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Reflections on the Supervision Interactions of Residence Life Staff:

The Implications of Racial Identity on the Hall Director (HD)/Resident Assistant

(RA) Supervisory Relationship

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Reflections on the Supervision Interactions of Residence Life Staff:

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(RA) Supervisory Relationship

by

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Dedication

"If we stand tall, it is because we stand on the backs of those who have come before us."
--Yoruba proverb

This dissertation is dedicated to my awe-inspiring family members (by birth and by choice, living and deceased) who have so graciously allowed me the opportunity to dream, think, and soar! Your encouragement, support, and love throughout this journey have provided a much needed space for me to be the best me possible. Thank you for standing for me and with me.

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Reflections on the Supervision Interactions of Residence Life Staff:

The Implications of Racial Identity on the Hall Director (HD)/Resident Assistant (RA)

Supervisory Relationship

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This study examined the supervisory interactions of past and present residence life staff members, specifically, the implications of race on the residence life professional (HD)/residence life student staff member (RA) supervisory relationship. College and university residence halls provide some of the most diverse environments that individuals will encounter as they move through life (Amada, 1994; Jaeger & Caison, 2005). It is in these spaces that individuals learn the most about themselves and others. Thus, learning to navigate multicultural interactions is critical. Facilitated by residence life staff, this knowledge serves as preparation for the actual experiences and situations students will face once they are in the "real world."

Although some areas of the higher education literature were limited, the literature review supported the role that residence life staff members have in preparing student staff members (whom are also residents) for the workplace. Learning how to handle situations in the workplace where there are differences such as language, race/ethnicity, culture, or values and beliefs will aid in positive interactions with others and ultimately contribute to a better working environment—inside and outside of the residence halls.

Qualitative methods were used for this study because of their attention to vivid and layered descriptions. These descriptions give voice to a person's experiences and interactions and help them make meaning of their own worlds. As a result of residence life staff members living

where they work, the most appropriate way to further examine their life experiences was through a phenomenological lens. In addition to the aforementioned qualitative methods, modified versions of quantitative instruments from an earlier study (Ladany, Brittan-Powell, & Pannu, 1997) and two other scales (Helms & Carter; 1990; Helms & Parham, 1996) were used to measure the racial identity development of the participants. These inventories relied on participants to self-report their perceptions. After these assessments were completed, interviews were conducted with 10 randomly selected participants (five RAs and five HDs). Five themes emerged from these participant interviews: prestige, protection, privilege, proximity, and preparedness.

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Chapter 1: Introduction to the Study

College and university residence halls are some of the most diverse living arrangements that individuals will encounter (Amada, 1994; Jaeger & Caison, 2005). Replacing the original design of dormitories from over 100 years ago that were meant primarily as places for sleeping and eating (Paine, 2008), residence halls today have become the places where students live, learn, and lead (Brown, 1974; Riker & DeCoster, 1971). Residence halls are also where students are trained for the real world of work as a result of living in an actual working environment. It is in these environments that individuals learn more about themselves, while learning more about others. Facilitated by those working in the halls (known as residence life staff members), this knowledge serves as preparation for the actual experiences and situations students will encounter after graduation. These real-life situations are addressed through activities and programs targeting decision-making and problem-solving, dealing with differences, individual accountability and responsibility, family and life-planning, and working with others. Probably the most important of these experiences are the activities that involve dealing with differences and interacting with others different than themselves. Research has been offered to support the notion that the stress and anxiety created by interracial interactions remains a problem for many individuals (Blascovich, Mendes, Hunter, Lickel, & Kowai-Bell, 2001; Ickes, 1984; Shelton & Richeson, 2006; Stephan & Stephan, 2001; Trawalter & Richeson, 2008). Other researchers ("Race in Workplace Study Finds Whites Most Uncomfortable," 2006) have suggested that one way to improve diverse workplace relationships is by establishing a mutual understanding or common ground. They stated that:

> We relate better to those with whom we feel a commonality or similarity. People in a demographically mixed environment should seek commonalities such as a focus on work-group goals or similarities like children and personal interests. The more similar you are to someone, the more prone you are to like that person. The more you like

someone, the more favorable your relationship is, and people tend to be biased toward those with whom they have stronger relationships. ("Race in Workplace Study Finds Whites Most Uncomfortable," 2006, para. 13-14)

If it is true that interracial interactions can be anxiety-inducing for individuals in their working environments, then it is entirely possible that more attention could be given to gaining a mutual understanding in the workplace. While they are non-traditional working environments, this mutual understanding should also exist for those individuals working in residence halls.

Though responsible for cultivating environments and opportunities that will prepare students for life outside of the college/university setting, residence life staff members are not immune to the preparation needed for the "real world." For them, however, the weight of securing strong relationships in the workplace is not only relevant outside of college, but also in their working environment in the residence hall. While teaching and modeling how to deal with differences and interacting with others, their own experiences (for better or worse) are chronicled in front of residents.

These experiences also include the challenges that student staff members might face regarding their understanding of diversity as they attempt to become familiar with their own identities (Johnson, 2003). Because residence halls are some of the most diverse locations on college campuses, residence life staff members can expect to facilitate numerous "teachable moments" where residents can learn about diversity and how to live among others who are different than themselves. Unfortunately, student staff members do not receive a specific grace period to guarantee their understanding. Instead, they are "expected to foster cultural understanding between residents and to create an environment in which residents of various cultures feel accepted" (Johnson & Kang, 2006, p. 31), while possibly still having questions about diversity themselves.

According to Johnson-Durgans (1992), it is the responsibility of residence life staff members to eradicate racism in residence hall communities. But what about situations when members of the residence life staff need diversity education? It is unfair to assume that residence life professionals are above reproach as it relates to their knowledge of diversity. For this reason, some student staff members might find it uncomfortable to address these types of issues with supervisors. One of the reasons for this discomfort could be the power dynamic between the student staff member and residence life professional. Another reason could be the topic's sensitivity (student staff members fear saying, doing, and thinking the "wrong" thing). Yet, another reason could be mere differences in opinions and values (student staff members disagree with the level of importance given to race/racism). Ultimately, this discomfort can lead to awkward interactions and conversations between residence life professionals and student staff members, thus having an eventual effect on student staff members' interactions and conversations with residents.

To discover what is needed for residence life staff members to be successful in navigating their understanding of diverse workplace environments and relationships, there are several areas that must be examined. First, the benefit of residence life staff members should be addressed (see, for example, Astin 1973, 1977; Blimling, 1995; & Winston & Fitch, 1993). The roles and responsibilities associated with professional staff and student staff positions are critical to the performance and management of residence halls. Second, the role of residence halls in student and racial identity development must be assessed (see, for example, Blimling & Miltenberger, 1984; Cross, 1995; Helms, 1990; Schroeder et al., 1994; & Upcraft & Pilato, 1982). Examining these two areas of development allows for the evaluation of residents as they continue to grow and change while living in the residence halls. Further, this evaluation allows the effectiveness of

programming, community activities, and resident interactions with those different from themselves, to be examined. Finally, the overall subject of supervision is another important topic to be discussed (see, for example, Bernard & Goodyear, 1998; Bordin, 1983; Friedlander & Ward, 1984; & Vander Kolk, 1974). Focusing on specific topics like supervisor-supervisee interaction, interpersonal communication (and its barriers), and multicultural supervision helps to paint a broader picture when attempting to fully understand workplace dynamics.

This dissertation seeks to study the implications race has on the supervisory relationship of residence life professionals (Hall Directors) and student staff members (Resident Assistants), hereafter referred to as HDs and RAs. This chapter provides a statement of the problem and the purpose of the study. Next, research questions and a brief methodology are explained. This is followed by a definition of frequently used terms and the assumptions guiding this study. This chapter closes with the significance of the study.

Statement of the Problem

There is a certain level of discrimination perceived by African-Americans and Caucasians as it relates to their supervisors ("Race in Workplace Study Finds Whites Most Uncomfortable," 2006). In situations where the supervisor is racially different than the employee, these feelings were both obvious and insinuated. Research also discovered Whites held a higher perception of discrimination when they had Black supervisors. This perception was not equally true for their African-American counterparts with their White supervisors. Monitoring these perceptions can be a strategic move in the working environment. Employees with positive supervisory relationships (ones where they were praised, supported, and given feedback) "generally receive more information, access to resources, influence, and confidence from their leaders" ("Race in Workplace Study Finds Whites Most Uncomfortable," 2006).

Because many student staff members may later become residence life professionals, any negative perceptions held by employees (especially concerning discrimination) can be detrimental not only to the residence hall business and any other work environment, but also to the individual experiencing the discrimination. There is a lack of current research focusing on the implications of race on the supervisory relationship in the Student Affairs/ Residence Life setting. This study is relevant because it provides further insight into how racial and cultural differences can affect workplace relationships. Residence halls are training grounds for students to hone the skills they will need for the rest of their adult lives. Regardless of the reason, learning how to appropriately handle differences is the key to effective conflict management. Zunker (2002) reiterated Matsumoto's (2000) suggestion "to be aware that cultural differences are legitimate, and to challenge us to recognize that individual differences exist within cultures" (p. 292). To disregard these differences is to willingly invite tension into any working and living environment.

Purpose of the Study

The examination of supervisory interactions and their influence on relationships in the workplace is critical to the discussion of this topic. Thomas (1999) offered that an "individual's racial identity and the racial composition of the [supervisory] dyad influence whether or not developmental relationships form and what types of support they provide when they do form" (p. 157). If individuals are more likely to desire relationships with people with whom they share similarities, and, residence halls are the most diverse areas on college campuses, cross-racial interaction and understanding are both inevitable and necessary in the residence hall setting. The developmental support found in the relationship between residence life professionals and student staff members allows space for exposure to diverse information and ideas. Therefore, this study

is designed to determine if this exposure dictates the level and type of diverse interactions student staff members are willing to have with their supervisors.

Research Questions

The following questions guided this study:

1. Do RAs/HDs perceive a difference in supervisory experiences based on their racial identity?

2. What is the relationship between RAs' racial identity development and their supervisory experiences with HDs?

3. What is the relationship between HDs' racial identity development and their supervisory experiences with RAs?

Methodology

This study utilized qualitative methods. A modified version of a quantitative instrument from an earlier study (Ladany, Brittan-Powell, & Pannu, 1997) and an adaptation of two other scales (Helms and Carter, 1990; Helms and Parham, 1996) were used to measure the racial identity development of the participants. These inventories relied on participants to self-report their perceptions. Qualitative methods were used for this study because of their attention to vivid descriptions. These descriptions give voice to a person's experiences and interactions, and help them make meaning of their own worlds (Merriam, 1988; Schuh & Upcraft, 2001). Hart (2009) shared Glesne and Peshkin's (1998) beliefs about qualitative research designs being "advantageous when the researcher is interested in allowing participants to tell their stories through interviews, documents, artifacts, and observations" (Hart, 2009, p. 83).

The specific lens utilized for this research was phenomenological. "Qualitative research strategies often are used to obtain phenomenological and existential information about the human

condition that by the very nature of the data, would be nearly impossible to acquire through conventional statistical means" (Levers, 2006, p. 385). As a result of residence life staff members living where they work, the most appropriate way to examine their life experiences is phenomenologically. The study did not have a specific site as participants were identified via purposeful virtual snowball sampling and then contacted via telephone for individual interviews.

Definition of Terms

Multicultural competence. The knowledge, awareness, and skills (Constantine, 2002; Holcomb-McCoy & Myers, 1999) needed to examine personal perspectives, beliefs, attitudes, and values and compare them to others different from yourself.

Multicultural supervision/cross-cultural supervision. Used interchangeably, both phrases are utilized to facilitate the acknowledgment of diversity (specifically racial and ethnic) as it pertains to the supervision process.

Racial identity. A critical component of a person's total identity (Evans, Forney, Guido-DiBrito, 1998; McEwen, 1996; Steck, Heckert, & Heckert, 2003) and describes the collective identity of individuals who belong to a group based on its race (Casas & Pytluk, 1995; Kerwin & Ponterotto, 1995).

Racial identity models. The junction between "racial perceptions of others [racism] and racial ideas about the self [racial development]" (Chavez & Guido-DiBrito, 1999, p. 42).

Residence halls. On-campus student living communities outside of traditional academic environments (Crandall, 2004). They are also the places where residence life staff members live and work.

Residence life staff. Professional and paraprofessional staff members living in student housing communities (Zirkle & Hudson, 1975). Residence life professionals are mid-level

professionals (Blimling, 1995) who have largely completed their master's degree (Devine, 2001) or are in the process of completing their master's degree. Their responsibilities include the daily management of the residence hall. Student staff members lack formal professional training, yet they are trusted to complete tasks usually reserved for residence life professionals (Delworth, Sherwood, & Casaburri, 1974). They generally live in communities with their residents and serve as the direct line to students as a result of their regular interactions with them, unlike residence life professionals (Jaeger & Caison, 2005).

Student development and student development theory. Despite multiple definitions, Rodgers (1990) provided the three that were most concise and clear, "ways that a student grows, progresses, or increases his or her developmental capabilities as a result of enrollment in an institution of higher education," "concern for the development of the whole person" (p. 27), and the outcome of student progress and supported learning. McEwen (1996) specifically explained student development theory as a way for administrators to make formal and informal meaning of a variety of experiences. Knowledge of these theories provides administrators with the necessary language to discuss and explore certain student behaviors and actions.

Supervision. A learning alliance (Fleming & Benedek, 1983) that encourages professional competence in supervisees (Bradley & Kottler, 2001; Loganbill et al., 1982), or an intervention provided by a more senior member of the profession to a more junior member or members of that same profession (Bernard & Goodyear, 1998).

Assumptions

In this study, I assumed that race had an influence on the supervisory relationship between residence life professionals (HDs) and residence life student staff members (RAs). The examples provided in the literature review (Cook, 1994; Cook & Helms, 1988; Fukuyama, 1994;

Hird, 2001; & Vander Kolk, 1974, for instance) support this assumption. Furthermore, based on my own worldview, I believed that the level of success residence life staff members had in navigating multicultural supervision depended on where they were in their individual racial identity development. Further, I believed that the supervisory interactions between HDs and RAs of the same race were more positive than those between HDs and RAs of different races. Vander Kolk (1974) even highlighted this in what is referenced as one of the earliest examinations of race and supervision.

Significance of Study

This study examined the supervisory interactions of residence life staff members, specifically, the implications of racial identity on the residence life professional (HD)/residence life student staff member (RA) supervisory relationship. College and university residence halls provide some of the most diverse environments that individuals will encounter as they move through life (Amada, 1994; Jaeger & Caison, 2005). It is in these spaces that individuals learn the most about themselves and others. Facilitated by residence life staff members, this knowledge serves as preparation for the actual experiences and situations students will face once they are in the "real world."

Although some areas of the research were limited, the literature review provided in the following chapter highlights the role that residence life staff members have in preparing student staff members (whom are also residents) for the workplace. As residence halls have grown, the roles and responsibilities of residence life staff members has grown and adapted. Much attention must be paid to providing sufficient care and guidance to residents while in these living and learning communities. Since it is important to the overall development of students, it is also a critical component to understanding how they will navigate growth and change. In addition,

exposure to the supervisory working relationship serves as practice for students once they leave

the confines of the college/university. Learning how to handle situations in the workplace where

there are differences such as language, race/ethnicity, culture, or values and beliefs will aid in

positive interactions with others and ultimately contribute to a better working environment—

inside and outside of the residence halls.

Chapter 2: Literature Review

This study examined the supervision interactions of residence life professionals (HDs) and residence life student staff members (RAs). Within this area, the focus was on exploring the implications that race had on the supervisory relationship. Although in the area of higher education, literature on this topic was limited, there was a body of such research in multicultural counseling (see, for example Ancis and Ladany, 2001; Bernard and Goodyear, 1998, 2004; Leong and Wagner, 1994; and Vander Kolk, 1974). Compiling the literature on residence life, student development and racial identity theories, supervision, and multicultural counseling, added to the rich contexts that informed this study.

This chapter provides a brief history of residence halls. Including the importance of residence life staff members, their positions, roles, and responsibilities, the benefits of living on campus, and their role in student development. Second, the broader topics of student development theory and racial identity theory are discussed. Sanford's (1967) theory of challenge and support and Chickering's (1969; Chickering & Reisser, 1993) seven vectors of development are highlighted. The examination of White racial identity development (WRID) (Helms, 1984, 1990, 1993, 1995), Black racial identity development (BRID) (Cross, 1971, 1991, 1995), and Minority identity development (MID) (Atkinson, Morten, & Sue, 1989, 1993, 1998) are used to further assess development. The literature on supervision is also reviewed. This includes supervisor-supervisee interaction and interpersonal communication (and its barriers). Residence life's parallel to counseling is discussed next, providing entrée into the examination of multicultural/cross-cultural supervision and multicultural competence. Finally, the chapter closes by assessing the overall impact of race on supervision.

History of Residence Halls

European colleges like Oxford and Cambridge served as models for the earliest American higher education institutions (Frederiksen, 1993, p. 168). However, there were several specific differences between the two. English institutions aimed to unite faculty and students in residential environments in hopes to encourage familial types of interactions (Ryan, 1992). "This approach attempted to integrate learning inside and outside the classroom while efforts were made to provide an environment which fostered learning" (Schuh, 1996, p. 270). In comparison, camaraderie and closeness was not fostered in American dormitories since they were viewed "more [as] a place to eat and sleep" (Schuh, 1996, p. 270). Also, because of unsatisfactory living conditions, disciplinary problems, and other problems like vandalism, gambling, and drunkenness, American students did not develop the caliber of relationships with faculty that their English counterparts did. Instead, "students' relationships with faculty were often adversarial rather than tutorial" (Schuh, 1996, p. 271).

By the mid to late 19th century, Germany had its turn to influence American higher education institutions. Between 1850 and 1890, numerous American faculty sought graduate education in Germany. "They were exposed to a philosophy of higher education that was characterized by intellectual impersonalism (Appelton, Briggs, & Rhatigan, 1978) and viewed students as responsible for managing their own housing, food, and social life" (Schuh, 1996, p. 271). Unlike the English system that provided students with housing, the German approach did not deem student housing as a responsibility of the institution, nor was there concern for students' personal lives. Once American faculty returned from Germany, many helped popularize this ideology (Frederiksen, 1993, p. 169).

It was not until the end of the 19th century that interest in student housing was revitalized (Schuh, 1996). In 1893, University of Chicago President, William Harper, allotted funding for what would become the first on-campus residence hall (Wetzel, 1990; Rentz, 1996). Harper aimed to create a community where students and faculty could cultivate relationships outside of the classroom (Jencks & Riesman, 1962), but he was not alone in his goal. The presidents of Michigan State, Yale, and Harvard were also interested in developing student living communities outside of traditional academic environments (Crandall, 2004). These environments were utilized to encourage student growth, both developmentally and academically. Students were confronted with issues surrounding accountability, decision-making, and being productive citizens.

The University of Chicago's residence hall construction served as the prototype for other student housing programs (Schuh, 1996). As a result, other residential facilities continued to expand in colleges and universities. No longer were the buildings solely places for male students to reside, overall safety had now become an area of concern as more females began to attend these institutions (Wetzel, 1990). The arrival of women students meant separate housing facilities and alternative policies such as curfews, visitation restrictions, and dress codes (Kennedy, 2009). The early 1900s also saw strict rule enforcement by athletic coaches, house mothers, and student proctors, who lived in the halls (Blimling & Miltenberger, 1984; Upcraft & Pilato, 1982).

After World War II, student housing needs increased and colleges and universities began feeling the pressure of this demand (Winston & Fitch, 1993). The GI Bill allowed access to higher education for the many men and women who had served in the military. However, the increased need to accommodate spouses and families became a complicated issue for residential facilities (Kennedy, 2009). Colleges and universities were given access to low interest loans (to

build dormitories) as well as the use of former military buildings, in order to combat the limited student housing issue (Winston & Fitch, 1993). This was done to take full advantage of the number of beds available and to provide food and housing exclusively to those students who were enrolled. This move was also seen as a way to disassociate from the close-knit familial atmosphere that was originally present in the Colonial times (Blimling & Miltenberger, 1984).

The advent of the Civil Rights Act of 1964 (specifically Title VI) and the 1965 Higher Education Act allowed for greater student accessibility through equality and financial aid eligibility (Nuss, 2003). The societal and world activities of the 1960s and 1970s inspired students to voice their concerns in regard to their housing facilities. These student demands resulted in the following changes: co-educational living spaces, altered visitation policies, the elimination of curfews and dress codes, and the decreased policing of alcohol (Blimling & Miltenberger, 1984; Frederiksen, 1993; Nuss, 2003; Perkin, 1997; Schroeder et al., 1994).

Importance of Residence Life Staff

It was not until after the 1970s that housemothers were replaced by professional and paraprofessional staff members (Crandall, 2004). These individuals were responsible for student behavior, and student development (Schroeder et al., 1994). Numerous authors have recognized residence life professionals' ability to provide education in the residence hall environment (Astin, 1973, 1977; Blimling, 1995; Blimling & Miltenberger, 1984; Upcraft & Pilato, 1982). However, it was in the 1970s when residence life staff members began showing more interest in the education and development of students. This attention translated into more emphasis on professional and paraprofessional staff living in student housing communities (Zirkle & Hudson, 1975).

Purposeful environments created by residence life and university staff members have the potential to influence students personally and educationally (Brown, 1974). Modifying Maslow's hierarchy of needs, Riker and DeCoster (1971) believed the objectives of residence life programs were to: "(1) provide satisfactory living environments through renovation and new construction, (2) maintain facilities to ensure safety and security, (3) establish guidelines and standards for cooperative community living, (4) create an environment fostering interpersonal communication and responsibility, and (5) offer opportunities for growth and development" (Kennedy, 2009, pp. 23-24). Furthermore, students who live in residence halls tend to have a better personal and educational developmental understanding (of themselves and others), improved interpersonal communication, and are able to utilize their environments to facilitate growth, safety, and security (Li et al., 2005; Riker, 1980).

For those residence life staff members responsible for student development, the training of residence life student staff members has always been a critical part of the position. Roles assumed by yesterday's housemothers and athletic coaches have evolved into today's residence hall directors (Wetzel, 1990) who have acquired at least an undergraduate degree and live and work in collegiate residential environments, while student staff members are generally undergraduate students who live with and among residents of their wing or floor.

Residence Life Professionals

Position. In their positions, residence life professionals work in higher education institutions and are responsible for students who live on campus in residential facilities or buildings. Most residence life professionals have at least an undergraduate degree, however, in rare extenuating circumstances, some undergraduate students (i.e., students classified as seniors) may be permitted to hold these positions. Another group of these professionals may have earned

master's degrees (Devine, 2001) in fields such as higher education, counseling, college student personnel, or college student development.

It was not until the 1950s that college student personnel administrators were considered professional staff members. During this period, administrators were employed to further student development, instead of solely completing administrative responsibilities (Blimling, 1995). In the 1980s, housemothers were replaced by live-in graduate students who managed undergraduate staff members (Blimling, 1995). Later, in attempts to support these graduate students, mid-level residence life professional positions were created. "Mid-level administrators are the largest administrative group within the college and university system, and they may comprise as much as 64% of the total administrative staff positions…" (Johnsrud & Rosser, 1997, pp. 5-6).

Today, residence life professionals gain their initial exposure to the field at a young age. An undergraduate student may be 21-23 years old when they accept their first professional position in residence life. The age range increases to 23-25 years old if those individuals have completed a master's degree. Jennings (2005) acknowledged the significance of staff members' age by stating:

> The age of the staff member is important for two critical reasons. The first of which is credibility in the minds of resident students and student staff. Some college students have difficulty receiving guidance from a person whom they perceive to be too close to their own age. Secondly, young professionals are themselves experiencing high degrees of personal and professional development that sometimes allow mostly dichotomous relationships without much room for behavior within an acceptable parameter. (Jennings, 2005, p. 31)

It is entirely possible that some residence life professionals may simply feel a greater sense of authority if they are older than their residents. Though there is no specific age requirement, the age of a staff member could also be significant as it relates to their level of comfort in doing the job.

Responsibilities and roles. The advent of *in loco parentis* (in lieu of parents) allowed higher education institutions to assume parental responsibility "concerning the physical and moral welfare and mental training of the pupils" (Blimling, 1995, p. 33). Cases like *Stevens v. Fassett* (1847) (*in loco parentis* applied even for those students who were over 21-years-old) and *Stallard v. White* (1882) (control was based on college admission) were some of the earliest hearings involving these practices (Harms, 1970). "*In loco parentis* was important because college and university officials had more latitude when dealing with issues, and the students had fewer rights afforded to them" (Messer-Roy, 2006, p. 18). The Supreme Court eventually ruled on several cases that contributed to the decline of *in loco parentis* practices. Recognizing that entering college did not mean 18-year-old students had to relinquish their rights (Nuss, 2003), cases like *Dixon v. Alabama State Board of Education* (1961) (the right to due process), *Hegel v. Langsam* (1971) (the university or its employees are under no obligation to regulate or supervise the private lives of students), and *Bradshaw v. Rawlings* (1979) (the university or its employees cannot insure the safety of students) meant higher education institutions were no longer responsible for the behaviors and actions of its students (Price & Glassmann, 2007). Although *in loco parentis* had been in place for 300 years (Stange, 2002), college students successfully challenged administrators for the opportunity to be treated as adults (Astin, Parrott, Korn, & Sax, 1997; Bickel & Lake, 1994; Rentz, 1996). This aided in the decreased use (and eventual disappearance) of most *in loco parentis* practices like curfews, visitation hours, single-sex living spaces, dress codes, alcohol surveillance, restricted speech, and codes of moral conduct.

However, despite the demands to be treated as adults, many students continue to require the type of authority provided by residence life professionals.

> Students come to campus with histories of alcohol and drug use. Students come to campus not knowing how to interact with other people. Students come to campus with

significant social disorders that can render them unable to function as a productive member of society, with or without their prescribed medication. These are the students to whom hall directors are responsible for providing services. (Jennings, 2005, p. 29)

As a result of the training and experiences many residence life professionals have had, they are prepared to deal with the multitude of issues that students are now facing. Helping students deal with these types of difficulties is one more of the many roles assigned to these staff members.

The roles of residence life professionals vary by institution. Expectations, campus population, and the institution's philosophical/theological values and beliefs (Jennings, 2005) can all play a part in residence life professionals' job responsibilities. Professionals can be expected to perform administrative, managerial, clerical, counseling, supervisory, and/or budgetary tasks, in addition to other assigned duties.

Residence life professionals are responsible for the daily management of the residence halls. This includes, but is not limited to: managing information, managing funds, influencing the culture, managing careers, acting as an authority figure, supervising student and clerical staff members, serving as liaisons to maintenance, custodial, and food service staff members, performing staff development, communication, accountability, making decisions, advising, counseling, coordinating student activities, policy enforcement, and student conduct hearings (Kearney, 1993; Mills, 1993). The multitude of administrative tasks and responsibilities given to residence life professionals leaves little time to educate students (Kearney, 1993; Schuh, 1980; Upcraft, 1993). Many professionals (with the assistance of their student affairs colleagues) have also been charged to create environments for students where collaboration and education can occur (Schroeder et al., 1994), regardless of the failed attempt by some housing administrators to stress the value of student learning outcomes (Stimpson, 1993; Upcraft, 1993).

Ultimately, residence life professionals establish the foundation for student affairs programs through their leadership of other critical areas which influence student and student staff member development (Mills, 1993).

Student Staff

Position. The term "paraprofessional" applies to student staff members due to the lack in formalized professional training and their ability to complete tasks usually reserved for residence life professionals (Delworth, Sherwood, & Casaburri, 1974). Winston, Ullom, and Werring (1984) offered that student housing facilities in the 1950s were among the first to make student staff members an integral part of departmental philosophy and practice. By the next decade, more than 65% of higher education institutions were hiring paraprofessionals in the residence halls (Brown & Zunker, 1966). This hiring influx was likely the result of the extensive responsibilities held by student staff members:

> [Being an RA] it is a twenty-four-hour a day job, one that involves not just keeping order and finding light bulbs, but becoming deeply involved in shaping the lives of students and helping college accomplish its most fundamental goals. (Boyer, 1987, p. 199).

In these twenty-four hour positions, student staff members are responsible for ruling what is considered as their very own kingdom. They enforce policies, rules, and procedures; insure residents are civil and cordial; provide social, educational, emotional, professional, academic, financial, and health related "entertainment" (programs and activities); and maintain a certain level of safety and security.

As a result of their positive influence on student living communities, student staff members are viewed as essential personnel in residence life (Kipp, 1979). Whether referring to them as hall counselors, house fellows, or resident, community, or neighborhood assistants (Winston & Fitch, 1993), these staff members' employment is based on their enrollment as a

student at a higher education institution. Student staff members generally live on the floors or wings with other residents. Similar to residence life professionals, they are responsible for the day-to-day management of their communities. Taking into consideration that these student positions were originally created to assist residence life professionals (Blimling & Miltenberger, 1984; Winston & Fitch, 1993), those who supervise student staff members recognize them to be the direct line to residents living on campus since student staff members interact with students more regularly than residence life professionals (Jaeger & Caison, 2005). It is important to note that a number of student affairs professionals began their careers in higher education as student staff members (Schuh, 1996).

Student staff members play a critical role to the profession in the eyes of residence life professionals (Blimling & Miltenberger, 1990; Boyer, 1987; Murray, Snider, & Midkiff, 1999). Living within and among the community, student staff members are virtually leaders of their own worlds. Their duties include, but are not limited to: furniture and key inventory, reporting maintenance concerns, enforcing policies, promoting community development, organizing academic, recreational, and social programs, communicating with professional staff members, and counseling their peers (Blimling, 1995; Blimling & Miltenberger, 1984; Paladino, Murray, Newgent, & Gohn, 2005; Upcraft, 1982; Winston & Fitch, 1993; Winston, Ullom, & Werring, 1984).

Responsibilities and roles. The direction of student staff positions shifted once *in loco parentis* practices subsided. By the 1970s, student staff members focused more on advising and counseling and less on policy enforcement, discipline, and conduct (Greenwood & Lembcke, 1972; Harshman & Harshman, 1974; Powell, Plyler, Dickson, & McClellan, 1969; Upcraft, 1982; Winston et al., 1984). This shift in focus to student development, rights, and

responsibilities (Brown, 1974) also generated a shift in the responsibilities for student staff members. The new focus addressed students' needs (Wetzel, 1990) and concerns and the ability to refer them to the appropriate services (Ender, 1984). "In addition to serving as disciplinarians, counselors, and advisors, other roles that RAs assume include: socializer, leader, organizer, conflict mediator (Winston et al., 1984), role model, student, teacher, administrator (Blimling & Miltenberger, 1984), facilitator, limit setter, tutor (Knouse & Rodgers, 1981), community developer, and programmer (Wetzel, 1990)" (Kennedy, 2009, p. 28). Buhrow (1999) added that student staff members are also asked to be cheerleaders and sanitation engineers, while Hoyt and Davidson (1967) included policemen and noise controllers in their list of student staff member responsibilities and duties.

Upcraft and Pilato (1982) and Winston and Fitch (1993) believed student staff members had three main responsibilities: establish an academic environment (promoting studying and development), acknowledge the needs of students, and provide an environment that is protected (safe and secure). Burchard (2001) simplified these responsibilities into the creation of an environment for academic, social, cultural, and emotional growth for residents in their communities. Cannon and Peterman (1973) added that high energy level, high level of interpersonal communication skills, and above average academic ability are three required assets for student staff members.

However, not all administrators recognize the benefits of these additional responsibilities. Boyer (1987) asserted that student staff members have "the most important and dangerous job on a college campus" (p. 199). What makes this job so important and dangerous is the number of issues that they are faced with on a daily basis:

> Resident Assistants are on call 24 hours a day, seven days a week, confronting issues that are better left in the hands of professionals. They face issues of suicide, date rape,

abortion, trauma; perform maintenance and custodial services; and confront individuals who may want to cause physical harm. This they must do in confidence, without retaliation, and sometimes without the support of an experienced supervisor. (Stange, 2002, pp. 27-28)

Having to act in the role of a professional could be a difficult task for many student staff members. When serving as the face of their floor or wing, there is not always ample time to seek backup from a professional residence life member. Again, the student staff member role is critical because of the sensitivity and attention to detail necessary to quell situations, problem-solve, and/or think critically.

Dodge (1990) also recognized the difficulty of student staff members having to address these types of concerns. Referencing the expectations of student staff members in residence life programs, one administrator declared,

In addition to knowing about every office and service on our campus, we expect them to be our front line of defense and triage unit in [a] myriad [of] areas [such] as dating violence, eating disorders, sexual identity, sexual abuse, substance abuse, first aid, fire safety, policy enforcement, community development, cultural insensitivity, and every other "ism" in our broad lexicon. (Minor, 1999, p. 6)

As previously mentioned, the roles of student staff members are important and dangerous. Being responsible for such sensitive and serious topics as dating violence, rape, eating disorders, and counseling and mental health issues, means student staff members must be adequately trained and have a certain level of comfort in the position.

Student staff members have leadership roles in higher education communities that generate a great influence on student development within their residential communities (Blimling & Miltenberger, 1984; Paladino et al., 2005; Zirkle & Hudson, 1975). Learning to cultivate the skills acquired through these positions can prove to be beneficial in organizational and leadership situations (McCannon & Bennett, 1996). These same skills are also important in difficult and/or stressful situations. It can be an arduous task for student staff members to confront and document

residents with whom they have developed relationships (Blimling, 2003). Summerlin (2008) counters that this is a "measurable way" to gauge student staff members' decision-making abilities. "RAs must make decisions that often affect their residents' and friends' living and social development" (p. 23).

Similar to student staff members having an awareness of (mostly) everything in their residents' lives, residents are also cognizant of how student staff members live their lives. "Life in a fishbowl" is how many student staff members refer to their positions. Though they value their job and the relationships and communities they have established, there is also a certain resentment felt as they feel their every action (or inaction) is under a microscope.

Through their positions, residence life staff members are largely responsible for setting the tone of college students' out-of-classroom experiences. It is the obligation of these staff members to insure that the residence life environment is one that will be seen by students as a benefit and not a detriment.

Benefits of Living On-Campus

> The college or university residence hall, which blends together persons of many races, religions, lifestyles, and value systems, may represent the most culturally diverse environment in which many of today's college students will ever live. (Amada, 1994, p. 39)

"Residence halls" are places where students live, learn, and lead. "Dormitories" are places where students sleep (Frederiksen, 1993). As campus enrollments have increased, housing officials have moved their attention from basic necessities (food and shelter) to more student development (Paine, 2008). Frederiksen (1993) cited this as the moment that research was initiated about collegiate student living environments. Pascarella and Terenzini (1991) compiled literature about the impact of college on students. Their findings chronicled over twenty years of research (1967-1990) and revealed what numerous housing administrators already knew: on

campus living had the most consistent positive impact on college students. These positive effects included: increases in aesthetic, cultural, and intellectual values; a liberalizing of social, political, and religious values and attitudes; increases in self-concept, intellectual orientation, autonomy, and independence; gains in tolerance, empathy, and ability to relate to others; persistence in college; and bachelor's degree attainment (Paine, 2008, pp. 14-15). Pascarella and Terenzini updated their research in 2005 to reflect more current studies. Although on campus living retained its positive impact on students, "this latest review indicates that many of the gains associated with living on campus may be indirect rather than direct due to the increased opportunities for social interaction provided when students live on campus" (Paine, 2008, p. 15). Astin affirmed that proximity to campus is what hinders commuter students' identification with a positive undergraduate experience (Schuh, 1996). "Simply by virtue of eating, sleeping, and spending their waking hours in the college campus, residential students stand a better chance than do commuter students of developing a strong identification with and attachment to undergraduate life" (Astin, 1985, p. 145). This attachment may appear simple, but it also requires that students make the commitment (academic, financial, and personal) to staying on-campus as opposed to moving off-campus.

Research conducted in the 1970s found that students living on campus developed and adjusted better than students who commuted (lived off campus) (Chickering & Reisser, 1993). Chickering's (1974) two individual studies found that when compared to off-campus students, on-campus students: (1) exceeded learning and personal development objectives, (2) participated in more extracurricular and academic activities, and (3) earned higher grade point averages. In studies conducted by Astin (1973, 1977), initial findings revealed that commuter students were more likely to withdraw from higher education institutions than students who lived on-campus

and were less likely to complete an undergraduate degree in four years (Astin, 1973). In his follow-up study, Astin (1977) found that new students are greatly influenced by living on-campus their first year. He identified first-year students: (1) were more satisfied with their undergraduate experience, (2) were more likely to excel in athletics and other leadership, (3) had an increased interest in self-esteem, liberalism, and creative interests, and (4) men achieved higher grade point averages. Research also supports the fact that positive on-campus living experiences contribute to faster matriculation rates (Blimling, 1995; Li, Sheely, & Whalen, 2005; Pascarella & Terenzini, 1991; Tinto, 1993). It is important to note, related research also uncovered facts about on campus living experiences and their association with the retention and success of first-year students (Kennedy, 2009).

Overall, these benefits associated with on-campus living provide a glimpse into how residence halls and their staff positively contribute to the collegiate environment. The immediate connection gained through contact between residence life staff members and residents further guarantees assistance with student growth and development.

Residence Halls and Student Development

Former president of Ripon College, Richard C. Hughes, eloquently stated,

> The purpose of a college education is not only to educate the student in formal disciplines, but to aid him in discovering his own powers and to train him in the best use of these powers for effective work in life; in other words, to discover the profession or calling in life for which he is best fitted and to prepare him to be a good citizen. A large part of this most important work is done outside of the classroom and laboratory, during the hours when the student mingles freely with his fellows, expresses himself without restraint, and takes on the habit of thought and speech and life of the crowd with which he associates. The education of the classroom may be training in one direction while education of his chums in the dormitory is training him in the opposite direction. In other words, the first factor in solving the problem is to recognize that for good or evil, success or failure, life in the dormitory is a powerful influence in the life of a student. The strongest lines of social influence are always horizontal. We are more powerfully affected by the opinions of our peers than by those of our superiors. (Bliming, 1995, p. 26)

The role of student development in the residence halls is not a task meant for one group of individuals. It is an assignment best accomplished by individuals who have a vested interest in the growth and progress of students.

Around the latter part of 1960, with specific responsibilities for faculty and administrators to be involved in student growth and enhancement (Schroeder et al., 1994), residence life programs began re-evaluating their role in student development. Once it was realized that character could not be created by rules and policies, the desire to develop students replaced the task of character-building, and services, resources, and programs were implemented to further encourage student development (Upcraft & Pilato, 1982). Because collegiate student living communities are more purposeful than the average community, residence halls provide greater opportunities for peer interaction (Schroeder et al., 1994). Hamrick, Evans, and Schuh (2002) believed these peer interactions had an impact on students' academic and social achievements. It is within these living spaces that students establish their own type of standards and values that they then incorporate into the larger community (Schroeder et al., 1994).

Conceived by the American College Personnel Association in 1968, *Tomorrow's Higher Education (THE) Project* also expressed interest in developmental interactions, however their focus highlighted cognitive and personality maturation (American College Personnel Association, 1975). This project prompted residential life programs to expand the duties of student staff members to include developmental and educational programs. Similar to the intentionality of resident placement in communities, the emphasis on learning outcomes and academic experiences ensured the opportunity for involvement and personal enrichment outside of the classroom (Frederiksen, 1993; Schuh, 1996).

These particular educational programs and services can be witnessed via faculty participation, resource centers, and living/learning communities that were implemented for students to become immersed in the collegiate experience (Blimling, & Miltenberger, 1984). Acknowledging that all learning does not occur in formal academic settings, university officials relied on residence halls to serve as environments that would facilitate and support student learning (Schroeder et al., 1994).

Student Development Theories and Racial Identity Theories

Student Development Theories

Student personnel and housing programs were validated and became more developmentally based with the assistance of scholars such as Chickering (1969), Kohlberg (1971), Gilligan (1982), Maslow (1954), Perry (1970), and Astin (1984) (Stange, 2002). Since collegiate years signify a time of tremendous transition and evolution, it is critical that residence life professionals understand the changes and challenges that students might face upon moving into the residence halls. Possessing a general knowledge of these theories equips administrators with the necessary language to discuss and explore certain student behaviors and actions.

Student development is universally understood to be a goal of all student affairs administrators, yet there are a multitude of definitions for the term. The "organization of increasing complexity" (Sanford, 1967, p. 47), "ways that a student grows, progresses, or increases his or her developmental capabilities as a result of enrollment in an institution of higher education" (Rodgers, 1990, p. 27), "concern for the development of the whole person" (Rodgers, 1990, p. 27), the outcome of student progress and supported learning (Rodgers, 1990), and "the application of human development concepts in postsecondary settings so that everyone involved

can master increasingly complex developmental tasks, achieve self-direction, and become interdependent" (Miller & Prince, 1976, p. 3) are just a few definitions cited in the literature.

Since 1965 there has been a substantial growth in the number of theories related to student development (Terenzini, 1994). In answering the question as to why student affairs professionals use theory, McEwen (1996) explained it as a way for individuals to make formal and informal meaning of a variety of experiences. "Every one of us has our own informal theories about people, environments, students, human development, and how to work with students, although these theories or perspectives may not always be a conscious or clear part of our awareness" (p. 148). Parker (1977) considered informal theory as the basic understanding that allows us to make connections with people and things in our environment and act upon them. As they dissect these informal theories, student affairs professionals must also comprehend the importance and value of self-examination as they attempt to become more self-aware (Helms, 1992; McEwen, 1996).

The application of theory allows the aforementioned "variety of experiences" to be better clarified and recognized. Further simplification of the use of theory defines it as being able to describe (DiCaprio, 1974; Knefelkamp, Widick, & Parker, 1978), explain, predict, generate (DiCaprio, 1974; McEwen, 1996), assess (McEwen, 1996), and control (DiCaprio, 1974). Though this definition incorporates multiple theorists, it is important to note that the interpretation of theory lies within the personal perspective of the professional. Strange and King (1990) asserted that theory can only be an estimated representation and not a precise description. Thus, as with any research, evaluation and critique against new knowledge is imperative before accepting the original literature as written. McEwen (1996) provided, "We must remember that

theories are not pure; they are not perfect; they were not created and do not exist in a vacuum" (p. 161).

After 1960, there was a dramatic increase in student development theories. Recognizing the ineffectiveness of creating one specific model of student development (Knefelkamp, Widick, & Parker, 1978), theories began to be grouped into categories. Cognitive-structural theories described intellectual and moral development, the way experiences are interpreted but not what is interpreted (Evans, Forney, & Guido-DiBrito, 1998). Examples of this theory include Perry's (1968) theory of intellectual and ethical development and Kohlberg's (1958) theory of moral development. Typology theories examined differences in individual perspectives and how they connect with the world (Evans, Forney, & Guido-DiBrito, 1998). Examples of this theory include Kolb's (1984) theory of learning styles and Holland's (1985, 1992) theory of vocational personalities and environments. Person-environment theories concerned the life science of students (how students behave in and adjust to environments), and the interaction they have with their collegiate environment (Evans, Forney, & Guido-DiBrito, 1998). Two researchers who examined this theory include Astin (1984), who was interested in the role involvement had on student development and Schlossberg (1989), who was interested in how feelings of marginality influenced the experiences of college students and their development. Psychosocial theories described personal and life development, the personal and interpersonal aspects of college students' lives (Evans, Forney, & Guido-DiBrito, 1998). Examples of this theory include Josselson's (1987) theory of identity development in women and D'Augelli's (1994) model of lesbian, gay, and bisexual development.

For the purposes of this research, I will focus on the psychosocial theories of Chickering (1969; Chickering & Reisser, 1993) and Sanford (1966); and the racial identity development

theories (also classified within the psychosocial theory category) of Cross (1971, 1978, 1989, 1991, 1995), Helms (1990, 1992, 1993, 1994, 1995, 2005; Helms & Cook, 1999), and Atkinson, Morten, and Sue (1989, 1993, 1998). Racial identity development theories not only address the impact race has on an individual's identity, but they also examine how race shapes individuals' perceptions, development, and interactions.

Sanford. Sanford (1967) was one of the pioneer authors to discuss the intersection of collegiate environment and student ecology and his findings continue to hold influence when analyzing student development (King, 1994; Moore & Upcraft, 1990). He concluded that students will try to decrease the discomfort created by the collegiate environment as long as there is a substantial amount of support available. Meaning, students would go out of their way to not be challenged or confronted or put into situations or conversations that would make them uncomfortable. He reasoned that "a college should be a developmental community in which the student encounters both challenges and supports" (Knefelkamp, Widick, & Parker, 1978, p. ix). The notion of a challenging, yet supportive environment is one that Sanford felt deserved greater attention. Developmental communities created the appropriate amount of tension that could potentially serve as motivation to some students. Also, the promise of residence life staff member support could be enough to lessen the discomfort felt by students in these environments.

Sanford paid close attention to the interactions between students and their environments. He offered three constructive conditions: readiness, challenge, and support (Evans, Forney, & Guido-DiBrito, 1998). Issues of readiness surfaced when individuals' behaviors were affected by timing (*they* had to be ready to do it). This outcome is indicative of growth, maturity, or ecological (environmental) support.

In 1966, Sanford acknowledged the parallel between individual tolerance levels and the levels of available support when students confront challenges (Evans, Forney, & Guido-DiBrito, 1998). Similar to instances of bullying or negative peer pressure, a person is likely to go further when they perceive they have an audience. This could be portrayed by a student staff member continuously arguing with a residence life professional during a staff meeting or in instances where a residence life professional openly criticizes a student staff member in a training session or other public meeting or program.

Addressing the impact of the environment is how Sanford introduced the idea of individuals finding their range of optimal dissonance (Evans, Forney, & Guido-DiBrito, 1998). The range of optimal dissonance varies based on the individual, the environment, the degree of challenge, and the level of support. "If there is too little challenge, the individual may feel safe and comfortable, but development will not take place. On the other hand, too much challenge can induce maladaptive responses" (Evans, 1996, p. 167).

The establishment of an adequate balance of challenge and support is necessary to promote student development. For example, if a student staff member has "perfect" residents who never engage in any negative behaviors or actions, they might begin to see the job as "a piece of cake" and feel as if it is easy enough for anyone to do. But if the student staff member has residents who have never engaged in anything positive (disregard for policies and procedures, disrespectful to each other and other student staff members, lack of participation in community activities, etc.), they might begin to feel overwhelmed and have serious doubts about their abilities to do the job. Another example is if a student staff member has a supervisor with whom they feel they have a "perfect" relationship, they might not take deadlines or other established protocol as seriously. But if the student staff member has a supervisor with whom

they feel they have an "imperfect" relationship, this could affect their self-esteem in the position as well as alter their vision of people in authority.

Chickering. Chickering's (1969) original research considered student environment and its impact on development and extended the work of Erikson (1950). He took Erikson's ideas on identity and intimacy (1950) and argued that the establishment of identity is the primary developmental issue that college students face (Evans, 1996; Evans, Forney, & Guido-DiBrito, 1998). Chickering later revised his theory to include recent research, the work of other theorists addressing his theory, and to be inclusive of multiple student populations (Chickering & Reisser, 1993; Evans, 1996; Evans, Forney, & Guido-DiBrito, 1998).

Chickering's seven vectors detail how student development is formed through identity. Although not entirely linear or consecutive, the vectors complement each other "leading to greater complexity, stability, and integration as the issues related to each other are addressed" (Evans, Forney, & Guido-DiBrito, 1998, p. 38). As with any stage or journey, it is important to note that students are individuals and there is no exact or "correct" way to progress through their development. Chickering himself asserted that students "move through these vectors at different rates, that vectors can interact with each other, and that students often find themselves reexamining issues associated with vectors they had previously worked through" (Evans, Forney, & Guido-DiBrito, 1998, p. 38).

Chickering's revised theory of the seven developmental vectors (Chickering & Reisser, 1993) is described in the following sections, with examples of how each vector can be applicable to student staff members.

The first vector is developing competence, where students are charged with building confidence in the areas of intellectual, physical and manual, and interpersonal competence

(Chickering & Reisser, 1993). Intellectual competence involves acquired understanding, the ability to think rationally and critically, and the ability to evaluate, integrate, and rationalize thoughts and ideas. Physical and manual competence involves activities that promote agility and fitness, as well as spark creativity and imagination. Collaboration, communication, and interaction are the foundations for interpersonal competence.

Student staff members who are uncomfortable with the thought of having to balance their academic requirements with their position requirements could be lacking in areas of intellectual competence. Those who find it difficult to engage in a dialog with their supervisors about residential community issues could be lacking in areas of interpersonal competence.

The second vector is managing emotions. This vector focuses on students' capacity to regulate, control, acknowledge, and articulate their feelings. This revised theory allows for the inclusion of additional emotions like anxiety, anger, guilt, caring, and inspiration, whereas Chickering's (1969) original theory specifically detailed aggression and sexual desire (Chickering & Reisser, 1993). It is critical that students adopt a thorough understanding of this vector, which dictates how verbal and non-verbal expressions should be articulated, as well as how to conceal reactionary thoughts and feelings. It is understandable for student staff members to be irritated or frustrated when their supervisor does not answer a question or address a concern as immediately as they might prefer, however, those who are able to manage their emotions will know how to appropriately express their feelings to their supervisor.

The third vector is moving through autonomy toward interdependence. Originally referred to as "developing autonomy," this vector encourages students to move from the idea of self-reliance into ideas of collaboration and mutual dependence and connection (Chickering & Reisser, 1993). Emotional autonomy alleviates the desire for external stimulation and approval,

while instrumental autonomy develops self-government, goal-setting, and logical and analytical problem-solving skills. Students' interdependence showcases their ability to cooperate and connect with others.

Most residence life professionals prefer to hire student staff members who have previously held leadership positions on campus. However, most of them would also prefer that these student staff members understand how and are willing to shift their independent leadership styles into ones that incorporate being a member of a team.

The fourth vector is developing mature interpersonal relationships. Formerly titled "freeing interpersonal relationships," students are influenced to appreciate diversity and healthy relationships in this vector (which originally followed "establishing identity," but was moved to show acceptance of experiences and relationships that shape students' development) (Chickering & Reisser, 1993). The tasks characterized in this vector include a developed sense of tolerance and acceptance of differences and the ability to foster mature and healthy intimate relationships. Reisser (1995) further noted these tasks "involve the ability to accept individuals for who they are, to respect differences, and to appreciate commonalities" (p. 509).

The very nature of residence life is to be intentional with everything from room assignments to programming. For those individuals who have not had much exposure to multiculturalism, obtaining a student staff position in the residence halls is a positive step in developing mature interpersonal relationships. Student staff members also receive training to further assist with their comfort levels in addressing and discussing issues of diversity.

The fifth vector is establishing identity. Additional differences in identity formation stemming from gender, ethnicity, and sexual orientation are in this vector of Chickering's revised theory. "Identity encompasses comfort with body and appearance, comfort with gender

and sexual orientation, sense of one's social and cultural heritage, a clear conception of self and comfort with one's roles and lifestyle, a secure sense of self in light of feedback from significant others, self-acceptance and self-esteem, and personal stability and integration" (Evans, Forney, & Guido-DiBrito, 1998, pp. 39-40). This vector builds on the growth and development achieved in the four previous vectors.

It is possible that a number of student staff members struggle with being able to establish identity while they are new to their position. Instead of accepting whatever identity is given to them by their residents or trying to emulate the student staff member who previously held the position, student staff members should rely on becoming comfortable with themselves and their roles.

The sixth vector is developing purpose, which highlights the necessity of creating career and life aspirations, establishing commitments to personal hobbies and activities, and securing clear interpersonal obligations (Chickering & Reisser, 1993). Direction of and reflection on where individuals are in their lives is an important aspect of this vector. The progress of this development is indicated by the amount of external influence (family, friends, job, etc.) students allow in their lives.

Students offer a multitude of reasons when applying for student staff member positions. Although this is a position where helping and interacting with others is the primary objective, residence life professionals recognize that they cannot prohibit the employment of those students who are merely interested in a stipend and a place to live (especially since this is not usually information that students provide during an interview).

The seventh vector is developing integrity. In this vector, students are pushed to progress from righteous, structured thinking processes to more refined and actualized values and belief

systems that recognize other's values and beliefs (Chickering & Reisser, 1993). Three sequential stages within this vector are humanizing values, personalizing values, and congruence. Once students have moved from the beliefs they were raised with to adopting their own values that balance with others, they have humanized their values. Personalized values occur as students respect others' beliefs while still being able to affirm their own personal values. Congruence is achieved once students are able to balance their values and behaviors with the awareness of their social responsibility.

One of the many responsibilities of residence life professionals is to challenge the previous knowledge and ways of thinking of student staff members. It is not meant to be an antagonizing activity, but more so an opportunity for student staff members to decipher which values and beliefs they were raised with allow them to be authentic with themselves.

Chickering acknowledged the additional influence of educational environments in assisting students in their navigation of the seven vectors of development. He determined these influences to be: "institutional objectives, institutional size, faculty-student interaction, curriculum, teaching practices, diverse student communities, and student affairs programs and services" (Evans, Forney, Guido-DiBrito, 1998, pp. 40-41).

Racial Identity Theories

Definition of racial identity. Race is defined and experienced in a variety of ways in the United States. Historically referenced as biological (Casas, 1984; Krogman, 1945; Spickard, 1992), more scholars consider it to be a sociological construction (Chavez & Guido-DiBrito, 1999; Ensonwanne, 1992; Healey, 1998; Helms, 1990a; Spickard, 1992). Not to be confused with racial classifications, racial identity is a critical component of a person's total identity (Evans, Forney, Guido-DiBrito, 1998; McEwen, 1996; Steck, Heckert, & Heckert, 2003) and

describes the collective identity of individuals that belong to a group based on its race (Casas & Pytluk, 1995; Kerwin & Ponterotto, 1995). Helms (1990b) stated more specifically that racial identity "actually refers to a sense of group or collective identity based on one's *perception* that he or she shares a common racial heritage with a particular racial group" (p. 3). Individuals who feel the need to omit their racial identity risk possessing no identity at all (Omi & Winant, 1986).

The emphasis that some individuals place on race is a result of the overall ideas they have of themselves. Though an individual is composed of multiple identities (i.e., Black, female, daughter, wife, student, member of a sorority, etc.), Charon (1992) considered there to be a "hierarchy of salience" that ranks these identities and influences the situations in which they will be best adaptable. Societal constraints give relevance to the salience of racial identity being more significant, mostly for the minority [marginalized] group than for the majority [dominant] group (Steck, Heckert, & Heckert, 2003).

For many in America, race only exists dichotomously—individuals are either Black or White (Denton & Massey, 1989), or even more specifically, dark or light. The observation of skin tone differences serve as yet another way to allow distance to develop between individuals and groups (Chavez, Guido-DiBrito, & Mallory, 1996). Race is something that each of has (Helms, 1992), yet the concept of racial identity development is usually reserved for African Americans, Asians, Latinos, and Native Americans (McEwen, 1996).

Racial identity models. Racial identity models like Cross' Model of Psychological Nigrescence (1971, 1991, 1995) and Helms' Model of White Identity (1992, 1993, 1995) both address the junction between "racial perceptions of others [racism] and racial ideas about the self [racial development]" (Chavez & Guido-DiBrito, 1999, p. 42). These ideas that individuals hold about others are critical and pivotal factors in self-development, self-awareness, and group

interaction (Carter, 1995; Helms, 1995; Helms & Piper, 1994), yet, these personal and group racial perceptions also have great significance for identity formation (Cross & Fhagen-Smith, 1996; Root, 1996).

White racial identity development. Racism is a key component in the foundation of White racial identity (Evans, Forney, Guido-DiBrito, 1998; Helms, 1990a; McEwen, 1996). Helms (1990a) considered it necessary for Whites to develop an acceptance of Whiteness and its associated privilege (and the subsequent repercussions of that privilege) in order to achieve a healthy, nonracist identity. Overcoming instances of individual, institutional, and cultural racism are also critical in the formation of White racial identity (Jones, 1972, 1981). "The greater the extent that racism exists and is denied, the less possible it is to develop a positive White identity" (Helms, 1990c, p. 49).

Helms' (1984) initial model of White racial identity development (WRID) suggested development occurred through a five-stage process encompassing perceptions, feelings, and actions. After Hardiman (1979) challenged that Whites could indeed pursue truthful and accurate information about their world contributions as proof of self-examination, Helms included immersion/emersion as the sixth stage in the model. Following criticism from researchers such as Rowe, Bennett, and Atkinson (1994), Helms also altered the idea of individuals moving through "stages" to what she now refers to as "statuses" because:

> Individuals struggling with their racial identity appear to be in more than one stage at a time (Parham & Helms, 1981); the term implies a static condition rather than the dynamic interplay of cognition and emotion (Helms, 1995); and racial identity theory does not support the idea of mutually exclusive stages (Helms, 1993). (Evans, Forney, Guido-DiBrito, 1998, p. 77)

The criticism from other researchers prompted Helms to refine the ideas she had about WRID. Moving from stages to statuses not only showed her interest in comprehensively

capturing what happens during the racial identity development process, it confirmed her desire to present accurate information.

Helms' (1990a) model classifies WRID into two phases: the abandonment of racism and defining a nonracist White identity. Phase one includes contact, disintegration, and reintegration. Phase two includes pseudo-independence, immersion/emersion, and autonomy (Helms, 1990c). In the contact status, individuals are unaware of their Whiteness, have limited interracial interactions, and approach the overall idea of race and culture with naiveté, ignorance, hesitancy, and anxiety. In the disintegration status, individuals slowly begin to acknowledge their Whiteness and the moral/ethical discrepancies thereof, question their racial beliefs and values, and attempt to ease tension through avoidance, extensive explanations, and the approval of others. During the reintegration status, individuals fully recognize their Whiteness and see their privilege as deserved and earned, accept the superiority of Whites and inferiority of others, and apprehension and animosity are expressed within other racist actions. In the pseudo-independence status, individuals question their previous racial assumptions of superiority and inferiority, acknowledge Whites' roles and responsibility in racism, yet, may still engage in the perpetuation of racism inadvertently. Immersion/emersion status encourages previous racial assumptions be replaced with truth and facts. Individuals also seek the company of others who have increased their consciousness about their White racial identity and they no longer desire to change others and instead wish to change themselves. Finally, in the autonomy status, individuals have internalized and conceptualized a new definition of Whiteness that is healthy and nonracist, have abandoned racism and other discriminatory and prejudicial actions and behaviors, and welcome the idea of continuous learning and processing about race and culture.

Black racial identity development. As a result of historical inequalities and oppression, people of color are more conscious of their racial identity than Whites. This consciousness extends to status, self-esteem, racial socialization (Demo & Hughes, 1990), and overall psychological well-being (Resnicow & Gaddy, 1977; Whaley, 1993) specifically in the development of identity for Blacks. Parham (2001) further offers, "Whenever there exists a social reality where underrepresented folks must fight for legitimacy and self-affirmation, there will be instances of unjustified suffering, unmerited pain, and undeserved harm" (p. 162).

Black racial identity development (BRID) theories and models originated from the late 1960s and early 1970s as the United States grappled with the actions of the Civil Rights era. Because identity plays such a critical role for Blacks, the concept of Nigrescence was created to represent the developmental process—non-Afrocentrism to Afrocentrism to multiculturalism— (Evans, Forney, & Guido-DiBrito, 1998; Chavez & Guido-DiBrito, 1999) undertaken as an individual embarks on the tumultuous journey of "becoming Black" (Cross, 1995; Cross, Parham, & Helms, 1991; Helms, 1990a; Worrell, Cross, & Van Diver, 2001). I describe it as tumultuous because an individual may not ever fully know what it means to "become Black." The most accurate and appropriate definition of Blackness (and/or any other racial identity) is how it is healthily defined within the self.

William Cross' (1971, 1991, 1995) model of psychological Nigrescence is one of the most esteemed and widely-accepted models utilized in the discussion and explanation of BRID. Cross' (1971, 1978) original theory was a sequential model of four or five stages distinguished by racial self-perceptions and complementary attitudes about Blacks and Whites. Yet, similar to Helms' (1984) original WRID model, Cross' original model was also reformed. Helms (1986, 1989) proposed that a larger, broader worldview be considered within the stages, as well as they

be seen as having dual forms of expression (bimodality), while Parham (1989) suggested that Blacks' progression through racial identity is continuously changing and never-ending. To more precisely denote the evolution that Blacks experience, Cross' stages are now referred to as ego statuses (Helms, 1990a, 1995; Carter, 1995; Parham & Helms, 1981). It is important to note that although Cross (1989, 1995) has continued to update his theory, "Helms' contributions involve translating his ideas and research into a meaningful schema to view Black identity development as it relates to psychological states, mental health issues, and counseling implications" (Sue et al., 1998, p. 70).

This model details the five statuses of BRID. Individuals in the pre-encounter status exhibit anti-Black/pro-White stances, struggle with receiving validation from Blacks and Whites, and view race as insignificant. In the encounter status, individuals question previously held notions of being Black in a White world once their identities are abruptly confronted by a racial/racist experience. As a result of this action, a new Black identity emerges. During the immersion/emersion status, individuals shed their former identity and seek another self. Divided into two phases, the first phase sees individuals accepting anything that represents Blackness and rejecting anything that does not. The second phase allows individuals to fully release within the confines of a supportive Black community or environment. In the internalization status, individuals have adopted a healthy and stable Black identity, are more confident and positive in their Blackness, and replace their previous feelings of anger and hostility about Whites with openness and appreciation. Finally, in the internalization/commitment status, individuals are more apt to be socially and politically involved in their communities and think less from an individualistic perspective and instead begin to adopt a group perspective.

Minority identity development. The aforementioned models are sufficient evidence to prove that White racial identity development and Black racial identity development have been written about thoroughly. In an effort not to force generalizations of racial identities of other people of color, Atkinson, Morten, and Sue (1989, 1993, 1998), created the minority identity development (MID) model. They rationalized that the mutual oppression experienced by people of color led to common racial and ethnic experiences in regard to the development that occurs through these internal struggles (McEwen, 1996; Ponterotto, Utsey, & Pedersen, 2006; Sue et al., 1998). "Each stage in the MID model is defined with respect to four attitudinal groupings: (a) attitudes toward oneself; (b) attitudes toward others in the same reference group; (c) attitudes toward members of other minority groups; and (d) attitudes toward the White majority group" (Atkinson, Morten, & Sue, 1998, p. 67).

The MID model is composed of five stages. In the conformity stage, individuals favor the beliefs and values of the dominant group and deny their own culture. This stage is conceptually similar to Cross' (1995) preencounter status. In the dissonance stage, individuals challenge the idea of what it means to be a minority and feels confusion and humiliation about their previous identity beliefs. This stage is conceptually similar to Cross' (1995) encounter status. The third stage is resistance and immersion. Individuals express remorse about their previous behaviors and actions that furthered their own group's oppression, thus pushing them to completely embrace their own group, while rejecting the dominant group. This stage is conceptually similar to Cross' (1995) immersion/emersion status. During the introspection stage, individuals experience conflict around their desire for autonomy and their allegiance to their own group as they further analyze other oppressed groups. Finally, in the synergistic stage, individuals have a

positive and healthy view toward themselves, their own group, and the dominant group, and are dedicated to ending the oppression of all groups.

It is important to note that although MID is composed of stages, it is best to conceive this development as an unending process that allows for the easy fusion from one stage to the next without obstructions. Sue et al. (1998) also remind us:

> All models of racial/cultural identity essentially share the idea that individuals may vary from lower to higher levels of racial/cultural identity and that one level may be dominant during particular points in his or her life. Also, most models suppose that awareness at each level involves attitudes about self that, in turn, shape how one views the primary outgroup. (p. 76)

Similar to Helms' (1990a) WRID and Cross' (1995) BRID, MID is about seamless progression through stages (or statuses). The growth and changes that occur as individuals become more aware of where they are in their racial identity development. This awareness also serves as a good indication of how they will treat others of different racial/ethnic groups, especially for those individuals that live and/or work in a residence hall.

Having a firm understanding of how individuals identify themselves racially is one more tool for residence life staff members to possess. How student staff members perceive themselves and others is a critical component when interacting with residents and/or residence life professionals. When coupled with the knowledge of where students are within their developmental process, racial identity theories potentially allow residence life professionals to better supervise student staff members by utilizing the most appropriate style for that specific supervisory relationship.

Supervision

Sigmund Freud defined supervision in the 20th Century as the interaction between master or mentor that initiates an individual into the field (Heru, Strong, Price, & Recupero, 2004).

Since then, supervision has been described as a learning alliance (Fleming & Benedek, 1983) that encourages professional competence in supervisees (Bradley & Kottler, 2001; Loganbill et al., 1982). A supervisor's success relies greatly on the significance of these interactions, thus the quality and effectiveness shown in supervision are recognized as key determinants in the supervisory relationship (Efstation, Patton, & Kardash, 1990; Friedlander & Ward, 1984; Wosket, 2000). A more elaborate definition is provided by Bernard and Goodyear (1998):

> An intervention provided by a more senior member of the profession to a more junior member or members of that same profession. This relationship is evaluative, extends over time, and has the simultaneous purposes of enhancing the professional functioning of the more junior person(s), monitoring the quality of professional services offered…, and serving as a gatekeeper of those who are to enter the particular profession. (p. 6)

As illustrated, previous experience, quality, and type of supervisory interaction have direct influences on the professional actions and behaviors of supervisees. This definition speaks directly to residence life in that many student staff members will base their decision to enter the profession on their relationships with their supervisors; just as many current residence life professionals referenced their previous supervisory relationships prior to occupying their positions.

Supervisory style is also critical to the supervisory relationship. Friedlander and Ward (1984) addressed this topic by highlighting three corresponding concepts involved in a supervisor's style. In an attractive style, supervisors are distinguished by their amiability, kindness, and adaptability. In an interpersonal sensitive style, supervisors are characterized by their commitment, helpfulness, and insight. Task-oriented styles typify the supervisor as ambitious, logical, and organized.

Parallel to supervisory style, Bordin (1983) noted three elements also necessary in the working relationship between supervisors and supervisees. Grounded in the ideals of mutualism,

they encompass goals, tasks, and bonds all specifically related to the supervisory relationship. It is this "mutual connection and trust" and a desire to collaborate toward change that are the basis of the supervisory relationship (Bordin, 1983).

Supervisor-Supervisee Interaction

The importance and purpose of supervisor-supervisee interactions has been regularly researched (Anderson & Martin, 1995; Graen & Uhl-Bien, 1995; Lee, 1999). Seen as a staple in almost every job or work situation, the supervisory relationship is considered by some to be the foundational workplace component (Infante & Gorden, 1979). Like most relationships, the supervisor-supervisee relationship is dependent upon communication and interactions that establish the tone for not only the quality of supervision, but the level of satisfaction within the supervision process.

Nevertheless, because there is not always agreement about quality and satisfaction between supervisors and supervisees (Schnake, Dumler, Cochran & Barnett, 1990), research has been conducted to offer better understanding and management of these relationships. Mueller and Lee (2002) found that supervisees' satisfaction would increase if more opportunities were given to develop higher-quality transactions with supervisors. Another study found that communicating with supervisors was the source of bad moods in supervisees nine out of ten times (Wheeless, Wheeless, & Howard, 1994). "These interactions were the cause of distress more often than customers, work pressure, company policies, or personal problems" (Edwards, 2007, p. 25). Likability, respect, and time spent talking in meetings were deemed as vital factors of the supervisory relationship by Baker and Ganster (1985). Ladany and Lehrman-Waterman's (1999) results found supervisors who engaged in self-disclosure were perceived as having a more

attractive supervisory style by supervisees. However, supervisors' personal perceptions of their

continual self-disclosure did not predict supervisory style (Ladany, Walker, & Melincoff, 2001).

Trust is also an essential element of supervisor-supervisee interactions. Kramer (1999)

highlighted three levels of trust in the supervisory relationship: system, group, and individual:

> First, trust in a supervisor reflects employees' trust in the system that the supervisor
> represents. Second, employees utilize criteria derived from systemic properties such as
> collective identities and values to evaluate the trustworthiness of their supervisor. Third,
> team processes play a major role in the social construction of trust in a supervisor and in
> translating systemic considerations into criteria for evaluating a supervisors'
> trustworthiness. (Edwards, 2007, pp. 38-39)

Trust, understanding, respect, satisfaction, and personal perceptions are just a few of the

reasons why the supervisor-supervisee relationship is so dependent on communication. These

qualities not only lay the foundation for the supervisory relationship, they lead to the possibility

of successful supervisory interactions. As indicated, these interactions have such a profound

effect on communication, that based on the history and dynamic of these exchanges, individuals

will decide if their relationship will be solely professional or if it has the potential to be an actual

friendship.

Interpersonal Communication

Communication is determined by individual choices, attitudes, and desires (Anderson &

Martin, 1995). These three things also carry over into the workplace, serving as a factor in

workplace relationships. Possessing a thorough understanding of interpersonal communication is

critical when establishing models of interpersonal exchange, especially between supervisor and

supervisees (Step & Finucane, 2002). Beebe, Beebe, and Redmond (2005) encouraged the use of

different communication styles based on the recipient. Upward communication is passed from

subordinates to superiors. "If there is little upward communication, the organization may be in a

precarious situation. …Upward communication helps managers to deal quickly with problems

and to hear suggestions for improving processes and procedures" (p. 372). Supervisors could encourage a work environment where feedback and suggestions can be shared. Downward communication is passed from superiors to subordinates. Information shared this way can be written, verbal, or electronic. "The best managers take care to develop and send ethical, other-oriented messages. Then they follow up to ensure that the receiver understood the message and that it achieved its intended effect" (Beebe et al., p. 373). Horizontal communication occurs between colleagues. This information can be communicated formally and informally, during work group sessions or via word of mouth or the rumor mill. Outward communication is targeted to the audience outside of the workplace. "They [organizations] are spending time and money to find out what the *customer* perceives as quality, rather than relying solely on the judgments of their corporate executives" (Beebe et al., p. 375).

Barriers to communication. In interpersonal interactions, recognizing those things that may prohibit successful communication is vital. Research has indicated that race and culture play a significant role in interpersonal communication (Brislin, 1993; Orbe, 1995) and failure to acknowledge these differences has the potential to have an adverse effect on the supervisory relationship (Hudson, 2007; Priest, 1994). Edwards (2007) supported more communication research from various points of view. "Communication processes are highly intricate and are not easily understood. Coming to grips with the impact of ethnicity and culture on communication is an equally complex issue. Research that encourages communication investigation from multiple perspectives…opens doors for new interpretations..." (p. 31).

There are numerous individual variables that can have a negative impact on communication within multicultural relationships (Ivey & Ivey, 1997; McNeill, Horn, & Perez, 1995). Examples of these variables are language (Batten, 1990; Flinders, 1991; Gonzalez, 1997),

nonverbal communication (Beebe, Beebe, & Redmond, 2005; Fong, 1994; Hogan-Garcia, 1999), stereotypes, biases, preconceptions, and assumptions (Bernard & Goodyear, 1992; Cook, 1994; Hogan-Garcia, 1999; Ladany, Brittan-Powell, & Pannu, 1997; Priest, 1994), power differentials (Beebe, Beebe, & Redmond, 2005; Bernard, 1994; Fong, 1994), cultural values (Brown & Landrum-Brown, 1995; Peterson, 1991), and worldviews (Beebe, Beebe, & Redmond, 2005; Brown & Landrum-Brown, 1995; Hogan-Garcia, 1999; Leong & Wagner, 1994).

Language barriers present the opportunity for misunderstanding and miscommunication because of differences in meaning, translation, and understanding. Nonverbal communication "plays a major role in initiating, maintaining, and developing interpersonal relationships" (Beebe, Beebe, & Redmond, 2005, p. 192). These messages can be vague, multi-dimensional, continuous, and culture based, thus, the concept of things like space, time, gestures, eye contact, facial expressions, and voice intonation lack universal definition when communicated nonverbally (Beebe, Beebe, & Redmond, 2005; Fong, 1994; Hogan-Garcia, 1999; Priest, 1994).

Stereotypes, biases, preconceptions, and assumptions made in the workplace can hinder individuality and stifle expression. These actions lead to generalizations, distortion, and prejudice which can damage the supervisory relationship (Hogan-Garcia, 1999). Abandoning assumptions of sameness are necessary if supervisors are to view their supervisees realistically and uniquely (Bernard & Goodyear, 1992). "Misassumptions can result in the supervisor and/or the supervisee judging each other based on his or her own cultural values and standards" (Banks-Johnson, 2002, p. 18).

The historical interactions between Whites and people of color have created a power struggle based on racism and exclusion (Bernard, 1994; Peterson, 1991). This history is also representative of how individuals will interact intra- and interracially (Cook, 1994; Hird et al.,

2001; Peterson, 1991). Whether hierarchical (centralized) or equal (decentralized), this power is valued differently from culture to culture (Beebe, Beebe, & Redmond, 2005). Making sure that both supervisors and supervisees understand that there are rules and policies in place for them is vastly different from a supervisor abusing her or his authority. This type of misconduct can lead supervisees to be unreceptive, distrustful, and guarded in interactions with their supervisor (Fong, 1994).

Brown and Landrum-Brown (1995) affirmed that cultural values and worldviews can be a source of conflict in the supervision process. As supervisors develop a familiarity of how these views and values shape their identity (Daniels et al., 1999; Hogan-Garcia, 1999; Leong & Wagner, 1994), these "…personal characteristics, modes of relating, and nature of concerns brought to supervision" (Brown & Landrum-Brown, 1995, pp. 265-266) should have less negative influence on supervisee perception and the overall supervisory relationship.

Residence Life's Parallel to Counseling

The focus on student development in higher education began as an administrative personnel movement. Following World War II, having prepared workers in mental testing and diagnosis, the military shared its counseling techniques with colleges and universities (Brubacher & Rudy, 1997). The military's actions provided foresight that remains extremely relevant. Today's college students are enrolling with more issues than in previous years such as mental health and illness, identity development, familial and personal relationships, and financial and academic pressures (Evans & Forney, 2002; Jaeger & Caison, 2005; Thomas, 2000; Twenge, 2001). The severe strain felt by campus counseling centers and its professionals (Kelly, 2001; Levine & Cureton, 1998; Twenge, 2001) means these students' challenges are then adopted by

residence life professionals and student staff members once they move into on campus living

communities. Crandall (2004) further explained:

> In some cases, the wait to see a counselor can be weeks, and there are many students who are not comfortable seeking the counseling services. In the meantime, these students may act out or go into depression which then affects the living environment. Other students will expect the resident assistant to change the disruptive student's behavior when, in reality, this is rarely possible without the help of a counselor. (p. 14)

These types of challenges facing students that live on campus require staff members

(whether in counseling or residence life) to have a certain level of awareness and knowledge. As

a result of their training, residence life staff members are seen as being prepared and capable of

addressing such issues.

The compatibility between residence life and counseling can also be seen within

supervisory relationships and interactions, as well as technique and style. Having at least a

minimal knowledge of counseling practices and theories can be an integral component to better

understanding people. Therefore, many counseling methods are also applicable to students living

on campus, so, residence life professionals and student staff members incorporate them into a

majority of their interactions with residents. In the following literature, the word *client* can be

replaced with *student staff member* and *counseling professional* can be replaced with *residence*

life professional as appropriate.

Multicultural Supervision/Cross-Cultural Supervision

It is important to note that there are various models of supervision. Not acknowledging

the influence of these different supervisory styles could not only lead to problems with

supervisory interactions, but also problems in the overall working environment.

> Traditional supervision models emerged from within the European American perspective. These models mirror beliefs and values that reflect European American traditions. Within the multicultural supervisory relationship, these beliefs and values are likely to cause confusion and frustration. (Banks-Johnson, 2002, p. 13)

This confusion and frustration could be limited if there was greater effort put into valuing and understanding the importance of multicultural and cross-cultural supervision.

Equally important to mention is the limited literature related to race and supervision in residence life. As previously indicated, the parallels between residence life and counseling are significant. Therefore, the gap in literature will be filled with the available multicultural supervision research found in the field of counseling.

The terms multicultural supervision and cross-cultural supervision are used interchangeably throughout much of the supervision literature in counseling. Some key researchers associated with this subject are: Ancis and Ladany, 2001; Bernard, 1994; Bernard and Goodyear, 1998, 2004; Constantine, 1997; Fukuyama, 1994; Leong and Wagner, 1994; Toporek et al., 2004; Vander Kolk, 1974; and Wieling and Marshall, 1999. Despite numerous definitions, both phrases are utilized to facilitate the acknowledgment of diversity (specifically racial and ethnic) as it pertains to the supervision process.

Yet, some scholars do find it necessary to craft specific distinctions between the two areas. Multicultural supervision characterizes a myriad of cultural elements beyond an only racial focus, as can be the case with cross cultural supervision (Ancis & Ladany, 2001; Bernard, 1994; Leong & Wagner, 1994). Bernard (1994) further offered, "cross-racial interaction that is, for example, also cross-gender, becomes multicultural" (p. 168). Fukuyama (1994) added that supervision pairs (one-on-one) are by nature multicultural because of the multitude of factors presented (i.e., religion, physical ability, sex/gender). Awareness and knowledge of differences (even those that are singular) are important in the supervisory relationship because they establish a foundation for healthy communication and positive interactions. The changing demographics

of the United States serve as proof that the ability to work with others unlike ourselves is quickly becoming a necessary professional and personal advantage.

There has been informative research devoted to examining the effects race has on supervision. For example, Vander Kolk (1974) uncovered preconceptions held by Black and White supervisees regarding their White supervisors and found that Black supervisees were more likely to expect the supervision process to be negative. Another study discovered supervisees of color were more satisfied with their supervisory experience if they perceived that their supervisor liked them and had positive feelings toward them (Cook & Helms, 1988; Vander Kolk, 1974). Leong and Wagner (1994) also found that supervisor liking (supervisees feeling liked by their supervisors) was 70% of the variance in satisfaction with supervision for minority supervisees, yet African American, Latino, and Native American supervisees perceived lower levels of supervisor liking than Asian Americans overall.

Aside from the importance of realizing the restrictions of traditional supervision models (Cashwell et al., 1997; Garrett et al., 2001), why is there such an emphasis on addressing differences in the workplace? Student development and racial identity theorists agree that development is contingent upon progression, self-evaluation, and the confrontation of life's obstacles. As earlier noted, supervisory interactions have the greatest potential to influence relationships. A study conducted by Hird (2001) revealed participants agreed that culture should be a component of the supervision process. Participants also stated that multicultural differences affected the caliber of their supervisory relationship. Since both supervisors and supervisees value diverse supervisory experiences (Wieling & Marshall, 1999), these differences promote opportunities for growth, reassurance, and trust as well as the chance to be challenged throughout the course of supervision (Garrett, 2001; Toporek et al., 2004).

The ultimate discovery of this research is that multiculturalism must be a finely-tuned instrument in the supervisory process and supervisors are expected to take the lead when it comes to initiating this diversity dialogue in open and supportive environments (Ancis & Ladany, 2001; Bernard & Goodyear, 1998; Chen, 2001; Constantine, 1997; Fukuyama, 1994; Leong & Wagner, 1994; Toporek et. al, 2004). Moreover, as diverse issues and topics are incorporated into the supervisory relationship, the multicultural competence of supervisees is increased (Ladany et al., 1997; Lambert & Ogles, 1997; Muse-Burke et al., 2001). This increase in competence allows for the public and private evaluation of actions and behaviors of individuals as it pertains to multiculturalism and diversity.

Multicultural Competence

The dynamic model of student affairs core competencies was first drafted in 1997 by Pope and Reynolds, then revised in 2004 (Pope, Reynolds, & Mueller, 2004). The model highlighted seven competencies: administration and management; theory and translation; helping and advising; ethics and professional standards; teaching and training; assessment and research; and multicultural awareness, knowledge, and skills. The multicultural awareness, knowledge, and skills area encouraged student affairs professionals to examine their personal perspectives, beliefs, attitudes, and values and compare them to others different from themselves. This examination is how multicultural competence is developed.

Mueller and Pope (2001, 2003) reasoned that because student affairs professionals are predominantly White and the number of students of color enrolling in higher education institutions is on the rise, student affairs professionals are better able to support and sustain students if they have acknowledged and learned to value their own racial identity development process and the racial identity development process of students. Professionals and supervisors in

student affairs have a responsibility to facilitate multicultural competence within themselves, students, and their supervisees (McEwen & Roper, 1994a, 1994b; Mueller, 1999; Mueller & Pope, 2001, 2003; Pope & Reynolds, 1997; Pope, Reynolds, & Mueller, 2004; Talbot, 1992, 1996). Mikilitsch (2005) explained:

> Supervisees may indeed have the desire to learn and be more aware, yet lack the requisite multicultural skills; or supervisees may have developed some awareness and knowledge about one cultural group, but lack the awareness, knowledge, and skills about another cultural group. Thus, feedback from supervisors is beneficial and needed if the supervisee is to become more multiculturally competent. (pp. 45-46)

Comparable to the multicultural competency area detailed in Pope and Reynolds' (2004) model, the field of counseling also adopted a definition of this professional and personal attribute. The concept is largely similar, aside from the emphasis on clients as opposed to students, focusing on knowledge (of the broad perspectives of clients), awareness (of personal perspectives and the effects of cultural indoctrination) and skills (needed to work with diverse clients) (Constantine, 2002; Holcomb-McCoy & Myers, 1999).

Bernard and Goodyear (1992) and Ancis and Ladany (2001) provide two particularly useful models to cultivate multicultural competence in counseling professionals. In the model offered by Bernard and Goodyear (1992), the supervisor assists in the "movement" of the supervisee in five stages of awareness (unawareness, beginning, conscious, consolidated, and transcendent) (Leong & Wagner, 1994). The supervisee moves from a non-existent diversity mentality (no consideration for racial, cultural, or ethnic topics) to a pluralistic mentality. The supervisor initiates this movement by supplying culturally relevant information and embracing multicultural ideologies. Ancis and Ladany's (2001) model also utilizes stages, but for both supervisors and supervisees. In the adaptation stage, there is a detachment or lack of interest in diversity and related subjects. In the incongruence stage, global perspectives are challenged. The

exploration stage is the discovery of a diverse self-identity. The integration stage acknowledges oppression and the diverse groups affected by it.

The preceding sections highlighted the advantages of multicultural supervision and competence. Similar to racial identity theory providing an additional lens in which to view student development, it is important to closely examine the ways in which race has a long-range impact on supervision.

The Impact of Race on Supervision

Each supervisory relationship involving two people of different races incorporates their cultural assumptions and attitudes, and their ethnic identities (Martinez & Holloway, 1997); therefore, supervisors must be cognizant of their own prejudices, racial perspectives (Flinders, 1991), and their multicultural competence level (Hird, Cavalieri, Dulko, Felice, & Ho, 2001). Cook (1994) stated that not confronting these issues can have an overall effect on supervision. An example of these effects include: perception, satisfaction, and other critical incidents.

In studies that researched perceptions about multicultural supervisory relationships, Hilton, Russell, and Salmi (1995) found that race of the supervisor did not have an impact on the supervisee's evaluation of the supervision, however, supervisor's support did have an impact on supervisee's perceptions. Cook and Helms (1988) found a discrepancy based on race and gender perceptions of cross-racial supervision. Asian, Black, and Latino male supervisees were more satisfied with White supervisors than were Native American male supervisees. Asian male supervisees also had a greater level of satisfaction with White supervisors than their Asian female colleagues. Significant differences were found when Duan and Roehlke (2001) investigated attempts from supervisors to acknowledge cultural differences. Supervisees perceived less attempts to discuss multicultural topics than what supervisors claimed, as well as

supervisees rated the positive attitude of their supervisor lower than the supervisor did. Ladany, Brittan-Powell, and Pannu (1997) investigated racial matching and racial identity interaction as it influences supervisee multicultural competence within the supervisory relationship. Their results showed the significance of racial identity interactions and racial matching on both supervisee multicultural competence and the supervisory relationship. Particularly interesting to note is that the multicultural competence of all supervisees (Whites and people of color) seemed to be most influenced by supervisors of color.

Scholars also examined satisfaction levels within these multicultural supervisory relationships. Research by Gatmon et al. (2001) found discussions of race, ethnicity, and culture, led to heightened levels of satisfaction in the supervisory relationship. Furthermore, when explaining ethnicity, gender, and sexual orientation, a positive correlation was discovered between feelings of safety and the supervisory relationship. In a survey examining cross-racial dyads with European American supervisors and supervisees of color, both supervisors and supervisees in most cases were satisfied with the supervisory relationship (Duan & Roehlke, 2001). Furthermore, supervisors' cultural awareness and sensitivity were positively linked to supervisee satisfaction and supervisees also appreciated their supervisors' enthusiasm to discuss multicultural issues. Conversely, Hird (2001) found that when supervisors ignored diversity, supervisees were disappointed and resentful; corroborating the opinion of some researchers that discussion of multicultural issues should occur at the beginning of the supervisory relationship to quell misunderstandings.

Fukuyama (1994) was responsible for initial attempts by supervisees to articulate their thoughts about the importance and influence of race and culture on supervision (Helms & Cook, 1999). His research focused on the positive (support, participation, and openness) and negative

(doubt in abilities, criticism, and stereotypes and personal biases) effects of critical incidents within multicultural supervision. These incidents bring attention to the direction of certain issues of supervision (Chu & Chwalisz, 1999). Gardner (2002) identified six categories of multicultural supervision while exploring cross-cultural supervision (feedback, perceived supervisor competence, race and life experiences, cross-cultural awareness, range of relationship and growth). Positive incidents were described as growth-promoting, while negative incidents were described as growth-limiting. Toporek, Ortega-Villalobos, and Pope-Davis (2004) further clarified the impact of these critical incidents by categorizing the positive and negative influences into 10 areas: "theoretical discussion, interpersonal discomfort between supervisor and supervisee or between supervisee and clients, insight-oriented interventions, issues raised concerning course material, self-disclosure, contact, reaction, positive communication, negative communication, and supervisor- or supervisee-initiated discussions" (Buchanan, 2006, p. 95).

Conclusion

Although some areas of the research were limited, the literature review provided above highlighted the role residence life has in preparing staff members (whom are also residents) for the workplace. As residence halls have grown, the roles and responsibilities of residence life staff members have adapted. A great amount of attention must be paid to providing sufficient care and guidance to residents while in these living and learning communities. Since it is important to the overall development of students, it is also a critical component to understanding how they will navigate growth and change. Further examination of student development theories and racial identity theories provide another lens to analyze where students are in their development and why and how this may affect their supervisory relationships and interactions. Moreover, exposure to the supervisory working relationship serves as practice for students once they leave

the confines of the college/university. Learning how to handle situations in the workplace where there are differences such as language, race/ethnicity, culture, or values and beliefs will aid in positive interactions with others and ultimately contribute to a better working environment— inside and outside of the residence halls.

This chapter also exposed the gap in available literature concerning multicultural supervision in residence life. While the parallel can be safely made with multicultural counseling, there should be research done that specifically speaks to the unique supervision that occurs in this environment.

In this chapter, the history of residence halls was reviewed. This included the importance of residence life staff members, their positions, roles, and responsibilities, the benefits to living on campus, and their role in student development. Next, the broader topics of student development theory and racial identity theory were discussed. Sanford's (1967) theory of challenge and support and Chickering's (1969; Chickering & Reisser, 1993) seven vectors of development were specifically highlighted in this study. The examination of White racial identity development (WRID) (Helms, 1984, 1990, 1993, 1995), Black racial identity development (BRID) (Cross, 1971, 1991, 1995), and minority identity development (MID) (Atkinson, Morten, & Sue, 1989, 1993, 1998) were also utilized to further assess development. The area of supervision was also reviewed. This included supervisor-supervisee interaction and interpersonal communication (and its barriers). Residence life's parallel to counseling was addressed next, providing entrée into the examination of multicultural/cross-cultural supervision and multicultural competence. Finally, the overall impact of race on supervision was assessed. As discussed, this literature review examined the supervisory interactions of residence life professionals (HDs) and residence life student staff members (RAs). Within that area, the focus

was on evaluating the implications that race have on this supervisory relationship. The following

chapter identifies the ways the researcher planned to conduct this study.

Chapter 3: Methodology

The purpose of this study was to examine the supervisory interactions of residence life staff members, specifically, the implications of racial identity on the supervisory relationship of residence life professionals (HDs) and residence life student staff members (RAs). Though responsible for cultivating environments and opportunities that will prepare students for life outside of the college/university setting, residence life staff members are not immune to the preparation needed for the "real world." These experiences included the challenges that many students face that pertain to diversity; specifically those issues that deal with race. The literature review revealed that not only does race have a bearing on the effectiveness of supervisory relationships, but, there are other areas of same-race/cross-race supervision that need to be further examined. This chapter describes how this research was conducted.

Research Questions

1. Do RAs/HDs perceive a difference in supervisory experiences based on their racial identity?

2. What is the relationship between RA's racial identity development and their supervisory experiences with HDs?

3. What is the relationship between HD's racial identity development and their supervisory experiences with RAs?

Conceptual Framework

This study was conducted utilizing a phenomenological lens (van Manen, 1990) within a qualitative research method (Morse & Richards, 2002). This method allowed a better understanding of how residence life staff members make meaning of their worlds. Morse and Richards (2002) offered that phenomenology provides a "descriptive, reflective, interpretive, and

engaging mode of inquiry" (p. 44) from which to draw perspective. Coupling purposeful

sampling with virtual snowball sampling, participants were chosen to share the implications race

has had on their supervisory relationships in residence life. The participants were asked to

complete a demographic questionnaire, self-report their racial identity attitude, and an inventory

to assess racial identity development online before being interviewed by telephone. The data

from the inventories and interviews were then coded and categorized into themes before being

compared to the literature review.

Research Design

Qualitative research methods were used for this study because of their attention to

individual perspective, meaning-making, and thick descriptions:

> Thick description provides contextual background in which the reader can place the
> study. It ties together analytic pieces, enabling the researcher to present the components
> of the analysis logically and sensibly. It is the medium in which the actual descriptions of
> contexts, phenomena, actions, transitions, procedures, and processes are explained,
> described, explored, revealed, unraveled, compared, or contrasted, and linked to other
> components. (Morse & Richards, 2002, p. 185)

These descriptions give voice to a person's experiences and interactions and help them

make meaning of their own worlds (Merriam, 1988; Schuh & Upcraft, 2001). Echoing the

thoughts of Glesne and Peshkin (1992), Hart (2009) suggested that "qualitative research designs

are advantageous when the researcher is interested in allowing participants to tell their stories

through interviews, documents, artifacts, and observations" (p. 83).

The specific lens utilized for this research was phenomenology. Phenomenology is

interested in how an individual makes meaning and gathers understanding of their world. Glaser

(1978) compared it to the "grab" of a good read, while Morse and Richards (2002) defined it as

"entrancing and trapping" (p. 185). This area of research focuses on the individual's personal

description (perspective) of an experience or event. The four essential components of

phenomenology include: lived body (corporeality), lived human relation (relationality or communality), lived space (spatiality), and lived time (temporality) (van Manen, 1990). In these instances, individuals become representatives, almost like ambassadors, that are only relatable within particular circumstances. Being semi-confined to a building where they not only work, but eat, sleep, live, love, relax, argue, and study, a staff member is likely to be introduced to new world perspectives. Thus, as a result of these circumstances, residence life staff members automatically gain this form of lived experience.

"Qualitative research strategies often are used to obtain phenomenological and existential information about the human condition that by the very nature of the data, would be nearly impossible to acquire through conventional statistical means" (Levers, 2006, p. 385). To reiterate, due to residence life staff members living where they work, the most appropriate way to examine their life experiences is phenomenologically. Reflecting on their world is a way for these staff members to establish insight into their behavior (Morse & Richards, 2002). The goal of understanding these experiences is not to construct an overly generalized theory, but instead "plausible insights that bring us in more direct contact with the world" (van Manen, 1990, p. 9). This shared phenomenon provided the essence (Patton, 1990) necessary to facilitate a common understanding which was utilized in the research and it added to a richer interpretation of the data. Also, it provided residence life staff members with the opportunity to tell their stories in a nonconventional way. It is important to note, as a Black woman who has had experience as both a residence life professional and a residence life student staff member, I recalled my own experiences to assist in formulating research questions, but not to make assumptions or form generalizations (Creswell, 1998). Morse and Richards (2002) referred to this relinquishing of prior judgment as bracketing, and believed it permitted the researcher to experience the

phenomenon with renewed interpretation and perspective. "The purpose of this reflection is to find out what is essential in order for the phenomenon *to be*" (p. 147).

In addition to the above-mentioned qualitative methods, a modified version of a quantitative instrument used in an earlier study (Ladany, Brittan-Powell, & Pannu, 1997) and an adaptation of two other scales (Helms &Carter, 1990; Helms & Parham, 1996) were used to measure the racial identity development of the participants. These inventories relied on participants to self-report their perceptions.

Site context. There was no specific site for this study as the participants were obtained via purposeful virtual snowball sampling and then contacted via telephone.

Selection of participants. The research for this study required the participation of five male or female residence life professionals (who racially identified as Black or White), and five male or female student staff members (who also racially identified as Black or White). As a result of such direct and specific requirements, a purposeful sampling technique was utilized. These techniques also relied on the use of virtual snowball sampling. Gardner (2008) trusted Creswell's (1998) earlier explanation that "purposeful samples are not intended for statistical inferences, but rather they are samples of participants who can best explore the phenomenon under examination" (p. 91). Although considered irrelevant by some researchers, Onwuegbuzie and Leech (2005) argued that there is indeed a place for sampling in the area of qualitative research. They argued:

> While quantitative researchers use complex mathematical formulae to make sample size considerations, and they promote the use of random sampling (even though the overwhelming majority of studies utilize non-random samples), sample size considerations in qualitative studies are neither mathematical nor systematic. Rather, they involve making a series of decisions not only about how many individuals to include in a study and how to select these individuals, but also about the conditions under which this selection will take place. These decisions are extremely important… ("The Role of Sampling in Qualitative Research," 2005, p. 1012)

It is these decisions that allow generalizations to be made within the population, moreover, it is these generalizations that lead to interpretive research.

The inclusion of virtual snowball sampling was useful in quickly securing a broad participant pool. Utilizing the Internet created more innovative avenues in which to examine "social and behavioural sciences because there are many scientific questions about some target populations that do not look for generalised results but representative ones" (Baltar & Brunet, 2012). The authors further explain their interest in virtual sampling by sharing:

> The emergence of the SNSs [social networking sites] has transformed the Internet into an efficient tool for snowball sampling. As it is observed by Brickman-Bhutta (2009, p. 1), "online social networking sites offer new ways for researchers to run surveys quickly, cheaply, and single- handled, especially when seeking to construct snowball samples of small or stigmatised subsets of the general population." According to this idea, the exploratory hypothesis is that SNSs are a good complement for sampling hard to reach/hard to involve populations because they make it possible to expand the size and scope of the sample, features that constitute the main limitations of this kind of research. Therefore, SNSs are an appropriate tool to apply snowball sampling and can improve the representativeness of the results. (Baltar & Brunet, 2012, p. 58)

After identifying the desired participants, an Internet message was posted on Facebook requesting their assistance. The message included information about how to contact the researcher to access the initial survey through a web link included in an email. The email is in Appendix A. The sample had a proportionate number of males and females and had multiple racial/ethnic student staff members represented.

Data collection. After potential participants received the initial recruitment email and prior to individual telephone interviews, all participants were asked to complete a demographic questionnaire, a self-report of their racial identity attitude, and an inventory to assess supervisor or supervisee perceptions of racial identity. These three assessments were accessible by a web link generated from Qualtrics, a type of web-based software. The demographic questionnaires

are in Appendices B1 and B2. Next, all participants were asked to complete a self-report of their racial identity attitude based on how they previously identified themselves (while employed in residence life) and how they currently identify themselves. If the supervisor or supervisee identified as White, they completed a self-report of White Racial Identity Attitudes (adapted from the White Racial Identity Attitude Scale-WRIAS) (Helms & Carter, 1990) and White Racial Identity Development (WRID) theories (Helms, 1994a, 1994b). If the supervisor or supervisee identified as Black, they completed a self-report of Black Racial Identity Attitudes (based on the Black Racial Identity Attitude Scale-BRIAS) (Helms & Parham, 1996) and Black Racial Identity Development (BRID) theories (Cross 1971, 1978, 1991). These adapted self-reports of racial identity attitudes are in Appendices C and D.

Then, all participants were asked to complete an inventory developed by Ladany, Brittan-Powell, and Pannu (1997). RA participants were asked to complete a modified version of the Perceptions of Supervisor Racial Identity (PSRI) inventories, to allow supervisees (RAs) to assess the racial identity development of their supervisors (HDs). The original inventories are the PSRI-White and PSRI-VREG (visible racial ethnic groups). For the purpose of this dissertation, the version of this instrument is now the Perceptions of Residence Life Supervisor Racial Identity Inventory (PRLSRII). Similarly, HD participants were asked to complete a modified version of the PSRI, to allow supervisors (HDs) to assess the racial identity development of their supervisees (RAs). For the purpose of this dissertation, the version of this instrument is now the Perceptions of Residence Life Supervisee Racial Identity Inventory (PRLSeRII). All participants completed the inventory that best indicated their racial identity. If the supervisor or supervisee identified as White, the inventory ended in 'W.' If the supervisor or supervisee identified as Black, the inventory ended in 'B.' The PSRI-White, PSRI-VREG, PRLSRIIW, PRLSIIB,

PRLSeRIIW, and PRLSeRIIB are in Appendices E, F, G, H, I, and J. Letters requesting and granting permission to use Ladany, Brittan-Powell, and Pannu's (1997) inventory are available in Appendices K and L.

After these assessments were completed, telephone interviews were conducted individually with 10 randomly selected participants (five RAs and five HDs).

Human subjects approval. Approval was obtained on December 6, 2013 from the Institutional Research Board. A copy of the approval is in Appendix M. All participants were provided written and oral information about the study and indicated their consent through the secure, online survey available through a Qualtrics web link. This action waived the need for documentation of informed consent so no handwritten signatures were required. Participants were emailed a copy of the consent form at the email address of their choice after they completed the telephone interview. The consent for participation in research form is in Appendix N. The consent to participate in internet research form is in Appendix O.

Online survey. Overall, 147 participants began the Resident Assistant (RA) and Hall Director (HD) online surveys. Of these 147 participants, 112 completed the surveys. The 112 survey responses were divided into two categories: those participants who racially identified as Black or racially identified as White (18 RAs and 88 HDs). These participants were divided again based on who granted permission to be contacted by the researcher. From these participants, 10 were randomly selected for follow-up telephone interviews (five RAs and five HDs).

Interviews. After completion of the online demographic questionnaire, PRLSRIIW, PRLSRIIB, PRLSeRIIW, PRLSeRIIB, self-report based on WRIAS, and self-report based on BRIAS, 10 participants were contacted to schedule telephone interviews. All 10 participants

agreed to these interviews and received copies of the informed consent document via email after completing their telephone interview. The interview protocol for supervisors (HDs) is available in Appendix P and the interview protocol for supervisees (RAs) is available in Appendix Q.

Participants were asked to allot 1-2 hours for the interview and 45 minutes to 1 hour for follow-up if necessary. The interview protocols were tested with non-participant residence life staff members before the study was conducted to ensure that the questions were understandable. Interviews were conducted via telephone at a time of the participant's choice. Prior to beginning the telephone interview, the researcher engaged in informal conversations to elicit comfort and trust from the participants.

Data analysis. Telephone interviews were tape recorded with the permission of the participants and notes were also taken. Hart (2009) agreed with McMillan and Schumacher's (2006) assertion that recording interviews secures documentation of the conversation and allows reliability to be assessed (p. 105). A journal was kept by the researcher in order to record notes, reactions, and general observations. It was also used to re-format any questions that needed further clarification or that were deemed difficult to understand by the participants. After the interviews were conducted, the recordings were transcribed. Miles and Huberman (1994) describe qualitative research as a continuous evaluation of the data. As a result, the researcher analyzed and evaluated the data for codes and themes during the research process. As codes were discovered, the data were categorized by themes. "Coding is the pivotal link between collecting data and developing an emergent theory to explain these data. Through coding, you define what is happening in the data and begin to grapple with what it means" (Charmaz, 2006, p. 46).

Data Quality

      Because some researchers have disputed the use of reliability and validity as terms for qualitative research, (Morse & Richards, 2002), multiple techniques were used to improve the data quality of this study. The researcher kept a journal to record brief notes and observations following the participant interviews. The recordings of these interviews were then reviewed for clarity. Next, as a way of showing trustworthiness, all interviews were transcribed verbatim and reviewed multiple times. This analysis technique was informed by Roberts' (2004) belief that researchers should not rush the process of becoming acquainted with their data. "Analyzing qualitative data requires that you read through all your interview notes and transcriptions from beginning to end several times. Only then can you realistically generate categories, themes, and patterns that emerge from the data" (Roberts, p. 166).

      Triangulation. The information that participants provided for the online survey was used to further validate the information provided by the ten selected participants during the interviews. Information was then reviewed to validate statements and responses made on the online survey.

      Coding. "Every researcher approaches the coding process differently. There is no one right way to code textual data," (Roberts, p. 143). Several themes emerged as a result of repeatedly reviewing the interview transcripts. These themes were presented through topic coding. Described as the most frequent and arduous type of coding done in qualitative research, "it is used to identify all material on a topic for later retrieval and description, categorization, or reflection. This sort of coding can be fairly descriptive…or more obviously interpretive…" (Morse & Richards, p. 117). As a way of ensuring coding reliability, participants were all asked the same questions in the same order. To combat what has been referred to as "coding fetishism"

(Richards, 1995; Richards & Richards, 1994) due to its ease and accessibility, no coding software or additional computer programs were used for coding in this study.

Interrater Reliability. In effort to limit potential researcher bias, two additional coders with multidisciplinary experience in qualitative research were recruited. Roberts (2004) agreed with Patton (1990) in believing the "process of multiple analysis reduces the potential bias of a single researcher collecting and analyzing the data" (p. 145). In addition, this process ensured increased consistency and dependability. Findings were compared and then synthesized into the five themes presented in Chapter 6.

Limitations. This study primarily utilized a qualitative, phenomenological approach. This approach allowed participants to relay their lived experiences with vivid and layered descriptions. Reflecting on their worlds is a way for these staff members to establish insight into their behavior (Morse & Richards, 2002). Despite this qualitative approach, there were a few limitations to this study. First, because of the specific context of the research, generalizability could be difficult. Residence Life is a phenomenon unique to colleges and universities and the people who attend or work for them. The positions of Resident Assistant (RA) and Hall Director (HD) are not available in any other setting. Another limitation was that participants self-reported their perceptions, behaviors, and racial identity development. Because race and racial identity development were key components of the assessment materials, participants might have felt pressure to answer in a certain way. Obtaining participants from varied races, sexes, locations/regions, and years of experience was also a limitation of this study. Every effort was made to have ample representation in each of these demographic categories. A third limitation was potential researcher influence and bias due to interpretation being a large part of the data analysis.

Delimitations. As a result of the virtual snowball sampling technique that solicited participants through SNSs (social networking sites), there were segments of the intended target population and demographic that were unintentionally excluded. The posted message requesting participants and directing them to the weblink with the initial survey was only available for three weeks (18 days). Messages requesting participants were solely posted on Facebook and not on other popular SNSs like Twitter, Instagram, LinkedIn, Pinterest, Google+, or Tumblr. Given the purpose of the research, participants who did not racially identify as Black or White were excluded from the interview process of the study. Additionally, because of the specificity of the study, all participants will have graduated, attended, or worked for a college or university in the past five years.

Assumptions. In this study, I assumed that race has an influence on the supervisory relationship between residence life professionals (HDs) and residence life student staff (RAs). The examples provided in the literature review (Cook, 1994; Cook & Helms, 1988; Fukuyama, 1994; Hird, 2001; & Vander Kolk, 1974, for instance) support this assumption. Furthermore, based on my own worldview, I believed that the level of success residence life staff members have in navigating multicultural supervision depends on where they are in their individual racial identity development. Further, I believed that the supervisory interactions between HDs and RAs of the same race were more positive than those between HDs and RAs of different races. Vander Kolk (1974) even highlighted this in what is referenced as one of the earliest examinations of race and supervision.

Summary

This study about the supervisory interactions of residence life staff members, specifically, the implications race has on residence life professionals' (HDs) and residence life student staff

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members' (RAs) relationship, will be conducted utilizing a phenomenological, qualitative

approach. Participants were selected via purposeful sampling and virtual snowball sampling. All

participants were asked to complete a demographic questionnaire, a self-report of their racial

identity attitude, and a racial identity inventory online through Qualtrics before being

interviewed. Theme-coding occurred after data were analyzed and compared to the literature

review. The data collected were analyzed using the techniques described. The results of this data

analysis are further described in the following chapter.

Chapter 4: Analysis of Quantitative Data

This chapter presents and analyzes quantitative data of this study. Three quantitative assessments were used as a way to identify potential participants and are discussed here. All individuals were asked to complete a demographic questionnaire, a self-report of their racial identity attitude, and an inventory to assess supervisor or supervisee perceptions of racial identity. These assessments were accessible by a web link generated from Qualtrics, a type of web-based software. A total of 147 individuals started the online assessments, but only 112 were completed (76%). Specifically, 26 RAs started, 21 completed (81%) and 121 HDs started, and 91 completed (75%) for a completion rate of 78%.

Demographic Questionnaire

The RAs' demographic questionnaire consisted of 16 questions and the HD demographic questionnaire consisted of 12 questions. The following information details the most noteworthy demographic information.

The use of virtual online snowball sampling and SNSs (social networking sites) delivered potential participants from all over the United States. The highlighted states in Figure 1 identify where RAs said they are/were employed in residence life. Similarly, Figure 2 identifies the states where HDs said they are/were employed in residence life.
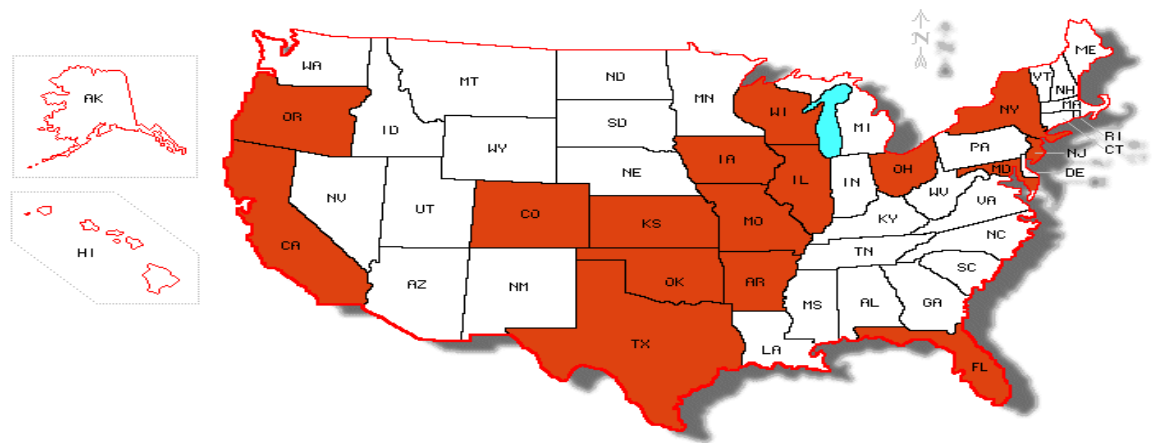
Figure 1: States Where RAs Are/Were Employed in Residence Life
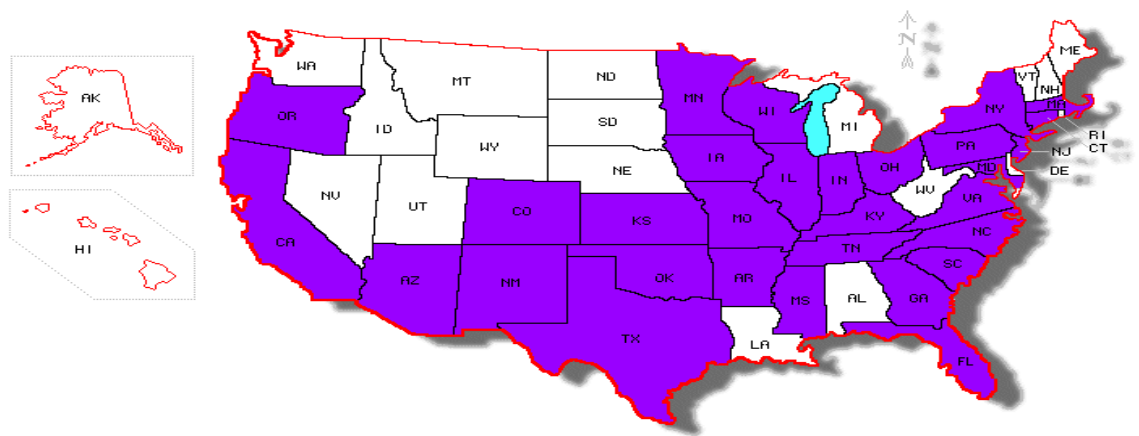
Figure 2: States Where HDs Are/Were Employed in Residence Life

After RAs and HDs identified their respective states of employment, they were then asked to describe their institution. As Figure 3 highlights, the majority of individuals were from public, four-year institutions. HDs largely hailed from institutions with student body populations less than 10,000. RAs are/were largely employed at institutions where the population exceeded 30,000.

	Public Institution	Private Institution	4-year	2-year	<10,000 pop.	10,000-20,000 pop.	20,000-30,000 pop.	>30,000 pop.
HDs	74	31	92	1	40	31	30	21
RAs	23	4	24	0	6	7	4	11
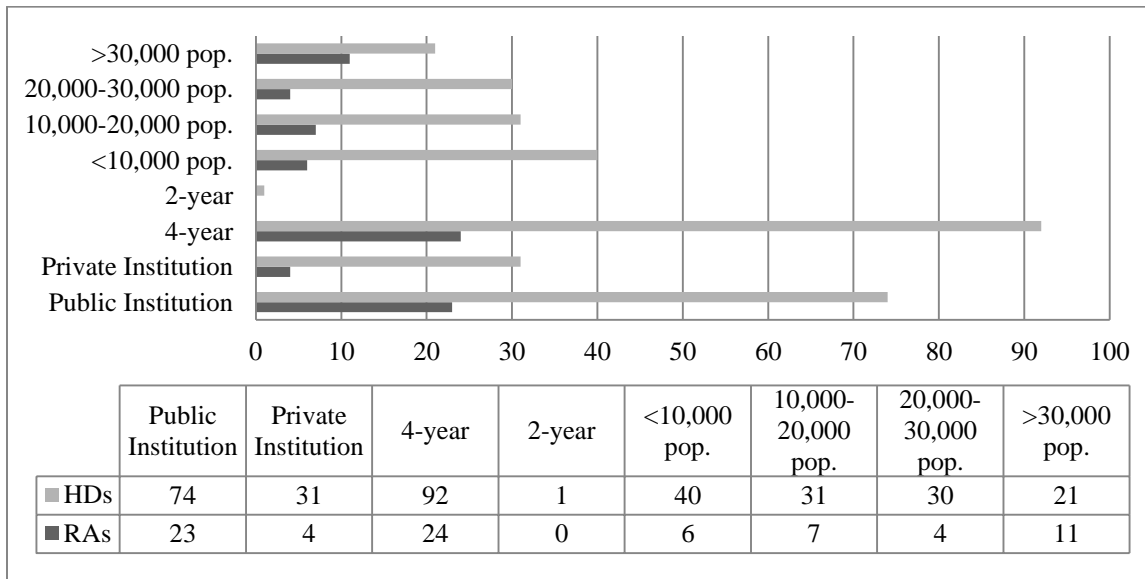
Figure 3: Institutions of Participants While Employed in Residence Life

When asked to identify their gender, 71 females and 32 males responded in the HD category. In the RA category, 10 females and 16 males responded. It is important to mention that one HD identified as other (transgendered, intersexual).

The average age and length of employment in residence life did not show any substantial gaps between the RAs and HDs. The average age for RAs during their employment was 22 years-old. HDs were an average age of 26 years-old. Three was the average number of years that RAs worked in residence life, while HDs averaged five and a half years.

Figure 4 provides data on the racial or ethnic identification that the RAs and HDs most identified with. Both RAs and HDs mostly identified as White (non-Hispanic), 53 HDs and 12 RAs. The next race/ethnicity to have the most responses was the Black, African American, African category, 25 HDs and 6 RAs.

	American Indian or other Native American	Asian, Asian American, or Pacific Islander	Black, African American, or African	Hispanic or Latino	White (non-Hispanic)	Multiracial or Biracial	Other
HDs	1	3	25	4	53	7	1
RAs	1	3	6	0	12	1	2
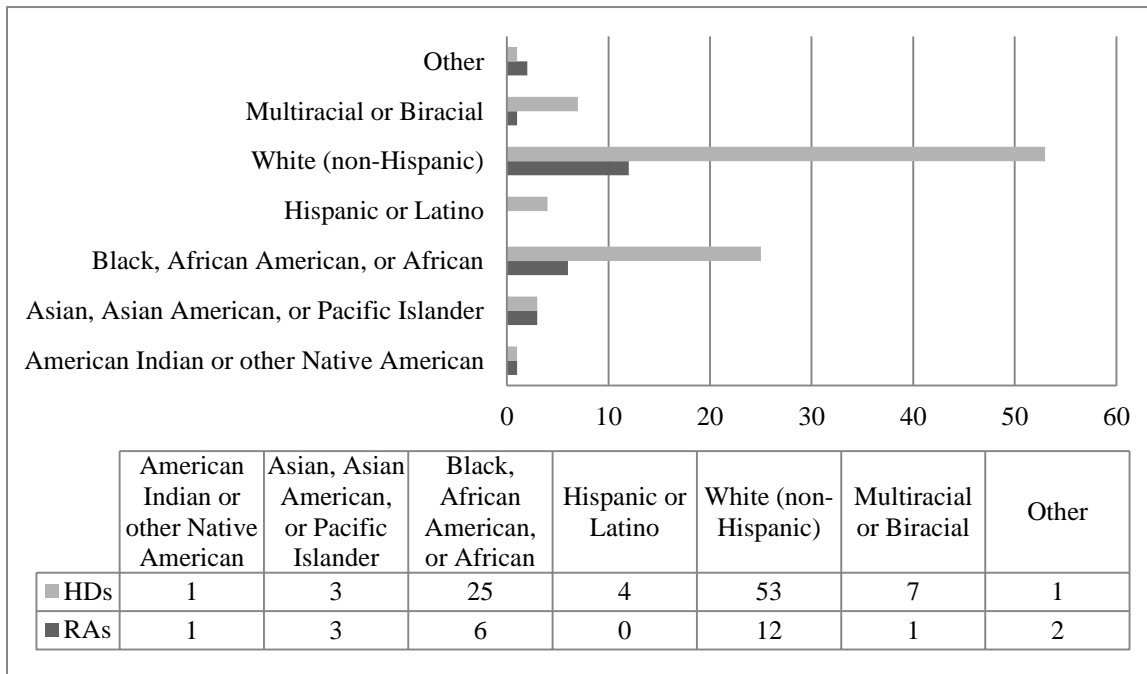
Figure 4: Racial or Ethnic Identification of Participants

RAs were asked specific questions about their classifications and majors during their employment in residence life. As detailed in Figure 5, many of the RAs reported being employed during their sophomore and junior years. Senior RAs were the next popular classification status.

	Graduate Student	Senior	Junior	Sophomore	Freshman
■ RAs	3	16	21	23	3
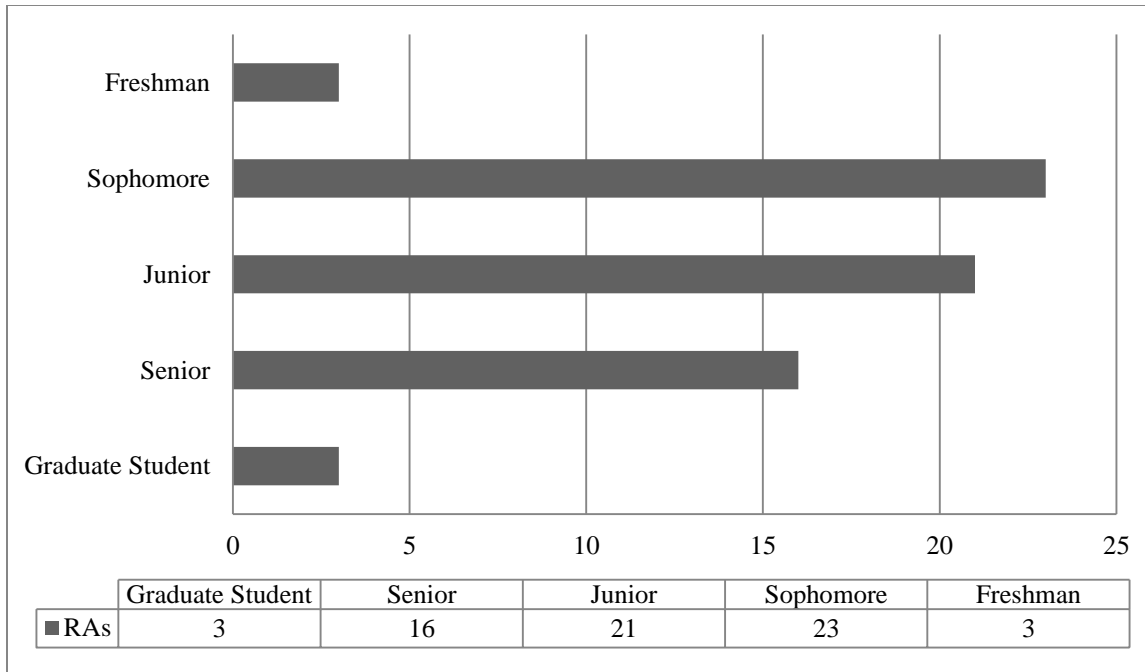
Figure 5: Classification of RA Participants While Employed in Residence Life

Popular majors of these RAs included education, behavioral and social sciences (psychology, criminology, history), and management and business (marketing, finance, accounting).

When asked about the number of hours they participated in diversity/multicultural trainings, as expected, the responses from RAs and HDs showed significant gaps. As Figure 6 highlights, HDs largely responded that they had participated in 41 or more hours of this type of training. When thinking of the professionalism and requirements of the position, this number also aligned with the average number of years they've been employed in residence life. The diversity/multicultural training hours of RAs were fairly equal with hours ranging from 0-30 hours.

	0-10 hours	11-20 hours	21-30 hours	31-40 hours	41 or more hours
▪ HDs	27	24	19	4	30
▪ RAs	6	6	6	2	5
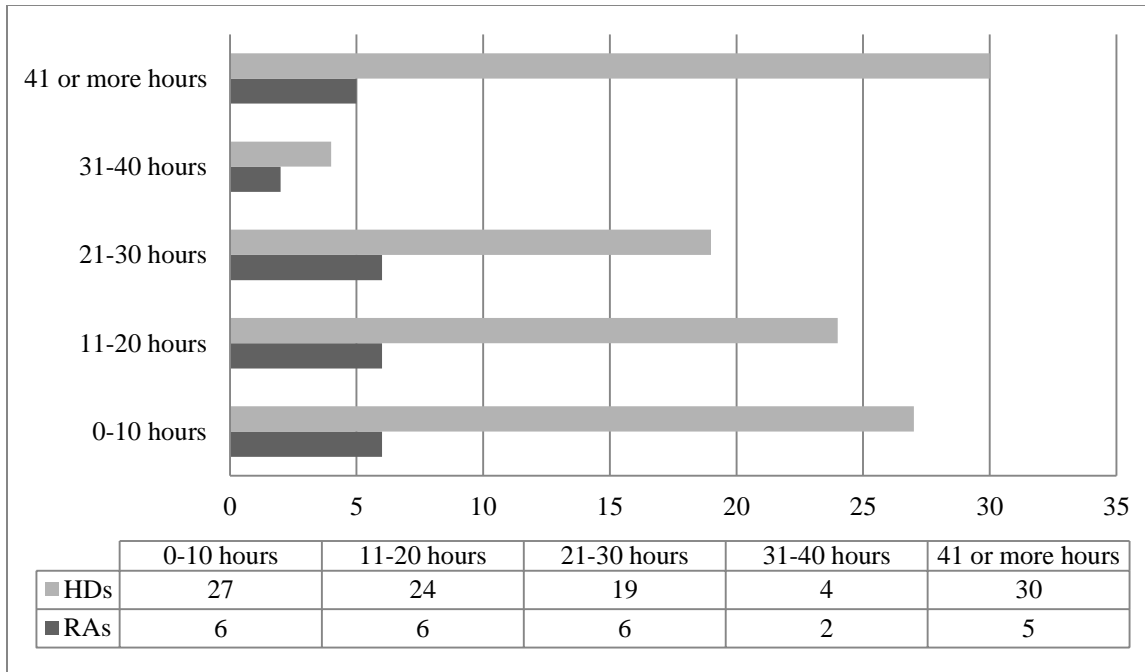
Figure 6: Diversity/Multicultural Training Hours of Participants

Self-Report of Racial Identity Attitudes

All participants were asked if they did or did not racially identify as Black, and they were asked if they did or did not racially identify as White. For those participants who did not racially identify as Black or White, they were advanced to the next section of the survey. Figure 7 includes the number of participants asked to racially identify as Black. 76 participants (67%) did not racially identify as Black (60 HDs and 16 RAs), while 38 participants (38%) did racially identify as Black (32 HDs and 6 RAs). Figure 8 includes the number of participants asked to racially identify as White. 53 participants (47%) did not racially identify as White (42 HDs and 11 RAs), 59 participants (53%) did racially identify as White (49 HDs and 10 RAs).

	Do Identify as Black	Do Not Identify as Black
HDs	32	60
RAs	6	16
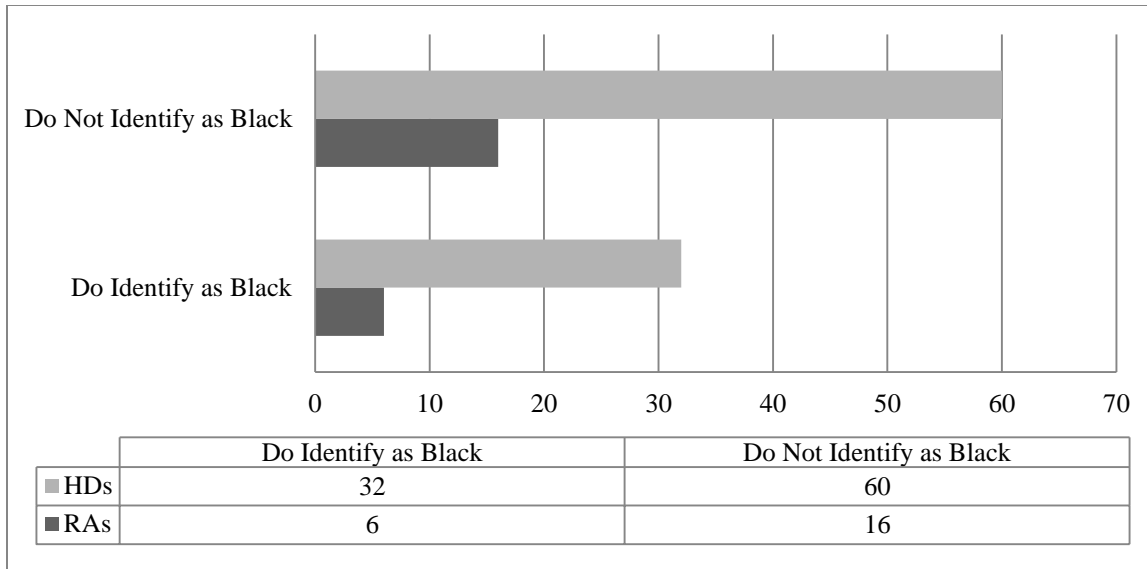
Figure 7: Participants Who Racially Identify as Black

	Do Identify as White	Do Not Identify as White
HDs	49	42
RAs	10	11
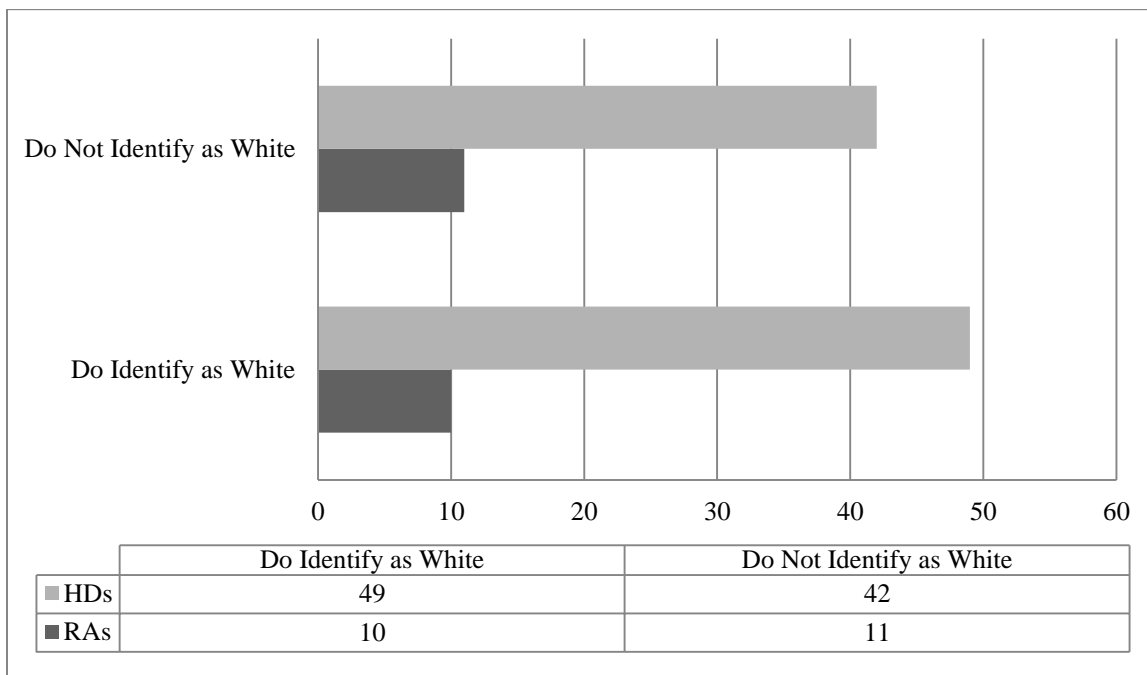
Figure 8: Participants Who Racially Identify as White

All potential participants were then asked to self-report their racial identity attitudes based on adaptations of two existing racial identity scales and development theories. These adapted self-reports of racial identity attitudes are available in Appendices C and D. If participants racially identified as Black, they were asked to complete a self-report of their Black

racial identity attitude (adapted from the Black racial identity attitude scale (BRIAS) (Helms & Parham, 1996) and Black racial identity development (BRID) theories (Cross 1971, 1978, 1991). Figures 9 and 10 emphasize how Black participants' identified their past (when they were employed in residence life) and present (in their current employment, including residence life if applicable) racial identity attitudes according to the five statuses (formerly referred to as stages) of Black racial identity development theory (Cross 1971, 1978, 1991). These statuses are labeled as: pre-encounter, encounter, immersion/emersion, internalization, internalization/commitment. It is worth noting that no Black RA or HD participants self-reported their current Black racial identity attitude in the pre-encounter, encounter, or immersion/emersion statuses, which are considered the early-mid statuses of Black racial identity development.

	Pre-encounter	Encounter	Immersion/ Emersion	Internalization	Internalization/ Commitment
HDs	1	2	5	19	4
RAs	0	2	0	2	2
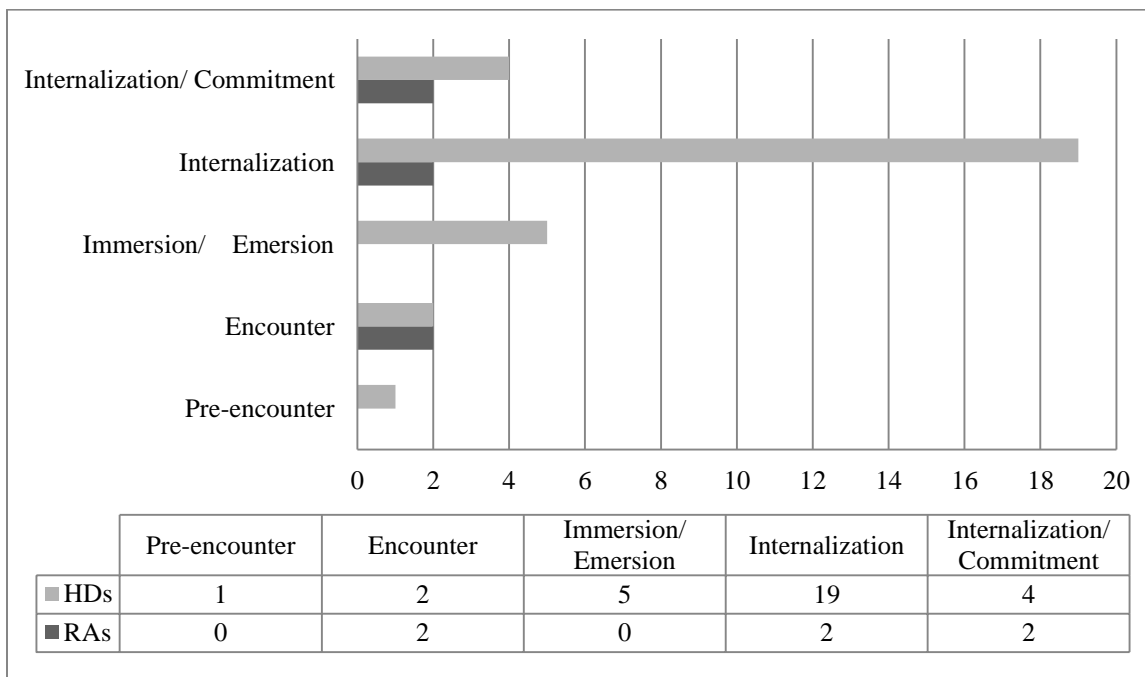
Figure 9: Black Participants' Self-Report of Past Racial Identity Attitudes

	Pre-encounter	Encounter	Immersion/ Emersion	Internalization	Internalization/ Commitment
HDs	0	0	0	18	13
RAs	0	0	0	3	3
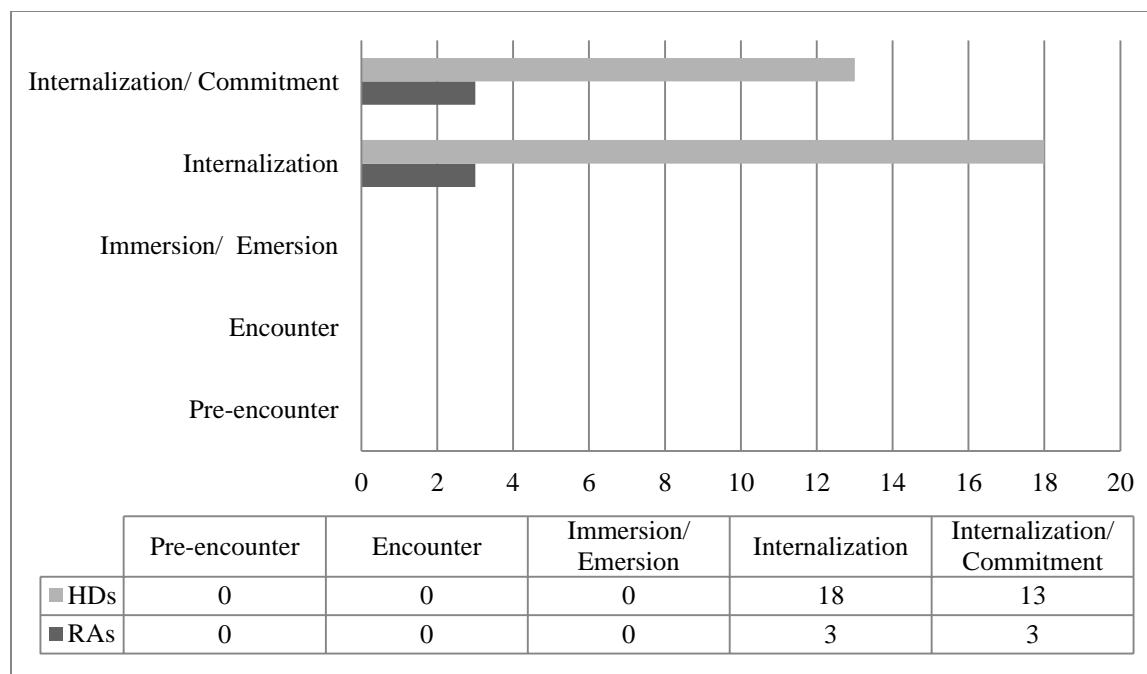
Figure 10: Black Participants' Self-Report of Present Racial Identity Attitudes

If participants racially identified as White, they were asked to complete a self-report of their White racial identity attitude (adapted from the White racial identity attitude scale (WRIAS) (Helms & Carter, 1990) and White racial identity development (WRID) theories (Helms, 1994a, 1994b). Figures 11 and 12 emphasize how White participants' identified their past (when they were employed in residence life) and present (in their current employment, including residence life if applicable) racial identity attitudes according to the six statuses (formerly referred to as stages) of White racial identity development theory (Helms, 1994a, 1994b). These statuses are labeled as: contact, disintegration, reintegration, pseudo-independence, immersion/emersion, and autonomy. Again, it is worth noting that no White RA or HD participants self-reported their current White racial identity attitude in the early-mid statuses of White racial identity development, which are contact, disintegration, and reintegration.
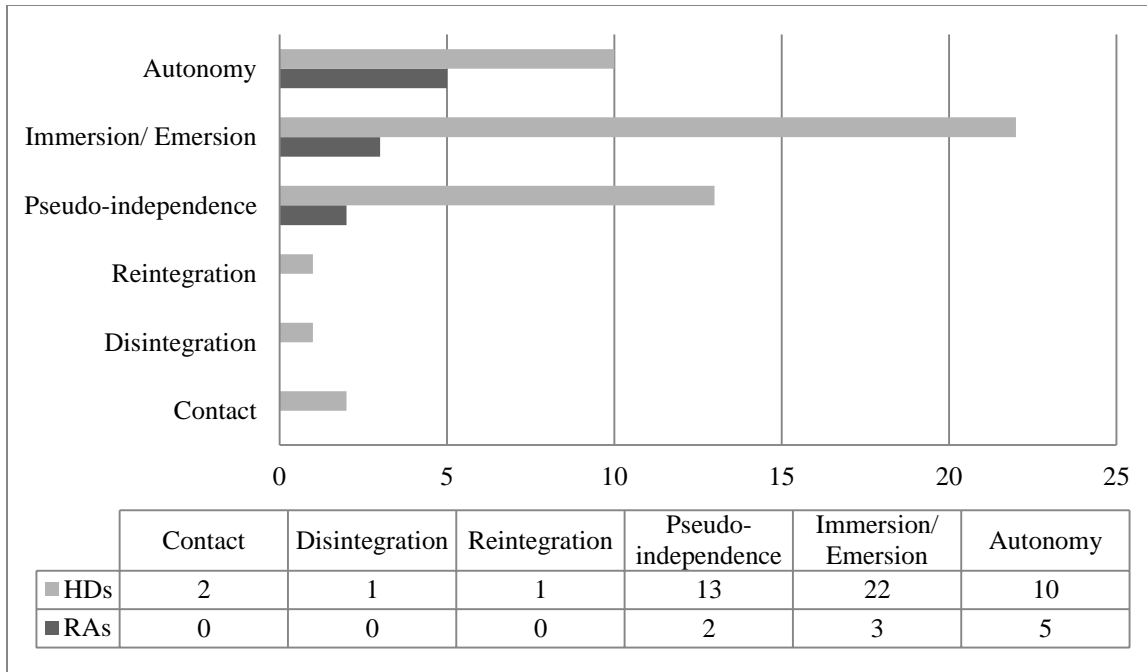
Figure 11: White Participants' Self-Report of Past Racial Identity Attitudes

	Contact	Disintegration	Reintegration	Pseudo-independence	Immersion/ Emersion	Autonomy
HDs	2	1	1	13	22	10
RAs	0	0	0	2	3	5
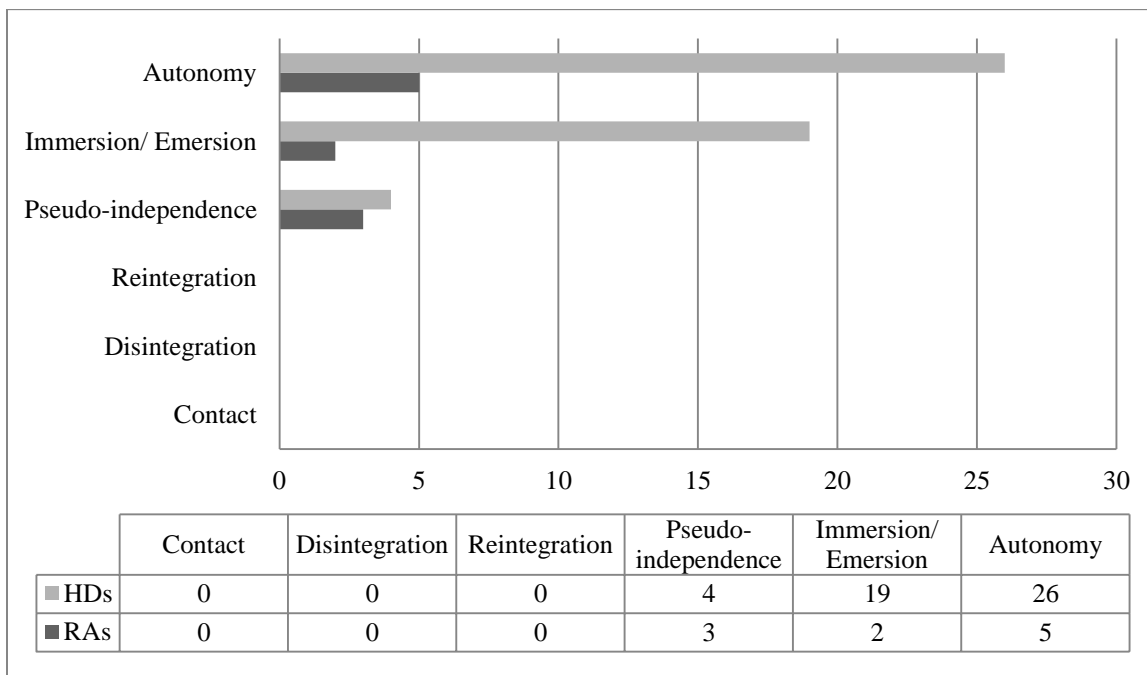
Figure 12: White Participants' Self-Report of Present Racial Identity Attitudes

	Contact	Disintegration	Reintegration	Pseudo-independence	Immersion/ Emersion	Autonomy
HDs	0	0	0	4	19	26
RAs	0	0	0	3	2	5

Perceptions of Residence Life Supervisor and Supervisee Racial Identity Inventories

Finally, potential participants were asked to complete an inventory based on their perceptions of their residence life supervisor's (for RAs) or supervisee's (for HDs) racial identity developed by Ladany, Brittan-Powell, and Pannu (1997). RA participants were asked to complete a modified version of the perceptions of supervisor racial identity (PSRI) inventory, modified to now be the perceptions of residence life supervisor racial identity inventory (PRLSRII). Similarly, HD participants were asked to complete a modified version of the PSRI, modified to now be the perceptions of residence life supervisee racial identity inventory (PRLSeRII). Participants who racially identified as Black completed the inventory that ended in 'B," and the participants who racially identified as White completed the inventory that ended in 'W.' The original and modified versions of the PSRI-White, PSRI-VREG, PRLSRIIW, PRLSIIB, PRLSeRIIW, and PRLSeRIIB are available in Appendices E, F, G, H, I, and J.

Completed by HDs, the perceptions of residence life supervisee racial identity inventory-for Blacks (PRLSeRII-B) consisted of four statements. HDs were tasked with ranking each statement on a scale of 1-9, 1 being not at all descriptive and 9 being completely descriptive, based on how accurately it described their RAs who racially identified as Black. For the purpose of this study, HDs were granted permission to generalize their opinions. Table 1 highlights these HDs' responses.

Table 1

Perceptions of Residence Life Supervisee Racial Identity Inventory-for Blacks (PRLSeRII-B)

Description of Black Supervisees	Average Rating*
My supervisees seem to have a negative image of Black people. I notice that my supervisees tend to associate with mostly White people and have little to do with members of their own racial group. I believe that my supervisees generally identify with White people and White values and at times may even accept negative stereotypes about themselves or their own racial heritage.	2.01
I think that my supervisees are beginning to become aware of the existence of racism and this seems to be a source of confusion for them. They seem conflicted about how to reconcile their beliefs about the dominant group and their own group. I think my supervisees to some extent associate with people from their own racial group and also, to some extent, question negative stereotypes about Black people.	4.26
My supervisees seem to strongly identify with people of their own racial group and take great pride in their race. In fact, I feel my supervisees only associate with White people as is necessary. I would say that my supervisees seem to be angry towards Whites and reject White cultural values. They also seem very motivated to combat oppression and racism.	4.83
My supervisees seem very secure in their identity as a member of their racial group. I think my supervisees feel a great sense of pride in belonging to their own race. Moreover, I would say that my supervisees are committed to recognizing and fighting oppression/racism in their environment. I think my supervisees are culturally sensitive to people from many different cultural/racial groups and functions well in groups whether the majority of people are White or Black people.	6.75
*Average rating based on scale of 1-9. 1=Not at All Descriptive; 9=Completely Descriptive	

Similarly, Table 2 highlights the responses of HDs who completed the perceptions of residence life supervisee racial identity inventory-for Whites (PRLSeRII-W). Consisting of six statements, HDs were also tasked with ranking each statement on a scale of 1-9, 1 being not at all descriptive and 9 being completely descriptive, based on how accurately it described their RAs who racially identified as White. Again, for the purpose of this study, HDs were granted permission to generalize their opinions.

Table 2

Perceptions of Residence Life Supervisee Racial Identity Inventory-for Whites (PRLSeRII-W)

Description of White Supervisees	Average Rating*
I get the sense that my supervisees have not thought about what it means to be White in the United States. I also feel they don't think of issues of race or culture as personally relevant. In fact, I doubt that my supervisees would say racism is a very serious problem in the United States. My supervisees also seem to approach the world with a color-blind or cultureless perspective. Furthermore, my supervisees seem to rarely seek out contact with Black people and at times I think my supervisees view Black people with curiosity or maybe even fear.	4.24
My supervisees don't seem to be aware of racism and its impact on Black people at some level, but they seem to feel that there is nothing that can be done about it. I think my supervisees may be aware that they have some privileges because of being White, but I think they struggle about what to do with that information. Overall, I think my supervisees are uncomfortable with issues of race and cultural diversity.	4.61
My supervisees seem to believe that race-related negative conditions for persons of color are the result of inferior social, moral, and intellectual qualities. They seem to idealize everything that is perceived to be White and denigrate things that are thought to be of other racial groups. Furthermore, my supervisees seem to selectively attend to information that conforms to societal stereotypes of Black people. I also think that they may tend to feel angry towards Black people.	2.95
My supervisees seem to have thought about what it means to be White. They believe that Whites need to take responsibility for the racism in society and seem to actively question the proposition that Black people are inferior to Whites. I think that my supervisees would say that the only way Whites can feel good about themselves is if they acknowledge their role in racism. However, I also think that my supervisees would possibly attempt to create equality among the races by trying to help Black people be more like Whites.	4.06
I believe that my supervisees actively explore what it means for them personally to be White. My supervisees seem to think that society has to be restructured to eliminate racism. I think they would say that Whites would need to give up the privileges they receive by virtue of their race. I strongly doubt my supervisees would say that White culture is better than any other culture.	4.46
My supervisees seem to have developed a positive White identity without being racist. I think that they are comfortable and enjoy dealing with racial/cultural issues. For example, I think that they are able to point out to other Whites when they are being racist. I also think that my supervisees values cultural similarities and differences. I think my supervisees would thrive in a multicultural setting.	5.50
*Average rating based on scale of 1-9. 1=Not at All Descriptive; 9=Completely Descriptive	

Conversely, the RAs completed the perceptions of residence life supervisor racial identity inventory-for Blacks (PRLSRII-B) consisting of four statements. Like the HDs, RAs were tasked with ranking each statement on a scale of 1-9, 1 being not at all descriptive and 9 being completely descriptive, based on how accurately it described their HDs who racially identified as Black. RAs were also granted permission to generalize their opinions. Table 3 highlights these RAs' responses.

Table 3

Perceptions of Residence Life Supervisor Racial Identity Inventory-for Blacks (PRLSRII-B)

Description of Black Supervisors	Average Rating*
My supervisor seems to have a negative image of Black people. I notice that my supervisor tends to associate with mostly White people and has little to do with members of his or her own racial group. I believe that my supervisor generally identifies with White people and White values and at times may even accept negative stereotypes about himself/herself or his/her own racial heritage.	2.11
I think that my supervisor is beginning to become aware of the existence of racism and this seems to be a source of confusion for him or her. He or she seems conflicted about how to reconcile their belief about the dominant group and his/her own group. I think my supervisor to some extent associates with people from his/her own racial group and also, to some extent, questions negative stereotypes about Black people.	4.00
My supervisor seems to strongly identify with people of his or her own racial group and takes great pride in his or her race. In fact, I feel my supervisor only associates with White people as is necessary. I would say that my supervisor seems to be angry towards Whites and rejects White cultural values. He or she also seems very motivated to combat oppression and racism.	4.33
My supervisor seems very secure in her or his identity as a member of her or his racial group. I think my supervisor feels a great sense of pride in belonging to her or his own race. Moreover, I would say that my supervisor is committed to recognizing and fighting oppression/racism in her or his environment. I think my supervisor is culturally sensitive to people from many different cultural/racial groups and functions well in groups whether the majority of people are White or Black people.	6.67
*Average rating based on scale of 1-9. 1=Not at All Descriptive; 9=Completely Descriptive	

Table 4 highlights the responses of RAs who completed the perceptions of residence life supervisor racial identity inventory-for Whites (PRLSRII-W). Consisting of six statements, RAs

were also tasked with ranking each statement on a scale of 1-9, 1 being not at all descriptive and 9 being completely descriptive, based on how accurately it described their HDs who racially identified as White. Again, RAs were also granted permission to generalize their opinions.

Table 4

Perceptions of Residence Life Supervisor Racial identity Inventory-for Whites (PRLSRII-W)

Description of White Supervisors	Average Rating*
I get the sense that my supervisor has not thought about what it means to be White in the United States. I also feel he or she doesn't think of issues of race or culture as personally relevant. In fact, I doubt that my supervisor would say racism is a very serious problem in the United States. My supervisor also seems to approach the world with a color-blind or cultureless perspective. Furthermore, my supervisor seems to rarely seek out contact with Black people and at times I think my supervisor views Black people with curiosity or maybe even fear.	2.17
My supervisor does seem to be aware of racism and its impact on Black people at some level, but he or she seems to feel that there is nothing that can be done about it. I think my supervisor may be aware that he or she has some privileges because of being White, but I think he or she struggles about what to do with that information. Overall, I think my supervisor is uncomfortable with issues of race and cultural diversity.	2.64
My supervisor seems to believe that race-related negative conditions for Black people are the result of inferior social, moral, and intellectual qualities. He or she seems to idealize everything that is perceived to be White and denigrate things that are thought to be of other racial groups. Furthermore, my supervisor seems to selectively attend to information that conforms to societal stereotypes of Black people. I also think that she or he may tend to feel angry towards Black people.	1.91
My supervisor seems to have thought about what it means to be White. He or she believes that Whites need to take responsibility for the racism in society and seems to actively question the proposition that Black people are inferior to Whites. I think that my supervisor would say that the only way Whites can feel good about themselves is if they acknowledge their role in racism. However, I also think that my supervisor would possibly attempt to create equality among the races by trying to help Black people be more like Whites.	3.91
I believe that my supervisor actively explores what it means for him or her personally to be White. My supervisor seems to think that society has to be restructured to eliminate racism. I think she or he would say that Whites would need to give up the privileges they receive by virtue of their race. I strongly doubt my supervisor would say that White culture is better than any other culture.	5.82
My supervisor seems to have developed a positive White identity without being racist. I think that he or she is comfortable and enjoys dealing with racial/cultural issues. For example, I think that he or she is able to point out to other Whites when they are being racist. I also think that my supervisor values cultural similarities and differences. I think my supervisor would thrive in a multicultural setting.	7.09
*Average rating based on scale of 1-9. 1=Not at All Descriptive; 9=Completely Descriptive	

Summary

This chapter has described the quantitative data collection process. There were three quantitative assessments used to identify potential participants for the next phase of this study, the interviews. The demographic information on the survey revealed that potential participants were from large, public institutions across the United States and averaged 3-5 years in their employment in residence life. Mostly White participants completed the survey, which had a large number of female respondents. Also, HDs had completed disproportionately more diversity/multicultural training hours than RAs.

The self-report of racial identity attitudes revealed that most participants did not currently view themselves as being in the same racial identity development status as they were during their previous employment in residence life. These progressions in racial identity development could also be the catalyst for the overall perception (by RAs and HDs) that their supervisors and supervisees seemed to have developed positive and secure racial identities.

The following chapter discusses the qualitative data analysis and offers participant profiles on the 10 individuals selected for the interview portion of this study.

Chapter 5: Analysis of Qualitative Data

This chapter details the qualitative data collection process of this study and is meant to provide deep, vivid descriptions of the participants selected for this portion of the research. Presented as profiles, this chapter focuses on the unique lived experiences of these participants. This includes their decisions to work in residence life and their experiences with generalizations, stereotypes, and prejudices. This chapter also includes how participants' navigated supervisory interactions that involved conversations about race/ethnicity. The similarities in the participants' stories and experiences are presented as themes in Chapter 6.

Participant Profiles

The following profiles provide an introduction to ten individuals who made the decision to work in residence life and their supervisor/supervisee relationships. The participants' experiences with generalizations, stereotypes, prejudices, and race/ethnicity conversations and interactions within supervision are also included as a part of their profiles. It is important to acknowledge how each participant came to the decision to work in residence life and how their subsequent interactions as a supervisor and/or supervisee influenced their desire to remain in the profession. Table 5 provides a summary of the demographic data on these participants. Six identified as male and four identified as female. Five racially identified as White and five as Black. Three of the participants reported that they currently work in residence life, while seven reported they do not. Participants were given pseudonyms to replace the use of their actual names and to ensure anonymity and confidentiality. The locations of the institutions where they currently work or have worked are also omitted for this same reason. These pseudonyms are included in Table 5 and used throughout the following chapters to distinguish the participants' voices.

Table 5

Participant Demographics

Pseudonym	Position	Race	Gender	Years Employed in Residence Life	Currently Employed in Residence Life
Mr. Teal	RA	White	Male	3	No
Mr. Burgundy	RA	White	Male	1	Yes
Mr. Orange	RA	Black	Male	2	No
Ms. Green	RA	Black	Female	3	No
Mr. Blue	RA	White	Male	1	Yes
Ms. Violet	HD	White	Female	7	No
Ms. Gray	HD	Black	Female	5	No
Mr. Pink	HD	White	Male	6	Yes
Ms. Purple	HD	Black	Female	2	No
Mr. Indigo	HD	Black	Male	5	No

Resident Assistants (RAs)

Mr. Teal. [Teal is not currently an RA and is no longer employed in residence life. This profile documents his experiences as an RA]. A freshman when he applied for the RA position, Teal's main motivation to work in residence life was initially money. He put himself through college and knew the room and board stipend would help his financial situation. He proudly boasted "knocking off what ended up to be 30 grand" as a result of the room and board provided through his RA position. Teal admitted the prestige of being an RA and the implied level of competition also encouraged his decision to apply for the position. "I think they [the residence life department] did a good job of promoting it and making it seem like, you know, this is something desirable to do as a student and also, you know, make some money while you're doing it."

Teal attended a public, four-year institution, with a student population of more than 30,000. After working in the position for three years (during his sophomore-senior years), he left after graduating in 2009 with a degree in history. He revealed that he was supervised by four

Hall Directors (HDs) of various races and felt comfortable speaking to each of them about whatever was necessary. Although he remembered some HDs as being more "strictly business" than others, for him, the differences between them (his HDs), along with some of his best friends being RAs too, helped create such a comfortable atmosphere. "They [his HDs] were all different. Like very different. And when I say very different, I mean very different in how they approached the job, how they approached me, how they approached you know, what they were interested in."

Generalizations made by your HD, residents, or other RAs. When the RAs were asked to comment on seeing or hearing their HDs make generalizations about a group or groups of people, most of them hesitated before answering. Teal quickly responded with a "yes." For him, the numerous diversity trainings and staff meetings made [diversity] "something we were always talking about." He said this included comments and other discussions about different groups, but clarified that rarely if ever was it in a negative or malicious way. During his time as an RA, Teal reported participating in more than 41 hours of diversity/multicultural training.

Teal had four HDs and thought it just depended on their styles and the dynamics of the staff, "One would take you aside to deal with any issues, while another might bring it up during a 1-on-1 meeting." He again pointed out the differences between his HDs and said some were more outspoken than others.

> …they would generally always talk about it or make a note of it or confront the issue in some way, they just had different ways of doing it. I feel like most of the RAs that I worked with were pretty… Again, there were times when some of it was malicious, or I guess the word we'd use was like, ignorant, of like the terms or what not to say but like, you know, most people didn't but I think we were pretty good about policing ourselves too.

Teal added that this type of self-policing really depended on the supervisor [HD]. "Some staffs gelled better than others," he stated.

Talking about race/ethnicity with your HD. Teal again reflected on being able to talk

openly with all of his HDs. He consulted them for programming purposes and for ideas on how

to handle certain issues with residents. "I think whenever and especially in [my large residence

hall] with all the people there, I think we were, and when I say 'we' I mean the Hall Directors

and other RAs, were programming and talking about lots of diversity issues a lot."

He recalled working on at least three incidents involving race with one of his HDs, but

did not choose to elaborate. Teal described another incident that involved sexual orientation and

some students from small, rural towns on the floor of his residence hall. That particular time he

went to the HD and confessed that he "didn't know how to handle this [incident], it's a little *too*

intense."

Race/ethnicity based supervision and interactions. Teal admitted not being able to

recall anything specifically race/ethnicity-related to the RA/HD supervisory relationships in his

residence hall. "Usually it came down to non-race issues that would bother the HD or the RA,"

Teal offered. However, he did believe conversations would differ if his HD was a different

race/ethnicity than him. Relying on the diversity training he received as an RA, made Teal more

aware of things in certain jobs and situations where perhaps conversations should have come up,

but didn't.

> People there [in his institution's residence life department] were just very sensitive to
> diversity issues because we were trained so much. And we were [slight laughter] always
> on the lookout and so sometimes, you know, when I'm talking, I'm trying to voice how I
> feel to somebody in a stressful situation like a Hall Director. You know we would use, we
> were trained to use "I" statements and like point out obvious things like how to get
> common ground between each other so that everything's on the table. I think sometimes
> the training made us go overboard sometimes in our 1-on-1s or in our staff meetings
> because we were trained to go through all those steps.

This was not to say that he believed that to be a positive or negative thing. Teal agreed

that it would depend on the situation, because in some of the other places he had worked,

subjects like race, ethnicity, gender, and sexual orientation were not discussed. During his time as an RA, he remembered these types of topics were "always at play. "In RA world it's like [slight laughter] we talk about that *all* the time. So it's there you know? It's not something we're pretending isn't in the room. It's a part of the dialogue, the conversation, on a daily basis."

When asked to compare the identity he felt most represented his racial identity when he was employed as an RA, Teal chose the autonomy status of the White Racial Identity Attitude Scale (WRIAS). He also believed this status to be representative of his current racial identity. Typified by thoughts such as, "I involve myself in causes regardless of the race of the people involved in them," this status is responsible for the positive views on his racial identity. This positivity was also transferred to his HDs. When asked his perceptions of his last supervisor's (a Black HD) racial identity, he answered honestly. He believed that statements such as, "My supervisor seems to have a negative image of Black people," "My supervisor seems to strongly identify with people of his or her own racial group and takes great pride in his or her race," and "My supervisor seems very secure in her or his identity as a member of her or his racial group," were somewhat descriptive of his HD's racial identity. In contrast, he found a statement such as, "I think that my supervisor is beginning to become aware of the existence of racism and this seems to be a source of confusion for him or her," was not at all descriptive of his HD's racial identity.

In terms of race and residence life overall, Teal wanted to offer these final thoughts:

Race and ethnicity to me is something I recognize just as I recognize and see everything else when I measure up a person when I meet them. But it doesn't really play into my evaluation of them as a boss or a friend or anything like that until like I said, it's signaled or introduced or it's identified. By *me* or *them*…But I really want to start to be a part of the relationship or the discussion when it's [race and ethnicity] introduced or identified. Like okay, *now* we're gonna talk about the race factor or the ethnicity or gender factor.

Mr. Burgundy. Burgundy's interest in residence life originated as a desire to find something to occupy his time while he was in school. To get acclimated to the idea of working in residence life, he started as a desk assistant before applying for the RA position. Like many students, the financial incentives that came with the position were his primary motivation. Burgundy revealed:

> Now I'm mainly doing it just because the way it's set up at my school, the perks are really good if you're a *smart* RA because they guarantee you free housing, but if you already have free housing through your scholarships, then you actually get a pay raise. So, instead of making the $7.25 minimum wage that most people make, since I already have a housing scholarship, I almost make double that.

Burgundy is currently an RA at a public, four-year institution with a student population less than 10,000. He has been in the position since August 2012 and is now a junior. He also serves on a student board of directors for the Food Services Department. Being in two roles where he is able to openly communicate his satisfaction or dissatisfaction with the residence life department and its policies, procedures, programs, and services, has helped him to be comfortable in the relationships he has established with his Hall Directors. These roles have also allowed him to further develop skills and techniques he is learning as a Communication Studies major. Burgundy's RA position is unique in that he is actually supervised by *two* HDs. His primary HD is the person who oversees the building's everyday operations, while the other HD serves as an additional source of support and backup as necessary. When asked to describe how comfortable he is talking to his HDs about various aspects of his life, he said:

> …I feel very comfortable with talking to either of them at any time for any reason, and I have. Multiple times, actually. Not only [about] my academics, but also in criticizing certain aspects of their decisions while on the job. I actually went into my boss's office last semester and said 'Hey. What you did really upset me and did this to me and blah blah blah.'

Generalizations made by your HD, residents, or other RAs. When asked if he ever saw

or heard his HDs make generalizations about a group or groups of people, Burgundy said he

"doesn't really see" his HDs do this, but implied that he had seen other upper-level

administrators in his residence life department engage in this activity. Burgundy described an

incident that particularly stood out to him during a recent RA training. RAs were given the

assignment of identifying a group where they might be labeled as "other." The training session

was conducted by an HD from another residence hall and an Area Director (an upper level

administrator). Burgundy was immediately uncomfortable with the assignment and how it was

introduced.

> I actually wrote a paper criticizing them [the HD and Area Director] about this in one of
> my other classes… To me as a Communication Studies major, that sets up a bunch of red
> flags because as soon as you identify another group as "other," you've immediately
> associated them into a category to where this other group that I'm trying to locate is *so*
> different than me that I can no longer define any common ground with them.

> Burgundy concluded that the assignment was indicative of the overall lack of effort and

thought his residence life department gave to diversity training. To date, Burgundy had

participated in at least 10 hours of diversity/multicultural training. He continued,

> …Our diversity training that we really do is not really diversity training at *all*. I don't
> really feel as though whenever we do these kinds of programs, nothing's really done to
> "break the barriers" as they like to say. People kinda stick to their racial groups or
> whatever their cultural norm or group is. Part of that might be because of the region that I
> live in. I live in the South. It's a very gentile culture, so people like to stick to their
> groups. There really isn't much integration. …The way RAs are trained, there's nothing
> done in our training process that breaks down barriers and prevents generalization within
> other Resident Assistants that I work with, because I see it all the time with other people I
> work with.

> Yet, Burgundy admitted these generalizations by other RAs were not something that his

HDs specifically responded or reacted towards. He claimed he has never seen them in situations

where they could respond or react to RAs. Again, referencing the uncomfortable assignment

given during RA training, he used the example of a female RA giving a presentation about a group/religion that included information Burgundy described as "just blatantly untrue."

> I was sure that my Hall Directors would have known about it, but no one really stood up and said "Hey, you know, that's kinda wrong" or anything like that. [Based on that specific instance in his RA class] I don't really feel as though they [HDs] really interject and say "Hey, this generalization or this stereotype that you're viewing is *wrong* and here's why."

He added that this was yet another example of the lack of effort given to exploring diversity topics in his residence life department. "I think this goes back to our diversity training. There's nothing really done to tell people, 'Hey, the way you're viewing things right here? That's not true.'"

Talking about race/ethnicity with your HD. Burgundy did not hesitate when asked if he and his HDs talked about race/ethnicity. He plainly offered that it was "not really an issue that's come up…within my residence hall at least." After a short pause he added, "I mean, I feel comfortable going to talk to him [his primary HD] about it if an issue was to occur, but an issue hasn't."

Race/ethnicity based supervision and interactions. The perceived absence of reported race/ethnicity issues in Burgundy's residence hall served as evidence for his response to being asked if he thought his HDs supervised RAs the same regardless of their [the RAs] race/ethnicity. "I would believe he does," he answered. Burgundy revealed he didn't see much of his HDs' interactions with other RAs, but he continued,

> Although based on comments that he's made in our 1-on-1 groups, I know that he places a tremendous amount of trust in me to do my job whereas other RAs, not only within my building but in the surrounding area, I know that he does not trust to do an effective job like he would me or my friend [another RA], who actually is the RA above me. He kinda leans on me and him as the main two RAs that he thinks he knows if he has an issue he can come to us. But other than treating us [different RAs] differently, I don't see race being a factor in that. I see it more as a performance issue.

Similarly, Burgundy could not see his own race/ethnicity being the cause of him having different interactions with his HDs either. He still didn't recognize race as being a big determination in that aspect. So within his supervisory interactions, race wasn't something he noticed—but gender was.

> Whenever I was first hired out with residence life, my immediate supervisor was a White male. And my interactions with him have been very similar to the interactions that I have with my African American male Hall Director that I have currently. But my first Hall Director was White, a female, and the interactions that I had with her were completely different than the interactions I had with my males. [1-on 1 meetings with my male HDs] they were very structured…versus when I had meetings with my female Hall Director, they were completely unstructured. I honestly was supposed to meet with her eight times that semester and maybe only met with her once or twice during a 1-on-1. Now again, that might be just her and her personality. She's no longer working with us, *but*, you can take that how you want.

Burgundy's non acknowledgement of certain race/ethnicity aspects in his experiences with other RAs and his HDs corroborates the racial identity attitudes he chose for his current racial identity. Because he is currently employed in residence life, his immersion/emersion status of the WRIAS reflects both his past and present racial identity attitude. Typified by thoughts such as, "Whites should feel responsible for trying to change society," this status is responsible for the discomfort he consistently mentioned in regards to the assignment he was given during RA training with upper-level administrators in his residence life department.

This feeling of responsibility was also transferred to his primary HD. When asked his perceptions of his supervisor's (a Black HD) racial identity, he believed that a statement such as, "My supervisor seems very secure in her or his identity as a member of her or his racial group," was completely descriptive of his HD's racial identity. In addition, Burgundy believed a statement such as, "My supervisor seems to strongly identify with people of his or her own racial group and takes great pride in his or her race," was somewhat descriptive. In contrast, he found statements such as, "My supervisor seems to have a negative image of Black people," and "I

think that my supervisor is beginning to become aware of the existence of racism and this seems

to be a source of confusion for him or her," to be not at all descriptive of his HD's racial identity.

Burgundy had these passionate final thoughts to share when asked what he thought about

race and residence life overall:

> I've always had issues with the way that our diversity training is not done in an effective manner and about how I've made suggestions to our residence life to fix these issues and then going back and learning that the people who are doing training this semester are still receiving the same curriculum that *I* received is a little frustrating. I feel as though, the way that my residence life department is structured if you point out an issue with diversity training, they [members of the residence life department] say "That's really cool. That's neat." And then nothing is ever done. That's kind of a common scene in residence life. I mean we were told five years ago we'd get a pay raise, but that's regardless of the point. The main issue *I* see with residence life is, it deals with race, but I don't believe it's race-specific. The biggest issue that my residence life department has is the fact that none of these RAs, in my opinion, are trained effectively on how to deal with diversity. That's a big deal for me because I'm actually in a residence hall that's the first of its kind in our state. It's called an immersion building. It's a part of our community and globalization process where it's half American students and half international students. So, to be an RA in this building, you *have* to be knowledgeable and be aware that there is cultural diversity and know how to deal with it! RAs not only have to deal with people of different ethnicities, and race, and color, you're talking about people with different religious practices, people who are homosexual or heterosexual. And there's *not* a good training, er…a good grasp of how RAs should be more tolerant and be more aware of these different cultural practices and norms that people within the residence halls have and how to properly interact with them. [long pause] Long story short, diversity training sucks and needs to be improved drastically. At least at my college… Race is a part of it but, race in my opinion is a frame in the big picture.

Mr. Orange. [Orange is not currently an RA, but is a Hall Director. This profile

documents his experiences as an RA]. Orange's introduction to residence life was a result of

positive experiences at the Historically Black College/University (HBCU) he attended. His

interactions with student services offices such as admissions, residence life, and others gave him

encouragement to be involved while in school and after graduation.

> I worked as a desk assistant and a resident advisor. After finishing school, I came to realize that working in higher education after graduation was a viable option for me, so after some travel…I looked to apply for different jobs in residence life and Admissions.

And residence life was the first thing that came up positively and I've been in residence life since.

Orange majored in English while attending a public, four-year institution with a student population of less than 10,000. During his two-year employment as an RA (his junior-senior years), he reported that his comfort level was not the same with his Hall Directors. His experience with his first Hall Director, who was also an Assistant Director in the department, was guided by the fact that he was cordial, available, and was present during Orange's RA application process. "He let us know he was there for us and that if we needed to talk about anything we would be able to do so." He found communication more uncomfortable and difficult with his next Hall Director.

> Mainly because he was…ah, what's the word I'm looking for? He was more of a peer than a supervisor? At one point, the Hall Director that I worked under prior to my graduation was in one of my freshman- or sophomore-year classes. So, he was the same age that I was and some of the Resident Assistants that were working under him were actually older than he was. So it was a strange dynamic. He was hired because he had finished school early and he wanted to go to grad school and decided that it would be in his best interest to work as a Hall Director while in graduate school. So while they [the residence life department] were in a bit of a crunch in attempts to try to find a Hall Director to fill the position, they decided to hire him not acknowledging the dynamics that he may have with the staff that was currently in place.

Generalizations made by your HD, residents, or other RAs. When asked if he ever saw or heard his HDs make generalizations about a group or groups of people, Orange hesitated, but answered "no." Orange clarified by saying he remembered conversations where his second HD may have suggested something based on a certain demographic, but said he didn't think it was necessarily a generalization—more of an observation. He continued,

> It was more observations based on experiences that were going on in the residence hall or things that may have happened recently around residence life. But I wouldn't say that he made any generalizations or any prejudices or stereotypes because a lot of the things that he was saying were based on things that have actually happened within the residence hall.

Similarly, Orange didn't believe his HD had been in enough of those types of situations to react or respond when/if he heard residents or other RAs make generalizations about people. He admitted the dynamic that existed because the HD's age was in close proximity to some of the individuals he supervised, contributed to a lack of communication between the student staff (RAs) and the HD:

> There would be conversations that we as student staff would have that we would never bring up to the Hall Director, because we felt that either it wasn't the right place or that we weren't as comfortable with him as our [Hall] Director as we were say, with someone who had been out of school longer or had already been in place for a while.

Talking about race/ethnicity with your HD. Despite his participation in at least 21-30 hours of diversity/multicultural training, Orange didn't specifically recall engaging in any specific race/ethnicity conversations with his HD. In his case, attending an HBCU meant the majority of students he encountered were students of color or international students, which made the emphasis less prominent. "So in the grand scheme of things, we didn't really have too many conversations about *race* per se, but I would say more of the conversations were again, directed towards demographics and socioeconomic statuses." He added that a lot of those conversations involved the entire staff speaking in regards to individuals from certain areas or individuals that were first-generation college students.

Race/ethnicity based supervision and interactions. Orange believed his HD supervised RAs the same regardless of their [RAs'] race/ethnicity, but admitted not being able to recall anything specifically race/ethnicity-related to the RA/HD supervisory relationships during his employment as an RA. "Again, I wasn't too privy to the conversations that were had [between the HD and other RAs]. I would say in the grand scheme of things, when it came down to race and that type of identity, there weren't too many issues forthcoming in regards to that," Orange commented.

However, based on his post-undergraduate experiences, he now believed conversations would have differed if his HD was a different race/ethnicity than him during his employment as an RA. Orange described his entry-level position at an Art Institute, where he was the only African American, as what led to conversations that were "different and interesting" because:

> I was the only African American on staff. My supervisor was Caucasian. We were dealing with students who were predominantly Caucasian or students of Asian descent, and who were not used to their surroundings and the way of life of living in this northeastern state [where the school was]. But, I think at the same time, it was also positive because my supervisor grew up in this northeastern state. So even though he was Caucasian, he just had experiences that you could relate to because he grew up around people of color and had friends that were people of color. He just had those experiences that would almost…not necessarily ignore the fact that we were of different races, but would acknowledge, 'Okay, even though I'm not a person of color, the folks that I know that are persons of color have had these experiences and I have internalized them and tried to make educated responses based on those experiences.'

Orange's positive undergraduate experiences at an HBCU are reflected in his past [when he was employed as an RA] and present [in his current employment] racial identity attitudes. His choice of the internalization/commitment status, typified by thoughts such as, "I feel an overwhelming attachment to Black people," is in direct alignment with his undergraduate experiences at an HBCU. Similarly, his choice of the internalization status, typified by thoughts such as, "I believe that a Black person can have White friends," directly expresses the racial identity attitude he has now attained in his post-undergraduate career.

Orange perceived his HD's racial identity attitude was primarily positive as well. He believed that statements such as, "My supervisor seems to have a negative image of Black people" and "My supervisor seems to strongly identify with people of his or her own racial group and takes great pride in his or her race," were completely descriptive of his HD's racial identity. A statement such as, "My supervisor seems very secure in her or his identity as a member of her or his racial group," was somewhat descriptive. In contrast, Orange believed a statement such as,

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"I think that my supervisor is beginning to become aware of the existence of racism and this seems to be a source of confusion for him or her," was not at all descriptive of his HD's racial identity.

When asked what his overall thoughts were on race and residence life, Orange wanted to acknowledge what his experiences have been as he has searched for a new position in residence life:

> There are a lot of times where I realize that the offices that I'm applying for or applying to become part of, the majority of the individuals that are in the offices are Caucasian or predominantly male or female. There isn't necessarily a lot of parity in these institutions or in these offices, only because well, in my opinion, because not too many persons of color *choose* to become residence life professionals. I know a lot of people that I've met that are residence life professionals, those friends are few and far between. The majority of the people that I've seen in residence life positions at traditionally White institutions or predominantly White institutions are not necessarily covering the spectrum of students. So, I find it interesting that there isn't always that opportunity for persons of color to work in residence life or to work in higher education. So, when someone of color [is] working in residence life or admissions or [other student services offices], I always do my best to get to know that person and have conversations with that person and kinda see what brought them into student affairs or academic affairs and what keeps them there.

Ms. Green. [Ms. Green is not currently an RA and is no longer employed in residence life. This profile documents her experiences as an RA]. Green was attracted to residence life for the financial incentives (room and board benefits). Having an influence on others' lives and assisting new and returning residents added to the appeal of the RA position for her.

Green attended a public, four-year institution with a student population of more than 30,000. After working in the RA position for three and a half years (sophomore-senior years), she graduated with a degree in education. She revealed that during her first year in the position that she had the "best Hall Director ever!" Admittedly, working for three Hall Directors after that, the relationships were different, but because of the positive interactions she had with her first Hall Director, she felt comfortable continuing to be an RA.

Everything was just really close-knit and you know I felt like I was able to express problems that I was even having personally and I kinda think that helped me help my residents because I was able to come to my Hall Director with issues that *I* had going on and even issues that were going on on my floor at any time of the night making it just easy on me.

"It was always an open door policy, regardless of the time or day," Green continued. "I didn't feel like, 'Oh, it's late. One of my residents is having a problem. I'm scared to call my Hall Director.'" She added that she also felt this closeness with other HDs within her residence hall and the Area Director (her HD's supervisor).

Generalizations made by your HD, residents, or other RAs. Green did not report having seen or heard her HDs make generalizations about a group or groups of people. She credited her HDs' practices of *not* making generalizations as the catalyst for a change in her own perspective:

I mean, I kinda think that because they didn't, it kinda opened my eyes to be a better person in life and not make generalizations about other people because they kinda, you know, had a big influence and played a big part in the relationships that we formed with our residents. So, they didn't form generalizations, so you know, I really didn't have a reason to form generalizations or even have that in my head.

When Green was asked how her HD responded to residents or other RAs make generalizations, she again referenced the positive relationship with her first HD and how she was impacted by those interactions. She explained that her first HD "always wanted them [RAs] to be open minded and not categorize or stereotype at all times." This prompted Green to participate in at least 10 hours of diversity/multicultural training. She continued,

I always felt like our Hall Director was always trying to get us to be better people or to not stereotype and kinda you know, think about people individually. And not just because they're African American or because they're White or because they act a certain way. And I think that kinda helped us along the way when we came to deal with certain issues because we didn't always say, 'Oh. Well, all that loud music from the hallway, it must be the Black people.' Or you know, 'Suicidal issues? That must be the White residents.' You know, it forced us to kinda really get to know our residents because we were unable to generalize and stereotype them.

Talking about race/ethnicity with your HD. Green remembered talking about

race/ethnicity "all the time" with her Hall Directors. She went on to add:

> I think because of, you know, being at a predominantly White university, I think I had my
> own personal issues and own struggles with, you know, with my identity as an African
> American on an all-White campus. So a lot of times I would speak to my Hall Directors
> and just tell them what I was going through and they were always being willing to listen
> and even you know, provide feedback and also materials to read or other outlets that I
> could go to and research so that I could find my own answers and not just stick to what
> other kids were saying on campus or what they believed, but to really get out there and
> find my own opinions.

Race/ethnicity based supervision and interactions. When asked if she thought her HD

supervised RAs the same regardless of their race/ethnicity, Green replied, "no." "I think it was

kinda the relationship that you wanted." She further elaborated by explaining, if an RA wanted to

have a close-knit relationship with their HD, then it would be offered, but, if an RA was content

with minimal supervision, feedback, and interaction, the HD would offer that too.

> I think the Hall Directors did a great job of forming relationships based on what the RAs
> wanted. It wasn't a set, 'relationships are the same.' And I thought that [idea] was at the
> heart of doing a great job because the Hall Director individually formed different
> relationships with everybody. I don't think anybody's relationship was the same. They
> treated us all differently. A lot of times I would have close friends that were RAs, but
> whenever it came time to talk to my Hall Director, I felt comfortable knowing that I
> could speak to them alone and you know, just have that different relationship even
> though we were all on the same staff.

In contrast, Green believed her conversations with her HD would differ if the HD was a

different race/ethnicity than she. She attributed this to the level of relatability between RAs and

HDs of the same race. The relationship she had developed in her first year with her Black female

HD made it difficult for her to connect with other HDs of different races. Admitting now that she

regretted her previous behavior as an RA, she offered:

> The second year, I had a White female HD and I was very resistant towards her. I think
> she even had a biracial child and I don't know whether I was just…upset because my old
> Hall Director was African American or what, but over the years I think it… I mean it
> really plays a part in the relationship that you form because you kinda, you're able to

relate a little bit more and…I was able to relate racially, you know? And unfortunately, I kinda hate to say that now but, I was able to form that relationship racially. Then the next year and the following years I had other Hall Directors that were of different races and it was kinda hard forming that same close relationship like I had that first year [with my African American female HD].

Green's behavior towards her non-Black HDs when she was employed as an RA can also be attributed to the encounter status of the Black Racial Identity Attitude Scale (BRIAS). This status is typified by thoughts such as, "I find myself reading a lot about Black people and Black things and thinking about being Black." Her previous encounter status contrasts with the internalization status she claims today. She believes this current racial identity to be reflective of her maturity and development. This maturity was also transferred to her HD. When asked her perceptions of her last supervisor's (a White HD) racial identity, she answered thoughtfully. She believed statements such as, "I get the sense that my supervisor has not thought about what it means to be White in the United States," "My supervisor seems to believe that race-related negative conditions for Black people are the result of inferior social, moral, and intellectual qualities," "My supervisor seems to have thought about what it means to be White," and "I believe that my supervisor actively explores what it means for him or her personally to be White," were not at all descriptive of her HD's racial identity. Conversely, Green found statements such as, "My supervisor does seem to be aware of racism and its impact on Black people at some level, but he or she seems to feel that there is nothing that can be done about it," and "My supervisor seems to have developed a positive White identity without being racist," were completely descriptive of her HD's racial identity.

When asked her overall thoughts and feelings about race and residence life, Green shared,

> [The online survey and interview] make you think about yourself racially and how you look at people in general, how you categorize people, supervisors, and even your

residents. Looking at a lot of the questions I was like, 'Oh. Wow! Am I, am I racist? Was I not able to form relationships with my Hall Directors because I was a different race and I didn't want to have that relationship maybe with them?' So it kinda made me think about how *I* dealt with things and how *I* interacted and formed relationships, not necessarily my Hall Directors. Thinking back on it after the fact, I think my Hall Director really did try to form those relationships but I think I could have been a little bit bitter that I had lost that relationship with [my first HD who was the same race].. So it kinda made it harder. But it was other people on staff, other Hall Directors that were the same race as me. I felt like, even though they were not my immediate supervisors, I went to them more often than my own immediate supervisor because they were of the same race.

My Area Director my first year was White. And she had a great personality and she was, just different. I mean, I really didn't look at her race-wise… So, I mean, it could just be personality. She was able to communicate with all of us [RAs] of a different race and to this day I really think highly of her and still think about them [the HDs] a lot and their accomplishments. So, [slight laughter] I really can't figure out what's the difference between my Area Director being White and my Hall Director being White? I mean, I wish I knew…[laughter]. I wish I knew why I felt the way I did. I don't know. Maybe it's because that first year, just having such a great supervisor, that was organized… I know a lot of it had to do with race, but I think it was also just the relationship and just the way [my first HD] carried herself as a person and made us [RAs] all carry ourselves as people and held us accountable. I think that meant a lot to me in the first year as an RA. There wasn't any room for excuses [with my first HD]. I felt like the second year when I had a White supervisor, she allowed us to make excuses for our actions. I don't think a lot of it had to do with race, but I think a little bit did have to do with race. I just felt like maybe, because she was White and I was Black, maybe she was being a little bit easier on me because of my race. Maybe she felt bad being at an all-White campus and dealing with most of the students being White. She had a hard time adjusting at the campus, too. So, I think, it's just so many different factors that play into your Hall Directors. I mean because thinking back on it, I did it for about three and a half years and I had different Hall Directors each year. They were all different. You know, male, White. Female, White. Black, female. You know, it was just different.

It is important to mention that following her interview, Green wanted to further

acknowledge her previous behavior towards one of the White HDs she had during her

employment as an RA. This was a way for her to be accountable for her past actions. She

continued:

I think [the supervisory relationship] also has to do with team building exercises and things that HDs provide RAs with. Give them the opportunity to get to know you and for you to get to know them. It's up to the RA to accept those relationships that the Hall Director offers if they do offer those relationships. I also feel like other Hall Directors, not necessarily *your* supervisor, but other people within the staff, make a difference, too.

I think I was able to form relationships with other people. Thinking back on it, a lot of the other Hall Directors I was really close with were of my ethnicity, too. I don't know how that happened. I found myself across campus forming relationships with Hall Directors, but I was unable to be close with my own supervisor. I think [race] does play a major part in it. Especially when you go to a university where you don't see a lot of African Americans, you don't see a lot of people of your race. You try to look for that or you try to find that so that you're able to make that connection. I think your study really opened my eyes. It makes you aware of your own inner racism that you have, even though you try not to think you're racist. [heavy sigh] Yeah, it sucks. … I just felt so bad when I looked at your study. You know, for me being an African American female on such a large White campus, I'm like 'Ah man!' I come across as being really racist!' as I think about it. I feel like this [online survey and interview] really makes me self-aware to things I did back in the day.

You know, I feel kinda biased, when I gave my answers [on the online survey and in the interview] because I had such a great first year, but my second year… I guess because my first year was with an African American female HD, we could relate. But I honestly can say that I felt like with the race thing, I really did great within our relationship, but then, when I was in the position to have a White female, I was *so* resistant. Like, no matter if everybody on staff liked this lady, I just didn't. I honestly went out of my way not to like her and I don't know if it was because…I mean, I would assume it was because my previous [Black] Hall Director had left, but then I had a White male Hall Director and he invited [RAs] into his home and we went to movies together. We were able to form that relationship, and I ended up becoming really close with him. I think it's about the relationships [HDs] choose to form and the relationships RAs choose to accept. For instance, RAs can give out as many opportunities they can for residents to have a relationship with them, but if they never accept it, it never matters. Looking back at the study…I feel so bad now thinking 'Ah, I was so mean to this lady, almost for no reason.' It could have been racial in parts. Like I said, she had a biracial child. Maybe she was trying to identify with me, but we really had no similar things in common. I was a black female and she was a White female—we had nothing in common. I think that's probably what mainly bothered me throughout that whole year. I felt like she kept trying to find a common thing that we could share and I never felt like I wanted to have anything in common with her. Thinking back on it, it sucks now.

Mr. Blue. Blue's foray into residence life was personal. Everything about being an RA seemed to align with his personal values and ideas. For Blue, residence life was the right "fit."

I feel like, the job actually kinda chooses its own people. And I noticed whenever I got hired that everyone's who's an RA kinda has the same way about them of being both a good people person and well, understanding of the resident's needs. And, I of course feel like I have that and I care about residents and I like to help residents you know, further their education and help them in any ways possible.

Blue is currently an RA at a public, four-year institution with a student population between 10,000 and 20,000. A sophomore civil engineering major, he has been in his position since 2012. He described being comfortable with his Hall Director, until he was permanently relieved of his position. Although his relationship with this HD was brief, Blue "felt really comfortable" talking to him about academics and his job. He also felt as if they kept a good boundary as friends and coworkers. "I could definitely talk to him about my grades or 'Hey, how's it going? How're you doing in these classes? What do you think about finals?' And also on what's going on with my residents or if something was happening," Blue remarked about his HD's accessibility.

Generalizations made by your HD, residents, or other RAs. When asked to comment on seeing or hearing his HD make generalizations about a group or groups of people, Blue responded "yes," but wanted to place it in a specific context: "Well, there *is* categorization because he is a Hall Director and it's an all freshmen residence hall. There are over 300 freshmen males, so you gotta categorize." He offered further clarification on his affirmative answer:

> But as for race and or anything such as that, or age group whatever? No, not at all. He'd refer to it as, you know, all the residents of the hall or where they live, like fourth floor. But it was never anything other than that.

Having completed 21-30 hours of diversity/multicultural training hours since his employment, Blue also believed none of his fellow RAs participated in making negative generalizations about people. "No one really crosses the line of offending anybody or anything." He countered that if they did, the generalizations would be just because "this group is all of my residents, half my residents are in this fraternity, so it might be their group. But it's never too serious." However, Blue tempered this statement by adding his HD would correct the RAs to specifically say "my residents."

Talking about race/ethnicity with your HD. Blue mentioned his HD being "a Black

male from the Bahamas," but didn't recall engaging in any specific race/ethnicity conversations

with him. For Blue, race/ethnicity just wasn't an issue that came up in their interactions. He

explained that his residence hall had a very diverse RA staff. He estimated the hall's population

to be 50% Black, 50% White. "And there's an occasional couple of Chinese students, South

African students, and stuff like that" he added.

Race/ethnicity based supervision and interactions. When asked if he thought his HD

supervised RAs the same regardless of their race/ethnicity, Blue replied "yes." Acknowledging

that there are many issues at his Southern institution, Blue clarified by saying the many issues of

"race and stuff" were between the residents, not his HD. In his experiences, his HD was always

"very professional about it."

Blue also cited his HD's level of professionalism as why he didn't think the interactions

between them would have differed if his HD was a different race/ethnicity than him. He argued

that because of his HD's professionalism, he could approach him with any concerns. "If there's

ever anything about race, you know, we might talk about that but just generally, I mean, he is my

boss and I'd refer to him with any issues or problems I had or anything professional-wise. It's

never really…there are never really any issues with race. *At all*."

Blue's ambivalence to certain race/ethnicity aspects in his experiences with other RAs

and his HD corresponds with the racial identity attitudes he selected to represent his current

racial identity. Because he is currently employed in residence life, his pseudo-independence

status of the WRIAS reflects both his past and present racial identity attitude. Typified by

thoughts such as, "The world would be a better place without all of these cultural barriers," this

status explains Blue's obliviousness around the subject of race/ethnicity. When asked about his

perceptions of his last supervisor's (a Black HD) racial identity, Blue's answers aligned with how he navigated his own racial identity. He believed a statement such as, "My supervisor seems very secure in her or his identity as a member of her or his racial group," was completely descriptive of his HD's racial identity. He found statements such as, " My supervisor seems to have a negative image of Black people," and "My supervisor seems to strongly identify with people of his own racial group and takes great pride in his or her race," to only be somewhat descriptive. In contrast, Blue perceived a statement such as, "I think that my supervisor is beginning to become aware of the existence of racism and this seems to be a source of confusion for him or her," to be not at all descriptive of his HD's racial identity.

When asked if he had any final opinions or thoughts about race and residence life, Blue answered:

> I guess one thing that was triggered for me is that our residence life department is *big* on making sure that we have racial equality and making sure that no one discriminates based on race. At staff meetings and trainings everything is about that. But I feel like they almost *overdo* it. I feel like just about every Resident Assistant hired or Hall Director has been through enough interviews and stuff…You know there are people that discriminate based on race anywhere. They pick people that are obviously *not* going to discriminate at all. So, I feel like they almost overdid it on telling us how much we need to have equality in everything because it really does not come up that much among the residents or staff.

Hall Directors (HDs)

Ms. Violet. [Violet is not currently an HD and is no longer employed in residence life. This profile documents her experiences as an HD]. Although she had not been an RA, Violet's decision to work in residence life was the result of many positive undergraduate experiences, including being a student leader. After being heavily involved in student leadership positions, she was encouraged and introduced to the field by what she called "really good advisors." "I think that's probably why I went into residence life. It was because I had such good experiences. I wanted to continue that experience as a professional."

Violet worked at three public, four-year institutions with student populations ranging from 10,000 to more than 30,000 for seven years. Although she agreed it varied by [RA] staff, she felt that her RAs' comfort levels grew as she developed professionally over the years. "…Because I was better able to develop those relationships to make them more comfortable. So from position to position I think it got better as I got better as a supervisor to be able to develop those relationships." When reflecting on discussions about their academics and personal lives, Violet recalled her RAs "were always pretty open," but that depended on their individual relationship.

Generalizations made by the HD, residents, or RAs. Violet did not hesitate when asked about making generalizations about a group or groups of people in front of her RAs. She sighed as she admitted, "I'm sure I did over time, whether I recognized it at the time." She pointed out that this type of behavior could be attributed to the earlier years in her residence life career. "I think by the time I left [graduate school] I was more aware of that. Just again, from that development of myself in working with people, I was more apt to call *them* out on making those generalizations."

When asked about her reactions to seeing or hearing residents or her own RAs making generalizations about people, Violet preferred to use situations as opportunities to challenge student behavior and actions through educational examples and conversations. Having participated in 21-30 hours of diversity/multicultural training, she has learned to take advantage of these types of situations and ask RAs why they have these generalizations and where have they learned them. By the end of her last year in residence life, her RAs had begun "calling each other out and having conversations about [their actions and behavior]." Violet shared her techniques for initiating these conversations with her RA staff:

I think it's more just questions, not saying 'You're wrong' or whatever, but having those conversations around "What are you basing that off of? What are you basing those generalizations off of? Is it just what you've seen? What you've heard? What you think you know?" So having those kinds of conversations with them I noticed from early in my career when you're just like "Don't do that," then you just shut them down, that the conversation stops. And that was more important by the end of my career as a Hall Director to have the conversations and make them actually think about what they're saying and why they're saying it. And why that might not be wrong. So making them think about *that* and having those questions around it [and] telling them 'You shouldn't say things like that that are not true.' Cause everybody has their own experiences.

Talking about race/ethnicity with your RA. Violet was driven by a personal challenge to have conversations about race/ethnicity with her RA staff. The last staff she had before leaving residence life was her most diverse, so she wanted to encourage her RAs to have more of these conversations without them being "required." This was not meant to substitute the outlined talking points during staff meetings, but more of her way of being certain the conversations they were having around diversity and social justice were intentional. "Because of the relationship they had with each other, because most of them were returning RAs so they knew each other a little better, they were willing to call each other out or, you know, ask people to really think about what they're saying and what they're doing."

Race/ethnicity based supervision and interactions. When asked if she thought she supervised her RAs the same regardless of their race/ethnicity, Violet did not think she did. She believed her personality led her to supervise her RAs based on their individuality. "I supervise them based on who they are as individuals, *including* their race and identity…" She was careful to elaborate that this also included how they do things, what their strengths are, and areas they need to work on:

I would say that I supervised them as individuals and how they *needed* to be supervised or *wanted* to be supervised and held them accountable in that sense. So the 1-on-1 I would have with one RA would be much different than a 1-on-1 I would have with another RA. And that was based on usually their personality and our relationship and how things developed. And just, you know, different RAs were much more open in how they wanted to be supervised where some RAs were much more reserved and I could tell

when they wanted to talk or what they wanted to talk about. But as far as just on their racial identity or cultural identity? No. I would say I supervised them as an individual.

Conversely, when asked if she thought her interactions with her RAs differed if the RA was a different race/ethnicity than her, Violet responded that she "thought so. And I think it was in a positive way. I would have conversations with them about all identity so *I* could learn. And they were able to share just because they experienced things a lot differently," she added. She again mentioned challenging herself to gain a better understanding which she hoped would lead to better interactions with her students and RAs. She remembered talking to one of her RAs of color who was involved in a religious fraternity. She was intentional in her conversations with him because it was really important to him and ultimately a part of his identity. Violet's intentionality motivated her to include questions about her RAs' cultural and spiritual identities too:

> Students of color did have much different experiences and I would have conversations with them about that and what that experience was because I'd gotten interested to know or the groups that they were involved in were different too sometimes. So I would wanna know about those. Like, "What do you do? Well what does that mean?" …So having those conversations around that was important, So, yeah. I think it did differ. Because they were having different experiences, so it was a chance for me to learn and for them to be able to share what's going on with them and how they experienced the staff and everything else.

Violet's intentionality and personal commitment to have race/ethnicity-based conversations is evidenced by the racial identity attitude she selected to describe her past (when she was employed as an HD) and current racial identities. She chose the immersion/emersion status of the WRIAS. Typified by thoughts such as, "Whites should feel responsible for trying to change society," this racial identity attitude complements Violet's decision to regularly engage in diversity and social justice dialogue with her RAs.

When asked about her perceptions of her Black and White RAs' racial identity, she answered thoughtfully. For her White RAs, she found statements such as, "I get the sense that

my supervisees have not thought about what it means to be White in the United States," and "My supervisees do seem to be aware of racism and its impact on Black people at some level, but they seem to feel that there is nothing that can be done about it," to be completely descriptive of their racial identities. Other statements such as, "My supervisees seem to believe that race-related negative conditions for persons of color are the result of inferior social, moral, and intellectual qualities," "My supervisees seem to have thought about what it means to be White," "I believe that my supervisees actively explore what it means for them personally to be White," and "My supervisees seem to have developed a positive White identity without being racist," Violet believed were only somewhat descriptive of her White RAs' racial identity.

For her Black RAs, she thought a statement such as, "My supervisees seem very secure in their identity as a member of their racial group," to be completely descriptive of their racial identities. Statements such as, "I think that my supervisees are beginning to become aware of the existence of racism and this seems to be a source of confusion for them," and "My supervisees seem to strongly identify with people of their own racial group and take great pride in their race," she described as somewhat descriptive of her Black RAs. Finally, Violet considered the statement, "My supervisees seem to have a negative image of Black people," to be not at all descriptive of her Black RAs' racial identity.

Violet revealed that the subject of race and residence life had been on her mind since completing the online survey. She had these overall thoughts to share:

> I've worked at at least four institutions and they were pretty different. Based now on what happened, I would think about my first institution when we would go through RA selection and because it was a predominantly White school, the student population was obviously more White people than people of color. [Reflecting on a prior RA selection process] It brought back memories of studying [the applicants] and people being like "I'm hiring this person because I'm pretty sure they're a person of color" and I'm like "Are you kidding me? Based on their name?" [slight laughter] And I remember thinking "Oh my gosh!" But then, I feel like once I got to the last institution I was at, those

conversations were different in selection because we had more [diverse RA applicants] to choose from. I was thinking back on my staff and how as I developed, how much more racially diverse they *were*. And then also just being triggered you know, remembering I had more African American, Black students, African students at my last institution. But then I was thinking to myself, "I didn't when I first got there. My staff was completely White or Hispanic." Then I slowly realized that I was hiring more [Black RA applicants], and I don't know if that's because there was a lack of some Black, African American, African students applying or if that expanded or how that happened. But it did get me thinking, "Oh my goodness. Wow! I had a whole White staff one year!" at some institutions. How that progressed for me, I don't know if that was because I was becoming more aware of how I was hiring or who I was hiring or paying more attention? I don't know. So, I think yeah, it did get me thinking about it.

Ms. Gray. [Gray is not currently an HD, but is still employed in residence life. This profile documents her experiences as an HD]. Gray's decision to consider becoming a residence life professional was the result of her not being accepted into pharmacy school. Although she would graduate with a chemistry degree, Gray did not envision working in a laboratory as her career. After her second year as an RA, she finally had a conversation with her supervisor about what options might be available to her.

I'm in my supervisor's office like "Oh my gosh (supervisor's name)! I don't want to work in a lab the rest of my life. What am I gonna do? I'm so close to graduation and I don't wanna do anything with this degree!" So she's like, "Well, have you heard of student affairs?" And I of course said, "No, I don't know anything about student affairs. What are you talking about?" And so she says, "Well, you're kinda doing it already since you're an RA." And so she gave me background on student affairs and who are all the campus folks that I've worked with that are basically in student affairs. So, they had a graduate position opening up and I took it upon myself to shadow the two graduate assistants that we had, which, one of those was my supervisor, to get a grasp on what it's like to work in housing and all that kinda stuff from a different angle. So, I decided I would apply to graduate school and I'd apply for assistantships. I got [the graduate assistantship] and I have been in student affairs ever since.

Gray worked at three public, four-year institutions with student populations ranging from 10,000-30,000. Having worked in residence life since 2008, she believed her RAs' comfort levels depended on the make-up of the staff. After working with four RA staff groups, Gray

discovered she developed better supervisory relationships with those RAs who were selected by

her.

> I found that if it was a staff I created, that I *hand-picked*, they were more receptive to me. If the staff was already put together, they've already had a particular supervisor, which most of the time hadn't been an African American supervisor… I knew that it was gonna be hard to establish those relationships because they were…they had already been so used to someone else. It was way more difficult to establish relationships with them and get them to feel comfortable with me. One, because they hadn't had a supervisor like me and I was just, I don't know, my personality was different. I don't know if that's just because of race or experiences, all those types of things. I just found it difficult to connect with [RA] staff that already had previous supervisors that were different from me.

> ***Generalizations made by the HD, residents, or RAs.*** Gray admitted to making

generalizations about a group or groups of people in the presence of her RAs, but wanted to

explain that they were not done in an effort to categorize, but to try to give her RAs a better

understanding of the background of the student.

> Like, let's say we're talking about a roommate situation or we're talking about a particular group of residents or something like that. …I can just remember particularly with the STEM students from the institution that I actually just came from. A lot of them spent so much time studying, that when they were in the residence halls and they didn't have anything to study, they would always get into mischief. The next day I would get pictures from the housekeepers about the things they [the STEM students] did the night before. So, me and my RA would talk about that group of students and say, "Okay, but why'd they do this? Well, maybe it's this or maybe it's that." But then the next year, the group of [STEM] students was totally different. [laughter] So, all those generalizations about them weren't even valid [anymore] because it just depends on all the individual students that make up that group.

When asked about her reactions to hearing her residents or her own RAs make

generalizations about groups of people, Gray preferred to use that time as an opportunity to

challenge her RAs' behavior through educational examples and conversations. Having

completed 31-40 hours of diversity/multicultural training, she maintained that asking questions

and not penalizing the RA by "calling them out" was the most appropriate way to handle these

situations. Instead, Gray relied on factual information and recent readings before explaining to

her staff that she understood where they were coming from.

> Typically, when those kinds of statements are made, I try to think of an example that is different from that [generalization made by the RA] or I think of a different experience that I've had. Sometimes, especially if I've read something that's pretty recent and I have some factual information to give them, I try to combat it that way. Additionally, I make sure to let them know, "Hey, I understand where you're coming from with that [generalization]. I probably thought the same thing at X point in my life, but here is what I've learned since then**."**

> *Talking about race/ethnicity with your RA.* Gray shared that race/ethnicity was

regularly discussed with her RAs. Having graduated from a predominantly White institution

(PWI), Gray had one or two African American RAs on her staff who were not only interested in

her experiences, but also how she dealt with certain [racial] issues:

> Sometimes with my RAs that were on the STEM floor, we would talk about race and the specific residents on that floor. There was this population of African American students on that floor and sometimes the RA would have difficulty understanding that group of students. So, I would often times work with the… they had a Coordinator over in the STEM Office that was also African American and so whenever stuff would happen, I'd communicate with him and make sure that my RA understood [the need for additional programming with the residents].

> *Race/ethnicity based supervision and interactions.* Gray replied, "no," when asked if

she supervised her RAs the same regardless of their race/ethnicity. The connection she had with

her African American RAs prompted her to defend her decision to supervise her RAs differently.

> The ones that were African American, I don't know what it is. I don't know if it's just that they see an African American woman and you know, they see that I have two degrees and that I've been through all the trials and tribulations and so they open up more to me about classes and how things are going with professors..." These connections were also helpful when she observed them spending too much time studying or slacking on their jobs. "I would say, "Okay, how the academics doing? Have you done X, Y, and Z?" [They would answer] "No Ms. Gray, I haven't." [I would then tell them] "No. That's not acceptable [slight laughter]!" However, there was also a downside to these connections, "I think I often feel myself coming down harsher on them because I know that when I was a student I didn't have that and so sometimes…And [sigh], I don't know how to preface it but, it was…I'm trying to give them what I didn't have.

Gray sighed, took a long pause, and slightly laughed when asked if her interactions with RAs differed if they were a different race/ethnicity than her. Despite her initial interactions with all of her RAs being casual and about the ways they spent their time outside of work, like what televisions shows they watched and what they did for fun, she couldn't help but feel more connected to her African American RAs. She flatly confessed, "There is, you know, there are some things that just, as far as language-wise, when you talk to another African American person that they just *get*."

This confession aligned with what Gray selected as her past [when she was employed as an HD] racial identity attitude. The internalization status of the BRIAS is typified by thoughts such as, "I am comfortable describing myself as Black or African-American." Thoughts such as, "I feel an overwhelming attachment to Black people," described in the internalization/commitment status, represent Gray's present racial identity attitude and serve as an extension of her previous internalization status.

When asked about her perceptions of her Black and White RAs' racial identity, she responded advisedly. For her White RAs, Gray found statements such as, "I get the sense that my supervisees have not thought about what it means to be White in the United States," "My supervisees do seem to be aware of racism and its impact on Black people at some level, but they seem to feel that there is nothing that can be done about it," and "My supervisees seem to believe that race-related negative conditions for persons of color are the result of inferior social, moral, and intellectual qualities," to be not at all descriptive of their racial identities. She believed statements such as, "My supervisees seem to have thought about what it means to be White," and "I believe that my supervisees actively explore what it means for them personally to be White," were somewhat descriptive. But, Gray felt the statement, "My supervisees seem to have

developed a positive White identity without being racist," was completely descriptive of her White RAs' racial identities.

For her Black RAs, Gray believed statements such as, "My supervisees seem to have a negative image of Black people" and "My supervisees seem to strongly identify with people of their own racial group and take great pride in their race," were not at all descriptive of their racial identities. Instead, statements such as, "I think that my supervisees are beginning to become aware of the existence of racism and this seems to be a source of confusion for them" and "My supervisees seem very secure in their identity as a member of their racial group," she felt were completely descriptive.

When asked to comment, Gray seemed hesitant to divulge her overall thoughts regarding race/residence life:

> [long pause] I don't know. [sigh] Part of me is thinking about all the times that I had to sort of [long pause] mask who I really was at times. And [long pause] it was always helpful to me to have…well, I mean, it's helpful in *general* to have African Americans on your staff because the residence halls have a whole lot of students in them that make up all kinds of experiences and ethnicities and all that. But, there's not only value in having those students on your staff to be representations of the university but…I don't know. It was always… [sigh] It was refreshing to me to have those [African-American] students because it let me know that, yeah, there may be some areas that I probably need to work on *myself* in interactions with students that don't look like me or don't have my same experiences. So, that's what's coming up for me kinda immediately. Yeah.

Mr. Pink. Pink shared that he "kinda fell into residence life." He became an undergraduate RA after his own RA helped him manage some personal issues during his freshman year. "…my RA actually really helped me and I realized, you know, she helped me so much I wanna do the same for others. And so as a student Resident Assistant I really became passionate about having this impact on students." Pink was not yet prepared to make a career choice, but he had a supervisor who was able to tell him more about residence life.

Now, I didn't really think that it was gonna be a *career* choice back then, but as I got to my senior year of college, I was a Spanish major, I thought, "I don't wanna teach. I don't wanna interpret. What the heck am I gonna do?" [slight laughter] And then my supervisor said, "You know, there's this placement exchange in Wisconsin. It's called Osh Kosh Placement Exchange. You can do this for a career." [slight laughter] So I looked into it and decided, you know, I'm gonna pursue my master's in Higher Education Administration and work as a Hall Director. So I, I worked for a small private college for two years and then moved out of state and don't regret a single minute of it.

Pink is currently employed as an HD. He has worked at public and private, four-year institutions with varying student populations since 2007. He was quite introspective as he recalled how comfortable he thought his RAs were when talking to him about various aspects of their lives. Pink believed that their levels of comfort had changed as he had changed and further developed professionally, and because he felt his answers were different now, than they were two or three years ago, he wanted to provide both perspectives:

Well, I say currently they're very comfortable talking to me about personal life issues. I feel that a lot of that has come because, I mean, I'm not sure how far along in your career you are, but I've grown up a lot in this first professional job and learned a lot about myself and have become a lot more comfortable sharing about *myself* with *them* than I was when I first started. And I feel like that helps them be a lot more comfortable with me. When I first started I was, even after my graduate assistantship, I was in very much a mentality of you know, "I've gotta be this perfect person. I can't have any personal issues or personal problems." And so I feel like I had this wall up and so *they* didn't feel as comfortable, my staff, my first professional year did not feel as comfortable speaking to me about personal issues.

Generalizations made by the HD, residents, or RAs. Pink did not hesitate when asked about making generalizations in front of his RAs about a group or groups of people. He mentioned doing it at one time or another in his career, but not now. Referencing his status in a minority group, Pink shared the primary reason why he no longer makes these generalizations in the presence of his RAs:

I now try to play the devil's advocate or, I guess not the devil's advocate, but I *challenge* them on that. And the reason I do that, and, completely different experience, but I consider myself as a [member of a] minority group as well as an LGBT individual. And so, as I've grown and learned about myself, I recognize, you know, you can't make those

generalizations about minorities because that takes away their individuality. That takes away their personhood and makes them "other' or 'them." And so that's what I challenge them about.

"A lot of it comes back to using appropriate language," Pink explained. However, he did admit to sometimes bantering back and forth using generalizations with those RAs he's developed a rapport with in 1-on-1 situations. He hoped they [the RAs] recognized those generalizations were untrue. "I always lead in or follow up with a caveat of, 'I'm just teasing. I'm just playing.' I've had enough of a relationship with them to know that if they ever feel uncomfortable, that they can tell me that I went too far."

But as for his reaction to residents or his own RAs making these generalizations? Pink believed "not calling out the individual" was the best way to handle these situations. Pink learned to take advantage of the opportunity and ask his RAs why they have these generalizations. He also liked to reference the incidents during 1-on-1 meetings with the RAs as a way to continue the conversation. Whenever possible he personalized his message: "'Well, I hear you saying this about this group of people but I know XYZ person who doesn't match that *at all*.' Then try to bring it back to, 'You know, this might apply to some people, but not everyone.'"

Pink acknowledged that not all of his attempts to dissuade his RAs' generalizations were successful. He offered this example about a White male RA he supervised last year:

> He grew up in a very small southern town in the South. And he uses the n-word with his friends from that small town. He and I were talking and there was a mixed race person sitting at the front desk near us. He said something about "Yeah, I call my friends [n-word] back home! It's nothing. I don't see color." And *you've* had that conversation before. *I've* had that conversation before. [heavy sigh] That's a, it's a doozy. Especially when they're from a town like he is. I'm not, 'It's like when they call each other the n-word, it's the *same thing*!' So, I had about an hour and a half long conversation with him and unfortunately, [long pause] the RA doesn't really get it. He is very much in the mentality of, "because my *friends* aren't offended by it, it's okay." And, so I brought it up with him a couple of other times during a 1-on-1 and there wasn't really any progress in that conversation. But I did make it a point with the mixed race individual that sat at my front desk to have a conversation with him about how he felt about it. And he told me

"You know, I've known [that RA] for three years now. You know, I've learned to just shrug it off. It's, it's just who he is as an individual and I've learned to take things he says with a grain of salt." I told him 'You know, I recognize that, but I also know how listening to that can really hurt.' I didn't talk to him about how that's a form of oppression. But I said 'You know, this can really impact you in a way that you don't necessarily know at the time so…' I wanted [the student] to know that he could come talk with me if he wanted to about that at any point. And I talked to him a little bit about how [long pause] I didn't want him to think that I only thought of him as Black because his skin color was darker or White or whatever. And we talked a little bit about how an individual is a conglomeration of *all* their identities and not just one.

Talking about race/ethnicity with your RA. Pink revealed he didn't think his residence life department did a very good job of setting the stage for diversity, race, or ethnicity conversations. He explained how they had made past attempts, but still don't embed the conversation the way they should. "Being from the middle of the country, this year a lot of our students are inherently a little more prepared to have that conversation because they grew up around a lot more diversity of race and ethnicity, at least than what *I* did." Yet, Pink found that his RAs were open to the conversation, but lacked the skill to ask [questions] when they were unsure.

> I do try to embed conversations in our staff meetings and in our 1-on-1s about, you know, "How are you interacting with your residents?"… I tell my staff, "I'm the first to admit that I don't know anything." What's the saying? A wise man doesn't say how much he knows, he admits how little he knows, or something like that? And that's something I really try to reflect with my staff and with my coworkers too. I tell them, "I wanna be told if I say something that someone finds offensive or insensitive," because I wanna be able to prepare my students. I wanna be able to have that conversation myself. So, I tell my students, "This is what I think from what you've told me. Now tell me what you think? Tell me what you're feeling with this situation."

Pink's effort to embed diversity conversations during staff meetings has been beneficial. The race/ethnicity subject is presented most often in conversations about residents' roommate interactions. Pink added,

> We talk a lot about roommate conflicts and things like that. We do talk about the race and ethnicity aspect of roommate conflicts. I talk with my residents, my community leaders, and my Resident Assistants about that quite a bit just because that *is* a factor in a lot of our roommate conflicts. They're usually three [roommates] against one or two against

one, whether it's three majority, one minority or vice versa. And so, we do have a lot of conversations about how to have those conversations in a way that doesn't marginalize one or the other. [It's his way of] setting as much of a stage to bring everyone together as equals in conversation as possible.

Race/ethnicity based supervision and interactions. "Oh gosh! That's a million dollar question isn't it? I would like to think I do, but [long pause], I firmly believe that everyone is inherently biased in some way or another," Pink shared when asked if he supervised his RAs the same regardless of their race/ethnicity. Not wanting to give what he called a "cop-out answer," he went on to say explain that instead of saying he supervised every one of his RAs differently, he would be honest and say that he really did just try to meet them "where they're at." This involved treating his three non-White RAs and six White RAs equally and not giving anyone preferential treatment. "I really try to run my staff as a team and more of a, I guess I would say, a democracy than dictatorship, if you will. Reaching decisions by consensus and, as much as possible, what the team wants."

"Three years ago when I first transitioned into this position, I woulda said 'yes,'" Pink responded when asked if interactions with his RAs differed if they were racially/ethnically different from him. After reportedly entering into his HD position with a "very Eurocentric perspective," having conversations and interactions with RAs around their racial experiences elicited certain reactions from him. He described being greeted by an RA staff of 11 African Americans, one Jamaican, and two Caucasian students. In one of his first interactions with his new RAs, he initiated what he thought would be an easy icebreaker activity about goals:

> One of my students in the icebreaker…she said, "I want to…I feel like I don't know…I'm unable to connect my roots to my heritage because it was taken away from my family or taken away from me" or something to that effect. And I recognized I have *no* reference for that. It was a realization moment for me that didn't hit me then. I just kinda moved on with the activity. But it hit me as I began supervising this student and realizing [slight pause] her perspective was focused so much on personal history and sharing her story, whereas [for] some of my other students, it was nowhere near that.

Following this story about his female RA, Pink was hesitant when sharing the other ways

he discussed race/ethnicity with his RA staff. Despite having participated in 11-20

diversity/multicultural training hours during his employment as an HD, there still remained room

for education:

> Please don't judge me too harshly about this, but in a lot of my conversations with my
> African American and Jamaican, and minority students, ethnic hair was a new thing for
> me. I'd barely heard of weave, braids, anything like that. And so a lot of my questions
> and conversations, not in 1-on-1s or things like that, but in casual conversations I would
> talk to them about hair. And I recognize *now*, that's…I mean, I might compliment them
> on, "Oh! I like your new hairstyle. I like that." But my focus back then… To me, I would
> find that insensitive were situations reversed and I regret those interactions, but I think
> that makes me not hyper aware but *better* aware of my conversations now.

His regret following those interactions has led him to better structure his conversations

with his RAs. He jokingly stated that conversations with his RAs now seem to follow a script,

but he prefers it that way.

> Now it's: "How are your residents? How are your academics? How is your family? And
> how are you?" And I let them kinda guide the conversation based on that. I like to have
> my interactions be not just all about them, I like to share more about myself and make it a
> conversation. But, I follow that basic script now. Of course things always come up or
> they might have something big going on in one of those areas and we don't make it to the
> others or we might just talk about something that's going on on-campus.

When asked to select the racial identity attitudes he felt most reflected his racial identity

during his past employment in residence life and in his current employment, Pink chose the

pseudo-independence and immersion/emersion statuses of the WRIAS. Typified by thoughts

such as, "The world would be a better place without all of these cultural barriers," the pseudo-

independence status represents the self-reported "very Eurocentric perspective" held by Pink as

he entered into his HD position. His immersion/emersion status, typified by thoughts such as, "I

know that because I'm White, I benefit from White privilege," aligns with his desire to continue

embedding diversity conversations into interactions with his RAs and with others in his residence life department.

Regarding his opinions of his White RAs' perceptions of their racial identities, statements such as, "My supervisees do seem to be aware of racism and its impact on Black people at some level, but they seem to feel that there is nothing that can be done about it," "My supervisees seem to believe that race-related negative conditions for persons of color are the result of inferior social, moral, and intellectual qualities," "My supervisees seem to have thought about what it means to be White," and "I believe that my supervisees actively explore what it means for them personally to be White," Pink found them to be not at all descriptive. Conversely, he believed statements such as, "I get the sense that my supervisees have not thought about what it means to be White in the United States" and "My supervisees seem to have developed a positive White identity without being racist," to be somewhat and completely descriptive of his White RAs' racial identities, respectively.

For his Black RAs, Pink thought statements such as, "I think that my supervisees are beginning to become aware of the existence of racism and this seems to be a source of confusion for them," "My supervisees seem to strongly identify with people of their own racial group and take great pride in their race," and "My supervisees seem very secure in their identity as a member of their racial group," were somewhat descriptive of their racial identities. However, a statement such as, "My supervisees seem to have a negative image of Black people," Pink found to be not at all descriptive of his Black RAs' racial identities.

When asked if he had any overall opinions to share about race and residence life, Pink had this to offer:

> Well, I feel like in my professional life *now*, I'm happy that I'm more aware of race in residence life now. It's changed my perspective. Not necessarily because of *this* survey,

but just because of my experiences and perspective. I've done a lot of examining of my interactions, my beliefs, my thought processes. Especially over this past year because I mean… Oh! I've grown really close to several of my colleagues that are African American that are new hires. They just came into our department this year. And they have been very helpful in allowing me to have these conversations with them about race and social justice and allowing me to say, "You know, I know nothing about this until we talk about it." Before I started my path of development, I would have said, "You know, it's insane how you can't hire based on race nowadays, but you wanna hire a well-rounded staff? You wanna hire a staff based on their experiences? Based on their ability to connect their residents? And in a university like the one I'm *at*?" If I had an all one-race staff, I would not be able to connect. My staff would not be able to connect well to all my residents because they would see all one majority. It's…[sigh] I would also say that during this interview, it's made me realize how little I know and how much I want to continue my development along the path of understanding differences in racial dynamics and interactions with groups different than myself.

Ms. Purple. [Purple is not currently an HD and is no longer employed in residence life. This profile documents her experiences as an HD]. Purple's responses were short and concise. Her decision to work in residence life was simple—she enjoyed working with the whole student. "The academic side, the student development side, as well as the personal development side. You have the opportunity to have the most impact in all three areas."

Purple was employed for two years at a public, four-year institution with a student population of less than 10,000. She believed that her RAs' comfort level with her was high. She did not recall any of them being uncomfortable talking to her about anything. "We talked about it all. Everything. [laughter] From sexual identity on and it was okay because it was a judgment-free zone."

Generalizations made by the HD, residents, or RAs. Purple is "sure" that she made generalizations about a group or groups of people in the presence of her RAs. "I would generally follow-up with, 'Yall know that ain't right. I'm wrong. Let me…let's talk about this for a minute.'" This provided her with an opportunity to re-examine and re-address what was said in an effort for them all to be able to learn something from the experience and the generalizations.

Purple followed the same practice when she spoke about responding to hearing or seeing her residents or RAs make generalizations about groups of people. She simply stated, "We used it as an opportunity to inform, educate, and compare 'cause they wouldn't like someone making a generalization about them like that."

Talking about race/ethnicity with your RA. "We most definitely did," Purple replied when asked about talking with her RAs about race/ethnicity. During her most recent employment as an HD at an HBCU, her previous experiences at a Predominantly White Institution (PWI) gave her RAs the impression that she didn't understand HBCU life, tradition, or culture. Participating in at least10 diversity/multicultural training hours, she looked at her HD position as a way for her to encourage different perspectives from her RAs. "It was always an opportunity to introduce other ways of looking at things, comparing experiences, and supporting the development of the student because they weren't always gonna be in the comfort of an HBCU."

Race/ethnicity based supervision and interactions. When questioned about supervising her RAs the same regardless of their race/ethnicity, Purple expressed her disdain for any RAs receiving preferential treatment:

> I ain't care what you was, you was getting it! You was getting it! We gon' have this conversation [laughter]. So everyone knew, they all knew that I was very direct, to the point, but that despite all of that that, it was a caring and nurturing environment and only, you know, meant to build them up as a paraprofessional, as a professional, as a student, and as a person.

Her desire to teach her RAs not to expect any preferential treatment also seemed to transfer over to her interactions with RAs who were racially/ethnically different from her. Acknowledgement of their differences appeared unimportant to Purple. When asked if she thought her overall interactions differed if she had an RA that was a different race/ethnicity than herself, she bluntly stated, "Never. Never."

These flatly stated examples about not engaging in preferential treatment with her RAs while she was employed as an HD can be attributed to her past racial identity attitude, the immersion/emersion status of the BRIAS. Typified by thoughts such as, "Being Black is the most important thing about me," parallels with her desire to work at an HBCU and be surrounded by everything Black or relevant to Blackness. The immersion/emersion status is in alignment with what she believes is her current racial identity attitude, the internalization/commitment status. Typified by thoughts such as, "I feel an overwhelming attachment to Black people," this status can be seen as an extension of her development and maturity.

When asked to describe her perceptions of her Black RAs' racial identity, Purple showed confidence in their racial identity development. She found statements such as, "My supervisees seem to have a negative image of Black people" and "I think that my supervisees are beginning to become aware of the existence of racism and this seems to be a source of confusion for them," to be not at all descriptive of her Black RAs' racial identities. In contrast, statements such as, "My supervisees seem to strongly identify with people of their own racial group and take great pride in their race" and "My supervisees seem very secure in their identity as a member of their racial group," she agreed were completely descriptive.

Keeping with the consistency of her brief and concise responses to the interview questions, Purple provided these succinct concluding thoughts about race and residence life:

> [Completing the online survey and interview] reaffirms my desire to work at a predominantly White institution. To provide opportunities for students to see that African-Americans are educated, have different cultural experiences, have different lifestyles, etc., and be able to explain and nurture them in their understanding of that.

Mr. Indigo. [Indigo is not currently an HD and is no longer employed in residence life. This profile documents his experiences as an HD]. Indigo's decision to work in residence life

was the result of not being accepted into his first choice institution. He bluntly stated, "It wasn't my first choice. It was my safety school. And it was also a school back home in the northeast." Although he was academically proficient, he lacked social engagement, so he decided to transfer to another institution. But his experiences were not what he had hoped. "Again, I did kind of okay, but I was definitely going down this downward spiral." He made the decision to transfer back to his previous institution. As a result of this second transfer, Indigo was forced to alter his mentality,

> During that time I said, "You know what? I gotta make the best of this experience because going back home, going to college, and I didn't really wanna be there?" The last option was going back to my hometown and not having a degree or some type of education. So I said, "I gotta make it work." So, when I went back to my [first] institution I said, "I'm gonna make it work' and I got involved. First, I got involved with the gospel choir, then I got involved with driving the campus shuttle, and then I met my best friend in college and he was a part of residence life and he suggested that I apply to be an RA. So, I did that and that's how I got connected to residence life. And you know, just from there, it kinda went on."

Indigo was employed for five years at a public, four-year institution with a student population less than 10,000. When asked how comfortable he thought his RAs were talking to him about various aspects of their lives, he replied "very. I was fortunate enough to supervise staff that felt comfortable enough to open up to me different aspects of their lives, as a result, personal and academic."

Generalizations made by the HD, residents, or RAs. Indigo admitted to making generalizations in the presence of his RAs about groups of people. "Being a person of color I've probably done it more than, not a lot, but more than I would have liked to with other students of color. But definitely not with my, how would you say them? Non-students of color? [laughter]

Conversely, when questioned about his reactions to residents or his own RAs making these same generalizations about groups of people, his stance changed:

It would've depended on the [context] of the situation. Say for example, if it was an RA of mine and they were a person of color and they…I could tell they were just upset and blowing off a little bit of steam about a particular group or a particular group of people? It kinda depends on the situation, and then I would go through and acknowledge. Now, if I blatantly saw someone making just an outright offensive generalization? Accountables [sic] *are* necessary. Almost like a fart in a sense? I'd definitely step in and say 'Oh. Don't you think you need to rid them from what you're thinking there and what you're saying there?' Like, 'This is what I'm hearing you say. Is that the type of person you want to be?' But, it definitely depends on the situation and who the person [is] I was speaking to, and their background, and how well I knew them.

Talking about race/ethnicity with your RA. "Yes, and on different levels," Indigo responded when asked if he and his RAs talked about race/ethnicity. He elaborated that these levels depended on the institution. He described providing counsel to a White female RA who was interested in an African American male that he knew. During their 1-on-1 meetings, he was able to get her to open up about her past, other personal matters, and her nervousness about entering into an interracial relationship. For his students of color, he broached the subject by being relatable. "I've also spoken with my RAs about being a person of color and adjusting to life from our hometowns where we weren't minorities or where we didn't really get a strong sense of racism within our communities..."

Race/ethnicity based supervision and interactions. When asked about supervising his RAs the same regardless of their race/ethnicity, Indigo paused for a long time before answering. For him, supervision and relatability were different. "Everyone has the same sure standard supervision," he said. Which meant clearly laid out expectations for everyone regardless of who they were or where they were from. He admitted his standards for these expectations were high. "You met 'em. [I] really wasn't too particular on how you got to meet my expectations, you know? I wasn't specific about steps A, B, and C to get to D. [As] long as we get to D, I was fine with you." Yet, Indigo agreed that racial connections, what he referred to as "relatability," are what ultimately made the difference in how he supervised his RAs:

Sometimes through personal development I definitely *did* find it easier to relate to my students of color a little bit better than I did their counterparts. Just given the same similar experiences being a person of color on a predominantly White campus, which I've generally worked at, so I was able to share in those experiences with them and give them a little bit [of] advice. Even with students who are first generation, like how I am, and you know, having to take care of family matters back at home while trying to balance the sense of developing yourself and still trying to maintain that support that you provide to your family at home. You're trying to secure who you are on your college campus and your own self-identity, but yet, you're still trying to take care of this person who you are back at home. So balancing those two, I definitely related to a lot of my students that way. Predominantly, those being students of color.

He confessed having to work harder to overcome those differences with his non-students

of color. "We definitely had to work at it a little bit more. I had to draw, you know, a lot out of

them to kinda figure them out and you know, just to even immerse myself somehow into what

their experience was." He credited his years attending a private school with helping him navigate

"their" environments while getting to know people from privileged and middle class

backgrounds.

I've had some years to be in that type of environment and get to know people from privileged backgrounds, middle-class backgrounds, working backgrounds, and political backgrounds. So I got somewhat of a generalization of what it means for our predominantly non-persons of color. But, yeah, it's a different experience.

But Indigo did not believe that race/ethnicity covered enough of the divide happening

between students.

I would say moreso you hear socioeconomic status playing a role in there, too. I've had some students who were people of color who come from very well off backgrounds. And you know I found it very [inaudible] because they don't know what it is like to know the value of a dollar, know the value of hard work, or know the value of trying to hold two and three student jobs while trying to maintain your education and still send money back home.

As a result of his experiences, Indigo was comfortable further sharing why his overall

interactions differed if his RA was a different race/ethnicity than he: teachable moments. "Either

I was trying to teach someone who was like me, how to deal with certain situations. Or I was

teaching people who weren't like me how to deal with people who are like me." These teachable moments were also useful when attempting to handle certain conflicts between residents.

> [For instance] if a person is White and they have a loud Black person on their floor. They just don't understand why they're playing their music so loud. They have the bass all the way up. "I just don't understand. Why can't you just turn it down?" I'm gonna tell them, 'Hey! We like a little loud music from time to time. Maybe this is how you should approach this person. Coming off so strong and so aggressive, you're just gonna ruffle their tail feathers or they're gonna be a little bit more stubborn with you. Maybe get to know them on the outside and get to really become a part of their circle. *Then* lay on the unfortunate little, "The thing is, can you turn this down for me *please*?"' It was definitely a different viewpoint, but I would like to say it was all with the same intent and it was to teach.

When asked to choose the racial identity attitude he felt most represented his past [when he was employed as an HD] and current racial identity, Indigo selected the immersion/emersion status and the internalization status of the BRIAS, respectively. Typified by a thought such as, "Being Black is the most important things to me," this statement correlates with Indigo feeling more relatability between him and his RAs of color. Thoughts such as, "I believe that a Black person can have close White friends," aligns with his use of teachable moments to deal with certain situation.

When asked about his perceptions of his Black and White RAs' racial identity, he answered thoughtfully. For his White RAs, he believed such statements as, "My supervisees seem to have thought about what it means to be White," "I believe that my supervisees actively explore what it means for them personally to be White," and "My supervisees seem to have developed a positive White identity without being racist," were not at all descriptive of their racial identities. Instead, he found statements such as, "I get the sense that my supervisees have not thought about what it means to be White in the United States," "My supervisees do seem to be aware of racism and its impact on Black people at some level, but they seem to feel that there is nothing that can be done about it," and "My supervisees seem to believe that race-related

negative conditions for persons of color are the result of inferior social, moral, and intellectual qualities," to be completely descriptive.

In regards to his Black RAs, Indigo felt statements such as, "My supervisees seem to have a negative image of Black people" and "My supervisees seem very secure in their identity as a member of their racial group," were somewhat descriptive of their racial identities. For statements such as, "I think that my supervisees are beginning to become aware of the existence of racism and this seems to be a source of confusion for them" and "My supervisees seem to strongly identify with people of their own racial group and take great pride in their race," he found them to be completely descriptive of his Black RAs' racial identities.

Indigo had high hopes when thinking about the subject of race and residence life overall. He was particularly focused on how to make sure students of color are having positive experiences:

> I will say, you know, for the students who are [sigh] not a part of the dominant community, or the predominant community, I'm hoping that there are staff that they can all relate to. Whether it be from a visual standpoint, from an experiential, you know experience background type deal, like similar backgrounds? But, I hope that at least all residence life staffs are all-encompassing of the students that they serve. For example, the last institution that I just left, I was the only Black male amongst my cohort and even across [the field of] student affairs because there was only maybe one other person in academic advising. For a school to have a high population of African-American males, how come there's no examples for them? How come there's no professional staff for them to go run to and say, "Hey, I'm having this type of experience. Because visually, you may look like me and may be able to understand me, so therefore I'm coming to you." They don't have that.

> I believe that my replacement, or should I say my successor [in his previous residence life department] is a White female. Amongst a staff that already has, let's see, one, two, *five*? Out of a potential of nine staff, there's five *White females*? I don't know how many young African-American males are gonna be willing enough to say, "Just looking at you visually, you might be able to know about my experience, or give me some feedback, or know where I'm coming from." Because don't get me wrong. I'm not the end all, be all of African-American males. I have a brother who is five years older than me and we have *totally* different viewpoints, we've had *totally* different experiences, and we're living two different lives. So you know, I'm not saying that I encompass *all*

that it means to be an African-American male. But just to [be able to] say, "Hey at the end of the day I can get to somebody that kinda looks like me and maybe they can understand what I'm going, through or what I'm experiencing or just seek advice or even to pick their brain." So I really do hope that residence life staffs continue to diversify their staffs. Not even just with race, but with gender and identity. Whatever the student is going through they need some help, and to get a staff member, especially a professional staff member that they can relate to. Not just janitors. Not just your receptionist, but your professional staff. I also hope that we continue to do diversity training because I'm in multicultural work now. And being the first time that I'm working primarily in this field, I'm definitely learning *a lot* that I didn't learn in the classroom. Or that I didn't even learn as a *student* being a person of color. So you know, just continue diversity training and acceptance training and making sure that our staff, even if you're not that diverse, at least having some type of resource on our campuses. So like okay, you don't know how to deal with the person with the loud music, who can you go to? Doesn't necessarily have to be a person with a *tan*! Just try to get to somebody that knows and can deal with this in the most effective way. So I would definitely say, having a diverse staff, having diversity training, and having resources on our campuses that's not even in our department that we can reference, as far as how to make the best experience for our students of color.

Summary

This chapter highlighted the qualitative data for this study. Ten participants were introduced in individual profiles. These profiles examined their decisions to work in residence life and their supervisor/supervisee relationships. The participants' experiences with generalizations, stereotypes, prejudices, and race/ethnicity conversations and interactions within supervision were also included in these detailed profiles. The following chapter will present the themes derived from the participants' responses. It will also describe the similarities and differences of the participants' past and present experiences in residence life.

Chapter 6: Themes

This chapter describes the themes that emerged from analysis of the 10 participants'

profiles. Five themes emerged from analysis of the quantitative and qualitative data: prestige,

protection, privilege, proximity, and preparedness. This chapter illustrates how each theme

contributed to better interactions and conversations about race/ethnicity within participants'

supervisory experiences. Table 6 contains these five themes and describes how they were defined

for this study.

Table 6

Themes Defined

Theme Name	Definition
Prestige	Participants indicated their motivations to work in residence life were prompted by the attainment of incentives and resources.
Protection	Participants displayed hesitation at the idea of confrontation about race/ethnicity.
Privilege	Participants held varying opinions on their levels of responsibility and involvement towards the diversity education of themselves and others.
Proximity	Participants' levels of comfort having conversations about race/ethnicity were based on the depths of their supervisory relationships.
Preparedness	Participants described their confidence levels regarding their professionalism and ability to navigate interactions and conversations about race/ethnicity.

Prestige

Resident Assistants (RAs). The participants described several sources of motivation for

their employment in residence life. From these incentives, the primary sources of motivation for

each participant were identified as residential (being allocated a place to live) and financial (not

having to pay for their place to live or the bills incurred). Teal described putting himself through

college and the RA position being "a good way to knock off what ended up to be $30,000."

Burgundy acknowledged the "perks" being really good if you were smart about your finances:

They guarantee you free housing, but if you already have free housing through your scholarships…,then you actually get a pay raise. So, instead of making the $7.25 minimum wage that most people make, since I already have a housing scholarship, I almost make double that.

Hall Directors (HDs). Unlike the RAs, the HDs did not seem to be as motivated by the residential or financial incentives employment in residence life provided. Instead, they were interested in "paying it forward," while having an impact on the lives and experiences of others. Violet shared that although she had not been an RA during her undergraduate years, she had been involved in student leadership roles. "[I] had really good advisors who were encouraging and introduced me to the [residence life] field. So, I think that's probably why I went to residence life because I had such good experiences, I wanted to continue that experience as a professional," she commented. The idea of being able to "pay it forward" for the support he'd received from his own RA, persuaded Pink to begin his career in residence life,

I had some troubles my freshman year that my RA actually really helped me through and I realized, you know, she helped me so much I wanna do the same for others. And so, as a student Resident Assistant I really became passionate about having this impact on students. Now, I didn't really think that it was gonna be a *career* choice back then, but…

Purple agreed that working in residence life granted "the opportunity to have the most impact" when working with students. "I enjoy working with the whole student. The academic side, the student development side, as well as the personal development side," she added.

Protection

Resident Assistants (RAs). When asked to describe how comfortable they were talking to their supervisors about various aspects of their lives (e.g. academics, personal matters, work), the RAs all claimed to feel extremely comfortable. This high level of comfort with their HDs could explain why when they were then asked about hearing their HDs make generalizations about a group or groups of people, the RAs responses were full of loyalty. This loyalty presented

itself in the form of justifications for the HD's behavior and actions. Blue admitted there was a need for his HD to categorize because of the specific population of their residence hall. He continued, "It's an all-freshmen residence hall. Three hundred and sixty freshmen males, so of course you gotta categorize...But as for race and or anything such as that or age group whatever? No, not at all." Orange answered similarly and offered that "there were conversations where [his HD] may suggest one thing or another based on the demographic, but [he didn't] think it was necessarily a generalization versus an observation that [his HD] made." Green believed that because her HDs did not make these generalizations about people, it had influenced her and her fellow staff members to not do it either. "[Because her HDs] didn't form generalizations…I really didn't have a reason to form generalizations or even have that in my head."

Hall Directors (HDs). The HDs' forms of protecting their RAs did not include loyalty. For the HDs, the best way to protect them was by challenging their thoughts and opinions in an attempt to better educate them about diversity. Regarding generalizations made by their RAs, they all supported confronting the behavior or action in a mindful way. Pink offered, "If [his RAs] tend to make a generalization, I now try to play the devil's advocate or, I guess not the devil's advocate, but I *challenge* them on that." He also felt that it was not critical to call out the RAs individually. Violet agreed that "making [RAs] think" about what they have said and where it came from, is beneficial for them. Gray would try to think of examples and different experiences to counter her RAs' generalizations. She was also sure to mention to them, ""'Hey,' you know, I understand where you're coming from with that. I probably thought the same thing at X point in my life, but here is what I've learned since then.'" Purple advocated using those opportunities "to examine what was said and to readdress it so that we would all be able to learn

something from the experience and from the generalization." Indigo confessed that it depended

on the situation, but that sometimes, calling out an individual was necessary.

> Say for example, if it was an RA of mine and they were a person of color and they…I could tell they were just upset and blowing off a little bit of steam about a particular group or a particular group of people? It kinda depends on the situation, and then I would go through and acknowledge. Now, if I blatantly saw someone making just an outright offensive generalization? Accountables [sic] *are* necessary. Almost like a fart in a sense? I'd definitely step in and say "Oh. Don't you think you need to rid them from what you're thinking there and what you're saying there?" Like, "This is what I'm hearing you say. Is that the type of person you want to be?"

Privilege

Resident Assistants (RAs). There were some participants who felt because they were

members of a diverse staff or employed at a diverse institution, they were somehow exempt from

engaging in conversations about race/ethnicity. Burgundy explained that he and his HD did not

talk about race/ethnicity because "It's not really an issue that comes up with anything." Blue

echoed this sentiment and commented that because his residence hall has a "very diverse staff,"

including Chinese students and South African students, and an equal percentage (50%) of Whites

and Blacks, "[race/ethnicity] never got brought up or anything." Orange attributed his attendance

at an HBCU as the reason he and his HD did not have to talk about race/ethnicity.

> In the grand scheme of things I can't say that we did. Because in attending [this HBCU], the majority of students that you would run into would be students of color or international students. So, in the grand scheme of things, we didn't really have too many conversations about *race* per se…

Green was the only RA who seemed to take advantage of the privilege to talk about

race/ethnicity with her HD. She reflected on talking to her HD about race/ethnicity "all the

time."

> …Being at a predominantly White university I think I had my own personal issues and own struggles with my identity as an African American on an all-White campus. So, a lot of times I would speak to my Hall Directors and just tell them what I was going through and they were always willing to listen and even you know, provide feedback and also materials to read or other outlets that I could go to and research so that I could find my

own answers and not just stick to what other kids were saying on campus or what they believed, but to really get out there and find my own opinions.

Hall Directors (HDs). A subtheme of self-preservation was found with some of the HD participants. This subtheme was derived from the internal conflict HDs felt about being unable to distance themselves from the responsibility of race/ethnicity conversations like the RA participants. Violet described challenging herself because she felt she, too, had things left to learn about diversity. "I was challenging myself to have those conversations and gain that understanding so I could interact with students a little better, you know, seeing where they were coming from." Grey remembered "all the times she had to mask who she really was at times" because she did not feel comfortable being herself outside of the interactions with her Black RAs and other colleagues. Pink also reflected on feeling like he could not be his true self with his RAs.

> I was in very much a mentality of you know, "I've gotta be this perfect person. I can't have any personal issues or personal problems." And so, I feel like I had this wall up and so *they* didn't feel as comfortable, my staff, my first professional year did not feel as comfortable speaking to me about personal issues.

For Purple, self-preservation was a way to reaffirm her desire to work with students at certain institutions. She saw this as an opportunity "for students to see that African Americans are educated, have different cultural experiences, have different lifestyles, etc." Pink agreed with this sentiment and hoped for the students who are not part of the dominant community "that there are staff that they can all relate to. Whether it be from a visual standpoint, from an experiential, you know experience background…"

Proximity

Resident Assistants (RAs). Again, most RA Participants described feeling extremely comfortable with their HDs. This comfort led to increased levels of positivity and relatability in

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interactions with their supervisors and could be connected to the quality and depth of the

supervisory relationship. Teal described this comfort among his four HDs. "I felt very

comfortable. I think that my institution specifically…it just created a comfortable atmosphere for

me. If we're strictly talking about my life and stuff, yeah, I was very comfortable."

> Burgundy reported to two HDs and felt very comfortable talking to either of them.

> I just feel like I have a really comfortable relationship with both my bosses. Not only on a professional level, but also on a personal level as well. I know that I can go and talk to them about anything and they'll be there to talk to me.

> Based on comments made during their 1-on-1 meetings, Burgundy also mentioned

knowing that his primary HD…

> …places a tremendous amount of trust in me to do my job whereas other RAs, not only within my building but in the surrounding area, I know that he does not trust [them] to do an effective job like he would me or my friend (blank) who actually is the RA above me. He kinda leans on me and him as the main two RAs that he thinks he knows if he has an issue he can come to us.

> Orange attributed his comfort in talking to his HD (who was also the Assistant Director

of the residence life department), to going through the RA process with him, having

conversations with him outside of the office, and him just being cordial, relatable, and available.

Green labeled her HD during her first year as an RA, as "the best Hall Director ever!" She added,

> Everything was just really close-knit and you know I felt like I was able to express problems that I was even having personally and I kinda think that helped me help my residents because I was able to come to my Hall Director with issues that *I* had going on and even issues that were going on on my floor at any time of the night making it just easy on me.

Green continued, "It was always an open door policy, regardless of the time or day. I didn't feel

like, 'Oh, it's late. One of my residents is having a problem. I'm scared to call my Hall

Director.'" She added that she also felt this closeness with other HDs within her residence hall

and the Area Director (her HD's supervisor). Green later attested to having a difficult time

during her 2nd year as an RA because "[her] first year [her] Hall Director was an African American female and [she] was an African American female so, [she] felt like [they] kinda related a lot more" than she did with her White supervisors.

Hall Directors (HDs). Most of the HD participants agreed that this notion of relatability affected their supervisory relationships with their RAs. The connection Gray felt to her Black RAs prompted her to defend her decision to supervise her RAs differently.

> The ones that were African American, I don't know what it is. I don't know if it's just that they see an African American woman and you know, they see that I have two degrees and that I've been through all the trials and tribulations and so they open up more to me about classes and how things are going with professors..." These connections were also helpful when she observed them spending too much time studying or slacking on their jobs. "I would say, "Okay, how the academics doing? Have you done X, Y, and Z?" [They would answer] "No Ms. Gray, I haven't." [I would then tell them] "No. That's not acceptable [slight laughter]!" However, there was also a downside to these connections, "I think I often feel myself coming down harsher on them because I know that when I was a student I didn't have that and so sometimes…And [sigh], I don't know how to preface it but, it was…I'm trying to give them what I didn't have.

Indigo also confessed to finding it easier to relate to his students of color. "Just given the same similar experiences being a person of color on a predominantly White campus, which I've generally worked at, I was able to share in those experiences with them and give them a little bit [of] advice." Purple disagreed with this idea of relatability and stated, "I ain't care what you was, you was getting it! You was getting it! We gon' have this conversation." Violet believed the comfort her RAs felt was a result of her personality and supervision style that focused on who they were as individuals. She was careful to add that this included "their race and identity, but also…how they do things, what their strengths are…what are areas they can work on." Similar to Violet, Pink felt that meeting his RAs "where they're at" was a way to highlight relatability. He described this as "running his staff as a team and more of…a democracy than dictatorship. Reaching decisions by consensus and as much as possible [doing] what the team wants."

Preparedness

      Resident Assistants (RAs). Teal joked that in "RA world" diversity is something that's

talked about all the time, so he generally felt prepared to discuss it when the time arose. But

every job is not residence life. He added, "[In residence life, conversations about diversity] were

definitely present because it's not like some of the other places I've worked where it's almost

like race, ethnicity, gender, sexual orientation are just not really talked about." Burgundy's

frustration with his residence life department's diversity training was his opinion that "none of

the RAs…are trained effectively on how to deal with diversity." Orange's undergraduate RA

experiences have made him more cognizant of the number of people of color working in

residence life and how this doesn't cover the spectrum of students these institutions serve. He

remarked,

> I find it interesting that there isn't always that opportunity for persons of color to work in
> residence life or to work in higher education. So when you do see someone of color
> working in residence life or admissions or something of that nature, I always do my best
> to get to know that person and have conversations with that person and kinda see what
> brought them into student affairs or academic affairs and what keeps them there.

      For Green, preparedness meant acknowledging the bias she directed towards one of her

White supervisors.

> I think your study really opened my eyes. It makes you aware of your own inner racism
> that you have, even though you try not to think you're racist. [heavy sigh] Yeah, it sucks.
> … I just felt so bad when I looked at your study. You know, for me being an African
> American female on such a large White campus, I'm like "Ah man!" I come across as
> being really racist!' as I think about it. I feel like this [online survey and interview] really
> makes me self-aware to things I did back in the day.

      Hall Directors (HDs). Pink admitted that because his residence life department "does

not do a very good job of setting the stage for the diversity conversation," he is intentional about

having these types of conversations with his RAs. He continued, "I wanna be told if I say

something that someone finds offensive or insensitive. Because I wanna be able to prepare my students. I wanna be able to have that conversation myself." Gray pointed out campus resources specifically to her Black RAs and encouraged them to take advantage of them. Purple acknowledged that despite the way she sometimes talked to her RAs, they knew "it was a caring and nurturing environment and only you know, meant to build them up as a paraprofessional, as a professional, as a student, and as a person." Indigo again referenced relatability when describing how his supervision style prepared his RAs to be professionals.

> It wasn't just, basically based on race on how I could relate to my students. It was kinda like our similar backgrounds. So those from a lower economic social or socioeconomic status and, those who were persons of color and those who were from rural towns, excuse me, urban towns in the middle of nowhere. I was able to find those relatable experiences and grow those relationships more quickly than those who weren't like me, but they were all, were still genuine. You know, I've always genuinely related to *all* people I've supervised because that's what supervision is. You can't be genuine and not supervise someone effectively. Especially if you're in student affairs.

Summary

This chapter discussed the themes that emerged from the quantitative and qualitative data. Based on participants' past and present lived experiences during their employment in residence life, five themes were defined and presented. These five themes were: prestige, protection, privilege, proximity, and preparedness. Each of these themes contributed to participants' positive and/or negative supervisory experiences and comfort levels regarding their ability to have conversations or interactions about race/ethnicity.

The next chapter discusses the study's findings, implications, limitations, and recommendations for future research related to supervision and race within residence life.

Chapter 7: Summary and Conclusion

Today's colleges and universities continue to be some of the most diverse living arrangements that individuals will encounter (Amada, 1994; Jaeger & Caison, 2005). Residence life departments entrust their staff members to prepare individuals to be culturally competent on- and off-campuses. Being challenged to address uncomfortable situations and difficult conversations about diversity and multiculturalism is one of the most critical ways to address dealing with differences. Research has been offered to support the notion that the stress and anxiety created by interracial interactions remains a problem for many individuals (Blascovich, Mendes, Hunter, Lickel, & Kowai-Bell, 2001; Ickes, 1984; Shelton & Richeson, 2006; Stephan & Stephan, 2001; Trawalter & Richeson, 2008). Researchers have recommended one way to improve diverse workplace relationships is to establish a mutual understanding or common ground.

> We relate better to those with whom we feel a commonality or similarity. People in a demographically mixed environment should seek commonalities such as a focus on work-group goals or similarities like children and personal interests. The more similar you are to someone, the more prone you are to like that person. The more you like someone, the more favorable your relationship is, and people tend to be biased toward those with whom they have stronger relationships. ("Race in Workplace Study Finds Whites Most Uncomfortable," 2006, para. 13-14)

Referred to as "relatability" by the participants in this study, this common ground makes it easier to cultivate environments and opportunities for discussions that will prepare individuals for interactions outside of the college/university setting. Although residence life staff members are expected to facilitate these discussions and interactions, they are not absolved of their responsibility to also educate themselves. More specifically, RAs are "expected to foster cultural understanding between residents and to create an environment in which residents of various

cultures feel accepted" (Johnson & Kang, 2006, p. 31), while possibly still having questions about diversity themselves.

Statement of the Problem

There is a certain level of discrimination perceived by African-Americans and Caucasians as it relates to their supervisors ("Race in Workplace Study Finds Whites Most Uncomfortable," 2006). In situations where the supervisor is racially different than the employee, these feelings were both obvious and insinuated. Research also discovered Whites held a higher perception of discrimination when they had Black supervisors. This perception was not equally true for their African-American counterparts with their White supervisors. Monitoring these perceptions can be a strategic move in the working environment. Employees with positive supervisory relationships (ones where they were praised, supported, and given feedback) "generally receive more information, access to resources, influence, and confidence from their leaders" ("Race in Workplace Study Finds Whites Most Uncomfortable," 2006).

Because many student staff members later become residence life professionals, any negative perceptions held by employees (especially concerning discrimination) can be detrimental not only to the residence hall business and any other work environment, but also to the individual experiencing the discrimination. There was a lack of current research focusing on the implications of race on the supervisory relationship in the student affairs/ residence life setting. This study was relevant because it provided further insight into how racial and cultural differences affect workplace relationships. Residence halls are training grounds for students to hone the skills they will need for the rest of their adult lives. Regardless of the reason, learning how to appropriately handle differences is the key to effective conflict management. Zunker (2002) reiterated Matsumoto's (2000) suggestion "to be aware that cultural differences are

legitimate, and to challenge us to recognize that individual differences exist within cultures" (p. 292). To disregard these differences is to willingly invite tension into any working and living environment.

So, if it is the responsibility of residence life staff members to eradicate racism in residence hall communities (Johnson-Durgans, 1992), who is responsible for the diversity education of these staff members? As student employees, RAs might be uncomfortable addressing these types of issues with their supervisors. Conversely, HDs might be uncomfortable facilitating these types of conversations about race. These conversations could be even more uncomfortable in cross-race supervisory relationships. To gain better insight into the comfort levels RAs and HDs held in regards to addressing diversity within supervision, the following research questions guided this study:

RQ 1. Do RAs/HDs perceive a difference in supervisory experiences based on their racial identity?

RQ 2. What is the relationship between RA's racial identity development and their supervisory experiences with HDs?

RQ 3. What is the relationship between HD's racial identity development and their supervisory experiences with RAs?

To address these questions, qualitative and quantitative data were collected. An online survey, including a demographic questionnaire, a self-report of participant racial identity attitude, and an inventory to assess supervisor and supervisee perceptions of racial identity, provided a desirable pool of residence life staff members interested in discussing the topic of race and supervision in residence life departments. Telephone interviews allowed selected participants to further describe their individual residence life experiences in vivid detail.

This chapter includes a summary of the study's results by research question, followed by the limitations involved in conducting this research. The study's implications for policy, practice, theory, and future research conclude this chapter.

Results by Research Question

RQ 1. Do RAs/HDs perceive a difference in supervisory experiences based on their racial identity?

Results from this study indicated that this question was viewed in a broader context for the 10 participants selected for interviews. Providing a basic "yes" or "no" answer to this question did not allow these participants the space to disclose certain experiences. Instead, they wanted an opportunity to further expound on the race/ethnicity based interactions and conversations that had occurred within their supervisory relationships and within their individual residence life departments.

Resident Assistants (RAs). The majority of the five RA participants did not perceive a difference in their supervisory relationships based on their racial identity. Many of them reflected on being able to talk openly and comfortably about numerous topics with their peers and supervisors. The RAs also believed that their HDs supervised them the same without regards to their races. This was attributed to their HDs' levels of professionalism.

The RAs were divided in their opinions about conversations and interactions differing if the HD was a different race/ethnicity than them. Some believed it would affect their supervisory interactions due to a lack of relatability. These racial connections [relatability] were viewed as being "very helpful" to RAs during their employment in residence life.

Hall Directors (HDs). Dissimilar to the RA participants, the majority of HD participants perceived a difference in their supervisory relationships based on their racial identity. For the HDs, it was imperative to initiate conversations about race/ethnicity privately (on an individual

basis) and publicly (in staff meetings or staff trainings) with their RAs. Learning to embed diversity into everyday conversations with their RAs was described as "beneficial." These conversations contributed to the HDs having larger discussions about how race shaped their supervisory interactions. However, they agreed that these interactions could be impacted by their RAs being a different race/ethnicity than them.

The concept of relatability was also mentioned by the HD participants. Some of them confessed to having developed better supervisory relationships with RAs of the same race. Again, these racial connections seemed to provide a comfort and familiarity that was not present in their cross-race supervisory interactions.

Overall, participants' self-reports of racial identity attitudes and perceptions of Black or White supervisors and supervisees resulted in a positive effect on participants' supervisory experiences.

RQ 2. What is the relationship between RAs' racial identity development and their supervisory experiences with HDs?

Results from this study indicated RAs self-reported positive perceptions about their past and present racial identity attitudes, as well as the racial identity attitudes of their supervisors.

Total RA participant pool. From the total number of RA participants that completed the online assessments (n=21), 6 RAs racially identified as Black (29%) and 10 identified as White (48%). These Black and White RA participants identified their past and present racial identities in the intermediate to advanced statuses of their racial identity development theories (BRID or WRID). The statuses they selected to describe themselves reflected a certain level of racial maturity and personal development. None of these participants perceived their racial identities to be in the beginner statuses of their respective racial identity development theories.

When the total number of RA participants was asked to provide their perceptions about their Black and White supervisors' (HDs') racial identities, the responses were positive. The RAs described their HDs who racially identified as Black as steadfast in their identity. They also believed these HDs possessed high self-esteem in regards to their race. Conversely, these RAs did not believe that their HDs who racially identified as Black held negative images or stereotypes of Black people.

The RAs described their HDs who racially identified as White as having a positive identity without being racist. They also felt these HDs would call attention to other Whites who exhibited racist behavior. These RAs did not believe that their HDs who racially identified as White felt angry towards Black people.

Selected RA participants. This pattern of growth and racial maturation also existed for the five RA participants selected for interviews. The two Black RA participants reported a change in their past and present racial identities. However, the three White RA participants perceived no change between their past and present racial identities.

The five RA participants also perceived their supervisors' racial identities to be positive. Similar to the larger RA participant pool, they thought their HDs who racially identified as Black displayed pride about their race. They did not believe these HDs were confused or conflicted about the existence of racism.

Only one RA had been supervised by an HD who racially identified as White. Her opinions directly aligned with the larger RA participant pool. She believed that her HD had developed a positive non-racist identity, yet was still able to challenge other Whites about their prejudices.

These responses from the larger RA participant pool and the five selected RAs indicated an overall positive relationship in their supervisory experiences with their HDs. For some of the selected RA participants, part of this positivity was the result of same-race supervisory relationships and the relatability they provided.

RQ 3. What is the relationship between HDs' racial identity development and their supervisory experiences with RAs?

Results from this study indicated HDs self-reported positive perceptions about their past and present racial identity attitudes.

Total HD participant pool. From the total number of HD participants that completed the online assessments (n=91), 32 HDs racially identified as Black (35%) and 49 identified as White (54%). Unlike the larger RA participant pool, these Black and White HD participants perceived themselves as having occupied every status of their racial identity development theories (BRID or WRID) in their past employment in residence life. As multi-year professionals, this could be attributed to their ability to reflect on past behaviors, actions, and mindsets.

The intermediate to advanced statuses they selected to describe their present racial identities reflected a certain level of racial maturity and personal development. None of these participants perceived their racial identities to be in the beginner statuses of their respective racial identity development theories.

When the total number of HD participants was asked to provide their perceptions about their Black and White supervisees' (RAs') racial identities, the responses were positive. The HDs described their RAs who racially identified as Black as dedicated to fighting oppression and racism. They also believed these RAs were culturally sensitive to other cultures and races.

Conversely, these HDs did not believe that their RAs who racially identified as Black primarily associated and identified with White people and White values.

The HDs described their RAs who racially identified as White as comfortable handling racial and cultural issues. They also felt these RAs would call attention to other Whites who exhibited racist behavior. These HDs did not believe that their RAs who racially identified as White even took race-related stereotypes about people of color into consideration.

Selected HD participants. This pattern of growth and racial maturation also existed for the five HD participants selected for interviews. The three Black HD participants reported a change in their past and present racial identities, as did one of the White HD participants. However, one White HD participant perceived no change between her past and present racial identities.

The five HD participants also perceived their supervisees' racial identities to be positive. Similar to the larger HD participant pool, they thought their RAs who racially identified as Black were proud to belong to their race. As a result of this confidence, the HDs did not believe these RAs accepted negative stereotypes about themselves or their race.

For their RAs who racially identified as White, the HDs again aligned with the larger HD participant pool. They described these RAs as satisfied with their non-racist identities. They also thought these RA valued cultural similarities and differences and saw them thriving in multicultural environments. One HD was employed at an HBCU and did not have any RAs who racially identified as White and thus was unable to comment.

These responses from the larger HD participant pool and the five selected HDs appeared to indicate an overall positive relationship in their supervisory experiences with their RAs. For some of the selected HD participants, part of this positivity was the result of same-race

supervisory relationships and the relatability they provided. It is worth mentioning that when asked to distinguish between their Black and White RAs, the total number of HD participants largely perceived their Black RAs possessed more of an overall positive racial identity attitude than their White RAs.

Limitations

Addressing race/ethnicity in supervisory interactions revealed four primary limitations for the research. These four areas were: participant recruitment, sample representation, data collection and measures, and relevant literature.

The first limitation was participant recruitment. Participants were only recruited online via Facebook. Individual messages were directly emailed to past and present colleagues of the researcher. Messages were also posted in three separate Facebook groups with ties to student affairs and residence life departments in colleges and universities. Because the messages included the researcher's personal email address, this recruitment method did allow for the inclusion of individuals without Facebook accounts. However, this meant the message had to be copied into an email and sent to potential participants or the message had to be printed out for these participants.

The second limitation was sample representation. The recruitment method yielded an overall desirable number of potential participants (147 total participants), yet, this total was skewed by disaggregating the number of RAs (26) and HDs (121). This stark contrast between the two groups could have been affected once online recruitment began, near the end of an academic semester. Residence life staff members are generally the last individuals to leave a college or university campus during semester breaks, if they leave at all. However, those staff members who do not leave campus are primarily professional employees (HDs), not student employees (RAs). Another area affected by the sample was the representation of states where

RAs and HDs are/were employed in residence life. Almost half of the 50 states (20) were not

represented as places of employment for the RA and HD participants. Those states not

represented included: Washington, Idaho, Montana, Wyoming, North Dakota, South Dakota,

Nevada, Utah, Nebraska, Louisiana, Alabama, Michigan, West Virginia, Delaware, Rhode

Island, Vermont, New Hampshire, Maine, Alaska, and Hawaii.

The third limitation was data collection and measures. Though the online survey yielded

a desirable number of potential participants (147 total), only 112 surveys were completed.

Disaggregated, 26 RAs began the survey, but only 21 finished. 121 HDs began the survey, and

only 91 finished. As a result of the survey being available via online weblink, there is a

possibility that a participant was not an actual residence life staff member. The amount of time

the survey was available may also have negatively impacted data collection. The survey was

active for only 18 days. Conducting interviews via telephone affected the researcher's ability to

observe participants' modes of nonverbal and physical communication. Discussing race and

supervision in residence life without face-to-face communication required an additional

sensitivity to how participants may have been negatively triggered by certain questions.

Included in this area of limitation was the racial identity assessment. The inventories that

participants used to identify their racial identity attitudes were adapted from the White racial

identity attitude scale (WRIAS) (Helms and Carter, 1990), White racial identity development

(WRID) theories (Helms, 1994a, 1994b), the Black racial identity attitude scale (BRIAS) (Helms

and Parham, 1996) and Black racial identity development (BRID) theories (Cross 1971, 1978,

1991) (in Appendices C and D). The WRIAS and BRIAS are 60-item paper and pencil self-

reports that utilize a 5-point Likert scale. Individuals answer each question based on how

accurately they believe it identifies their racial attitudes. Unlike the inventories used in this

study, the WRIAS and BRIAS rely on individuals' multiple answers to assess their placement on the scale. According to the catalog for Helms' racial identity measures (2011),

> Statuses that receive the highest scores are referred to as dominant statuses and used most frequently for interpreting racial stimuli in one's internal and external environment. Statuses that receive the lowest scores are referred to as recessive statuses and are infrequently used for interpreting racial stimuli (Huentity Psychological Consulting LLC Catalog for Helms Racial Identity Measures, 2011, p. 3).

However, due to the length and paper and pencil requirements of these inventories, they were not used for this study. Although every attempt was made to duplicate the WRIAS and BRIAS inventories, the researcher realizes that reducing the original versions does not provide an accurate portrait of participants' fully developed racial identities. Participants' abilities to self-report their racial identities could be considered unreliable. This stems from the possibility that participants might self-report more advanced statuses in their racial identity as not to be perceived as lacking racial maturity. Additionally, using only one-to-two short sample statements for participants to reference does not adequately capture the true complexity of racial identity.

The final limitation was relevant literature. Current research on this subject was limited. Despite cross-referencing available literature in other relevant areas, the minute amount of studies related to race and supervision in residence life made it difficult to identify other resources. Borrowing theories, models, and frameworks from other similar areas (e.g. multicultural counseling), were necessary to establish the foundation and methodology for this study.

Despite these limitations, the researcher remains confident in the results of this research. This study's strengths are revealed in the 10 selected participants' thoughtfully layered descriptions about their experiences in residence life. Participants reported positive and secure

supervisory relationships. They also reported positive racial identities for themselves and their supervisors/supervisees.

An additional strength of this study is the sampling technique. Purposeful virtual snowball sampling yielded a desirable amount of diverse participants from multiple states. It also allowed participants to easily access the online assessments and share the Qualtrics weblink with others.

Conducting telephone interviews is another area of strength. This allowed for greater accessibility to participants. As a result of the sensitive nature of the study, telephone interviews also provided a level of comfort and anonymity that would not have been provided otherwise. Participants seemed more open and willing to discuss the challenges associated with race and residence life because of this style of interviewing.

Implications for Policy

Primarily housed under a main student affairs office, residence life departments are considered as auxiliary services at many colleges and universities. Since these institutions are governed by regulations and other bylaws, this means that most policies and procedures probably have undergone careful scrutiny and development to be adopted. However, there is one policy that warrants serious consideration. The participants in this study have all received multiple hours of diversity/multicultural training within their residence life departments. Despite this, many of them felt their training curricula lacked depth and were ineffective.

Residence life departments should strongly consider diversity curricula and programs from at least one outside organization that specializes in diversity per academic year. One such organization would be the Social Justice Training Institute (SJTI). Per its website, SJTI "provides a forum for the professional and personal development of social justice educators and practitioners to enhance and refine their skills and competencies to create greater inclusion for all

members of the campus community." Repetition, low levels of awareness and understanding, and lack of imagination are commonly connected to diversity training fatigue. Collaborating with an external organization assures that residence life departments remain current with the most innovative diversity/multicultural topics, trainings, and leaders.

Implications for Practice

Participants in this study perceived mostly positive racial interactions within their supervisory relationships, specifically in same-race dyads. To continue these types of successful working relationships, residence life departments should concentrate on three key areas: recruitment and selection, supervision, and departmental messaging.

The first implication is recruitment and selection. Because college and university residence halls are some of the most diverse living arrangements that individuals will encounter (Amada, 1994; Jaeger & Caison, 2005), a commitment should be made to hire diverse applicants from diverse applicant pools. Every effort should be made to ensure each search to fill a new position has a diverse applicant pool. Individuals responsible for recruitment and selection should also be sure to arrange a diverse panel of interviewers. This should be applied to student (RA) and professional (HD) positions. Though deliberate and intentional, residence life departments should be careful not to associate hiring qualified applicants with a racial quota system.

The second implication is supervision. Similar to obtaining a diverse applicant pool, residence life departments should also make concerted efforts to diversify every group of staff members. Not one staff, building, or area should be homogeneous. This includes gender, age, background, and sexual identity, and should be role-modeled from the directors down to other support staff members. It is not uncommon for upper-level staff members [e.g. directors, associate and assistant directors] to be the least diverse areas of their entire departments.

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The final implication is departmental messaging. Again, every effort should be made to provide positive and inclusive working and living environments for RAs and HDs. These efforts encourage staff members to develop multicultural competence. Professionals and supervisors in areas of student affairs have a responsibility to facilitate this multicultural competence within themselves, students, and their supervisees (McEwen & Roper, 1994a, 1994b; Mueller, 1999; Mueller & Pope, 2001, 2003; Pope & Reynolds, 1997; Pope, Reynolds, & Mueller, 2004; Talbot, 1992, 1996). This positive departmental messaging should include diversity/multicultural discussions before, during, and after staff development, staff meetings, and staff trainings.

Implications for Theory

The use of psychosocial theory (student development and racial identity) to conduct this study allowed for broad interpretations of the participants' lived experiences. Outlined in Figure 13, Chickering's theory details how student development is formed through identity.
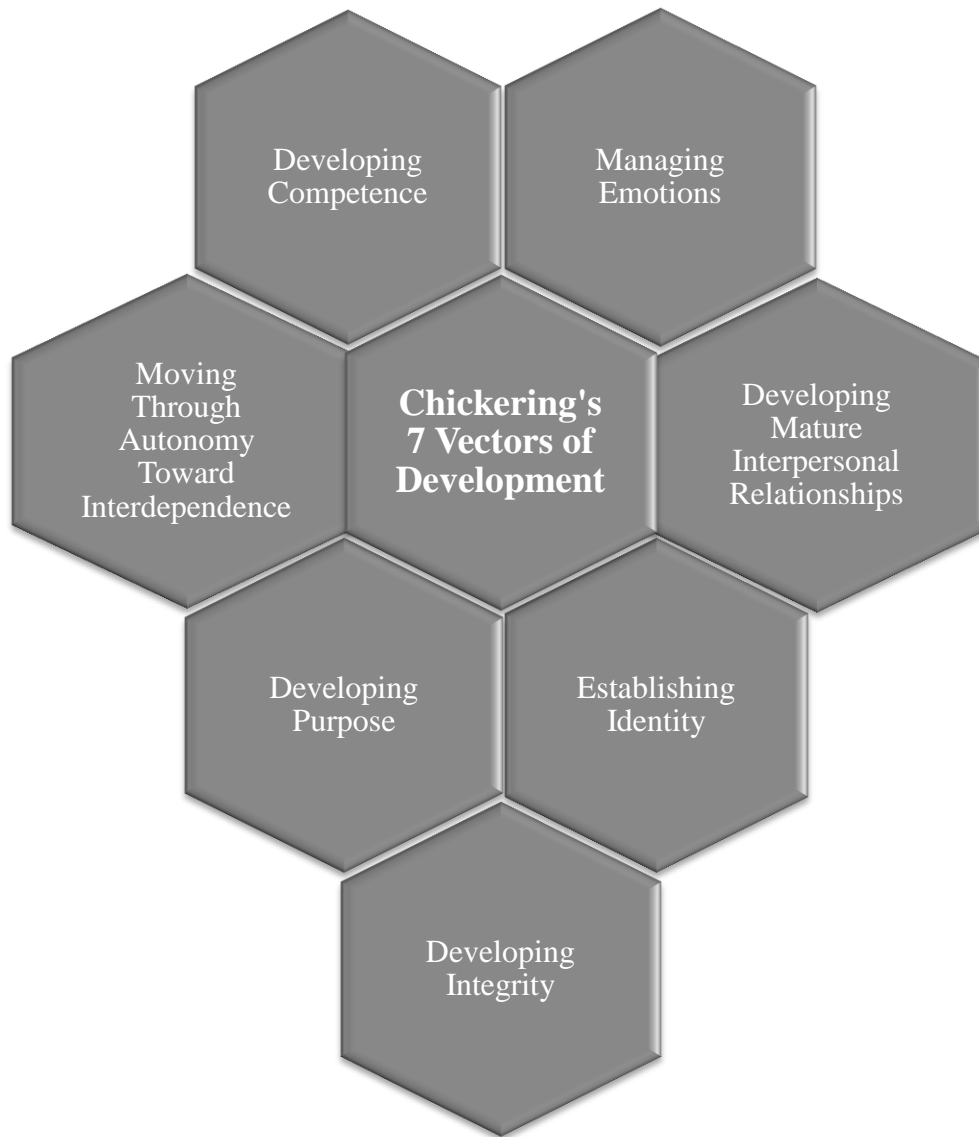
Figure 13: Chickering's Seven Vectors of Development (1969)

Although not entirely linear or consecutive, the vectors complement each other "leading to greater complexity, stability, and integration as the issues related to each other are addressed" (Evans, Forney, & Guido-DiBrito, 1998, p. 38). Chickering himself asserted that students "move through these vectors at different rates, that vectors can interact with each other, and that students often find themselves reexamining issues associated with vectors they had previously

worked through" (Evans, Forney, & Guido-DiBrito, 1998, p. 38). Each participant in this study showed signs of being able to successfully navigate their residence life experiences.

Since diversity/multiculturalism can be a challenging conversation for anyone, Sanford's (1967) theory of challenge and support was also an area in which the participants were familiar. In this theory, Sanford reasoned that "a college should be a developmental community in which the student encounters both challenges and supports" (Knefelkamp, Widick, & Parker, 1978, p. ix). Developmental communities, like residence halls, create the appropriate amount of tension that could potentially serve as motivation to some students. Establishing an adequate balance of challenge and support is necessary to promote this development in RAs and HDs.

Sanford addressed the impact challenge and support has on this type of environment. "If there is too little challenge, the individual may feel safe and comfortable, but development will not take place. On the other hand, too much challenge can induce maladaptive responses" (Evans, 1996, p. 167). The RA participants in this study acknowledged that their levels of comfort with their HDs led to better supervisory interactions. The HD participants acknowledged their responsibility to cultivate these levels of comfort, but to also challenge, support, and educate themselves and their RAs. As illustrated in Figure 14, when HDs supervised with Sanford's theory in mind, this led to growth. This level of maturation is necessary when discussing such sensitive topics as diversity/multiculturalism.
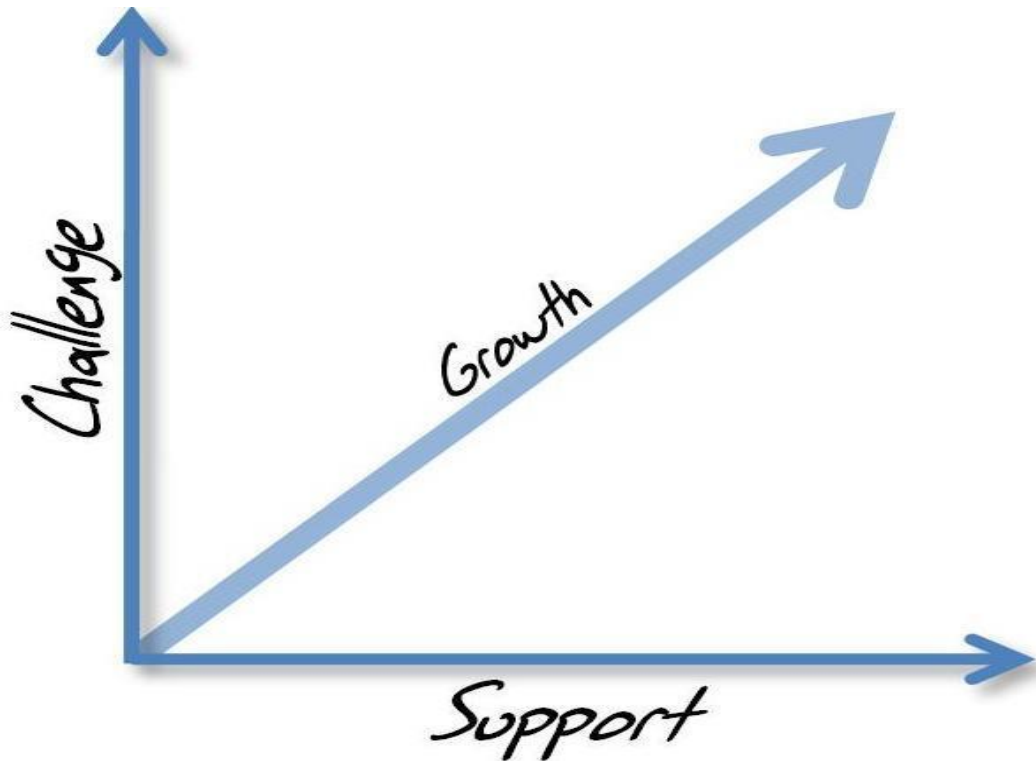
Figure 14: Sanford's Theory of Challenge and Support (1967)

Source of Figure: imjoeboe. (2011, April 28). Sanford's Challenge & Support Theory [Web log message]. Retrieved from http://imjoeboe.wordpress.com/2011/04/28/challenge-support/

As a result of the overarching themes of competence in Chickering's and Sanford's theories, participants in this study were also able to speak confidently about their past [when they were employed in residence life] and present [in their current employment] racial identities. This confidence extended into their supervisory experiences. Table 7 highlights each of the participants and their past and present racial identity attitudes.

Table 7

Participant Racial Identity Attitudes

Pseudonym	Position	Gender	Race	Past Racial Identity	Present Racial Identity
Mr. Teal	RA	Male	White	Autonomy	Autonomy
Mr. Burgundy	RA	Male	White	Immersion/Emersion	Immersion/Emersion
Mr. Orange	RA	Male	Black	Internalization/Commitment	Internalization
Ms. Green	RA	Female	Black	Encounter	Internalization
Mr. Blue	RA	Male	White	Pseudo-independence	Pseudo-independence
Ms. Violet	HD	Female	White	Immersion/Emersion	Immersion/Emersion
Ms. Gray	HD	Female	Black	Internalization	Internalization/Commitment
Mr. Pink	HD	Male	White	Pseudo-independence	Immersion/Emersion
Ms. Purple	HD	Female	Black	Immersion/Emersion	Internalization/Commitment
Mr. Indigo	HD	Male	Black	Immersion/Emersion	Internalization

The participant racial identity attitudes presented in Table 7 are statuses of the Black

racial identity development model-BRID (Cross, 1971, 1978, 1991) and the White racial identity

development model-WRID (Helms, 1994a, 1994b). Table 8 elaborates on the characteristics of

these models' statuses.

Table 8

Racial Identity Development Theories

Cross' Black Racial Identity Development Model (1971, 1978, 1991)	Helms' White Racial Identity Development Model (1994a, 1994b)
Pre-Encounter • Beliefs and values are of dominant culture: "White is right"/"Black is wrong" • Internalization of negative Black stereotypes • Assimilation/Distancing	Contact • Lack of awareness of cultural and institutional racism and White privilege • Naïve curiosity/fear of non-Whites based on learned stereotypes
Encounter • Event triggers acknowledging impact of racism in one's life	Disintegration • Experience of guilt/shame/anger at recognition of advantages of being White • Discomfort experienced at this stage may be dealt with by denial of racism or withdrawal from non-Whites and topic of racism
Immersion/Emersion • Desire to display visible symbols of one's racial identity • Avoidance of White symbols • Explore aspects of own culture/history	Reintegration • Desire to be accepted by one's own racial group • Overt/covert belief in White superiority • Fear and anger directed at people of color
Internalization • Secure sense of racial identity • Ability to establish meaningful relationships with non-Black peers • Translate their "personal sense of Blackness into a plan of action"	Pseudo-Independence • Abandon belief in White superiority with attempts to disavow Whiteness by connecting with Blacks • Experience of alienation from White peers
Internalization/Commitment • Sustained commitment to the concerns of Blacks as a group	Immersion/Emersion • Search for more comfortable ways to be White • Active exploration of ways to resist racism and their environments • Learning about Whites who have been antiracists and allies to people of color
Reference: Tatum, B. D. (1992). Talking about race, learning about racism: The application of racial identity development theory in the classroom. *Harvard Educational Review*, 62, I-24	Autonomy • Internalization of newly defined sense of self as White • Confrontation of racism and oppression

Source of Table: Adapted from Ma, L. (2010, February 20). *Attachment II: Racial Identity Development Theories.* Retrieved from Quick Books Docstoc website: http://www.docstoc.com/docs/25984926/Cross-Black-Racial-Identity-Development-Model

Implications for Future Research

As a result of the growth of today's colleges and universities, issues of race and supervision within residence life departments need to be continuously researched. McGreevey (2009) prescribes that infusing multicultural competence into supervision is a critical first step for student affairs practitioners. "Recent research concluded that supervisors who engage their staff members in conversations regarding issues of multiculturalism, social justice and diversity had a significant impact on their staff members' growth in multicultural competency (Mueller & Pope, 2001; King & Howard-Hamilton, 2003)" (p. 52). In the future, residence life departments should create evaluative methods to measure staff members' multicultural competency. If done on a consistent basis, these methods could likely increase comfort levels within cross-race supervisory relationships.

Future research should also examine the number of residence life staff members retained to the field because of positive supervisory relationships. If supervision is about multiple, quality interactions and not individual instances (Winston & Creamer, 1997), documenting these relationships, whether same-or cross-race, is valuable. Showing support to these retained staff members could make the difference between the diversity of future hiring pools.

In addition, future research should further examine the intersection of gender and sex in these supervisory relationships. As revealed in Chapter 5, some participants expressed that gender and sex were more tangible areas to be dissected than race. Incidentally, research should also explore the dynamics of same-race, same-sex supervisory relationships. A number of participants described positive supervisory relationships predicated on "we connected because we were both___."

Finally, residence life staff members should continue encouraging their residence life departments to allow thoughtful and thorough research on its unique place in the college and university setting. There is a culture of fear of discussing diversity/multicultural issues that permeates many of these departments. It is critical that students and staff members be allowed to voice their discomfort, not only within their supervisory relationships, but within the department and around the campus in general. As McGreevey (2009) asserted:

> Campus cultures can disseminate to employees what is important and valued. For example, in the context of diversity, campus mission statements, codes of conduct and creeds can speak to the value of diversity to the educational missions. Campus ceremonies can reward and recognize a variety of achievements toward social justice. The support of a variety of organizations which serve students of different backgrounds can create an inclusive campus culture. The sponsoring of training and development programs around diverse topics can indicate to staff the importance of diversity. As the topic of infusing multicultural competence in supervision was explored, it must be realized that these interactions do not happen in a vacuum. Campus culture may dictate to supervisors and staff what is valued and important (i.e. multiculturalism, diversity and social justice) to the institution. (p. 50)

Conclusion

For many in America, race only exists dichotomously—individuals are either Black or White (Denton & Massey, 1989), or even more specifically, dark or light. The observation of skin tone differences serve as yet another way to allow distance to develop between individuals and groups (Chavez, Guido-DiBrito, & Mallory, 1996). Ultimately, studies like this remain relevant because they provide further insight into how racial and cultural differences can affect workplace relationships. Residence halls are training grounds for students to hone the skills they will need for the rest of their adult lives. Because many student staff members later become residence life professionals, any negative perceptions held by employees (especially concerning race) can be detrimental not only to the residence hall business and any other work environment, but also to the individual experiencing the discomfort.

HDs are responsible for cultivating environments and opportunities that will prepare students for life outside of the college/university setting. Therefore, they must be equipped with the appropriate resources to ensure diversity/multicultural competence in these students. These resources include navigating the challenges that student and professional staff members might face regarding their understanding of diversity as they attempt to become familiar with their own identities (Johnson, 2003). Successful development of competence in this area prevents it from being "viewed as a specialty or area of expertise for a limited few," (Pope, Reynolds, & Mueller, 2004, p. xv). Due to residence halls being some of the most diverse locations on college campuses, residence life staff members can expect to facilitate numerous "teachable moments" where residents can learn about diversity and how to live among others who are different than themselves.

Appendices

Appendix A: Recruitment Email

Dear Residence Life Staff Member,

My name is Angel Wilson and I am a doctoral candidate at the University of Texas at Austin in the College of Education. I am conducting a study to examine the supervision interactions of past and present residence life staff, specifically, the implications of race on the Hall Director (HD)/Resident Assistant (RA) relationship. As a result of the specific and direct nature of this study, you have been identified as a possible participant for my research. *Hall Director can be used interchangeably with other titles for residence life professionals in residence halls.*

As a participant in this study, you can expect to complete a brief demographic questionnaire, a self-report of your racial identity attitude, and a scale to assess supervisor or supervisee perceptions of racial identity, which are all online. Next, (if you choose) you will be contacted for a follow-up telephone interview, lasting one -to-two hours, scheduled at a time convenient for you.

I would greatly appreciate learning more about your experiences. I am also more than happy to provide more information about my study, if necessary to assist you in your decision to consider participating. As a thank you, your participation also enters you into a drawing for a $40 VISA gift card.

Protection of your privacy and identity are my utmost concern. Details of the interviews and identities of participants will be masked and/or slightly altered to ensure confidentiality and anonymity. If you are willing to participate, please follow these links:

Reflections on the Supervisory Interactions of Residence Life Staff (for Hall Directors)
http://stedwards.co1.qualtrics.com/SE/?SID=SV_57G0739spXHSrVb

Reflections on the Supervisory Interactions of Residence Life Staff (for Resident Assistants)
http://stedwards.co1.qualtrics.com/SE/?SID=SV_6XwI4SovqNb5nyB

Thank you in advance for your assistance and consideration!

Sincerely,

Angel L. Wilson
Doctoral Candidate, Higher Education Administration
University of Texas at Austin, College of Education
angellwilson@gmail.com
(785) 341-1269

Appendix B1: Demographic Questionnaire
(Professional Staff Member)

PS1.1 Reflections on the Supervisory Interactions of Residence Life Staff (Professional Staff)

You have been asked to participate in a research study about race and supervision in residence life. The purpose of this study is to examine the supervision interactions of past and present residence life staff, specifically, the implications of race on the Hall Director (HD)/Resident Assistant (RA) relationship. If you agree to participate in this study, you will be asked to: (1) Complete a demographic questionnaire, complete a scale to assess supervisee perceptions of racial identity, and self-report your racial identity attitude. (2)Participate in one telephone interview, lasting about one-two hours (if you choose). You will be provided written and oral information about the study at your request. By selecting "yes" below, you are indicating your verbal consent. This will waive the need for documentation of informed consent so no handwritten signatures will be required. All information provided will remain confidential and anonymous and every effort will be enacted to protect your identity. A pseudonym will be assigned by the researcher and used in place of your name in the dissertation. Your participation in this research enters you into a drawing for a $40 VISA gift card.

○ YES, I agree to participate in this research.
○ NO, I do not agree to participate in this research.

PS1.2 In which state are/were you employed in residence life?

PS1.3 Please describe where you are/were employed in residence life (please check ALL that apply):
❑ Public Institution (1)
❑ Private Institution (2)
❑ 4-year (3)
❑ 2-year (4)
❑ less than 10,000 population (5)
❑ 10,000-20,000 population (6)
❑ 20,000-30,000 population (7)
❑ more than 30,000 (8)

PS1.4 What is your gender?
○ Male (1)
○ Female (2)
○ Other (Transgendered, Intersexual) (3)

PS1.5 What racial or ethnic identification do you most identify with? (please select one)
- ⭘ ☐ American Indian or other Native American (1)
- ⭘ ☐ Asian, Asian American, or Pacific Islander (2)
- ⭘ ☐ Black, African American, African (3)
- ⭘ ☐Hispanic or Latino (4)
- ⭘ ☐ White (non-Hispanic) (5)
- ⭘ ☐ Multiracial or Biracial (6)
- ⭘ Other (7)

PS1.6 What is/was your age during your employment in residence life?

PS1.7 How long have you worked/did you work in residence life? (Please answer with ___years and/or___months)

PS1.8 How long have you worked/did you work in a supervisory position in residence life? (Please answer with ___years and/or___months)

PS1.9 What is/was the racial/ethnic make-up of your RA staff? If you are unsure, please take a guess. (e.g. 2 Asians, I Black, 2 Hispanic/Latino, 3 Whites)

PS1.10 How many hours have you participated/did you participate in diversity/multicultural trainings during your employment in residence life? If you are unsure, please take a guess. (please select one)
- ⭘ 0-10 hours (1)
- ⭘ 11-20 hours (2)
- ⭘ 21-30 hours (3)
- ⭘ 31-40 hours (4)
- ⭘ 41 or more hours (5)

PS1.11 Are you willing to be contacted by the researcher for a follow-up telephone interview?
- ⭘ Yes (1)
- ⭘ No (2)

PS1.12 If you answered the previous question with "yes," please provide the best telephone number to contact you.

Appendix B2: Demographic Questionnaire
(Student Staff Member)

SS1.1 Reflections on the Supervisory Interactions of Residence Life Staff (Student Staff)

You have been asked to participate in a research study about race and supervision in residence life. The purpose of this study is to examine the supervision interactions of past and present residence life staff, specifically, the implications of race on the Hall Director (HD)/Resident Assistant (RA) relationship.   If you agree to participate in this study, you will be asked to: (1) Complete a demographic questionnaire, complete a scale to assess supervisor perceptions of racial identity, and self-report your racial identity attitude. (2)Participate in one telephone interview, lasting about one-two hours (if you choose).   You will be provided written and oral information about the study at your request. By selecting "yes" below, you are indicating your verbal consent. This will waive the need for documentation of informed consent so no handwritten signatures will be required. All information provided will remain confidential and anonymous and every effort will be enacted to protect your identity. A pseudonym will be assigned by the researcher and used in place of your name in the dissertation. Your participation in this research enters you into a drawing for a $40 VISA gift card.
- ⭕ YES, I agree to participate in this research.

- ⭕ NO, I do not agree to participate in this research.

SS1.2 In which state are/were you employed in residence life?

SS1.3 Please describe where you are/were employed in residence life (please check ALL that apply):
- ❑ Public Institution (1)

- ❑ Private Institution (2)

- ❑ 4-year (3)

- ❑ 2-year (4)

- ❑ less than 10,000 population (5)

- ❑ 10,000-20,000 population (6)

- ❑ 20,000-30,000 population (7)

- ❑ more than 30,000 population (8)

SS1.4 What is your gender?

○ Male (1)

○ Female (2)

○ Other (Transgendered, Intersexual) (3)

SS1.5 What is/was your age during your employment in residence life?

SS1.6 What is/was your classification during your employment in residence life?

❑ Freshman (1)

❑ Sophomore (2)

❑ Junior (3)

❑ Senior (4)

❑ Graduate Student (5)

SS1.7 Are/were you considered an international student during your employment in residence life?

○ Yes (1)

○ No (2)

SS1.8 What is/was your major during your employment in residence life?

SS1.9 What racial or ethnic identification do you most identify with? (please select one)

○ ☐ American Indian or other Native American (1)

○ ☐ Asian, Asian American, or Pacific Islander (2)

○ ☐ Black, African American, African (3)

○ ☐Hispanic or Latino (4)

○ ☐ White (non-Hispanic) (5)

○ ☐ Multiracial or Biracial (6)

○ Other (7)

SS1.10 What is/was the racial or ethnic identification of your present/past residence life supervisor? (please select one)

○ ☐ American Indian or other Native American (1)

❍ ☐ Asian, Asian American, or Pacific Islander (2)

❍ ☐ Black, African American, African (3)

❍ ☐Hispanic or Latino (4)

❍ ☐ White (non-Hispanic) (5)

❍ ☐ Multiracial or Biracial (6)

❍ Other (7)

❍ I don't know (8)

SS1.11 How long have you worked/did you work in residence life? (Please answer with ___years and/or___months)

SS1.12 How long have you worked/did you work for the supervisor you mentioned in question 10? (Please answer with ___years and/or___months)

SS1.13 What is/was the racial/ethnic make-up of your RA staff? If you are unsure, please take a guess. (e.g. 2 Asians, I Black, 2 Hispanic/Latino, 3 Whites)

SS1.14 How many hours have you participated/did you participate in diversity/multicultural trainings during your employment in residence life? If you are unsure, please take a guess. (please select one)
❍ 0-10 hours (1)

❍ 11-20 hours (2)

❍ 21-30 hours (3)

❍ 31-40 hours (4)

❍ 41 or more hours (5)

SS1.15 Are you willing to be contacted by the researcher for a follow-up telephone interview?
❍ Yes (1)

❍ No (2)

SS1.16 If you answered the previous question with "yes," please provide the best telephone number to contact you.

Self-Report of White Racial Identity Attitudes (adapted from the White Racial Identity Attitude Scale (WRIAS) (Helms and Carter, 1990) and White Racial Identity Development (WRID) theories (Helms, 1994a, 1994b)

The 6 items below are based off of a questionnaire designed to measure people's attitudes about racial identity.

❍ YES, I report my racial identity as White.

❍ NO, I do not report my racial identity as White.

Please select the racial identity attitude you feel most reflects your PAST racial identity. Please make only 1 selection. *PAST=when you were employed as a residence life staff member.*

❍ CONTACT: Satisfaction with racial status quo, obliviousness to racism and one's participation in it. If racial factors influence life decisions, they do so in a simplistic fashion. Sample Thoughts: "In my family, we never talked about racial issues." "My grandparents were discriminated against too."

❍ DISINTEGRATION: Disorientation and anxiety provoked by unresolvable racial moral dilemmas that force one to choose between own-group loyalty and humanism. May be stymied by life situations that arouse racial dilemmas. Sample thoughts: "Sometimes, I'm not sure what to think or feel about Black people." "I limit myself to White activities."

❍ REINTEGRATION: Idealization of one's socioracial group, denigration and intolerance for other groups. Racial factors may strongly influence life decisions. Sample thoughts: There is nothing I want to learn from Blacks." "Even if my grandparents did own slaves, that has nothing to do with me."

❍ PSEUDO-INDEPENDENCE: Intellectualized commitment to one's own socioracial group and deceptive tolerance of other groups. May make life decisions to "help" other racial groups. Sample thoughts: "I feel as comfortable around Blacks as I do Whites." "The world would be a better place without all of these cultural barriers."

❍ IMMERSION/EMERSION: Search for an understanding of the personal meaning of racism and the ways by which one benefits and a redefinition of whiteness. Life choices may incorporate racial activism. Sample thoughts: "I know that because I'm White, I benefit from White privilege." "Whites should feel responsible for trying to change society."

❍ AUTONOMY: Informed positive socioracial-group commitment, use of internal standards for self-definition, capacity to relinquish the privileges of racism. May avoid life options that require participation in racial oppression. Sample thoughts: "There are some valuable things that Whites can learn from Blacks that they can't learn from other Whites." "I involve myself in causes regardless of the race of the people involved in them."

Please select the racial identity attitude you feel most reflects your PRESENT racial identity. Please make only 1 selection. *PRESENT=in your current employment, including residence life if applicable.*

○ CONTACT: Satisfaction with racial status quo, obliviousness to racism and one's participation in it. If racial factors influence life decisions, they do so in a simplistic fashion. Sample Thoughts: "In my family, we never talked about racial issues." "My grandparents were discriminated against too."

○ DISINTEGRATION: Disorientation and anxiety provoked by unresolvable racial moral dilemmas that force one to choose between own-group loyalty and humanism. May be stymied by life situations that arouse racial dilemmas. Sample thoughts: "Sometimes, I'm not sure what to think or feel about Black people." "I limit myself to White activities."

○ REINTEGRATION: Idealization of one's socioracial group, denigration and intolerance for other groups. Racial factors may strongly influence life decisions. Sample thoughts: There is nothing I want to learn from Blacks." "Even if my grandparents did own slaves, that has nothing to do with me."

○ PSEUDO-INDEPENDENCE: Intellectualized commitment to one's own socioracial group and deceptive tolerance of other groups. May make life decisions to "help" other racial groups. Sample thoughts: "I feel as comfortable around Blacks as I do Whites." "The world would be a better place without all of these cultural barriers."

○ IMMERSION/EMERSION: Search for an understanding of the personal meaning of racism and the ways by which one benefits and a redefinition of whiteness. Life choices may incorporate racial activism. Sample thoughts: "I know that because I'm White, I benefit from White privilege." "Whites should feel responsible for trying to change society."

○ AUTONOMY: Informed positive socioracial-group commitment, use of internal standards for self-definition, capacity to relinquish the privileges of racism. May avoid life options that require participation in racial oppression. Sample thoughts: "There are some valuable things that Whites can learn from Blacks that they can't learn from other Whites." "I involve myself in causes regardless of the race of the people involved in them."

Appendix D:
Self-Report of Black Racial Identity Attitudes (based on the Black Racial Identity Attitude Scale (BRIAS) (Helms and Parham, 1996) and Black Racial Identity Development (BRID) theories (Cross 1971, 1978, 1991)

The 5 items below are based off of a questionnaire designed to measure people's attitudes about racial identity.

○ YES, I report my racial identity as Black.

○ NO, I do not report my racial identity as Black.

Please select the racial identity attitude you feel most reflects your PAST racial identity. Please make only 1 selection. *PAST=when you were employed as a residence life staff member.*

○ PREENCOUNTER: At this beginning stage, individuals have absorbed many of the beliefs and values of the dominant white culture, including the notion that "White is right" and "Black is wrong." Though the internalization of negative Black stereotypes may be outside their own conscious awareness, they seek to assimilate and be accepted by whites, and actively or passively distance themselves from other Blacks. They are also heavily into denial that race has anything to do with how they live their lives and that they can succeed in the U.S. system of meritocracy. Sample thoughts: "I feel very uncomfortable around Black people." "Sometimes, I wish I was White."

○ ENCOUNTER: Movement to this stage is usually prompted by an event or series of events that forces them to acknowledge the impact of racism on their lives, e.g., instances of social rejection by white friends or colleagues, or reading new personally relevant information about racism. These instances may lead them to the conclusion that many Whites will not view them as equals. Faced with the reality that they cannot truly be White, they are forced to focus on their identity as members of a group targeted by racism. Sample thoughts: "I've been told that I act White." "I find myself reading a lot about Black people and Black things and thinking about being Black."

○ IMMERSION/EMERSION: At this stage, individuals desire to surround themselves with visible symbols of their racial identity and to actively avoid symbols of Whiteness. At this stage everything must be Black or relevant to Blackness. This stage is also characterized by a tendency to denigrate White people, simultaneously glorifying Black people. Individuals actively seek out opportunities to explore aspects of their own history and culture with the support of peers from their own racial or cultural background. Sample thoughts: "Being Black is the most important thing about me." "I have thought about changing my name to something that sounds more Black or African."

○ INTERNALIZATION: Secure in their own sense of racial identity, there is less need to assert the "Blacker than thou" attitude often characteristic of the immersion stage. Pro-Black

attitudes become more expansive, open, and less defensive. While still maintaining their own connections with Black peers, internalized individuals are willing to establish meaningful relationships with Whites who acknowledge and are respectful of their own self-definition. They are also ready to build coalitions with members of other oppressed groups. Sample thoughts: "I am comfortable describing myself as Black or African-American." "I believe that a Black person can have close White friends."

◯ INTERNALIZATION/COMMITMENT: There are few differences between this stage and the previous one except for the fact that those at this stage have found ways to translate their own personal sense of Blackness into a plan of action or a general sense of commitment to the concerns of Blacks as a group, which is sustained over time. The person, anchored in a positive sense of racial identity, is able to both perceive and transcend race proactively. Blackness becomes the point of departure for discovering the universe of ideas, cultures, and experiences beyond blackness in place of mistaking blackness as the universe itself. Sample thoughts: "I believe that being Black is a positive experience." "I feel an overwhelming attachment to Black people."

Please select the racial identity attitude you feel most reflects your PRESENT racial identity. Please make only 1 selection. *PRESENT=in your current employment, including residence life if applicable.*

◯ PREENCOUNTER: At this beginning stage, individuals have absorbed many of the beliefs and values of the dominant white culture, including the notion that "White is right" and "Black is wrong." Though the internalization of negative Black stereotypes may be outside their own conscious awareness, they seek to assimilate and be accepted by whites, and actively or passively distance themselves from other Blacks. They are also heavily into denial that race has anything to do with how they live their lives and that they can succeed in the U.S. system of meritocracy. Sample thoughts: "I feel very uncomfortable around Black people." "Sometimes, I wish I was White."

◯ ENCOUNTER: Movement to this stage is usually prompted by an event or series of events that forces them to acknowledge the impact of racism on their lives, e.g., instances of social rejection by white friends or colleagues, or reading new personally relevant information about racism. These instances may lead them to the conclusion that many Whites will not view them as equals. Faced with the reality that they cannot truly be White, they are forced to focus on their identity as members of a group targeted by racism. Sample thoughts: "I've been told that I act White." "I find myself reading a lot about Black people and Black things and thinking about being Black."

◯ IMMERSION/EMERSION: At this stage, individuals desire to surround themselves with visible symbols of their racial identity and to actively avoid symbols of Whiteness. At this stage everything must be Black or relevant to Blackness. This stage is also characterized by a

tendency to denigrate White people, simultaneously glorifying Black people. Individuals actively seek out opportunities to explore aspects of their own history and culture with the support of peers from their own racial or cultural background. Sample thoughts: "Being Black is the most important thing about me." "I have thought about changing my name to something that sounds more Black or African."

○ INTERNALIZATION: Secure in their own sense of racial identity, there is less need to assert the "Blacker than thou" attitude often characteristic of the immersion stage. Pro-Black attitudes become more expansive, open, and less defensive. While still maintaining their own connections with Black peers, internalized individuals are willing to establish meaningful relationships with Whites who acknowledge and are respectful of their own self-definition. They are also ready to build coalitions with members of other oppressed groups. Sample thoughts: "I am comfortable describing myself as Black or African-American." "I believe that a Black person can have close White friends."

○ INTERNALIZATION/COMMITMENT: There are few differences between this stage and the previous one except for the fact that those at this stage have found ways to translate their own personal sense of Blackness into a plan of action or a general sense of commitment to the concerns of Blacks as a group, which is sustained over time. The person, anchored in a positive sense of racial identity, is able to both perceive and transcend race proactively. Blackness becomes the point of departure for discovering the universe of ideas, cultures, and experiences beyond blackness in place of mistaking blackness as the universe itself. Sample thoughts: "I believe that being Black is a positive experience." "I feel an overwhelming attachment to Black people."

Appendix E: Perceptions of Supervisor Racial Identity (PSRI-White) (Ladany, Brittan-Powell, & Pannu, 1997)

If your <u>supervisor</u> is a member of a <u>Visible Racial Ethnic Group</u> (i.e., Person of Color), please skip to the next section (scale).

If your <u>supervisor</u> is <u>White</u> please answer the questions in <u>this</u> section (scale).

SPSRI

Please read the following descriptions and use the scale below each description to rate the extent to which the description reflects your perceptions of your supervisor. Please note that it is important that you have a rating for <u>EACH</u> description so that your data can be used in this study. Thus you should have <u>6</u> ratings in this section.

---

1. I get the sense that my supervisor has not thought about what it means to be White in the United States. I also feel he or she doesn't think of issues of race or culture as personally relevant. In fact, I doubt that my supervisor would say racism is a very serious problem in the United States. My supervisor also seems to approach the world with a color-blind or cultureless perspective. Furthermore, my supervisor seems to rarely seek out contact with people of color and at times I think my supervisor views people of color with curiosity or maybe even fear.

1----2----3----4----5----6----7----8----9
Not at all   Somewhat   Completely
Descriptive   Descriptive   Descriptive

---

2. My supervisor does seem to be aware of racism and its impact on people of color at some level, but he or she seems to feel that there is nothing that can be done about it. I think my supervisor may be aware that he or she has some privileges because of being White, but I think he or she struggles about what to do with that information. Overall, I think my supervisor is uncomfortable with issues of race and cultural diversity.

1----2----3----4----5----6----7----8----9
Not at all   Somewhat   Completely
Descriptive   Descriptive   Descriptive

---

3. My supervisor seems to believe that race-related negative conditions for persons of color are the result of inferior social, moral, and intellectual qualities. He or she seems to idealize everything that is perceived to be White and denigrate things that are thought to be of other racial groups. Furthermore, my supervisor seems to selectively attend to information that conforms to societal stereotypes of people of color. I also think that she or he may tend to feel angry towards people of color.

1----2----3----4----5----6----7----8----9
Not at all   Somewhat   Completely
Descriptive   Descriptive   Descriptive

---

4. My supervisor seems to have thought about what it means to be White. He or she believes that Whites need to take responsibility for the racism in society and seems to actively question the proposition that people of color are inferior to Whites. I think that my supervisor would say that the only way Whites can feel good about themselves is if they acknowledge their role in racism. However, I also think that my supervisor would possibly attempt to create equality among the races by trying to help people of color be more like Whites.

1----2----3----4----5----6----7----8----9
Not at all   Somewhat   Completely
Descriptive   Descriptive   Descriptive

---

5. I believe that my supervisor actively explores what it means for him or her personally to be White. My supervisor seems to think that society has to be restructured to eliminate racism. I think she or he would say that Whites would need to give up the privileges they receive by virtue of their race. I strongly doubt my supervisor would say that White culture is better than any other culture.

1----2----3----4----5----6----7----8----9
Not at all   Somewhat   Completely
Descriptive   Descriptive   Descriptive

---

6. My supervisor seems to have developed a positive White identity without being racist. I think that he or she is comfortable and enjoys dealing with racial/cultural issues. For example, I think that he or she is able to point out to other Whites when they are being racist. I also think that my supervisor values cultural similarities and differences. I think my supervisor would thrive in a multicultural setting.

1----2----3----4----5----6----7----8----9
Not at all   Somewhat   Completely
Descriptive   Descriptive   Descriptive

Appendix F: Perceptions of Supervisor Racial Identity (PSRI-VREG) (Ladany, Brittan-Powell, & Pannu, 1997)

If your <u>supervisor</u> is <u>White,</u> please skip to the next section (scale).

If your <u>supervisor</u> is a member of a <u>Visible Racial Ethnic Group</u> (i.e., Person of Color), please answer the questions in <u>this</u> section (scale).

<u>SPSRI</u>

Please read the following descriptions and use the scale below each description to rate the extent to which the description reflects your perceptions of your supervisor. Please note that it is important that you have a rating for <u>EACH</u> description so that your data can be used in this study. Thus you should have <u>4</u> ratings in this section.

---

1.   My supervisor seems to have a negative image of people of color. I notice that my supervisor tends to associate with mostly White people and has little to do with members of his or her own racial group. I believe that my supervisor generally identifies with White people and White values and at times may even accept negative stereotypes about himself/herself or his/her own racial heritage.

1----2----3----4----5----6----7----8----9
Not at all   Somewhat   Completely
Descriptive   Descriptive   Descriptive

---

2.   I think that my supervisor is beginning to become aware of the existence of racism and this seems to be a source of confusion for him or her. He or she seems conflicted about how to reconcile their belief about the dominant group and his/her own group. I think my supervisor to some extent associates with people from his/her own racial group and also, to some extent, questions negative stereotypes about people of color.

1----2----3----4----5----6----7----8----9
Not at all   Somewhat   Completely
Descriptive   Descriptive   Descriptive

---

3.   My supervisor seems to strongly identify with people of his or her own racial group and takes great pride in his or her race. In fact, I feel my supervisor only associates with White people as is necessary. I would say that my supervisor seems to be angry towards Whites and rejects White cultural values. He or she also seems very motivated to combat oppression and racism.

1----2----3----4----5----6----7----8----9
Not at all   Somewhat   Completely
Descriptive   Descriptive   Descriptive

---

4.   My supervisor seems very secure in her or his identity as a member of her or his racial group. I think my supervisor feels a great sense of pride in belonging to her or his own race. Moreover, I would say that my supervisor is committed to recognizing and fighting oppression/racism in her or his environment. I think my supervisor is culturally sensitive to people from many different cultural/racial groups and functions well in groups whether the majority of people are White or people of color.

1----2----3----4----5----6----7----8----9
Not at all   Somewhat   Completely
Descriptive   Descriptive   Descriptive

Appendix G: Perceptions of Residence Life Supervisor Racial Identity for Whites (PRLSRIIW) (Wilson, 2010)

Perceptions of Residence Life Supervisor Racial Identity Inventory-for Whites (PRLSRII-W)

Please read the following descriptions and use the scale below each description to rate the extent to which the description reflects your perceptions of your White supervisor. Because of the style of questions provided, it is expected that you will make generalizations about your White supervisor. Please note that it is important that you have a rating for EACH description so that your data can be used in this study. Thus you should have 6 ratings in this section.

If your supervisor is/was White, please answer the questions in this scale.
○ **YES, my supervisor is/was White.**

○ **NO, my supervisor is not/was not White.**

---

1. I get the sense that my supervisor has not thought about what it means to be White in the United States. I also feel he or she doesn't think of issues of race or culture as personally relevant. In fact, I doubt that my supervisor would say racism is a very serious problem in the United States. My supervisor also seems to approach the world with a color-blind or cultureless perspective. Furthermore, my supervisor seems to rarely seek out contact with Black people and at times I think my supervisor views Black people with curiosity or maybe even fear.

      1----2----3----4----5----6----7----8----9
      Not at all   Somewhat   Completely
      Descriptive   Descriptive   Descriptive

---

2. My supervisor does seem to be aware of racism and its impact on Black people at some level, but he or she seems to feel that there is nothing that can be done about it. I think my supervisor may be aware that he or she has some privileges because of being White, but I think he or she struggles about what to do with that information. Overall, I think my supervisor is uncomfortable with issues of race and cultural diversity.

      1----2----3----4----5----6----7----8----9
      Not at all   Somewhat   Completely
      Descriptive   Descriptive   Descriptive

---

3. My supervisor seems to believe that race-related negative conditions for Black people are the result of inferior social, moral, and intellectual qualities. He or she seems to idealize everything that is perceived to be White and denigrate things that are thought to be of other racial groups. Furthermore, my supervisor seems to selectively attend to information that conforms to societal stereotypes of Black people. I also think that she or he may tend to feel angry towards Black people.

      1----2----3----4----5----6----7----8----9
      Not at all   Somewhat   Completely
      Descriptive   Descriptive   Descriptive

---

4. My supervisor seems to have thought about what it means to be White. He or she believes that Whites need to take responsibility for the racism in society and seems to actively question the proposition that Black people are inferior to Whites. I think that my supervisor would say that the only way Whites can feel good about themselves is if they acknowledge their role in racism. However, I also think that my supervisor would possibly attempt to create equality among the races by trying to help Black people be more like Whites.

      1----2----3----4----5----6----7----8----9
      Not at all   Somewhat   Completely
      Descriptive   Descriptive   Descriptive

5. I believe that my supervisor actively explores what it means for him or her personally to be White. My supervisor seems to think that society has to be restructured to eliminate racism. I think she or he would say that Whites would need to give up the privileges they receive by virtue of their race. I strongly doubt my supervisor would say that White culture is better than any other culture.

1----2----3----4----5----6----7----8----9

| Not at all | Somewhat | Completely |
| Descriptive | Descriptive | Descriptive |

6. My supervisor seems to have developed a positive White identity without being racist. I think that he or she is comfortable and enjoys dealing with racial/cultural issues. For example, I think that he or she is able to point out to other Whites when they are being racist. I also think that my supervisor values cultural similarities and differences. I think my supervisor would thrive in a multicultural setting.

1----2----3----4----5----6----7----8----9

| Not at all | Somewhat | Completely |
| Descriptive | Descriptive | Descriptive |

Appendix H: Perceptions of Residence Life Supervisor Racial Identity for Blacks (PRLSRIIB) (Wilson, 2010)

Perceptions of Residence Life Supervisor Racial Identity Inventory-for Blacks (PRLSRII-B)

Please read the following descriptions and use the scale below each description to rate the extent to which the description reflects your perceptions of your Black supervisor. Because of the style of questions provided, it is expected that you will make generalizations about your Black supervisor. Please note that it is important that you have a rating for EACH description so that your data can be used in this study. Thus you should have 4 ratings in this section.

If your supervisor is/was Black, please answer the questions in this scale.
○ **YES, my supervisor is/was Black.**

○ **NO, my supervisor is not/was not Black.**

---

1. My supervisor seems to have a negative image of Black people. I notice that my supervisor tends to associate with mostly White people and has little to do with members of his or her own racial group. I believe that my supervisor generally identifies with White people and White values and at times may even accept negative stereotypes about himself/herself or his/her own racial heritage.

   1----2----3----4----5----6----7----8----9
   Not at all   Somewhat   Completely
   Descriptive   Descriptive   Descriptive

---

2. I think that my supervisor is beginning to become aware of the existence of racism and this seems to be a source of confusion for him or her. He or she seems conflicted about how to reconcile their belief about the dominant group and his/her own group. I think my supervisor to some extent associates with people from his/her own racial group and also, to some extent, questions negative stereotypes about Black people.

   1----2----3----4----5----6----7----8----9
   Not at all   Somewhat   Completely
   Descriptive   Descriptive   Descriptive

---

3. My supervisor seems to strongly identify with people of his or her own racial group and takes great pride in his or her race. In fact, I feel my supervisor only associates with White people as is necessary. I would say that my supervisor seems to be angry towards Whites and rejects White cultural values. He or she also seems very motivated to combat oppression and racism.

   1----2----3----4----5----6----7----8----9
   Not at all   Somewhat   Completely
   Descriptive   Descriptive   Descriptive

---

4. My supervisor seems very secure in her or his identity as a member of her or his racial group. I think my supervisor feels a great sense of pride in belonging to her or his own race. Moreover, I would say that my supervisor is committed to recognizing and fighting oppression/racism in her or his environment. I think my supervisor is culturally sensitive to people from many different cultural/racial groups and functions well in groups whether the majority of people are White or Black people.

   1----2----3----4----5----6----7----8----9
   Not at all   Somewhat   Completely
   Descriptive   Descriptive   Descriptive

Perceptions of Residence Life Supervisee Racial identity Inventory-for Whites (PRLSeRII-W)

Please read the following descriptions and use the scale below each description to rate the extent to which the description reflects your perceptions of your White supervisees. Because of the style of questions provided, it is expected that you will make generalizations about your White supervisees as a group. Please note that it is important that you have a rating for EACH description so that your data can be used in this study. Thus you should have 6 ratings in this section.

*If your <u>supervisees</u> are/were <u>White</u>, please answer the questions in <u>this</u> section (scale).

❍   YES, my supervisees are/were White.

❍   NO, my supervisees are not/were not White.

---

1. I get the sense that my supervisees have not thought about what it means to be White in the United States. I also feel they don't think of issues of race or culture as personally relevant. In fact, I doubt that my supervisees would say racism is a very serious problem in the United States. My supervisees also seem to approach the world with a color-blind or cultureless perspective. Furthermore, my supervisees seem to rarely seek out contact with Black people and at times I think my supervisees view Black people with curiosity or maybe even fear.

    1----2----3----4----5----6----7----8----9
    | Not at all | Somewhat | Completely |
    | Descriptive | Descriptive | Descriptive |

---

2. My supervisees do seem to be aware of racism and its impact on Black people at some level, but they seem to feel that there is nothing that can be done about it. I think my supervisees may be aware that they have some privileges because of being White, but I think they struggle about what to do with that information. Overall, I think my supervisees are uncomfortable with issues of race and cultural diversity.

    1----2----3----4----5----6----7----8----9
    | Not at all | Somewhat | Completely |
    | Descriptive | Descriptive | Descriptive |

---

3. My supervisees seem to believe that race-related negative conditions for persons of color are the result of inferior social, moral, and intellectual qualities. They seem to idealize everything that is perceived to be White and denigrate things that are thought to be of other racial groups. Furthermore, my supervisees seem to selectively attend to information that conforms to societal stereotypes of Black people. I also think that they may tend to feel angry towards Black people.

    1----2----3----4----5----6----7----8----9
    | Not at all | Somewhat | Completely |
    | Descriptive | Descriptive | Descriptive |

---

4. My supervisees seem to have thought about what it means to be White. They believe that Whites need to take responsibility for the racism in society and seem to actively question the proposition that Black people are inferior to Whites. I think that my supervisees would say that the only way Whites can feel good about themselves is if they acknowledge their role in racism. However, I also think that my supervisees would possibly attempt to create equality among the races by trying to help Black people be more like Whites.

    1----2----3----4----5----6----7----8----9
    | Not at all | Somewhat | Completely |
    | Descriptive | Descriptive | Descriptive |

5. I believe that my supervisees actively explore what it means for them personally to be White. My supervisees seem to think that society has to be restructured to eliminate racism. I think they would say that Whites would need to give up the privileges they receive by virtue of their race. I strongly doubt my supervisees would say that White culture is better than any other culture.

<div align="center">

1----2----3----4----5----6----7----8----9

Not at all	Somewhat	Completely
Descriptive	Descriptive	Descriptive

</div>

6. My supervisees seem to have developed a positive White identity without being racist. I think that they are comfortable and enjoy dealing with racial/cultural issues. For example, I think that they are able to point out to other Whites when they are being racist. I also think that my supervisees values cultural similarities and differences. I think my supervisees would thrive in a multicultural setting.

<div align="center">

1----2----3----4----5----6----7----8----9

Not at all	Somewhat	Completely
Descriptive	Descriptive	Descriptive

</div>

Appendix J: Perceptions of Residence Life Supervisee Racial Identity for Blacks
(PRLSeRIIB) (Wilson, 2010)
Perceptions of Residence Life Supervisee Racial Identity Inventory-for Blacks (PRLSeRII-B)

Please read the following descriptions and use the scale below each description to rate the extent to which the description reflects your perceptions of your Black supervisees. Because of the style of questions provided, it is expected that you will make generalizations about your Black supervisees as a group. Please note that it is important that you have a rating for EACH description so that your data can be used in this study. Thus you should have 4 ratings in this section.

If your <u>supervisees</u> are/were <u>Black,</u> please answer the questions in <u>this</u> section (scale).
〇 YES, my supervisees are/were Black.

〇 NO, my supervisees are not/were not Black.

---

1. My supervisees seem to have a negative image of Black people. I notice that my supervisees tend to associate with mostly White people and have little to do with members of their own racial group. I believe that my supervisees generally identify with White people and White values and at times may even accept negative stereotypes about themselves or their own racial heritage.

    1----2----3----4----5----6----7----8----9
    | Not at all | Somewhat | Completely |
    | Descriptive | Descriptive | Descriptive |

---

2. I think that my supervisees are beginning to become aware of the existence of racism and this seems to be a source of confusion for them. They seem conflicted about how to reconcile their beliefs about the dominant group and their own group. I think my supervisees to some extent associate with people from their own racial group and also, to some extent, question negative stereotypes about Black people.

    1----2----3----4----5----6----7----8----9
    | Not at all | Somewhat | Completely |
    | Descriptive | Descriptive | Descriptive |

---

3. My supervisees seem to strongly identify with people of their own racial group and take great pride in their race. In fact, I feel my supervisees only associate with White people as is necessary. I would say that my supervisees seem to be angry towards Whites and reject White cultural values. They also seem very motivated to combat oppression and racism.

    1----2----3----4----5----6----7----8----9
    | Not at all | Somewhat | Completely |
    | Descriptive | Descriptive | Descriptive |

---

4. My supervisees seem very secure in their identity as a member of their racial group. I think my supervisees feel a great sense of pride in belonging to their own race. Moreover, I would say that my supervisees are committed to recognizing and fighting oppression/racism in their environment. I think my supervisees are culturally sensitive to people from many different cultural/racial groups and functions well in groups whether the majority of people are White or Black people.

    1----2----3----4----5----6----7----8----9
    | Not at all | Somewhat | Completely |
    | Descriptive | Descriptive | Descriptive |

Appendix K: Letter Requesting Permission to Use PSRI (Ladany, Brittan-Powell, and Pannu's (1997)

Nicholas Ladany, Ph.D.
111 Research Drive
Counseling Psychology Program
Department of Education and Human Services
Lehigh University
Bethlehem, Pennsylvania 18015

Dear Dr. Ladany,

My name is Angel Wilson and I am a doctoral student in Higher Education Administration at The University of Texas at Austin. I am currently working on my dissertation proposal and am writing to request permission to modify an instrument used in one of your studies.

I am requesting your permission to modify the Perceptions of Supervisor Racial Identity (PSRI) instrument used in: "The Influence of Supervisory Racial Identity Interaction and Racial Matching on the Supervisory Working Alliance and Supervisee Multicultural Competence" (Ladany, Brittan-Powell, & Pannu, 1997). It is my desire to use your instrument to inform my own study about supervisors in college and university residence halls.

Because I plan to begin research on my dissertation in summer 2010, I would greatly appreciate it if you would send me the original PSRI and your written permission to modify it as soon as you are able. Also, any additional references or suggestions that you might have would be greatly appreciated. Please send all materials to the following mailing address:

Angel L. Wilson
c/o Dr. Patricia A. Somers
The University of Texas at Austin
Department of Educational Administration, College of Education
1 University Station D5400
Austin, TX 78712

Thank you in advance for your consideration and I look forward to your response!

Sincerely,

Angel L. Wilson
angellwilson@gmail.com

Doctoral Student Request to Modify the Perceptions of Supervisor Racial Identity (PSRI)

Nicholas Ladany <nil3@lehigh.edu>   Wed, Jul 7, 2010 at 12:06 PM
To: Angel Wilson <angellwilson@gmail.com>

Hi Angel,

You are welcome to use the measures as you'd like. Best wishes with your research!

Nick

On Jul 6, 2010, at 5:02 PM, Angel Wilson wrote:

Good evening Dr. Ladany. My name is Angel Wilson and I am a doctoral student in Higher Education Administration at The University of Texas at Austin. A little over a month ago I mailed a letter to you requesting permission to modify an instrument used in one of your studies. Please see the original letter below. Again, thank you in advance for your consideration. I greatly look forward to hearing from you!
~Angel L. Wilson

April 25, 2010

Nicholas Ladany, Ph.D.
111 Research Drive
Counseling Psychology Program
Department of Education and Human Services
Lehigh University
Bethlehem, Pennsylvania 18015

Dear Dr. Ladany,

My name is Angel Wilson and I am a doctoral student in Higher Education Administration at The University of Texas at Austin. I am currently working on my dissertation proposal and am writing to request permission to modify an instrument used in one of your studies.

I am requesting your permission to modify the Perceptions of Supervisor Racial Identity (PSRI) instrument used in: "The Influence of Supervisory Racial Identity Interaction and Racial Matching on the Supervisory Working Alliance and Supervisee Multicultural Competence" (Ladany, Brittan-Powell, & Pannu, 1997). It is my desire to use your instrument to inform my own study about supervisors in college and university residence halls.

Because I plan to begin research on my dissertation in summer 2010, I would greatly appreciate it if you would send me the original PSRI and your written permission to modify it as soon as you are able. Also, any additional references or suggestions that you might have would be greatly appreciated. Please send all materials to the following mailing address:

Angel L. Wilson
c/o Dr. Patricia A. Somers
The University of Texas at Austin
Department of Educational Administration, College of Education
1 University Station D5400
Austin, TX 78712

Thank you in advance for your consideration and I look forward to your response!

Sincerely,

Angel L. Wilson
angellwilson@gmail.com

 2 attachments

SPSRI (WHITE).docx
148K

SPSRI (VREG).docx
126K

Appendix M: IRB Approval Letter

OFFICE OF RESEARCH SUPPORT

THE UNIVERSITY OF TEXAS AT AUSTIN

P.O. Box 7426, Austin, Texas 78713 ·Mail Code A3200 (512) 471-8871 · FAX (512) 471-8873

FWA # 00002030

Date: 12/06/13

PI: Patricia A Somers

Dept: Educational Administration

Title: Reflections on the Supervision Interactions of Residence Life Staff: The Implications of Racial Identity on the Hall Director (HD)/Resident Assistant (RA) Supervisory Relationship

Re: IRB Exempt Determination for Protocol Number 2013-10-0012

Dear   Patricia A Somers:

Recognition of Exempt status based on 45 CFR 46.10 I(b)(2).

Qualifying Period: 12/06/2013 to 12/05/2016. *Expires 12 a.m. [midnight} of this date.* A continuing review report must be submitted in three years if the research is ongoing.

Responsibilities of the Principal Investigator:

Research that is determined to be Exempt from Institutional Review Board (IRB) review is not exempt from ensuring protection of human subjects. The following criteria to protect human subjects must be met. The Principal Investigator (PI):

1. Assures that all investigators and co-principal investigators are trained in the ethical principles, relevant federal regulations, and institutional policies governing human subject research.

2. Will provide subjects with pertinent information (e.g., risks and benefits, contact information for investigators and IRB Chair) and ensures that human subjects will voluntarily consent to participate in the research when appropriate (e.g., surveys, interviews).

3. Assures the subjects will be selected equitably, so that the risks and benefits of the research are justly distributed.

4. Assures that the IRB will be immediately informed of any information or unanticipated problems that may increase the risk to the subjects and cause the category of review to be reclassified to expedited or full board review.

5. Assures that the IRB will be immediately informed of any complaints from subjects regarding their risks and benefits.

6. Assures that confidentiality and privacy of the subjects and the research data will be maintained appropriately to ensure minimal risks to subjects.

7. Will report, by amendment, any changes in the research study that alter the level of risk to subjects.

These criteria are specified in the PI Assurance Statement that was signed before determination of exempt status was granted. The PI's signature acknowledges that they understand and accept these conditions. Refer to the Office of Research Support (ORS) website www.utexas.edu/irb for specific information on training, voluntary informed consent, privacy, and how to notify the IRB of unanticipated problems.

1. Closure: Upon completion of the research study, a Closure Report must be submitted to the ORS.

2. Unanticipated Problems: Any unanticipated problems or complaints must be reported to the IRB/ORS immediately. Further information concerning unanticipated problems can be found in the IRB Policies and Procedure Manual.

3. Continuing Review: A Continuing Review Report must be submitted if the study will continue beyond the three year qualifying period.

4. Amendments: Modifications that affect the exempt category or the criteria for exempt determination must be submitted as an amendment. Investigators are strongly encouraged to contact the IRB Program Coordinator(s) to describe any changes prior to submitting an amendment.
The IRB Program Coordinator(s) can help investigators determine if a formal amendment is necessary or if the modification does not require a formal amendment process.

If you have any questions contact the ORS by phone at (512) 471-8871 or via email at orsc@uts.cc.utexas.edu.

Sincerely,

James Wilson, Ph.D.
Institutional Review Board Chair

Appendix N: Consent for Participation in Research

Title: Reflections on the Supervision Interactions of Residence Life Staff: The Implications of Racial Identity on the Hall Director (HD)/Resident Assistant (RA) Supervisory Relationship

Introduction

The purpose of this form is to provide you information that may affect your decision as to whether or not to participate in this research study. The person performing the research will answer any of your questions. Read the information below and ask any questions you might have before deciding whether or not to take part. If you decide to be involved in this study, this form will be used to record your consent.

Purpose of the Study

You have been asked to participate in a research study about race and supervision in residence life. The purpose of this study is to examine the supervision interactions of past and present residence life staff, specifically, the implications of race on the Hall Director (HD)/Resident Assistant (RA) relationship.

What will you to be asked to do?

If you agree to participate in this study, you will be asked to:

- Complete a demographic questionnaire, self-report your racial identity attitude, and complete a scale to assess supervisor or supervisee perceptions of racial identity online via a secured weblink in Qualtrics.

- Participants will be asked to participate in one telephone interview, lasting about one-two hours (if permission is granted online via the secured weblink in Qualtrics).

This study will take no longer than two and a half hours and will include approximately 10 study participants.

NOTE: Your participation **will** be **audio** recorded.

What are the risks involved in this study?

There are no foreseeable risks to participating in this study. If you wish to discuss the information above or any other risks you may experience, you may ask questions now or call the Principal Investigator listed on the front page of this form. The potential risk to the participants is no greater than everyday life.

What are the possible benefits of this study?

You will receive no direct benefit from participating in this study; however,

- Reflection on past and current experiences may lead to increased self-understanding.

- Participation may lead to an increased understanding of the research process which may help coursework and/or course discussion.

Do you have to participate?
No, your participation is voluntary. You may decide not to participate at all or, if you start the study, you may withdraw at any time. Withdrawal or refusing to participate will not affect your relationship with The University of Texas at Austin in anyway.

If you would like to participate, indicate your consent through the online Qualtrics survey. This will waive the need for documentation of informed consent so no handwritten signatures will be required. You will be provided a copy of this form.

Will there be any compensation?
If there is compensation include the following statements:
Yes. Participants who grant permission to be contacted by the researcher for the follow-up telephone interview will be entered into a drawing to receive a $40 VISA gift card. There will be one gift card for HD participants and one gift card for RA participants. Winners will be notified by telephone and the gift card will be mailed to their physical address. You will be responsible for any taxes assessed on the compensation. Participants' phone numbers and home addresses will be separate from their responses. Participants' phone numbers and home addresses will be destroyed at the completion of the study.

How will your privacy and confidentiality be protected if you participate in this research study?
Your privacy and the confidentiality of your data will be protected by
- In papers, articles, or discussions based on interviews conducted for this study, data will be completely anonymous and contain no identifying information that could associate you with it, or with your participation in any study. Additionally, some details may be adjusted to further ensure privacy, confidentiality of data, and identity.

- The data resulting from your participation may be made available to other researchers in the future for research purposes not detailed within this consent form. In these cases, the data will be completely anonymous and contain no identifying information that could associate you with it, or with your participation in any study.

- It is also important to mention that information will not be shared or made available to your supervisors or coworkers. Again, all data will be completely anonymous and contain no identifying information that could associate you with it, or with your participation in any study.

If it becomes necessary for the Institutional Review Board to review the study records, information that can be linked to you will be protected to the extent permitted by law. Your research records will not be released without your consent unless required by law or a court order. The data resulting from your participation may be made available to other researchers in the future for research purposes not detailed within this consent form. In these cases, the data will contain no identifying information that could associate it with you, or with your participation in any study.

If you choose to participate in this study, you will be audio recorded. Any audio recordings will be stored securely and only the research team will have access to the recordings. Recordings will be kept for the duration of the research and then erased. Recordings will be labeled by date of interview and pseudonym. The data resulting from your participation may be used for future research or be made available to other researchers for research purposes not detailed within this consent form.

In the event of disclosure of employee bias, discrimination, and/or other sensitive subject matter, you are urged to utilize the following resources: your past or current employer's Human Resources (HR) or Equal Employment Opportunity Commission (EEOC) department and/or personnel; a local counselor, psychologist, therapist, or attorney specializing in the aforementioned areas.

Whom to contact with questions about the study?

Prior, during or after your participation you can contact the researcher Angel Wilson at (785) 341-1269 or send an email to angellwilson@gmail.com for any questions or if you feel that you have been harmed.

This study has been processed by the Office of Research Support and the study number is 2013-10-0012.

Whom to contact with questions concerning your rights as a research participant?

For questions about your rights or any dissatisfaction with any part of this study, you can contact, anonymously if you wish, the Office of Research Support by phone at (512) 471-8871 or email at orsc@uts.cc.utexas.edu.

Participation

If you agree to participate, please carefully read this waiver of informed consent and keep it for your records. Documentation of informed consent is waived, so no handwritten signatures will be required.

Signature

You have been informed about this study's purpose, procedures, possible benefits and risks, and you have received a copy of this form. You have been given the opportunity to ask questions before you sign, and you have been told that you can ask other questions at any time. You voluntarily agree to participate in this study. By signing this form, you are not waiving any of your legal rights.

_____
Printed Name

_____   _____
Signature   Date

As a representative of this study, I have explained the purpose, procedures, benefits, and the risks involved in this research study.

_____
Print Name of Person obtaining consent

_____   _____
Signature of Person obtaining consent

Identification of Investigator and Purpose of Study

You are invited to participate in a research study, entitled "**Reflections on the Supervision Interactions of Residence Life Staff: The Implications of Racial Identity on the Hall Director (HD)/Resident Assistant (RA) Supervisory Relationship.**" The study is being conducted by Angel Wilson and the Department of Educational Administration of The University of Texas at Austin, **[1912 Speedway D5400, Austin, TX 78712; (785) 341-1269; angellwilson@gmail.com]**.

The purpose of this research study is to examine **the supervision interactions of past and present residence life staff, specifically, the implications of race on the Hall Director (HD)/Resident Assistant (RA) relationship.** Your participation in the study will contribute to a better understanding of how racial and cultural differences can affect workplace relationships. You are free to contact the investigator at the above address and phone number to discuss the study. You must be at least 18 years old to participate.

If you agree to participate:
- The **online survey** will take approximately **20 minutes** of your time.

- You will complete activities that include: a demographic questionnaire, a self-report of your racial identity attitude, and a scale to assess supervisor or supervisee perceptions of racial identity.

- You **will** be compensated. Participants who grant permission to be contacted by the researcher for the follow-up telephone interview will be entered into a drawing to receive a $40 VISA gift card. There will be one gift card for HD participants and one gift card for RA participants. Winners will be notified by telephone and the gift card will be mailed to their physical address.

Risks/Benefits/Confidentiality of Data

There are **no known risks or discomfort which could cause you to feel uncomfortable, embarrassed, sad, tired, etc. The potential risk to the participants is no greater than everyday life.** There will be no costs for participating, nor will you benefit from participating. Your name and email address **will not** be kept during the data collection phase. A limited number of research team members will have access to the data during data collection. Data will be stored on a password protected computer in a locked office. **Identifying information (names, home addresses, and/or phone numbers) will be stripped from the final dataset.**

Participation or Withdrawal

Your participation in this study is voluntary. You may decline to answer any question and you have the right to withdraw from participation at any time. Withdrawal will not affect your relationship with The University of Texas in anyway. If you do not want to participate either simply stop participating or close the browser window.

Contacts

If you have any questions about the study or need to update your email address contact the researcher, **Angel Wilson** at **(785) 341-1269** or send an email to **angellwilson@gmail.com.** This study has been processed by the Office of Research Support and the study number is 2013-10-0012.

Questions about your rights as a research participant.
If you have questions about your rights or are dissatisfied at any time with any part of this study, you can contact, anonymously if you wish, the Office of Research Support by phone at (512) 471-8871 or email at orsc@uts.cc.utexas.edu.

If you agree to participate, click on the following links:
https://stedwards.co1.qualtrics.com/SE/?SID=SV_0pSlbOyQnpIkzEF&Preview=Survey&BrandID=stedwards (HD participants)

https://stedwards.co1.qualtrics.com/SE/?SID=SV_3CzgWwZBvY8m7qJ&Preview=Survey&BrandID=stedwards (RA participants)

Thank you.

Please print a copy of this document for your records.

Appendix P: Interview Protocol for Supervisors (HDs)

Pseudonym:
Date:

Begin tape recorder

Thank you for participating in this study. As I explained in my email, I am conducting a study to examine the supervision interactions of past and present residence life staff, specifically, the implications of race on the hall director (HD)/resident assistant (RA) relationship. Before we begin, do you have any questions about the purpose or scope of my study?

You have completed the demographic questionnaire, self-report of your racial identity attitude, and the Perceptions of Residence Life Supervisee Racial Identity Inventory (PRLSeRIIW for Whites or PRLSeRIIB for Blacks) for your RAs online. You have also granted permission to be contacted by me for further questions. I want to assure you that your anonymity will be protected. I will use a pseudonym when I refer to you in my data analysis and report. Additionally, some details may be adjusted to further ensure privacy, confidentiality of data, and identity. Do you have any questions about this before we begin?

This interview is about your supervisory interactions with your RAs. Shall we begin?

1. Tell me about why you decided to work in residence life?

2. How comfortable do/did you feel your RAs are/were talking to you about various aspects of their lives (i.e., academics, personal matters, work)?

3. Do/did you ever make generalizations about a group or groups of people in front of your RAs (i.e., stereotypes, prejudices, categorizations)?

4. When you hear/heard residents or your RAs make generalizations about a group or groups of people, how do/did you react or respond?

5. Do/did you and your RAs talk about race/ethnicity?

6. Do/did you supervise your RAs the same regardless of their race/ethnicity?

7. Overall, do/did your conversations/interactions differ if your RA is/was a different race/ethnicity than yourself?

Those are all the questions I have at this time. I will contact you if I need clarification on any of your responses or if I have any follow-up questions. Thank you again for your participation.

Appendix Q: Interview Protocol for Supervisees (RAs)

Pseudonym:
Date:

Begin tape recorder

Thank you for participating in this study. As I explained in my email, I am conducting a study to examine the supervision interactions of past and present residence life staff, specifically, the implications of race on the hall director (HD)/resident assistant (RA) relationship. Before we begin, do you have any questions about the purpose or scope of my study?

You have completed the demographic questionnaire, self-report of your racial identity attitude, and the Perceptions of Residence Life Supervisor Racial Identity Inventory (PRLSRIIW for Whites or PRLSRIIB for Blacks) for your HD online. You have also granted permission to be contacted by me for further questions. I want to assure you that your anonymity will be protected. I will use a pseudonym when I refer to you in my data analysis and report. Additionally, some details may be adjusted to further ensure privacy, confidentiality of data, and identity. Do you have any questions about this before we begin?

This interview is about your supervisory interactions with your HD. Shall we begin?

1. Tell me about why you decided to work in residence life?

2. How comfortable do/did you feel talking to your HD about various aspects of your life (i.e. academics, personal matters, work)?

3. Do/did you ever see or hear your HD make generalizations about a group or groups of people (i.e., stereotypes, prejudices, categorizations)?

4. When you hear/heard residents or other RAs make generalizations about a group or groups of people, how does/did your HD react or respond?

5. Do/did you and your HD talk about race/ethnicity?

6. Do/did you think your HD supervises/supervised RAs the same regardless of their race/ethnicity?

7. Overall, do/did your conversations/interactions differ if your HD is/was a different race/ethnicity than yourself?

Those are all the questions I have at this time. I will contact you if I need clarification on any of your responses or if I have any follow-up questions. Thank you again for your participation.

References

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