services to help students succeed in college. For example, one of the publications available to student affairs practitioners is the *New Directions for Student Services* dedicated to these topics. Recent issues have covered topics such as performing assessment, budgeting, serving students with behavior and psychological problems, advancement, serving undocumented students, managing campus violence, and using technology to support student engagement.

Within student affairs, student services such as disability services are offered to help students survive within the dominant culture; these offices often function without significant resources focused on changing the culture of who is expected in the academy (Titchkosky, 2003). Offices such as multicultural student services and gay, lesbian, bi-sexual, transgender student support services are also intended to provide support for populations of students that other offices are presumably unable to provide. Some scholars have also concluded that services in the form of add-on factions instead of comprehensive inclusion within the organization are not enough to create inclusive environments (Banks, 2004; Harper & Hurtado, 2007).

Other studies within student affairs have considered the environment in which students learn, socialize, and sometimes reside. Sylvia Hurtado, Jeffrey Milem, Alma Clayton-Pederson and Charles Allen (1999) performed a review of literature regarding campus environments suggesting four elements that should be addressed in order to create a more inclusive environment for racial and ethnic minorities on predominantly white campuses: (a) structural diversity or the number of students in various minority groups (b) interactions across and within groups and individuals on campus, (c) historical legacies of inclusion and exclusion, and (d) intrapersonal dimension or student perceptions of climate. More recently, Kathleen Manning (2009) suggested that although institutions refer to difference and philosophies of attending to difference such as diversity, multiculturalism, political correctness, and social justice, they often fail to differentiate among them suggesting that they do not necessarily understand the philosophies of each. Further, Susan Iverson's (2007) policy discourse analysis revealed that institutions publically touting inclusivity

continue to view minoritized students through a deficit lens, as victims in need of help, and as commodities.

Finally, the field of student affairs also utilizes student development theories to understand the processes of how students make sense of themselves and others (Patton et al., 2007). Student development theories address a range of topics including cognitive and moral development, learning styles, and social identity development (Evans, Forney, Guido, Patton, & Renn, 2010). Social identities development models focus on identities such as ethnic and racial identities, sexuality, gender, and spirituality. Nana Osei-Kofi (2010) argued that using identity development models within student affairs as the predominant mode for understanding racialization is problematic. She argued that using a psychology-based model focuses on the individual and ignores important structural, historical, and political realities that shape racialization. Further, Osei-Kofi concluded that identity models contribute to reification of race as an important difference when more importantly it is socially constructed in relationship with dominance.

Overall, the literature in student affairs focuses primarily on the student—at the individual level. Although some studies (e.g., Hurtado et al., 1999; Iverson, 2007) focus on the institutional level, literature predominantly has been concerned with the students and how they adjust to the prevailing environment rather than how the environment reproduces marginalization. Student affairs as a field has failed up to this point to critically interrogate the foundations and history upon which its institutions now rest. This failure results in an opportunity and necessity for a study of links to the neocolonial project to provide a (neo)colonial reading of student affairs practice, incorporating history through a (neo)colonial lens.

To this point, I have given an introduction to (neo)colonialism. I have have explored the related issues within the context of higher education. More specifically, I have included some approaches within the field of student affairs towards the marginalization of minoritized students. Next, I present some pedagogical approaches and the theoretical framework of cultural-historical activity theory that will be used in this study to construct understandings of learning and development in the student affairs preparation classroom.

Cultural-Historical Activity Theory

Within cultural-historical activity theory (CHAT), learning is understood to occur through dynamic social processes mediated by social and material resources (Roth & Lee, 2007) rather than through primarily cognitive processes (e. g., Piaget; Perry). CHAT has origins in Vygotsky's sociocultural theory (1978) and his student Leont'ev's (1978) activity theory. Figure 2 is a replication of the figure used by Ian Stith and Wolff-Michael Roth (2010) illustrating second-generation CHAT, often symbolized by a triangle, showing how tools, rules, community, and division of labor are understood to mediate learning the activity at stake. Within CHAT, activities are not to be mistaken for brief sets of tasks but rather they are evolving, broad concepts such as learning a profession (e.g., farming, nursing) (Moll, 2000). The learning activity at stake in this investigation is learning to be a student affairs professional.

To explain further, *subjects* (participants in the learning activity) work towards a goal or *object* such as learning to be a student affairs professional. While subjects are engaged in a learning activity moving towards the object, learning is mediated by *tools* (means of

Figure 2. Cultural-Historical Activity Theory Triangle

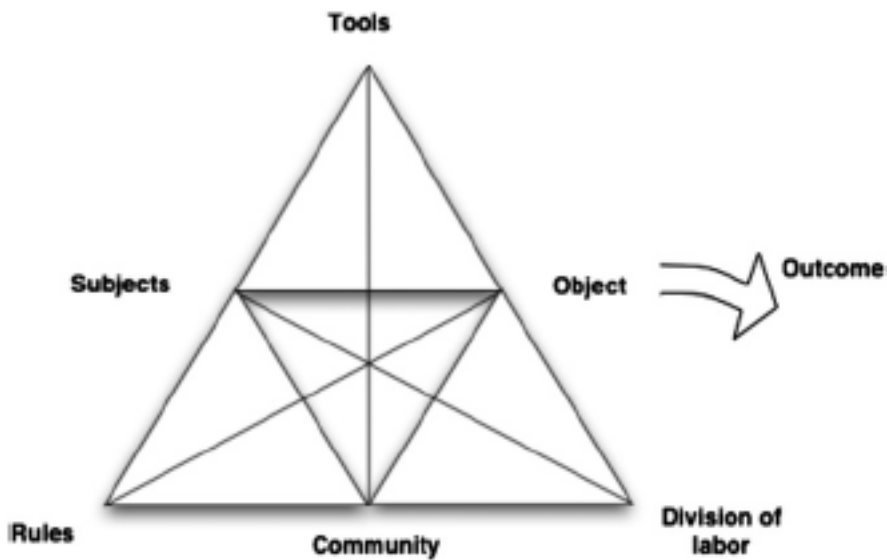


Figure 2 is reprinted from *Teaching and Teacher Education*, 26/2. Stith and Roth, Teaching as mediation: The cogenerative dialogue and ethical understandings, with permission from Elsevier.

learning; e.g., reading articles and writing papers); *rules* (codes influencing patterns of interactions); *the division of labor* (roles); and *community* (institution, city, professional field) (Roth & Lee, 2007).

Using CHAT allows space for considering interactions in the classroom through social, cultural, and historical lenses. Barbara Rogoff (2003) explained how culture and human development are related:

Individual development constitutes and is constituted by social and cultural-historical activities and practices. In the emerging sociocultural perspective, culture is not an entity that influences individuals, instead, people contribute to the creation of cultural processes and cultural processes contribute to the creation of people. (p. 51)

As Rogoff described, culture and individuals are mutually constitutive; particularly for this study, the layer of the neocolonial project can be considered in relation with individual subjects as being mutually constitutive using the CHAT framework.

Because CHAT focuses on cultural practices, it can be used to better understand everyday experiences of students and how they learn and develop over time. CHAT acknowledges that students participate in several activity systems at any given time and that these activities cross many fields (home, school, community). By acknowledging these many fields and activity systems and valuing cultural elements of students' lives, CHAT has been used to validate students' repertoires of practice (Gutierrez & Rogoff, 2003) and move away from deficit perspectives of students informed by dominant narratives about minoritized students (Gildersleeve, 2010; Gutierrez & Rogoff, 2003; Rogoff, 2003). For this project, CHAT was used in similar ways to frame students' cultural selves and repertoires of practice as means for understanding and creating opportunities for learning to be a student affairs professional.

Finally, and perhaps most importantly for a study working to resist the colonial project, CHAT's framework affords space for individuals to mediate the learning activity. In this way, students and teachers were viewed as agents able to enact change. For example, Anna Stetsenko (2008) argued that within CHAT and cogenerativity:

The self appears as an *activity* and *instrument* of transforming the world, as an instrument of social change. . . .That is, this notion conveys that social productive activities in the world are not reifications of the self but the 'real work' in which the self is born, constructed and enacted. (p. 529) [emphasis added]

While tools, rules, community, and division of labor mediate the learning activity, contradictions between established activity systems (the status quo) and developing activity systems may result in resistance to change, individuals are positioned as agents able to impact change within this framework (Roth & Lee, 2007). This framework guided my work with the cogenerative dialogues towards the goals of improving opportunities for learning to be a student affairs professional in the classroom.

This chapter focused on an overview of the literature related to colonialism, the neocolonial project in education, and approaches to address marginalization and exclusion by the field of student affairs. Additionally, I offered non-traditional approaches to learning that may help students and educators resist the neocolonial project in education. Further, I have provided a framework for the CHAT learning and development theory. The next chapter describes the research perspectives, approach, and methods of this study.

CHAPTER 3. METHODOLOGY

In this chapter, I present my methodology and methods for this study. First, I describe my use of the epistemological traditions of constructionism and subjectivism. Then, I explain how I utilized a critical perspective to fracture research relationships and resist hegemony, and how I used a postcolonial theoretical perspective for the deconstruction portion of this study. I also explain the theoretical perspective of institutional ethnography. Next, I discuss how I drew from critical ethnography (Madison, 2005) as an overarching methodology and used a participant action research component (McIntyre, 2008): cogenerative dialogues (Tobin & Roth, 2006). I discuss the analysis of texts following the theoretical framework of institutional ethnography and the postcolonial deconstruction approach I used. The methods of data collection and data analysis also will be presented. I conclude with a discussion of how I attended to issues of goodness and representation.

As a review of the previous chapters, one goal of this project was to understand co-constructed notions of cultural practices in student affairs preparation so that I could use a postcolonial perspective to deconstruct them. Deconstruction is a necessary first step in calling attention to the “routinely overlooked, trivialized, or marginalized” (Prasad, 2005, p. 241) factors within educational institutions in the U. S. and what counts as valuable. One goal of this study is to use the deconstructed understandings to highlight a possible complicity of student affairs with the neocolonial project in education. The neocolonial project is to be understood as latent colonialism and control exercised by those in power even after formal colonial governance has ended (Prasad, 2005).

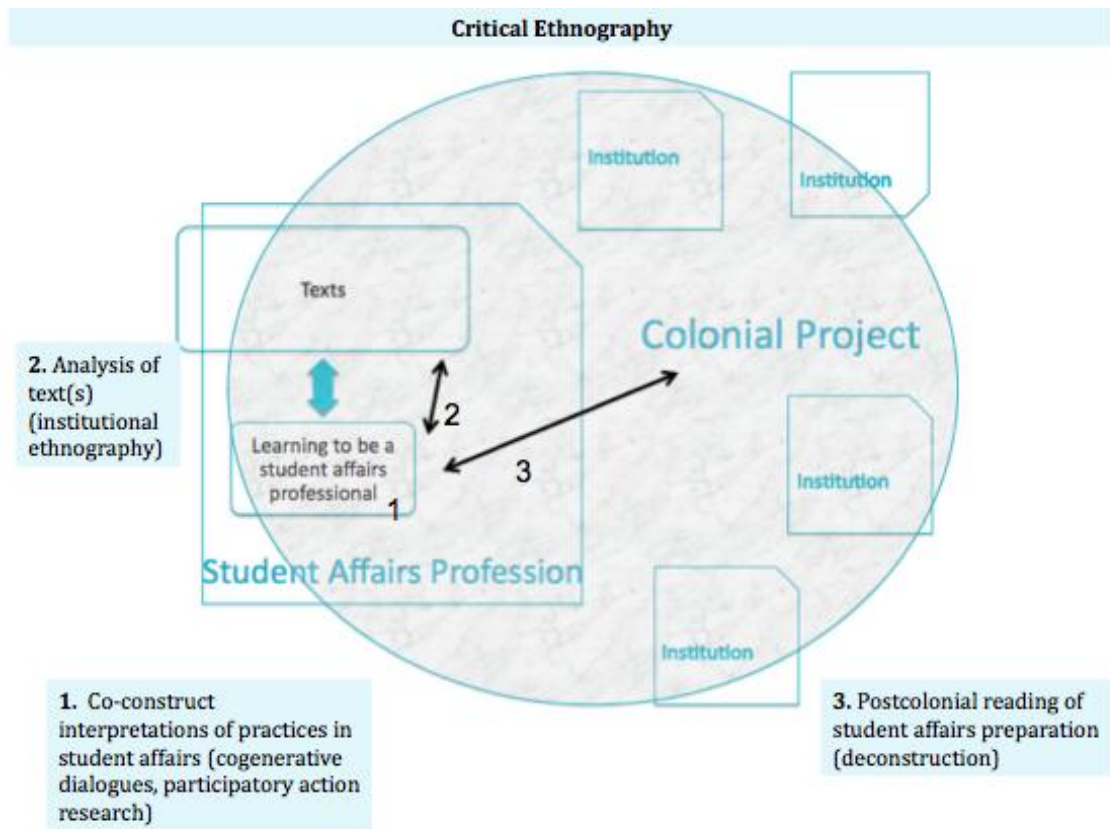
Then, this awareness and understanding of practices in student affairs can be used to create space for all ways of being in the academy. Offering space means that marginalized

ways of being are assigned equitable visibility, recognition, and credibility within the academy: they are not pushed to the side, devalued, translated through a dominant lens, or ignored. I imagine a re-visioned academy where scholars who now exist in these marginalized ways are instead perceived as contributing in meaningful ways. It is important within this study to connect local practices to the guiding discourses and practices of the field of student affairs in order to call attention to the ways that the field is connected to local practices. This study offers faculty, students, and administrators in the field of student affairs new possibilities for understanding the discourses and practices within student affairs preparation such that they can shift practices and discourses to offer space for historically marginalized ways of being in the academy.

In order to assist in explaining how the pieces of the research design fit together and how they relate to the research questions, I have provided a diagram (Figure 3) and a table (Table 1) to reflect how I organized this inquiry. Figure 3 illustrates the research moments added to the conceptual map initially presented in Chapter 1. Table 1 organizes the research methods by research question and research moment.

As presented in Chapter 1, the research questions for this study are (a) How do practices related to the neocolonial project mediate learning to be a student affairs professional in one student affairs preparation course in a public, research university in the rural Midwestern United States? and (b) How is the field of student affairs, especially in regards to preparation, complicit in the neocolonial project of education? There are three primary moments of this study organized in Table 1 and Figure 3: (1) cogenerative dialogues, (2) analyzing texts to connect local practices with the field of students affairs, and (3) deconstruction of dominant philosophies in student affairs using a (neo)colonial lens.

Figure 3. Research Design



The moments are numbered for reference but do not represent a linear, step-by-step progression as research moments overlapped. Figure 3 and Table 1 are intended to serve as organizational tools. Details about how each method was used in this study are provided throughout Chapter 3.

Table 1. Research Questions, Moments, and Data Collection

Research Questions	Critical Ethnography		
	Moment 1	Moment 2	Moment 3
	Institutional Ethnography		Postcolonial Perspective & Methodology
	Cogenerative Dialogues	Analysis of Text(s)	Deconstruction
1. How do practices related to the neocolonial project mediate learning to be a student affairs professional in one student affairs preparation course in a public, research university in the rural Midwestern United States?	<ul style="list-style-type: none"> - Identify practices - Participatory action research - <i>Data are transcripts from cogenerative dialogues</i> 		<ul style="list-style-type: none"> - Deconstruct local practices in student affairs
2. How is the field of student affairs, specifically in regards to preparation, complicit with the neocolonial project in education?		<ul style="list-style-type: none"> - Connect local practices to texts of the profession - <i>Data are texts and other public documents representing ideas of the profession</i> 	

Epistemological Considerations

This study relied on epistemologies of constructionism and subjectivism. While I assumed meaning to be co-constructed, I also assumed that being situated in particular standpoints results in unique understandings of the world. I rejected the notion that people come to know the world in a single way and instead suggest that knowledge is *both* socially constructed and imposed by the individual.

A constructionist epistemology favors understanding the process of coming to know something as a product of interaction with the social world (Merriam, 2009). Michael Crotty (1998) described this epistemology as viewing knowledge as “not discovered but constructed. Meaning does not inhere in the object, merely waiting for someone to come upon it. . . meanings are constructed by human beings as they engage with the world they are interpreting” (pp. 42-43). Geertz (1973) situated meaning within culture, indicating that people make meaning of objects within a particular cultural frame. Following constructionism, knowledge was assumed to be constructed through social interactions and “arise[s] in and out of interactive human community” (Crotty, 1998, p. 55). Further, every person’s interpretations were understood as “historically and culturally effected interpretations rather than eternal truths of some kind” (Crotty, 1998, p. 64). All of this is to say that meaning making of this study was fluid, constructed through social interactions, and culturally and historically bound.

As a subjectivist researcher, I rejected the notion of a single truth and instead assumed that all knowledge is partial and imposed by the knower (Crotty, 1998; Moosa-Mitha, 2005). Specifically, for the deconstructive portion of this study, I imposed a

postcolonial² perspective (Prasad, 2005) in order to construct a neocolonial reading of student affairs preparation. Additionally, throughout the study, as the instrument of data collection, analysis, and representation, I imposed meanings on the data from my own subjectivity resulting in partialities of truth (Clinchy, 1996).

While I embraced both constructionism and subjectivism, each theoretical perspective and methodology is traditionally situated within a particular epistemological understanding. For example, critical theorists and ethnographers often assume knowledge is socially constructed (Moosa-Mitha, 2005). Institutional ethnographers (D. E. Smith, 2006) and scholars from the postcolonial tradition (Prasad, 2005) often approach their research with a subjectivist understanding. I will explain how these epistemologies inform the methodologies and methods of this study in the following sections.

Critical Perspective

As a critical scholar, I believe that power exists within relationships and is maintained through social structures that have been developed within specific geographic and historical spaces (Weber, 2001). I agree with the critical perspective offered by Peter McLaren (1989):

Critical theorists begin with the premise that men and women are essentially unfree and inhabit a world rife with contradictions and asymmetries of power and privilege...the individual, a social actor, both creates and is created by the social universe of which he/she is a part. Neither the individual nor society is given priority in analysis; the two are inextricably interwoven, so that reference to one must by implication mean reference to the other. (p. 166)

² I use the word postcolonial to represent the perspective and methodology used although anti-colonial, postcolonial, and neocolonial literature informed my analysis.

I focused on critical pedagogy among schools of critical thought because of its context in education and its call for liberatory praxis. My research questions and methodological choices reflect a critical pedagogy that “calls upon teachers to recognize how schools have historically embraced theories and practices that serve to unite knowledge and power in ways that sustain asymmetrical relations of power” (Darder, Baltodano, & Torres, 2009, p. 10). Antonia Darder, Marta Baltodano, and Rodolfo Torres (2009) center historicity of knowledge, hegemony, and praxis as important elements of critical pedagogy. Addressing historicity and hegemony, I am concerned in this inquiry with deconstructing hegemony in student affairs preparation through a historical, neocolonial reading of student affairs preparation. Additionally, this study incorporated a participatory action research component consistent with critical pedagogy’s call for praxis.

Nirmala Erevelles (2000) described, “Emancipatory praxis... can only be possible if we view human suffering and the dynamics of human struggle as something produced out of the economic, social, and political inter-relationality of complex structures maintained on a global scale by transnational capitalism” (p. 47). Praxis has been defined as active reflection on the world in order to change it (Darder, et al., 2009).

I drew from these notions of critical pedagogy in my methodological choices and foci for analysis. For example, Darder and others (2009) and Erevelles (2000) noted that history and politics are important. Therefore, I considered the history and discourses of (neo)colonialism that exist within practices in higher education (e.g., privileging the scientific method, valuing ideologies of capitalism, and Eurocentrism).

Institutional Ethnography Perspective

Developed by Dorothy Smith (2006) and grounded in feminist theory, institutional ethnography is particularly concerned with power dynamics in organizations. Institutional ethnography is a methodology concerned with tracing the everyday actions of people to the organizations of which they are a part (D. E. Smith, 2006). Relying on the theoretical framework of institutional ethnography, I engaged in “research to reveal the ideological and social processes that produce the experience of subordination” (Holstein, 2006, p. 1). I used the theoretical framework of institutional ethnography to connect the field of student affairs preparation and local classroom practices. More detail about the approach of institutional ethnography is discussed later in this chapter.

Postcolonial Perspective

Postcolonial scholars take a historical perspective on contemporary organizations to reconstitute and displace dominant philosophies (Prasad, 2005). These scholars represent a wide variety of disciplines and often produce interdisciplinary work. Using a postcolonial perspective, I share notions of situated knowledge and truth with postmodern and poststructural scholars following the subjectivist epistemology (Crotty, 1998; Moosa-Mitha, 2005). Pushkala Prasad (2005) described the perspective of postcolonial scholars as concerned with

The continuing dominance of "Western" (i.e. Europe, North America, and Australia) countries over their erstwhile colonies and over countries of the so-called Third World. . . .The postcolonial tradition is thus equally committed to understanding and reevaluating our colonial heritage and its current reformulations. (p. 263)

I took this perspective when deconstructing practices in student affairs preparation in order to evaluate current practices in light of their relationship to (neo)colonialism. A postcolonial perspective provided the perspective applicable for my goals even though I am working towards a neocolonial reading of student affairs preparation. The primary difference between the former and the latter is that neocolonialism lacks formalized relationships of control. I worked to provide a neocolonial reading because of the vast reach of the neocolonial project, impacting most individuals in higher education on a daily basis. Not only is there a far reach, but a reach that has been normalized and ignored. I do not ignore the relationships of formal colonial control that persist for some populations (i.e. Indigenous peoples of what is now referred to as the U.S.) but broadened the scope of this inquiry to include forms of control less formalized. Critical, institutional ethnography, and postcolonial perspectives helped me to make sense of the data for this study.

Next, I present the methodologies that I used for the study. Critical ethnography (Madison, 2005) served as an overarching method for the inquiry. Participatory action research (McIntyre, 2008) and cogenerative dialogues (Tobin & Roth, 2006) informed my process of data collection with students. I utilized the theoretical framework of institutional ethnography (D. E. Smith, 2006) to guide my text analysis and my interpretations of the connections between local classroom practices and the field of student affairs. Finally, I used deconstruction (Prasad, 2005) as a way to offer a (neo)colonial reading of student affairs preparation.

Methodologies in Use

Critical Ethnography

Critical ethnography is the overarching methodology that guided my choices for this study. Using a critical ethnography, I was particularly interested in the study of cultural practices through a critical perspective and praxis (Madison, 2005). Critical ethnography includes the political purpose of overcoming oppression (Madison, 2005).

Additionally, a primary purpose of this critical ethnography was to incorporate a praxis disrupting the status quo (Noblit, Flores, & Murillo, 2004). It was not enough to construct meanings of cultural practices; my research focused on moving towards liberating praxis. Conducting research without praxis is at best incomplete and at worst irresponsible research. Trueba (1999) explained,

It is simply not sufficient to recognize the presence of oppression and to criticize schooling, teachers, and social systems. The task is to do this work of critique but also to move towards a realistic approach that links the creation of viable pedagogies to children's empowerment. (p. 593)

Critical ethnographers have used a variety of methods to collect data for their research. Interviews and observations have been used frequently to collect data about the cultural practices in any given context. The methods of data collection for this study will be explained in other sections of this chapter.

Participant Action Research (PAR)

Critical ethnography eschews traditional notions of the researcher as expert who researches on subjects, and it has the goal of transforming hegemonic systems (Madison, 2005). Following these values of critical ethnography, I incorporated a participatory element

into the research design (Madison, 2005) and worked to fracture traditional research hierarchies by researching with students rather than on them (Emdin, 2006). I involved participants fully in the research encouraging collective decision about which data to collect, how to analyze it, and construct findings (McIntyre, 2008). I involved participants in co-constructing the research design of the cogenerative dialogues portion of the study, which was intended to provide meaningful participation rather than merely lots of participation (Holland, Renold, Ross, & Hillman, 2010).

For the participatory action component of this study, I used cogenerative dialogues, involved students and instructors co-constructing meaning about classroom practices. Elements of cogenerative dialogues including emphasis on equity of participation by students and instructors and an emergent research design are also common elements of participatory action research (McIntyre, 2008; Roth, Tobin, & Zimmerman, 2002). Cogenerative dialogues are explained in more detail in the following section.

Cogenerative Dialogues

Cogenerative dialogues (cogen) is an iterative process where meaning is constructed through social interactions (Roth & Tobin, 2004). Following cultural-historical activity theory (CHAT), cogen holds that learning and development are socially mediated processes (Roth & Tobin, 2004). As described in Chapter 2, CHAT is situated in sociocultural theory (Niewolny & Wilson, 2009) and holds learning and development as socially mediated processes (Roth & Lee, 2007). In cogen, students and instructors engaged in ongoing dialogue to make meaning of what happened in the classroom (Roth, Tobin, Zimmerman, Bryant, & Davis, 2002). These interactions were in the form of group meetings with instructors, the lead researcher, and student representatives after class (Tobin & Roth, 2006)

and in supplementary online discussion formats (e.g., email, online discussion boards) (Roth, Tobin, Zimmerman et al., 2002).

For this study, involving participants in the cogenerative dialogues process had three important purposes: (a) including multiple perspectives in co-constructing interpretation of classroom practices, (b) fracturing the status quo of hierarchy between instructors and students, and (c) involving those most immediately affected by the issues in working towards change (Reason & Bradbury, 2008; Roth, Tobin, & Zimmerman, 2002). Felicia Wharton (2010), in her dissertation research, utilized cogen with adult learners working towards their GEDs. She had several positive results. Wharton found that cogen was an emancipatory process for students. It also allowed her as the instructor to examine her assumptions, and it afforded opportunities to make changes in real time to create more possibilities for teaching and learning.

In terms of how cogen occurred in practice, the class or portions of the class were videotaped and reviewed after class by small groups of students with the instructors (LaVan & Beers, 2005; Tobin & Roth, 2006). The design was structured that participants—students and instructors—participated equitably in cogen (Emdin & Lehner, 2006). We took turns deciding what we would discuss, and we shared airspace and decisions about what to change in class. Over time and through multiple exchanges, participants co-constructed interpretations of what occurred in class and suggested changes that possibly could lead to more opportunities for learning (Tobin & Roth, 2006). Participants in cogenerative dialogues worked together toward the explicit goal: “transformation of the teaching–learning context for the purpose of improving both teaching and learning” (Stith & Roth, 2010, p. 368).

Cogenerative dialogues were used in this inquiry primarily as a means of involving students in the process of understanding classroom practices and the praxis of changing them. This participatory action research component was central to critical ethnography and served as one way to fracture research relationships by involving participants throughout the process. For example, traditional research relationships position the academic, credentialed researcher as the decision maker about research protocol and this person controls the direction of data collection. This was not the case in this study. Although students initially voiced concerns about whether they knew what they should discuss during cogen, they quickly found that they had a lot to say about what happened in class, and they could easily identify issues to discuss and options for changing class. Positioning students as knowledgeable subjects and affording them opportunities to direct the research path fractured traditional research relationships.

Cogen also assisted me in avoiding complicity with the neocolonial project of control during this study. It also helped me to avoid a perspective of coming to know the Other (Said, 2003) where the researcher sets out to understand the Other, a person perceived as fundamentally different, from the researcher's own perspective. I did not entirely escape this trap because I still offered my own interpretation, deconstruction, and representation of the cogen dialogues. Given the colonial constraints (e.g., time constraints, notions of academic work, financial resources) of this study, I chose to complete the project using my interpretations based on our collective work rather than ask students to co-construct the representations with me. Outside this study, I have been involved with students and the co-instructor with other research projects based on data collected for this study and the process of cogenerative dialogues. In these other projects, students and the co-instructor have

participated in re-presenting data. Although participant involvement in re-presentation was preferable it was not pursued given the constraints of the present study.

I chose cogen not only because its participatory process aligned with the methodological choice of critical ethnography, but also because cogen provided data about practices in student affairs preparation that I later deconstructed. It helped me to answer my research question about how learning is mediated by practices related to the neocolonial project. The process of deconstruction is described in a different section of this chapter.

Through cogen, students and the co-instructors identified classroom practices and contradictions. Practices can be described as the patterns of actions carried out by students and teachers while engaged in the activity of learning. The activity of learning in this study is learning to be a student affairs professional. Contradictions are tensions that emerge in the activity system (Roth & Lee, 2007). Contradictions in cogen are viewed as positive because they can lead to improvements in teaching and learning. Contradictions can occur (a) internally between elements within the learning activity (subjects and objects), (b) with other adjacent activity systems, and (c) with similar activity systems that have been already established (Roth & Lee, 2007; Roth, Tobin, Zimmerman, et al., 2002). For example, students noticed another student had remained in his seat after the instructors gave directions for an activity, and they raised this in cogen. This is an example of a contradiction between subjects in the learning activity. Other students had begun to move about and form groups but one student remained seated. The cogen group noticed this contradiction and made it a focus of one of the cogen dialogues. I committed to cogen because of its potential for improving teaching and learning in the classroom, its focus on equitable participation, and its usefulness in providing data regarding classroom practices.

Cogen occurred between class sessions. Sometimes, as directed by cogen participants, it involved a review of some of the video recording of class. We primarily used the video when someone wanted to review a particular event or set of events that had been noticed in class. Often, students preferred to discuss events on their mind in cogen rather than using the video as a tool. Cogen continued after an initial face to face dialogue via online discussion board within WebCT, the online course management system. Additionally, cogen participants were invited to request interviews with other members of the class—those not included in a particular dialogue—to gather additional insights about classroom practices and/or contradictions (Roth, Tobin, Zimmerman, et al., 2002). For example, students were invited to interview the student who remained seated in the previous example. However, no one took the opportunity to interview classmates. Primary data for this study included transcripts of audio recordings from the face-to-face dialogues and transcripts of the online dialogues.

Relying on the characteristics of participant action research (McIntyre, 2008), I encouraged participants to decide collectively where to focus their analysis, what counted as data, how to analyze data, and what changes to make in class as a result of co-constructed new understandings. Action research involved incorporating the people most affected by a problem, in this case the students and instructors in the course, in working to change it (Reason & Bradbury, 2008). Following how Peter Reason and Hilary Bradbury (2008) described “researching with people means that they are engaged as full persons, and the exploration is based directly on their understanding of their own actions and experiences, rather than filtered through an outsider's perspective” (p. 9), I worked to afford participants opportunity for full engagement. Moving myself from a position of power as a researcher

who makes most of the decisions to a position of equitable participation was particularly important for our cogen process (Tobin & Roth, 2006). Being an equitable participant did not mean that I served the *same* roles as students, it meant that I shared in the process of co-constructing meaning and making decisions.

To participate equitably given my positionality within power-laden relationships with students (i.e., as advanced doctoral student, co-instructor, and researcher) I was intentional and reflexive about how I participated in cogen. Positioned above the students in the power hierarchy of schooling, I reviewed my participation after each cogen meeting. The cogen process was created with equitable participation mind and therefore supported these efforts in its format (i.e., small group, taking turns, collective responsibility). Additionally, I worked to keep my relative dominance in mind to share space in the dialogue, share decision-making as described earlier, and also bring my unique perspective to the dialogue. My initial thought was to limit my participation, but upon reflection, I reconceived my desired participation as *unique participation*. I had a sense that I could offer unique perspectives to the group based on my understanding of the traditions and possibilities of cogen; my understanding of social justice perspectives; and my personal educational experiences. For example, I reminded participants the aims and rules of cogen, explained the learning and development framework, offered my personal learning experiences as a student, raised questions related to issues of equity and hegemony, and asked questions about improving opportunities for learning in the class. Also, because of my study and training related to social justice and power relations, I worked to invite students who had been silenced or ignored into the conversation and create space for their contributions to be validated.

During cogen, discussion included how to change teaching and learning practices in the classroom. When consensus was reached about what should be changed, all cogen participants were collectively responsible for enacting the changes (Roth, Tobin, Zimmerman, et al., 2002; Stith & Roth, 2010). Sometimes, this meant that we collectively led an activity and sometimes it meant that we collectively supported the implementation of changes instead of placing responsibility on only a few people and/or blaming them if a change was not well received. Suggestions were implemented in one of the upcoming class meetings, as soon as practically feasible, to improve teaching and learning.

Other cogen projects have used data analysis methods including reviewing video in fast-forward motion to identify cultural practices and to identify contradictions (Tobin & Roth, 2006). Kenneth Tobin and Wolff-Michael Roth (2006) suggested “as contradictions arise in a class, culture becomes visible. . .parts of it are enacted consciously and deliberately” (p. 15). Sara-Kate LaVan and Jennifer Beers (2005) argued that correlating both micro (individual) and meso (collective) collective practices and interactions allowed for deeper analysis of individual and collective practices. At the micro level, we focused on interactions, gestures, movements, spacing and orientation of participants while at the meso level we were concerned with the group’s levels of mutual focus and energy (LaVan & Beers, 2005; Roth & Tobin, 2004). For example, at the micro level, we noticed when two or more people had unique interactions (e.g., voicing disagreement), which were not regularly part of our class. At the meso level, we noticed the low energy and disengagement of individuals at various moments during class. Cogen was a participatory method for talking about the practices in the student affairs classroom.

Analyzing cogen

I used a basic interpretive approach to analyze the transcripts of cogen (Merriam, 2002). First, I read the transcripts making notes in the margins (Miles & Huberman, 1999) about ideas and practices that I started to see as a pattern and/or that I recognized as having links to (neo)colonialism. Then, I used a diagram of CHAT and mapped reoccurring ideas onto the elements of CHAT attempting to illustrate the elements such as tools, rules, community, and division of labor.

I also considered and addressed contradictions and tensions between my representation of the findings and the transcripts. I used a messy process of writing findings and re-reading transcripts looking for consistencies, inconsistencies, new connections, and then clarifying my writing (Shahjahan, 2010). I went back and forth between analyzing data and writing. I continued a process of modifying and clarifying the findings and re-reading the transcripts until I felt confident that I had addressed the tensions between my representation and my reading of the data. Additionally, towards the end of my analysis of cogen, I returned to a memo about my initial assumptions about student affairs preparation. I had written this memo prior to analysis and returned to it later to compare my findings after analysis to my initial assumptions. Referring to my initial assumptions, I wrote a new memo about the findings to clarify what data from this inquiry supported the findings to gain confidence that my initial assumptions were not represented in the findings unless I had data from this inquiry to support them. I used data from cogen to address questions like, “How do I know?” and “How could I be wrong?” I addressed these questions prior to feeling confident about my findings.

Given that my positionality was different from the students', it was important to reflect on how my positionality shaped my sense-making. My relationship with students was familiar rather than formal leading to a sense of trust developed over the course of the semester. Students shared vulnerably such discussing how they struggled in their courses and felt like they could not be themselves in class. My position as the instructor who was not grading their work also positioned me as less dominating than an instructor controlling grades. Although informal and somewhat less hierarchical than a grading instructor, our relationships however included power differentials related to my being a doctoral student while they were master's students, my being about ten years older than most of them, my being an instructor of the course, and my being the primary researcher in this study. Additionally, my social group identifications (i.e., cisgendered heterosexual white woman from an upper-middle class family, temporarily able-bodied, raised Catholic) have afforded me privileges and a position of credibility in many contexts. During our cogen discussions, I monitored and managed my participation as unique participation, described earlier, by sharing space and contributing equitably. However, the students were not present during my analysis and writing processes. With students out of sight I could have easily used my positionality, including my position as lead researcher and sole author of this dissertation, as many researchers have done historically to minimize students' participation and ideas and maximize my own. Therefore, I paid attention to how I was interpreting and representing their participation in the project.

While my subjective approach holds that the interpretations are rooted in my own positionality, I wanted to make a reasonable representation of the students' participation in the project. Therefore, while analyzing the transcripts of our participation in cogen, I was

particularly careful not to ignore the students' statements in favor of relying on my own ideas. For example, I had documented in a memo one of my initial assumptions was students are socialized to seek out absolute truths. In my analysis and interpretation, I initially wrote a finding similar to this assumption. When further working through the analysis, in light of my positionality, I reconsidered whether this interpretation reasonably represented what the students had communicated. Since my dominant positionality lends toward appropriation and exploitation of their ideas I became concerned that this was one of my initial assumptions. So, I looked back at the transcripts for support and contradictions that students seeking absolute truths was a finding supported by the ideas of the cogen groups. After review, this idea did not appear to be an idea co-constructed by the group, but rather was considered part of a larger discussion about knowing content.

In the end, I cannot say that I interpreted their ideas the way that they would have nor can I separate my interpretations from students' ideas; however, my intention through my reflections about my positionality and my analysis was to offer one plausible representation of the cogen groups' ideas. I offer my representation here and look forward to working with students on presenting their own in future projects.

Analyzing Ruling Relations

In addition to co-constructing meaning of classroom practices and deconstructing the practices identified during cogen, I was interested in linking local practices and the ruling relations that organize behavior within organizations. Following the tradition of institutional ethnography, I believe that social relations of power govern the daily actions of people within organizations (Campbell & Gregor, 2002). Institutional ethnographers focus on power inherent in organizations "recognizing that such connections [between local settings of

everyday life, organizations, and translocal ruling relations] are accomplished primarily through what might be called textually-mediated social organization, institutional ethnographers focus on texts-in-use in multiple settings” (Holstein, 2006, p. 293). For example, Timothy Diamond (2006) conducted an institutional ethnography within the context of nursing homes. He mapped the everyday activities of nurses in the nursing homes to the ruling relations of the organization by analyzing texts and their use. In this example, the texts included billing forms, administrative committee decisions, and reporting requirements of nurses (e.g., when and how often a resident’s diapers and/or bed pads were changed). Diamond found that although the organization espoused care for patients, administrators often made decisions affecting their care without consultation with nurses who understood the issues through their daily interactions with patients. Diamond noted the contradictions between a discourse about patient care and organizational decisions made from the top of the organization. As a common practice of institutional ethnography, he connected “the translocal processes of administration and governance that shape [everyday experiences] via the linkages of ruling relations” (Holstein, 2006, p. 293).

As mentioned earlier, texts are important data for analysis in institutional ethnography. Marjorie DeVault and Liza McCoy (2006) described what is meant by text in institutional ethnography:

When institutional ethnographers talk about texts, they usually mean some kind of document or representation that has a relatively fixed and replicable character, for it is that aspect of texts—that they can be stored, transferred, copied, produced in bulk, and distributed widely, allowing them to be activated by users at different times and in different places—that allows them *to play a standardizing and mediating role*

[emphasis added]. In this view, a text can be any kind of document, on paper, on computer screens, or in computer files, it can also be a drawing, a photograph, a printed instrument reading, a video, or a sound recording. (p. 34)

Ruling relations were examined in this inquiry through analysis of texts. When actions are made onto the texts (e.g., text is sent to another person), or decisions made based upon them, these actions help to illuminate the ruling relations of the organization. In the example of Diamond's (2006) study, when administrators made decisions based on financial records instead of consulting with nurses about the reasons that linens and bed pads were being used at a higher rate than they thought necessary, it illuminated an organizational priority on economical savings over patient comfort. It also illuminated administrators as powerful decision makers because they decided without valuing the nurses' perspectives. Borrowing from the theoretical framework of institutional ethnography, I analyzed texts in order to construct a picture of how the field of student affairs coordinated the local practices in the preparation classroom where students were learning to be student affairs professionals.

Since student affairs professionals are members of many different organizations relevant to the field of student affairs, I considered which professional organizations best represented the field for the purposes of this study. ACPA and NASPA have been described as "the two largest comprehensive student affairs professional associations in the United States of America" (ACPA/NASPA Joint Task Force on Professional Competencies and Standards, 2010, p.4). Other sources have identified these as umbrella organizations for the field of student affairs (CAS, 2009; Weiner, Bresciani, Oyler, & Felix, 2011). First, a literature review of important competencies in student affairs (Weiner, et al., 2011), and

second, the Council for the Advancement Standards in Higher Education (CAS) made statements regarding NASPA and ACPA as umbrella organizations of the field.

For the purposes of this study, I used the ACPA, NASPA, and CAS as professional organizations representing the field of student affairs broadly, recognizing that other organizations serve professionals' needs and probably also mediate the work of student affairs professionals. NASPA and ACPA have partnerships with organizations representing the interests of specific functional areas of student affairs. Additionally, some organizations represent regions and states and are affiliated with NASPA and ACPA. The association partnerships reflect the connections between functional area organizations, regional/state organizations, and the umbrella organizations and therefore support analysis of texts of the umbrella organizations because of their broad representation of the field.

Choice of Organizational Texts

After identifying which professional organizations best represent the field of student affairs for the purposes of this study, I decided which text(s) of these organizations to analyze in order to learn more about the social relations of professional preparation (D. E. Smith, 2006). Dorothy Smith (2006) explained how texts by themselves do not clarify social relations, rather how texts “enter into and coordinate sequences of actions” (p. 67). I examined the texts I believed were put into action by student affairs professionals that would also have implications for student affairs preparation broadly based on information publicly available and my own professional and preparation experiences.

This analysis is an important part in answering the research question of how the field is complicit in the neocolonial project in education. I anticipated that the texts analyzed for this study would include foundational statements such as the *Student Personnel Point of View*

(American Council on Education, 1997), contemporary competencies (ACPA/NASPA Joint Task Force on Professional Competencies and Standards, 2010) and monographs, such as *Learning Reconsidered*, regarding the role of student affairs in learning (Keeling, 2006; Keeling & Dungy, 2004) put forward by the largest professional organizations (National Association of Student Personnel Administrators and ACPA College Student Educators International). Additionally, significant textbooks such as the *Handbook of Student Affairs* (McClellan, Stringer, & Barr, 2009) and *Student Services: A Handbook for the Profession* (Komives & Woodard, 2003) were considered as these are utilized in many student affairs administration preparation programs. I used these documents as possible texts for analysis because they have a far reach in space (e.g., geographical locations, significant number of programs), time, or both.

Methods used to map ruling relations through texts include studying the sequencing of actions and texts and also the intertextual hierarchies (D. E. Smith, 2006). Examples of questions that I asked during analysis of texts were: What put this text into play? What happened after each person/group interacted with the text? How does this text relate to other texts? I reviewed the documents for indications of how they were intended to be used, and I considered how students learned specific practices discussed in cogen in light of the text. For example, the CAS standards indicated that they “can be used for design of programs, for determination of efficacy of programs. . .and for self-assessment to assure institutional effectiveness” (CAS, 2009, p. 18) so I mapped preparation to this text based on its intended use.

I chose for my analysis a text, the CAS standards for graduate preparation programs that was produced by groups of student affairs professionals and shapes individuals’ work

and the organization of preparation programs, which I can tell because the compliance with the standards is noted on the graduate program directories on ACPA and NASPA websites. The ACPA and NASPA websites suggest that preparation programs refer to the CAS standards when designing and evaluating their program (ACPA, n.d.; NASPA, n.d.). More explanation of the choices I made regarding which text to analyze are detailed in Chapter 5 where the analysis is presented.

Postcolonial Deconstruction

As mentioned in a previous section, cogenerative dialogues were used to involve students and instructors in a dialogical process to construct meaning of classroom practices. Transcripts from face-to-face and online dialogues about the classroom practices were used as data for this inquiry. Once I had collected the cogen transcripts and completed the cogen process with students, I deconstructed the dialogues in an effort to disrupt dominant philosophies and offer a neocolonial reading of practices in student affairs preparation.

Deconstruction, a term traced to Derrida's literary critique, involved working to dislocate the hierarchies of authority that emerge in literature (Culler, 1982). For example, a dominant philosophy of higher education is that scholars who produce a significant number of articles, teach, and provide service are good professors who should be retained for tenure (Boyer, 1990). Among the three criteria for tenure, publishing research is often on top of the hierarchy (Fairweather, 2005; Lasson, 1990). Deconstruction begins by challenging assumptions such as the privileging of production. Then, an examination of the history of educational institutions is another way to offer a different reading of a dominant discourse. A reading of (neo)colonial history suggests that educational institutions were created in part to impart the values of society's elite and to prepare students to be disciplined laborers

supporting capitalism (Spring, 2005); this historical re-presentation can be offered to displace dominant discourse on formal educational systems as neutral or liberatory institutions. It allowed me to construct a reading of publication practices as an element of neocolonial discourses related to capitalism.

Since colonialism privileged Eurocentric values and perspectives, I used postcolonial deconstruction in an effort to know history differently. I resisted defining organizations and people through a Eurocentric lens (Prasad, 2005). In the example concerning production of scholarship, using values other than Eurocentric ones can help to illuminate a different perspective on history. In the example of tenure, without privileging dominant discourse around productivity, scholarship could be viewed as a collective process with a goal of liberation rather than one of individualized production. In this reading, the goal and criteria for research in academe would be liberatory praxis instead of production. I used (neo)colonial literature to deconstruct the discourses and practices in student affairs preparation and offer alternative understandings. Based on (neo)colonial literature, some of which is cited in Chapter 2, the role of capitalism, privileging positivism in knowledge production, and Eurocentrism were entry points for deconstructing commonly held assumptions. As others have suggested (Leonardo, 2004; Vickers, 2002), discourses in education needed to be deconstructed in order to ultimately offer central spaces in the academy for different ways of being and knowing that have been historically marginalized, translated, appropriated, and/or dismissed.

Participants

Students in a section of one course of a master's level student affairs preparation program were participants in this study. The content of this particular course centered on

social identity development such as racial identity, sexuality, and spirituality. The course syllabus is included in Appendix B. The student affairs preparation program is located in a large, public, very high research university in the rural Midwest of the U.S. The student affairs preparation program has been recognized recently as among the top in the nation.

As part of this particular course, students were involved with the co-instructors in the cogen process working to afford more opportunities for teaching and learning. The lead instructor for the course agreed to participate in the cogen process and to incorporate cogen as one of the course assignments. This course was required within the student affairs program and was also taken by a few students in the department's Leadership and Learning master's program. The Leadership and Learning students in the course were working as graduate level athletic training staff and as part of their degree program were required to take other courses traditionally part of the student affairs track (e.g., campus environments, student development, and introduction to educational research). The course was selected because it was one of the required courses in the program—suggesting a wide enrollment—and because of the willingness of the course instructor to participate in cogen. Students in the course were part of cohort that was in its second semester of the degree program, suggesting that many of them had had classes together in a previous semester. They also may have been enrolled in additional courses together during the term we participated in cogen.

There were fifteen students enrolled in the course who participated in cogen. Students were not asked to report their social identities as part of this study, but I provided some information about the students that I gathered based on their participation in class and during cogen. Students were traditionally aged graduate students in their twenties and early thirties.

They came to the program from a variety of geographical locations and undergraduate institutions. Students identified their racial identities during the course and five out of 15 students identified with a race or multiple races that have been minoritized in U.S. society. Many students identified as Christian. Further, while not all students talked about their spirituality, no students made known spiritual beliefs other than Christian or non-believer. Several students shared experiences of identifying as working class or poor and being first generation college students. At least one student reported a physical disability. Other students did not disclose any diagnosed disabilities although one student did mention difficulty reading for which she had attempted to get diagnosed, but a diagnosis had yet to be completed. A few students in the course were married in heterosexual unions and one of the students identified as queer. The co-instructor identified as a gay man. Most students did not disclose their sexualities and so while most assumed they were primarily heterosexual, how they identify is not known. My own positionality was important in the process of cogen and important for readers in making sense of this dissertation. I identify with most dominant groups and have led a privileged life. Most of my experiences related to subordination are related to my positionality as a woman, although these experiences are minimal in comparison to the ways that I fit within dominant norms being white, upper-middle class, temporally able-bodied, and heterosexual. Reflexivity about my positionality is addressed in the section regarding goodness.

Representation

Following the epistemologies of subjectivism and constructionism, knowledge can only be understood as fluid and partial because “there is no single, immutable reality waiting to be observed” (Merriam, 1995, p. 54). Seeing the world as subjective, knowledge is

understood as contextual and imposed by the one seeking meaning (Crotty, 1998).

Therefore, the representations in this study must be taken as partial truths, fluid, impacted by social interactions, and connected to the particular context of my geographic and temporal realities. Following a description by Ryan Gildersleeve (2010) of truth as “representations of imagined realities” (p. 54) this study provides a neocolonial reading of student affairs preparation emerging through my imagined reality. This representation of imagined reality was formed through data collection and analysis and informed by the perspectives I chose for this inquiry and my unique standpoint. As described in Chapter 1, a neocolonial reading of student affairs is absent from the literature so this study provides one such reading from my imagined, partial reality.

Methodological Choices

Although many research designs explain the *limitations* of the study, I resist using the language of limitation, which originated within the positivist tradition. Instead, I focus this section on methodological choices. This is to say that I have made choices that shape this research design that may, in dominant discourse, be noted as limitations; however, I think of them as methodological and political choices that have certain consequences.

I chose to focus on one classroom in order to afford meaningful engagement with participants consistent with the process of cogenerative dialogues and tradition of critical ethnography. Investigations on different campuses or on the same campus with a different set of students and instructors may or may not have similar contexts and conclusions. Working toward generalization and replication were not goals of this study; therefore, collecting data in multiple settings was not critical to this study.

Further, as mentioned in Chapter 1, this study was intended to make broad connections

using multiple frames in order to construct new understandings of student affairs preparation. By choosing to take a broad perspective, depth in analysis and nuanced findings about specific practices were sacrificed. Again, this is a choice to privilege the broad perspective and not necessarily to be construed as a limitation of the study's contributions. This study makes a contribution by filling a void of neocolonial perspectives on student affairs preparation.

Goodness

Trustworthiness and goodness are important to research and contingent on paradigmatic assumptions (Lather, 1986; Merriam, 1995). Conventional notions of validity, reliability, and trustworthiness are consistent with positivist assumptions and were not applied to this study. This study should not be evaluated on its ability to offer a sense of universal truth because constructing a sense of truth was not a goal of this study. Further, such a notion of universal truth conflicts with the understanding of knowledge as fluid and imposed by the knower. While I eschewed positivist notions of validity and trustworthiness, I also strived for good research.

Following the research design of this study, its goodness rests on the ability of the study to provide a neocolonial reading of discourses and practices in student affairs preparation, its ability to fracture hegemonic research relationships, and its liberatory praxis. Although different researchers are expected to come to different conclusions as a result of the meanings different researchers impose, the research should provide reasonable, plausible findings. This study has plausible findings based on feedback I have received from one reviewer who participated in the cogen process and another who studies social justice in education but did not participate in the cogen process. Also, the study's ability to challenge

commonly held assumptions and philosophies was imperative following critical and postcolonial perspectives. As a critical project, goodness is also tied to the contributions this study made to students' liberatory consciousness and praxis (Gildersleeve, 2010). Students reported that cogen did change their participation in the classroom and many said it prompted them to engage with cultural rules of the classroom from different perspectives than that of the status quo. For example, students started to gain more appreciation for building community in the classroom after we discussed the benefits of community to their learning process, fracturing the status quo of the classroom as a place primarily for learning content and transforming it into a place where building community is as important to learning as covering content.

For this study, goodness should be measured using several concepts of goodness in research: design adherence, construct validity, and catalytic validity (Lather, 1986). A starting point for goodness is to ensure that the study followed the research design (Merriam, 1995). Changes to the design have been documented and remain consistent with methodological traditions. I did this to avoid results that were inconsistent with the design.

Additionally, utilizing multiple theoretical and analytical perspectives supported goodness in research design (Lather, 1986). Using the multiple frames of critical ethnography, cogenerated dialogues, postcolonialism, and analyzing texts following institutional ethnography strengthened this study. Penny Pasque (2010), building on the work of Patti Lather (1986), argued that using multiple frames in analysis provides strength through multiple and differentiated perspectives on data.

Further, I used Patti Lather's (1986) catalytic validity, as a measure of goodness. Catalytic validity is concerned with the degree to which the research promotes

transformation, both in social policies and individuals' liberation (Lather, 1986). Using critical ethnography as an umbrella methodology, the study's transformative powers were an important element. Students experienced some liberation from the hierarchies of teacher over student because students reported feeling empowered in the classroom and responsible for their own learning. Federico said,

we've had that opportunity at a master's level course to basically create our own learning and become responsible for our own. . . learning to an extent. Um, I think is really cool and I just kinda think that's really empowering.

A critical project can be particularly troublesome because even as a critical researcher, I was still located within the hegemony and found it difficult to move outside the grips of the status quo and entrenched discourse (Ellsworth, 1989). I addressed this partially through the study design, as discussed in the section describing cogenerative dialogues. Cogen is designed to afford meaningful participation for students rather than positioning them as objects of the study and myself as expert researcher. Further, I participated in ongoing reflexivity with myself and in partnership with participants to identify, name, complicate, and resist power dynamics among participants. On my own, after cogen meetings, I reflected on the meeting and compared my participation to what I had designated as my desired participation, making notes about how I wanted to change my participation to be more aligned with desired participation. Additionally, I included a reflective experience during cogen with students about my and their participation and how they felt about it periodically during the semester.

This chapter included a description of the theoretical perspectives and methodologies that I employed during this inquiry. Referring once again to Figure 3 and Table 1 presented

earlier in this chapter, I was guided by critical ethnography as an umbrella methodology and used cogen (Moment 1) to co-construct interpretations of classroom practices.

Interpretations of classroom practices were used to answer my research question about how practices related to the neocolonial project mediated learning to be a student affairs professional. Then, I relied on the theoretical framework of institutional ethnography to analyze texts of the field of student affairs (Moment 2) to explicate how the student affairs field is connected to the local preparation program. Finally, I deconstructed the dominant philosophies of student affairs preparation to offer a neocolonial reading of them (Moment 3) and explore complicity with the neocolonial project in education. I have also discussed the ways that I approached data collection, analysis, and representation. Additionally, I discussed the ways I worked towards goodness for this study. This study holds the political and educational goals of disrupting neocolonial discourses and offering central space for marginalized ways of being in the academy. The methodological choices for this study provided an approach to imagining a neocolonial reading of student affairs preparation.

CHAPTER 4. CULTURAL RULES AND THE DIVISION OF LABOR DISCUSSED IN COGEN

As described in Chapter 3, the first moment of this inquiry was a cogenerative dialogue process involving students and instructors, myself being a co-instructor, in one student affairs preparation course. We met regularly in small groups to discuss what was occurring in the classroom and how to “to optimize teaching and learning in subsequent lessons” (Stith & Roth, 2010, p. 363). The concept of *optimizing teaching and learning* reflects the belief that classroom environments can be changed to offer opportunities for learning and teaching. Additionally, it reflects that students and instructors can change the environments and their interactions with each other to create more opportunities for more students, especially disenfranchised students (Guitierrez & Rogoff, 2003; LaVan & Beers, 2005). This first moment of research is discussed in this chapter. For this moment of the inquiry, CHAT, the theory of learning and development is crucial for understanding the process of learning to be a student affairs professional (Engestrom, 2009; Roth & Lee, 2007). CHAT was discussed in more detail in Chapter 2. I organized the present chapter around my re-presentation of three cultural rules and a division of labor.

As explained in Chapter 2, learning to be a student affairs professional through a CHAT framework can be understood as cultural, historically bound sets of social interactions (Guitierrez & Rogoff, 2003). Through CHAT, the subjects—the students and instructors in the classroom—mediate the learning activity through social participation in the learning activity (Stith & Roth, 2010). Further, the cultural rules that pattern behavior while learning to be student affairs professionals also mediate learning (Roth & Lee, 2007). The object of learning—our notions of what it means to be a student affairs professional—as well as the

process of learning also shifts as these elements mediate the activity. Ergo, the identity of student affairs professionals should be understood as dynamic and manipulated, contingent on the ways and means of mediation. Simply put, pedagogical interventions can be designed to change what it means to be a student affairs professional. Such interventions might be necessary in order to mitigate the neocolonial project's influence on current student affairs practice and preparation programs.

While CHAT holds that all the elements (i.e., tools, rules, community, division of labor, subjects) mediate and constitute the activity, I focused primarily on the rules and the division of labor because of my interest in the colonial project's forces of domination. I acknowledged the tools and community within the sections of this chapter; however, I have organized my interpretations around the cultural rules and the division of labor I identified. They are of particular interest to me because colonialism is a project of domination and control often carried out by imposing preferred ways of being—often in the form of rules and notions of who is expected to do what (referred to as *the division of labor* in CHAT).

I theorize that the cultural rules and division of labor may be windows into to the neocolonial project and therefore are of particular interest in this decolonizing inquiry. The neocolonial project “structure[s] the social relations among differing groups in American society” (Tejeda, Espinoza, & Gutierrez, 2003, p. 13) by holding certain dominant standards in high favor and measuring the colonized by these standards for the benefit of the colonizing, capitalist class (Tikly, 2004). I see these standards akin to cultural rules patterning behavior as described in CHAT. The rules about what is expected and rewarded shape what people do in their everyday lives as people are often dependent upon those who control who is rewarded, reprimanded, or punished within the neocolonial system (DeWalt,

2009; Tikly, 2004). One crucial element of the neocolonial project's ability to maintain control is that people at all levels of the organization support its goals through following certain rules that are largely taken for granted (Fanon, 1963). These rules are reinforced and rewarded by those who benefit from the system (DeWalt, 2009). All of this helps the system maintain itself (Fanon, 1963). For example, students are dependent upon teachers for grades and matriculation and therefore are expected and held accountable to rules set up by teachers and other administrators. If students choose not to conform to the expectations of teachers or administrators, the students may face poor grades, disciplinary action, or dismissal from school. Since the cultural rules appear to operate similarly to forces of domination of the neocolonial project, to control and conform students to dominant ideals, I have focused largely on the rules during this inquiry.

I also focus on the division of labor because it reflects the differentiated roles in the academy. This is important because a common element of neocolonialism is social roles where some are privileged and benefiting from the system by exerting control over others who are often exploited for the benefit of the privileged class. This points me to attend to the roles of who does what in the student affairs classroom.

One purpose of this inquiry is to call attention to the impact of mediating forces on student learning and development, some of which may be practices related to the neocolonial project, so that educators can work against the ways that these rules are largely taken for granted and yet are likely to be impacting students in potentially damaging ways. Another of my goals with this project is to work towards central space in the academy for subjugated knowledges (Osei-Kofi et al., 2010) and marginalized ways of being (Kuokkanen, 2007). As Patrick DeWalt (2009) urged, "engaging in our own anti-colonization processes. . .starts with

effectively and attentively acknowledging weaknesses and limitations in the current policy and curriculum” (p. 212). So, I hope by bringing awareness and attention to these rules and the division of labor, this inquiry may inform a review of practices in the student affairs curriculum looking for ways that they mediate learning and are complicit with neocolonialism. The rules and division of labor I present here in Chapter 4 are later, in Chapter 5, deconstructed and presented through a neocolonial lens. Although neocolonialism is not directly discussed in this chapter, as it is in Chapter 5, choices in analysis and organization of this chapter were informed by my understanding of neocolonialism. For example, race is a central theme in (neo)colonial literature and therefore, I attended to how we approached racial dynamics in the classroom. I may not have chosen to attend to race without the neocolonial framework because it was not frequently discussed during cogen.

As mentioned in Chapter 3, students and instructors in one student affairs classroom directed the focus of the cogenerative dialogues. Therefore, the analysis and following representation of cogen are limited to what was discussed and do not exhaust the possibilities that could be mediating the process of learning to be a student affairs professional. I suspect that many other elements shaped our experiences; however, the analysis in this chapter is based on cogen discussions. I will provide my interpretation of our cogen discussions about learning to be a student affairs professional. Similar to Patti Lather (1992) I do not believe that one researcher has “privileged access to meaning” but rather that each person has a unique, partial view of any experience. Therefore, in this inquiry, I offer only my partial view as one possibility rather than attempting to construct a universal truth.

In this chapter, I work to provide insights into the question: What rules and division of labor mediate learning to be a student affairs professional? I do this so that in the next

chapter I can provide a neocolonial reading of these practices in order to address the question: How does the neocolonial project mediate learning to be a student affairs professional in one student affairs preparation course in a very high research institution in the rural, Midwest of the United States? Following my subjectivist epistemology, I understand that individual students, cogen groups involved in this study, and I may interpret these experiences differently.

My analysis of data collected from cogen suggested the following rules mediated learning to be a student affairs professional: (a) knowing course content is the focus of the classroom, (b) we should control ourselves in the classroom, and (c) we do not talk about racial dynamics of the classroom. These rules shaped our interactions and ultimately how we conceived of, and learned about, being student affairs professionals. The rules informed us of what we were expected to do and say in the classroom and what to pay attention to and ignore. From these rules, students made assumptions about what they would be held accountable for (often in terms of grades) and what was optional and therefore perceived as less important. Finally, I identified a division of labor where students were primarily responsible for completing assignments and conforming to instructors' expectations, and where instructors were responsible for planning and facilitating class as well as caring for students' needs. Additionally, the division of labor indicated to us how to participate in the activity by reflecting what responsibilities were primarily for students and which were primarily for instructors. Again, these are likely not the only mediating elements but they are the focus of this inquiry because of my interest in the neocolonial project.

Rules

The cultural rules mediated learning to be a student affairs professional through shaping what was expected and considered possible in the classroom and as professionals in the field of student affairs. The rules and division of labor are important to understand because they can serve as windows into the historical and cultural traditions of learning to be a student affairs professional. Local and cultural histories are important when exploring learning to be a student affairs professional because learning activities form over long periods of time (Engestrom, 2009). In other words, the activity of learning to be a student affairs professional has been forming over years within particular social, historical, and cultural contexts. The rules I identified through my analysis of cogen will be re-presented next.

Knowing content is the focus of the classroom

I identified a rule that course content and assignments were the center of the classroom. Beatriz summed up this rule of the classroom: “It's just, you know, you learn some information one day and go about your business.” As Beatriz described, we viewed the classroom as a place where students were focused on knowing content or objective information.

In order to understand the rule of knowing content as the focus of the classroom, it may be helpful to acknowledge some of the cultural artifacts (tools) of learning to be a student affairs professional. Through analysis of cogen discussions and reflection on my classroom experience, I identified cultural artifacts or tools used to facilitate learning in the classroom that included course discussions, readings, and other assignments (i.e., papers, reflective journals, and projects). Nadine said,

What I do is I usually take notes as I'm reading so that I'll remember, like I'll write down some main thoughts that I had, um, regarding the articles so then I can take it to class and have some talking points.

As Nadine stated, course readings were useful for students to come to know specific theories. Sometimes, the articles helped students to understand more about experiences different from their own. Assignments were opportunities to further process information and demonstrate their knowledge to the instructors. For example, Darren said he used assigned journals "to start to reflect about all the readings all together." Further, outside the classroom, assistantships and supervised practice were also mentioned when we discussed how students learn to be student affairs professionals. Nadine talked about the importance of assistantships in the learning activity: "all of our graduate assistantships are different so we're coming in with even different experiences within our assistantships and practicums [sic] on campus. . . for me it's more about just learning from, like, other people's experience."

Sometimes, like Nadine in the above quote, students talked about their assistantships during cogen, however, cogen was typically focused on the student affairs classroom. In cogen, we talked about the rule of privileging knowing content in the classroom. Willa acknowledged this rule and noticed it within her own perception of the classroom:

Even in times where we're all in class if we don't get to things on the syllabus or we feel like we're not getting to the readings...then it's [like] we're not getting to the place, and then it's like well, what is the place? Is the place going list by list by the content that's listed in the syllabus? Or, is it about discussion in the classroom? Or a balance? . . .But. . .you gave me an assignment. We've got to talk about it. And I did it, and I need you to know that.

Willa expressed how she often felt pressure to attend to content in the classroom. She referred to “the place,” which she interpreted as either understanding the course material listed on the syllabus for the corresponding week, engaging in discussion, or some of both. Ultimately, after considering these possibilities, she returned to her expectation for covering course content and assignments when she said, “I did it, and I need you to know that.”

Beatriz and Willa, gave another example when content was privileged. In their example, a white student had repeatedly used the offensive phrase “colored people” to refer to people of color during one class session. The students in cogen explained how the class had neglected a discussion about it. I asked the cogen students about the impact of this incident, exploring how they believed their experiences would be addressed in future class periods. Willa responded:

I think if next week we weren't doing presentations [in class, then] me, or someone that like festered for a week, would go in and be like, “Can we talk about how we didn't talk about this last week.” But next week is jammed with presentations, and if we get backed up, we have to be there more on finals week.

The tension she raised of having multiple demands on classroom time such as completing presentations and attending to immediate needs like discussing this incident likely exists in many classrooms; however, this example demonstrates how Willa anticipated the content of presentations to be privileged over addressing the group dynamics when a student referred to people of color as colored people. Consistent with Willa's explanation, I expand my use of the word content to include assignments (such as the referenced presentations) as they are a means of instructors evaluating a student's mastery of content.

The incident was meaningful to Willa in that it led her to “fester” for a week, but she expected that it would not be addressed further in class. This rule mediated learning to be a student affairs professional in that the content, completing assignments, and attending to scheduled items on the syllabus were all privileged over the ways that participation in class had impacted people in the class. The students further explained how at the time of this incident, one of the instructors had interjected that “colored people” should be replaced with “people of color” but then refocused on another topic without engaging in a discussion about the impact of its use on students. Further, they did not explore the context of the words and their meanings. This response, or lack of response, potentially demonstrated to students that surface level understanding about racialized language is sufficient.

By not attending to the incident, instructors left the impression that deeper discussion and attending to people’s feelings about the use of the language were not as valuable in the student affairs profession as the assigned readings and projects. It potentially suggested that students who can regurgitate course content, as long as they use accepted language, are prepared to be student affairs professionals without skills in engaging with the emotions and the impact of people on each other. The consequences of neglecting emotions in the classroom can be letting emotions detract from learning and forcing students to live a divided life where meaning and purpose are separated from academic work (Palmer & Zajonc, 2010). Further, separating emotions from academic work can marginalize ways of knowing important in certain cultural traditions and may preclude insights that come from utilizing both sensing and thinking (Rendón, 2009). Emotions within the student affairs classroom will be discussed again later in this chapter.

One way I identified content was privileged in the classroom was by the way that we worked to protect it and make sure it was adequately addressed in every class period. In one cogen meeting, I was recounting what the cogen group had discussed for the impending class period and wondered how we would fit it all in and cover the content. The following are my words from that cogen meeting:

I'm trying to think of what else we've already talked about doing. . .we want to continue some discussion about last week. We have potentially a guest coming to class. There's a possibility of doing a reflection on the impact of breaking into racial groups. And none of that talks about this week's readings. We can consider [including the activity you suggested in this week's class]. I don't think there's any reason that we can't consider it for this week, but I'm just, I mean, I'm trying to see how the pieces fit together.

This example shows how I positioned content in the center, needing to protect it, because of its importance in learning to be a student affairs professional. I worried, in this example, about our coming up with too many activities such that we neglected to discuss the readings assigned for that week, which is why I was trying to “see how the pieces fit together” and by pieces I meant content assigned for the week plus the activities suggested by the cogen group. I feared that the group might suggest too many activities that might displace important content from the classroom.

Content was prominent in cogen discussions, but it was not the only thing we discussed by any means. Negotiating interpersonal conflicts and feelings appeared as a theme throughout our cogen meetings. In cogen we consistently discussed both how to convey content and negotiate group dynamics; however, we often came to consensus on

strategies to address content in the classroom. We were able to come to consensus regarding content much more than we came to consensus on strategies to address relational issues. While we talked about relational issues in cogen we also avoided addressing them in the classroom. Speculating based largely on my own reflections, this could have been due to lack of experience and knowledge of how to address them, their low priority, or elements of both. The ways that these were essentially avoided in the classroom suggested that negotiating them was also placed as a low priority within the course.

In addition to privileging content, we felt we should already know it. We identified an expectation that we should know the content. Students often believed they should have known theories or “answers” in class. They reported sometimes feeling frustrated or negatively about themselves when they did not know the content. For example, the cogen group noticed some students felt uncomfortable in class, and Barbara explained, “I think...maybe some people don’t know a lot about what we’re talking about...[and feel like] I’m supposed to know something about this because I’m talking about it right now, but I don’t know much about it.” After Barbara shared her interpretation another student, Sasha, disagreed saying she does not feel compelled to know things. Sasha expressed that she might ask for clarification in class (instead of demonstrating knowledge) and wanted others to “correct her” if she said something wrong. I asked Sasha if she thought that others felt similarly to her about seeking clarification. She responded,

No, cause some people are very, um, defensive so if you correct them. . .they might say, ‘well I didn’t mean it like that’. . . [for] some people it’s more or less having their say so and their, their word.

Sasha perceived that other students defended themselves and focused on demonstrating their knowledge by restating what they meant. I interpreted this as being consistent with the rule of knowing content because instead of opening themselves to new understandings, the students defended their original positions claiming they know. While her personal opinion did not support the cultural rule of knowing content, she recognized that others followed this rule. Additionally, Simone responded to Sasha saying,

I would say in general though that people want to know what they're talking about just for that confidence issue. Where I see where you're coming from, saying I want to learn, I want to be questioned, but I would say that a lot of people don't want to come off as like incompetent or not knowing what they're talking about.

Simone also agreed with the cultural rule of knowing content. Another group discussed how they felt they were expected to know the content of assigned readings. The group discussed the instructors' expectations that students read assigned readings prior to class. Erwin felt there was a misperception in classrooms that "if you don't understand the reading, [it's because] you didn't do the reading. You know what I mean, you're not prepared." As Erwin conveyed in this example, the classroom was described as a place where students were expected to demonstrate their learning and not a place where we would participate in learning. Further, as Erwin described, knowing was understood to be one of two extremes—knowing or not knowing. Either students were prepared (i.e., understood the content) or they were perceived as not prepared (i.e., did not understand). Students were expected to know the readings otherwise they felt they were positioned as ignorant or irresponsible.

As a result of some of these concerns about not knowing content, we discussed during cogen how we might want to change the culture of the classroom so we could encourage more processing in the classroom. The conversation started when students expressed frustration with not knowing the meaning of the theories we had been studying. Students expressed concerns about talking in class prior to having it figured out. The following are excerpts from this cogen dialogue:

Henry, co- instructor: I think I've heard from several of you. . .the assumption that processing isn't a part of what could take place as participation in the classroom. And so that's, you know, something that I'm a little troubled by, I would like to think that if you're processing something, that's sort of, you know, normalized as something that you can share as participation. . .so it's not just already having a well sort of defined, articulated response.

Barbara: I don't want to take up a bunch of space in the class just for me to get this one thing, like some times it takes me like a lot of time after class even to, just to like figure out what the heck just went on, [Barbara laughs]. . .I feel like I would take up too much time trying to get one person to grasp things, where as for me like what I'm finding right now anyway in grad school, is the best way that I've been learning is been hearing all these different thoughts coming together in one big pot and then I'm putting pieces together as a whole while that is happening. . .and eventually make a cohesive, or whatever, idea out of it. . .

Henry, co-instructor: Maybe I'm hearing it wrong. You don't want to take up class sharing your processing but through hearing other people process is actually how you start to really understand your own processing so. . .do you see the sort of

contradiction, right, there? So if we don't use class to process. . .the learning is impeded—at least for you.

Sasha: I see what [Barbara is] saying. . .[in class discussion sometimes] I'm still trying to distinguish what she's saying and then you say something too and then I have to decide what you said too. So with that whole process. . .it takes a while in your head, I mean. . .you're not gonna have much to say until you really dissected all that. . .it takes time.

Barbara: And that's what I'm not used to. Like I've never really experienced that before, even in undergrad, and so that's just very new [Barbara laughs] for me.

This dialogue demonstrates how students felt pressure to come to an answer or understanding relatively quickly. Barbara was frustrated that it took her so long to synthesize readings and discussions. Her words expressed that she was actively working towards understanding as if that is one place where she could and should arrive rather than an ongoing process with which she will engage throughout her professional life. Barbara also expressed not having previously experienced taking time to understanding concepts in the classroom. This suggested that answers were more readily available to her in previous levels of schooling and that she had been socialized to believe coming to answers should be an uncomplicated, quick process.

In summary, we focused on knowing content in the classroom. This meant that we attended to content over relationships, over emotions, and anything that spontaneously came up in the classroom. While relationships, emotions, and other interactions in the classroom mediated the learning activity in that they made us feel uncomfortable, distracted us, impacted how we were able to learn with others, we did not make space for these elements in

the classroom with the same priority that we did for knowing content. Placing emphasis on the endpoint of knowing content, we expected that answers could and should be known suggesting that an important element of being a student affairs professional was knowing content.

We need to control ourselves

Another rule that emerged in my analysis of cogen was that we expected to control ourselves. Control emerged as a sense of discipline to a particular way of being and doing appropriate for the classroom. For example, we expected our discussions to be limited to “important things,” which centered on course content. Additionally, we expected everyone to avoid distractions like music. Further, composure in the classroom was expected through controlling our emotions and reactions to content and to interactions with others.

One of the ways that we talked about the rule of controlled classroom behavior was that we believed focus of the class should stay on the class readings or specific main points presented by the instructors and not get “off topic.” Similar to the previous rule about the focus of the classroom on knowing content, this rule marked its importance. One student, Jayden, explained this expected controlling of ourselves in the classroom,

I understand you [co-instructors] want this to be an organic process and in a dialogue-based course there should be dialogue and that dialogue is directed by us, that's fine, but I just don't want us to get bogged down in something and then walk away from the class and be like, you know, we talked for like an hour about something, and it wasn't that important. It was just something that triggered someone, a couple people, and they had a long round about discussion. . .I'd like it if. . . you [the co-instructors]

do have points you do want to get across, if you could point us back and have a certain direction.

This quote exemplifies how students believed that we should contain our classroom attention to topics of designated important by instructors otherwise known as assigned readings. Issues that were not explicitly included on the syllabus that came up spontaneously through dialogue were viewed as potential distractions. The quote by Jayden demonstrates how students expected the instructors to keep control of the conversation to ensure it remained on topic. Similar to the rule where content was privileged, covering content was the focus. Although CHAT understands learning as a dynamic process of social interactions, we sometimes ignored the possibilities of learning through social interactions. Instead we expected the classroom to be an objective, controllable environment. Our expectation that the classroom was potentially controllable was instantiated in our hopes that we could avoid certain types of interactions that might detract from course content. For example, in the following quote, Roger expressed concern that voicing disagreement in the class might have become a distraction:

I didn't really agree with what so and so said, but. . .I didn't want to voice my opinion in class because I felt like it was just going to erupt and take the conversation away from where it needed to be and so and I don't know if. . .that it would actually be good to work through it in class. I don't, like I don't know how that might, would pan out.

This example shows that Roger felt like certain behaviors, like choosing not to disagree, were part of being in the classroom and others, like voicing disagreement, were not appropriate for class. Roger's choice to describe the disagreement as erupting in class suggests that

disagreement contributed to an uncontrolled environment he wanted to avoid. While he wondered if working through the disagreement in class might be a benefit, he chose not to engage in disagreement, following the rule that we should control ourselves. The fear of engaging in disagreement appeared to be closely linked with an overall control of emotions because cogen groups discussed how disagreement may result in a person's hurt feelings. We often talked in cogen about controlling our own behaviors in a sense of cautiousness; Nadine reported feeling:

Like I'm walking on egg shells cause if I say something. . .that might trigger somebody else and then and we talked about you know. . .we're professionals.

We're, you know, working together. We have this sort of relationship. . .we don't want to hinder that relationship because we have working professional relationships with each other and we don't wanna, you know, we don't, I don't want to offend.

In this quote, Nadine made an explicit connection between fear of offending or triggering and negotiating our professional relationships with each other. Triggering referred to bringing up strong emotions linked to previous painful experiences (Obear, 2007). Nadine expressed concern that engaging in conflict might be emotional and potentially ruin her relationships with her peers and other professionals. In lieu of addressing and potentially working through conflicts, she, and Roger quoted before her, favored letting anything that was potentially conflictual dissipate without confrontation thereby avoiding any potential emotional responses from peers. Concern about triggering strong emotions emerged throughout the cogen. While we felt like controlling our behaviors in these ways was preferred, we may have failed to acknowledge how controlling our behaviors in this way also likely mediated the activity of learning to be student affairs professionals. In other words, we did not actively

consider all the consequences for our participating in supporting this rule. Our practicing this rule potentially positioned those who engaged in conflict or expressed emotions as undisciplined, underdeveloped, and/or uncontrolled. Further, this rule precluded certain behaviors that may have supported our learning such as skills in negotiating conflict and dealing with our own and others' emotions, which seem like beneficial skills for student affairs professionals who will be working with students potentially needing support in these areas. This rule shaped learning to be a student affairs professional as an unemotional and conflict-free process and potentially the student affairs professionals as the same.

There was additional evidence that the classroom was controlled when it came to emotions. Willa explained how she is accustomed to suppressing her emotions in the classroom. She said, "I think it's something that everybody is used to—at least I'm not used to dealing with emotions in a class. [In the classroom] it's just, you know, you learn some information one day and go about your business." Beatriz shared that crying was "a sign of weakness" so she didn't want to cry in front of others. Willa indicated that her family and assistantship experiences had taught her the importance of controlling her emotions when around others in order to be taken seriously. The following is a dialogue with her about emotions in the classroom:

Willa: I feel like. . .we avoid talking about [emotions] because it's like, "oh, it's just class, why am I going to get worked up about class?" but it's a class about social identities! Why wouldn't you get worked up, umm, which is what I don't understand, so....I think we avoid it, and we avoid getting emotional in class. I avoid getting emotional all the time. [group laughter]

Stephanie: So it's not that you don't have emotions...

Willa: Oh, I have a lot of emotions.

Stephanie: It's that you've learned over time that in order to be a student affairs professional, what I heard you say earlier, that you're grooming yourself for this role, and you understand when you interact with administrators that there's an expectation that you're not emotional.

Willa: Yeah, so I think I tend to like try very hard to be a lot more objective or at least outwardly or in my mind separate my being objective from like how I know I feel about it...to try to figure out what to move on, assuming that moving from an emotional place is bad—more like irrational. I think that's the assumption that I'm working off.

[silence]

Stephanie: Where did you pick that up?

Willa: Ahhh, it'd probably be a combination of like my parents and then just noticing how people react when someone's crying in class or they're really upset or there's like the angry person of color in the room whose like "ahhhh" [yelling]. . . .Now I'm turned off to listening because you have all these emotions that I don't want to look at.

This rule mediated learning to be a student affairs professional by suggesting that emotions are not professional and do not belong in the classroom or the profession. Willa, the student quoted above, learned that she could not be fully herself as a professional but needed to control her emotions and separate them from the situation so that she could approach situations with a more logical approach. The logical approach was perceived as being more rational and professional.

The controlled environment where emotions were not invited nor expected is consistent with the focus of the classroom on knowing content. Since knowledge is commonly positioned as objective, Willa had little room to register a complaint, protest, or emotional reaction to it. Willa understood the cultural rule that emotions must be controlled in the classroom describing that any emotional reaction by her would be avoided by others who “don’t want to look.” One possible consequence for Willa is that because emotions reduce her to a non-professional at best, or a (irrational) child at worst, she has little space to passionately plead that someone/something in the classroom has been offensive or otherwise belittling. When knowledge has been positioned as objective, she cannot make an impassioned plea against it because its truth is inherent via the definition of objective. This treatment of emotions poses barriers then for students and instructors who experience injustice in the classroom (or profession) and react passionately thereby being dismissed as a function of not controlling their emotions. Like Willa mentioned the problematic of being perceived as the “angry person of color” showing emotions in the classroom has varying levels of risks for students. This issue is discussed further in Chapters 5 and 6.

In addition to emotion, music was also not an expected part of the classroom environment because a controlled classroom was expected to focus on content, and music was perceived as a distraction. Music was discussed in cogen and later included in the classroom but not without tension of how playing music in the classroom was potentially a distraction within the controlled environment of the classroom. The topic of music emerged during cogen when we were discussing how tired we were in class due to the late hour, which impaired our ability to stay engaged. A discussion about how to energize the class ensued and music came up as a possibility to help energize the class. During discussions about this

as an option, we all expressed concern that music might be too much of a distraction. In addition, instead of the original idea to play music to help the energy level, Nathan thought we should “connect some music to the class readings” as if music had more legitimacy when specifically used to analyze readings. When asked about the origin of the idea that music not be in the classroom, Karla recognized, “we're socialized to believe that [the classroom is] not an appropriate place for that to take place.” In the wake of this socialization, when we implemented music in the classroom, we did so with hesitation. We had concerns it would be a distraction and might not fit within the expectations of a controlled classroom where everyone is behaving rationally and is focused on course content.

Overall, students and instructors expected a controlled classroom environment that kept students on track with the assigned course readings and avoided the distractions of music and emotions. As part of our cogen process we were challenging some of these cultural rules of the classroom, and we had established a sense of community and informality we found to be different from the traditional classroom. We had incorporated sharing of food during class, moved couches and comfortable chairs in to replace some of the traditional tables and chairs, and experienced the cogen process where students and instructors worked collaboratively to shape the classroom environment. The lack of control visible in our classroom arose in a cogen discussion. The co-instructor, Henry, reflected,

I wondered at times, like last week when people we were in groups, and then people just sort of like, okay we're just going to get up and eat and talk and have conversations and walk around and everything, and I'm thinking...if another faculty came into this space right now and was like evaluating...me as the instructor like they would think I had no control whatsoever over my class.

This quote illustrated our sense that there was an expectation of control in the classroom and that another faculty member would be shocked to see the informal, uncontrolled nature of our classroom where music is playing, students are laughing and milling about the classroom interacting with each other, eating food, and lounging on couches.

In summary, I identified a cultural rule that the classroom be a controlled environment where class time was spent talking logically about “important topics” such as the contents of assigned readings. Additionally, we expressed concerns about music and emotions being inappropriate for the controlled classroom. Finally, we recognized that a lack of control in our classroom would likely appear abnormal and unsatisfactory by other faculty. This rule reflects that students and faculty are expected to behave in certain prescribed ways. The previous rule described in more detail one of those prescribed ways: focus on knowing content.

Silence on our participation in racial dynamics

The final cultural rule I identified analyzing cogen was the rule of silence regarding our participation in racial dynamics. In the beginning of cogen, which coincided with the beginning of our course on the topic of social identity development, we talked about how many of us were not accustomed to talking about race in the classroom. Federico said, “It’s not something that people just casually talk about. Like oh, let’s talk about race today.” We talked about how some of us had not regularly thought about our race and how this topic was a new one for us. Simone said, “I think it’s just people not being comfortable with. . . maybe having never talked. . . about identity, err, or about privilege before. So you don’t really know how to approach it.” Also, potentially, for some, it was a hurtful topic because of how they had been impacted by racialization and racism. Sasha felt, “some people don’t feel

comfortable talking about racism . . . especially. . .if they had endured [it].” These quotes are examples about how we initially disclosed some of our discomfort discussing racial dynamics in the classroom.

Then, after the first three weeks of cogen, we hardly discussed racial dynamics during our cogen meetings. We did not talk about it in cogen again until the final cogen group meeting where two students recounted their experiences in another course when the words “colored people” were used repeatedly. While we did not talk regularly about *racial* dynamics of our classroom, at several points during cogen, we did discuss how *gender* played out in the classroom. For example, a student brought up how he had noticed a pattern of men controlling the airtime in class. Specifically, he reported noticing men were the ones to choose the topics by changing from one topic during discussion to another. Women of the class were more likely to contribute by following the topic being discussed instead of shifting the direction of the discussion.

Within the classroom, we did talk about the issues related to race, racial identity development, and racial dynamics as these were topics of the course, but we rarely, if at all, talked about how we individually or as a group were complicit with the racial dynamics that we were reading and talking about. Common racial dynamics cited in the literature that we could have but failed to notice and discuss include: (white) people denying experiences of people of color, (white) people taking up more space in the classroom (physical space and speaking time), (white) people focusing on their own experiences as truth, (white) people discounting ideas of people of color and then using the ideas for their own purposes, (white) people minimizing the impacts of racism, (white) people in power choosing criteria on which to base goodness and changing the criteria as their needs change (Kivel, 2002; Obeir, 2010;

Watt, 2007). These were not topics of our cogen meetings. I did not choose to make these a focus of our meetings, and the students did not bring these up as meaningful experiences until the final cogen. The rule not to talk about racial dynamics of the classroom mediated learning to be a student affairs professional by signaling that consciousness and confrontation of racial dynamics are not necessarily part of learning to be a student affairs professional. A dominant understanding of racial dynamics may conclude from these data that there were no problematic racial dynamics occurring in the classroom; however, I raise our avoidance of discussion of racial dynamics as an important finding of this study because of my postcolonial framework. (Neo)colonial scholars often connect differential experiences to racialization because of a long history of ongoing dominance and oppression along racial lines. Racial disparities continue to be a focus of (neo)colonial literature.

In summary, although the violence and exploitation of colonization relied heavily on notions of superiority and inferiority among races, (Fanon, 1963; Nandy, 1988), and neocolonial forces have been known to be present in higher education (Carnoy, 1974; DeWalt, 2009; Yang, 2003), we chose not to explore racial dynamics as a group during our cogen experiences. This is especially significant given the topic of the course, social identity development, and the foundation of cogen in working towards equity that we did not attend regularly or significantly to racial dynamics of the classroom. Ties between the phenomenon of our not discussing racial dynamics and the neocolonial project are explored explicitly in Chapter 5. The next section describes the division of labor I identified during cogen.

Division of Labor

As discussed in Chapter 2 and the introduction of this chapter, in addition to rules, CHAT holds that the division of labor also mediates learning to be a student affairs

professional. In other words, who did what in the learning activity also mediated the learning activity (Gildersleeve, 2010). The division of labor within the student affairs classroom is discussed in this section. There were other community members outside the classroom who also were part of the division of labor, but since this study is particularly focused on the preparation classroom I will attend more specifically to students' and instructors' roles. Throughout cogen students talked about their responsibilities to attend class, participate in class discussion, and complete assignments. Additionally, items such as "coming prepared for class" and "active participation" were part of the ground rules for the course generated by the class. No one questioned whether these were student responsibilities. Further, at no point did students indicate that they were responsible for shaping the course content, format, or facilitating class discussion. In fact, one student indicated that she had never been able to shape her courses before. Karla said,

I know for me, personally. . . actually implementing the changes [discussed in cogen] and [seeing how] it impacted the class. . . I felt a lot more buy-in and almost a responsibility for the class like oh, I can, can go and sit next to someone new and kinda change it up. I have that power to kinda make a difference in the class that I haven't had in any other class that I've been involved in.

Karla, through the cogen process, began to recognize how she mediated the learning not only through participation in her cogen group designing changes in the environment but also as an individual choosing to sit next to different people in class. Students often did not envision their roles in shaping what occurred in the classroom as indicated also by Roger who shared the following comment. This comment reflected Roger's view about the importance of instructors' role in planning and shaping classroom practices instead of students:

I know my concern with umm with [this cogen group offering ideas about what to do in class is] what are we taking away from what you two have prepared for class then, as instructors. . . umm, I mean, you guys have assigned the readings but I'm sure that you have other points that you wanted to, umm, stress from the readings yourself, umm, so if we're coming in saying "no, this is what we want to talk about instead." I mean, I want there to be some give and take, but I don't want it to be that, umm you know, that we would take away from everything that you guys [have planned].

Roger was worried the contribution students made would interfere with the co-instructors' plans. He implied that students' contributions are not central. Roger feared his ideas might be problematic or at least only supplemental to the co-instructors' plans. This is an especially compelling example given the cogen environment where students have been invited to share, in fact, charged with the responsibility of talking about and contributing to what occurs in class. Even within this context of cogen, as demonstrated in the quote, students expressed concern about how their participation would interfere with the role of the instructor in planning and carrying out classroom instruction. This concern suggested that instructors were understood to be solely responsible for planning class content and format.

My co-instructor, Henry, explained to the class how this sense of responsibility changed for him with the implementation of cogen for this particular class:

There's sort of a sense of responsibility of what takes place in the class that I've really given up a lot of, to sort of co-construct this process with all of you. . . as some of the groups kind of talked about, well we have all these suggestions, but we don't want to impose on the lesson plan for this week, and I sort of laughed a couple times. . . I

mean there's an idea of what we wanna do but we're allowing you guys to really, umm, co-construct class with us and what class looks like each week.

Henry alluded to the status quo where an instructor is primarily responsible for planning and managing class. He also explained how the cogen process—inviting students to co-construct what could allow for better learning in the class—was not typical.

In addition to planning content and format of the classroom, instructors were also described as having responsibility for caring for students' needs. Students did not display behavior indicating a sense of responsibility for each others' needs in the class, instead they suggested that instructors could take care of students. For example, one cogen group suggested an instructor could take responsibility for checking in with a student unless another student already had an established relationship with that student. This cogen group discussed an incident when students had noticed that one student had been impacted by a racial caucus activity in class. The students described how they had noticed this student sitting by himself when people got up from their seats to form racial groups. The cogen group wondered what was going on for him, and how he was feeling. However, the students also reported that they did not have a relationship with this student such that they felt comfortable checking-in with him. I asked the cogen group what this experience was about and the following dialogue occurred:

Beatriz: We just kept on looking at [impacted student's name] like...what's he gonna do? He's just sitting there...we weren't necessarily like welcoming him into a group, it wasn't like [we said,] "hey, just come with us." You know, it was just kinda like a standstill since it's [each student's] choice [which group to join] and we, at the same

time, we don't want him to feel like he doesn't have anywhere to go but like you need to make a decision.

A student, Patricia, offered a suggestion that perhaps the student was having trouble deciding how he wanted to identify. After a little discussion, I asked the following to refocus the group on the culture of the classroom rather than this particular student.

Stephanie: So [this moment is] up for us. . .why is that meaningful to us?. . . .What are the other things maybe about the classroom or the environment?

Patricia: I think a lot of that has to do with the, umm, I don't know if that has to do with the class dynamics, with us knowing each other because a lot of us may have had the same classes but it doesn't mean that we know each other so that kind of conversation is hard with people you don't have a solid relationship with. So I don't know if there's time to take on building those relationships in the classroom.

Cogen continued and then came back to discussion about what changes to implement in the classroom around this experience.

Patricia: I think that maybe the whole class. . .needs to be aware of [when someone has been impacted] and when the situation arises, [students] do what feels comfortable to them in addressing it. So, someone closer to me, [for example my friend might say], "you doing ok?" someone not so close, can bring it to the instructor's attention.

This dialogue exemplified how students felt responsible through their established friend relations but often relied on instructors to be responsible for taking care of students' needs.

As Patricia described, students felt that they could check-in with people that they knew well,

but if they did not know the person, then the instructor would need to be alerted because we expected that the instructor would attend to the students' needs. Although students expressed desire to be "cordial"—as they described their classroom interactions on several occasions—generally, students did not feel responsible for responding to classmate's needs. In this example, students did not have developed relationships with this student. They did not expect the co-instructors to have a developed relationship with this student yet as a function of the instructor's role they expected instructors to attend to the students' needs. The lack of connections among students reflected a lack of community and sense of shared responsibility for each other. Students only felt responsible for each other's needs through existing relationships and otherwise assigned this responsibility to instructors who were perceived as responsible for most things in class (i.e., planning course, facilitating discussion, controlling the conversations, and meeting students' needs).

In summary, the division of labor suggested that students were responsible for completing assigned readings, participating in assigned tasks, and completing their own learning on the topic of the course. These are all elements of conforming to instructors' expectations. All other responsibilities—facilitating discussion, shaping the course format and content, and attending to students in the class—appeared to be the responsibility of the instructor. While instructors are paid to teach the course, this particular division of labor relies on the assumption that teaching involves taking the lead and dismisses a CHAT perspective where instructors are one of many participants mediating learning in the classroom. This understanding of the division of labor neglects how co-learners could practice responsibility towards each other and benefit from engaging with a community.

Undoubtedly, instructors have a unique training and level of experience in the subject matter compared to students; however, placing sole responsibility on their shoulders limits the possibilities in the classroom and ignores all the ways that students mediate the learning environment. Using the CHAT framework for understanding learning, these examples illustrate how students mediated the learning environment whether they consciously understood that responsibility or not. Additionally, these examples show how instructors were expected to take leadership roles while students were expected to comply with their directives, including reading and completing assignments.

The division of labor also reflected the cultural rules that were discussed earlier. The division of labor reflects prescribed roles for teachers and students and was consistent with the rule that we were expected to control ourselves within the classroom. Instructors were expected to tell students what to do and students were primarily responsible for complying with the expectations of the instructors. The division of labor also reflected the rule discussed earlier about privileging content because what instructors were expected to do revolved primarily around how instructors could convey content to students—through readings, other assignments, and discussion. In other words, the primary functions of instructors (i.e., planning class, facilitating the classroom, and evaluating students) centered around making sure that students understood course content. Finally, the rule illustrating our silence around racial dynamics in the classroom mirrored our stance regarding the hierarchy of instructors over students. Both the racial dynamics and the pedagogical hierarchy were normalized. The instructor/student hierarchy was so entrenched that when, as part of this inquiry, we attempted to challenge it by involving students actively in planning and facilitating class, some students resisted expressing concern that they were acting outside

their prescribed roles and were interfering with the roles of instructors. Specifically, some students did not want to offer too many ideas about what to do in class because they feared their ideas would interfere with what the (more knowledgeable) instructors wanted to do in class.

This chapter was a re-presentation of my understanding of the rules and division of labor described by the cogen groups in one student affairs course. It is important to remember that the participatory research design afforded cogen groups the opportunity to dictate the direction of discussion and therefore the data available for this inquiry. I analyzed cogen discussions, which were directed largely by participants. So another study, more strictly guided by CHAT instead of by participants' interests or one employing a different theoretical perspective than postcolonialism may have resulted in different findings. For this inquiry moving towards a neocolonial reading, I discussed several rules including the importance of knowing content, our expectations to control ourselves, and our silence on the racial dynamics of our classroom. Further, I identified a division of labor where students were primarily responsible for completing assignments and following instructors' directives while instructors were responsible for planning course content and format and assessing students as well as caring for students' needs.

A Vision of a Student Affairs Professional

After compiling these rules and the division of labor, a partial vision of what it means to be a student affairs professional emerged. While this inquiry cannot paint a full picture of what it means to be a student affairs professional because of its limited nature and my unique standpoint, it does offer a partial vision of what it means to some students and instructors be a professional in the field. From these data, some clear elements of being a student affairs

professional can be identified (1) professionals have a strong sense of literature or content knowledge in the field, (2) professionals behave in ways that conform to expectations of a professional including privileging logic (and not leveraging emotions), focusing on what is important based on what is indicated in the field's literature and dominant discourse (an element of efficiency), and learning is serious business where music and fun may interfere (3) professionals do not challenge the existing social structure where racial dynamics and other hierarchies (instructor/student, supervisor/employee) reign. The division of labor is supported by these rules and further reflects a normalized hierarchy of the certified instructors over the aspiring to be certified students and others.

CHAPTER 5. CONNECTIONS TO THE FIELD AND NEOCOLONIAL READING OF STUDENT AFFAIRS PREPARATION PRACTICES

Institutional ethnography, as described in Chapter 3, is a theoretical framework and methodology holding that “local practices and experiences” of individuals within organizations, such as the field of student affairs, “are tied into extended social relations or chains of action, many of which are mediated by documentary forms of knowledge” otherwise known as texts (D. E. Smith, 2006, p. 19). Ruling relations can be recognized through various methods, including examination of texts (D. E. Smith, 2006). Other methods include examining relationships and interactions between people within an organization (Ranero, 2011). Within institutional ethnography, texts are documents that exist over space and time such that they have relative permanence and can be distributed widely (D. E. Smith, 2006). Example of texts in the field of student affairs would be curriculum, standards, admissions forms, evaluation rubrics, syllabi, textbooks, or anything else that is written documentation or computer forms that exist over space and time.

Analysis in institutional ethnography is focused on the social relations of the organization. As mentioned, social relations can be analyzed in part by paying particular attention to how texts are used to organize behavior. For example, a standardized test document and a set of test scores in an admission file reflect that test scores play some kind of important role in admissions. For the purpose of this study, I examined texts, in the tradition of institutional ethnography, to connect the field of student affairs with concepts discussed in our cogen groups. Since institutional ethnography holds that an individual’s daily work is coordinated in part by texts (D.E. Smith, 2006), my assumption is that the documents from the field of student affairs shape what happens in individual preparation

programs. For example, for this inquiry, I analyzed one text that documents standards for preparation programs. The preparation program of which the cogen class was a part reports that it is in compliance with those standards. Therefore, following the framework of institutional ethnography that use of texts reflect ruling relations, I assumed these standards shaped what happened in the classroom. While institutional ethnography was not the primary methodology of this study, I relied on the theoretical framework of institutional ethnography (D. E. Smith, 2006) in order to make certain assumptions:

- Some texts of the student affairs' profession influence preparation programs
- Some texts mediate the daily behavior in classrooms

Individual student affairs faculty and professionals make their own decisions about their courses; however, texts like the standards directly or indirectly organize daily work by providing messages about what is important, expected, privileged, rewarded, and what is not important to or acceptable from professionals (D. E. Smith, 2006). For example, within academic texts, linear, logical arguments are used predominantly while emotional or circular arguments are marginalized or ignored (Brayboy & Pidgeon, 2009; Monture-Angus, 1995). These limited notions of what counts as valid ways of communicating shape who and what is acknowledged in the academy because those who do not conform are marginalized or excluded when their assignments are graded down or their scholarly submissions are not published.

The scope of this inquiry does not call for interviewing people to trace use of documents as is customary in institutional ethnography (D. E. Smith, 2006). Relying on the theoretical framework of institutional ethnography and the assumptions noted earlier, I examined a text and relevant other literature to illuminate some connections between the

field of student affairs and the everyday practices in a student affairs preparation program, discussed in Chapter 4. The goal of this portion of the inquiry was to draw plausible connections between the experiences in our classroom and the profession. The connections to the field are important to reveal so that professionals and faculty do not dismiss the experiences of cogen as particular to one institution, certain faculty, or individual students, but rather to place the field of student affairs at the center of the discussion about these elements mediating learning to be a student affairs professional.

In this chapter, I examine standards from the profession to illuminate connections between the mediating rules and division of labor and the expectations documented in student affairs texts. In Chapter 4, I identified several elements that shaped learning to be a student affairs professional. These elements included the rule privileging content in the classroom; a rule that the behavior in the classroom is controlled; and a rule about the silence of racial dynamics of the classroom. Further, I described a division of labor where students were responsible for completing assignments and instructors were responsible for deciding on content and format of class, facilitating discussion, and caring for students' needs. The community identified in cogen included students, faculty, supervisors, and home communities and families.

Finally, in this chapter, I include a neocolonial reading of the rules and division of labor to answer the question "How do the practices related to the neocolonial project mediate learning to be a student affairs professional?" To deconstruct the rules, I challenged the dominant assumptions and displaced the Eurocentric lens (Prasad, 2005). Then, I provided an alternate reading informed by historical (neo)colonial discourses. As described in Chapters 1 and 2, neocolonialism is an ongoing project of domination and control.

Educational institutions have been a vital part of building and sustaining control over people (Spring, 2005). This control manifests in different forms (Gandhi, 1998). The form especially salient within educational institutions is the control of what counts as knowledge, who can be a knower, and how students should think (Shiva, 1993; L. T. Smith, 2001). Positivism, objectivity, and the scientific method shadow other ways of knowing or representing research in the Western world (H. Smith, 1984). Therefore, people who prefer other ways of knowing are excluded or marginalized in schools and the larger society. In other words, people are controlled in that they will likely be rewarded and recognized for scholarly work that is aligned with the dominant norms of positivism and objectivity, and correspondingly, they will likely be ignored or dismissed for claims of knowledge based on other ways of knowing (Carducci, Kuntz, Gildersleeve, & Pasque, 2011; Osei-Kofi, Shahjahan, & Patton, 2010). I begin presenting my analysis of connections to the field of the student affairs by explaining which professional organizations and text I will use in my analysis.

Organizations Representing the Field of Student Affairs

There are numerous professional organizations that represent interests of student affairs professionals. Some organizations are general practitioner organizations like ACPA and NASPA while others, such as the Association for Studies in Higher Education (ASHE), are more focused on research. Additionally, there are organizations that focus on particular functional areas like Association of College and University Housing Officers – International (ACUHO-I), Association for College Unions International (ACUI), Association of Fraternity Advisors (AFA), and Association for Student Conduct Administration (ASCA) among others. In addition to functional area organizations, some organizations have historically

served a specific population of professionals such as the American Association of University Women, the National Association for Student Affairs Professionals (NASAP) founded by the consolidation of two organizations serving racially minoritized professionals, and LGBTQ Presidents in Higher Education. Additionally, there are regional organizations for individual states (e.g. Indiana Student Affairs Association) and regions within larger organizations (e.g., NASPA Region III serving the Southeastern U.S.).

Since there are many organizations relevant to the field of student affairs, I considered which professional organizations best represented the field for the purposes of this study. A number of sources, including the recently released Professional Competency Areas for Student Affairs Practitioners (ACPA/NASPA Joint Task Force on Professional Competencies and Standards, 2010), described ACPA and NASPA as “the two largest comprehensive student affairs professional associations in the United States of America” (p. 4). Additionally, two other sources identified these as umbrella organizations broadly representing the field of student affairs (CAS, 2009; Weiner, Bresciani, Oyler, & Felix, 2011). First, a literature review of important competencies in student affairs (Weiner, et al., 2011), and second, the Council for the Advancement Standards in Higher Education (CAS) standards made statements regarding NASPA and ACPA as umbrella organizations of the field. CAS standards specifically mentioned the Commission for Professional Preparation, part of ACPA, and the Faculty Fellows associated with NASPA as sources of knowledge about student affairs preparation programs (CAS, 2009; Herdlein, 2004). For the purposes of this study and chapter, I used ACPA, NASPA, and CAS as professional organizations representing the field of student affairs broadly, recognizing that other organizations exist and probably also mediate the work of student affairs professionals. However, I focused on

these umbrella organizations because they spoke most broadly to the profession and also have potential to inform the regionally based and functional area organizations through cross-membership and dissemination of publications. For example, ACPA listed AFA, ASCA, ACHUO-I, ACUI and NASAP on their website as association partnerships, and also included references to various state organizations like Minnesota College Personnel Association (MCPA). Association partnerships with these functional organizations and the regional and state organizations reflected the connection between functional area- specific organization, regional/state organizations, and the umbrella organizations.

Organizational Texts

After identifying ACPA, NASPA, and CAS as professional organizations that best represent the field of student affairs for the purposes of this study, I considered which texts of these organizations coordinated the social relations of professional preparation (D. E. Smith, 2006). Several possible texts were identified during the proposal stage of this study including the ACPA/NASPA areas of competency for student affairs professionals (ACPA/NASPA Joint Task Force on Professional Competencies and Standards, 2010), leading student affairs textbooks and handbooks (see for example Komives & Woodard, 2003; McClellan, Stringer, & Barr, 2009), the syllabus clearinghouse on the ACPA Commission for Professional Preparation website (ACPA College Students International Commission for Professional Preparation, n.d.), and CAS standards (CAS, 2009).

Dorothy Smith (2006) explained how texts by themselves do not clarify social relations, rather how texts “enter into and coordinate sequences of actions” (p. 67). I examined the texts I believed were put into action by student affairs professionals that would also have implications for student affairs preparation broadly based on information publicly

available and my own professional and preparation experiences. Therefore, the textbooks and syllabi, although shared widely across the profession, were not analyzed because there is no general acceptance of any particular text and no consequences from the field for choosing or not choosing a particular one. Essentially, when determining which texts organize behavior, it is important to determine what happens to the text and who uses it for what purposes (D.E. Smith, 2006). I chose for my analysis a text that had been produced by groups of student affairs professionals. The text also shapes individuals' work and the organization of preparation programs, which I can tell based on how it is used. The ACPA and NASPA websites suggested that preparation programs refer to the CAS standards, the document chosen for my analysis, when designing and evaluating their program. The following section explains in more detail why texts were chosen or not chosen for analysis in this study.

ACPA/NASPA competencies

First, I considered the recently released *Professional Competency Areas for Student Affairs Professionals* (ACPA/NASPA Joint Task Force on Professional Competencies and Standards, 2010) released by a joint task force made up of representatives from both ACPA and NASPA organizations. I considered this document because it represented the perceived needs of new professionals in student affairs. It was published recently and supported jointly by ACPA and NASPA. While this document could be a text for analysis in the future, after consideration, I did not include this document in my extended analysis for this study because it has just been released within the past 18 months, specifically in July 2010, and the profession has not reported indications of the manner and extent to which it has been utilized. In other words, the ways in which this document is put into action remain to be seen. Given

the importance of knowing how the document is put into action within the institutional ethnography framework, this document will not be used.

Currently, implementation of the competencies into professional practice is optional. Although the ACPA/NASPA competency document suggests ways to utilize the competencies (e.g., staff development training, career development, and self-evaluation), a search for articles about the implementation and use of these standards using Google Scholar returned only two references. Both articles spoke to the existence of the standards but did not reflect use of the document by professionals (Fey & Steven, 2011; Kocet & Stewart, 2011). Neither article indicated any actions resulting from use of competencies. This suggests this document was not systemically coordinating every day behavior of professionals or if it has been, I have no evidence how it has been coordinating it. Since educators and other stakeholders in student affairs have crafted it, it should not be ignored as an important document. It might be designated as a document of aspirations but should not be the focus of an inquiry into the coordination of activities following the framework of institutional ethnography. Knowing how professionals and faculty have been exposed to this document and how they interact with it is critical to relying on it as a mediating text. This has not yet been established in the literature and the scope of this study did not include collecting data in this area. Therefore, I decided its use as a mediating text to be inappropriate for this study at this time.

CAS standards

In addition to examining the ACPA/NASPA competency document, I examined the CAS standards (the standards) (CAS, 2009) regarding master's level student affairs preparation programs, which are the only standards that published expectations for student

affairs preparation programs. CAS published standards on a variety of functional areas within higher education. I analyzed the standards particularly focused on student affairs preparation programs. While the standards stated that CAS is not an accreditation organization, the document suggested their standards be used in the development and continuing self-assessment of higher education departments including student affairs preparation programs (CAS, 2009). Therefore, these standards have been put into action by professionals and faculty when conducting program reviews, requesting additional resources, or creating new curriculum. As a result of these standards, programs have been deemed quality. The difference between this text and the competencies, for example, is that the standards have been used to denote quality. The standards have been recognized on both the ACPA and NASPA websites where the graduate school directories are housed (ACPA, n.d.; NASPA, n.d.). On these graduate program directory websites, NASPA and ACPA have listed whether the preparation program leaders of each program designated it as compliant with the standards. An unpublished study by Kuk in 2007 (as cited in Tull, Hurt & Saunders, 2009) indicated that about one third of programs listed on the ACPA graduate directory noted compliance with CAS standards. My own examination of a randomly selected sample of 30 schools suggested that in 2011 two-thirds of schools reported compliance with the standards. Use of the standards indicated they were actively used within the profession as criteria for discerning qualified preparation programs. Because I understand the standards as a document put into action within social relations of student affairs preparation to coordinate every day activities of preparation faculty and students, I will proceed using the standards as a mediating text to help answer my research question about the role of the field in complicity with the neocolonial project. Next, I examine the standards to see what ways they support

the classroom practice identified through cogen in order to answer the question of how the field of student affairs is complicit with the neocolonial project.

The following sections describe how each of the cultural rules and the division of labor described in Chapter 4 were instantiated in the standards. My review of the standards examines explicit representations in the standards as well as interpretations of implicit messages of the standards. For this study, I used the term explicit to describe instances where the standards state messages related to the concept. For example, the standards listed areas of content, therefore, the section about content was described as an explicit message. Other messages were implicit in that they were not stated. In cases of implicit messages, I have inferred meaning from a void of messages. For example, I noted that the standards did not speak to any processes within supervised practice and therefore, I interpreted this as an implicit message that supervised practice was not primarily about process. Finally, in this chapter I provide a neocolonial reading of the standards through a process of deconstruction described in Chapter 3. I intend to provide a neocolonial reading of each rule and the division of labor to answer the question “How is the field of student affairs complicit with the neocolonial project?”

Connections to the Cultural Rule: Knowing Content is the Focus of the Classroom

As described in Chapter 4, content was the focus of our student affairs preparation classroom. In cogen, we discussed how covering assigned readings was a priority in the classroom. Assigned readings and other assignments were described as tools mediating learning to be a student affairs professional. Students were frustrated and felt pressured to have mastered assigned readings. We found ourselves focused on the outcome of knowing

rather than privileging space within ourselves and in the classroom for the process of coming to know.

Explicit: Students must know content. The standards explicitly stated the importance of students' knowing. They indicated, "Programs may structure their curriculum according to their distinctive perspectives and the nature of their students *insuring adequacy of knowledge* [emphasis added] in foundation, professional, and supervised experience studies" (CAS, 2009, p. 307). This quote from the standards indicates that programs do have flexibility as long as students graduate having specific knowledge: privileging the outcome of knowing. This message paralleled the rule identified in the classroom that students should know specific knowledge upon graduation.

Explicit: Content was the focus of several sections. Content was easily recognizable in standards for preparation programs: content topics were listed as heading titles within the standards. The headings included "foundation studies," "professional studies" with subheadings, "student development theory," "student characteristics," "organization and administration," and finally "assessment, evaluation, and research" (CAS, 2009, pp. 307-308). These content sections also included some content related to skill building such as "individual and group interventions" (CAS, 2009, p. 308).

In addition to the standards focusing on content to be mastered by students, standards also explicitly expected faculty to have mastered content. Faculty were expected to:

be skilled as teachers and knowledgeable about student affairs in general, plus current theory, research, and practice in areas appropriate to their teaching or supervision assignments. Faculty must also have current knowledge and skills appropriate for

designing, conducting, and evaluating learning experiences using multiple pedagogies. (CAS, 2009, p. 310)

So, while faculty were expected to have teaching abilities, much of the standard regarding faculty was focused on the content they were expected to share with students. There is no mention of how faculty were expected to interact with students or each other, how they might teach students to engage each other, how the process of learning itself can benefit students, or how community and relationships with each other might be important.

How faculty perceive and perform their roles is important for student affairs master's students because they will likely mirror faculty's performance of faculty work should they become faculty in the future (Margolis & Romero, 2000). Many students "created their script of a faculty member's life by literally observing faculty" (Bieber & Worley, 2006, p. 1021). Jeffrey Bieber and Linda Worley's (2006) study found that students' early perceptions of faculty roles persisted even when contrary faculty roles were presented later. So, while student affairs faculty at the master's level may not be preparing students directly for faculty work, master's students may be impressed by the style of preparation faculty in ways that may not be easily alterable in the future. In other words, if students continue into a Ph.D. program, their notions of what faculty do may already have been set by their experiences with master's level preparation faculty.

While content is necessary for students to engage, learning theorists also claim that the process of learning can also be important (Doyle, 2008; Preskill & Brookfield, 2009). For example CHAT theories, described in Chapter 2, hold that learning occurs through social interactions that are historically and culturally bound (Engestrom, 2009). Therefore, giving attention to social and cultural experiences of students is important in shaping their learning,

curriculum, and environments (Guitierrez & Rogoff, 2003; Niewolny & Wilson, 2009; Packer, 2000). The rule about knowing content detracts from acknowledging the social and cultural processes and instead privileges the endpoint of knowing. This was exemplified when we pushed towards the endpoint of knowing in the classroom and when we became frustrated with ourselves for not knowing concepts or not being able to synthesize complex concepts quickly. The standards, like our experiences in cogen, attended primarily to the endpoint of knowing and did not attend to processes.

Explicit: A process was only described for dismissal. As discussed, the standards consisted largely of outcomes expected for students and programs, such as what students are expected to know. However, the standards did mention explicitly one process—the process for a student’s dismissal from the program. They indicated a process is necessary when a student’s academic progress is unacceptable or the student does not meet professional ethical standards (CAS, 2009). The process for dismissal included notifying students of questionable behaviors, offering remediation guidelines, and communicating consequences for failure to comply.

The fact that the standards referred to the process for monitoring and dismissing students but not for other processes of knowing or participating in supervised practice signifies the importance of this particular process. The standards did not privilege processes during the preparation program until the point when students are potentially dismissed. Possible consequences of this lack of attention to processes are that many opportunities for valuing the processes of struggling with sense making, negotiating conflict, and being in community with each other have been missed by the time a student is faced with procedures for dismissal. Students may also be left with the impression from privileging the end point

that being correct, or knowing the answer, is more important than engaging with a process of ongoing learning.

Implicit: Supervised practice is not a process either. In addition to focusing on the expectation that students should know content and skills, standards indicated students must complete supervised practice. Supervised practice appeared to be the most experiential aspect of the preparation standards. I considered that supervised practice might be the element of preparation where students were expected to focus on their experiential learning rather than knowing content and behaviors. I examined the section describing supervised practice for connections to the cultural rule privileging content.

While the majority of the standards were explicit about *what* students are expected to learn, the supervised practice section focused on *how* students are expected to learn: experientially. The standards vaguely indicated outcomes of supervised practice. They stated, “Students must gain exposure to both the breadth and depth of student affairs work” (p. 308) and work with “diverse clientele or populations” (CAS, 2009, p. 309). In addition to this general requirement, the majority of this section of the standards described the conditions for appropriate supervised practice, qualification of supervisors, and resources necessary for faculty to provide adequate supervision. The important elements of supervised practice appeared to be supervisor qualifications based on the significant attention to them in the standards.

The section about supervised practice is vague about what students should be doing during supervised practice suggesting many elements beyond the supervisor qualifications are discretionary. Supervised practice could just be another experience where students are expected to know, similar to the way we felt in our classroom and aligned with the way

knowing is privileged throughout the standards. Absent explicit, specific information about expectations for supervised practice, faculty and supervisors have flexibility about the degree to which students are expected to know and the extent to which students are invited to reveal in the process of learning.

Supervisors could be expected to recognize the value of apprenticeship work (or the process of learning) of graduate students, however, economic conditions in higher education influence supervisors' expectations of graduate students as laborers (Gumport, 2000). Scholarship about economic pressures in the academy raises concerns about the developmental value of assistantships. Moving away from developmental processes of assistantships and practica is especially prevalent in contemporary graduate programs given the increasing need for academic labor in tight economic times (Golde & Dore, 2001; Gumport, 2000; Slaughter & Rhoades, 2005). When assistantship providers look for laborers in a tight economic market, they want laborers who are already well-prepared for their positions—choosing students who know. For example, a residence life director who relies on graduate hall directors to staff each building looks to recruit a graduate student who has significant experience in residence life rather than hiring a student who does not have significant experience but is looking to gain more experience in residence life. Without explicit expectations for supervisors and students regarding supervised practice as a learning process and opportunity for community building, it may be dictated by other factors such as these labor pressures.

Implicit: Pedagogy was not necessarily about process. Explicitly, there was no discussion in the standards differentiating the process from the outcome of learning.

However, implicitly, the prominence of the content students are expected to know and the

lack of attention to the types of learning processes reflect an importance of the outcome (content knowledge) over the process or pedagogy of learning. While the standards (CAS, 2009) did have a section on pedagogy, it stated only that faculty should be competent teachers and support multiple learning styles. The standards did not speak to the importance inherent within the learning process itself.

Arriving at a point of knowing is a key outcome of any academic program, and its presence in a document outlining the program standards was neither a surprise nor a critique. In this chapter, I raised the connection between our feeling pressured by a cultural rule of knowing content and the standards privileging the endpoint of knowing. It is the privileging of this one possible way of knowing to the exclusion of others that is at stake in this inquiry. My analysis of the standards suggests that the cultural rule that knowing content is the focus of the classroom is supported by the standards and reflects values of the field of student affairs.

A neocolonial reading of the rule that knowing content is the focus of the classroom. While it may seem natural for learners to be focused on outcomes, it is not natural but reflects values and ideologies associated with Eurocentrism and capitalism—integral parts of colonialism. Eurocentrism, a driving force of white settlers, privileges objectivism and rationality (Gandhi, 1998), which is also privileged in higher education (Palmer & Zajonc, 2010). Gandhi (1998) described how influential philosophers of the Enlightenment positioned knowledge mastery as “the single motivation for knowing the world” (p. 41). Gandhi’s interpretation reflects the high value assigned to the mastery or endpoint of knowing while little attention is given to the inherent value of things that occur during the process of coming to know.

Contemporary learning experiences have connections to the British Empire's colonial expansion period. Understanding these connections can provide an understanding of contemporary learning experiences that is not included regularly in dominant discourse. Following the popularity of objectivism and rationality espoused by philosophers of the time, colonial travel writers and other researchers of the Enlightenment privileged the scientific method, which followed positivism and privileged objectivism (Pratt, 1992; L. T. Smith, 2001). Researchers of the Enlightenment resisted traditional metaphysical ways of knowing that conflicted with humanistic, rational, objective knowing that could be obtained by following the scientific method (L. T. Smith, 2001). The scientific method rose to prominence and displaced other ways of knowing as inferior (Shiva, 1993; L. T. Smith, 2001). Europeans believed that civilized men followed the scientific method to know the world, which was deemed a goal of educated men (Gandhi, 1998). The scientific method's legitimacy stemmed in part from its perceived objectivity and transferability of written findings through space and time (Cohn, 1996). The scientific method has also been hailed as being universal to any space and time while other approaches have been positioned as local and primitive (Shiva, 1993). What is not commonly stated is that the scientific method began as a local understanding and through force became understood and accepted as universal (Shiva, 1993). Under the epistemology of objectivism, knowledge is understood to be static and knowable because meaning is understood to be inherent in objects of the world (Crotty, 1998). All this is to say that the tradition of the scientific method, its roots in positivism and objectivity, and its ties to the colonial project have influenced education to privilege these ways of knowing in the classroom. These priorities stemming from the period of colonial expansion remain as powerful ideals within contemporary institutions, impacting the

participation of students and faculty (Carducci, et al., 2011; Osei-Kofi, et al., 2010). They have also pushed students toward the end point of knowing with little emphasis on what happens within and among students and teachers along the way.

Reveling in the process of coming to know was not important during the colonial expansion. Capitalists during colonial expansion periods collected information about people and land for their exploits (Pratt, 1992). Knowing about the land and the people was important to colonizers who wanted to set up means to profit from them (Adams, 2003; Pratt, 1992). Knowing and being able to leverage knowledge for profit motivated and continues to motivate colonizers. Further, capitalists advocate for the most efficient means of obtaining the information rather than privileging a meaningful process; these ideologies of efficiencies originating in capitalism carry over to schooling policy and curriculum decision-making (Spring, 2005). Efficient processes have been often exploitative in order to result in the most profitable outcomes—the primary objective of capitalist societies (McLaren, Martin, Farahmandpur, & Jaramillo, 2004). As a result of the perceived benefit of efficiency, students and faculty may never have been encouraged to revel in the process of learning itself. Teachers and students may have overlooked entirely the process being so focused on knowing content.

In some ways it may not be surprising that students in cogen felt that they should focus on knowing content. When knowing is the privileged category, those who do not know must, by default of binary thinking, must be understood as ignorant. (Neo)colonial scholars have noted the binaries, such as knowledgeable/ignorant, result from Eurocentric notions of superiority and positioning of the “Other” as objects void of subjectivity. Edward Said (2003) presented one of the most recognized binaries in postcolonial literature where the

Occident represented civilization and the Orient (that which is not the Occident) consequently represented the uncivilized, backward, primitive, or savage. The use of binaries was convenient for the colonized who positioned themselves on the superior side of the binary and relegated those who did not conform to their norms as objects on the other negative, subordinated side of the binary (Fanon, 2008). This process served the interests of the dominant group, but resulted in the positioning of those on the subordinated side of the binary as essentialized objects conceived in the minds of the colonizers (Fanon, 2008; Said, 2003). Specific to this inquiry about student affairs preparation, understanding the world through binaries is problematic when rationality and the endpoint of knowing are privileged because those who live in the world differently (e.g., favoring connected knowing, partialities, and/or spirituality as part of knowing) are relegated to the unfavorable category of ignorant. This is problematic in higher education and student affairs that purport to support diversity of thought and of people in the student body. Student affairs publicizes an image of inclusivity. But, these practices reflect an institutionally supported process where those who are different are assimilated or weeded out (Shiva, 1993).

Connections to the Cultural Rule: Controlling Ourselves

The standards made no mention directly about control. In fact, a reader could conclude that the standards do not suggest any elements of control. However, I found the standards themselves, privileging the Western perspective, evaluation, and monitoring to be elements of control. Control was described in Chapter 4 through our cogen discussions as expectations to not show emotions and expectations to not participate in spontaneous and lively activities like music and discussions straying from assigned readings. In other words,

there were certain behaviors that were expected and rewarded in the student affairs preparation classroom and other behaviors that were judged inappropriate and marginalized.

Explicit: Standards were important. First, the existence and use of standards reflect a value for prescribing what is appropriate in student affairs preparation. In institutional ethnography, one must examine how a text is put into action; for example, the standards are put into action when preparation programs or external review committees utilize the standards to determine the quality of a program (D.E. Smith, 2006). Therefore the quality of the program can only be described in relation to the criteria already deemed important by inclusion in the standards.

I interpreted this standardization as an element of control. Control might be telling students and/or faculty what to do and how to do it instead of supporting multiple paths to and notions of excellence. The existence of standards suggests that if a preparation program offers the particular areas listed in the standards—professional studies, foundational studies, and supervised practice—qualified professionals will be produced. Since the purpose of the standards is to indicate what is necessary for successful programs, one can deduce that a program straying from these guidelines may not produce qualified professionals. For example, a program focused on process of challenging the status quo of hegemony in higher education and fighting for liberation of students instead of offering traditional courses aimed program assessment and student development theory, based on these standards, would not be a qualified program. Therefore, students trained in liberation theory instead of student development theory would be less likely to be understood as qualified student affairs professionals based on the standards. However, they may be better qualified to support

students who face oppression within the higher education system. But this has not been recognized in the standards.

Expecting that educators all follow the same standards makes standards an element of control. Standards have gained popularity in higher education in the last few decades under increased pressure for accountability. Calls for accountability have come externally from public stakeholders as well as internally from administrators and students concerned about the benefits of higher education (Cooper & Saunders, 2000). The standards are a tool for the public and internal stakeholders to hold programs to a specific prescribed way of doing education (Dwyer, Millett, & Payne, 2006). One consequence for preparation programs not adhering to these standards is absence of the designation on the ACPA and NASPA graduate school directory websites that the graduate program is compliant with the standards. The standards can be considered an element of control because there are consequences for programs that do not comply with the standards.

Implicit: Standards were limited to Western ways. In addition to the mere existence of standards, as mentioned earlier, the way that evaluation of programs and students were discussed in the standards suggest that control of people and events are *possible*. For example, the standards stated that teaching is “subject to evaluation by academic peers for the purpose of program improvement.” This statement assumes that once educators evaluate their programs, then they will be capable of changing them. However, worldviews different than the Western one exist that promote connectedness and a view of humans as only one small piece of a much larger whole rather than a primary entity (Kuokkanen, 2007; Shiva, 1997). Some worldviews privilege relationships between the natural world and living beings present and past instead of privileging the actions of current humans assuming they can

control outcomes (Adams, 2003; Shiva, 1997). Evaluation, the process of assessing programs and actions followed by suggesting changes that will result in new outcomes, is a common Western worldview of humanism.

The presumption within the standards that all in higher education will privilege a Western worldview and way of being is an element of control in that a Western worldview is expected. There was no suggestion within the standards that other worldviews were expected or endorsed. Western ways control educational systems in the U.S. and more broadly as summarized by Tikly (2004) who said, “given the continued hegemony of western text books, materials and resources, it is likely that education will continue to serve as a basis for a Eurocentric kind of education for most of the world's children” (p. 190). So, while standards indicated an expectation that faculty employ multiple learning strategies, these strategies appear to be limited within a smaller range of Western ways of being and knowing.

Implicit: Emotions were not important. In addition to noting a general feeling that classrooms should be controlled and focused on content, the cogen group specifically discussed the controlling of emotions. The standards did not attend to emotions or reference them in any way. Implicit in this lack of discussion is a designation of relative unimportance. The absence of emotions suggests they were believed to be irrelevant for the profession. In fact, the learning environment in general was not mentioned in the standards suggesting that the environment in general was not important—or rather, the status quo environment where linear logic is preferred (Kuokkanen, 2007; Rendón, 2009) was accepted so specifics need not be mentioned in the standards because they were assumed. Implications of relying on the hegemonic environment include perpetuating historical dominance and exclusion within the academy. These implications will be addressed in more detail in Chapter 6.

Implicit: Evaluation was used as an element of control. The question remains if the field of student affairs is complicit with expecting students and educators to control themselves. The standards implicitly are elements of control carried out through determinations of the worth of students and student affairs programs. In addition to the lack of emotions mentioned in the standards and the Western perspective assumed, standards indicated students are to be taught the value of evaluation as part of the core curriculum: “Teaching approaches must be employed that lead to the accomplishment of course objectives, achievement of student learning outcomes, and *are subject to evaluation by academic peers for the purpose of program improvement* [emphasis added]” (CAS, 2009, p. 306). The standards also explained, “studies of program evaluation models and processes suitable for use in making judgments about the *value* of a wide range of programs and services” [emphasis added] were important (CAS, 2009, p. 308). So, based on these statements from the standards, evaluation is a process to decide which items are more valuable and which are less or not at all valuable. They then can also direct necessary improvements.

One implied consequence of evaluation is that some programs, services, ways of being and doing will be judged of little value and dismissed or cancelled while others that are assessed of great value will be continued and promoted. This is a great strategy for businesses looking to focus on products and services that will bring them the greatest revenue. Of course, businesses would be motivated to continue programs with the highest value determined by mass appeal and efficiency of production. However, the potential consequences for education of following these same methods are lack of support for non-dominant ways of education and continued support for dominant ones (Carducci, et al., 2011;

Yang, 2003). Standards reinforce the dominant ways of being by recognizing and rewarding what has already been deemed important. Standards do not lead to more, diverse ways but narrow and exclude by expressly stating that certain behaviors and topics are critical and ignoring others that may not easily align with the standards. For example, the standards indicated “*criteria known to predict success* [emphasis added] in the program for students of various backgrounds and characteristics should be used in selection” (CAS, 2009, p. 305). Because standards were built on what has already been deemed successful in the field, bringing new and different ways to the academy is not supported by standards. Subjugated knowledges or less popular approaches may not be known and recognized as valuable by standards (Osei-Kofi, et al., 2010; L. T. Smith, 2001).

In addition to discussing evaluation of programs and services as a content topic for students to learn, evaluation is mentioned in the standards as a part of supervisors’ and faculty’s role to evaluate graduate students. For example, the standards indicated faculty members were expected to monitor and evaluate

ethically problematic student behaviors, inadequate academic progress, and other behaviors or characteristics that may make a student unsuitable for the profession. Appropriate responses leading to remediation of the behaviors related to students’ academic progress or professional suitability should be identified, monitored, evaluated, and shared with individual students as needed. (CAS, 2009, p. 312)

Evaluation of students again may be understood as a means of control—where certain behaviors are expected and rewarded and others misunderstood, rejected, ignored, or marginalized. Based on this understanding of the standards and our cogen experiences, students who use their emotions during their meaning making processes could be understood

to be “unsuitable for the profession” more commonly designated as “too sensitive” and as a result be marginalized or ignored. Consequences of these standards can be significant. Employees who rely on jobs for sustaining their lives and those of their families can feel pressured to conform to expectations or risk loss of job and income. Patrick DeWalt (2009) compared the educational situation of faculty and graduate students to plantation overseers who relied on the pay from landowners. In return for compensation, overseers complied with expectations and maintained the plantation exploitation at the expense of themselves and peers. Even though middle managers on the plantations (or graduate students in the academy) may feel stifled or invisible by standards incongruent with themselves, they may feel forced to conform and even socialize others to conform within the exploitive system or risk their opportunities for recognition or survival. Evaluation is a mechanism for ensuring each person is performing their role as been designed within the (controlling) system.

Further evidence of a priority on evaluation is that within the section of the standards describing supervised practice, there was no mention of professional development being a part of the expectations. So, although supervised practice has potential to be an opportunity to broaden students’ experiences to a wider array of perspectives and approaches through professional development, it may be an environment largely of evaluation and control. In other words, supervised practice could be a space for freedom of exploration, or it could be more a place where students are told how to behave. The focus of the standards on supervisor qualifications and evaluation, instead of importance of professional development, suggests that supervised practice is more like evaluation and control. The following are the first two paragraphs describing supervised practice in the standards:

A minimum of 300 hours of supervised practice, consisting of at least two distinct

experiences, must be required. Students must gain exposure to both the breadth and depth of student affairs work. Students must gain experience in developmental work with individual students and groups of students in: program planning, implementation, or evaluation; staff training, advising, or supervision; and administration functions or processes.

Supervision must be provided on-site by competent professionals working in cooperation with qualified program faculty members. On-site supervisors must provide *direct regular supervision and evaluation* [emphasis added] of students' experiences and comply with all ethical principles and standards of the ACPA - College Student Educators International, NASPA – Student Affairs Administrators in Higher Education, and other recognized professional associations. (p. 11)

The element of control that I bring to the reader's attention is that the description of supervised practice did not explicitly state the purpose of the supervised practice is to involve professional development. It stated that students should gain experience. Additionally, it explicitly stated that students are to be supervised and evaluated. Therefore, the implied message is that monitoring students' work, evaluation, and judgment—elements of control—are crucial to the supervised practice experience while professional development is not crucial. If professional development was a crucial part of supervised practice, it would have been explicitly stated like the importance of knowing content was stated.

In summary regarding notions of control, the standards did not directly speak to the concept of control. However, their Western perspective and lack of mention of emotions suggest that the profession is complicit with the control of students to these limited ways of being. Additionally, the process of evaluation of programs and students for the purpose of

determining value suggests one is judged on whether one is controlling oneself as expected by professionals. Standards explicitly stated the priority of supervision and control regarding supervised practice yet failed to make professional development an explicit expectation.

A neocolonial reading of the rule that we should control ourselves in the classroom. As described in Chapters 1 and 2, neocolonialism is a process of domination and control so it was not surprising that control arose as an issue during our cogen meetings. While some students and faculty may contend that students are free to make their own choices within education, my understanding of colonial legacies and neocolonialism lead me to believe students' choices were limited and controlled. For example, Paulo Freire (2000) described how colonizers imposed prescription on the colonized/students. Students are merely objects of the educational system, similar to the colonized (DeWalt, 2009). Freire said, the relationship

between oppressor and oppressed...[is constituted by] *prescription*. Every prescription represents the imposition of one individual's choice upon another, transforming the consciousness of the person prescribed to into one that conforms with the prescriber's consciousness. Thus, the behavior of the oppressed is a prescribed behavior, following as it does the guidelines of the oppressor. (pp. 46-47)

In other words, students are confined in their decision making to a range of choices that have been dictated to them based on faculty's conception of students. The range of choices allowed are a range that supports the standards maintained by and benefiting the instructors. This may occur in part because students may be viewed as dependents that need to be cared for (Spring, 2005). Dependence of the colonized is an ideology of (neo)colonialism (Memmi, 1965). As Fanon (1963) has described, the colonized can only free themselves

from this powerful dependency by recognizing the fallacy of the colonizer, raising awareness and collectivity of other colonized peoples, and fighting back passionately. However, this is easier said than done. For example, when teachers instruct students to be creative, students are generally expected to still conform to a set of norms of what counts as academic work and therefore may be punished if their work is regarded as outside those norms. Students in cogen discussed their concerns of such a situation knowing that when an instructor indicates creativity as a criterion for evaluation that notions of formal academic work and professionalism should still bound what is considered acceptable. Moving outside those bounds, students worried they risked having the professor rate the student's project as below expectations for failing to meet criteria of academic work and professionalism, as it has been narrowly defined. Students reported hesitancy of doing a presentation outside the bounds of a traditional speech or PowerPoint presentation for this reason. They feared instructors would not accept creativity beyond these bounds and their grade would suffer. Students who venture outside the prescribed bounds risk a passing grade and potentially being viewed as unprofessional and not worthy of professional endorsement for job prospects.

The early forms of colonial control often involved overt, physical violence towards the colonized. The latter forms of control, like those found most commonly in educational systems, are coercive, ideological-driven mechanisms of control (Bush, 2006; London, 2006). An ideological means of control has been established through education and socialization of students to the preferred Eurocentric ways of being in residential and public schools (Cohn, 1996; Spring, 2005; Tejada, Espinoza, & Gutierrez, 2003). Evaluation processes like those promoted in the standards are mechanisms where a set of criteria is used to determine how valuable programs and people are to student affairs by comparing them to

the standards or norms. Those that stray from the dominant norms are assessed as failing to conform and therefore may not pass evaluation, be recognized as worthy, or attract enough resources for adequate implementation. Standards are not inherently constrictive and oppressive. The practice of using standards can serve a positive purpose of communicating what is important within a preparation program. However, a set of standards operating as a control mechanism and focusing on limiting students to prescribed behaviors can stifle students. If standards are utilized, they should be used to promote multiple possibilities for excellence and paths to liberation rather than putting students under prescribed control of the institution.

An ideological means of control is partially managed through sets of dominant norms. Conforming to the dominant norms could be accomplished by distinguishing oneself from those deemed inferior (Fellows & Razack, 1997). Those who control themselves and conform to these norms are more likely to be considered civilized and reap benefits such as continued employment, promotion, or institutional support (DeWalt, 2009). Those who cannot or do not conform to these norms are deemed uncivilized and therefore inferior (Spring, 2005). Fanon (2008), however, made clear that no matter how hard racially minoritized persons changed themselves to be in the image of the white settlers, they could never accomplish this feat.

The covert form of control and dominant norms is maintained by notions of (internalized) superiority and inferiority (Fanon, 1963; MacPherson, 2006). For example, Europeans have been explicit in their belief that the European language (London, 2006), poetry (Willinsky, 2006), and literature (Gandhi, 1998; Kanu, 2006) are superior. Control has been a central theme throughout (neo)colonial literature. This section suggests that

colonial control remains in contemporary schooling as experienced by students in cogen and documented in the standards and that forms of control maintain dominance and oppression in the academy.

Connections to the Cultural Rule: Silence on our Participation in Racial Dynamics

Within the cogen group, we initially admitted that some of us were uncomfortable talking about race. Some of us acknowledged that we had not talked about race much previously inside or outside the classroom. While some mentioned having talked about it outside the classroom, we agreed that we rarely talked about racial dynamics within the classroom. Although the topic of the course required us to talk about race, racism, and racial dynamics, we did not talk about how that applied specifically to the racial dynamics of our classroom. We largely remained silent on the racial dynamics of the classroom and our participation in those dynamics.

Explicit: Race was protected. The standards remained relatively silent on matters of racial dynamics as well. However, they explicitly stated, “Discrimination must be avoided on the basis of age; *cultural heritage*; disability; *ethnicity*; gender identity and expression; nationality; political affiliation; *race*; religious affiliation; sex; sexual orientation; economic, marital, social, or veteran status; and any other bases included in local, state/provincial, or federal laws [emphasis added]” (p. 12) indicating that race is a protected category. As protected categories, race, ethnicity, and cultural heritage are listed as categories where discrimination will not be tolerated. Specifically, discrimination must be “avoided.” This suggested that at a minimum, the profession recognized that discrimination is bad and not desired within preparation programs. However, the vague nature of the standards did not clarify what counts as discrimination.

Implicit: It was not necessary to discuss race. While explicitly, the standards mentioned race as a class protected from discrimination, they did not mention how, if at all, students and faculty should attend to discrimination, inequities, or racial power dynamics. Race was also mentioned as it related to learning about student development theory and characteristics of college students. These sections of the standards mentioned race, but they offered no guidance about if or how racial dynamics of the classroom should be discussed. Further, they did not specify that students learning about race and racial dynamics should attend to their own participation. By not speaking to the importance of addressing racial dynamics in educational and work environments of student affairs professionals implies that this is not necessary.

A neocolonial reading of silence on our participation in racial dynamics.

Historically, racial power dynamics have not been discussed in schools because these discussions have not been part of the academic agenda and do not serve the needs of the institution. Neocolonial systems operate in ways that maintain and protect dominance (DeWalt, 2009) so it should not be a surprise that the standards did not require these discussions and that students and faculty in the classroom were not accustomed to them. Institutions attend to matters that serve their purposes (Spring, 2005), but having faculty and students of the institution examine their own racial dynamics does not currently serve economic, social, or political interests of institutions. For example, in 2007 when the University of Delaware implemented the first comprehensive, mandatory residence hall programming around issues of oppression including racial dynamics, they received negative attention from dominant group members associated with a civil rights organization claiming this mandatory program infringed free speech rights forcing the school to discontinue the

program (Shibley, 2011). In this case, when the university attempted to bring racial dynamics of society to the forefront of education—thereby challenging the status quo of silence on the matter—university stakeholders called for a stop to the practice. Higher education institutions do not have policies forbidding discussion about racial dynamics; they can merely rely on the status quo of silence to achieve silence.

Further, matters of race are often not considered for discussion because they have already become a commonly accepted ways of life. The status quo is considered by many to be the natural order of things (Bonilla-Silva, 2006) due to the perceived hierarchy of superiority where whiteness, Eurocentrism, capitalism, and Christian ways of being and doing are positioned as civilized and intellectually superior.

Frantz Fanon (2008) in his psychological study of the colonized man in *Black Skin, White Masks* described the plight of the colonized black man also quoting Césaire at the end of this passage:

I start suffering from not being a white man insofar as the white man discriminates against me; turns me into a colonized subject; robs me of any value or originality; tells me I am a parasite in the world; that I should toe the line of the white world as quickly as possible, and “that we are brute beasts; that we are a walking manure, a hideous forerunner of tender cane and silk cotton, that I have no place in the world.”
(p. 78)

Fanon and Césaire described some of the ways that racially minoritized people are understood as inferior by nature of their being colonized and how they are formed in the colonizer’s image of them. The implication for this study is that there are socio-historical practices where dominant groups create the image of racially minoritized people as inferior

people and then refuse to discuss the matter. This is problematic because then well-meaning people are undiscerning and ill-informed about the process. Further, lack of discussion shuts out opportunities to change the status quo. Dominant group members, or colonizers, control the creation of the images and then refuse to revisit them since it is not in their interest and/or they know them to be true—seemingly because they created them. Similarly, Edward Said (2003) in his review of American, British, and French literature of the late eighteenth century described the projection of Orientalism onto people of the East.

Orientalism. . .is not an airy European fantasy about the Orient, but a created body of theory and practice in which, for many generations, there has been a considerable material investment. Continued investment made Orientalism, as a system of knowledge about the Orient, an accepted grid for filtering through the Orient into Western consciousness, just as that same investment multiplied—indeed, made truly productive—the statements proliferating out from Orientalism into the general culture.

(p. 6)

The projections or “accepted grid” for filtering or meaning making of the racially minoritized other have long been utilized within higher education and Western society at large. Interest in discussion about racial dynamics is minimal when dominant groups have little interest in the opinions of the oppressed, when it does not serve their interests, and when they have no need to question when the colonized live up to their perceptions of inferiority.

Failing to engage with the racial dynamics of the classroom is an example of how student affairs preparation programs are complicit with the racial hierarchy of neocolonialism. Since the standards mentioned nothing about addressing or managing racial dynamics, this cannot easily be dismissed as a practice within only one classroom but should

be considered as an accepted practice of the field. Refusing or failing to talk about racial dynamics and allowing inequities to persist is not healthy for anyone in the classroom, especially racially minoritized students. The students' health, persistence, and sense of themselves (Gildersleeve, Croom, & Vasquez, 2011; Sue & Constantine, 2007) as scholars are at stake as well as the diversity of our preparation programs and undergraduate student bodies. Implications of this will be discussed further in Chapter 6.

Division of Labor: The Roles of Faculty, Supervisors, and Students

The division of labor, represented in Chapter 4, indicated that students were responsible for reading articles, completing other assignments, and participating in class. It also indicated that faculty were responsible for most other elements of the class including choosing the content, designing the format, facilitating classroom discussions, and caring for students' needs. Additionally, students referred to community members outside our classroom as people who mediated learning to be a student affairs professional. These community members included more advanced students in the student affairs program and assistantship providers/supervisors who mediated their learning. Next, I will explore connections between this division of labor and the standards for professional preparation.

Explicit: Supervisors were evaluators. Supervisors of students' supervised practice explicitly were expected to "provide direct supervision and evaluation of students' experiences and comply with all ethical principles and standards of the ACPA - College Student Educators International, NASPA - Student Affairs Administrators in Higher Education, and other recognized professional associations" (CAS, 2009, p. 308). Cogen groups described supervisors as experienced professionals who conveyed expectations of professional behaviors such as figuring it out yourself and controlling your emotions.

Although cogen groups did not specifically discuss the process of obtaining jobs, nor did the standards mention a role for supervisors during students' job searches, my own professional experience informs me that supervisors may also have a role serving as references and supports during the job search process.

Based on the descriptions in the standards and by cogen groups, supervisor roles did not significantly overlap with faculty and student roles but were more specifically focused on direct supervision of students during supervised practice. Supervisors were not recognized in the standards as having the role of co-constructing knowledge with faculty and students, nor for taking care of students' needs or of demonstrating knowledge as students were expected to do. As the quote earlier in this section demonstrates, supervisors' roles were particularly described in the standards as monitoring and providing feedback on students' work performance.

Explicit: Faculty were knowers, facilitators, and evaluators. Within the standards, the role of faculty was explicitly represented to “be skilled as teachers and knowledgeable about students affairs” content and qualified to design and facilitate learning in the classroom (CAS, 2009, p. 310). Faculty were further expected to monitor and evaluate students in the classroom and in supervised practice (CAS, 2009). The expectations within the standards of how faculty are expected to meet students' needs were limited to providing advising, endorsements for graduate schools and jobs, and learning opportunities that address multiple learning styles. Further, standards did not include expectations that faculty are responsible for following up with students who have been impacted by classroom interactions. This is consistent with the inattention of the standards to personal and emotional factors mentioned previously in this chapter. Further, standards did not suggest that faculty pay attention to

historical or contemporary inequity and work for social justice in their classroom, nor were they expected to guide students' learning in these areas. Faculty roles were described in the standards as knowing content, designing and leading class, and evaluating students.

Therefore, faculty are responsible for organizing and controlling the classroom environment and students through their planning, facilitation, and evaluation.

Explicit: Students were content learners and followers of ethical practice.

Standards explicitly explored the content areas students are expected to know prior to graduation. They also discussed the importance of students' behaving within ethical standards. Attention to these primary areas of responsibility in the standards suggests that these are the students' primary responsibilities. Standards did not indicate students may have a role in mediating their own learning and their peers' learning in the classroom as the CHAT framework indicated is occurring during the learning activity. The standards reflected a particular stance on the responsibility that students may have towards each other and/or toward the profession of student affairs: they have no responsibility in these areas.

The role described for students is to demonstrate knowledge. The following quotations from the standards are a few examples of this role (CAS, 2009):

- Graduates must be able to demonstrate knowledge of how student learning and opportunities are influenced by student characteristics (p. 307)
- Graduates must be able to demonstrate knowledge and skills necessary to design and evaluate education interventions (p. 308)
- Graduates must be able to articulate the inherent values of the profession (p. 307)
- Graduates must be able to identify and apply leadership, organizational, and management practices (p. 308)

- Students should be familiar with prominent research in student affairs that has greatly influenced the profession (p. 308)

These quotations from the standards are only a few of the examples of many of the content areas students are expected to master. The standards did not indicate that students have additional roles such as facilitating dialogue or caring about the needs of others in the classroom.

Implicit: Teachers were teachers and do not learn, and students were students and do not teach. Implicit in the lack of attention in the standards to the ways that supervisors and faculty can learn from and with students is that they are not expected to be co-learners alongside students. This assignment of roles suggests teachers and supervisors have nothing to learn from students, and that they should instead focus on depositing information or content in students (Freire, 2000). Further, implicit in the lack of attention in the standards to the value of students as teachers is that students are not responsible for teaching others.

My review of the standards for professional preparation suggests that students' roles were limited to those of acquiring knowledge and then applying and demonstrating related skills. Faculty were expected to demonstrate content knowledge, facilitate learning attending to multiple learning styles, and monitor and evaluate students. The roles of other community members (i.e., more advanced students) were not recognized in the standards. Additionally, while the role of teaching for supervisors and teachers and the role of learning for students were explicit, the standards did not attend to relational role or connection made through community. Implicitly then, there are no roles which are as important as being teacher and learner, respectively. The primary roles were teachers and learners—in hierarchical relationship to each other—rather than being in community with anyone.

A neocolonial reading of the division of labor. In cogen we discussed how faculty traditionally were in charge of the classroom. Our experiences were substantiated by a review of the standards, which indicated that the role of faculty was to design and facilitate class. Based on our cogen and the standards, being in charge is understood to include choosing and assigning content, designing and implementing pedagogy, evaluating students, and taking care of students' needs. Based on this scenario, instructors can be understood as organizers and controllers of the environment and the education process. Instructors choose what is most important to learn, which ways are best for learning, and how students are to be evaluated. This role where teachers, who often represent the dominant ideals of society, are directive of students has been well documented (Apple, 1993; Freire, 2000; Spring, 2005). Schools, through their policies and curriculum carried out by administrators and teachers, exert control over students (Kanu, 2006). Many inside and outside the academy hold the common sense belief that teachers know more than students and therefore should be in charge. However, this model reflects and perpetuates dehumanization of students (Freire, 2000). Paulo Freire (2000) explored how teachers, following this type of pedagogical model he referred to as the "banking model," (p. 73) are positioned as subjects while students are relegated to the position of objects. Within this model, teachers then are expected to act and students to be passive and acted upon (Freire, 2000). As described earlier, students are expected to conform to prescribed behaviors, which is tied to this understanding of them lacking agency and wisdom to decide their own path. The banking model ignores the possibilities for students to interact and mediate their world, and it reinforces a hierarchy of teachers over students. As objects, students are not invited to participate in shaping their reality but expected to digest the reality that is presented to them by teachers (DeWalt, 2009).

Students acted upon like objects—similar to the colonized—are dehumanized as part of a context of violence and oppression (Fanon, 1963; Freire, 2000).

Teachers do not invite students to share in designing courses or shaping the facilitation of the course because they do not view students as capable of contributing to their learning, nor in this way do they recognize their humanity (Freire, 2000). The banking model is intended to be a transmission of knowledge from the teacher to the student without changing the material realities of oppression (Freire, 2000). Attempts to control students' thoughts and actions over time result in students' acceptance of and adjustment to the reality presented by the oppressor (Schmidt, 2000). This is to say that students are expected to conform to the prescribed behaviors of the field of student affairs. Additionally, students are not conditioned to resist the status quo, quite the opposite. The oppressor's conscious or unconscious goal is to preserve benefits achieved through control (DeWalt, 2009). These coercive mechanisms of control are often unmarked in the academy and vary greatly from the overt, brutal forms of control, which were easily identifiable as harmful; however, the material impacts and harm of the coercive mechanisms cannot be understated (Fanon, 2008; Tejada, et al., 2003).

Similar to what was described earlier in this chapter regarding the rule about controlling ourselves in the classroom, students are expected to behave following prescribed behaviors. This division of labor where instructors organize and control the classroom aligns with an understanding of the rule regarding control suggesting that instructors are exercising control, and students are objects of control. In this relationship between instructors and students, instructors maintain a system that benefits themselves and others already in power (Kanu, 2006). This is not to say that students do not benefit during the educational process—

they do—however, the main benefit to students is gaining knowledge that has been chosen for them by the colonizers. This information is chosen to help them understand their place within an oppressive system. Curriculum has been “aimed at preparing obedient citizens. It was to teach them how not to be critical and question the social (dis)order” (Bacchus, 2006, p. 45). So, while students do gain knowledge, in other words benefit from the system, it is not the knowledge that they choose, and it is not the knowledge that will help to liberate them from oppressive systems. The colonizer and/or the colonizing system tends to gain relatively more in each interaction, otherwise, the system would be changed to continue serving the interests of the dominant group. This is to say that if students started gaining more than the institution during the student/institution interaction, then the institutional leaders, in their positions of power, would change the policies and the practices so that students would continue to be held in their relative positions of powerlessness.

Additionally, this illuminates the relationship of dependence that functions between the dominant group of teachers and the oppressed group of students. Students need instructors and administrative leaders to graduate and get their credential. Within this relationship of dependence, faculty are superior because of the ways that students are deemed inferior, and students need faculty in hopes of gaining their credential to avoid remaining in such an inferior state as ignorant objects (DeWalt, 2009). The dependence is positioned in discourse as being in the best interest for students (London, 2006). That is to say that freedom and liberation are not necessarily in the best interest of students but that dependence on faculty to show them the way is. For example, students who view themselves as objects in need of faculty’s deposits may view themselves as empty and therefore need the deposits of the faculty in order to become (Freire, 2000). Similarly, colonizers who viewed the natives as

uncivilized savages decided that the colonized would not live a worthwhile existence without their superior influence (Gandhi, 1998; Spring, 2005). Following the perception of themselves by faculty, students see themselves as dependent on faculty—because faculty view it this way (Fanon, 2008). Letting go of this way of teaching and learning is difficult for those in the dominant and oppressed groups because their sense of identity is tied into these constructed identities (Freire, 2000). We experienced this in our cogen discussions when students hesitated to take roles in shaping the class because it was outside their experiences of being student followers waiting for instructors to organize and control learning.

In summary, relying on institutional ethnography as a theoretical framework, in this chapter I explained the connections between the profession and the practices discussed in the cogen classroom. The mediating text identified for student affairs professional preparation, the CAS standards, had no explicit mention of some of the ideas put forth by the cogen groups (i.e., controlling ourselves) however, after analysis, I provided a reading of the standards suggesting the rules and division of labor identified in the classroom are consistent with my reading the standards. Therefore, the standards are consistent with the discussions about classroom practices, suggesting that the neocolonial reading of these practices applies not only to the one classroom central to this study, but to the field of professional preparation.

The standards are an important text because of how they are employed in the design of new preparation programs, in program reviews, for decisions about resource management, and for students deciding on graduate programs to attend. The standards did not conflict with the experiences of the cogen groups but rather largely support the cultural rules and division

of labor identified. Further, the neocolonial reading suggests that the field of student affairs is complicit with the neocolonial project in the ways that it privileged knowing content, asked people to control themselves through conforming to dominant norms, and remained silent on racial dynamics. Finally, the division of labor was consistent with neocolonial understandings of the inhumanity that accompanies a hierarchy where teachers are positioned above students as knowers and students are relegated to the position of objects to be acted upon. The next chapter, Chapter 6, will synthesize Chapters 4 and 5 and provide implications for practice and research.

CHAPTER 6. SYNTHESIS, IMPLICATIONS, RECOMMENDATIONS, AND CONCLUSIONS

This chapter is a synthesis of the previous chapters. It brings together the experiences from the cogen classroom, a review of CAS standards regarding student affairs preparation programs, and a neocolonial reading of student affairs preparation practices. After providing a synthesis of the previous chapters, I present implications for student affairs preparation programs. Based on these implications, I offer recommendations for student affairs preparation practice and research. I end the chapter with a picture of how student affairs preparation dehumanizes students, teaches students to conform within the oppressive system, and fails to reach its inclusive and liberatory potentials.

Synthesis

The purpose of this study was to explore how practices common in neocolonialism mediated a student affairs preparation program and to examine ways in which the field of student affairs is complicit in the neocolonial project. In order to learn about practices in the student affairs preparation classroom, I utilized a cogenerated dialogues process. The cogen process was a participatory methodology used to challenge traditional hierarchies of teacher over student and to bring all participants together to imagine possibilities for learning in the classroom (LaVan & Beers, 2005).

I sought to answer two research questions. The first question was the following: How do practices related to the neocolonial project mediate learning to be a student affairs professional in one student affairs preparation course in a public, research university in the rural Midwestern United States? In this study, I found that in order to be considered professionals, students were expected to conform to standards of objectivity and Western

notions of logic (Denzin, Lincoln, & Smith, 2008; Kovach, 2005; L. T. Smith, 2001). Students in the cogen classroom recognized this rule of the neocolonial project and therefore were focused primarily on learning content objectively. Students reported neglecting discussions about interpersonal and group classroom dynamics because of the privileging of assigned content. So, in response to this research question, I found that the neocolonial project in student affairs preparation positioned student affairs professionals as logical thinkers holding content knowledge. It also positioned those who think along paradigms not recognized in academe as inferior, primitive, and unprofessional.

Prescribed notions of what was expected of classroom behavior (i.e., rationality, focus on objective content, exclusion of distractions like music and conflict) and notions of professionalism mediated classroom practices. In other words, behaviors that did not serve the interest of the dominant group were marginalized or ignored. Students who wanted to be human in the classroom—expressing their weariness, engaging in conflict, and connecting with each other—felt pressured to focus primarily on learning content. These practices were consistent with the neocolonial project and shaped an image of student affairs professionals as conformers.

Further, we did not discuss the racial dynamics of the classroom. Since objective content is assumed to have meaning inherent within the object rather than varying based on experience and shifting with the context (Crotty, 1998), subjectivities were considered irrelevant and therefore racial dynamics in the classroom were not privileged nor even discussed. This is consistent with the neocolonial project in education, which reflects an overall contentment with the hegemonic racial order (DeWalt, 2009). By not talking about the racial dynamics in the classroom the appearance may have been that the dynamics in the

classroom, such as privileging white students over the experiences of racially minoritized students, were acceptable and consistent with the behavior of competent professionals. Therefore, these practices were consistent with the neocolonial project where student affairs professionals sustain the racial status quo.

Finally, the division of labor illustrated that students were responsible for complying with assignments and other directions from instructors. Instructors were responsible for choosing content, designing the format of class, facilitating discussions, and taking care of students' needs. This distinction between faculty and student roles parallels the hierarchies of neocolonialism where wealthy white capitalists of the ruling class separate themselves from those who have not achieved those dominant norms (Freire, 2000; Johnson, 2006). In the classroom, the hierarchy of instructor over student not only reflects a hierarchy of colonizer over colonized (DeWalt, 2009) but is congruent with an understanding of knowledge as static, teachers as holders of knowledge and students as objects to be filled (Freire, 2000). Therefore, learning to be a student affairs professional was a dehumanizing process where students were positioned as objects, having little to no agency.

This inquiry suggests that the cultural rules narrowed the possibilities for being a student affairs professional. The types of knowledge that were expected were limited and thus impacted student behavior. Behaviors such as showing emotions, moving attention from content to relationships and/or racial dynamics, and other behaviors such as listening to music were devalued in the classroom in favor of covering privileged content. Therefore, learning to be—as well as potentially performing the role of—a student affairs professional was shaped by knowing content, performing prescribed roles of the professional, and maintaining the status quo. In other words, students learning to be student affairs

professionals were not encouraged to nurture their own ways of being in the world and notions of professionalism but were expected to conform to the standards already established. So, even though student affairs theories support self-authorship (Baxter Magolda, 1999), suggesting that students make their own paths, student choices are limited to those supported by the dominant leaders of the field. Students are theoretically encouraged to reflect on self-authorship, but the use of self-authorship is limited. Student affairs preparation, therefore, is not inclusive, but rather exclusive. It is inclusive of those who buy into the oppressive practices supported by the neocolonial project. Students and instructors who follow non-traditional, liberatory ways of learning and being may face scrutiny, be ignored, or be understood as unprofessional for failing to follow the dominant ways. This is a problem because student affairs is purportedly about supporting all students. Student affairs professionals are supposed to be trained as advisors, teachers, and supporters to help students persist and graduate from school. Further, minoritized students who may need support to negotiate the educational institution will not receive the support they need. Student affairs professionals are supposed to be trained as advisors, teachers, and supporters to help students persist and graduate from school.

The second research question was the following: How is the field of student affairs complicit in the neocolonial project? The purpose of this question was to move analysis from the local classroom to the field of student affairs. The field of student affairs appeared to be complicit in the neocolonial project because of the ways that the standards explicitly guided professionals and preparation programs to privilege content and perpetuate prescribed ways of being and knowing. Further, it was complicit in the ways that it neglected to address

elements such as racial dynamics. Experiences of cogen were deconstructed to be consistent with neocolonial elements of domination and control.

The vision of what student affairs could be—how professionals could support a diverse student body and a variety of knowledges and ways of being—is shattered by standards that support the limiting practices of the neocolonial project. Support within the standards for the limiting practices related to neocolonialism suggests that these practices have been institutionalized within and by the profession. Not only does institutionalization impact students learning to be student affairs professionals, but it impacts the next generation of college students. The next generation of college students relies on student affairs professionals for support as they negotiate higher education and develop into professionals themselves.

The concepts summarized thus far in this chapter are connected to each other in some important ways. First, this study suggests that the field of student affairs preparation and individuals associated with it are complicit with forces of domination and control related to neocolonialism. Standards of behavior that are informed by particular ideologies are normalized in higher education (Dei & Doyle-Wood, 2006; Tejeda, Espinoza, & Gutierrez, 2003). These ideologies have historical roots, some in colonialism, and support the status quo and/or reinforce current inequities. This is to say that inequities continue to be entrenched within higher education and student affairs, and contemporary policies and practices instantiated in the standards are complicit with these inequities.

Another overarching connection of these findings is that students, student affairs faculty, and other educators are mediating the classroom and impacting each other, but not attending to these interactions regularly in meaningful ways. Not only does this reflect an

ignorance of the social interactions of the classroom and the shifting, dynamic nature of learning (Guitierrez & Rogoff, 2003; Moll, 2000; Packer, 2000), it positions students as objects, dehumanizing them (Freire, 2000). Understanding knowledge as static presumes that the context of the situation, including the people and the relationships of those involved are only peripheral. When knowledge is understood to be static, the *process* of coming to know is likely to be overlooked because the focus is placed on the *outcome*. This also reflects that students are discouraged from reveling in the complexities of situations because they are not encouraged to remain within the process of learning. Students are conditioned to believe that learning can and should occur within the period of a course unit or semester at which point they will be tested (Rendón, 2009) supporting a focus on an endpoint. This is problematic because many of the issues in higher education and with student affairs, especially in regards to equity, are complex and not easily understood in light of ubiquitous, misleading, dominant discourse. Thus, having new professionals who seek a “correct answer” without a willingness to work through complex issues, dismantling their socialization and shredding the dominant discourse, does a disservice to the professional attempting to get a grasp on these complex issues. The tendency to make the issues simpler, or searching for one right answer, may lead to accepting the dominant understanding rather than being able to understand complex socio-political processes that go against common understandings of the world. This may result in the issues being misunderstood and maintains the tradition of marginalization and exclusion in the academy.

Implications

In this section, I provide a vision of what I imagine student affairs could be. Then, I bring in the implications of this study and compare them to my vision of student affairs.

A liberatory vision of student affairs preparation

First, I envision a student affairs preparation where individuals are vibrant, connected to themselves and each other, and experience emotional, physical, and spiritual health. I imagine a student affairs preparation program that supports students in being fully who they are at any given moment. To be themselves fully, students are encouraged to bring all their previous experiences into the classroom as meaningful lenses to understand issues in higher education and prepare to work with college and university students (Palmer & Zajonc, 2010; Rendón, 2009). I visualize a space for student affairs preparation where students, instructors, and other professionals are not merely containers of objective knowledge (Freire, 2000), but have feelings (Roth, 2007), relationships with family, obligations to others outside the academy (Pérez, 2009), and responsibilities to the profession, their communities, and each other (Preskill & Brookfield, 2009). They serve in multiple roles besides student and professional such as sibling, child, parent, partner, caretaker, role model, community supporter, advocate, and provider.

These ideals can be translated into specific practices. Students come to the preparation program to learn, but the classroom may not be the center of their world because of their multiple relationships inside and outside the academy (Acker, 2006). For example, a student may be primarily a parent and secondarily a student/professional. Or, students may be students and also be providers for their families. I imagine that the possibilities for students' roles are multiple and varying by student, space, and time. For example, during one semester a student may be focused on providing for family and during another term be focused on advocating for issues in the community. Another student may be focused on being a student while in the classroom, but at home is focused on care giving. I imagine that

these roles impact the students' participation in class. The traditional model of understanding that students can and should be focused primarily and/or solely on their roles as objective learners fails to account for students who live a different reality. It also contributes to marginalizing and excluding those who do not conform to the expected tradition.

Additionally, a focus in student affairs preparation on learning content objectively, neglects the impacts social interactions (Gildersleeve & Kuntz, 2011), our relationships, spirituality, and emotions have on our lives and our learning experiences (Rendón, 2009). This is an issue for student affairs preparation because students who are focused on their salient experiences outside the classroom, but are not invited to incorporate those experiences into their classroom learning, may be less engaged and less motivated as professionals because their experiences are not validated (Rendón, 2002) in an academe privileging objectivity.

Institutions and instructors expect students to be primarily learners in the classroom, suggested by the focus on absorbing content, but this may not resonate with students' own positionality and lived reality. Remaining in a space that does not recognize or at least offer opportunities for personal experiences can be invalidating and require more stamina than is necessary for someone whose experiences are recognized and valued in the classroom (Rendón, 2002; Smith, Allen, & Dailey, 2007). Students who have the privilege to fit within the traditional expectations of not having significant obligations outside the classroom that may intersect with their classroom experiences do not face the tensions that accompany those who cannot fit these traditional expectations. Primary care givers, people who are involved in community struggles and supports, and those who have financial obligations outside their academics may not be able to fit traditional expectations of students. The time when most students (a) were either single or have a partner to care for children, (b) were wealthy and

have funds to survive, and (c) were straight, white, and able bodied and therefore less likely to feel compelled to participate in community support and action has been transforming into an era where more and more students have outside obligations. This is to say that a father who is a primary caregiver for children and experiences significant ongoing concern about their welfare while he is taking courses may feel like he cannot focus his energy on learning the stages of theoretical models that do not attend to his emotions related to caring for others or the realities of non-traditional students such as himself. Potentially, because of this disconnect between the classroom expectations and his experiences, this student will not be engaged with the course or he may choose not to continue pursuing the degree. The cost for the profession then is that student affairs preparation programs have fewer students outside the dominant norms. One consequence, therefore, is fewer role models and supports in our student affairs profession who have experienced being non-traditional students and can provide unique support to non-traditional students based on those experiences.

Given the vast array of students' experiences prior to and during their education, educators need complex ways of understanding how to support college students. In this study, students and instructors struggled with traditional notions of knowing that relied on a stable, objective reality. Students struggled against their socialization, which taught them to memorize particular theories, to negotiate how the theories applied to their lives and the lives of their students. They struggled especially to address questions not easily answered by the theories offered. Privileged scholars are often the ones who have access to publish prominent research. Unfortunately, their experiences and reality may not align with everyone in the classroom, especially those who have been minoritized throughout society. What privileged scholars write from their perspectives about student development may not

help to support all students in the classroom. Therefore, current scholarship must exist within a sense of possibility for different realities. But, when an objective, stable reality is assumed, there are no such possibilities. The only possibility through this stable framework is the objective (dominant) theory presented to the students. Therefore, a normative approach to learning cannot bring possibilities for different realities into the classroom.

A dialogic approach, however, expands the possibilities through its dynamism. A dialogic approach to learning and thinking considers the context and relationships between objects and beings (Gildersleeve & Kuntz, 2011). Dialogic thinkers invite others into discussion and build on one another's ideas moving back and forth. The dialogue may build on others' ideas and diverge into new spaces of possibility (Gildersleeve & Kuntz, 2011). In these dialogues ideas are not reduced to a cogent, stable understanding, which is convenient, easy to digest, and fit nicely into a semester-long course. Dialogues often offer up understandings that are contextual, relational, and complexly shifting. These understandings can be difficult, especially for students and instructors socialized to find synthesis and stability of knowledge. However, they offer insights that can contribute to new understandings not possible under traditional approaches.

Second, in my vision of student affairs preparation, students, instructors and other professionals are encouraged to rely on their intuition, emotions, embodied experiences, (Kuntz & Gildersleeve, forthcoming) and connections with the Earth to make meaning of the world and our interactions within it (Rendón, 2009; Shiva, 1997). In my vision, students and other scholars are engaged not only in writing papers and doing PowerPoint presentations conveying content, but they are also asked to represent themselves visually and through emotional performance and storytelling. I imagine a classroom where instructors invite

students to stray from the traditional, which is typically consistent, conforming to a rubric, comfortable to instructors, and acknowledged in the standards. I imagine this as an important possibility not only because of the different learning styles and preferences for individual learners, but recognizing the knowledge traditions of different cultures requires moving away from privileging the Western reliance on objective, linear, logical written communication. We need more spaces in academe where circular thought, connected and embodied knowing, emotion, spirituality, and intuition are valued. It is important to support the knowing that can be constructed in the spaces where various types of learning and knowing converge (Rendón, 2009). The issues that can be pursued in the classroom are much different when we count on multiple modes of knowledge and perspectives (Harding, 1986; Shiva, 1997). Issues about relationships, power and dominance, connectedness between bodies and the living earth, and spirituality can be explored when we move beyond normative ways of knowing.

Third, in my vision of student affairs, students have multiple opportunities to connect with others and build a supportive community that recognizes multiple ways of thinking and being in the world, from linear, logical thinking to imagining a connected universe, where every living object has its place (Palmer, 2010; Preskill, 2009). I imagine a student affairs preparation that places value on relationships and connections of the people within higher education and beyond. I imagine a space where relationships and community building are integral parts of learning (Preskill & Brookfield, 2009). These communities are sources of sharing diverse experiences, learning from one another, challenging one another, and standing in solidarity through facing issues of inequity in higher education (Imam, 1997). The community can be a support when resisting the status quo and fighting for new ways of being in the academy (Ortiz-Franco, 1999). Community members can not only call upon

each other for personal support, but can call upon the community to question oppressive practices and push for space for liberatory consciousness and praxis.

Tensions between a liberatory vision and the findings of this study

This vision is not possible with the current practices and standards in student affairs preparation. Students are not free to live an undivided life. Students are often asked to leave their histories and personal experiences at the door of the classroom (Rendón, 2009; Shahjahan, 2005) and instead focus on ingesting the content canonized in the field. They are asked to divide their own life experiences from what they learn in the classroom. Even when the theories and experiences described in student affairs and higher education literature are not relevant to their own experiences in education (Patton et al., 2007), students are expected to know this canonical content. Additionally, students are asked to adopt behaviors of professionalism that may or may not align with their own ways of being in the world. For example, for students who connect and learn in the world through relationships with the living beings around them and/or through their emotions are asked to leave that part of themselves behind when they enter the classroom. They are asked to divide this part of themselves from the whole and allow the logical, objective side of themselves to guide them into the classroom.

Further, this vision of student affairs cannot be achieved within an environment of prescription and control. I imagine students who are encouraged to follow their own path by making meaning in connection with their own experiences, their past, and those around them. This experience will likely be different for each student and academic cohort or class. Relying on standards and sets of prescribed behaviors contributes to the conformity of a class, cohort, and the profession. This philosophy is good when it is based on the assumption

that the criteria informing standards support learning and success equitably for all. However, the current standards and philosophies of higher education and student affairs have not provided any evidence that traditional standards, pedagogies, and curriculum provide this success for all. The profession has shown some evidence that it works for some professionals (i.e., those assimilated to the dominant ways) and that some employers (i.e., those assimilated to the dominant ways) prefer these qualities in professionals (Herdlein, 2004; Weiner et al., 2011). Standards that only support the dominant ways of being professional contribute to the marginalization of students who do not fit dominant norms. Contributing to marginalization is problematic for a field professing the values of equity and inclusion.

Arguments that standards lead to more successful students are not convincing when the assumption is made that students do not come from the same experiences, cultures, and ways of knowing. When the assumption is made that students come from a variety of experiences, then it makes sense not to ask them to conform within a narrow set of standards. It is necessary to broaden the scope of what counts as professionalism to account for multiple ways of being in the world and to not continue to privilege one culture's values over all others. When we understand dominant values not to be universally superior but to be functions of Eurocentric values imposed on people through force and coercion, we can begin to understand that subjugated knowledges have been erroneously understood as inferior. With a diverse student body constituted by multiple and shifting cultures, it makes sense to offer students many paths to learning and practicing professionalism. This is not just to mean supporting students different learning styles (e.g., kinetic, visual, etc), but to challenge the

fundamental assumptions of schools and learning processes that privilege Eurocentric values normalized as superior. These values include objectivity, competition, and white supremacy.

When, as I envision, student affairs preparation is able to release its control and prescription of behaviors and invite students and instructors to embody a variety of notions of excellence and professionalism, the field of student affairs will become much stronger than is possible in offering only one path, the prescribed Eurocentric path, to excellence and professionalism. By releasing the prescription of professional behaviors, students and instructors are more likely to embody a diversity of ways of being in the academy. This is to say that with more variety in the student affairs classroom there will become a greater variety within the professionals serving students in our institutions. Then, for instance, underclass students being served by student affairs professionals have more possibilities of connections with someone like them creating more opportunities for someone to understand them and to validate their experiences. For example, Patricia Monture-Angus and others (Brayboy & Pidgeon, 2009; Monture Angus, 1995) have written about the experiences of being in the academy with instructors who do not understand their ways of relating and making decisions in the world. Monture-Angus experienced challenges to her interpretations of the world because the instructors did not understand her perspective and only saw the world through their own perspectives. Her perspective was based on Indigenous episteme which valued connections with other living beings and valued circular patterns of communication. Additionally, Brayboy and others talked about being told that their ways of writing and talking in the tradition of their communities were not appropriate for higher education. They expressed frustrations that their ideas could not adequately be communicated in the dominant language because concepts in their native languages and home communities were not

expressed in the dominant one. Perceptions of them as unable to communicate, according to dominant standards, contributed to others not viewing them as scholarly. This not only led them to feel invalidated and frustrated, but also led them to question themselves as scholars. The issue in these cases was not that these students did not understand the dominant traditions of academic thinking and writing because of ignorance but rather they were offering a new perspective of examining issues. Their perspectives were being translated into the dominant perspective and judged as inferior. Fortunately, these scholars persisted and are now among the ranks of faculty, but such persistence in the wake of negative messages about oneself is difficult and should not be expected of any student. Institutions with a diverse body of students often state they are committed to supporting their students and as such must make changes in the ways they prepare professionals and view professionalism in order to make good on those commitments. Institutions need a diverse body of staff and instructors, familiar with a variety of ways of knowing and being, to connect with students.

Not only does living a divided life (Palmer & Zajonc, 2010) impact what counts as knowledge and student persistence, but my vision of vitality and health in student affairs preparation is stifled by practices that ignore racial power dynamics of the classroom. Students who are oppressed by these dynamics face isolation, pain, and questioning of their scholarly worth (Boysen & Vogel, 2009; Gildersleeve et al., 2011; Sue & Constantine, 2007). Not only do oppressed students face these burdens, but students benefitting from the system miss out on opportunities to understand how they perpetuate these dynamics, opportunities to shift their internalized dominance, and space to be free from the prescriptions imposed by people upholding the dominant norms (Goodman, 2001). For example, the students in cogen

explained how they were hurt by the use of the words “colored people” in their class. They spent energy inside and outside of class dealing with their emotions and processing their reactions. They spent energy rationalizing their behavior and that of the other students in their class. They felt frustrated with and distanced from students who did not know about the negative experience of being referred to as “colored people.” Further, when the response from instructors and peers in class was minimal, they wondered if anyone cared it had happened. Students also worried about being perceived as the “angry person of color” and therefore scrutinized their own reactions. All of these concerns and emotions took time and energy to manage—time and energy that they could not spend focusing on their assistantships and course responsibilities. Students in the dominant group who were not aware of these dynamics may have felt like they were being “nice” and treating everyone the same while in practice they were hurting others. Those who do not understand the implications of the racial dynamics may perceive these relationships as genuine while those hurt in the interactions may not. For example, as a person who has internalized dominance and has been embraced by dominant society, I might believe I am good friends with a person in my class who has experienced ongoing discrimination in the class, but when I say something offensive to a person and have no awareness of it, that person may not feel genuinely connected to me because I have shown I do not really understand their experience. In my lack of consciousness, I may continue to feel a genuine connection. I am living in a false reality where I am a nice person who would never hurt anyone and is not oppressing. I live in a false reality where I believe that I can support students of all backgrounds and experiences alike. It is likely I do not choose to improve my skills in this area because I do not even recognize a problem. This may be a tactic to protect myself from a negative image

of myself and/or from taking responsibility for injustices, which seem overwhelming (Sue and Constantine, 2007). However, whatever the reason I do not acknowledge my biases, if I do not change my behaviors, I continue to live with a false image of myself and also continue to cause harm to others. Student affairs preparation must take responsibility for discussing racial dynamics in the classroom and across campus so that students can support each other better in the classroom, refrain from causing each other pain, and prepare for supporting students as competent professionals in student affairs.

There is a lot at stake for individuals in student affairs preparation programs as well as the programs themselves with regards to complicity with the neocolonial project in student affairs. In summary, the implications of this study are that student affairs preparation is falling short of its potential to support students, support knowledge production, and foster a liberatory praxis among its new professionals. The prescribed behaviors and expectations of professional practice provide a narrow definition of what counts as professional, and as a result, exclude many who could contribute to the profession. Not only does this prescription restrict who can be professionals in the field, it also restricts the supports and resources for undergraduate students who will likely seek the support of student affairs professionals. Also, the limited notions of behaviors and ways of knowing in the classroom create tensions with students' lived realities which involves emotions, spirituality, community relations, and experiences of inequity. Failing to involve these in the classroom and throughout the learning process distances students, reduces the sense of relevance to their lives, and pushes some students out of the field. It detracts from a healthy, vibrant lifestyle when educators expect students to live a divided life. Additionally, the knowledge base of student affairs is spotty, missing valuable, relevant bodies of knowledge when it relies on objective knowing

and focuses on issues of concern to the dominant group. Understandings that come from utilizing multiple modes of knowing such as embodiment, intuition, emotions, logic, and spirituality are foregone in an academy where objective logic is centered as legitimate knowing. Finally, ignoring racial dynamics places the burden on oppressed students to survive the system alone without resistance and calls for change from the programs, peers, and institutional leaders. Students who benefit from the system also suffer from being expected to conform and from misleading understandings of themselves and the world around them.

Recommendations

In this section, I offer several recommendations for the implications generated by this inquiry. First, I describe five recommendations for practice and then offer five recommendations for research. These recommendations are intended to confront complicity with the neocolonial project of education and call the field of student affairs to be responsible for challenging the status quo of dominance and oppression in its preparation programs. The recommendations for practice include involving students as full participants in the learning activity, attacking underlying ideologies harboring neocolonialism, teaching the lens of neocolonialism to empower students, challenging current efforts around diversity and inclusion, and finally, recognizing the history of exclusion in higher education in the standards. Recommendations for research include continuing to examine the social relations using institutional ethnography as methodology, looking for possibilities for using cogenerative dialogues in student affairs preparation classrooms, utilizing a postcolonial or anti-colonial framework to deconstruct contemporary education, and finally, continuing the fight for non-traditional, subjugated methodologies in the academy.

For Practice

The first recommendation from this study is to involve students as full participants in shaping the learning activity. Since all participants in the classroom constitute the learning environment and are constantly remaking it, instructors must intentionally include students in the process of shaping the learning (Rogoff, 2003). Instructors can use CHAT as one framework for learning about and teaching students about social learning (Roth, Tobin, & Zimmerman, 2002). With an understanding that each element is mediating the learning activity students and instructors can take more intentional roles in the learning activity. For example, in cogen, when students recognized they were hesitant to actively process through ideas in class, they considered how they could model processing in the classroom. In this example, the students recognized how as individuals they could mediate the learning by participating in a new way, demonstrating active processing in the classroom for others. Instructors should familiarize themselves with the benefits of social learning, introduce these frameworks to students, and ask them to utilize these when reflecting on classroom practices and their learning processes in order to optimize possibilities for learning and teaching.

One specific benefit that has been found for using a socio-cultural framework for understanding learning that is related to working towards equity is that it gives a framework for examining cultural practices and recognizing culture as a process and not as a characteristic within a person (Gildersleeve, 2010; Guitierrez & Rogoff, 2003; Moll, 2000). Viewing culture as being held within a person often leads to stereotypes and deficit perspectives of individuals. Kris Gutiérrez and Barbara Rogoff (2003) explained that viewing culture as a characteristic of a person “does not account for change—in the individual, the activity setting, or the community—and it assumes one style per person

according to the individual's group categorization" (p. 19). They go on to further recommend considering many fields of students' experiences to better understand the cultural practices that students (and I would add instructors) utilize in the classroom. Once students and instructors can identify the cultural practices of the classroom, they can validate and encourage those that support student learning and social justice. Working for social justice involves providing equitable opportunities for success even when students are not conforming with the dominant cultural practices.

Furthermore, when instructors view teaching and learning through a socio-cultural lens, many possibilities exist for perceiving students as subjects in the learning process rather than objects to be filled (Freire, 2000; Stetsenko, 2008). When students are viewed as subjects, their personalities, previous experiences, spirituality, and interactions with each other can be part of the learning experience instead of how they often are viewed as "objects of commodification and exchange" (Shahjahan, 2005, p. 694). Students can be viewed as human beings complete with families, pain, joy, connections to the world around them, and obligations outside the classroom. When students are understood to be and treated as humans, educators can engage them in ways that are individually and collectively meaningful to them (Freire, 2000; Palmer & Zajonc, 2010; Rendón, 2009). When students are recognized as subjects instead of objects, it becomes easier to incorporate them as undivided beings in the classroom instead of vessels to be filled. For instance, instructors can ask students to bring their own experiences into the learning environment to share with others and to inform their meaning-making. Instructors can encourage students to engage their emotions—their feelings about learning and the content at stake (Boler & Zembylas, 2003;

Rendón, 2009). Rendón (2009) indicated that through both content and contemplation, wisdom could be achieved. Rendón (2009) explained,

Pairing outer learning (intellectual understandings) with inner learning (reflective processes) can yield a broader form of education that generates factual knowledge of the course material, as well as deeper insights, which inform wisdom. A faculty member's key challenge is to find balance and harmony between inner and outer learning. A classroom that steers far from covering essential course content can be as diminished as one that does little or nothing to engage students in contemplative practice. (p. 89)

Viewing students as subjects with interests, needs, and contributions also enhances their commitment to the process because it becomes more meaningful to them (Preskill & Brookfield, 2009). Rendón (2009) described, "In a participatory epistemology, the learner is deeply connected to what is being learned. The tools to generate this deep engagement are diverse forms of contemplative practice, such as music, rituals, journaling, meditation, and so on" (p. 86). Therefore, additional learning benefits come from engaging students as subjects.

A second recommendation from this inquiry is that the profession led by preparation program leaders need to attack the underlying ideologies that drive our practices and policies. For example, expecting students to demonstrate the content they have learned by assessing them based on that content is informed by ideologies privileging objectivity and distancing personal feelings. The standards included a section speaking to the need for removing discrimination from preparation programs. However, without examining the values upon which criteria, such as what counts as knowledge, are determined, we cannot know in what ways we as educators in student affairs are discriminating against others. This might occur in

student affairs when instructors and students take for granted that thinking in a linear, logical manner is the best way of organizing thoughts and arguments. When we as educators ignore the reality that there are many other ways that thoughts and experiences could be organized and communicated we discriminate against people who prefer these ways. When the superiority and universality of objective content is taken for granted instead of interrogated as possibly exclusionary, imposed, or perpetuating inequity for the benefit of a dominant group, educators are being complicit with the neocolonial project's sense of what counts as knowledge. The neocolonial project purposefully privileges Eurocentric, objective, linear thought over other ways of thinking and being. It privileges these purposefully to exclude other forms considered primitive and less developed. Therefore, when educators follow suit, they are furthering discrimination. However, often within contemporary education, educators do not mark this preference as discriminatory, we mark it as normal. Because we have been socialized to believe that truth is knowable, static, and can be measured and compared with other measurements, we accept that objectivity is superior. However, if we challenged those assumptions noting that other things are important in addition to what is objective, such as the intuition, emotions, and variability of individuals then we would find that objectivity is not superior even though it has been positioned as such to serve the needs of the colonizers (e.g., exploitation, profit, etc.).

What seems to happen too often in student affairs is that we as educators and professionals espouse values of diversity and social justice yet continue to be complicit with neocolonial practices. Educators add programs and statements of diversity to institutions founded on and managed by ideologies informed by notions of Eurocentrism. Instructors and students must focus more attention on underlying ideologies and make space for subjugated

ways. Instead of telling how much we love diversity or programs on top of discriminatory, oppressive foundations should be challenged.

One specific way to implement this recommendation is that educators should invite activities and projects that require students to practice ways other than the dominant ones (e.g., papers, tests, PowerPoint presentations, etc.). Educators should also discuss students' possible resistance to change, and the benefits and challenges within the current system. Preparation programs should consider policies and accountability measures to encourage faculty to take a universal design approach where students are afforded multiple avenues to demonstrate their knowledge (Pliner & Johnson, 2004). A starting point may be to insist that students complete at least one project reflecting a non-dominant way of learning and/or demonstrating knowledge (e.g., creative performance, visual representation, etc.). Students and instructors likely will need extra support because they may resist what is unfamiliar and goes against their socialization that dominant ways are superior (Doyle, 2008; Palmer & Zajonc, 2010). This can be part of the discussion and process of learning about anti-colonialism. This may also help to develop their critical thinking skills and affirm students' agency to challenge the status quo.

My third recommendation from this study stems from the implication that student affairs preparation is complicit with the neocolonial project in education. The recommendation is that educators need to teach the lens of anti-colonialism to give students and other educators the framework and space to engage these issues themselves. Resisting and challenging neocolonial discourses and practices are significant undertakings because they are so entrenched in institutions' standards and practices (Carducci, Kuntz, Gildersleeve, & Pasque, 2011; Spring, 2005). It will likely require solidarity, support, and oppositional

spaces where students take care of each other during the process of challenging the dominant norms as well as devising plans of resistance (Mansbridge & Morris, 2001). But, before students who have been socialized to conform to the cultural norms of the educational system can come together to plan resistance to the status quo they need to be given a framework to conceive of life outside the bounds of neocolonial control (Freire, 2000; Tintiango-Cubales, 2009). They need to be encouraged to risk their places among the ranks of the conformers, the achievers, the recognized and rewarded. Without a vision of possibility beyond the contemporary reality, they have no reason to risk all that is at stake (Freire, 2000).

A fourth recommendation for practice is that educators need to challenge the current approach to inclusivity and diversity. Currently, many institutions have initiatives and policies such as intergroup dialogue (Zuninga, Nagda, Chesler, & Cytron-Walker, 2007), support services (Seidman, 2005), diversity courses (Bowman, 2010; Martin, 2010), and ethnic, gender, and religious studies that are offered under the guises of working towards inclusivity. However, these policies and practices commonly implemented in institutions do not necessarily attend to the ideologies of neocolonialism identified in this inquiry such as privileging objectivity, prescribing notions of professionalism, and negotiating power dynamics. They merely add some celebratory or informational element onto the existing hegemony (Banks, 2004). For example, courses titled such as *diverse college students* are often an excellent way for students to learn more about the variety of different types of students on campus, but these courses do not always critically examine the problematic of how racially minoritized students are positioned within the existing hegemonic society. Looking at the experiences of students within the existing hegemonic society is different from simply pointing out that campuses have a variety of students (Manning, 2009). This

recommendation is that educators spend less time focused on information about the “other,” supporting students to survive an oppressive system, and celebrating heroes and holidays and instead spend more time challenging the hegemony that promotes dominance and oppression.

While celebrations and information are often crucial to the learning environment and survival of minoritized students, they cannot be successful alone in confronting dominance and oppression. A focused effort on challenging many of the dominant norms on campus is also necessary. Unfortunately, information and celebrations are most common on college campuses because they are easy to implement (without disrupting the status quo), and they are less likely to make people in the dominant group as uncomfortable as projects that challenge the status quo (Goodstein, 1994).

A final recommendation for preparation practice is that standards should attend to the history of exclusion in higher education. Standards should require that preparation programs examine their exclusionary history (Tejeda, et al., 2003). Program leaders should also keep this history in the forefront as they evaluate their program’s success in terms of being a welcoming and equitable environment for faculty, staff, and students. For example, preparations programs should examine their history of attracting and retaining racially minoritized students. If the proportion of minoritized students in the program is lower than the proportion of minoritized students in the population regionally or nationally depending on the recruiting scope of the institution and program, then recruiting and admission processes should be reviewed and modified to recruit and retain more minoritized students. Instead of assuming there are no qualified students of color for the preparation program, programs should consider whether there might be exclusionary policies and practices within their program or barriers for applicants with potential. There may be cultural practices or policies

within the college-going processes that are maintaining the exclusion of the minoritized students (Gildersleeve, 2010). Educators and leadership in preparation programs should track who benefits and who pays the costs of policies and practices in order to track potentially discriminatory practices and policies. For example, raising minimum GRE scores required for admission to the program is one way to increase the perceived caliber of students in a traditional admissions policy. However, standardized test scores have been shown to favor wealthy white male students over female, racially minoritized, and working class students (Alon & Tienda, 2007). Therefore, raising GRE scores may benefit the institution by propping up the average GRE score and therefore the assumed prestige or selectivity of the program, but it may unduly burden the racially minoritized, working class, and female students who apply to the program. Preparation programs should examine and monitor policies and practices governing admission and degree progress in order to consider in what ways they have been exclusionary and how to create more opportunities for success of all students rather than a limited number of students. Monitoring could take the form of tracking admission and retention data, number of applications received compared to admitted, conducting climate surveys with faculty and students, and forming a reporting process where students and faculty can report bias incidents for review by a trained team who can respond.

For Research

I have five recommendations for research to offer stemming from this inquiry. Researchers should continue to examine the social relations in the field of student affairs and within its preparation programs by using an institutional ethnography methodology. Institutional ethnography holds the ruling relations of the organization organize the everyday practices of people in an institution (D. E. Smith, 2006). In other words, everyday decisions

are not made independently but rely on the messages conveyed by the organization (Luken & Vaughan, 2006). An institutional ethnography inquiry would offer a new perspective on the ways that students are expected to participate in their preparation work and how the field of student affairs shapes their experiences. The current inquiry used CAS standards in analysis, however an institutional ethnography methodology also would involve interviewing individuals in the institution about their experiences and what informs their everyday work. An institutional ethnography would potentially identify other documents in addition to the CAS standards as well as provide a map of ruling relations shaping everyday behaviors of students and instructors. This type of analysis would offer more connections between the individuals' behaviors and the expectations of the organization.

A second recommendation for research is to pursue more specific findings of this study to learn more about how each rule and division of labor mediates learning in the classroom. This study has identified some cultural rules of the classroom but more data may help educators and researchers to better understand the multitude of ways rules mediate learning in the classroom. A future study could gather more data on how elements of CHAT mediated learning. Participants guided this study but a future study more intentionally guided by the researcher or involving different participants would provide more information about how different elements mediated learning.

The third recommendation for research is that more information be gathered about the possibilities for using a participatory practice like cogenerative dialogues in preparation classrooms to identify and resist the neocolonial project. Cogenerative dialogues is a process of engaging the subjects in the classroom in discussions about what is occurring in the classroom and what could be modified to afford more opportunities for teaching and learning

(Tobin & Roth, 2006). Through this process participants also may identify cultural rules, tools, community, and a division of labor that mediate the process (Stith & Roth, 2010).

Given how this inquiry suggested that practices related to the neocolonial project mediate the student affairs preparation classroom and that one of the recommendations for practice is to include students in the process of identifying and resisting neocolonial practices, conducting future research about the ways that cogenerative dialogues can support this process would be useful. Students and instructors could use the process to put anti-colonial or postcolonial perspectives into practice. Further, this research using cogen could inform the process of teaching students and/or instructors about neocolonialism.

The fourth recommendation for research is to utilize postcolonial or anti-colonial framework in future inquiries to examine prevailing ideologies in student affairs. This framework has not been used in this field based on my review of the literature to date. The current study was limited to items that occurred during the participatory cogen so additional inquiries into the practices of student affairs would bring new perspectives on the neocolonial project in student affairs.

The fifth recommendation for research is that future research engages in the fight for non-traditional methodologies and ways of being to be heard in the academy (Denzin, et al., 2008; Kuokkanen, 2007; L. T. Smith, 2001). Researchers, like practitioners, need to have others amongst them challenging the status quo, supporting non-dominant methods, and creating space to think differently, and engaging in dialogue (Carducci, et al., 2011).

Hopefully, continuing such research and distributing research about its possibilities can open new spaces for future students, practitioners, and scholars. I know that my work on this inquiry was only made possible by the researchers who developed these deconstructive

methodologies, the faculty members who brought my attention to these issues and possible research approaches, and the faculty who supported my work on this inquiry. I could not have done this inquiry without this scaffolding and support.

Conclusion

The field of student affairs has not given attention to the history of colonialism nor the presence of neocolonialism in higher education. While not a comprehensive decolonizing study, this study provides some significant implications for student affairs preparation suggesting neocolonialism in student affairs preparation is worthy of more attention. The study used a postcolonial deconstruction and (neo)colonial literature to help readers think differently about student affairs preparation. Implications for student affairs preparation include dehumanization of students, excluding people and subjugated ways of knowing and being, and expecting students to conform to existing hegemonic standards. Student affairs discourse includes elements related to equity and inclusion of multiple perspectives and people, however, to date, student affairs preparation has put limited effort into deconstructing the dominant cultural practices that create and/or maintain inequities. Student affairs preparation educators need to attend to these practices and ideologies of neocolonialism and teach students to identify them so that they can be shifted within the learning activity and there can be more possibilities for inclusion of subjugated knowledges and minoritized people. Student affairs preparation needs to attend to these issues in order to become the liberatory avenue for student success that is within its potential. It also must do this in order to avoid being the oppressing system that it says it wants to avoid. Our students and our sense of ourselves as competent, compassionate professionals are at stake.

APPENDIX A. DEFINITION OF TERMS

ACPA: ACPA College Student Educators International is a professional organization for those interested in the support and development of college students, especially with regards to out of classroom learning and student services.

CAS: The Council for the Advancement of Standards in Higher Education was formed by leaders in higher education, including ACPA and NASPA members, for the purpose of creating standards related to functional areas of higher education (e.g., career services, admissions, etc).

CHAT: The cultural-historical activity theory holds that learning is a dynamic social process, which is culturally mediated and historically bound. People involved in the learning, as well as tools, cultural rules, and the related community, mediate the learning process and impact each of the other elements.

Cogen: Short for cogenerative dialogues, which is a dialogic process that generally occurs among co-teachers and students involved in a particular course or project. Individuals meet as a group and communicate over time about what they experience occurring in the shared setting. Then, they pose ideas of how to change the learning environment to afford more opportunities for learning.

Cogenerative Dialogues: see cogen.

Deconstruction: An analytical tool involving the challenge of the dominant understanding of a situation or discourses and offering another reading of it.

Dominant: Something or someone that is connected to the powerful people and/or discourses and is often normalized in society.

Institution: The institution of institutional ethnography refers to a group or organization that is understood to coordinate the everyday behavior of its members, especially those who work in the lowest levels of power within the organization.

Institutional Ethnography: A methodology and set of methods based on a sociology of people, grounded in feminism, concerned with the experiences of the everyday worker and how they are organized in institutions by ruling relations.

Minoritized: Referring to people or practices that the dominant discourses have been positioned in society as inferior.

NASPA: NASPA – Student Affairs Administrators in Higher Education is a professional organization for the professional advancement of people interested in providing programs and services that support learning and development of college and university students.

(Neo)colonial: This term is used in this study to describe the practices and discourses of the anti-colonial, postcolonial, and neocolonial.

Neocolonial project: A set of practices and discourses aimed at domination and control for the benefit of the powerful. Neocolonialism differs from colonialism because control is maintained through political and economic power rather than formal relationships of governance.

Oppression: Systematic discrimination that results in significant material and psychological hardships on those who are not accepted into the dominant group.

Re-presentation: This term signifies that any presentation of ideas is mediated by the person presenting the ideas, resulting in not only a presentation, but one changed and specific to the presenter.

Text: Documents are understood in institutional ethnography to organize the everyday practices of individuals within an organization. A text may be a paper document or a computer form.

Social relations: Institutional ethnography holds that organizations are constituted by social relations laden with power dynamics that mediate how organizations operate.

Student affairs preparation: This term represents the academic programs, curriculum, and leaders of master's level degrees designed to prepared professionals to work in student services and student learning and development in the college and university setting.

APPENDIX B. COURSE SYLLABUS

HgEd 676: Student Development Theory II

Course Prerequisites

(1) Enrollment in the graduate program in Higher Education, and (2) successful completion of HgEd 576 Student Development Theory I or its equivalent. If you do not meet both of these prerequisites, you must obtain the instructor's permission to remain in the course.

Course Rationale

A stated goal of the student affairs profession is to maximize student learning through the facilitation of the many aspects of personal and interpersonal development. To accomplish this goal, student affairs professionals must have a clear understanding of the developmental issues facing students and the process by which development occurs. They must also be aware of factors that affect development and be able to work with individuals, groups, and organizations within the diverse campus community to establish environments conducive to the development of students from a variety of backgrounds. Knowledge of theories of social identity development and the application of principles of social justice in college settings will assist student affairs professionals in accomplishing these goals.

Important Notes

- This syllabus is a working document and is therefore subject to change at my discretion. Advance notice will be provided when any changes are made.
- If you have a documented disability that will affect your ability to participate fully in the course or if you require special accommodations, please speak with the instructor so that appropriate accommodations can be arranged. You are also encouraged to review information about disability accommodations available to students through the Dean of Students Office.

Course Overview

This course will focus on the concept of social justice and its relationship to social identity development. Specifically, we will be examining the following social identities: racial, ethnic, sexual orientation, gender, class, spirituality, and ability, and how they are influenced by the dynamics of power and oppression in education and society. A basic understanding of and facility with cognitive and psychosocial theories, particularly the work of Erikson, Chickering, Piaget, Perry, Kohlberg, and Gilligan, is required to successfully complete this course.

Learner Outcomes and Objectives

This course is designed to address the following learner outcomes. Specific course objectives are listed below each outcome.

Students will be:

Knowledgeable scholars.

1. As a result of a reflective analysis paper, you will be able to use theory as a basis for analyzing personal experiences and reflections.
2. As a result of a reflective analysis paper and weekly journals, you will demonstrate the ability to understand theoretical discussions and apply theory to practice.
3. As a result of completing a reflective analysis paper and project presentation, you will be able to use theory to analyze your life experiences and those of others.

Reflective and critical thinkers.

1. As a result of class discussions, online reflections, and a reflective analysis paper, you will be able to critically analyze theory, verbally and in writing.
2. As a result of completing online reflections and discussion as well as a reflective analysis paper, you will be able to reflect on the personal and professional implications of social justice and social identity theory.
3. As a result of the cogenerative dialogue project, you will be able to reflect upon your experiences within the classroom and understand how they affect your learning.

Individuals who are sensitive and aware of themselves and others.

1. As a result of completing online reflections and participating in the cogenerative dialogue project, you will be aware of your own social identities and the implications they may have for your work in education as well as how they impact others.
2. As a result of the cogenerative dialogue project, you will be sensitive to the importance of creating positive environments that facilitate development.

Students will be able to:

Apply theory to practice.

As a result of online reflections, a reflective analysis paper, the cogenerative dialogue project, and class activities, you will be able to appropriately use theory as a basis for your work with students.

Demonstrate effective oral communication.

By participating in a cogenerative dialogue project and presentation as well as in class discussions, you will be able to effectively communicate orally your knowledge of and ability to use theory in analysis of student development.

Effectively communicate in writing.

By completing a reflective analysis paper and online reflections, you will be able to effectively communicate in writing your knowledge of and ability to use theory in analysis of student development.

Students will know:

Student development theory.

1. As a result of readings and class discussion, you will be familiar with the major theories of social justice; spiritual development; racial identity development; ethnic identity development; gay, lesbian, and bisexual identity development; gender identity development; disability; class; and multiethnic/multiracial identity development.
2. As a result of readings and class discussion, you will be familiar with contextual factors that influence social identity development.

Required Texts

Evans, N. J., Forney, D. S., Guido, F. M., Patton, L. D., & Renn, K. A. (2010). *Student development in college: Theory, research, and practice* (2nd ed.). San Francisco: Jossey-Bass.

Reason, R. D., Broido, E. M., Davis, T. L., & Evans, N. J. (Eds.), *Developing social justice allies*. New Directions for Student Services, no. 110. San Francisco: Jossey-Bass.
[Access electronic version from Parks Library Website. Go to the library home page, click on collections, then library catalogue. In search area, click on serials and enter New Directions for Student Services, then click on the Wiley Interscience link. On the New Directions homepage, click on issues and then the number you are seeking.]

Butler, J. (2006). *Gender trouble: Feminism and the subversion of identity*. New York: Routledge.

Bell, D. (1992). *Faces at the bottom of the well: The permanence of racism*. New York: Basic Books.

Publication Manual of the American Psychological Association (6th ed.). (2009).
Washington, DC: Author.

E-Reserve

Additional articles and chapters on the reading list are on electronic reserve. Go to the library website, click on Course, then HgEd 576 for these materials.

Course Requirements

1. Completion of assigned reading.
2. Participation in class discussion and activities.
3. Completion of weekly online journal reflections.
4. Completion of reflective analysis paper.
5. Completion of cogenerative dialogue project meetings and online discussions.
6. Completion of cogenerative project presentation.

Descriptions of each assignment are included later in the syllabus.

Evaluation

Letter grades will be given for each assignment. The assignments will be based upon the following percentages:

- | | |
|------------------------------|-----|
| 1. Online journals | 25% |
| 2. Reflective analysis paper | 25% |
| 3. Cogenerative project | 25% |
| 4. Cogenerative presentation | 25% |

An F = 0 will be awarded for any assignment not completed.

Since participation and attendance are expected, you will not receive a grade for this work. However, as described throughout the syllabus, a failure to adequately and appropriately participate in class will negatively affect your overall grade as will excessive tardiness or absences.

Letter grades will be used in this class. They signify the following level of learning:

- | | |
|----|---|
| A+ | Outstanding, better than I could have done the assignment |
| A | Excellent graduate level work |
| A- | Excellent work, some minor weaknesses with regard to content and/or structure |
| B+ | Solid work, some weaknesses with regard to content and/or structure |

- B Average graduate level work, lacks depth, contains content errors, and/or has some significant technical weaknesses
- B- Barely adequate graduate level work, significant weaknesses with regard to content and/or structure
- C+ Unacceptable graduate level work, but demonstrating some positive aspects in content and structure
- C Unacceptable graduate level work, major weaknesses with regard to content and/or technical structure
- F Assignment not completed and/or submitted to instructors.

Class Policies

Assignments and Grading:

All assignments should be submitted PRIOR TO class on the day they are due as noted in the syllabus. Your written assignments will be submitted using the Digital Dropbox function in WebCT for our course. My feedback and grade will be added to your document using the “track changes” function in Word, so your document should be uploaded in either “.doc” or “.docx” format and saved with your last name as part of the file name. (for example: LastName_Paper1)

If you need assistance conceptualizing assignments or reviewing projects, please contact me at least one week prior to the assignment due date. I will not assist with editing or rewrites but may be able to indicate to you that editing or rewriting is needed to correct grammar, punctuation, APA format, etc. Students are strongly encouraged to use each other as editors. Students should also consider visiting the Writing and Media Help Center on campus for additional support: <http://wmhc.isucomm.iastate.edu/>

All written assignments are expected to conform to the guidelines and reference formats specified in the Publication Manual of the American Psychological Association (6th ed.). All work must be typed, double-spaced, using 12-point font (preferably Times New Roman, although it is important to note that Arial is the most “readable” font for individuals with any type of visual or learning impairment).

Because higher education professionals are expected to possess good writing skills, written assignments will be graded on their technical quality as well as content. All written assignments should be carefully proofread for spelling, grammar, and syntax. If your writing skills are not strong, I urge you to seek outside help to improve them.

Language:

This class must be a comfortable place for everyone. To that end, you are asked to pay attention to both the effect and the intentions of your words, and to avoid deliberately using language that is demeaning to others. When listening to other students, assess both the intent

and the effect of those words before assuming offensive intent. Also be aware of nonverbal messages you may be conveying. Any papers using sexist, racist or otherwise inappropriate language will be returned without a grade. The APA Manual is a good source of information regarding the appropriate use of language. Additionally, students should use “I” statements during classroom discussions that represent their personal experiences and viewpoints rather than express assumptions about the opinions of other individuals.

Academic Integrity:

You are responsible for understanding and abiding by the University’s policies regarding academic integrity and student conduct. Academic dishonesty, including obtaining unauthorized information, tendering of information, misrepresentation, bribery, and plagiarism, is strictly prohibited. You should be familiar with the definitions and policies related to academic dishonesty found in the ISU General Catalog, Graduate Catalog, and Graduate College Manual. The APA Publication Manual also contains useful information. More information is available from the University Registrar:

<http://www.public.iastate.edu/~catalog/2009-2011/geninfo/dishonesty.html>

Deadlines:

If you must hand in work late for a legitimate reason (e.g., personal illness, family illness), please contact the instructor to discuss the situation PRIOR to the class period on which it is due. The grade for any work handed in late without prior discussion and a legitimate reason will be reduced by one-third of a letter grade per day (e.g., an A becomes an A-).

NO INCOMPLETES WILL BE GIVEN IN THIS CLASS except for major emergencies (e.g., hospitalization) and only after consultation with the instructor.

Attendance:

If you must miss class for a legitimate reason (e.g., religious holidays, illness, family emergencies, work requirements that cannot be rearranged, court appearances, conferences), please contact the instructor to discuss the situation PRIOR TO CLASS via email or cellphone. If absences are not cleared with the instructor the absence will be considered unexcused and your overall grade for the course will be negatively impacted. Because class attendance is critical to learning, no more than 2 classes will be excused even for legitimate reasons.

Class will start promptly at 5:10 p.m. You are expected to be in your seat and ready to begin class at this time. Arriving late to class is disruptive and disrespectful of your classmates and instructor. If a prior commitment will affect your ability to arrive on time, please notify The instructor PRIOR TO CLASS. Unexcused tardiness will negatively affect your overall grade for the course.

Participation:

You will be expected to contribute actively and positively to the class discussion. Actively engaging in discussion about ideas and concepts is one means of learning new material and considering your position with regard to those ideas and concepts. Participation in the class is designed to help you develop your verbal and listening skills by encouraging active involvement in the learning process. Participation does not necessarily equal talking a lot (in fact, talking for the sake of talking often detracts from one's participation). The following are examples of factors considered when evaluating participation:

- Contributing interesting, insightful comments
- Presenting good examples of concepts being discussed
- Building on the comments of others
- Raising good questions
- Being sensitive to your level of participation and making attempts to increase or decrease it if necessary
- Being sensitive to the emotional impact of your statements
- Listening and responding appropriately to others' comments
- Being sensitive to the nonverbal messages you may be conveying
- Attending all class meetings
- Being on time

Cell phones and other electronic devices brought to class are to be turned OFF for the duration of class. If an emergency situation requires that you have your cell phone on, please inform the instructor at the start of class and set the phone on vibrate so calls do not disrupt the class. Any violation of this policy will result in your phone being confiscated for the duration of the class.

Computers are to be used ONLY for assigned classroom purposes. Anyone who uses a computer for any other purpose (e.g., checking email, searching the internet, etc.) will have their computer confiscated for the duration of the class.

Description of Assignments

Weekly Online Reflective Journals [25%]

Students are required to complete a total of 12 weekly reflective journals based on the respective readings for the week in WebCT. A prompt will be posted each week that students may use as a guide for their reflections. Reflections will ask students to consider both their personal identities (i.e., race/ethnicity, gender, sexual orientation, social class, spirituality/faith, and ability) and the concepts and issues raised in the readings for class that week. All reflections will be evaluated based on the following criteria:

- a. Depth of reflection;
- b. Discussion of concepts from the readings;
- c. Connections identified between the reading and personal identity(-ies);

- d. Development of reflections over the course of the semester.

These reflective journals will be used as “data” for the reflective analysis paper described below. Thus, your engagement in these reflections will impact your ability to develop a thoughtful and well developed analysis of your learning and development this semester. Although no length requirements are stipulated here, an adequate reflection should be at least 500 words. Reflections must be completed PRIOR TO class on the assigned date.

Reflective Analysis Paper [25%] – Due Friday, April 29

Students will complete a reflective analysis paper that is based on the weekly online journals described above and the theoretical frameworks discussed during class. During this paper, students will describe and discuss the results of an analytical review of their weekly online journals that is framed by at least 3 theoretical frameworks discussed during the course. A draft of the paper (4-5 pages) based on your initial online reflections and at least 1 theoretical framework is due on Wednesday, March 9. Instructors will provide feedback on this draft for students to use in preparing the final version of the paper. Additionally, students will have an opportunity to workshop the paper during the final class meeting on Wednesday, April 27.

Although the structure and organization of this paper is flexible, the paper should include:

- a. References to at least 6 of the online reflections completed by the student;
- b. Description and discussion of the primary “themes” that emerged for the student over the course of the semester;
- c. Discussion and analysis of how at least 3 theoretical frameworks contribute to an enhanced understanding of the “themes” identified by the student;
- d. Implications of the primary “findings” and application of theory to the student’s perspective on and work within student affairs or related fields; and
- e. While flexible, the paper should be approximately 15 pages in length and include references to 3 theoretical frameworks and at least half (6) of the students’ online reflections.

The primary criterion for grading this assignment will be your ability to integrate theory and self-analysis that is supported by examples from your online reflections; however, you will also be graded on the depth of your reflections, your ability to identify meaningful implications for your work, and the overall quality of your writing.

Cogenerative Dialogue Project [25%]

Throughout the semester, students will be engaged in a cogenerative dialogue project where they have an opportunity to enact changes within the classroom that create a more inclusive environment for the learning of all students. In order to facilitate this process, students will review video of class meetings and reflect upon their observations and experiences within the classroom. It is imperative that students participate fully in the process of reflection and discussion that occurs weekly. The following elements are required of all students participating in the cogenerative dialogue project:

- a. Small group meetings (2 per week during 2 weeks of the semester for at least 2 hours during each meeting; total of 8 hours minimum);
- b. Online reflections in WebCT that occur between small group meetings;
- c. Recommendations for instructors following the second small group meeting;
- d. Large group meetings that will occur at least twice during the semester.

Online discussions (part b above) are required for all members of small groups and will be graded based on the engagement of participants. This means that students will be engaged in a comprehensive reflection and discussion process within their small groups during their assigned weeks. While we understand that this requires a demanding focus during those weeks, students are expected to participate in all aspects of the project as both group and online discussions will provide the depth of reflection necessary to develop appropriate changes in the best interest of the class. Additionally, instructors will participate in all small group and large group meetings as part of the cogenerative dialogue process. The total investment in the cogenerative dialogue project will be approximately 25 hours during the semester.

Cogenerative Dialogue Presentation [25%] – Due Wednesday, May 4

At the end of the semester, students will participate in a presentation that re-presents their experience in the cogenerative dialogue project. Based on their involvement in the cogenerative dialogue project, students will select whether to present individually or in small groups. The presentation should take an alternative format (e.g., video, website, art display, visual re-presentation, poetry, performance, etc.), which should align with the meaning gleaned from engaging in the project. Students will provide a brief (1-page maximum) handout that summarizes the key points of the presentation and provides justification for the format selected. Since this project will evolve over the course of the semester, more details will be available to students at a later date.

Presentations will occur during a combined meeting of both sections of HgEd 676 that will occur on Wednesday, May 4.

Class Schedule and Assignments

Jan. 12: Introductions; Course expectations and overview; Project discussion and presentation by Dr. Ryan Gildersleeve

LaVan, S., & Beers, J. (2005). The role of cogenerative dialogue in learning to teach and transforming learning environments. In K. Tobin, R. Elmesky & G. Seiler (Eds.), *Improving urban science education: New roles for teachers, students, and researchers* (pp. 147-164). New York, NY: Rowman and Littlefield. (Available in WebCT.)

Jan. 19: Critical perspectives on race and gender
DUE: Online reflection #1

Bell text: Introduction, Chapters 1, 4, and 7

Butler text: Preface (1999), Preface (1990), Chapter 1

Jan. 26: Social identity; Multiple dimensions of identity
DUE: Online reflection #2

Evans et al. text: Part Four – Social Identity (pp. 227-231) & Multiple Identities (pp. 244-247)

Jones, S. R., & McEwen, M. K. (2000). A conceptual model of multiple dimensions of identity. *Journal of College Student Development, 41*, 405-413.

Abes, E. S., Jones, S. R., & McEwen, M. K. (2007). Reconceptualizing the model of multiple dimensions of identity: The role of meaning-making capacity in the construction of multiple identities. *Journal of College Student Development, 48*, 1-22.

Jones, S. R. (2009). Constructing identities at the intersections: An autoethnographic exploration of multiple dimensions of identity. *Journal of College Student Development, 50*, 287-304.

Lazarus Stewart, D. (2008). Being all of me: Black students negotiating multiple identities. *Journal of Higher Education, 79*, 183-207.

Manning, K. (1999). Conducting constructivist inquiry. In K. Manning (Ed.), *Giving voice to critical campus issues* (pp. 11-27). Lanham, MD: American College Personnel Association.

Feb. 2: Social justice; Privilege and oppression; Becoming an ally
DUE: Online Reflection #3

Evans et al. text: Chapter 13

Johnson, A. G. (2006). *Privilege, power, and difference* (2nd ed.). New York: McGraw-Hill. (Ch. 2 – Privilege, oppression, and difference.)

- Young, I. M. (2000). Five faces of oppression. In M. Adams, W. J. Blumenfeld, R. Castañeda, H. W. Hackmann, M. L. Peters, & X. Zúñiga (Eds.), *Readings for diversity and social justice* (pp. 35-49). New York: Routledge.
- Reason, R. D., & Davis, T. L. (2005). Antecedents, precursors, and concurrent concepts in the development of social justice attitudes and actions. In R. D. Reason, E. M. Broido, T. L. Davis, & N. J. Evans (Eds.), *Developing social justice allies*. New Directions for Student Services, no. 110, pp. 5-15. San Francisco: Jossey-Bass.
- Broido, E. M., & Reason, R. D. (2005). The development of social justice attitudes and actions: An overview of current understandings. In R. D. Reason, E. M. Broido, T. L. Davis, & N. J. Evans (Eds.), *Developing social justice allies*. New Directions for Student Services, no. 110, pp. 15-28. San Francisco: Jossey-Bass.
- Edwards, K. E. (2006). Aspiring social justice ally identity development: A conceptual model. *NASPA Journal*, 43 (4), 39-60.
- Feb. 9: Racial identity and racism**
DUE: Online reflection #4
- Evans et al. text: Chapter 14
- Zinn, H. (2003). *A people's history of the United States*. New York, NY: HarperCollins. (Ch. 2, Drawing the color line, pp. 23-38).
- Wander, P. C., Martin, J. N., & Nakayama, T. K. (2008). The roots of racial classification. In P. S. Rothenberg (Ed.), *White privilege: Essential readings on the other side of racism* (3rd ed., pp. 29-34). New York, NY: Worth.
- Omi, M., & Winant, H. (2004). Racial formation. In Heldke, L., & O'Connor, P. (Eds.), *Oppression, privilege, & resistance: Theoretical perspectives on racism, sexism, and heterosexism* (pp. 115-142). New York: McGraw-Hill.
- Leonardo, Z. (2004). The color of supremacy: Beyond the discourse of white privilege. *Educational Philosophy and Theory*, 36(2), 137-52.
- Solorzano, D., Ceja, M., & Yosso, T. (2000). Critical race theory, racial microaggressions, and campus racial climate: The experiences of African American college students. *The Journal of Negro Education*, 69 (1/2), 60-73.
- Harper, S. R., & Nichols, A. H. (2008). Are they not all the same? Racial heterogeneity among Black male undergraduates. *Journal of College Student Development*, 49(3), 199-214.

Lachica Buenavista, T., Jayakumar, U. M., & Misa-Escalante, K. (2009). Contextualizing Asian American education through critical race theory: An example of U.S. Pilipino college student experiences. In S. D. Museus (Ed.), *Conducting research on Asian Americans in higher education*. New Directions for Institutional Research, no. 142, pp. 69-81. San Francisco: Jossey-Bass.

Tierney, W. G. (1996). The college experience of Native Americans: A critical analysis. In C. Turney, N. M. Garcia, & L. I. Rendón (Eds.), *Racial and ethnic diversity in higher education* (pp. 302-311). Needham Heights, MA: ASHE Reader Series – Simon & Shuster.

Villalpando, O. (2004). Practical considerations of critical race theory and Latino critical theory for Latino college students. In A. M. Ortiz (Ed.), *Addressing the unique needs of Latino American students*. New Directions for Student Services, no. 105, pp. 41-50. San Francisco: Jossey-Bass.

Feb. 16: White identity and color-blindness
DUE: Online reflection #5

Forman, T. A. (2004). Color-blind racism and racial indifference: The role of racial apathy in facilitating enduring inequalities. In M. Krysan & A. E. Lewis (Eds.), *The changing terrain of race and ethnicity* (pp. 43-66). New York: Russell Sage Foundation.

Reason, R. D., & Evans, N. (2007). The complicated realities of whiteness: From colorblind to racially-cognizant. In S. R. Harper & L. D. Patton (Eds.), *Responding to the realities of race*. New Directions for Student Services, no. 120, 67-75. San Francisco: Jossey-Bass.

Reason, R. D., Roosa Millar, E. A., & Scales, T. (2005). Toward a model of racial justice ally development. *Journal of College Student Development*, 46, 530-546.

Reason, R. D., Scales, T. C., & Roosa Millar, E. A. (2005). Encouraging the development of racial justice allies. In R. D. Reason, E. M. Broido, T. L. Davis, & N. J. Evans (Eds.), *Developing social justice allies*. New Directions for Student Services, no. 110, pp. 55-66. San Francisco: Jossey-Bass.

Mather, P. C. (2008). Acknowledging racism. *About Campus*, 13(4), 27-29.

Feb. 23: NO CLASS – I-Days

March 2: Ethnic identity
DUE: Online reflection #6

Evans et al. text: Chapter 15

Choney, S. K., Berryhill-Paake, E., & Robbins, R. R. (1995). The acculturation of American Indians. In J. G. Ponterotto, J. M. Casas, L. A. Suzuki, & C. M. Alexander (Eds.), *Handbook of multicultural counseling* (pp. 73-92). Thousand Oaks, CA: Sage.

Okagaki, L., Helling, M. K., & Bingham, G. E. (2009). American Indian college students' ethnic identity and beliefs about education. *Journal of College Student Development*, 50, 157-176.

Tuan, M. (2002). Second-generation Asian American identity: Clues from the Asian ethnic experience. In P. G. Min (Ed.), *Second generation: Ethnic identity among Asian Americans* (pp. 209-237). Walnut Creek, CA: Alta Mira. **(e-reserve)**

Kawaguchi, S. (2003). Ethnic identity development and collegiate experience of Asian Pacific American students: Implications for practice. *NASPA Journal*, 40 (3), 13-29. **(e-reserve)**

Waters, M. C. (1999). *Black identities: West Indian immigrant dreams and American realities*. New York: Russell Sage Foundation. (Ch. 3: Racial and ethnic identity choices, pp. 44-94)

March 9: Multiracial and multiethnic identities
DUE: Online reflection #7
Draft of reflective analysis paper (4-5 pages)

Evans et al. text: Chapter 16

King, A. R. (2008). Student perspectives on multiracial identity. In K. A. Renn & P. Shang (Eds.), *Biracial and multiracial students*. New Directions for Student Services, no. 123, pp. 33-41. San Francisco: Jossey-Bass.

Chaudhari, P., & Pizzolato, J. E. (2008). Understanding the epistemology of ethnic identity development in multiethnic college students. *Journal of College Student Development*, 49, 443-458.

Talbot, D. M. (2008). Exploring the experiences and self-labeling of mixed-race individuals with two minority parents. In K. A. Renn & P. Shang (Eds.), *Biracial and multiracial students*. New Directions for Student Services, no. 123, pp. 23-31. San Francisco: Jossey-Bass.

King, A. R. (in press). Environmental influences on the development of female college students who identify as multiracial/biracial-bisexual/pansexual. *Journal of College Student Development*.

March 16: NO CLASS – Spring Break

March 23: Social class
DUE: Online reflection #8

- Mantsios, G. (2003). Class in America: Myths and realities. In M. S. Kimmel & A. L. Ferber (Eds.), *Privilege: A reader* (pp. 33-50). Boulder, CO: Westview.
- Nesbit, T. (2004). Class and teaching. In R. St. Clair & J. A. Sandlin (Eds.), *Promoting critical practice in adult education* (New Directions for Adult and Continuing Education, no. 102, pp. 15-24). San Francisco: Jossey-Bass.
- Oldfield, K. (2007). Humble and hopeful: Welcoming first-generation poor and working-class students to college. *About Campus*, 11(6), 2-12.
- Ostrove, J. M., & Long, S. M. (2007). Social class and belonging: Implications for college adjustment. *The Review of Higher Education*, 30(4), 363-389.
- Duffy, J. O. (2007). Invisibly at risk: Low-income students in a middle- and upper-class world. *About Campus*, 12 (2), 18-25.
- Schwartz, J. L., Donovan, J., & Guido-DiBrito, F. (2009). Stories of social class: Self-identified Mexican male college students crack the silence. *Journal of College Student Development*, 50, 50-66.

March 30: (Dis)ability identity
DUE: Online reflection #9

- Olkin, R. (1999). *What psychotherapists should know about disability*. New York: Guilford. (Ch. 1: Who are people with disabilities?, pp. 9-23)
- Evans, N. J., & Herriott, T. K. (2009). Philosophical and theoretical approaches to disability. In J. L. Higbee & A. A. Mitchell (Eds.), *Making good on the promise: Student affairs professionals with disabilities* (pp. 27-40). Lanham, MD: American College Personnel Association.
- Riddell, S., Tinklin, T., & Wilson, A. (2005). *Disabled students in higher education: Perspectives on widening access and changing policy*. London, United Kingdom: Routledge. (Ch. 8: Disabled students in higher education: Negotiating identity, pp. 130-147)
- Troiano, P. F. (2003). College students and learning disability: Elements of self-style. *Journal of College Student Development*, 44, 404-419.
- McCarthy, D. (2007). Teaching self-advocacy to students with disabilities. *About Campus*, 12(5), 10-16.

Evans, N. J., Assadi, J. L., & Herriott, T. K. (2005). Encouraging the development of disability allies. In R. D. Reason, E. M. Broido, T. L. Davis, & N. J. Evans (Eds.), *Developing social justice allies*. New Directions for Student Services, no. 110, pp. 67-79. San Francisco: Jossey-Bass.

April 6: Sexual orientation
DUE: Online reflection #10

Evans, N. J., Forney, D. S., Guido, F. M., Patton, L. D., & Renn, K. A. (2010). *Student development in college: Theory, research, and practice* (2nd. ed.). San Francisco: Jossey-Bass. (Ch. 17, pp. 305-326)

Robin, L., & Hamner, K. (2000). Bisexuality: Identities and community. In Wall, V. A. & Evans, N. J. (Eds.), *Toward acceptance: Sexual orientation issues on campus* (pp. 245-259). Washington, DC: American College Personnel Association.

Harley, D. A., Nowak, T. M., Gassaway, L. J., & Savage, T. A. (2002). Lesbian, gay, bisexual, and transgender college students with disabilities: A look at multiple cultural identities. *Psychology in the Schools*, 39, 525-538.

Strayhorn, T. L., DeVita, J. M., & Blakewood, A. M. (in press). Triple threat: Challenges and supports for African American gay men at predominantly White campuses. In T. L. Strayhorn & M. C. Terrell (Eds.), *The experiences of Black college students: New insights for practice and research* (pp. XX-XX). Sterling, VA: Stylus Publishing.

Patton, L. D., & Simmons, S. L. (2008). Exploring complexities of multiple identities of lesbians in a Black college environment. *Negro Educational Review*, 59, 197-215.

Mueller, J. A. & Cole, J. (2009). A qualitative examination of heterosexual consciousness among college students. *Journal of College Student Development*, 50, 320-336.

April 13: Gender identity
DUE: Online reflection #11

Evans et al. text: Chapter 18

Carter, J. S., Corta, M., & Cater, S. K. (2009). The interaction of race and gender: Changing gender-role attitudes: 1974-2006. *Social Science Quarterly*, 90(1), 196-211.

Bryant, A. N. (2003). Changes in attitudes toward women's roles: Predicting gender-role traditionalism among college students. *Sex Roles*, 48(3/4), 131-142

Edwards, K. E., & Jones, S. R. (2009). "Putting my man face on": A grounded theory of college men's gender identity development. *Journal of College Student Development*, 50, 210-228.

Lucal, B. (1999). What it means to be gendered me: Life on the boundaries of a dichotomous gender system. *Gender & Society, 13*, 781-797.

McKinney, J. S. (2005). On the margins: A study of the experiences of transgender college students. *Journal of Gay & Lesbian Issues in Education, 3*(1), 63-76.

Beemyn, B. G. (2005, Spring). Trans on campus: Measuring and improving the climate for transgender students. *On Campus with Women, 34*. Retrieved from <http://www.umass.edu/stonewall/uploads/listWidget/8761/OCWW%20article.pdf>

April 20: Spirituality and faith development

DUE: Online reflection #12

Evans et al. text: Chapter 11

Lazarus Stewart, D., & Lozano, A. (2009). Difficult dialogues at the intersections of race, culture, and religion. In S. K. Watt, E. E. Fairchild, & K. M. Goodman (Eds.), *Intersections of religious privilege: Difficult dialogues and student affairs practice*. New Directions in Student Services, no. 125, pp. 23-31. San Francisco: Jossey-Bass.

Blumenfeld, W. J., & Klein, J. R. (2009). Working with Jewish undergraduates. In S. K. Watt, E. E. Fairchild, & K. M. Goodman (Eds.), *Intersections of religious privilege: Difficult dialogues and student affairs practice*. New Directions in Student Services, no. 125, pp. 33-38. San Francisco: Jossey-Bass.

Goodman, K. M., & Mueller, J. A. (2009). Invisible, marginalized, and stigmatized: Understanding and addressing the needs of atheist students. In S. K. Watt, E. E. Fairchild, & K. M. Goodman (Eds.), *Intersections of religious privilege: Difficult dialogues and student affairs practice*. New Directions in Student Services, no. 125, pp. 55-63. San Francisco: Jossey-Bass.

Seifert, T. (2007). Understanding Christian privilege: Managing the tensions of spiritual plurality. *About Campus, 12* (2), 10-17.

Small, J. L. (2009). Faith Dialogues foster identity development. *About Campus, 13*(6), 12-18.

Love, P. G., Bock, M., Jannarone, A., & Richardson, P. (2005). Identity interaction: Exploring the spiritual experiences of lesbian and gay college students. *Journal of College Student Development, 46*(2), 193-209.

April 27: Final class; Workshop analysis paper; Reflections and implications

April 29: Reflective analysis paper DUE

May 4: Presentations with Section 3; Time & Location TBD

REFERENCES

- ACPA College Student Educators International. (n.d.). Commission for professional preparation directory of graduate programs preparing student affairs professionals. [Webpage]. Retrieved from <http://www2.myacpa.org/profprep-program-directory/profprep-directory-home2>
- ACPA College Student Educators International Commission for Professional Preparation. (n.d.). [Website]. Retrieved from <http://www2.myacpa.org/profprep/>
- ACPA/NASPA Joint Task Force on Professional Competencies and Standards. (2010). *Professional competency areas for student affairs practice*. Washington, DC: ACPA & NASPA
- Acker, J. (2006). Inequality regimes: Gender, class, and race in organizations. *Sociologists for Women in Society Feminist Lecture*, 20(4), 441-464
- Adams, W. M. (2003). Nature and the colonial mind. In W. M. Adams & M. Mulligan (Eds.), *Decolonizing nature: Strategies for conservataion in a postcolonial era*. (pp. 16-50). London, U. K. : Earthscan Publications.
- Alon, S., & Tienda, M. (2007). Diversity, opportunity, and the shifting meritocracy in higher education. *American Sociological Review*, 72, 487-511.
- American Council on Education. (1997). The student personnel point of view. In E. Whitt (Ed.), *College student affairs administration* (pp. 17-24). Needham Heights, MA: Simon & Schuster.
- Amin, S. (1997). The capitalist economic management of the crisis of contemporary society. In *Capitalism in the Age of Globalization: The Management of Contemporary Society* (pp. 12-45). London, U.K.: Zed Books.

- Andrews, C. M. (1914). Colonial commerce. *The American Historical Review*, 20(1), 43-63.
- Apple, M. W. (1993). *Official knowledge : Democratic education in a conservative age*. New York, NY: Routledge.
- Ayers, F. (2005). Neoliberal Ideology in Community College Mission Statements: A Critical Discourse Analysis. *The Review of Higher Education*, 28(4), 527-549.
- Bacchus, M. K. (2006). The impact of globalization on curriculum development in postcolonial societies. In Y. Kanu (Ed.), *Curriculum as cultural practice: Postcolonial Imaginations* (pp. 260-279). Toronto: University of Toronto Press.
- Banks, J. A. (2004). Multicultural education: Historical development, dimensions, and practice. In J. A. Banks & C. A. M. Banks (Eds.), *Handbook of research on multicultural education* (pp. 3-29). San Francisco, CA: Jossey-Bass.
- Baxter Magolda, M. B. (1999). *Creating contexts for learning and self-authorship: Constructive-developmental pedagogy*. Nashville, TN: Vanderbilt University Press.
- Blaesser, W. W., Bragdon, H. D., Carlson, W. S., Cowley, W. H., Feder, D. D., . . . Fisk, H. G. (1997). The student personnel point of view (1949). In E. Whitt (Ed.), *College student affairs administration* (pp. 25-35). Needham Heights, MA: Simon & Schuster.
- Bieber, J. P., & Worley, L. K. (2006). Conceptualizing the academic life: Graduate students' perspectives. *The Journal of Higher Education*, 77(6), 1009-1023. doi: 10.1353/jhe.2006.0046
- Boler, M., & Zembylas, M. (2003). Discomforting truths: The emotional terrain of understanding difference. In P. P. Trifonas (Ed.), *Pedagogies of difference : Rethinking education for social change* (pp. 110-136). New York, NY: Routledge.

- Bonilla - Silva, E. (2006). Central frames of color-blind racism. In *Color-blind racism and the persistence of racial inequality in the United States* (2nd ed., pp. 25-52).
- Bowman, N. A. (2010). College diversity experiences and cognitive development: A meta-Analysis. *Review of Educational Research*, 80(1), 4-33. doi: 10.3102/0034654309352495
- Boyer, E. (1990). *Scholarship reconsidered: Priorities of the professoriate*. Lawrenceville, New Jersey: Princeton University Press.
- Boysen, G. A., & Vogel, D. L. (2009). Bias in the classroom: Types, frequencies, and responses. *Teaching of Psychology*, 36(1), 12-17. doi:10.1080/00986280802529038
- Braxton, J., & Hirschy, A. (2005). Theoretical developments in the study of college student departure. In A. Seidman (Ed.), *College student retention: Formula for student success*. (pp. 61-88). Westport, CT: ACE/Praeger.
- Brayboy, B., & Pidgeon, M. (2009). *Indigenizing the academy*. Presentation at the Association for the Study of Higher Education, Vancouver, BC.
- Brown, L., & Strega, S. (Eds.). (2005). *Research as resistance: Critical, Indigenous, and anti-oppressive methodologies*. Toronto, Ontario: Canadian Scholar's Press/Women's Press.
- Buenavista, T. L., Jayakumar, U. M., & Misa-Escalante, K. (2009). Contextualizing Asian American education through critical race theory: An example of U.S. Pilipino college student experiences. *New Directions for Institutional Research*, 142, 69-82. doi: 10.1002/ir.297
- Bush, B. (2006). *Imperialism and postcolonialism*. London, U.K.: Pearson Education Ltd.

- Campbell, M. L., & Gregor, F. M. (2002). *Mapping social relations: A primer in doing institutional ethnography*. Walnut Creek, CA: AltaMira Press.
- Carducci, R., Kuntz, A. M., Gildersleeve, R. E., & Pasque, P. A. (2011). The disruptive dialogue project: Crafting critical space in higher education. *InterActions: UCLA Journal of Education and Information Studies*, 7(2).
- Carnoy, M. (1974). *Education as cultural imperialism*. New York, NY: Longman Inc.
- CAS. (2006). *CAS professional standards for higher education* (6th ed.). Washington, DC: Author.
- CAS. (2009). *CAS professional standards for higher education* (7th ed.). Washington, DC: Author.
- Clinchy, B. M. (1996). Connected and separate knowing: Toward a marriage of two minds. In N. Goldberger, J. Tarule, B. Clinchy, & M. Belenky (Eds.), *Knowledge, difference, and power: Essays inspired by women's ways of knowing*. New York, NY: Basic Books.
- Cohn, B. S. (1996). *Colonialism and its forms of knowledge*. Princeton, NJ: Princeton University Press.
- Coloma, R. S. (2006). Putting queer to work: Examining empire and education. *International Journal of Qualitative Studies in Education*, 19(5), 639-657. doi: 10.1080/09518390600886437
- Cooper, D. L., & Saunders, S. A. (2000). The perceived importance of the CAS standards: Implications for practice. [Feature ABI: Y FTI: Y; P]. *College Student Affairs Journal*, 19(2), 71-81.

- Crotty, M. (1998). *Foundations of social research: Meaning and perspective in the research process*. Thousand Oaks, CA: SAGE.
- Culler, J. D. (1982). *On deconstruction: Theory and criticism after structuralism*. Ithaca, NY: Cornell University Press.
- Darder, A., Baltodano, M. P., & Torres, R. D. (Eds.). (2009). *The critical pedagogy reader*. (2nd ed.). New York, NY: Routledge.
- Daza, S. L. (2006). Local responses to globalizing trends: Student produced materials at a Colombian public university. *International Journal of Qualitative Studies in Education*, 19(5), 553-571. doi: 10.1080/09518390600886338
- Dei, G. J. S., & Doyle-Wood, S. (2006). Is we who haffi ride di staam: Critical knowledge / multiple knowings - possibilities, challenges, and resistance in curriculum / cultural contexts. In Y. Kanu (Ed.), *Curriculum as cultural practice: Postcolonial imaginations*. (pp. 151-180). Toronto: University of Toronto Press.
- Dei, G. J. S., Hall, B. L., & Rosenberg, D. G. (Eds.). (2000). *Indigenous knowledges in global contexts: Multiple readings of our world*. Toronto, Ontario: University of Toronto Press.
- Delgado Bernal, D., & Villalpando, O. (2002). An apartheid of knowledge in academia: The struggle over the “legitimate” knowledge of faculty of color. *Equity & Excellence in Education*, 35(2), 169-180.
- Denzin, N., Lincoln, Y., & Smith, L. T. (Eds.). (2008). *Handbook of critical and Indigenous methodologies*. Thousand Oaks, CA: Sage Publications.

- DeVault, M., & McCoy, L. (2006). Institutional ethnography: Using interviews to investigate ruling relations. In D. E. Smith (Ed.), *Institutional ethnography as practice* (pp. 15-44). Lanham, MD: Rowman & Littlefield.
- DeWalt, P. S. (2009). Harvesting of intellectuals and intellectual labor: The University system as a reconstructed/continued colonial space for the acquisition of knowledge. In A. Kempf (Ed.), *Breaching the colonial contract: Anti-colonialism in the U.S. and Canada* (pp. 201-218). New York, NY: Springer.
- Diamond, T. (2006). "Where'd you get that fur coat, Fern?": Participant observation in institutional ethnography. In D. E. Smith (Ed.), *Institutional ethnography as practice* (pp. 45-64). Needham Heights, MA: Rowman & Littlefield.
- Diversity in academe. (2010). *Chronicle of Higher Education*. [Special report]. Retrieved from <https://www.chronicle-store.com/Store/ProductDetails.aspx?CO=CQ&ID=77067>
- Doyle, T. (2008). *Helping students learn in a learning-centered environment: A guide to facilitating learning in higher education*. Sterling, VA: Stylus.
- Dwyer, C. A., Millett, C. M., & Payne, D. G. (2006). *A culture of evidence: Postsecondary assessment and learning outcomes. Recommendations to policymakers and the higher education community*. Princeton, NJ: ETS.
- Ellsworth, E. (1989). Why doesn't this feel empowering? Working through repressive myths of critical pedagogy. *Harvard Educational Review*, 59(3), 297-324.
- Elmesky, R. (2005). Rethinking qualitative research: Research participants as central researchers and enacting ethical practices as habitus. *Forum: Qualitative social research socialforschung*, 5(3), Article 36.

- Emdin, C., & Lehner, E. (2006). Situating cogenerative dialogue in a cosmopolitan ethic. *Forum: Qualitative Social Research Sozialforschung*, 7(2).
- Engestrom, Y. (2009). Expansive learning: Toward an activity-theoretical reconceptualization. In K. Illeris (Ed.), *Contemporary theories of learning: Learning theorists...in their own words*. New York, NY: Routledge.
- Erevelles, N. (2000). Educating unruly bodies: Critical pedagogy, disability studies, and the politics of schooling. *Educational Theory*, 50(1), 25-47.
- Evans, N. J., Forney, D., Guido, F., Patton, L. D., & Renn, K. A. (2010). *Student development in college: Theory, research, and practice* (2nd ed.). San Francisco, CA: Jossey-Bass.
- Fairweather, J. S. (2005). Beyond the rhetoric: Trends in the relative value of teaching and research in faculty salaries. *The Journal of Higher Education*, 76(4), 401-422.
- Fanon, F. (1963). *The wretched of the earth*. New York, NY: Grove.
- Fanon, F. (2008). *Black skin, white masks* (R. Philcox, Trans. 1st , New ed.). New York , NY: Grove Press.
- Fey, C., & Steven, T. (2011). The future of student affairs is dependent on the choosing the roads less traveled. *CSPA-NYS Journal of Student Affairs*, 11(1), 17-36.
- Fellows, M. L., & Razack, S. (1997). Race to innocence: Confronting hierarchical relations among women. *Gender Race & Justice*, 1(2), 335-352.
- Freire, P. (2000). *Pedagogy of the oppressed*. New York, NY: Continuum International Publishing Group Ltd.
- Gandhi, L. (1998). *Postcolonial theory: An introduction*. New York, NY: Columbia University Press.

- Geertz, C. (1973). *The interpretation of cultures: Selected essays*. New York, NY: Basic Books.
- Gildersleeve, R. E. (2010). *Fracturing opportunity: Mexican migrant students and college-going literacy*. New York, NY: Peter Lang Publishing.
- Gildersleeve, R. E., Croom, N. N., & Vasquez, P. L. (2011). Am I going crazy?! A critical race analysis of doctoral education. *Equity & Excellence in Education*, 44(1), 93-114. doi: 10.1080/10665684.2011.539472
- Gildersleeve, R. E. & Kuntz, A. M. (2011). A dialogue on space and method in qualitative research on education. *Qualitative Inquiry*, 17(1), 15-22. doi: 10.1177/1077800410389440
- Giroux, H. A., & Giroux, S. S. (2004). Neoliberalism goes to college: Higher education in the new economy. In *Take back higher education: Race, youth, and the crisis of democracy in the post-civil rights era* (pp. 249-285). New York, NY: Palgrave Macmillan.
- Golde, C., & Dore, T. (2001). *At cross purposes: What the experiences of doctoral students reveal about doctoral education*. Philadelphia, PA: Pew Charitable Trust.
- Goodman, D. (2001). *Promoting diversity and social justice: Education people from privileged groups*. Thousand Oaks, CA: SAGE Publications.
- Goodstein, L. (1994). The failure of curriculum transformation at a major public university: When "diversity" equals "variety." *NWSA Journal*, 6(1), 82-102.
- Greenfield, D. (2005). Shifting from sexual orientation to relational orientation: A discursive move with theoretical and pedagogical benefits. *Equity & Excellence in Education*, 38(4), 309 - 319.

- Gumport, P. (2000). Learning academic labor. *Comparative Social Research*, 19, 1-23.
- Gutierrez, K. D., & Rogoff, B. (2003). Cultural ways of learning: Individual traits or repertoires of practice. *Educational Researcher*, 32(5), 19-25.
- Hagedorn, L. S. (2010). Community college retention —An old problem exacerbated in a new economy. *Journal of College Student Retention: Research, Theory and Practice* 12(1), 1-5.
- Haig-Brown, C. (2007). Resistance and renewal: First Nations and Aboriginal education in Canada. In T. Gupta, C. E. James, R. C. A. Maaka, G. Galabuzi & C. Andersen (Eds.), *Race and racialization: Essential readings* (pp. 168-187). Toronto, Ontario: Canadian Scholars' Press.
- Hamrick, F. A., Evans, N. J., & Schuh, J. H. (2002). *Foundations of student affairs practice: How philosophy, theory, and research strengthen educational outcomes*. San Francisco, CA: Jossey-Bass.
- Harper, S. R., & Hurtado, S. (2007). Nine themes in campus racial climates and implications for institutional transformation. *New Directions for Student Services*, 120, 7-24. doi: 10.1002/ss.254
- Herdlein III, R. (2004). Survey of chief student affairs officers regarding relevance of graduate preparation of new professionals. *NASPA Journal*, 42(1), 51-71.
- Higbee, J. L. (2003). *Curriculum transformation and disability: Implementing universal design in higher education*. Minneapolis, MN: Center for Research on Developmental Education and Urban Literacy.

- Holland, S., Renold, E., Ross, N. J., & Hillman, A. (2010). Power, agency and participatory agendas: A critical exploration of young people's engagement in participative qualitative research. *Childhood, 17*(3), 360–375. doi: 10.1177/0907568210369310
- Holstein, J. A. (2006). Special section: Institutional ethnography. *Social Problems, 53*(3), 293.
- Hunt, N. (1997). 'La bebe en brousse' [babies in the bush]: European women, African birth spacing and colonial intervention in breast feeding in the Belgian Congo. In F. C. A. Stoler (Ed.), *Tensions of Empire: Colonial cultures in a bourgeois world* (pp. 287-321). Berkley: University of California Press.
- Hurtado, S., Milem, J., Clayton-Pederson, A., & Allen, W. (1999). *Enacting diverse learning environments: Improving the climate for racial/ethnic diversity in higher education*. San Francisco, CA: Jossey-Bass.
- Imam, D. (1997). The dynamics of WINning: An analysis of women in Nigeria. In M. J. Alexander & Mohanty, C. T. (Eds.) *Feminist genealogies, colonial legacies, democratic futures*. New York, NY: Routledge.
- Iverson, S. V. (2007). Camouflaging power and privilege: A critical race analysis of university diversity policies. *Educational Administration Quarterly, 43*(5), 586-611. doi: 10-1177/0013161X07307794
- Jasper, J. M. (2003). The emotions of protest. In J. Goodwin & J. M. Jasper (Eds.), *The social movement reader: Cases and concepts* (pp. 153-162). Malden, MA: Blackwell Publishing.
- Johnson, A. (2006). *Power, Privilege, and Difference*. New York: McGraw-Hill.

- Kanu, Y. (2006). Introduction. In Y. Kanu (Ed.), *Curriculum as cultural practice: Postcolonial imaginations* (pp. 3-29). Toronto, Canada: University of Toronto Press.
- Keeling, R. P. (2006). *Learning reconsidered 2: Implementing a campus-wide focus on the student experience*. Washington, D.C.: ACPA & NASPA.
- Keeling, R. P., & Dungy, G. J. (2004). *Learning reconsidered: A campus-wide focus on the student experience*. Washington, D.C: ACPA & NASPA.
- Kivel, P. (2002). *Uprooting Racism: How White people can work for racial justice*. Gabriola, BC: New Society Publishers.
- Kocet, M. M., & Stewart, D. L. (2011). The role of student affairs in promoting religious and secular pluralism and interfaith cooperation. *Journal of College and Character*, 12(1), 1-10. doi: 10.2202/1940-1639.1762
- Komives, S. R., & Woodard, D. (Eds.). (2003). *Student services: A handbook for the profession* (4th ed.). San Francisco, CA: Jossey-Bass.
- Kovach, M. (2005). Emerging from the margins: Indigenous methodologies. In L. Brown & S. Strega (Eds.), *Research as resistance: Critical, Indigenous, and anti-oppressive approaches*. (pp. 19-36). Toronto, Ontario: Canadian Scholar's Press.
- Kuk, L. (2009). The dynamics of organizational models within student affairs. In G. S. McClellan & J. Stringer (Eds.), *The handbook of student affairs administration* (3rd ed., pp. 313-332). San Francisco, CA: Jossey-Bass.
- Kuntz, A. K. & Gildersleeve, R. E. (forthcoming). Working Bakhtin's body: A dialogue on critical qualitative research in education. *International Review of Qualitative Research*.

- Kuokkanen, R. (2007). *Reshaping the university: Responsibility, indigenous epistememes, and the logic of the gift*. Vancouver: UBC Press.
- Ladson-Billings, G. (2004). New directions in multicultural education: Complexities, boundaries, and critical race theory. In D. D. M Cochran-Smith, K Fries (Ed.), *Handbook on research on multicultural education* (pp. 50-65). San Francisco: Josey-Bass.
- Lasson, K. (1990). Scholarship Amok: Excesses in the Pursuit of Truth and Tenure. *Harvard Law Review*, 103(4), 926-950.
- Lather, P. (1986). Issues of validity in openly ideological research: Between a rock and a soft place. *Interchange*, 17(4), 63-84.
- Lather, P. (1992). Critical Frames in Educational Research: Feminist and Post-Structural Perspectives. *Theory Into Practice*, 31(2), 87-99.
- LaVan, S., & Beers, J. (2005). The role of cogenerative dialogue in learning to teach and transforming learning environments. In K. Tobin, R. Elmesky & G. Seiler (Eds.), *Improving urban science education: New roles for teachers, students, and researchers* (pp. 147-164). New York, NY: Rowman and Littlefield.
- Law, W. (1996). Fortress state, cultural continuities and economic change: Higher education in mainland China and Taiwan. *Comparative Education*, 32(3), 377-393.
- Lee Jr., J. M., & Rawls, A. (2010). *The college completion agenda 2010 progress report*. The College Board.
- Leonardo, Z. (2004). The color of supremacy: Beyond the discourse of white privilege. *Educational Philosophy and Theory*, 36(2), 137-152.

- Leont'ev, A. N. (1978). *Activity, consciousness, and personality*. Englewood Cliffs, N.J.: Prentice-Hall.
- London, N. A. (2006). Ideology and politics in English-language education in Trinidad and Tobago: The colonial experience and a postcolonial critique. In Y. Kanu (Ed.), *Curriculum as cultural practice: Postcolonial imaginations*. (pp. 33-70). Toronto, Canada: University of Toronto Press Incorporated.
- Loomba, A. (1998). Situating colonial and postcolonial studies. In *Colonialism/postcolonialism*. (pp. 1-19). New York, NY: Routledge.
- Lorde, A. (2000). Poetry is not a luxury. In *Sister outsider*. Freedom, CA: The Crossing Press.
- Love, P. (n. d.). *Considering a career in student affairs?* [Website.] Retrieved from <http://www2.myacpa.org/comm/profprep/directory/career.php>
- Luken, P. C., & Vaughan, S. (2006). Standardizing childrearing through housing. *Social Problems*, 53(3), 299-331.
- MacPherson, S. (2006). To STEAL of to TELL: Teaching English in the global era. In Y. Kanu (Ed.), *Curriculum as cultural practice: Postcolonial imaginations*. (pp. 71-94). Toronto, Canada: University of Toronto Press Incorporated.
- Madison, D. S. (2005). *Critical ethnography: Method, ethics, and performance*. Thousand Oaks, CA: SAGE.
- Mansbridge, J., & Morris, A. (Eds.). (2001). *Oppositional consciousness: The subjective roots of social protest*. Chicago, IL: University of Chicago Press.
- Manning, K. (2009). Philosophical underpinnings of student affairs work on difference. *About Campus*, 14(2), 11-17. doi: 10.1002/abc.284

- Margolis, E., & Romero, M. (2000). "In the image and likeness..." In E. Margolis (Ed.), *The hidden curriculum in higher education*. (pp. 79-96). New York, NY: Routledge.
- Martin, K. J. (2010). Student attitudes and the teaching and learning of race, culture, and politics. *Teaching and Teacher Education*, 26(3), 530-539. doi: 10.1016/j.tate.2009.06.018
- Maxwell, J. A. (2005). *Qualitative research design: An interpretive approach*. Thousand Oaks, CA: SAGE.
- Mayuzumi, K., Motobyashi, K., Nagayama, C., & Takeuchi, M. (2007). Transforming diversity in Canadian higher education: A dialogue of Japanese women graduate students. *Teaching in Higher Education*, 12(5-6), 581-592.
- McClellan, G. S., & Stringer, J. (Eds.). (2009). *Handbook of student affairs administration* (3rd ed.). San Francisco, CA: Jossey-Bass.
- McClintock, A. (1992). The angel of progress: Pitfalls of the term "post-colonialism." *Social Text*, 31/32, 84-98.
- McClintock, A. (1995). Soft-soaping empire. In *Imperial leather: Race, gender, and sexuality in the colonial conquest*. New York, NY: Routledge.
- McIntyre, A. (2008). *Participatory action research*. Thousand Oaks, CA: SAGE Publications.
- McLaren, P. (1989). Critical pedagogy: A look at the major concepts. *Life in schools* (pp. 166-191). New York, NY: Longhorn.
- McLaren, P., Martin, G., Farahmandpur, R., & Jaramillo, N. (2004). Teaching in and against the empire: Critical pedagogy and revolutionary praxis. *Teacher Education Quarterly*, 31(1), 131-153.

- Memmi, A. (1965). *The colonizer and the colonized*. New York, NY: Orion Press.
- Merriam, S. B. (1995). What can you tell from an N of 1?: Issues of validity and reliability in qualitative research. *PAACE Journal of Lifelong Learning*, 4, 51-60.
- Merriam, S. B., & Associates (2002). *Qualitative research in practice: Examples for discussion and analysis*. San Francisco, CA: Jossey-Bass.
- Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation*. San Francisco, CA: Jossey-Bass.
- Miles, M. B., & Huberman, A. M. (1999). *Qualitative data analysis: An expanded sourcebook*. Thousand Oaks, CA: Sage Publ.
- Moll, L. C. (2000). Inspired by Vygotsky. In C. D. Lee & P. Smagorinsky (Eds.), *Vygotskian perspectives on literacy research: Constructing meaning through collaborative inquiry* (Vol. 34, pp. 256-268). New York, NY: Cambridge University Press.
- Monture-Angus, P. (1995). *Thunder in my soul: A Mohawk woman speaks*. Halifax, Nova Scotia: Fernwood Publishing.
- Moosa-Mitha, M. (2005). Situating anti-oppressive theories within critical and difference-centered perspectives. In L. Brown & S. Strega (Eds.), *Research as resistance: Critical, Indigenous, and anti-oppressive methodologies* (pp. 37-72). Toronto, Ontario: Canadian Scholars' Press.
- Morley, L. (2003). *Quality and power in higher education*. Maidenhead, Berkshire: Society for Research into Higher Education & Open University Press.
- Myers, K. A., & Bastian, J. J. (2010). Understanding communication preferences of college students with visual disabilities. *Journal of College Student Development*, 51(3), 265-278.

- Nandy, A. (1988). *The intimate enemy: Loss and recovery of self under colonialism*. Oxford, U. K.: Oxford University Press.
- NASPA Student Affairs Administrators in Higher Education. (n.d.). Graduate program directory. Webpage, from <http://www.naspa.org/career/gradprograms/search.cfm>
- Niewolny, K. L., & Wilson, A. L. (2009). What happened to the promise? A critical (re)orientation of two sociocultural learning traditions. *Adult Education Quarterly*, 60 (1), 26-45. doi: 10.1177/0741713609333086
- Noblit, G. W., Flores, S. Y., & Murillo, E. G. (2004). *Postcritical ethnography: Reinscribing critique*. Cresskill, N.J.: Hampton Press.
- Obear, K. (2007). Generational diversity — diversity practitioner tools. Navigating triggering events: Critical skills for facilitating difficult dialogues *The Diversity Factor*, 15(3), 23-29.
- Obear, K. (2010). Dominant/subordinated group dynamics: Common patterns of whites and people of color. Brooklyn, NY: Alliance for Change.
- Ortiz-Franco, Luis. (1999). Doing battle inside the beast. In S. Jordan & J. S. Jackson (Eds.), *I've got a story to tell: Identity and place in the academy*. New York, NY: Peter Lang.
- Osei-Kofi, N. (2003). Whose "I/eye" counts?: The reproduction of mythical master narratives. *The Review of Higher Education*, 26(4), 487-496.
- Osei-Kofi, N. (2010). *Against "mixed race:" Theorizing multiracialization in the study of higher education*. Presentation at the Association for the Studies of Higher Education (ASHE) in Indianapolis, IN.

- Osei-Kofi, N., Shahjahan, R., & Patton, L. D. (2010). Centering social justice in the study of higher education: The challenges and possibilities for institutional change. *Equity & Excellence in Education, 43*(3), 326-340. doi: 10.1080/10665684.2010.483639
- Osterhammel, J. (1997). *Colonialism: A theoretical overview* (S. Frisch, Trans.). Princeton, NJ: Markus Wiener Publications.
- Packer, M. (2000). *Changing classes: School reform in the new economy*. Cambridge, U. K. : Cambridge University Press.
- Palmer, P. J., & Zajonc, A. S. M. (2010). *The heart of higher education : A call to renewal*. San Francisco, CA: Jossey-Bass.
- Pasque, P. A. (2010). *American higher education, leadership, and policy: Critical issues and public good*. New York, NY: Palgrave Macmillan.
- Patton, L. D., & Catching, C. (2009). Teaching while Black: Narratives of African American student affairs faculty. *International Journal of Qualitative Studies in Education 22*(6), 713-728.
- Patton, L. D., McEwen, M., Rendón, L., & Howard-Hamilton, M. F. (2007). Critical race perspectives on theory in student affairs. *New Directions for Student Services, 120*, 39-53. doi: 10.1002/ss.256
- Pearson, H. (2010). Complicating intersectionality through the identities of a hard of hearing Korean adoptee: An autoethnography. *Equity & Excellence in Education, 43*(3), 341 - 356.
- Pike, G. R. (2006). Relationships among structural diversity, informal peer interactions and perceptions of the campus environment. *The Review of Higher Education, 29*(4), 425-450. doi: 10.1353/rhe.2006.0037

- Pliner, S. M., & Johnson, J. R. (2004). Historical, theoretical, and foundational principles of universal instructional design in higher education. *Equity & Excellence in Education*, 37, 105-113. doi: 10.1080/10665680490453913
- Prasad, P. (2005). *Crafting qualitative research: Working in the postpositivist traditions*. Armonk, NY: M.E. Sharpe.
- Pratt, M. L. (1992). Science, planetary consciousness, interiors. In *Imperial eyes: Travel writing and transculturation*. (pp. 15-37). New York: Routledge.
- Preskill, S., & Brookfield, S. (2009). *Learning as a way of leading: Lessons from the struggle for social justice*. San Francisco, CA: Jossey-Bass.
- Ranero, J. (2011). *More than a window dressing?: A critical race institutional ethnography of a multicultural student services administrator at a PWI*. (Unpublished Dissertation). Iowa State University, Ames.
- Reason, P., & Bradbury, H. (2008). Introduction. In P. Reason & H. Bradbury (Eds.), *The SAGE handbook of action research: Participative inquiry and practice* (2nd ed., pp. 1-10).
- Rendón, L. I. (2002). Community college puente: A validating model of education. *Educational Policy*, 16(4), 642-667.
- Rendón, L. (2009). *Sentipensante (sensing/thinking) pedagogy: Educating for wholeness, social justice and liberation*. Sterling, VA: Stylus Publishing.
- Renn, K. A. (2010). LGBT and queer research in higher education. *Educational Researcher*, 39(2), 132-141. doi: 10.3102/0013189x10362579
- Rentz, A. (Ed.). (1996). *Student affairs practice in higher education* (2nd ed.). Springfield, IL: Charles C Thomas Publisher.

- Rhatigan, J. J. (2009). From the people up: A brief history of student affairs administration. In G. S. McClellan & J. Stringer (Eds.), *The handbook of student affairs administration* (3rd ed., pp. 3-18). San Francisco, CA: Jossey-Bass.
- Rhee, J., & Subreenduth, S. (2006). De/colonizing education: Examining transnational localities. *International Journal of Qualitative Studies in Education*, 19(5), 545-548.
- Rogoff, B. (2003). *The cultural nature of human development*. New York, NY: Oxford University Press.
- Roth, W.-M. (2007). Emotion at work: A contribution to third-generation cultural-historical activity theory. *Mind, Culture & Activity*, 14(1/2), 40-63. doi: 10.1080/10749030701307705
- Roth, W.-M., & Lee, Y.-J. (2007). "Vygotsky's neglected legacy": Cultural-historical activity theory. *Review of Educational Research*, 77(2), 186-232. doi: 10.3102/0034654306298273
- Roth, W., & Tobin, K. (2004). Coteaching: From praxis to theory. *Teachers and Teaching: Theory and Practice*, 10(2), 161-180. doi: 10.1080/1354060042000188017
- Roth, W., Tobin, K., & Zimmerman, A. (2002). Coteaching/cogenerative dialoguing: Learning environments research as classroom praxis. *Learning Environments Research*, 5, 1-29.
- Roth, W.-M., Tobin, K., Zimmerman, A., Bryant, N., & Davis, C. (2002). Lessons on and from the dihybrid cross: An activity-theoretical study of learning in coteaching. *Journal of Research in Science Teaching*, 39(3), 253-282. doi:10.1002/tea.10018

- Rothenberg, P. S. (2006). Colonialism and its legacy. In P. S. Rothenberg (Ed.), *Beyond borders: Thinking critically about global issues* (pp. 76-79). New York, NY: Worth Publishers.
- Saenz, V. B. (2010). Breaking the segregation cycle: Examining students' precollege racial environments and college diversity experiences. *Review of Higher Education, 34*(1), 1-37. doi: 10.1353/rhe.2010.0000
- Said, E. (2003). *Orientalism*. London, England: Penguin Group
- Sawchuk, P. H., & Mohamed, D. N. E. (2006). *Critical perspectives on activity explorations across education, work, and everyday life*. New York, NY: Cambridge University Press.
- Schmidt, J. (2000). How to survive professional training with your values intact. In *Disciplined minds: A critical look at salaried professional and the soul-battering system that shapes their lives* (pp. 239-264). Lanham, MD: Rowman & Littlefield Publishers.
- Schneider, W. (2010). Where do we belong? Addressing the needs of transgender students in higher education. *The Vermont Connection: The Student Affairs Journal of the University of Vermont, 31*, 96-106.
- Seidman, A. (2005). Minority student retention: Resources for practitioners. *New Directions for Student Services, 125*, 7-24.
- Shahjahan, R. A. (2005). Spirituality in the academy: Reclaiming from the margins and evoking a transformative way of knowing the world. *International Journal of Qualitative Studies in Education, 18*(6), 685-711.

- Shahjahan, R. A. (2010). Toward a spiritual praxis: The role of spirituality among faculty of color teaching for social justice. *The Review of Higher Education*, 33(4), 473-512.
doi: 10.1353/rhe.0.0166
- Shibley, Robert. (2011, August 24). Brainwashing u: Colleges' sick 'orientation' game. *New York Post Online*: Retrieved from
http://www.nypost.com/p/news/opinion/opedcolumnists/brainwashing_jOCNScyOOQR1alPfjmiLeL
- Shiva, V. (1993). *Monocultures of the mind*. New York, NY: Zed Books.
- Shiva, V. (1997). Western science and its destruction of local knowledge. In M. Rahnema (Ed.), *The post-development reader* (pp. 161-167). London, UK: Zed Books.
- Slaughter, S., & Rhoades, G. (2005). Markets in higher education: Students in the seventies, patents in the eighties, copyrights in the nineties. In P. G. Altbach, R. O. Berdahl & P. J. Gumport (Eds.), *American higher education in the twenty-first century: Social, political, and economic challenges*. (2nd ed.). Baltimore, MD: The Johns Hopkins University Press.
- Sloan, D. (Ed.). (1984). *Toward the recovery of wholeness: Knowledge, education, and human values*. New York, NY: Teachers college Press.
- Smith, A. (2005). Boarding school abuses and the case for reparations. In *Conquest: Sexual violence and American Indian genocide*. (pp. 35-54). Cambridge: South End Press.
- Smith, D. E. (Ed.). (2006). *Institutional ethnography as practice*. Lanham, MD: Rowman & Littlefield Publishers.

- Smith, H. (1984). Beyond the modern Western mind set. In D. Sloan (Ed.), *Toward the recovery of wholeness: Knowledge, education, and human values*. (pp. 62-85). New York, NY: Teachers College Press.
- Smith, L. T. (2001). *Decolonizing methodologies: Research and Indigenous peoples*. London: Zed Books.
- Smith, L. T. (2006). Introduction. *International Journal of Qualitative Studies in Education*, 19(5), 549-552.
- Smith, W. A., Allen, W. A., & Dailey, L. L. (2007). "Assume the position . . . You fit the description": Psychosocial experiences and racial battle fatigue among African American male college students. *American Behavioral Scientist*, 51(4), 551-578.
- Spring, J. H. (2001). *Deculturalization and the struggle for equality: A brief history of the education of the dominated cultures in the United States*. Boston, MA: McGraw-Hill.
- Spring, J. H. (2005). *The American school, 1642-2004*. Boston, MA: McGraw-Hill.
- Stetsenko, A. (2008). Collaboration and cogenerativity: On bridging the gaps separating theory-practice and cognition-emotion. *Cultural Studies of Science Education*, 3, 521-533. doi: 10.1007/s11422-008-9123-z
- Stith, I., & Roth, W. (2010). Teaching as mediation: The co-generative dialogue and ethical understandings. *Teaching and Teacher Education*, 26, 363-370.
- Subedi, B., & Daza, S. L. (2008). The possibilities of postcolonial praxis in education. *Race Ethnicity and Education*, 11(1), 1-10.
- Subrenduth, S. (2006). Why, why are we not allowed even...?: A de/colonizing narrative of complicity and resistance in post/apartheid South Africa. *International Journal of Qualitative Studies in Education*, 19(5), 617-638.

- Sue, D. W., & Constantine, M. G. (2007). Racial microaggressions as instigators of difficult dialogues on race: Implications for student affairs educators and students. *College Student Affairs Journal, 26*(2), 136-143.
- Tejeda, C., Espinoza, M., & Gutierrez, K. (2003). Toward a decolonizing pedagogy: Social justice reconsidered. In P. P. Trifonas (Ed.), *Pedagogies of difference*. (pp. 10-40). New York, NY: Routledge.
- Terenzini, P. T., Rendón, L. I., Upcraft, M. L., Millar, S. B., Allison, K. W., . . . Jalamo, R. (1994). The transition to college: Diverse students, diverse stories. *Research in Higher Education, 35*(1), 57-73.
- Thompson, A. (2003). Gentlemanly orthodoxy: Critical race feminism, whiteness theory, and the APA manual. *Educational Theory, 54*(1), 27-57.
- Tikly, L. (2004). Education and the new imperialism. *Comparative Education, 40*, 2, 173-198.
- Tintiango-Cubales, A. (2009). Practicing pinayist pedagogy. *Amerasia Journal, 35*(1), 179-187.
- Tinto, V. (2006). Research and practice of student retention: What's next? *Journal of College Student Retention 8*(1), 1-19.
- Titchkosky, T. (2003). Expect the unexpected. In *Disability, self, and society* (pp. 96-128). Toronto: Toronto University Press.
- Tobin, K., & Roth, W. (2006). *Teaching to learn: A view from the field*. Rotterdam, The Netherlands: Sense Publishers.

- Torres, V. (2003). Influences on ethnic identity development of Latino students in the first two years of college. *Journal of College Student Development, 44*(4), 532-547. doi: 10.1353/csd.2003.0044
- Torres, V., Jones, S., & Renn, K. (2009). Identity theory development in student affairs: Origins, current status, and new approaches. *Journal of College Student Development, 50*(6), 577-596.
- Townsend, B., & Twombly, S. (2010). Accidental Equity: The Status of Women in the Community College. *Equity & Excellence in Education, 40*(3), 208-217.
- Trueba, E. T. (1999). Critical ethnography and a Vygotskian pedagogy of hope: the empowerment of Mexican immigrant children. *International Journal of Qualitative Studies in Education, 12*(6), 591-614. doi: 10.1080/095183999235764
- Tull, A., Hirt, J. B., & Saunders, S. (Eds.). (2009). *Becoming socialized in student affairs administration: A guide for new professionals and their supervisors*. Sterling, VA: Stylus.
- Usher, R. (2010). Consuming learning. In J. A. Sandlin & P. McLaren (Eds.), *Critical pedagogies of consumption: Living and learning in the shadow of "shopocalypse"* (pp. 36-46). New York, NY: Routledge.
- Vickers, P. J. (2002). The colonial mind in postsecondary education. *McGill Journal of Education, 37*(2), 241-254.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Cambridge, MA: Harvard University Press.

- Watt, S. K. (2007). Difficult dialogues, privilege and social justice: Uses of the privileged identity exploration (PIE) model in student affairs practice. *College Student Affairs Journal*, 26(2), 114-126.
- Weber, L. (2001). The story of Margaret Welch: A case study. In *Understanding race, class, gender, and sexuality: A conceptual framework* (pp. 61-72). New York, NY: McGraw-Hill.
- Weiner, L., Bresciani, M., Oyler, J., & Felix, E. (2011). Developing and implementing learning goals for student affairs practitioners. *Colorado State University: Journal of Student Affairs*, XX, 86-93.
- Wharton, F. (2010). *Improving mathematics teaching and learning in an adult basic education program using cogenerative dialogues*. (Unpublished Dissertation.) City University of New York, New York.
- Whitt, E. J. (Ed.). (1997). *College student affairs administration*. Needham Heights, MA: Simon & Schuster Custom Publishing.
- Willinsky, J. (2006). High school postcolonial: As the students ran ahead with the theory. In Y. Kanu (Ed.), *Curriculum as cultural practice: Postcolonial imaginations*. (pp. 95-115). Toronto, Canada: University of Toronto Press Incorporated.
- Yang, R. (2003). Globalisation and Higher Education Development: A Critical Analysis. *International Review of Education*, 49(3/4), 268-291.
- Yosso, T. (2006). Why use critical race theory and counterstorytelling to analyze the Chicana/o educational pipeline? In *Critical race counterstoreis along the Chicana/Chicano educational pipeline* (pp. 1-20). New York, NY: Routledge.

- Young, I. M. (1990). Social movements and the politics of difference. In *Justice and the politics of difference* (pp. 157-191). Princeton, NJ: Princeton University Press.
- Young, I. M. (2007). Five faces of oppression. In M. Adams, W. J. Blumenfeld, C. R. Castañeda, H. W. Hackman, M. L. Peters & X. Zúñiga (Eds.), *Readings for diversity and social justice* (2nd ed., pp. 35-44). New York, NY: Routledge.
- Young, R. J. C. (2001). *Postcolonialism: A historical Introduction*. Malden, MA: Blackwell Publishers.
- Young, R. J. C. (2003). *Postcolonialism: A very short introduction*. New York, NY: Oxford University Press.
- Zuninga, X., Nagda, B., (Ratnesh) A. , Chesler, M., & Cytron-Walker, A. (2007). Intergroup dialogue in higher education : Meaningful learning about social justice. *ASHE Higher Education Report*, 32(4).