Journal of Student Affairs in Africa

Recontextualising the profession

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Journal of Student Affairs in Africa

The *Journal of Student Affairs in Africa* (JSAA) is an independent, peer-reviewed, multi-disciplinary, open-access academic journal that publishes scholarly research and reflective discussions about the theory and practice of student affairs in Africa.

Vision and mission

The *JSAA* aims to contribute to the professionalisation of student affairs in African higher education by publishing high-quality scholarly articles, research and reflective discussions by academics, professionals, researchers and students about student affairs and services in African higher education.

The *JSAA* strives to be the foremost academic journal dealing with the theory and practice of the student affairs domain in universities on the African continent, and an indispensable resource for national policy-makers, the executive leadership of universities and colleges dealing with student affairs, deans of students and other senior student affairs professionals, as well as institutional researchers and academics and students focused on the field of higher education studies and student affairs.

Focus and scope

The *JSAA* considers theoretical, practice-relevant and reflective contributions from across the scholarly field of student affairs and professional domains of student development/student affairs, taking due cognisance that the scope is broad, fluid and context-dependent.

The scope of the *JSAA* is indicated by keywords such as: student affairs; student career development; student counselling; student development theory and research; student discipline; student engagement; student experience; student finances and financial aid; student housing; disability/disabled students; student leadership and governance; student life cycle; student living and learning; student organisations; student orientation; student policy; student politics and activism; student sport; student support; academic development; graduate attributes; and teaching and learning support. This list of keywords is not exhaustive.

Submissions are encouraged from scholars and reflective practitioners from across the globe. Submissions must be original and relevant to the mission, scope and focus of the journal. Especially encouraged are submissions from African scholars and professionals working in higher education on the African continent. Submissions dealing with student affairs issues from other contexts (e.g. the African diaspora; other emerging economies; developed countries) that are transferable to the African context are also considered for publication.

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Editorial team

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PREFACE

Together in student success

John Schuh*

I have had two opportunities to visit South Africa in the past several years and interact with student affairs staff, as well as faculty and students, at a number of universities, including Stellenbosch University, the University of Cape Town, the University of the Western Cape and the University of Pretoria. The prevailing themes of my visits have been the exceptional hospitality that has been extended to me, the wonderful discussions we have had about higher education in South Africa, the United States and other countries around the world, and the enthusiasm for knowledge that has marked our conversations. I have learnt so much from my colleagues in South Africa and often have felt as though I might not have been able to reciprocate to the extent that I had wished. My learning and perspectives have been expanded so much by my interaction with my colleagues in South Africa.

It can be easy to slip into conversations about how higher education is different from country to country if one brings a nationalistic perspective to international exchanges. After traveling outside the US to countries on four continents to visit institutions of higher education, I am convinced that we as student affairs educators have more in common than we have differences. For example, "[p]roblems and challenges that student affairs professionals face in the United States are common around the world" (Jones, Harper & Schuh, 2011, p. 538). Of course, there are structural differences in our institutions, our central governments play very different roles in supporting and overseeing our institutions, we use different nomenclature, and our histories and cultures are different. But I would submit that our similarities override those differences. For example, consider the following similarities:

Our countries have high expectations for those in higher education to contribute to the general welfare of our citizenry (Churchill, 2014). In my view this means that there is general agreement that for those people who seek to improve their station in life, securing the highest level of education is the surest means of doing so. Advanced levels of education do not necessarily ensure that one's life will be easy or without challenges, but the evidence across the world is that educated people lead more robust and fulfilling lives than those who are not fortunate enough to have had opportunities for advanced education, or who have had such opportunities and failed to take advantage of them.

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Our institutions have the success of their students as a core value (for more on student success, see Kuh, 2011). Some institutions will emphasise research and scholarly activity more than others, but it is very difficult to find a university that is not concerned about the success of its students. The days of ignoring undergraduate students and leaving their learning to chance are over. Rather, institutions around the world are identifying and implementing strategies to provide an environment where students can be successful. Of course, students need to take advantage of the support and assistance that are available, but in the end the focus on student success has never been greater.

Our institutions, across the world, are held to increasingly high standards of accountability (Blimling, 2013). Governments, governing boards, families, students and others are interested in the extent to which our institutions are accomplishing their missions. In short, our various stakeholders want to know if institutions are using their resources wisely, and that the use of those resources is resulting in organisational success, be that the accomplishment of educational goals by our students, the discovery and advancement of knowledge through the use of our research assets, or the advancement of our larger societies by the work that is undertaken with communities outside of higher education. Accountability, transparency, and a commitment to continuous improvement are watchwords of contemporary higher education, and there is no reason to believe that this will change in the foreseeable future.

Interest in the contributions of student affairs educators to the education of our students also is a similarity. In most cases with which I am familiar, those who perform the typical functions found in student affairs have moved beyond conceptualising their roles as providing well-managed services for students. Well-managed services for students certainly are important, but the learning that results from students living in campus residences, performing volunteer service, participating in campus organisations and recreational experiences, and studying abroad is perceived as central to the out-of-class experience. Measuring this learning, adding potency to experiences, and creating new opportunities are all part of the portfolio of student affairs educators (Kuh, Kinzie, Schuh, & Whitt, 2010; also see Gansemer-Topf, 2013). Work will always need to be done in determining how to add value to student learning, but a firm foundation has been established.

All of this, then, brings us to the *Journal of Student Affairs in Africa*. In my view there is no better way of advancing a profession than through the development of literature that is carefully reviewed, timely, and disseminated widely among potential readers (also see Carpenter & Haber-Curran, 2013). That is the aim of the *Journal of Student Affairs in Africa*, and my view is that it is well on its way towards making major contributions to advancing student affairs in Africa and around the world.

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Contextualising student affairs in Africa: The past, present and future

Teboho Moja*, Birgit Schreiber** and Thierry Luescher–Mamashela***

Higher education executives, student affairs professionals, higher education academics and students in Africa have received the 2013 launch issue of the *Journal of Student Affairs in Africa* (JSAA) with a lot of enthusiasm. This is evidenced by over 25 000 views of the JSAA website since the launch issue went live in December, and 55% of visitors returning. The majority of visitors have come from across Africa, especially South Africa, Nigeria, Ghana, Uganda, Kenya, Zimbabwe and Tanzania; the second highest number of visitors come from the United States and the Commonwealth countries; while the third highest number of viewers come from the other BRICS countries and from across the developing world. From the start, the website has been fully indexed, the articles harvested by Google Scholar as well as all major search engines, and assigned a DOI. In addition, with our recent listing on the international directory of open access journals (DOAJ), the visibility of JSAA is further extended to provide access to African scholarship and debates on student affairs in the international arena. In this issue, the majority of papers published have been received as open submissions, emailed directly to one of the editors or submitted online via the website. We take all this as a signal that there is indeed need for a platform for sharing scholarly work and experiences among professionals from an African perspective. It is our aim to ensure that JSAA will become the foremost academic journal dealing with the theory and practice of the student affairs domain in higher education on the African continent, and an indispensable resource for the executive leadership of universities and colleges dealing with student affairs, deans of students and other senior student affairs professionals, as well as institutional researchers and academics and students focused on the field of higher education studies and student affairs.

The African continent, comprising of 54 countries, brings to the fore a great diversity in terms of higher education systems that have been shaped by colonial legacies, subsequent administrations and global, local and continental influences. Each country is uniquely shaped by, among others, its history, politics and cultures, and there are lessons

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and experiences to share among professionals who work with students and are interested in delivering professional and discipline-based support, development and services that contribute to broadly defined student success.

Student affairs, support, development and services refer broadly to student lives – personal, social and academic – and aim to enhance students' experience and contribute to their development. There is a broad base of student development theories developed in the western world that draw from disciplines such as psychology and sociology and contribute to student affairs professionals' knowledge of how to understand their own profession and how to render discipline-based services in a professional manner. However, given that these theories have been developed in contexts very different from our own and are often not tested by research conducted in Africa, it is up to student affairs scholars and professionals in the African context to interrogate these theories for their transferability and applicability in our own context. This journal certainly aims to contribute to student affairs in Africa in this way.

The past

Student affairs as a profession is said to have established itself mainly in the 20th century, motivated by factors such as the increase in numbers of students accessing higher education, particularly in countries where participation rates increased, where the student bodies of universities became increasingly diverse, and where the model of higher education came to emphasise research – hence the growing need for additional services to be provided to students by administrators who were hired specifically for those roles (UNESCO, 2002, p. 29). In the late 1990s the field became more textured and specialised into divisions or units, such as academic advising and counselling, admissions, services for mature and returning learners, student organisations, multi-faith services, and many more (UNESCO, 2002, p. 32–56). The same trend is observable in Africa with the growth and expansion of higher education in Africa. While it is estimated that there were only 120 000 students in African universities at independence (in the early 1960s), this number has dramatically grown to 9.3 million students in less than 50 years (Marmolejo, 2011).

To discuss the history and evolution of student affairs in the African context we need to look back at the introduction of the modern university as a Western institution on the continent. The scope of this editorial reflection does not allow for a full history of the introduction of western universities in Africa but a few points are worth mentioning. There is a comprehensive history of higher education in Africa, and it shows that there were several institutions that existed in the pre-colonial period (Lulat, 2005; Zeleza, 2006). Various scholars have written in detail about higher education in different historical periods and across the diverse geographic areas of Africa. The history of the modern university in particular in Africa dates back to the early 19th century with the establishment of universities in Algeria, Liberia, Sierra Leone, South Africa and Madagascar. They were explicitly modelled on the European university in terms of their institutional form, purpose, and disciplinary divisions; in various regards they were very different from the earlier apprentice training or monastic reading models common before that. In brief, the

history of the provision of higher education in Africa provides a context for understanding the development of student affairs that has not been sufficiently documented or researched.

Currently, higher education studies in Africa is still an emerging field of study. The agenda of higher education research tends to centre around governance, leadership and management issues, higher education policy, funding and quality assurance, the contribution and role of higher education in development and democracy, and matters related to the increasing privatisation of higher education in Africa. For a long time, research into student life has been focused mainly on student activism, studying student protests aimed at ending colonialism and establishing democratic governments, opposing political corruption and interference in education, the introduction of cost-sharing and fees in higher education and, more recently, the harassment of marginalised students (Luescher-Mamashela & Mugume, 2014). Only a few studies have studied students in terms of student support and development. What we know is that historically student support has been provided informally and in an attempt to assimilate students into the status quo; student support has not been provided in a structured, professionalised or discipline-based way (Assie-Lumumba, 2006). There is, therefore, a lot of history that we need to uncover and explore in order to better understand the African history of student support and development and what theoretical frameworks implicitly or explicitly informed the kinds of support and development we have offered and continue offering.

From the present into the future

Following the UNESCO World Conference on Higher Education in 1998, UNESCO initiated a project to focus on the development of a manual that would guide the development of student affairs programmes worldwide and encourage the provision of student services in a professional manner for the enhancement and development of students during their studies. Over a decade ago, student affairs were identified in a minority of African countries and even fewer had professional organisations (UNESCO, 2002, p. 50). Much has changed in student affairs since the UNESCO World Conference, and more changes can be anticipated as the higher education sector becomes a key driver of the social and economic reconstruction and development of the African continent.

Student affairs is emerging as the new frontier for higher education in Africa. Clearly there is recognition that student affairs is making significant contributions to the higher education sector (CHE, 2014; Lewin & Mawoyo, 2014). Thus, the professionalisation of student affairs is imperative for the continent and for the benefit of higher education and student success. Student affairs in the southern African region in particular is beginning to professionalise as the result of three substantive influences. First, this is due to the quest for data-based and evidence-driven policy development and institutional decision-making across the higher education sector (Leibbrandt & Ranchhod, 2014; Lange & Luescher-Mamashela, forthcoming). Various census data, higher education data (on students, staff, finances and quality), student engagement data, and other data are providing the necessary evidence and knowledge on which to base knowledge-based management and policy-making. Increasingly, this kind of formerly neglected source of information is now used to

shape institutional and system-level policies (Swing, 2014). Data analytics is employed to answer key questions about student success, student cohort and cross-sectional studies, and student engagement trends are used to shape institutional responses to enhancing student success (CHE, 2014). Student affairs, certainly in South Africa, is increasingly required to provide credible data and research-based evidence that support its claims and institutional position.

The second key influence on the professionalisation of student affairs in the southern region of Africa is the continued and persistent emphasis on student–institutional integration and questions about how best to accelerate this while considering issues of assimilation (Lewin & Mawoyo, 2014). Institutional culture is comprised of many ingredients, some of which concern peer interaction, student-staff interaction, the campus environment, academic preparedness, classroom pedagogies, co-curricular and life-wide learning experiences (Jackson, 2010). We are reminded of Astin's assertion that "the student's peer group is the single most important source of influence on growth and development during the undergraduate years" (1993, p. 398). Student affairs is ideally positioned to guide the institutions on how to utilise this to the benefit of all. Student affairs is increasingly mandated to address issues of institutional culture and student integration and the search for discipline- and research-based answers compels the drive towards a professional approach to student affairs.

The third compelling influence on the professionalisation of student affairs emerges from the shifting organisational landscape of student affairs. Not only is South Africa establishing a federation of its numerous student affairs associations – i.e. the South African Federation of Student Affairs and Services; it is also the forerunner for Swaziland, Botswana and Namibia equally to establish an organisational infrastructure that strengthens student affairs' role within the higher education sector. Clearly, the future for student affairs is full of opportunities to develop a discipline-based domain that can respond with evidence about the pressing issues of student success (Lewis & Mawoyo, 2014).

Contextualising student affairs in Africa: In this issue

In the launch issue of JSAA, several authors reflected in great detail on different theoretical models and practical approaches to the professionalisation of student affairs in Africa. In this issue, the thematic focus is more especially on present-day student affairs practices in the African context. It comprises a variety of contributions, including several research-based articles focusing on professional development and student experiences and perceptions, with one of the common threads being different approaches to questions of diversity: gender, race, ethnicity, nationality, multiculturalism. The issue further includes contributions by two esteemed members of the profession internationally: the preface to this issue written by John Schuh, Distinguished Professor, Emeritus, and a very personal, reflective account by the founder and Emeritus President of IASAS, Roger Ludeman.

The question of how to build women's leadership in student affairs in the African university context leads the first article in this issue authored by Dawn Person, Katherine Saunders and Kristina Oganesian. The article is based on a qualitative case study conducted

with the cohort of five women participants of a pilot doctoral programme in student affairs offered in collaboration between the University of the Western Cape (South Africa) and California State University, Fullerton (USA). It shows in detail the students' expectations and challenges as they participate and progress in the programme. In due course the article highlights the importance of professional development and formalised training programmes in student affairs and provides an innovative and valuable way of understanding both the potential value of the programme and the very real experiences of the participants as black women who are grappling with the challenges of being adult learners within a complex, and often exclusionary, higher education landscape. The article concludes with a number of observations regarding the value of international collaborations in the development of student affairs professionals and with recommendations for how to improve such programmes.

Botswana is one of the few African countries that has a massified higher education system and a deliberate policy of growing its human resource base through higher education and the development of innovation hubs (Bailey, Cloete & Pillay, 2011). This has not only resulted in a rapidly expanding institutional landscape of higher education, including new public and private institutions, but also in more diverse institutional student bodies. Writing from the country's flagship institution, the University of Botswana, Thenjiwe E. Major and Boitumelo Mangope make a passionate plea for the deliberate development of multicultural competence among student affairs practitioners. In particular, they focus on the in-service professional development of student housing administrators, noting the increasingly diverse student populations encountered on university campuses and the need for practitioners to become self-aware, to self-reflect, and to gain multicultural knowledge and multicultural skills.

The challenge of an increasing diversity in the student body is the point of departure of the articles by Samantha Shapses Wertheim, and Mathew Smorenburg and Munita Dunn. Shapses Wertheim investigates students' perceptions of cross-racial interaction on the campus of a previously segregated (whites-only) Afrikaans university in South Africa, and how these perceptions reflect the larger post-apartheid social dynamic after twenty years of democracy. It is a case study that shows, among other things, the transient stage of students' views on race evident in narratives riddled with unsettled contradiction; it also invites deep reflection on how higher education institutions, such as the one in this study, may ever be transformed to engage effectively with the interpersonal/intrapersonal, historical and institutional factors that shape students' meaning-making process on key aspects of their personal and social identity. Using the Critical Race Theory lens as part of her theoretical framework, Shapses Wertheim shows the value of engaging with existing theory to guide an inquiry into a difficult and sensitive subject such as race relations in South Africa, and to eventually gain a deeper understanding that is immediately valuable for student affairs practitioners.

Smorenburg and Dunn's case study is also based at a historically white, Afrikaans university in South Africa, the University of Stellenbosch, and it also deals with student diversity in the student housing domain. In particular, the article discusses a student

housing programme called 'Listen, Live and Learn' and it assesses the programme's student application and selection process as a standardised tool to enhance student diversity in the programme. It shows in great detail the lengths to which student affairs professionals attached to the programme have gone in order to develop a transparent and fair selection process attuned to the aims of the programme. In this respect, the described process may be considered as a model for student selection into similar student development programmes. Moreover, according to the authors, the 'Listen, Live and Learn' model was developed originally on the basis of social contact theory; in reflecting on Shapses Wertheim's study, it would be interesting to see if the theory's claims hold – namely, that if students of different genders, races, ethnicities, and/or religions, make contact and interact with one another on an equal level, then less stereotyping by them will occur.

The final peer-reviewed contribution published in this issue features a very personal, reflective account of the establishment of the International Association of Student Affairs and Services (IASAS). It outlines the association's genesis and early history from the perspective of its founder, president emeritus and first executive director, Roger Ludeman. In the process, the paper addresses some of the important factors and elements that laid the foundation for a more cooperative approach to student affairs work, and it touches on some important similarities and differences of student affairs work around the world. Ludeman's contribution is therefore not only highly relevant in its own respect as a record of IASAS' organisational history but also in that it provides inspiration and lessons for establishing professional organisations in countries and domains where they do not yet exist and/or for professionals and scholars to become involved in IASAS at a regional, African or global level.

This issue of JSAA's dialogue section features three brief presentations made at the 2014 Co-curriculum Colloquium organised by the University of the Western Cape. It deals with questions that are fundamental to student affairs practice: What is the co-curriculum? Is it something at the fringes of university life or has it the potential to influence the very culture of our institution and higher education in general, redefining what we traditionally consider legitimate learning? Birgit Schreiber introduces in her paper the colloquium and the debate by considering different purposes and notions of the co-curriculum: as an institutional marketing tool; a means to improve the employability of students; and a palette of institutional service offerings to enhance students' 'customer satisfaction'. How are we to translate into student affairs practice a notion of the co-curriculum that encompasses issues of student engagement, life-long and life-wide learning, student development and support, authentic learning and graduate attributes, and what Schreiber calls "the uncommon-traditional and the ubiquitous-non-traditional student"? How, ultimately, can the co-curriculum thus conceived significantly enhance student success? The presentation by Ronelle Carolissen picks up on the topic by exploring the co-curriculum from a critical feminist perspective. In the process, Carolissen provides a powerful critique of the notion of a confined and finite co-curriculum as a construct emerging from traditional notions of citizenship. Finally, Teboho Moja and Monroe France discuss the idea of the relevance of an integrated co-curriculum for student engagement, student persistence and student success, in relation to the concept of 'seamlessness' in the student learning and development experience.

Like the previous issue, this issue of the *Journal of Student Affairs in Africa* includes three authoritative book reviews relevant to student affairs in Africa. Firstly, Joy Papier reviews the book *Higher education for the public good: Views from the South* edited by Brenda Leibowitz. As Papier shows, Leibowitz has succeeded in bringing together a valuable compilation of essays by prominent South African and international academics on the theme of higher education and the public good. She starts her review with provocative questions that must be asked from the outset, namely, who is this 'public', and how is its 'good' defined? The second review is conducted by Ellen M. Broido and looks at the 2014 edition of *One size does not fit all: Traditional and innovative models of student affairs practice* written by K. Manning, J. Kinzie, and J. Schuh. The book provides an update of its 2007 edition and describes eleven models of student affairs practice, divided between "traditional" and "innovative" types. Finally, the book *Discerning critical hope in educational practices* (2013) reviewed by Denise Wood engages with contemporary educational practice in terms of Paulo Freire's notion of hope. It is a collection of diverse essays edited by Vivienne Bozalek, Brenda Leibowitz, Ronelle Carolissen and Megan Boler.

The issue of JSAA concludes with conference announcements, calls for papers, and invitations to join professional student affairs associations.

With this diversity of research articles, reflective accounts, seminar papers and book reviews, we hope to provide our readers with a relevant, interesting and empowering perspective on the diversity of scholarship and practice in the domain and give a starting impression of the profession in the African context as it presents itself, as it is analysed and understood. We thank all the contributors and peer reviewers, our esteemed members of the JSAA Editorial Executive and the Journal's International Editorial Advisory Board, the layout editors and proofreaders from our publisher, African Minds, and the technical team from e-publications of the University of the Western Cape, who are administering the www.jsaa.ac.za website.

For the Editorial Executive,
Prof. Teboho Moja, Editor-in-Chief
Dr Birgit Schreiber, Editor and Book Review Editor
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Building South African women's leadership: A cohort model for the PhD in student affairs

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Abstract

Despite the presence of a historically male-dominated culture in leadership, gender–mediated obstacles and challenges, black women in South Africa have the passion to develop professionally and move to higher levels as educational leaders. The current study assessed female students' perceptions regarding a joint pilot doctoral programme between the University of the Western Cape (UWC) and California State University, Fullerton's (CSUF) Higher Education programme, and their experiences while in the programme. Five participants described programme expectations, challenges, strengths, weaknesses and programme completion. Moreover, the research focused on the participants' future hopes, aspirations and their observations regarding any changes in their professional and academic growth. Students expressed that coming to CSUF after their experiences at UWC enabled them to learn from faculty members with expertise in student affairs, which has further developed their knowledge concerning student development strategies, philosophy and history. Recommendations for the programme centred on increased cohort meetings, expanded programme resources such as research, student support outside the classroom settings, and the improvement of programme funding in order to provide more financial support to students. The importance of professional development and formalised training programmes, expanding research dynamics, and teaching components with international collaborations are promising practices to address the challenges and obstacles that black women face in preparing to become leaders in South African higher education.

Keywords

South Africa, student affairs, doctoral programme, professional development, females in higher education.

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Introduction

Despite the attempt to increase PhD production in South Africa pre- and post-apartheid, rates of PhD production remain flat. In 2008, it was projected that South Africa would require 6 000 new doctoral graduates by 2010, indicating that the country will need to increase PhD output for new researchers (Seleti, 2009). In 2003, South Africa produced fewer than 25 PhDs per year per million of the population, compared to the UK with over 150, USA having over 125, and Australia with over 200 (Seleti, 2009). In order for South Africa to increase its economy of knowledge as a country, more researchers are needed, and existing inequalities between race and gender need to be addressed. The University of the Western Cape (UWC) has been the largest producer of black graduates in South Africa through taking into account disparities from colonialism and apartheid. MacGregor (2013) quoted a South African professor who stated that "there have been four main imperatives in policies and strategies on PhD training in South Africa over the past 15 years: quantity, quality, efficiency, and transformation and equity" (p. 2). However, less than 10% of South African students decide to pursue honors after obtaining a basic degree. Furthermore, only 19% of students in South Africa proceed to doctoral studies after obtaining masters degrees (Seleti, 2009). This showcases the importance of establishing doctoral programmes to help South Africa obtain a higher rate of PhD production.

In comparison to other countries such as the US, the UK and Australia, there is a limited representation of women in positions of academic leadership in African countries such as South Africa (White, *et al.*, 2012; Seleti, 2009) and Kenya (Odhiambo, 2011). This demonstrates that typical career pathways to higher positions within academic leadership are modelled for men rather than women in South Africa. Similarly, it is commonly stereotyped that women are not as effective as leaders, and their place is not in a leadership position (Lumby & Azaola, 2011). Leadership in South Africa is not viewed as being inclusive for all genders, ethnicities and races. Attitudes in South Africa reflect the idea that men are better leaders than women. Black women typically experience a combination of discrimination, aggression or harassment in regards to their gender when attempting to obtain leadership positions in education (Lumby & Azaola, 2011).

There was a need and interest from South African higher education faculty and practitioners at colleges, universities and further education training institutes to produce more PhDs because the South African PhD production rate was not as high as that of other countries (Seleti, 2009). As a result, California State University, Fullerton (CSUF) and UWC collaborated to address the need for South Africa to produce more doctoral degrees with a pilot, cohort-based, doctoral programme in student affairs. The female participants in the pilot PhD programme aimed to become the next generation of female educational leaders in South Africa, persevering through the challenges. This study describes perceptions of five black women and their experiences in this pilot PhD programme.

Literature review

While this research focuses on a model of success to increase PhDs in higher education leadership, the literature review is limited in scope relative to higher education pre- and

post-apartheid. Instead, the focus is on information concerning cohort-based PhD programmes, gender, and issues of inequality in higher education. South Africa's higher education system in place during apartheid promoted racial and ethnic exclusivity alongside oppression within its policies where non-white individuals had severely limited access to higher education (Wangenge-Ouma, 2012). Black women were expected to be responsible for the well-being of their families, as opposed to obtaining educations (Phendla, 2008). Females were viewed as caregivers during apartheid, and they had limited education and employment opportunities. Women who were bilingual, married, religious, and teachers had better chances of obtaining positions within the educational hierarchy, but women still did not have the power and privilege that men could obtain (Phendla, 2008).

After apartheid, funding for higher education and financial aid for students became a large problem. South Africa's government funding for higher education has declined since 2000 (Wangenge-Ouma, 2010). Despite diminished financial aid availability, enrolment in higher education institutions increased between 2000 and 2004 (Wangenge-Ouma, 2012). Even though the cost of higher education has steadily risen, the country has not created more student grants to help mitigate rising costs. Due to increasing costs for higher education, institutions implemented tuition increases to compensate for the lack of public funding (Wangenge-Ouma, 2010). Escalating costs and diminished funding have led to increased obstacles for students intent on attending public universities. Certain institutions have implemented caps on university enrolment to compensate for limited government funding (Wangenge-Ouma, 2012).

As part of the post-apartheid constitution, democracy was introduced, and school governing bodies (SGBs) were established to provide leadership training for both males and females holding leadership positions in schools (Diko, 2007; Wangenge-Ouma, 2010). Despite the creation of these SGBs, women still faced gender biases, lack of training, and fear of promoting policies that supported gender equality. Women were still excluded in practice, as females at institutions did not feel comfortable voicing their ideas. Some women did transcend social norms to give their input, though they were not generally supported (Diko, 2007). Career paths to management positions are still typically modelled for men rather than women (White, Bagilhole & Riordan, 2012). Leaders are frequently described as typically black males who were politically active against apartheid, whereas leaders in other countries are known to retain research and leadership experience, such as in Australia (White, *et al.*, 2012).

Motivation through spirituality has driven female success within educational leadership post-apartheid. Women in South African educational leadership during apartheid showed moral and spiritual commitments to leadership and frequently cited a higher power as their motivation for becoming educational leaders (Modigame *et al.*, 2010). Spirituality helped drive female leaders to become leaders within their respective educational settings through ethical and moral commitments to social emancipation (Modigame *et al.*, 2010). A push for equality can fuel support for educational leadership empowerment to foster South African women's success.

This push for equality is seen in leadership styles, which are generally viewed as being markedly male or female and black or white in South Africa (Chisholm, 2001). Generally, male leadership styles are regarded highly and are positively related to performance, whereas femininity is associated with a lack of assertiveness and lower performance in leadership positions (Chisholm, 2001). These stereotypes help to shape gendered leadership styles. Thus, South Africa developed a culture of masculinity within educational leadership where there are low levels of sensitivity to the needs to black educational leaders (Chisholm, 2011). The post-apartheid era affirmed women educational leaders; however, it is hard for females to transcend stigmas of masculinity to advance in leadership positions. While those in educational management positions in South Africa are generally aware of discrepancies relating to gender matters, they are unsure of how to address them. In response to these discrepancies, a pilot, cohort-based, doctoral programme with more curricular support was created to support black students in educational leadership inclusive of black women.

Cohort-based doctoral programmes can help to foster change in South African higher education. Cohorts are viewed as groups of students who begin, move through, and finish a programme of study at the same time (Barnett & Caffarella, 1992). Cohort models differ from traditional programmes in that students can get to know one another more intimately, learn from one another, take the same courses, and graduate together. Students who participated in cohort-based PhD programmes reported higher levels of support, peer relationships, cooperative learning and cohesiveness (Lei, Forelick, Short, Smallwood & Wright-Porter, 2011).

Similarly, a change in pedagogy results in changing the nature of a PhD programme. Faculty members are typically coordinators and mentors who focus on the intellectual and social development of students through offering a course of study, in order for students to thrive and complete their programme (Danowitz & Tuitt, 2011; Burnett, 1999). By structuring a PhD programme with cohorts, gender gaps and issues of inclusivity within the programme would be addressed. Students infrequently meet with faculty, and self-motivation is needed to complete coursework and dissertations. However, faculty members should be accessible for cohort meetings either in person or online to establish the flexibility of the collaborative cohort (Burnett, 1999). Moreover, faculty members need to ensure that the cohort meets and communicates effectively to help students finish their dissertations by helping each other gain communicative skills to improve their quality of work. A cohort model also allows students to discuss their dissertations, research ideas and resources (Burnett, 1999). This model has been applied for PhDs in educational leadership, and can similarly expand to student affairs. Students who participated in collaborative cohort models reported feeling more satisfied with their PhD programmes (Burnett, 1999).

Ideally, faculty members shape students' knowledge by challenging students to achieve and contribute (Danowitz & Tuitt, 2011). Establishing curricula that are inclusive and diverse, alongside pedagogy in which students are engaged, can be transformative agents to further students' engagement within their scholarly and professional roles (Danowitz & Tuitt, 2011). Through examining learnt content and pedagogy employed to help create

scholars, developers of PhD programmes can help to train future leaders more effectively (Danowitz & Tuitt, 2011).

Moreover, cohort models increase the number of students who complete their degrees in PhD programmes (Nimer, 2009). These strategies could bring more diversity into PhD programmes as current models for PhD programmes do not address inequalities of gender, race and ethnicity. Currently, in non-cohort programmes, graduate students do not report high levels of support from their classmates and faculty (Nimer, 2009). However, cohort models allow members to gain a sense of inclusion and family through building social capital and relationships among those involved, as well as engaging in social learning through interactions with others.

In response to these successes of other cohortibased doctoral programmes, a pilot, cohort-based, doctoral programme in student affairs with curricular instruction was created that attracted and enrolled five South African black women. While this programme initially enrolled eight students, only five of the eight maintained enrolment beyond the first session. Through programmes of this nature, the number of black women leaders obtaining PhDs in South Africa can be increased, closing the achievement gap in educational leadership between men and women. The model of expertise, with regard to bringing in an international professor, having a mixed PhD model with seminar-based independent study, cohorts and meetings, and travelling to an international university, was predicted to be beneficial to students. Their stories of the doctoral experience in a structured setting are investigated.

Methodology

The following study is a qualitative case study of five women PhD students at UWC who were participants in the pilot doctoral programme in student affairs. In February 2012, a representative travelled to the UWC to gather qualitative data in the form of one-on-one interviews. Interview questions were related to the students' expectations, experiences, challenges, weaknesses, aspirations, finishing, fears, changes, future and benefits while pursuing the PhD in the unique programme format. Themes were found surrounding the students' expectations of the programme, the programme model, fears, aspirations and recommendations.

Programme description

As part of the 2009–2010 University Mission and Goals Initiative at CSUF, a proposal was created for developing a graduate degree programme in collaboration with the UWC Faculty of Education. The need for formal preparation programmes for practising student affairs administrators and educational leaders was identified. A representative from CSUF met with representatives from UWC to discuss an action plan for the implementation of programme efforts, which included traditional doctoral studies and professional development modules for practitioners pursuing the PhD.

The PhD programme aimed to run from 2011 through 2014 as a pilot. A visiting faculty member from CSUF visited UWC three times a year to conduct seminar classes for

the students. Video conferences were held for the remainder of the year to help connect the two universities and their students. The following outcomes were expected: a development of a seminar-supported PhD programme at the UWC; graduate students from a pilot cohort registering beginning in the 2011–2012 school year; and conducting research focusing on student affairs and collaborative efforts within higher education.

Lastly, students from the CSUF and UWC joint PhD programme in student affairs were invited to participate in a short-term doctoral training programme from June 15 to July 15, 2013 which focused on research in higher education, teaching and learning. The training provided an overview of content areas in research data management and analysis, assessment and evaluation. Additionally, attention was given to identifying findings from data based on the students' dissertation studies.

Participants

The doctoral students came from a variety of backgrounds. While the programme was not designed specifically for women, all five students were black South African women between the ages of 32 and 60. Most of the women were mothers and wives with families (n = 4), while some were also grandmothers (n = 2) with extended families. All of the women (n = 5) held bachelor, masters and honours degrees.

Student A was a wife and mother with twenty years of experience as a student affairs professional working in predominantly black institutions. She worked for the largest institution in the Western Cape as the executive director and dean of student affairs overseeing the health and wellness cluster. Her educational background consisted of an MA in educational psychology with honours in education and a post graduate diploma. In addition, her research focused on transformation, leadership and student affairs, especially looking at women of colour post-apartheid.

Student B was also a wife and mother of three who had been working in higher education for twelve years. She was a programme manager doing operational management for six projects. Her educational background consisted of a BA degree with majors in English, communications and linguistics. She also completed her honours in English and two masters degrees. Her first masters degree was in literacy studies, followed by a second in adult learning.

Student C was an adult student, mother and wife. Previously she had worked as an executive dean of students at one of the universities, but she also served as a senior manager for a private foundation that provides scholarships to students in higher education in South Africa. She received a masters in educational counselling. Her research focused on academic attainment of sponsored students in higher education.

Student D was a single mother who held a strategic position in higher education within library services. She had held this position at three institutions for 17 years, of which 6 had been spent at her current university. She obtained a BA in education and a masters degree in library and information science. Her research topic considered issues of quality management as a prerequisite in higher education, a global phenomenon and investigation into quality measurement indicators for South African higher education libraries.

Student E was the youngest woman of the cohort. She was a linguist by profession and completed a BA in linguistics and masters and postgraduate diploma in translation. This PhD would be her fourth degree. Her research topic examined the experience of students through peer pressure living in residential halls.

Instruments

The goal of the interviews was to gain an in-depth understanding of the students' perceptions of the quality of the programme as well as their challenges and recommendations for improvement. Additionally, the interviews revealed the students' experiences, feelings and perceptions of the leadership of the programme (see Appendix A for interview questions).

Analysis

Interviews were recorded using an audio recorder. The audio recordings were then transcribed for further analysis. ATLAS.ti was used to code for convergent and divergent emerging themes.

Findings

Expectations: Self, faculty, others

Prior to the programme, students discussed their expectations of themselves, the faculty, and the other students in the cohort. Regarding personal expectations, students expected to keep up with the demands of the programme and complete the readings. For some students, the balance of school, work and family was difficult to uphold. One student explained, "It's just a matter of balance of how to keep doing your day job very well and to keep being true to yourself about delivering your best in terms of what's expected of one academically."

Academic expectations were met at multiple levels. In terms of learning, students expected to understand the roots of student affairs. Additionally, students expected to gain knowledge of leadership as well as guidance throughout the process. With regard to academic guidance, the expectation had been met according to several students. One student discussed her expectation of being taken through the process and research dynamics:

> "I needed to get guidance – I needed to get a dissertation going on where I could understand – you know obviously at this level I've done a bit of research on methodology and research and so on but I needed to get that resuscitated."

When asked about the aforementioned expectations, one student stated:

> "As the cohort, we are meant to be applying ourselves in a very rigorous way in relation to our research regime but also in a very rigorous way in relation to one another … and in the same set, we should be there to assist."

In terms of other students, participants indicated that they expected their cohort members to guide and support one another and build collegiality. Additionally, each student spoke

highly of CSUF's visiting faculty, staff, and graduate students. All participants spoke highly of CSUF faculty's intellectual contributions to the programme.

In terms of the overall programme, students expressed excitement. One student indicated that she had previous experience in a structured programme that was well supported, "that got funded by funding from Netherlands Embassy to assist South Africa in producing 250 PhDs on an annual basis". Another student exclaimed that it was a good idea to pilot a programme of this calibre because South Africa did not have a similar programme. Students discussed their expectations about funding. One particular student had an issue with funding that served as a barrier in registering for classes. She stated, "Last year I didn't register and then I was emailing all the various people who are involved in this programme but I couldn't get anywhere".

When asked if their expectations had been met, students' responses varied positively. Regarding personal and academic expectations, students indicated that some were met. In terms of peer support, plans were made among students to meet as a group to discuss readings and theories. Several students created dyads, met with one another, and held one another accountable for completing their work.

Programme benefits

When asked to describe their experiences with the programme, connections, access to resources, and increased knowledge were emerging themes. One student indicated that reconnecting with what was happening in the area, meeting up with other students with similar interests, and getting back into academics were beneficial. The greatest benefit articulated by all students was having access to professors and students at CSUF.

Access to resources was another benefit. One student described the biggest strength of the programme as the literature to which she was exposed. Many students positively commented on the benefits of Skype and talking to students in the United States who had written extensively about education and leadership. Additionally, visiting students and professionals from CSUF provided resources. The incentive to travel to California was another benefit articulated by the students. One student explained that studying abroad exposed them to an array of knowledge and resources, which enhanced their career development.

As with any advanced degree, the students identified an increase in knowledge and skill as a primary benefit of the programme. One student stated:

> "It gave us a clearer picture of higher education, the education system on its own, how it was formulated … And the philosophical opinions of the colleagues and how does it fit to our current practices."

Another student attested to the benefits of increasing her formal knowledge as it pertained to student development theory, while having an increased ability and confidence to write conference papers and run more workshops.

Programme challenges

For most of these students, there was a large gap in time between their masters degrees and their entrance into the doctoral programme. Aside from the initial challenge of acclimating oneself to academics, other challenges with the programme fell under two categories: logistics and funding. One logistical challenge in particular was the formalisation of faculty supervisors. Prior to supervisor assignment, students expressed that a disconnect between supervisors was a debilitating concern. Similarly, the lack of logistical structure in programme coordination was another issue. Students indicated that often there was too much time between session meetings. Funding posed another programme weakness. Several students expressed issues with the lack of financial support the doctoral students received. One student explained:

> "Maybe we didn't ask questions … I know for sure that other institutions, they actually run after students, doctoral students, and provide funding, but it's not the case, so maybe we should have asked questions."

Programme model: Strengths

The traditional PhD programme model in South Africa follows that of an independent study model. Students essentially teach themselves with no formal coursework and produce a dissertation with the assistance of a supervisor. For this particular programme, a mixed model approach of facilitated sessions and independent study was implemented. One student commented on the strength of the programme model: "There's just so much one can do with the contact. Online has its benefits but even then I don't think it replaces the face-to-face component". The fact that it was a structured, face-to-face, taught doctorate was described as invaluable.

An opportunity for advancement and professional development was indicated as another strength of the programme model. The students in South Africa expressed the joy of connecting with classmates in the United States. One student described having an American friend with access to resources such as CSUF's library database, "For us it's an issue of subscribing to journal articles in our library and I would ask him … I'm grateful for that." Furthermore, an additional strength of the programme model was the guidance and support provided. Students frequently expressed the importance of emotional support the cohort provides.

Programme model: Weaknesses

Students described the lack of in-person contact as a weakness of the programme model. Stemming from the lack of contact, students identified concerns about time management. The postgraduate director scheduled sessions on Saturdays, in addition to meeting sessions that were scheduled to occur. The students often felt as though they were made to attend both sets of graduate sessions, which became repetitive. It became a balancing act between institutional and programme expectations. However, one student indicated that after the CSUF professor visited and left, the cohort did not always meet. She explained:

"We always meet when she's around. And there's a workshop that is running every Saturday. But I believe the coordinator of the programme is supposed to make sure that maybe we meet via Skype with him maybe on monthly basis or quarterly basis."

Programme completion

When asked if they felt they would finish the programme, all five doctoral students positively expressed they would. Students were prescribed the end date of 2014 and when asked how long it would take for degree completion, one student explained:

"At the beginning I wasn't so sure that it would be within the prescribed time, but I think I've made the mental adjustment and some logistical alternations … now I can actually say that yes, I'm going to finish within the prescribed time."

Students were also asked what they feared most regarding the programme. Students' reported fears centred around delayed graduation, not completing schoolwork, and not graduating. Despite their fears, all five students strongly felt as though they would complete their PhDs in 2014.

Discussion

Each of the five participants was asked to explain what motivated her to become involved with the doctoral programme. Students discussed the lack of formalised training programmes for student affairs professionals in South Africa as a large reason for their involvement. Similar sentiments were articulated regarding their expectations of the programme and its components. In terms of the academic aspect, several students expected to delve into the development of student affairs in terms of history, purpose and theories. Students expected to engage in rigorous coursework, acquire knowledge of research dynamics, and benefit from a taught component with an international affiliation with CSUF. Students also expected to receive guidance and support from faculty and cohort members to build collegial relationships and welcome peer support during their doctoral process.

Initially, some of the students' expectations fell short, revolving around limited funding and meetings. Several students expressed dissatisfaction with the lack of financial support the programme offered as hindrances to their matriculation within the programme. Despite weekly research seminars offered by the college, these students expected to engage in more meetings with peers and faculty as part of the PhD programme to discuss their work and readings. Plans to meet as a collective were made; thus, several students created dyads, collaborated with each other, and held each other accountable for completing their work within their cohort..

The primary benefits of the programme included the collaborative nature of, and access to, resources from CSUF, increased competency, and formalised training of student affairs professionals. As previously discussed, the joint nature of the programme integrated a coursework component as well as the traditional full dissertation approach. Students individually met with selected supervisors and engaged in several taught sessions throughout

the year, which provided the opportunity for exposure to literature, engagement, dialogue and critical thinking. The nature of the programme uniquely contributes to South African higher education through pedagogy and epistemology due to the mixed nature of the programme, which is uncommon in South Africa. The joint efforts between two universities on two different continents provided academic, social and financial resources for students to complete their dissertations and go on to obtain higher positions within student affairs.

Additionally, the UWC collaboration with CSUF opened access to resources including other doctoral students in the United States, CSUF literature and visiting scholars. All five students spoke highly of the benefits associated with a scholar from CSUF visiting in terms of providing insight and knowledge. Lastly, the overarching benefit of the programme was the attempt to formalise the support for the professionalisation of student affairs in South Africa. Thus, piloting the programme was an institutional and professional benefit for students and higher education in South Africa.

One of the main issues that students experienced was the disconnection between staff and administration. The lack of protocol negatively affected student progress. Several students described instances where they had to speak to multiple people before getting proper assistance. Logistical programme issues not addressed through the traditional structures of the university and college contributed to students' negative perceptions of the experience.

The mixed programme model of a traditional full dissertation approach with the integration of a coursework component exhibited both strengths and weaknesses. The strengths of this approach included the structure and advanced development, which offered opportunities for collaboration and networking. Implementing a cohort structure gave students a group of peers among whom to work. Each woman came from a different background with different academic experiences, which created opportunities for these women to gather, discuss experiences and interpret literature, and their research provided learning opportunities that a traditional full dissertation process would not.

Additionally, UWC students connected with CSUF students and staff via Skype and email. The cross-continental connection created a sense of community among the students at UWC. Students expressed the relief at seeing other students tired and sleepy during their doctoral process. Furthermore, one student discussed the benefit of contacting CSUF students to request literature that was inaccessible in South Africa. The taught component facilitated by a CSUF professor was noted as the greatest benefit of the programme model. The professor's presence created an academic space of learning where students engaged in thoughtful dialogue and critical analysis of reading assignments. Similarly, this also provided students with opportunities to ask questions for clarification. In terms of advanced development, students expressed that CSUF professors brought an intellectual expertise that was invaluable to their learning experience. Professors exposed students to concepts and materials surrounding student development, strategies, philosophy and history of leadership in higher education.

The structure of the programme was also seen, however, as an area of concern for students. The students articulated the lack of in-person contact as a weakness of the programme model. Aside from the in-person sessions with the visiting faculty member from CSUF, the students explained their expectations of more scheduled meetings with

the cohort and faculty throughout the year. Plans were made to meet – however with the difficulty of finding the right day and time on all the women's schedules, some women had trouble attending the meetings.

Similarly, the lack of a clear, structured teaching model was also expressed as a disadvantage. The coursework approach did not provide students with the full complement of coursework. Students remedied this by meeting in dyads to discuss and synthesise coursework.

Looking towards the future, all five students simultaneously agreed that the cohort would complete their dissertations and graduate. There were discussions about the time frame in which the work would get completed, as well as fears of delay, but all the women expected to finish their PhDs. Once completed, the women hoped to utilise their degrees in professional settings at various levels such as teaching, writing, supervising, mentoring, and leading.

Limitations

The nature of this qualitative study is limited by the fact that it is one case study, and the findings are not generalisable. Similarly, the outcomes and implications directly referred to the specific UWC PhD programme with a group of unique participants, and no validation has been conducted to verify if the successes of the pilot PhD programme are similar to others in South Africa. Because the sample only included five black women, it would be difficult to generalise findings to other cohort-based PhD programmes with international components. Furthermore, this study is also limited in that it does not address the complexities of apartheid and post-apartheid impact on leadership in higher education and black women to the fullest extent. Researchers provided an outsider's perspective with regard to data collection and analyses without having the added benefits of sustained engagement over time. Nevertheless, the rich responses of the participants aided in presenting a well-rounded perspective of the collaborative CSUF and UWC PhD programme in South Africa and its outcomes.

Recommendations

As the joint doctoral programme continued to develop, student recommendations were considered. Students needed to complete their proposals and write their dissertations. Programme coordinators' communication issues among faculty and between the two collaborative partners were evident and require ongoing intentional follow-up and feedback across the partnership. Steps toward institutionalising the programme at UWC need to be taken, as resources allow, to create a formalised programme of study. These recommendations centre on programme logistics, such as more meetings, and student access to extensive libraries and databases of literature to improve programme quality, effectiveness and outcomes.

The programme, like many in South Africa, should seek funding to increase financial assistance for students and logistics. The disjointed communication and lack of faculty collaboration was evident to students. Programme administrators need to create commitment to addressing the need for formally educated student affairs practitioners in South Africa. Lastly, the programme should continue sharing U.S. resources with UWC students. The

method of networking with students and materials provided by the visiting professors from CSUF expanded students' knowledge. Having this in place at UWC on an ongoing basis will ensure more learning and ultimately increase black women leaders in higher education.

Conclusion

Females in higher education continue to move past gender barriers and obtain advanced degrees in South Africa. The implementation of a pilot doctoral programme at UWC is one way to close the achievement gap between males and females in positions of educational leadership. It is important to note that all of the students were women aged between 32 and 60. The students juggled multiple identities as students, wives and mothers as well as professionals and aspiring scholars. Despite the path for academic leadership being modelled on a path for men rather than women, programmes such as this are currently being piloted and established to bridge that gap. Some barriers to this are funding issues, which some of the students at UWC experienced, and which hindered their path to academic success.

All of the students were extremely motivated to obtain their degrees. Most of them cited a lack of formalised training programmes in student affairs in South Africa as a motivating factor for applying to the programme. Students believed that they would be able to use the skills obtained from participating in this pilot programme to further their careers in student affairs. Therefore, it is important to establish similar doctoral programmes to allow more educational access for those within student affairs fields.

Student affairs practitioners in South Africa are in the prime position to help inspire others to pursue higher education because there are not as many professionals within the area. Through participating in doctoral programmes in student affairs, women are able to move past gendered underrepresentation within higher education, improve their career prospects and projections, and meet their goals.

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Appendix: Evaluation goals and research questions

Questions that guided the student interviews included:

1. What led you to choose this PhD programme?
2. What were your expectations before beginning the programme? Of yourself? Faculty? Cohort members? Students?
   a) Have they been met? In what ways?
3. Describe your experience with the programme? What have been the
   a) Challenges?
   b) Weaknesses?
4. In terms of the programme model, what are the
   a) Strengths?
   b) Weaknesses?
5. What are you most looking forward to within the programme?
6. Do you believe you will finish the programme? How long do you think this will take?
7. Of what are you most fearful?
8. Have you changed since entering the programme? Please explain.
9. What do you see yourself doing in the future with the PhD?
10. What will be the benefits for you? Others?

RESEARCH ARTICLE

Multicultural competence in student affairs: The case of the University of Botswana

Thenjiwe Emily Major* and Boitumelo Mangope**

Abstract

Universities and colleges of education all over the world are experiencing student populations who bring diverse values and experiences into the learning environment. Student affairs professionals are faced with the challenge of accommodating each student's unique needs. This paper intends to address the essentiality of multicultural competence in student affairs administration in higher education. It discusses the meaning of multiculturalism; the role of the student affairs in the development of the students; and the importance of multicultural competence in student affairs administration.

Keywords

Introduction

The University of Botswana (UB), like many other institutions of higher education, has noted a drastic increase in enrolment since 2006. Students enrolled in this university come from diverse backgrounds, representing various races, ethnicities, disabilities, genders, socio-economic statuses and so forth. A diverse student population involves diverse needs, values, norms and beliefs. This diversity has an impact on the work of student affairs professionals and educators in general, as they interact and work with this diverse population on a daily basis (Lotan, 2006). Higher education professionals must therefore become aware of whether and how their institutions are fully supporting the diverse needs of their student population. A study conducted by Moswela and Mukhopadhyay (2011) has shown that the needs of diverse learners, particularly those with special educational needs at UB, are not being adequately addressed by student affairs professionals. The study findings reveal the following deficiencies: a lack of educational materials, non-accommodating infrastructural facilities, and a curriculum that is inflexible for students with special needs. Another study by Tabulawa (2003) has also shown the need for a culturally sensitive pedagogy and for

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the proficiency of educators in their students' first language. This has been recognised as significant for effective teaching of students who are speakers of languages different from the local language used in schools.

Student affairs professionals are decision-makers and play vital roles in addressing multicultural issues on campuses. Their unique positions call for the integration of multicultural awareness, knowledge and skills into practice. However, only limited research has been carried out at the University of Botswana regarding the multicultural competence of higher education professionals. For example, Molosiwa (2009), in her study *Monocultural education in a multicultural society: The case of teacher preparation in Botswana,* reported that teachers have not received adequate training on multicultural issues. Another study, carried out by Moswela and Mukhopadhayay (2011), indicated that the student affairs professionals lacked multicultural competence to address the needs of students with special needs.

Similarly, Pope *et al.*, (2004) reported that many student affairs practitioners receive very little training in multicultural issues. In addition, work performance evaluations very rarely include multicultural criteria. The ethical implication for the lack of training in this area leads to deficiencies in knowledge, skills, and awareness of unfamiliar cultures. As noted by Ruggiero (2001), critical analysis of an issue or concern is affected and decision-making is usually based on choices dependent upon personal and subjective moral standards. Every culture has a custom that restricts and prescribes the manner in which people behave towards one another; it is based on culture (Nyathi-Ramahobo, 2006). If a goal of student affairs professionals is to promote a diverse and inclusive environment on campus, how can decisions on programmes, goals, and outreach be equitable if individuals in student affairs lack the knowledge, skills and awareness of a diverse student body? According to Papalewis as cited by Cierra (2004), "ultimately, one's ability to lead effectively and efficiently is based on the ability to understand and respect individual differences: to be ethical, one must be respectful" (p. 3). The study by Moswela and Mukhopadhayay (2011) on the voices of the students with disabilities at UB revealed that student affairs professionals, in the special education support services, lack the necessary skills to assist students from all walks of life, particularly those with special educational needs. According to the study, access to equitable educational opportunities is inadequate for students with diverse needs. Nonetheless, studies have shown that such aspects are crucial in the education of diverse learners in order to achieve their potential. Furthermore, Healey, Prestorious and Bell (2011) have observed that the provision of services to students with diverse needs – in particular special needs – is crucial as such provision assists students to develop self-determination and self-management skills, which ultimately assist in their success and improve their career outcomes. Lastly, the study by Nyathi-Ramahobo (2006) argues that multicultural education is critical in cultivating and developing attitudes and value systems for building democratic societies and maintaining peace in the community.

Continuing professional education is therefore needed for student affairs professionals in higher education as they are the ones responsible for making special arrangements to be implemented at the classroom level. Student affairs departments provide the necessary

programmes and services needed by the students to achieve educational goals. Their mission is to enhance learning and personal development. Furthermore, the purpose of student affairs department at UB is to create conditions that motivate and inspire students to devote time and energy to educationally purposeful activities, both inside and outside of the classroom. For example, the special education support services professionals are responsible for the assessment of students with special needs, and are expected to provide all the necessary services for the students and make recommendations to the teaching staff and the rest of the university community to make the necessary accommodations for such students. However, lack of multicultural skills hinders their performance. Thus, because of this important role of developing the holistic, individual student, it is important for all student affairs professionals to have the multicultural awareness, skills, knowledge, and sensitivity, needed to offer meaningful services to all the students. Though research, policies, and practices of multiculturalism in education have been vigorous at the international level for a long time, the concepts of bilingual, multilingual, or multicultural special education are unheard of in Botswana. Only a few research studies have addressed issues of multiculturalism in Botswana (e.g., Boikhutso & Jotia, 2013) but none included student affairs professionals. Earlier studies addressing the education of children with heterogeneous languages either examined government policies (Jotia & Pansiri, 2013), or they were mainly conceptual papers on teachers and multiculturalism (e.g., Molosiwa, 2009). Little has been done on examining student affairs professionals and multiculturalism situations in Botswana. This study therefore seeks to add value by making the case for multicultural awareness among student affairs professionals and evoking research to pay particular attention to the student affairs professionals as they play a pivotal role in ensuring that there is equal access to educational opportunities in the universities and colleges of education in Botswana.

What is multiculturalism?

Multiculturalism is a difficult word to define because scholars have various views on what constitutes multiculturalism. This was noted by Komives, Woodard and Associates (2003) who state that "one of the greatest obstacles to discussing multiculturalism is lack of common definition to clarify the concept" (p.425). This view is further supported by Watson (1998): "Another problem when addressing diversity and multiculturalism is that there is no consistency across the profession regarding its meaning" (p. 54). The inconsistency regarding the definition of multiculturalism across professions and nations results in difficulty in addressing this issue in more detailed manner.

Some scholars, like Reynolds (2004) suggest that multiculturalism is "about creating a new world where people, because of who they are (as differentiated from regardless of who they are) are welcomed and celebrated" (p. 104, *our emphasis*). Fowers and Richardson (1996) defined multiculturalism from a psychological perspective, stating that it "is a social–intellectual movement that promotes the value of diversity as a core principle and insists that all cultural groups be treated with respect as equals" (p.609). Similarly, Carson (2009) as cited by Risner and Stinson (2010) stated that:

> [m]ulticulturalism is a social and political movement and position that holds differences between individuals and groups to be a potential source of strength and renewal rather than of strife. It values the diverse perspectives people develop and maintain through varieties of experience and background stemming from racial, ethnic, gender, sexual orientation and/or class differences in our society. It strives to uphold the ideals of equality, equity and freedom on which the United States is based, and includes respect for individuals and groups as a principle fundamental to the success and growth of our country. (p. 4)

In defining the concept of multiculturalism, both authors therefore value the importance of a person as an individual irrespective of race, class, gender, socio-economic status and so forth.

Culture is the key concept in multiculturalism. Culture may be defined as the totality of ways of life of a society: what it believes in and does, all its economic and religious activities, language and so on. Banks and Banks (2001) defined culture as "a group's programme for survival in and adaptation to its environment […] the cultural programme consists of knowledge, concepts, and values shared by group members through systems of communication" (p.8). These shared beliefs bind people into a society.

Professionals in higher education must recognise that it is vital to understand and appreciate every person as a unique individual. Multiculturalism values the individual student and recognises that all students – regardless of their gender, social class, ethnic, racial, or cultural characteristics should have equal opportunity to learn at school. Accordingly, Parekh (1999) noted that "all cultures are equally rich and deserve equal respect, that each of them is good for its members […] no culture is wholly worthless […] no culture is perfect and has a right to impose itself on others" (p 2). Student affairs professionals are to value the individual student.

Multiculturalism in higher education attempts to address issues of racism, sexism and discrimination against people with disabilities and minority groups. According to the Canadian Heritage (2004), "multiculturalism encourages racial and ethnic harmony and cross-cultural understanding and discourages ghettoisation, hatred, discrimination and violence" (p. 1). The purpose of multiculturalism is to eliminate prejudice and discrimination by educating disadvantaged groups about their culture and history and to learn to accept themselves fully as individuals. Multiculturalism helps the disadvantaged groups to develop a positive self-concept. It ensures that all citizens can keep their identities, can take pride of their ancestry and have a sense of belonging.

Multiculturalism does not only cater for minority groups, it also helps to educate privileged students to develop an understanding and appreciation of minority groups. It informs privileged students that acceptance of minority groups gives a feeling of security and self-confidence. *What is multiculturalism striving for* (2006) noted, "people of the mainstream culture must understand and accept those on the outside, because lack of understanding and acceptance fosters irrational and unfair prejudices, such as racism, and sexism, and these prejudices do harm those outside the mainstream" (p. 3). Therefore, multicultural competency is necessary to educate these groups to be open and accept diverse cultures.

The role of student affairs in student learning

Student affairs plays a major role in developing the holistic individual who is, intellectual, social, emotional and spiritual. According to Love (2003) "student affairs professionals perform a varied mixture of leading, advising, counseling, educating, supervising, teaching, planning, and so forth" (p. 2). Student affairs professionals are responsible for helping every student to achieve educational goals. The professionals advise students on academic and social needs. Thus, for instance, they assist students with the development of appropriate educational plans consistent with their individual academic, career and personal goals.

Student affairs professionals participate in academic advising, which is regarded as a more comprehensive process that includes an assessment of the psychological, interpersonal and academic needs of students (Wazlelek & Coulter, 1999). Professional counsellors, who are more knowledgeable in identifying students' difficulties, provide appropriate interventions and assistance as well as referrals.

Student affairs professionals offer co-curricular activities. These are meant to enhance the lives of students outside the classroom. Students learn to socialise and develop leadership skills by participating in different organisations. Through these experiences, students gain knowledge and skills through practical learning.

Student affairs professionals also recruit international students for educational, cultural and financial reasons, and the corollary obligation, which is to welcome, serve, retain and involve in mutual intercultural learning with international students (Peterson, Briggs, Dreasher, Horner & Nelson, 1999). The international student office staff, in cooperation with other student affairs professionals, must work to create a welcoming environment for international students. They promote intercultural learning on campus and encourage international students to appreciate diversity. The student affairs department provides quality programmes and services in order to retain the students.

Knowledge of multiculturalism is vital for student affairs professionals in order to assist with student learning/development and in creating a campus that supports all students. For instance, according to Boikhutso and Jotia (2013), the marginalisation of the use of students' mother tongue for ethnic minorities in Botswana, undermines the quality of the education and the curriculum in general.

Essentiality of multicultural competence

Many studies have demonstrated that a multicultural environment on campus has a positive impact on various student outcomes (Villalpando, 2002). Astin as cited in Cheng & Zhao, 2005 identified a clear pattern that emphasises diversity as an institutional policy and provides curricular and extracurricular opportunities to address multicultural issues that are associated with widespread beneficial effects on students' cognitive and affective development.

According to Pope, Reynolds and Muller (2004), multicultural competence is defined, "as the awareness, knowledge and skills needed to work with others who are culturally different from self in meaning" (p.13). They note that multicultural competence is a

necessary prerequisite for effective, affirming, and ethical work in student affairs. Sims (1994) concurs:

> We need to create an academic community where people with different backgrounds view each other as having similar needs, similar aspirations, and similar problems but with different ways of manifesting them. In this kind of community, different clothes, different music, different habits, different skin color, and different self-presentation are viewed with interest and curiosity rather than hostility and suspicion…cultural differences are regarded not as dehumanizing stereotype but as an intriguing variation that we seek to understand. (p. 3)

The notion of multicultural competence puts forward the belief that all citizens should keep their identities. They are to be respected for who they are. Accordingly, Parekh (1999) asserts that, "when dominant culture defines the minorities in a demeaning way and systematically reinforces it by all the institutional and other means at its disposal, they consciously or unconsciously internalise the negative self-image, lack self-esteem, and feel alienated from the mainstream" (p. 6).

Multicultural competence helps student affairs professionals in understanding internalised oppression and its impact on identity and self-esteem. Weng (2005) states that

> [c]ultural self-awareness is the key, because it enables us to recognize that as cultural beings [we] may hold attitudes and beliefs that can detrimentally influence [our] perceptions of and interactions with individuals who are ethnically and racially different from [our] selves. (p. 4)

Institutions of higher education with clearly defined and enforced cultures committed to diversity empower their members to feel good about themselves in relation to their uniqueness and role in the institution.

Self-awareness

Self-awareness is the ability to be aware of those values, attitudes, and assumptions that hold inaccurate views of a particular culture in the form of stereotypes or biases (Pope *et al.*, 2004). It is important for student affairs professionals to develop this awareness skill. In doing so, they are able to challenge their misinformation, thus correcting their erroneous assumptions and beliefs. According to Pope, Reynolds and Muller (2004), student affairs professionals should know that differences are valuable and that learning about others who are culturally different is necessary and rewarding. Self-awareness helps the individual to learn to respect differences among people, and to acknowledge the complexities within ourselves and others. They assert, therefore that "multiculturalism should start by observing the self as an initial starting point" (p. 55). Thus Cheng (1990) proposes that student affairs professionals begin by examining and understanding their own unique cultural and ethnic identities. Student affairs professionals should be able to examine their own prejudices and reflect upon how pre-judgement affects their interactions with students and other professionals. Student affairs professionals should self-explore and self-evaluate. Doing so, will help them to improve their ability to learn how to value and respect other cultures.

Self-reflection as a necessary skill for student affairs practitioners

It is important for every student affairs practitioner to conduct self-evaluation. Self-evaluation helps the individual to understand his/her weaknesses and strengths, and therefore, instills a willingness to change for the better. Nottingham (1998) notes that

> Self-reflection allows one to identify strengths and limitations in specific environments and the individual personality, learning, and behavioral characteristics that influence one's interactions with others. (p. 71)

The author notes that differing attitudes, beliefs, cultures, ethics, values and life experiences are some important aspects of self-reflection. She further states that professionals must have a meaningful understanding of themselves to maximise their individual effectiveness in the department or division. This is further emphasised by Ramirez (2000). Leaders working in institutions of higher education require more knowledge and skills in working with diverse populations. He asserts that creating institutional capacity for diversity requires authentic leadership with integrity and vision.

> Diversity, like leadership, does not lend itself to neat formulas, weekend workshops, or summer institutes where leadership skills for diversity may be modulized and acquired. Diversity calls up the most deeply felt passions about who we are as individuals. (p. 407)

Nottingham (1998) acknowledges the importance of knowing yourself as an individual in order to understand other people. This is supported by Pope *et al*. (2004) who argues that "without self-evaluation, individuals may not realise that they hold inaccurate or appropriate views of a particular culture in the form of stereotypes, biases or cultural based assumptions" (p.15). Accordingly, it is important that professionals who work with diverse population are willing to participate in self-exploration.

Multicultural knowledge

According to Pope *et al*. (2004), "Multicultural knowledge consists of the knowledge about various cultural groups that is typically not taught in many preparation programmes" (p. 15). The professionals should be able to recognise that each individual student has a race, sexual orientation, class, and so forth, which contribute to an individual's personal identity. Student affairs professionals should help diverse students to explore their own histories, cultures, and traditions in order to know themselves. Parekh (1999) affirmed, that

> [s]ocial recognition is central to the individual's identity and self-worth and misrecognition can gravely damage both. (p. 6)

This is further supported by Fower and Richardson (1996), who state that

> [a]ll people must be allowed to unfold toward their unique destinies, which requires resisting external pressure and other inducements to mimic and thereby become derivatives of another culture. (p. 612)

It is very important for one to know one's real self to be able to identify one positively. Gay (1994) supports this by stating that "one cannot be human without culture and ethnicity, and one cannot have culture and ethnicity without being human" (p. 7). Therefore, to acknowledge and respect one another, to be fully human, requires mutual understanding and appreciation based on cultural understanding. Having knowledge about other cultures different from one's own helps to eliminate some of the misconceptions people have about other cultures. Gay (1994) contends:

> Failing to understand the cultural style of some African-Americans, for example, may cause teachers erroneously to conclude that these students have limited critical thinking and reasoning abilities […] the reluctance of American Indian children to operate on a tightly controlled time schedule and engage in highly individualistic and competitive activities may be misinterpreted as lack of initiative, motivation, and responsibility. (p. 9)

Knowledge about other cultures is important to all those who work with a diverse population, especially student affairs practitioners.

Multicultural skills

Communication skill is one of the key elements in multicultural competency. Through verbal and nonverbal aspects of communication, student affairs professionals understand how culture influences the content (Pope *et al.*, 2004). This multicultural competency skill helps student affairs professionals openly discuss cultural differences and issues.

As previously stated, multicultural competency is vital for the student affairs practitioners; Howard-Hamilton, Richardson and Shuford (1998) note that multicultural competencies are also important to students. They argue that a set of competencies for students should be developed to enhance and promote the growth of multicultural sensitivity within universities. They suggest that students should have knowledge of self-awareness. The knowledge of self will help students to relate to their cultural identities. This competency may help them to understand issues of oppression and the effect it has on different cultural groups. Like other scholars, Howard-Hamilton *et al.* (1998), emphasise the importance of self even in students. Understanding the self helps individual human beings to accept themselves and also to accept, value and respect others different from themselves.

If the students, staff and faculty, all develop multicultural competencies, we believe the needs of the individual student can be best met. The mission of educating the student holistically may thus be achieved.

What needs to be done?

Education has no age limit. Student affairs professionals at the University of Botswana need continuing education to learn about the diverse student populations that are enrolling in the institutions of higher learning. There are various ways in which student affairs professionals

may learn about diverse student populations. First, they must identify these groups on campus. Examples include: international students; women students; students from minority groups such as lesbians and gays; students from national minority tribes such as Bakalaka, Bayeyi, Basarwa; people with disabilities, etc.; as well as the eight major national tribes such as the Bangwato, Bakgatla, Bakwena, etc. While minority and disadvantaged groups need to be educated about their cultures and histories, and be helped to learn to accept themselves as individuals, the members of majority and mainstream culture need to be educated about their privileges, how to deconstruct and recognise them, and to understand and appreciate the minority groups; and to be informed that acceptance of the minority groups gives a feeling of security and self-confidence.

Potential options for intervention include: planning and implementing lunch-hour sessions designed to educate these different groups about the importance of diversity; conducting seminars for student affairs professionals on diversity/mentoring programmes; allowing student affairs professionals to attend the orientation for international students in order to learn about different groups of students; student affairs professionals conducting presentations about Botswana culture to new students; and establishing a Multicultural Centre at the University of Botswana.

Conclusion

Diversity in the student body makes higher education unique and presents challenges for student affairs professionals. In addition to racial and ethnic diversity, higher education also serves diverse groups of students who are disabled; international students; students of different sexual orientations; and so forth. These groups have different needs that should be attended to by student affairs staff. Student affairs professionals should work hard to assist every student to succeed academically. In this respect, student affairs professionals should collaborate with other departments, such as academic affairs, to ensure that students in their institutions are able to develop holistically. Finally, student affairs professionals should create programmes and offer services that assist students in developing personally, intellectually, socially and spiritually, irrespective of gender, class, race, religion, etc.

More especially, this article has argued that student affairs staff should incorporate multicultural competence in their daily work and decision-making in order to address and respond to the challenges and needs of diverse student populations. Multicultural competency helps student affairs professionals to self-assess in order to understand their strengths and weaknesses. When they recognise their strengths, weaknesses and position of privilege, student affairs professionals are better able to work with and assist people from diverse student populations, especially students who are different from them. Knowledge about diverse populations and other cultures will help student affairs professionals to understand the uniqueness of individual students. As a result, they will respond to students' needs and provide the necessary guidance, advice, counsel and support required to help students achieve success in higher education.

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RESEARCH ARTICLE

Can we become friends? Students' cross-racial interaction in post-apartheid South African higher education

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Abstract

This article investigates and documents how undergraduate students in South Africa make meaning of cross-racial interaction on the college campus in the post–apartheid era. Additionally, it explores how students perceive that interactions with diverse peers have shifted since apartheid, and how these interactions are indicative of the larger social dynamic of South Africa. Utilising Jansen's (2009) framework for understanding Afrikaner student perspectives and Critical Race Theory (CRT), this qualitative exploration collected interviews from 10 students at a higher education institution (HEI) in South Africa. Findings identified three overarching themes found among students including contradiction within and across racial groups, Afrikaner white vs. English white and racial segregation on campus. These themes directly correspond with personal and societal aspects that influence meaning making in South Africa, including intrapersonal and interpersonal dynamics, historical legacy and institutional structures.

Keywords

Student affairs, diversity, student housing, application and selection process, social contact theory, higher education.

Introduction

Twenty years after the end of apartheid, South Africa has embarked upon a new era of higher education, as students who have never experienced apartheid, and who are from different racial origins, interact within the setting of higher education. While these students are certainly familiar with the legacy of oppression, in their lifetime apartheid has never been enforced as law. This changing dynamic gives way to new areas of inquiry regarding how students in South African higher education make meaning of interacting with racially diverse peers in a post–apartheid society. The present qualitative study addresses this societal shift by asking the following questions: How do students make meaning of cross–racial interactions in a post–apartheid society? Furthermore, how do students perceive that interactions with

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racially diverse peers have shifted since apartheid, and how are these interactions indicative of the larger social dynamic of South Africa? Exploring this line of inquiry, this study identifies salient issues relating to cross-racial interaction in South Africa, and documents how selected students make sense of interacting across race in a post-apartheid era.

Historical framing and literature

Constructs of language

To understand the current nature of cross-racial interaction in South African higher education, it is essential to ground it in the historical and socio-political circumstances that shape these institutions. In particular, the topic of language and racial categorisation must be addressed for those unfamiliar with the historical social hierarchy in South Africa, as the co-constructed meaning of race and racial categories is greatly shaped by the socio-political environment in which the topic is being examined (Omi & Winant, 1994). For the purpose of this study race will be defined as a socially constructed system that classifies people based on physical characteristics; it is this classification system that is then utilised to defend the arrangement of power and privilege in society. (Smedley, 2007).

South Africa has a unique history of race, and therefore distinct racial categorisations. Fisk and Ladd (2004) identify government-constructed racial groups in South Africa as the following: English white; Afrikaners (previously the Dutch settlers); Coloured (those with both African and European descendants, as well as Malay, Indonesian, and Indo-China); Indians; and Africans. These are the racial terms that will be used to refer to racial groups in South Africa in the present study. In addition to these groups, there are two other terms that will be utilised. 'White' denotes those who are of Afrikaner and English descent. This refers to the group of South Africans who benefited from apartheid's ruling both willingly and unwillingly by the inherent nature of their whiteness. 'Black' encompasses all people of colour including African, Coloured, Indian and Asian. This term was used in part by the African National Congress (ANC) to contradict the deficit perspective that the Nationalist party used when categorising people of colour as 'non-white' (Fisk & Ladd, 2004).

South African higher education transformation

As Metcalfe (1997) states, "[o]ne of the crucial challenges that our new democracy faces is to reconstruct, against all odds, a society and an education system left in ruins by apartheid" (p. 13).

Identifying these obstacles as both changing the structure of the education system, as well as the attitudes and beliefs of its participants, Metcalfe illustrates that prior to the fall of apartheid it was near impossible to imagine students of different races learning together in the same environment. This sentiment indicates the great challenges South Africa would face when considering cross-racial interaction on the college campus.

In 1995, Mandela established the National Commission on Higher Education (NCHE) to address the redesign of South Africa's higher education system. The NCHE's policy paper, entitled *Education White Paper 3: A Programme for the Transformation of Higher Education,* served as an outline for the size, structure, governance, funding and overarching

goals of South Africa's new higher education system, providing an opportunity to evolve with the new post-apartheid era (Fiske & Ladd, 2004). Central to this document was the NCHE's focus on the social and cultural development of South Africa's new society, which rested on the transformation of higher education. If South Africa were to create a society in which all races were to be considered equal, then it was essential that this occur within the arena of higher education.

One of the primary concerns of the NCHE was increasing access for black students at the university level. In 1992, white students made up 50% of the enrollment at universities, while being only 12% of the school age population (Fisk & Ladd, 2004). The *White Paper (1997)* sought to address the unequal participation by providing access and opportunities granted to students to different races. An aggressive recruitment of black students began and was supported by means of the National Student Financial Aide Scheme (NSFAS) that provided funding for black students.

These policies and procedures sought to enhance the structural diversity (or racial composition – see Chang, 1999) of South African universities. However, while this goal is of the utmost importance, scholarship on the campus racial climate of the United States have found that structural diversity alone is not enough. Increasing the numbers of diverse students is indeed the first step, yet desirable outcomes are determined by how students engage with diversity on their college campus (Chang, 1999; Gurin, Dey & Hurtado, 2002; Chang, Denson, Saenz & Misa, 2006).

King (2001) addresses this notion when identifying the difference between *numerical inclusion* and *comprehensive inclusion* when discussing the campus climate of South African higher education. Numerical inclusion refers to the students who were previously prohibited access to higher education, while comprehensive inclusion considers not only the increasing numbers of racially diverse students, but also developing a welcoming intellectual and social environment in which they can flourish. As King explains, numbers alone will not secure the success of black students in South African higher education. Rather, a holistic approach to inclusion that addresses not only access, but also considers the social–emotional adjustment of the student, must be employed as well (King, 2001; Austin, 2001).

Investigating cross–racial interaction

Although the United States and South Africa are different in many ways, both countries have struggled to include people of colour in a higher education system after a history of legalised oppression. While the topic of cross-racial interaction in South African higher education is relatively new, King's (2001) notion of comprehensive inclusion has been a part of the academic discourse in the States for the past 20 years. The research on cross-racial interaction within American higher education provides insight into the numerous benefits that South African students may take away from productive interactions across race.

Research finds that there are many positive outcomes resulting from diversity in American higher education. These outcomes include, but are not limited to, gains in diversity competence (such as the ability to get along with others, and awareness of different ways of life); civic engagement; cognitive development; intellectual development

and moral development (Hu & Kuh, 2003; Chang, Denson & Saenz, 2006; Saenz, Nagai & Hurtado, 2007; Mayhew & Engberg, 2010). Gurin and Nagda (2006) suggested that a large portion of these educational benefits attributed to diversity come from interactions with racially diverse peers. Furthermore, it is suggested that productive interactions across race will yield experiences that will in turn lead to positive gains and prepare students to live in a multicultural and racially diverse world, thereby "interrupt[ing] long-standing segregation trends in society" (Harper & Hurtado, 2007, p. 14).

While there is a gap in the extant literature that specifically addresses cross-racial interaction in South African higher education, several articles mention its importance. Walker (2005) conducted a narrative study on how dialogues and conceptions of race have transformed since the end of apartheid, and questions how institutions of higher education can assist in the creation of a positive post-racial society. Walker finds that focusing on the social interactions (casual and intimate) of students allows for insight into their personal identity and that these interactions define how students see themselves in relation to the world they live in. Although not solely focused on cross-racial interaction, this study illustrates the substantial role it plays in the transformation of dialogues surrounding race in post-apartheid South Africa.

Scholarship has also been conducted on institutional factors that influence cross-racial interaction. Perhaps most salient to this study is the role of university language policies. When apartheid was dismantled, Afrikaans-medium universities adopted a dual language policy and classes were taught in both English and Afrikaans (Jansen, 2009). While the intention of this policy was to allow students to learn in the language with which they were most comfortable this policy segregated students who spoke Afrikaans (primarily white Afrikaner students) and English (primarily black students), thereby minimising cross-racial interaction in the classroom (Jansen, 2009). Walker's (2005) study supports this notion, upon illustrating that language serves as a boundary for student interaction and observing that friendship is limited by both societal structures of socialisation as well as institutional structures.

Greenfield's (2010) study focuses on the role of language as well, and demonstrates both the anger that black students feel regarding the Afrikaans language and the ambivalence that black students feel towards using English. Greenfield reminds the reader that although it is not often recognised, English is still a colonial language. While some students see English as a language that unites, a common ground for all South Africans, others are taunted for their lack of proficiency in it. Greenfield's study showcases the complex relationship between language, history and cross-racial interaction in South Africa.

Woods' (2001) study identifies dorming choices as another institutional aspect affecting cross-racial interaction. Woods (2001) assessed the perception of race relations and racial climate at the University of Witswatersrand (Wits) and references an "everyday racism" (p. 97) that is subtle and systemically entrenched in a university's culture. Woods (2001) found that "there is an obvious social segregation between the races at Wits and attributes much of this segregation to the living conditions. Woods discovered that while most black students live in the residential dorms, white students generally live at home. Both the

residential environment and language contribute to an unwritten segregation on campus as identified by Pattman (2007). Pattman emphasises the difference between white Afrikaners and white English South Africans (WESAs). All of the findings above were in one way or another reflected in the present exploratory study.

Theoretical framework

Jonathan Jansen's (2009) book *Knowledge in the Blood* provides a comprehensive framework of how Afrikaner students interact with black students that incorporates how the ideology of apartheid had been passed down between generations. Jansen divides Afrikaner beliefs about apartheid into three categories. The first, "Nothing Happened" (p. 38), centres on the notion that apartheid was simply a method of keeping racial order, and that the liberation of blacks was part of natural progression towards civility. The next category, "Something Happened, Now Get Over It" (p. 39), entails the Afrikaners who wish to move forward and forget the past. They acknowledge that apartheid happened, but they do not recognise its legacy. The third category, "Terrible Things Happened" (p. 41), incorporates Afrikaners who were an active part of the anti-apartheid movement as activists. Lastly, Jansen's framework includes the confessionalists who "had a direct and often traumatic encounter with the past; this knowledge remains deeply disturbing" (p. 43). These categories present a lens with which to view the student respondents in this study and provide researchers like myself from outside the South African higher education system with greater insight into how to contextualise the students' thoughts regarding cross-racial interaction.

However, it is important to note that Jansen's (2009) framework applies only to white Afrikaner students. While it proves to be useful for contextualising all of the student data, in order to validate and elucidate the voice of the students of colour, as well as to recognise the role of historical oppression South Africa faced, this study is also guided by the overarching paradigm of Critical Race Theory (CRT). Although created by American scholars, CRT has several tenets that apply to investigating how students make meaning in South Africa. The first is that it recognises that racism and race are omnipresent within society and interact with multiple identities. Secondly, CRT focuses on telling the stories of the oppressed, and challenges the dominant paradigm. Thirdly, CRT focuses on the institutional and structural systems of advantage and disadvantage (Tatum, 1992; Delgado, 2001). Lastly, and perhaps most pertinent to the study of cross-racial interaction in South Africa, is CRT's acknowledgement that systems of oppression and inequality have been created and enforced over time through legal practices. Originating in legal studies, CRT illustrates how the legal enforcement of race and racism currently affects the experience of people of colour. Jansen (2001) illustrates the importance of considering the legacy of apartheid when addressing inequities in South African higher education:

> [H]igher education stands at the apex of a schooling system characterised by gross disparities in provision and hence in the preparation of would-be students […] These include the current absence of a level financial playing field, resulting from the disparities in historically acquired assets across the system in capital, plant and resources. (p.8)

Utilising the CRT lens encourages the researcher constantly to consider how apartheid shaped the experiences of South Africans today in financial, political and social arenas. In essence, CRT provides a framework for identifying, navigating and understanding interactions between diverse peers, as well as how these interactions may or may not differ depending upon the identity of the student and the historical forces upon him or her.

Methods

The complex and changing dynamic of race relations on the college campus in South Africa naturally gave way to conducting an exploratory study on how South African students make meaning of cross-racial interaction. The present study utilises a qualitative lens because it seeks to capture the human experience, which is an integral aspect of qualitative research (Creswell, 2007, 2009; Merriam, 2002; Willis, 2007). Coined by Kegan (1994) meaning making is defined, as how one understands knowledge and how they retrieve it. As King and Baxter-Magolda (2006) state, in order to

> […] understand meaning-making structures, researchers must learn *how* people made sense of an experience and what constructions of the world, self, and others undergird that interpretation. (p. 495)

That being said, meaning-making is an attractive concept to utilise in the context of South Africa for it consists of both of the things over which one has jurisdiction as well as the societal and institutional forces that influence experience (King & Baxter-Magolda, 2007). While qualitative studies are not generalisable to the population at large, the qualitative exploration of how students make meaning of cross-racial interaction provides specific insight into students' experiences in South African higher education.

The learning context and study participants

Previously an Afrikaner university, the Higher Education Institution (HEI) studied is an ideal location at which to study cross-racial interaction, as its student demographic has undergone a drastic transformation within the past 20 years. Similar to numerous former Afrikaner universities, the HEI was previously an institution that worked to cultivate and enforce the ideology of apartheid through the means of social tradition and academics (Jansen, 2009). Previously providing instruction offered only in Afrikaans, the HEI currently offers course in both English and Afrikaans. The HEI's student racial demographic has transformed significantly since the end of apartheid. The South African Institute of Race Relations' (SAIRR) *South African Survey* showed that degrees granted to black students (which does not include those identified as Coloured) had increased from 8 514 to 36 970 in two decades. The majority of degrees awarded was provided by formerly all-white institutions; HEI was among the top degree-granting institutions, providing more than 10% of all degrees awarded to all black students in South Africa (Dell, 2011).

To gain insight into the campus climate and cross-racial interaction, ten students were interviewed at the HEI as part of this exploratory study. Interviews were collected at two sites – first, the student centre, and second, following a classroom observation. Two students

approached me after the classroom observation. The remaining eight students who were interviewed in the student centre readily agreed to participate after being approached. Interviews ranged in duration from 20 to 45 minutes. The self-identified racial identities of the students consisted of the following: 1 Coloured, 2 Indian, 5 African, 1 English and 1 Afrikaner. While I was not able to collect an equal number of students from each racial identity, I was fortunate to speak with students from a variety of backgrounds and perspectives. All of the interviews were audio-recorded, and pseudonyms were provided at the time of transcription.

It is important to mention that not all of the interviews were conducted on a one-on-one basis. In some cases, multiple students were interviewed at the same time. This provided a unique insight into not only how they made meaning of cross-racial interaction, but also how they navigated the subject while in the presence of their peers of differing races. The interviews were semi-structured and asked overarching questions that addressed how the students identified racially; their experiences of coming to college and engaging with students of different races; moments in which they experienced cross-racial interaction; and their thoughts on apartheid's effect on how students presently interact with each other. It is important to note that the focus of the interviews and this study pertained to the phenomenon of cross-racial interaction, and did not include other factors that may shape the way in which students perceive the college campus (such as their relationships with faculty, coursework and materials or even media outlets). The potential inclusion and importance of these topics in subsequent literature is addressed in the discussion.

Data analysis

Following Creswell's (2009) method of qualitative analysis, in the first reading memos were created regarding first impressions of the data. Subsequent readings utilised open coding (Strauss and Corbin, 1990) to identify areas that pertained to the phenomenon of cross-racial interaction. Codes were compared across case to identify common trends or experiences with the phenomenon of cross-racial interaction. Upon determining the salient codes, they were then revised and categorised into the overarching themes presented in the results. In the last step of qualitative research, Creswell (2009) suggests that the researcher considers his or her own personal disposition, theoretical frames, extant literature on the topic, and understanding of the historical and cultural background of the respondents. For this reason, it is important to address the researcher orientation.

Researcher orientation

Perhaps the most salient aspects of my identity that shape my interpretation of the data are my identification as white and American. Being white means something very different in South Africa than in the United States, and there is no doubt that my understanding of the racial dynamic in South Africa is shaped by my preconceived notions of race founded in an American context. As an American I am familiar with a different racial paradigm from that of the students in South Africa. And while this may provide an outside perspective, I cannot help but compare what I learnt about cross-racial interaction in South Africa to my own studies and experiences in the United States. Furthermore, while CRT is used

as a theoretical framework for this study, I also consider it as a compass for my scholarly explorations and professional practice. Thus, all of my interactions with the respondents are shaped by my desire to promote a socially just and equitable society, and founded on the supposition that a country's history greatly influences current practice and policy.

Results

Several themes emerged that related to how these students make meaning of cross-racial interaction in a post-apartheid era. As described below, these themes include 1) contradictions in the meaning-making process both within themselves and others; 2) recognising and assigning differences between white English students and white Afrikaner students; and 3) racial segregation on campus. Collectively, these three themes provide a foundation for understanding various aspects that contribute to how they study participants made meaning of interacting with diverse peers.

Contradiction within themselves and across racial identities

Contradiction was a strong aspect of several of the students' meaning-making processes regarding their understanding of cross–racial interaction. Contradiction was found in two forms. The first, was contradiction within. This entailed students who made statements that they directly opposed at a later point in the interview. The second was contradiction found between various racial groups on campus, namely that different races had conflicting perspectives of the campus climate and their interactions with racially diverse peers.

Contradiction within

Marcus, a student who identified himself as white English, provided a clear example of the conflicting point of views held within him:

> "Basically we don't see colour, yeah we notice there is diversity, but for instance when I met him it wasn't like oh man, this guy is Coloured how am I going to interact. It's just like just another human being. Older generations, they are a bit different, for us, for our generation, I don't see colour."

This statement exemplifies Walker's (2005) notion of new racism in South Africa that includes a colour-blind ideology. Elaborated on as part of an American framework of racism, Bonilla-Silva (2006) defines colour-blind racism, as a method of discrediting the institutional oppression experienced by the group. Furthermore, Marcus's statement illustrated that this is an ideology assigned to a generation rather than a single person. By using the term 'we' rather than 'I', Marco expressed that this sentiment extends beyond his personal experience to the experiences of his peers. Atif, a student who identified as Coloured and was interviewed alongside Marcus, supported this sentiment:

> "It's almost like an insult when people ask me what race I am because nowadays we don't pay attention to that at all – especially in South Africa."

However, when later questioned whether or not they had ever witnessed racism, the contradiction within surfaces, Marcus was quickly able to recall an event that was racially based. As Marcus shared:

> "Well I witnessed it the other day, one of my friends she had relations with this black guy and they were just chilling, and this other Afrikaner guy came by and he saw this happening and he was like what the f--k whatever, whatever, and he started hitting this black guy – and I thought to myself what is going on, I thought we were past this?"

This passage illustrates that not only did Marcus see race, but he also identified that there are other students who are not 'past' the racial discrimination enforced by apartheid. This illustrates the contradiction within; as Marcus continued to discuss Afrikaners it became clear that he did not believe that a colour-blind ideology has been adopted by his entire generation. It also highlights the deep divide that still exists between Afrikaners, whites and blacks as an aspect of the legacy of apartheid. Moodley and Adam (2000) may describe the situation above as *social racism,* one of ten racial legacies: namely that a "cultural hierarchy of arrogance has frequently replaced cruder forms of contempt and discrimination" (p. 58).

Lisel, a white Afrikaner student, who at first claimed that she never cared about race but later made statements that are contradictory, also illustrates this phenomenon. Lisel reflected on her attitudes towards race as a child: "Ever since I was little have not cared about what colour [he/she] was, just as long as [he/she] was a friend." Yet, when later commenting on her interactions with black peers in college, she illustrated some of the concerns and assumptions she has about her black peers.

> "We had this group work thing, and they gave me a group, well I didn't have a group and some black girls came to me and said do you want to be in our group. And I was a bit hesitant because well their English proficiency are not so good, and their typing skills are not as good as the white people, and is not that I'm being racist, it's a fact that they didn't have the training that we had."

Lisel determined, based upon colour, that her classmates were not as proficient as herself. The language in this statement reflects that she was speaking with regard to all black students, not just this particular group of students. When directly questioned if this is applicable to all black students, Lisel claimed that it was "few and far between that you find someone who is intellectual." Lisel was cognisant that this underlying assumption may be translated as racist, and therefore insisted that this was not her bias, but rather a function of various institutions' inability to provide black students with the necessary skills and education prior to college. Contrary to CRT's assertion that racism is both structural and institutional (Brainard, 2009), Lisel did not consider inequitable institutions as an aspect of racism. Rather, she falls into Jansen's (2009) frame of "Something happened, now get over it" (p. 39). It becomes clear throughout Lisel's interview that these assumptions have deep roots, and have become a part of her narrative for understanding her black peers. As Lisel shared:

> "It's not their fault, it's not that they were born to not be smart, it is because they did not have the proper training and also cause when they were babies their mothers put the babies on their back with the thing and the baby just stays on the mother's back all day, with white babies you show them coloured blocks with coloured beads and you stimulate them…"

Lisel's assumptions of the intellectual ability of her classmates stemmed from a societal narrative and shaped the way she made meaning of cross-racial interaction while in college; these assumptions also directly contradicted the way in which she framed her narrative as open to people of all races.

Contradiction between racial identities

Contradiction, or conflicting points of view, regarding cross-racial interaction were also found across racial groups. At times, the students' perspectives on cross-racial interaction were so different, that it was almost as if they were not attending the same university. It appeared that these different perspectives were largely based on their racial identity and how their peers of different races treated them.

Creating friendships across race was one of the areas in which students clearly disagreed and contradicted one another. While Marcus and Atif agreed that it was easy to make friends across race, Kabir, Devide and Tebogo, three students who identified as African, expressed that their experience was quite different. As Tebogo explained,

> "It was exciting [to come to the HEI] I thought I was going to make a few friends that were a different race but ah – it's not that easy. I thought that we could interact and be friends with white people but I don't know, maybe we just don't have common ground."

Statements such as this reveal that the students believed that they had not made friends with white students due to a lack of commonalities. These three students agreed that it was much easier to share friendships with those who had the same cultural heritage. Contradicting Marcus and Atif, who believed that all races are now embraced on the college campus, Devide shared:

> "There is still just a little bit of segregation thing within us – this apartheid thing we haven't broken the boundaries, we haven't become comfortable with a white guy, or just sitting at a table with white people. There are still boundaries to be broken, but slowly and surely we will get there, we just haven't gotten there yet."

Devide specifically drew attention to the role that the apartheid still plays in interactions with his peers, while Marcus and Atif believed they were 'past' it. These students' meaning-making process surrounding cross-racial interaction is often defined by how they perceive the climate of the college campus. This high level of contradiction illustrates the complex and layered nature of cross-racial interaction in a post-apartheid society.

White English vs. white Afrikaner

As documented by Jansen (2009), distinguishing between those who were white English and white Afrikaner was another theme that arose when discussing cross-racial interaction in higher education. In fact, all ten students who were interviewed mentioned this as an aspect of their experience. Several of the participants mentioned that they observed that Afrikaner students have a different 'mindset'. Below, Kabir discussed his impression of the difference between white Afrikaners and white English students:

> "There is a lot, a lot [of difference between Afrikaners and English whites] … Their mindsets [are different]. Afrikaner, they are still arrogant, they don't accept a black person as an English man would. Even in the style they dress you can see it."

When asked how he identifies racially, Marcus, (who is white English) was hesitant to identify as white simply because it can be confused with and Afrikaner white. When discussing racism, Marcus shared:

> "It's not all whites and is not all blacks, its Afrikaner whites. It's the truth, it's the Afrikaners that are racist. It's just that the Afrikaners they really can't stand blacks. [So you find there is a division within whiteness?] Oh yeah because I look at me, when I'm sitting with my white friends and this white guy comes by with heavy rock music I'm like 'ugh white people'. Nah, nah I'm not white, I refuse."

Marcus's intention to separate himself from what he sees as the racist antics of Afrikaner whites defines how he sees himself in relation to his peers and thereby makes meaning of his interactions with them. Pattman (2007) finds that WESAs identify as "cultureless" and "downplayed the salience of their race" (p. 483) and brings attention to the white students who do not consider themselves a part of apartheid, but still directly benefited from it. By refusing to identify as white, Marcus fails to acknowledge the privileges that have been bestowed upon him due to the colour of his skin. Moodley and Adam (2001) outline this as another aspect of the social racism mentioned above when stating that few English whites attribute their attitudes to the colonialism that preceded apartheid.

A segregated campus

As indicated in the themes above, another aspect is the segregation that exists among racial groups at the HEI. In setting of higher education, black students and English students often interacted with each other, while Afrikaner students were far more segregated (Jansen, 2009). While this is referenced in the Afrikaner vs. English theme above, several of the students interviewed extended this segregation beyond Afrikaner students to all white students. As Kabir shared:

> "I just came here to study, I'm not even friends with any white people, not that I don't like white people, but I never got the chance to become friends – I just interact with them during school hours or something school-related."

Devide supported this when he said, "We do projects with them, but we aren't friends with them." Lisel described the student population as "cliques, the white people are friends with the white people and the black people are friends with the black people and there is cross-pollination, but everyone always goes back to their clique."

There are several barriers that prevent students from creating meaningful relationships across race. The first, as referenced in the literature is language. Jansen (2009) asserts that by creating a dual language university that utilises both Afrikaans and English, they have found a socially acceptable way of segregating students. Hamsa, an Indian-identified student, enforces this upon stating:

> "In a lot of cases there are students who go to Afrikaans schools and they only spend time with Afrikaners and they study in Afrikaans […] so they never really get to interact with other people, maybe if they were given the chance they would interact with those who are different, but since they weren't given that chance they stick with what is familiar."

Hamsa makes meaning of the fact that she does not often interact with Afrikaans students by justifying their separation as never having had the choice to interact with others outside of their race. However, from Lisel's experience, we know that this is not true. Afrikaner students do have the option of taking classes with other races, but choose to study in their first language. Structurally, this separation is supported by the dual language policy of the school. The fact that academia is still heavily dependent on the Afrikaans language is something that Moodley and Adam (2001) also consider as a legacy of apartheid; they name it *cultural racism*, or the inability to address cultural and national identities equitably.

Dorming choices is one area in which students of colour (black, Indian and African) noted that they did interact with students across race in the residential environment. Nonetheless, they considered the relationships as superficial. Devide stated:

> "There were some [whites] on my floor that I would chill with, but you find that we don't know much about each other, after three years I don't even know where they are from."

Khati, a student who identified as Indian, shared that she had, in fact, made friends with students of all different races in her residential living environment, but that this had transpired because she was the only one of her race in her hostel: "You have to get along because you get very lonely. I was the only person in my group so it wasn't like I could just stick to my own race." However, when questioned further about her experiences, she mentioned that at times she felt discriminated against because of her race:

> "When we are in res [residential living] together you have socials with different hostels, so there was a time that we had a social with a white hostel, I wasn't going to go because I had to study, but my friends were going – so I said just for interest's sake, ask what would have happened if you had taken me along? And they told my friend that I couldn't have come if I wasn't white."

While there was a noted separation of races on campus, this is not to say that some students did not form meaningful friendships across race, as illustrated by Marcus and Atif earlier, and as well by Akani, an African student, who shared:

> "I was very surprised because I made some friends with white people and stayed at their house for a few nights, and I thought that was amazing because they could even call me friends."

While, Akani was very pleased with his friendships, he admits that their hospitality came as a surprise to him. All in all, a segregated campus, which is supported structurally by language policies, and individually by students' attitudes and ideology, shapes the way in which students make meaning of their interactions with racially diverse peers. Furthermore, it showcases the deeply rooted mentality of apartheid, and the students' challenge in accepting and overcoming it.

Discussion

While the present study was small and exploratory, it has identified some of the mechanisms and institutional structures that shape how students make meaning of race in a post-apartheid era. Each theme represents a different aspect that contributes to the meaning-making process. I have identified these as interpersonal/intrapersonal, historical and institutional factors contributing to how students make meaning of cross-racial interaction.

The first theme, 'contradiction', speaks to the intrapersonal and interpersonal development of the student being interviewed. As defined by King and Baxter-Magolda (2005), 'intrapersonal' refers to the students' sense of self, and comprehension of their own identity. Marcus, who made conflicting statements regarding his feelings about race, and his own racial identity, represents a student whose meaning-making process is significantly influenced by where he is located in his development and understanding of self. King and Baxter-Magolda refer to the interpersonal as how the students envision themselves in relation to others. This interpersonal influence is illustrated by the contradicting opinions of the groups with different racial identities. Students such as Kabir, Devide and Tebogo, who candidly shared that they experience Afrikaner students as racist, utilise this perception as a platform for how they make meaning of interactions with these students. Both the intrapersonal and interpersonal influence depends on the particular student. As an example, Akani, who also identified as African, recognised the discord between racial groups, but due to his intrapersonal understanding, he has engaged and created meaningful relationships with white students.

Yet, while the intrapersonal and interpersonal aspects are significant in how these students make meaning of cross-racial interaction, the historical and institutional forces that surround them shape them. The second theme, 'English vs. Afrikaner', speaks to the role that the historical legacy of oppression has contributed to how students make meaning of cross-racial interaction. Jansen (2009) refers to this when discussing his theoretical framework of Hoffman's (2002) *indirect knowledge*, whereby 'knowledge' or 'history' is transmitted from

generation to generation as truth. Students such as Lisel demonstrated this when discussing why her classmates were not as academically prepared as herself. Her justification is part of a narrative that has been passed down from generation to generation. At one point, Lisel mentioned that her father is racist, but that she does not disagree with his sentiments.

Jansen (2009) uses *indirect knowledge* as a method to understand the Afrikaner student experience, but I argue that the transmission of a history can be extended to numerous racial groups. From the perspective of CRT, this can be considered recognising the historical legacy of racism, or the fact that racism is a normalised aspect of society woven through social, legal and governmental institutions (Delgado, 2001). When asking Akani and Lisel, who were interviewed at the same time, if they believe that apartheid affects people's interactions currently, Lisel shared, "I think it's in the back of people's minds." Akani supported this sentiment when he stated, "I think so as well, because we still have that issue that they did this, they did that, we are still pointing at the other." While these students have never experienced legalised apartheid in their lifetime, they are deeply affected by the society created by it.

The third theme, 'segregation', speaks to the institutional structures that discourage students from forming meaningful relationships across race. As demonstrated in the present study, two current institutional aspects are the language policies and dorming options (i.e. giving the students the option of which type of hostel they would like to reside in). According to the students in this study, structures such as these have created and enforced a campus divided by race.

Considering all three of the aspects –intrapersonal and interpersonal, historical and institutional together – we must recognise that they are all intertwined. For the most part, all three of these themes were employed as students were making meaning of their interactions with racially diverse peers. Like the socio-political climate of South Africa, the students' meaning-making process is layered and complex. This is evident in the large discrepancy between the perceptions of how interactions with racially diverse peers have shifted since the end of apartheid. While some students claimed that they do not see race, others explicitly recognise the residual effects of apartheid. They extend these sentiments beyond their college campus, to their experiences in life in general. As Lisel and Akani explained, one of the most difficult aspects of interacting with racially diverse peers was bringing them home to their family:

L: The biggest barrier is the homing thing, that is the biggest difference because I know that she is from a more poor family and I feel guilty when she sees what I have, and that is always a barrier. And it just makes you feel bad.

[Do you feel the same way?]

A: I do, seriously, I do, because it would be bad if one day if my friends could visit me at home because you look at their living standards, and there is a big difference between white people and black people. You feel bad, you don't want make people feel guilty.

As Lisel and Akani recognise, interactions become even more difficult when taking them outside the university setting. While this indicates that cross-racial interaction outside of the realm of higher education may be far more difficult than that within, it also presents institutions of higher education as a place where students can begin to work together collaboratively across race, and develop a deeper understanding of themselves and their peers.

Moving forward

This investigation has yielded numerous insights, and contributes to the topic of cross-racial interaction in many ways. In addition to contributing to the extant literature on cross-racial interaction in South Africa, it validates the need to study this complicated issue further. Future studies may consider a more structured approach to interviewing students, so as to retain their undivided attention. Namely this would entail interviewing at least five students of each race, in a quiet, private place designated for interviews. Although I was quite impressed with the students' ability to speak about this topic in public, I believe that a more secure space would allow the researcher to delve deeper into the narrative and unearth additional meaning-making processes. I suggest increasing the number of students in the study, both to retrieve multiple perspectives from the same race as well as to reach saturation on topics and themes.

Additionally, it is important to note that this study focused solely on how students were shaped by the interactions with their peers. Future students may consider asking questions that include how the messages that they receive from faculty, classes, course materials and media outlets (TV, radio, newspapers etc.) shape how they make meaning of cross-racial interaction. This being said, it may be helpful to situate the data gleaned above, within the context of the campus racial climate. Hurtado, Alvarez, Guillermo-Wann, Cuellar and Arellano's (2012) model of diverse learning environments (DLE) considers the socio-historical context, policy context, institutional context, community context and external commitments to yield a climate for diversity. Utilising a tool such as this to gauge the racial climate of the campus would allow for a holistic look at the numerous factors affecting cross-racial interaction prior to focusing on the interactions themselves.

In addition to replicating, contextualising and expanding the current study, future research may include quantitative exploration of the campus racial climate and cross-racial interactions. Contrary to the studies on cross-racial interaction in the United States, which are almost exclusively quantitative, all the studies regarding this topic in South Africa are qualitative in nature. While the narrative approach certainly provides a thick description of how students make cross-racial interaction in a post-apartheid era, quantitative data may help to support the policy and structural initiatives suggested earlier. In addition to complementing the qualitative data gathered on this topic, a quantitative study may assist in determining the positive outcomes that result from cross-racial interaction for South Africa, rather than relying on an American framework.

In terms of current practice, institutions may consider structural changes they can impart to encourage cross-racial interaction. This could come in the form of mandatory first-year seminars for all students offered in English (the common denominator language), residential living-learning communities that address topics of social justice and equity,

creating co-curricular groups that engage students across race, and reconsidering and redesigning dual language policies. Many opportunities to engage students in productive cross-racial interaction, but institutions must willingly embrace and support these measures.

Implications for student affairs practitioners

Granted, the structural suggestions above will need the support of student affairs practitioners in South Africa that seek to bridge the gap between university students of different races. This has the potential to force student affairs practitioners not only to engage in these conversations with their students, but also to take a look at their own personal disposition towards interacting with racially diverse peers, and their level of comfort facilitating conversations regarding the topic of cross-racial interaction. This starts with taking stock of their own personal and social memberships, and being reflective about how these interact with their practice and students.

To facilitate these conversations among students, student affairs practitioners may consider utilising the pedagogy of Intergroup Dialogue, a programme created to engage students of varying racial identities (Zuniga, Naagda & Sevig, 2010). Through sustained dialogue, Intergroup Dialogue "provides a forum that fosters honest, thoughtful and significant conversations about difficult or controversial issues across race." (Zuniga *et al.*, 2010, p.7) As Zuniga *et al.* explain, intergroup dialogue pedagogy relies on understanding systemised oppression, discussing differences and commonalities, building awareness and connecting students of different identities. South African universities would greatly benefit from this approach to cross-racial interaction, but the curriculum is yet to be built. Current student affairs practitioners in South Africa may help to create a curriculum that speaks to the unique history of South Africa, in an effort to build bridges across different racial groups on campus.

In order to reflect purposefully and build initiatives that encourage cross-racial interaction, it is essential that student affairs practitioners engage in professional development that assists them in navigating these complicated conversations. This can include conferences, training or coursework that focus on incorporating social justice pedagogies and an equity mindset throughout their daily practice and professional endeavours.

Conclusion

This exploratory study has illustrated that the new generation of students is not done talking about race. On the contrary, it appears as if many of these students haven't even started. While all of student participants were informative, I was particularly impressed by the conversation held between Lisel and Akani, as it was incredible to witness these two students from such different backgrounds in conversation with each other. They spoke candidly, agreeing on the difficulties of being friends with diverse peers, and disagreeing on topics such as affirmative action. Lisel and Akani engaged in this dialogue without anger, and without blame. They served as model for the fact that South African students can find a way to interact across race. Akani seemed to have a deep sense of self, and had crossed racial borders in an uncharacteristic manner. At the end of our interview he concluded:

"I think it all starts from your mindset. Do you want to let go of the past, and say he is white but the colour doesn't matter, can we become friends? And I found that if you have such a mindset, then you can have more friendships. Sometimes I look at my white friends and I think to myself, wow, how did I get used to white people, and I think it all starts with your mindset, what you are thinking about when you see white people, and if we have the right mindset, then your transition can then be smooth."

While there is a great deal of further investigation into the campus racial climate and cross-racial interaction required, and while acknowledging the past may take precedence over letting it go, it might all stem from this simple question, "Can we become friends?"

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RESEARCH ARTICLE

Listen, live and learn: A review of the application process, aiming to enhance diversity within the Listen, Live and Learn senior student housing initiative at Stellenbosch University

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Abstract

The Listen, Live and Learn (LLL) initiative at Stellenbosch University (SU) is a senior student housing model with the aim of providing an experiential opportunity for students to make contact with 'the other'. It is posited on the social contact theory assumption that if people of different genders, races, ethnicities, and/or religions make contact and interact with one another on an equal level, then less stereotyping by them will occur. The initiative therefore aims to enhance interaction between diverse students and to enable social integration. However, as diversity is a core element of LLL, an application and selection process had to be developed in order to provide a holistic, transparent, unbiased and scaleable tool. The present results suggest that the application and selection process, specifically developed for the enhancement of diversity within the LLL initiative, maintained the distribution of race and gender, as constructs of diversity throughout the process. The conclusion can be drawn that the process is holistic, transparent, unbiased and scaleable while providing a practical example of a standardised alternative selection process for programmes seeking to increase diversity.
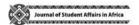
Keywords

Diversity, student housing, application and selection process, social contact theory, race, gender.

Introduction

Until the early 1990s, Stellenbosch University (SU) was a racially exclusive institution for white students only, although a small number of black students had been admitted since the late 1970s. SU could unfortunately not escape the political turmoil of the apartheid era (Stellenbosch University, 2013). The strong association between apartheid, racial segregation and SU can be noted. The University currently has a student population of 28 500 with a diversity profile of 25%. Within this context, SU prioritised its aim to diversify its student population to ensure fair access to higher education for all.

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Several initiatives are implemented at SU to address diversity and integration, ranging from the recruitment of diverse students to a residential placement policy focusing on diversifying residences on the SU campus. One intervention aimed at achieving this is the Listen, Live and Learn (LLL) initiative, a senior student housing programme being directed at minimising stereotyping and discrimination among students. It is posited on the assumption that if people of different genders, races, or ethnicities or religions make contact or interact with one another on an equal level, then less stereotyping by them will occur (Kloppers, Dunn & Smorenburg, 2012). Diversity of students is a key element of the experience of participants in the initiative and the success of LLL as a whole. It is for this reason that any application process designed for an initiative such as LLL needs to take cognisance of the process design, specifically, the implications that it can have on diversity in terms of biases.

This article aims to review the application process developed specifically for the LLL initiative. After a framing of the concept of diversity, a brief overview of the LLL initiative will be provided, whereafter the application process and its results will be introduced. Limitations of the study and concluding remarks will follow.

Diversity

While it would be very easy to consider diversity specifically in the historical context of SU to be solely a race- or ethnicity-based consideration, the conceptions of diversity on the multicultural campuses of the 21st century represent a stark change to the relative homogeneity of the early 20th century campus. Diversity needs, rather, to be considered as a multifaceted and highly complex array of factors that can significantly influence society in terms of cohesion, in part, due to conflicts of interest and perspective (Chang, Millem & Antonio, 2011; Dunn, 2013). The composition of the student body and staff and the distribution of individuals therein play a significant role in the nature of social interaction, institutional atmosphere and educational potential of a university (Dunn, 2013; Mdepa & Tshiwula, 2012; Milem, Chang & Antonio, 2005).

In order to enhance the aims of the LLL initiative, a diverse student population is needed. For the purpose of the LLL initiative, diversity is defined in the broader and less measurable sense. While specific diversity targets in terms of race, gender and field of study are utilised in the placement process, these serve as proxies for diversity of culture, background and experiences. The other factors of diversity, like personality, thought process, stances, values and so forth, need to be considered. The article will specifically focus on race and gender as constructs of diversity.

The importance of an application process that embraces diversity is therefore necessary for the LLL context. For this reason, a simple written application in English with one or more motivation essays followed by a standard interrogation-style interview is most likely to favour extroverted first-language English speakers who have experience writing and debating. Given this premise, the aim of this application and selection system was for it to be holistic, standardised, transparent, unbiased and scaleable, to accommodate significant increases in the size of the initiative.

The Listen, Live and Learn initiative

The LLL initiative at SU is an experiential learning process based on the Contact Hypothesis of Gordon Allport (1954) and resulting contact theory that aids students in identifying and adjusting perceptions of 'the other' (those who are different from them) by broadening their university experience to include significant contact with 'the other' (Dunn, 2013). A senior staff member of the university is appointed to act as a mentor for a themed house for the year, acting as a catalyst for the creation of dialogue and guiding the students in terms of conversations. Participating students discover vastly different perspectives and have the unique opportunity to form friendships, to engage with experts on the theme of their house and to connect with the mentor of their LLL-house (Cornelissen, Dunn & Kloppers, 2011).

LLL was piloted in 2008 when it started with one student house. Currently there are 14 of these houses, and 24 will be added in 2014 (Kloppers, Dunn & Smorenburg, 2013). There are about 101 students currently in this initiative. An LLL-house ideally contains eight students living together in a student house. The participants have a specific theme for the year and engage in conversation on the theme for the year in which they live together. The students in the LLL house are ideally a small, diverse group of students from different faculties, gender, race, background and nationality. Each house adopts a theme for the year. The house hosts a conversation around the theme inviting academics, civil servants, experts and other people to join the conversation in the house. Each LLL house also engages in a small community project (Cornelissen, Dunn & Kloppers, 2011).

Students in the house model the new society that South Africa needs to grow into and prove that living together is possible, is healthy and is inspirational and allows people to become friends across diverse boundaries. The students share intimate spaces such as kitchen and bathroom facilities and the conversations negotiating house rhythm in the use thereof are invaluable in growing closer and celebrating one anothers' differences. Lounge conversations, which form the focal point of the initiative, are necessary to challenge thinking and promote critical thinking and open-mindedness. They also act as an inspirational space where academics and students can come together and inspire each other. The project is meant to teach people to not only to live together, but also to work and plan together (Kloppers, Dunn & Smorenburg, 2013).

The application and selection process was divided into five stages: application; short-listing; interviewing; calculation and placement; and acceptance. After discussing the ethical considerations of the process, each section will be examined briefly in this article, before concluding with an overview of the results.

Ethical considerations

This article is based on the concluding results of an application and selection process of the LLL initiative and not a specific research question or thesis. The results tabled constitute basic institutional data, which does not identify or reveal specifics about any participant in the process. The actual design and process implementation needed to take

into consideration the need to withstand institutional scrutiny in order to ensure credibility of both the initiative and validity of the selections. The design and process was presented to, and reviewed by, members of the student representative council and in a session of student parliament with no objections being tabled. Participants were provided with standardised process instructions and explanations before each of the distinct stages of the process and a full explanation of the method by which selection results were achieved was distributed on conclusion of the process. In all these communications, methods with which to indicate concerns or lodge complaints were included. All the individuals acting as interviewers were aware of the standard requirement to treat all information revealed in interviews as confidential; that notes were only to be made on the process papers that were collected and stored by the LLL initiative; and that no subsequent discussion of the contents or outcomes of the interviews were allowed to occur without at least one of the two process convenors being present. The four complaints lodged about the process were as a result of the outcome of four individual results – once clarification and further justification had been provided, the complaints were withdrawn.

Application and selection process

From the outset, and in line with the aim of scaleability, the applications were done exclusively online on the LLL website (www.sun.ac.za/lll) between 1 June and 3 August 2012. Applicants logged into the website making use of their university credentials and completed the four sections of the application. After providing basic biographical information and uploading curriculum vitae, applicants were requested to motivate their interest in one, more or all of the house themes and to answer three further questions, which were:

1. Why are you applying to LLL?
2. In what way (or ways) are you a participant in the university community?
3. Describe one characteristic that you feel will guarantee you a place in an LLL house in 2013.

All were given answer length restrictions of 300 characters with answers being accepted in either English or Afrikaans. By instructing applicants to answer honestly and not attempt to answer with what they perceived was the answer preferred by the evaluator, focus was placed on the need to highlight individuality rather than prove conformity.

Shortlisting process

Shortlisting was done to reduce the number of applicants that needed to be interviewed and filter out applicants who had applied simply for cheap accommodation, or other similar reasons, but had no intention of contributing to and participating in LLL. The assessment of each application was done electronically in three parts, by the two-person shortlisting panel, independently of each other, according to specific rubrics.

The final score was obtained by addition of the three sections above of both members of the shortlisting panel (2× (9+3+9)) resulting in a score out of 42. After consideration of the distribution of scores, the minimum requirement for shortlisting was set at 26/42 rather than the 28/42 originally considered (28 is the result of a consistent score of 2 throughout). Once the ranking list had been compiled, students who were shortlisted but who had been participants for the two preceding years, and students whose conduct during the year had resulted in questions being raised about their suitability, were flagged and asked to submit further written motivation before a final decision regarding their application was made.

Interview stage

With 140 applicants shortlisted for the interview process, it would have been impractical and counterproductive to request one panel to conduct the interviews. Instead, parallel sessions were run with multiple panels consisting of three people each (two staff and one student). Panellists were all familiar with the LLL initiative, with the students having been part of the initiative in the past. All panellists were requested to indicate conflicts with applicants so that ideally a panellist had no real knowledge of the applicants they evaluated before they entered the room. Applicants were afforded the same opportunity and their CV, uploaded in the online application, was not provided to the panel, as that component had already been assessed and allowing it to influence the interview would effectively amount to double counting.

Interviews were conducted in 15 minutes with three interviews allotted to a panel per hour, allowing time for logistics and administration. Applicants were provided with a written set of introductions before the interview session to negate the panel having to repeat itself and to ensure that the instructions were standardised, specifically in terms of the question categories. Applicants who were part of the initiative at the time of interview and were applying for a second or third placement were required to answer a stance, an experience and a participation question, while applicants new to LLL were asked a scenario question in place of a participation question. On entering and being introduced to the panel, the applicant was requested to draw a question out of each of the three applicable category envelopes and then given two minutes to prepare his/her answer in whatever order s/he chose. When an applicant started answering the question, he or she was requested to read it to the panel and indicate the number for record and verification purposes. With 25 questions per category and questions being placed in the used question envelope after use, no panel was confronted with the same question more than once. This meant that comparisons of answers between candidates and question fatigue could not occur. Table 1 indicates the nature of each of these categories and aspects to be assessed (out of 5). Panellists were requested to engage with the applicants, probe their answers and provide redirect style questioning rather than interrogate them combatively. The rubric was constructed so that applicants should be assessed for how they answered the question rather than what their answer was or how 'correct' it might have.

Table 1: Assessment rubric for interviews: Question categories

Category	Nature of question	Aim of question	Aspects of answers assessed	For
Stance	Asked the applicant to elaborate on their stance on a topical, potentially controversial issue (e.g. What is your stance on gay marriage?)	To observe how the candidate forms opinions and approaches issues. All issues chosen allow for simple for or against answers but what was considered important was the unpacking of the reasoning supporting that stance and not the stance itself.	• Clarity of the answer • Motivation of the stance • Critical understanding of the issue • Awareness of complexity of the issue • Response to questions/ redirection by panel	All
Experience	Asked the applicant to elaborate on an experience that on reflection could provide the tools with which to improve, avoid, embrace or reduce similar situations in future (e.g. When did you feel the most helpless and why?)	To observe the candidates' willingness to share in a meaningful way with the panel, display familiarity and comfort with the concept of reflection and awareness of self.	• Depth of experience chosen • Interesting/original nature of the experience chosen • Sincerity/genuineness of the account • Learning displayed/ demonstrated by process of reflection • Response to questions/ redirection by panel	All
Participation	Asked the applicant to reflect and critically assess their personal participation in the initiative to date (e.g. What do you think your housemates honestly think about you?)	To observe the candidates ability to critically self-assess their own performance while maintaining a constructive dialogue. Willingness to take responsibility for success/ failure along level of enthusiasm for another opportunity.	• Degree/depth of participation demonstrated • Ownership/responsibility taken of participation • Sincerity/genuineness of commitment to participation • Value contributed through participation • Response to questions/ redirection by panel	Current LLL only
Scenario	Asked the applicant to place themselves in a situation that could realistically occur during a year in LLL and reflect on how they would approach/resolve it (e.g. How would you deal with an emotionally volatile housemate who has made another housemate of yours cry?)	To observe the willingness to deal with issues rather than simply avoid them. Ability to draw on past experiences, accommodate differing opinions and willingness to engage with others.	• Common sense utilised • Sensitivity of approach • Likelihood for resolution without persistent division/alienation • Sincerity/genuineness of commitment to addressing issues • Response to questions/ redirection by panel	Non-LLL only

On completion of the interview and the individual panellist's rubrics, the panel was required to make a joint decision or panel recommendation, while the applicants were requested to indicate which themes they wished to be considered for. With the three sets of three completed rubrics (3× (3×5×5)) a total score out of 225 and a panel decision was the result for each candidate who completed the interview stage.

Calculation and placement

The biggest concern when using multiple panels is lack of reliable consistency in scoring. Each individual panellist interprets the rubric, to an extent, in his or her own way. It is for this reason that the panel recommendation was introduced. The panel recommendation allows comparison and normalisation of scores between panels. Once the interview scores of the 131 candidates who attended the interviews were captured, pivot tables allowed for the grouping and calculation of normalised scores.

The following calculation was used to normalise the scores across panels:

SCORE: Applicant score with recommendation A from panel Y
GENERAL AVERAGE: Average score with recommendation A from all panels
PANEL AVERAGE: Average score with recommendation A from panel Y

The normalised score of each applicant was added to the shortlisting score in a ratio of 60/40, allowing for a final score of 100 with each of the five people who evaluated the applicant contributing exactly 20% of that score. The distribution of these scores can be found in Figure 1.

Before placements could be done, themes needed to be allocated to specific houses. By making it clear from the outset that applicants were applying for the theme and not a specific house, the likelihood that an applicant indicated an interest in a specific theme for the perceived benefits of a certain house location was eliminated. A count of the entire first, second and third preferences was utilised to determine the level of interest in a specific theme and these themes were then allocated to the houses with larger capacity. This is specifically important as houses range from 4 to 11 people in capacity and interest–capacity matching influences the number of applicants that can be placed in one of their selected themes. Once this had been determined, targets in terms of race, gender and faculty of study were set for each house. The first two were set in line with the demographics of the initial applicant pool, with faculty of study being a maximum of 30% per house from any one faculty. Applicants were placed in order of their final score ranking according to their theme preference indications. In practice, if a house had a capacity of 10 students it was set the targets of 7 women, 7 white, 2 black, 1 coloured and maximum 3 from any one faculty. If the first person to be placed was a Coloured, male, engineering student, the remaining 9 students to be placed would be required to fill the remaining targets of 7 women, 7 white, 2 black and maximum 3 per faculty.
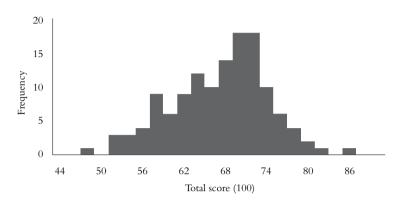
Figure 1: Distribution of final scores

91 of the available 101 placements were done in descending order until a score of 60 was achieved. A score of less than 60 was used to classify the applicant as ineligible for placement and only three students with a score of above 60 were not placed due to very limited theme preference and low ranking overall (in all three cases, applicants scored below 65 with fewer than four themes were selected). The remaining places were filled after repeating the above procedures with the late or second-round applicants.

Acceptance

The results of the application process were communicated to all applicants with a full infographic regarding the process and final score calculation. Successful applicants were offered placement in a specific theme and house, which was not transferable between themes. Applicants who chose to accept the placement offer were required to sign an agreement form detailing expected participation, accepting that assessment would occur and formalising their commitment to the aims of LLL. Cancellation of placement after application was subject to the same penalties as any other university accommodation.

Results of placement

The process and results of the application and selection process are indicated in the figures below. The two constructs of race and gender, as some of the indicators of diversity, are individually represented. Firstly, the race and gender distribution of the total amount of applicants (N=179) are represented in Figures 2 and 3. The next two figures, Figures 4 and 5, represent the race and gender of the shortlisted applicants.

Figure 2: Race of applicants

Figure 3: Gender of applicants

Figure 4: Race of shortlisted applicants

Figure 5: Gender of shortlisted applicants

The last two figures, Figures 6 and 7, represent the race and gender of the applicants placed in the LLL initiative for 2013.

Figure 6: Race of placed applicants

Figure 7: Gender of placed applicants

The application and selection process, as indicated in the above figures, managed to maintain the distribution of race and gender, as constructs of diversity, from the pool of original applicants (N=179) to the number of placed applicants (N=91). The deduction can therefore be made that the application and selection process, as implemented during 2012, fulfils the criteria of being holistic, transparent, unbiased and scaleable. The implementation of this process with more applicants, due to the increasing size of the initiative in 2014, can therefore be recommended.

Limitations of study

The construction of this application and selection system is obviously highly specific to both the context of SU and the nature of the LLL initiative, while the size of the resulting study is relatively small. That being said, it does provide a number of simple and practical methods and changes that could be applied in other application systems design to improve both standardisation, efforts to reduce systemic bias and diversity of candidates selected. While not presented in this paper, the results of the 2013/2014 round of applications and selections, which is more than double the number of the 2012/2013 round, reinforce the claims made in this article.

Conclusion

Diversity is a core element within the Listen, Live and Learn (LLL) initiative at Stellenbosch University (SU) and the successful development of an application process that supports this and enables applicants, as well as panellists, to participate fully in an unbiased, empowering and transparent manner was a unique challenge. The present results suggest that the application and selection process, specifically developed for the enhancement of diversity within the LLL initiative, maintained the distribution of race and gender, as constructs of diversity throughout the process. This maintenance of diversity proxy distributions, points to a lack of any significant systemic biases in the process that would most likely significantly hinder the selection of a maximally diverse group of participants. This conclusion fully supports the concept of holistic evaluation and provides grounds for significant justifiable expansion in the following intake cycle. This is a step forward in the development of a rich Listening, Living and Learning culture where students can build friendships while embracing their diversity.

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Joining hands across the seas: The genesis of IASAS

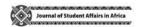Roger B. Ludeman*

Keywords

Introduction

This paper will outline the journey, personal and organisational, taken by me with many friends of student affairs and services around the world to envision and then create a new global professional association – the International Association of Student Affairs and Services (IASAS). It has been a rather long journey, one that was not without bumps and barriers. While it took over 20 years to get IASAS from the germ of an idea to its current successes, it has proven to be well worth the struggle. IASAS serves as a platform that promotes and allows discussion of issues and best practices in our field: higher education student affairs and services. No matter that there are great differences in delivery methods, breadth of service, views of the student, and sometimes conceptual underpinnings, when focusing on the student, all these differences are celebrated in the context of common values, and make for interesting discussions by practitioners coming from over 30 countries.

I have been privileged to be at the centre of most of the efforts to form IASAS, a process not unlike the birthing and raising of a child (of which I have four). The reader will quickly see the parallels that bring the disappointments on one hand that are easily overshadowed by the joys of seeing your children grow and develop into adolescents and, eventually, adults. So goes the following personal and reflexive account of the genesis of IASAS.

Beginnings

Ever since I discovered in 1993 that the practice of serving students exists in every country, albeit done differently (and admittedly challenging my monocultural bent at the time), I wondered about ways to connect practitioners and scholars for the purposes of sharing and assisting each other in this worthiest of endeavours. Fulbright experiences in Germany, Japan and South Africa had sharply opened my eyes to what I thought was a real need.

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In 1994, while speaking to an audience of French and German student services providers at their annual conference in Bordeaux, I proposed the creation of a global virtual network of student affairs and services providers that would encourage sharing, cooperation, joint study tours and research, exchanges, and attendance at each other's conferences. Much to my surprise, the response was very positive and almost immediately new alliances were formed among the German Deutsches Studentenwerk (DSW), French Centre National Des Œuvres Universitaires et Scolaires (CNOUS), and the United States National Association of Student Personnel Administrators (NASPA).

International collaborations began to set the stage

In the intervening years, and from 1995 to 2000 in particular, visits were arranged for teams from DSW, CNOUS and NASPA to gather in Europe to discuss possible collaboration. Exchanges were developed involving France, Germany and the United States. The NASPA International Symposium was launched in 1996 with over 125 attendees representing 21 countries. Individual members of these associations began to arrange mutual campus visits and study tours that crossed borders. For example, NASPA now has over ten exchange agreements with associations outside of the USA. This activity illustrated the the need for sharing and collaboration among both practitioners and scholars in our field.

A number of factors contributed to this newfound interest in sharing across borders. The world generally was getting smaller. Corporations became multinational and needed a more global workforce. Governments around the world increasingly called for universities and colleges to meet the demand for increased international activity in government, business, non-governmental organisations, etc.

Higher education institutions were beginning to see international markets as ways to bolster enrolments and to add a cosmopolitan element to their campuses. Undergraduate and graduate students were increasingly studying outside their own countries. They also began looking for academic programmes at the graduate level and expressed interest in pursuing careers within the international education sphere. They wanted to become study abroad advisors, international student advisors, and/or faculty members who could teach and do research in some aspect of international education. To meet these new needs effectively, graduate education programmes, particularly in North America and soon in Europe, found that they needed to make changes to their programmes in order to meet this new surge in interest on the part of prospective students. In other words, a major shift towards internationalisation and globalisation was happening in both the private and public sectors and at all levels of society.

Cooperation was now becoming formalised

In Europe, the Erasmus programme, which had started in 1987, evolved into the Socrates programme in 1994 with several other initiatives since then, and now what has become the Bologna Process, creating a European Higher Education Area in which students from participating countries can study anywhere within the European Union with common credit equivalencies and reciprocal fees. Paralleling this effort was the creation in 1999 of

the European Committee (now Council) on Student Affairs (ECStA) that has worked to assist students with the social welfare and infrastructure issues that were created by the open and "free" study across borders throughout the European Union.

Higher education student services leaders in countries of the Asia Pacific region created the Asia Pacific Student Services Association (APSSA) in 1988. That organisation has effectively served the needs of that region through conferences, institutes, student leadership experiences and written documents, all designed to keep practitioners abreast of the new trends in serving students. Both of these initiatives in Europe and the Asia Pacific region have been spectacularly successful.

One area of the globe that has not received the attention of most of us has been Central and South America. In 2005, the World Bank commissioned a study of higher education in Latin America, describing the lack of attention tertiary education was getting in this region from its own governments and from the rest of the world, and why it was important for these countries in the South to focus on this sector (De Wit *et al.,* 2005). More recently, the 2009 World Conference on Higher Education produced a communiqué calling for an African Higher Education and Research Area (UNESCO, 2009). Teferra and Hahn (2012) subsequently wrote in support of this concept.

Language barriers are often cited as the main issue in the struggle to improve international cooperation in Latin America. The other issue is the seemingly slow to no progress being made by Latin American governments in encouraging both study and research abroad as well as in attracting partners from the rest of the world. Recently, UNESCO and others have been focusing efforts in Latin America. The UNESCO International Institute for Higher Education in Latin America and the Caribbean (IESALC) is devoted to the development and transformation of tertiary education through the support of management of change. Its ultimate goal is to see that higher education in the region becomes an effective promoter of a culture of peace and human sustainable development based on principles of justice, equity, freedom, solidarity, democracy and respect of human rights (UNESCO website).

IASAS has made contacts in Argentina, Uruguay, Chile, Peru and Ecuador and found that, while student services existed in every institution, very little was being done to organise or develop the staff, most of whom have no professional training in the field. There was interest in Ecuador in forming a national student affairs organisation, and IASAS pledged to support that effort as well as to develop basic online courses that may lead to a certificate of proficiency. In order for that to be effective it must take into account the local traditions and the context in which such services and programmes would be delivered at the university level.

A partnership with UNESCO

In 2000, a staff member of UNESCO was addressing NASPA International Symposium participants and remarked,

> "I am an academic and I have no idea what you people do. You should inform those of us in the academy about what it is that student affairs and services practitioners do, how you work with students and what that would look like if it were being done well." (Personal recollection)

That was the challenge that started the movement to create somehowe an image of our field as one that, on the one hand, meets local needs, culture and conditions, and on the other, belongs to a global family of practitioners working with tertiary education students in ways based on a common core of ideas and principles. Acting locally, yet thinking globally. Diverse in delivery, yet united in principle. And, in the final analysis, students are our common bond and purpose, providing the glue that holds us together across borders.

This may sound simple, an idea that should be relatively easy to carry out. In some sense it is quite easy to conceptualise, yet quite difficult to implement. I decided on two strategies: First, there was a need for a publication that described higher education student affairs and services and its theoretical base. Second, there seemed to be a need for a global organisation for our field of practice including those academics who teach and carry out research in this area. Let me take these one at a time.

First, let me address the process used to create the publication. Since UNESCO had expressed an interest in the idea of telling the academy what student affairs and services people do, I proposed that such a publication be published by the UNESCO Higher Education Division. The fact that the first World Conference on Higher Education was sponsored by UNESCO in 1998 certainly did help. It was during that conference, while there was no mention of the role of student affairs and services, that several familiar principles aimed at improving higher education were laid out by the conference participants from nearly 180 nations. I selected those principles that applied directly to the work of student affairs and services and used them to guide the new publication. It described our day-to-day work and those principles we value, including: students being at the centre of our work; valuing diversity; designing higher education to meet societal needs; teaching citizenship and leadership; valuing service to the community; the importance of career development and employability education; lifelong learning; and international cooperation. Once we established the fact that we hold many values in common with the rest of the academy, it seemed to lend credence to what we do.

The writing team needed to focus on ideas universally held by student affairs and services: those that are essential to our work. Therefore, we included chapters on student development theory, professional development, assessment and evaluation, and general management of student affairs and services. Following those sections we included a general description of the types of student services and programmes that fall within the rubric of student affairs and services and how they are carried out (Ludeman, 2002). The closing chapter of the first edition of the "manual" consisted of a resource directory of student affairs and related higher education agencies, organisations and associations around the world. This edition was published by UNESCO in 2002.

Also, beginning in 2000 there was an effort to begin designing a global organisation for student affairs and services. I created a group called I‑Seven to begin looking at how such an organisation might be structured and presented to the global student affairs community for consideration. Members of the group came from Germany, France, South Africa, Mexico, Spain, the United Kingdom, Australia and the United States. The first proposal was based on an organisation or association membership approach with provision for individual

membership for those countries where no organisation existed. From 2000 to 2005 members of the I-Seven group presented the proposal to various national and regional groups around the world. The response was mixed at best. Some support was evident in Europe and Africa, and there was little support from Asia and North America. The resistance involved two main objections. First, some groups felt that they were doing their own international work and didn't see a need for another layer at the global level with accompanying costs. Others felt that it was needless competition for their national groups. While several of us understood the rationale for resistance to a new kind of group at the global level, frankly, we also felt it a bit provincial to view it as a threat, one that could potentially drain badly needed resources from national or regional groups. I must admit this was very frustrating because I believed in globalisation so much I couldn't imagine there would be any real serious resistance to forming a group at that level. So go the best of intentions …

South African diversions, departures and delights

All this was happening as I was retiring from my regular job as senior student affairs officer at the University of Wisconsin-Whitewater and, much to my delight, beginning a year-long Fulbright grant to teach and do research in student affairs at the University of Natal (now KwaZulu-Natal) in Durban, South Africa. My focus naturally shifted to getting to know the people there and assisting in any way I could. My project focused mainly on doing consultations in Durban and across South Africa on such topics as the first-year experience, leadership and service learning, student retention, evaluation, assessment, professional development, research on knowing your students, and creating an academic option in the higher education studies programme for student affairs staff (in 2002 this masters level programme at the University of KwaZulu-Natal was the only programme of its kind in all of Africa).

I also consulted with Cecil Bodibe on the formation of the South African Association of Senior Student Affairs Professionals (SAASSAP) and Doc Nahasengo and Eric Sebokedi of NASDEV, the National Association of Student Development Practitioners, delivering papers at several of their conferences.

Later on in the decade I directed a Kellogg Foundation grant on research and student retention in South African tertiary education during which our South African institutional teams, made up of people from institutional research, academic affairs and student affairs, developed a model that allowed each institution to use baseline institutional student data to profile students who leave versus those who are retained. A CD-ROM was provided to all institutions and included a framework that, upon entry of institutional data on students, would give them the demographic and other factors that were significantly different between students who left and those who were retained. Our principal investigator was Amanda Lourens, Vice Rector for Research and Planning at the Potchefstroom Campus of North-West University in South Africa. Dr Lourens was and still is respected as one of South Africa's leading institutional researchers.

Furthermore, I suppose I am most proud of efforts to assist in establishing the Financial Aid Practitioners of South Africa (FAPSA) and the South Africa Chapter of the Association of College and University Housing Officers - International (ACUHO-

I). I worked with South African financial aid leaders like James Ngomane and Michael Davids of the University of KwaZulu-Natal and put them in touch with the US-based National Association of Student Financial Aid Administrators (NASFAA) who provided organisational assistance to FAPSA to get that organisation afloat. Eric Sebokedi of Tshwane University of Technology and I had known each other since my first days in South Africa. He wanted to form a national association for residence life and student housing staff. The Association of College and University Housing Officers – International gladly worked with South Africa to get organised. The final result was a South Africa chapter of ACUHO-I. In both cases described above I gave credit to the informal network I called IASAS with the notion of keeping alive the concept of this kind of organisation.

Thus, I also continued to promote a global student affairs organisation and had created an informal name: IASAS – the International Association of Student Affairs and Services. From 2000 to 2009 I promoted IASAS by providing services whenever I could. I edited the UNESCO/IASAS Manual and assisted potential graduate students in finding programmes that included international components. I connected newer staff who wanted to work in another country with potential employers around the world, a relatively new phenomenon at the time. I delivered lectures in over ten countries on the globalisation of student affairs and services and the need to organise worldwide. I also gave conference presentations on the potential partnership that should be forged between student affairs staff and the staff in study abroad and international student offices.

The partnership with UNESCO continues

Eventually, in 2007, I contacted UNESCO to ask them to support the publication of the second edition of the UNESCO/IASAS book. Over the next two years we put together a multinational editorial team, and revamped the earlier manual into a book that we titled *Student Affairs and Services in Higher Education: Global Foundations, Issues and Best Practices* that was published in 2009 (Ludeman, Osfield, Oste, Wang, & Iglesias, 2009). It turned out to be much more complete than the 2002 edition and included new sections on student affairs and post-conflict countries, legal issues, professional ethics, and an entire section of individual country reports from 52 countries showcasing how student affairs and services are delivered in each of those countries. The new book was distributed widely, including a copy given to each participant at the Second World Conference on Higher Education in Paris in 2009. This gave us considerable visibility around the world.

Just recently I requested that UNESCO work with IASAS to publish a third edition that, if funded, will be targeted for publication in 2016 or 2017. We hope to expand the number of countries represented to over 70 and to enhance the resource section to reflect the increase in international activity throughout the world. It will hopefully continue to serve as a valuable resource for those who choose to improve upon their current offerings in student services and/or for countries that want to embark on new approaches in the field. The book continues to represent our basic values and principles, the more universal concepts we all build upon in our work with our students no matter who they are or what cultures they represent.

Finally, after several years of being semi-dormant, I decided it was time to try once more to raise the subject of forming a global organisation in student affairs, and to do so in a different way. I identified 25 people from 19 countries to serve in an advisory capacity to begin discussions about creating a global organisation. Out of this group approximately 15 came to a two-day meeting held before the 2009 NASPA Conference in Seattle, Washington (USA), with the intention of developing a set of principles and purposes and a vision and mission for a new global association in student affairs and services. At the conclusion of this marathon weekend work session these central documents were drafted and, after considerable input from around the world, now serve as the initial section of a constitution for the International Association of Student Affairs and Services or IASAS, which is the only truly global organisation for higher education student affairs and services. Throughout the following year several theme-based subgroups met virtually to flesh out the dynamics and priorities of this new organisation. Finally, on 1 March 2010, the inaugural IASAS constitution was approved by 25 charter members. IASAS now had finally achieved a more formal status.

Since 2010, a board for IASAS has been elected with officers including regional coordinators for Africa, Asia, Europe, the Middle East, North America and the Caribbean, Oceania, and South America. In 2013 IASAS achieved official charter status from the European Union in Brussels, Belgium. IASAS office thus came to be located in Brussels in the suite of offices of the European University College Association (EUCA). From its beginnings with 25 members, IASAS has grown to nearly 1 200 members from over 71 countries.

In addition to the UNESCO publication, IASAS mainly provides a platform for sharing among its members and member organisations. In 2012 IASAS, along with NASPA, sponsored the first Global Summit on Student Affairs that brought together leaders from around the world to discuss issues and practices in student services. IASAS also serves as an incubator for countries wishing to establish a national association in student affairs and services. Contacts have been made with Ecuador, Lebanon, Lithuania and Peru to offer assistance in creating such an organisation. We have assisted several national organisations in the United States that wanted to "go global", including ACUHO-I, NACA – National Association of Campus Activities and NIRSA – National Intramural, Recreation and Sports Association.

In 2010 I met with officials of the European University College Association (EUCA) to discuss common interests. This has resulted in EUCA assisting in securing the IASAS charter in Belgium and the sharing of their offices in Brussels. EUCA will also host the 2014 Global Summit on Student Affairs and Services to be held in Rome, Italy.

So it appears that, regardless of some resistance early on, IASAS is firmly established as a new global force in higher education. For example, the IASAS board recently initiated a comprehensive strategic planning process that will result in a plan for the future based on input from the membership about what they thought IASAS should be doing over the next few years. I am optimistic that we will see even more activity and increased interest in the globalisation of student affairs and services and how it translates into enhanced student learning and development of the students that IASAS members serve.

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Asia Pacific Student Services Association (APSSA): www.apssa.info

Association of College and University Housing Officers – International (ACUHO-I): www.acuho-i.org

Centre National Des Œuvres Universitaires et Scolaires (CNOUS): www.cnous.fr

Deutsches Studentenwerk (DSW): www.studentenwerke.de

European Higher Education Area: www.ehea.info

European Council on Student Affairs (ECStA): www.ecsta.org

European University College Association (EUCA): www.euca.eu

International Association of Student Affairs and Services (IASAS): www.iasasonline.org

National Association of Student Personnel Administrators (NASPA): www.naspa.org

United Nations Organization for Education, Science and Culture (UNESCO): en.unesco.org

The co-curriculum: Re-defining boundaries of academic spaces

Birgit Schreiber*

The University of the Western Cape, South Africa, invited two renowned speakers to address issues concerning the co-curriculum in a colloquium on 14 May 2014 entitled "The co-curriculum: An integrated practice or fragments at the fringes of university experience?".

Impetus for this colloquium came from the emergent policies at various universities in South Africa, such as the University of KwaZulu-Natal and the University of the Western Cape, which aim to promote and regulate the co-curricular spaces.
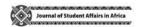
Debates surrounding the co-curriculum raise issues of boundaries and roles, not only traditional boundaries of what constitutes academic spaces, but also who teaches and what is learnt. Notions of the co-curriculum challenge the very *raison d'être o*f traditional higher education. Education is re-contextualised and includes the intersection of the curriculum with student life. The notion of the co-curriculum encompasses issues of student engagement, lifelong and life-wide learning (Jackson, 2010), student development and support, authentic learning and graduate attributes, the uncommon–traditional and the ubiquitous–non-traditional student and how these issues relate to student success.

Student affairs is a key role-player in shaping and enabling complex learning within the many explicit and invisible curricula in higher education that are contributors to student success. The understanding of learning, on the one hand, as a segmented and boundaried event, or on the other, as a seamless experience of in- and out-of-classroom development, impacts on the conceptualisation of higher education learning and development.

The co-curriculum and engagement are such a catch–all and "loose concept that both those who advocate neoliberal reforms in higher education and those who oppose them tend to agree that it is a good thing" (Klemenćić, 2013) – so no one is really sure what it is and what it entails.

While South Africa is asking questions about the co-curriculum, it seems the higher education sector across the globe is also grappling with it. This is evident in some of the definitions, which include terms like customer satisfaction, holistic development, citizenship, skills development and have slogans such as "shape your own future" and

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"community engagement" and other terms that really are located in almost contradictory frameworks.

One position is that the co-curriculum includes those things, which are outside the core curriculum. But, as with other descriptors such as "non-academics", this tells us very little about what it is – only really what it isn't. So this is not a very helpful way to go about it.

Another way of thinking about it is akin to the neo-liberal position of higher education. This position – in simple terms – promotes the idea of education being a commodity. The proponents of this ideology locate the co-curriculum within the marketing and economic framework.

Some of the questions this model would raise are: How is this co-curriculum promoting the image of the institution (is it a marketing tool?); and: How is this co-curriculum assisting employability? (This is a national economic question.)

For instance, the European Council on Student Affairs has promoted the idea of mobility and attractiveness amongst universities in the European Higher Education Area and has recently indicated that the co-curriculum is part of the profile of a university that makes it attractive to mobile students (Figel, 2009). In this case, it is an economic model that informs the co-curriculum – where it is designed to improve the attractiveness of the institution.

Also, the European Higher Education Area has introduced terms like "student satisfaction" as part of the co-curriculum – positioning the co-curriculum in terms of how it contributes to satisfying students and making education "fun" – and other such consumerist notions.

The idea that the co-curriculum is designed to serve the employer and increase employability of graduates is part of the national economic question: How do we improve graduate employability? This is a question that is central to a lot of what the co-curriculum encompasses – it speaks to improving employment chances. For us the question is whether the framework for the design of the co-curriculum is *simply* about employability, which is an individualistic way of thinking about it.

Employability is, of course, a good thing – so we need to think about what kinds of curricula are in the mainstream and how we mainstream the co-curriculum, if indeed such an artificial separation is useful.

There are many voices that will remind us of the universities' contact with society and with social justice and the common good (Kezar, 2004). How do we respond to the questions raised about our agenda in terms of serving the common good, responsible citizenship and social justice? Are these issues located within the co-curriculum or ought they to be mainstreamed and explored in the curriculum?

Another question about the co-curriculum is about its alignment with government policy. We remember too well what happened when the co-curriculum was aligned with public policy in the South African regime prior to liberation – we remember when questions of human rights and democracy were silenced and the co-curriculum was reduced to a complacent extra-curriculum.

These questions concern Africa deeply. For instance, issues of human rights and social justice are certainly not part of the co-curriculum framework of the universities in Zimbabwe, Uganda, Nigeria and Tanzania where minority rights are not protected.

So, there is this fundamental question: What is the co-curriculum? Is it something at the fringes of university life, perhaps a little add-on programme all dressed up – or has it the potential to influence the very culture of our institution and higher education in general, redefining what we traditionally consider legitimate learning?

There are some universities that take student engagement and the co-curriculum very seriously, where it is weaved into the fabric of the institutional life. Such universities refer to the "meta-curriculum", where these kinds of practices are not extra- or co-curricular, but inform the total student learning experience. Jackson (2010) asserts that the co-curriculum needs to be conceptualised much more widely to legitimise all learning, especially that of non-traditional students who make up the majority of students in Africa.

Ronelle Carolissen, in her exploration of the co-curriculum from a critical feminist perspective, critiques the notion of a confined and finite co-curriculum as a construct emerging from traditional notions of citizenship. She adds that issues of inclusion and access burden the co-curriculum as it potentially excludes the very students it aims to support and develop. Teboho Moja discusses the idea of relevance and embeddedness of the co-curriculum and its relationship to engagement and student success and persistence, discussing the idea of "seamlessness" in creating a continuous learning and development experience.

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Creating seamless connections:
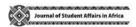# Intersecting the social and academic lives of students

Teboho Moja* and Monroe France**

The contributions on this topic are based on a presentation we made at a colloquium organised by the Centre for Student Support Services at the University of the Western Cape and attended by participants from various universities. There is growing interest in the topic amongst student affairs professionals in South Africa, and we believe that the topic is of interest to student affairs professionals throughout the continent. In the presentation we explored the links between co-curricular activities and students' academic lives. Our starting point is that planned and organised activities that allow for the intersection of the social lives and academic lives of students contribute to the holistic development of students.

There are great strides made in intersecting academic and social lives of students in some of the universities and colleges in the USA. This presentation draws some lessons from those experiences as we explore the role of a co-curriculum in the African context and outline lessons to be learned from others' experiences. We begin by identifying common features between the US and African universities. The first is that higher education systems in both the US and African universities comprise of large undergraduate education programmes. The second is that the systems have some elements of their colonial legacies of university lives that combined living and learning arrangements. Historically, such arrangements were made mainly for convenience because there were fewer institutions and the students came from various parts of the country or beyond their own countries to study and learn from scholars who were masters of their disciplines.

In Africa, most countries had one university for the entire country, and some did not have universities at all and therefore sent their students to neighbouring countries for university education. Various arrangements were made to provide university education between countries on a regional basis, as was the case in east Africa, or made arrangements to split one university into segments offered in different countries, as was the case with the University of Botswana, Lesotho and Swaziland as one entity. Students had to leave their homes and stay in halls of residence, which in the past were referred to as hostels or dormitories. Housing in general was organised and regarded as a mere convenience where

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students could live and access university education. There were little or no planned activities to integrate their residential arrangements with their academic lives beyond providing them with rules and regulations during their stay in those settings. As a result, student life in residence halls in Africa has been characterised by conflict and strikes over broad social and political issues or over their own living conditions, especially strikes over food quality.

Residential life in the African university context was seen more as a convenience arrangement, and no formal programmes were provided to link residential life with the academic lives of students. Administrators put in charge of students were often charged with the task of keeping an eye on the students and administering the rules set for living in student residences. Residential and organised social life as part of the co-curriculum has largely been scanty or non-existent in African universities. A case in point is drawn from South Africa, which had two parallel systems of universities that were racially segregated. The historically white universities had academics assigned to play the role of *in loco parentis* with some minimal academic support, while the historically black universities, similar to most situations in African universities, had administrators with no mandate for academic support. The US has moved more into professionalising the role of student affairs administrators who work closely with the academic staff to provide a rich student life experience.

Currently, there is growing interest in integrating the social and academic lives of students, and student affairs professionals in Africa are exploring this issue. The colloquium presentation shared a brief history of student affairs in the US context, and of how the profession became professionalised, and concluded with examples of how New York University structures its programmes and co-curricular activities to integrate students' social and academic lives. Five examples of co-curriculum activities at New York University were shared as examples of how to integrate students' social and academic lives.

The first area indicated ways in which co-curricular activities become part of collaborative learning, using Living Learning Communities in residence halls or the inclusion of Faculty in Residence Programmes. The programmes form part of the university's effort to create intimate learning communities for students within residence halls as a way of integrating students' academic experiences with their residential lives. Both examples illustrate how learning becomes seamless and continues beyond the classroom by allowing students to be organised into learning communities around topics of interest, as well as by letting faculty members become part of the residence hall living where there is continuation of interaction amongst students and faculty members. There are reported benefits of improved performance in classrooms enhanced by this form of collaboration. Academic fellows participating in the programme work closely with one another and with residence hall staff to set an intellectual tone in the residence hall, and to design and implement a wide range of programmatic and other opportunities for students to interact with academic staff and with one another. Another benefit of the programme for a university located in a big city is to create a "small college" life within a larger community and the benefits of learning together with colleagues outside the classroom.

The second area is illustrated through partnership courses across academic departments and the student affairs department. The courses offered jointly at NYU are service learning courses, first-year student seminars, intergroup dialogue programmes and scholars' programmes such as the Martin Luther King Jr. Scholars Programme. The service learning courses sometimes take the form of alternative breaks programmes, which provide students with the opportunity to learn about political and social community dynamics while becoming catalysts for collaborative social change. Through learning and practice, students explore the theory of integrating service, education and reflection to create meaningful change in their communities. The alternative break courses take place during spring break and some of them bear two credits. The Intergroup Dialogue Programme is a nationally recognised eight-week and one-credit-bearing course that brings together small groups of students from diverse backgrounds to share their experiences and gain new knowledge related to diversity and social justice. The course is facilitated by trained graduate students or student affairs professionals. The Martin Luther King Jr. Programme is a programme that celebrates students' academic achievement and leadership and builds a community amongst students.

The third area of joint programmes is fostered through the creation of full-time academic staff positions within student affairs units.

The fourth example is the situation where student affairs practitioners teach in the higher education programme as adjunct staff and in some instances sit on doctoral dissertation committees. The benefit of the two areas mentioned here is not only that of integrating student lives but also of linking theory to practice for graduate students with aspirations to pursue careers as student affairs professionals.

The fifth and final area to be mentioned here is the strategy to decentralise student life/services to academic departments in order to bring the services closer to students.

A critical feminist approach to social inclusion and citizenship in the context of the co-curriculum

Ronelle Carolissen*

Abstract

Issues of social inclusion and difference within the co-curriculum are crucial. This article draws on themes central to a critical feminist framework of social inclusion and citizenship in HE to argue that the way in which co-curricular opportunities are traditionally structured at universities may exclude those students who are marginalised. It also suggests how we may minimise institutional, cultural and economic discrimination, thus giving most students an opportunity to flourish.
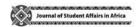
Keywords

Social inclusion, critical feminist citizenship, co-curriculum, higher education, first generation students.

Introduction

Social inclusion in higher education (HE) typically refers to enabling better access, participation and success of groups such as women, black people, working classes or people with disabilities who have been socially, historically and politically excluded (Tomlinson & Basit, 2012). This is also a conception of social inclusion adhered to in the recently published South African white paper on post-school education and training (Department of Higher Education and Training, 2014). It is important though to engage with the notion of inclusion more comprehensively, incorporating issues of difference in pedagogical practices, curricula and institutional ethos as well. In this article I would like briefly to consider the notion of social inclusion through a critical lens and use an understanding of social inclusion that incorporates core notions of critical citizenship before focusing on feminist frameworks to discuss the co-curriculum in HE.

While such definitions of social inclusion may be helpful, it is important to recognise that the very notion of inclusion has attracted critique. Young (2002) argues that inclusion can maintain the status quo when marginalised groups are merely incorporated into established institutions without the hegemonic dominance of those institutions being challenged. An inclusive politics, therefore, is not assimilationist – it is one that engages in

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a "transversal politics of belonging" (Yuval Davis, 2011) that focuses on common values and political symbolism, rather than identification. This means that identifications will not be formed on the basis of similar socially constructed (and unitary identity) features such as gender or race *only*. For both of these theorists, social inclusion means that collective action is constructed from the perspective of common epistemologies and understandings rather than from identity politics. While the discourses surrounding inclusion can therefore be paradoxical in terms of its compelling moral imperative and political promise of institutional policy change, they have also been infused with strong undercurrents of critical citizenship (Spandler, 2007).

The South African HE policy context foregrounds citizenship as a desirable outcome of HE. Education white paper 3 aims that HE should socialise students to become "enlightened, responsible and constructively critical citizens" (Department of Education, 1997).

Bozalek and Carolissen (2012) construct a normative framework for analysing feminist critical citizenship in higher education that can be used to think about the co-curriculum in higher education. They argue that TH Marshall (1950) is commonly used as a historical reference point for discussions on citizenship. He suggests that work in public spaces determines citizenship. His ideas of citizenship rest on the patriarchal assumption that men were citizens as they worked outside the home, while women stayed at home. Women worked in the private space of the home so they were not considered full citizens because citizenship depended on the measure of how hard people could work in the public sphere. This view has been critiqued by feminist writers (Tronto, 1993, 2013). Bozalek and Carolissen (2012) highlight some of the shared themes in some feminist writers' work. This paper will focus on themes of the constructions of human beings as citizens, the politics of needs interpretation and the public–private binary in the context of the co-curriculum after briefly defining the co-curriculum.

What is the co-curriculum?

One view is that co-curricular activities refer to any non-academic activities in which students engage. These activities typically include sports, societies, part-time work, volunteering, participation in student government as well as other leadership initiatives, which focus on self-development as well as psychosocial development (Kuh, 1995; 2009). Co-curricular activities are usually external to the formal curriculum and are, mostly, viewed by universities as central to the students' development as they have to navigate pathways through an increasingly competitive and complex world as they prepare for future employment. Even though this is a common view, it is not as easy to assess the impact of co-curricular programmes and agreeing on outcomes and the human developmental value of participation as it is to assess academic outcomes (Kuh, 2009). However, issues of difference also added to this debate as the higher education student population has been changing from full-time, white, middle-class students to older, working students at a local and international level. This impacted on traditional understandings of co-curricular post-secondary settings and co-curricular student involvement. This field boasts a wide body of theory that aims to understand the co-curricular experience. These theories include ones

like Astin's involvement theory (1999) and the student development theory of Chickering (1996). I will not focus on these theories as I would like to focus on larger conceptual issues such as the themes identified earlier.

Constructions of human beings as citizens

Rights-based models dominate discourses on citizenship in HE. These models assume that people enter higher education as equals, that we are all the same, and ignore the reality that different students have varied access to resources. Exposure to the co-curriculum is well established in many middle-class high schools (and there are a handful of exceptions where the co-curriculum is established in poorer schools). High school learners can often choose from at least 40 clubs and societies and have the opportunity to occupy peer leadership roles. Kenway and Fahey (2014), in their research on Round Square schools across the world (including South Africa), write about how high school learners are socialised into middle-class liberal polite subjects of the British Empire, through strong encouragement for them to participate. Most students at poorer high schools do not have these opportunities and skills that are highly valued and privileged in applications for competitive programmes such as medicine and law. Secondly, these programmes at school level also privilege those who apply for scholarships, as a number of learners from advantaged high schools would have developed a discursive socialisation as to how to navigate and complete scholarship forms. At another level, the institutional bias at school and university level favours articulate students who may have had multiple and repeated opportunities to practise public speaking skills and develop confidence in speaking to those in authority through their exposure to the co-curriculum at *school level* already. Jehangir (2010a) suggests that the development of voice and confidence in one's views and ability to speak is a skill that is often underdeveloped in marginalised first-generation students. Furthermore, material access to resources may also impact on participation in co-curricular activities. Many societies at university are partially funded by fee-paying students who register and pay an annual fee to belong to the society. These fees often range from R400 to R700 (USD 40 to 70) per annum at local universities. This is just a brief example to highlight one aspect of the social and cultural inequality in school-based socialisation for the co-curriculum at university as students enter university. Institutions position all students in the same way and, when they do not succeed, the discourses of neo-liberalism that value individual effort, competition and discipline construct student failure individualistically; the common assumption is that the individual does not work hard enough.

The politics of needs interpretation

Most current views of citizenship emphasise the rights and obligations of individuals. However, Fraser (1989) argues that needs are political, that they are not absolute and should not be located privately but in the public sphere. She suggests that needs are constructed by discourses in society that are informed by markets and experts. In practice, neo-liberal discourses locate needs in the individual, which means that needs are relegated to homes and families.

The nature of co-curricular activities such as volunteering often construct those who are outside the university as poor and having needs, thus politically maintaining the façade of a middle-class, resource-laden student population. Yet, local studies exist that indicate that many students are poor and manage with very minimal resources, often disguising their poverty (Firferey & Carolissen, 2010). Students who perhaps cannot afford to volunteer, but have to hold down a job as well as study, may not benefit in the same way from co-curricular activities as those who have resources. Jehangir (2010a) suggests that many students who attend university as "non-traditional" students are enveloped in ambiguity as they could be earning an income to support families but are deferring this income by studying. Students in this position often bridge this dilemma by working to produce family income while studying. The practice of working to produce income while studying is not normally viewed in HE institutions as generating valuable skills that can be valued as a co-curricular activity.

The public–private binary

The denial of difference is likely to mask the inherent political skewing of relationships. Marshall's notions of citizenship still dominates current patriarchal discourses, suggesting that women and children are (or at least should be) dependent on men. Women and children are constructed as needy and obtain their status through their relationships with men in society (Tronto, 1993, 2013). In the context of the co-curriculum, it is important to ask if the way in which the co-curriculum is constructed benefits men and some middle-class women students who may not have any or many caring duties at home. Numerous women who have caring duties such as childcare, cooking and cleaning in addition to being students (Jehangir, 2010b) may not be able to participate in co-curricular activities because of the way in which co-curricular activities are generally structured. For example, in some prestigious leadership development programmes, fellows need to be available for two evenings per week from 6 to 8pm for training over a period of seven months, and be available to travel internationally for short periods as well. This is not possible for single parents who are students unless they have a strong support network.

What, then, given the way in which exclusion is unwittingly built into institutional structures, are the options for restructuring the co-curriculum so that it reduces or eliminates institutional exclusion?

The concept of life-wide learning and intercultural curriculum as a co-curricular change

It is important to develop a much broader conception of the co-curriculum that takes into account that students gain important personal and professional development from life experiences outside the curriculum. The life-wide curriculum (Jackson, 2010) and intercultural curriculum (Dunne, 2011) are such initiatives. I will briefly describe each in turn.

The idea of life-wide learning highlights the fact that at any point in time, for example while a learner is engaged in HE, an individual's life contains many tributaries that are

complex and interconnected. These also may contribute to the ongoing life experiences and potential professional development of the person. It is important to conceptualise differently that which is valued as learning (Jehangir, 2010b) and what counts as valued cultural capital and knowledge (Yosso, 2005) that extends beyond the formal curriculum.

The intercultural curriculum (Dunne, 2011) draws on a body of work embodied in critical pedagogies that aims to create learning communities. The lecturer acts as facilitator and creates meaning rather than positioning himself/herself as an expert. Dialogue and genuine student participation are encouraged where lecturers can draw on diverse students' perspectives in the curriculum. This enables students to reflect on their multiple identities and to help shape their personal and professional development.

Conclusion

This paper has therefore suggested, by using themes central to a critical feminist framework of social inclusion and citizenship in HE, that the way in which co-curricular opportunities are traditionally structured at universities may exclude those students who are in some way marginalised. However, there are programmes that are seemingly working well across universities collectively, that minimise institutional, cultural and economic discrimination, thus giving most students an opportunity to flourish via the co-curriculum in HE institutions.

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Book review

Leibowitz, Brenda (2012). *Higher Education for the Public Good: Views from the South.*
Oakhill, USA: Trentham Books. Stellenbosch, South Africa: Sun Media
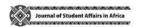
Joy Papier*

This publication, edited by Brenda Leibowitz of Stellenbosch University's Centre for Teaching and Learning, is a compilation of essays by prominent local and international academics, on the theme of higher education and the 'public good'. But who is this 'public', and how is its 'good' defined? In the foreword, the late Stellenbosch University Rector Russel Botman draws on Freire's (1970, 1992) argument that 'education should play a role in changing the world for the better', to posit that "higher education is not neutral [...] It should play a useful role by serving the needs of society" (Botman, xiii). This unequivocal statement sets the tone for the chapters that follow, in which the purposes of higher education 'in the South' are expounded upon, and where aspirations of higher education towards, inter alia, 'social justice', 'democratic citizenship' and 'transformation' are shown to often be confounded by the realities of constraints such as funding and institutional cultures arising out of a history of inequality.

The book has four levels or layers of comment: the systemic/philosophical, the institutional, the pedagogical/curriculum and finally the academic/professional at the heart of the teaching and learning enterprise that is the university.

Section One considers the place of the public good in higher education transformation initiatives. In the opening article, Singh (pp. 1–15) contrasts the discursive intent of socially responsive higher education with measures of accountability shaped by market forces and economic competition, a paradigm that leaves notions of higher education for social or intellectual emancipation, according to her, devoid of meaning and substance. Contestations about the purpose(s) of higher education are familiar in the context of globalisation debates and the role of the university, but it is good to be reminded that universities in the South that compete at the global level do so on playing fields which are far from level in "social and fiscal terms that largely ignore history and circumstance" (p. 5). A critical point made by Singh is the need for state steering in respect of the goals being espoused in its social development agenda, through incentives that locate social justice within higher education responsiveness. Thus the "tussle between private and public good", explored further in Hall's article (pp. 17–23) becomes a moral one in countries like South Africa where the

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inequalities are so stark and where higher education is expected to contribute to educating a socially responsible and active citizenry, a purpose posited later by Lange as "socialisation of critical citizens", which she says has received scant attention in South Africa. She shows in her timeline of reform in South African higher education the changing focus that has reflected the priorities of government since 1994.

The potential of higher education to impact the achievements of participants and to open opportunities is itself a "good" – albeit a "positional" good for some scholars – since it addresses inequality by providing individuals with the "capability" to effect change (agency) (Hall citing Sen [1999], Nussbaum [2011] and Walker [2006]). Soudien continues in this vein by referring to the university as "an evolving idea" that has "the potential for disrupting social, cultural and economic orthodoxy" (p. 31). He draws attention to the ambiguities around the mission of a modern university and its many contradictions (being exclusive and inclusive at the same time, for instance), compared to the historical origins of a liberal university. He contends that in South Africa, issues of access and quality have become polarised in debates about academic excellence and access for redress, and arguments about whether the latter implies compromising the former.

Section Two moves to the institutional level, situating the debate within higher education institutions and drawing on case studies that illustrate the current dilemmas of universities. Bozalek and Leibowitz (pp. 59–61) hold that the combination of three normative frameworks (capabilities, social justice, and the ethics of care) can work towards achieving the ideal of higher education a public good, and set out key elements of all three approaches that serve as evaluative tools for measuring how well the institution 'cares'.

Walker takes a critical look at the curriculum in higher education and associated traditions of power relationships in what counts as "valid knowledge", how this is selected, and implications of this selection for the future. Adding to the earlier "marketisation of higher education" debates, she argues that a human capital approach need not be at the expense of "human well-being" (p. 78). By focusing on "capabilities" that enable humans to "choose and develop valuable beings and doings" (Sen,1999), human beings could contribute to both society and themselves as individuals. Curriculum she holds, should be built upon developing desirable capabilities, as expanded by Nussbaum (1997). This conversation forms an appropriate backdrop for what in Chapter 7 is referred to as "graduate attributes" or "qualities that also prepare graduates as agents for social good in an unknown future" (Bowden et al., 2000 cited by Van Schalkwyk, Herman and Muller, p. 87). The writers conclude that education for the public good means also "inculcating these attributes into the teaching and learning ethos of the university", as well as in its research culture (Van Schalkwyk et al., p. 97).

Section Three hones in on the classroom level at the university, its programmes and pedagogies. Waghid offers the lens of Nussbaum's "politics of humanity" to examine teacher education programmes in the light of government 'norms and standards' for teachers. While the 'norms and standards' fall short in their vague articulation, a "politics of humanity" ought to be accompanied by a "radicalised democratic citizenship agenda" in order to develop teachers for a post-apartheid society (p. 110). Chapter 9 looks at a

project in university social and health sciences premised on a "pedagogy of hope", in which student groups were intentionally diverse so that interactions involved "learning about the other" (p.120). Taking the concept of self and other further, Subreenduth, a South African living in the USA, explores "decolonising pedagogies" through her study of undergraduate pre-service teacher education courses. An "engaged pedagogy", she argues, allows students to "live in the world more fully by reaching critical awareness and engagement" (p. 133).

From an international perspective, Boni, Macdonald and Peris, (p. 139) explain the concept of global citizenship and how this was fostered in a group of engineering students at the Polytechnic University (UPV) in Spain. In addition to the technical content, they focus on the methodology employed in the classroom to introduce students to the "contextual, multicultural and non-Eurocentric sense of human development". In this case study, the technique of "moral dilemma" was used, whereby a controversial issue was introduced in order to trigger argument and dialogue. Koopman's article on a "pedagogy of hybridity, reconciliation and justice" looks at teaching a diverse group of university students and how they perceive the "past" which is always present. He explores too, how the notion of "hybridity" might challenge "essentialisms" and "certainties" about who we are, and allow us to wear the "lenses" of the "other", concluding that the concept of hybridity offers hope for a "liberating future".

In the fourth and final section, "the academic" is viewed through the lens of "critical professionalism", a concept underpinning a project that has attempted to inform professional development towards "teaching for the public good" in the face of a "rise of control over academics' working lives" (p. 165). The encroachment of managerialism and performativity on all aspects of higher education is a common theme in global higher education literature as the writers show, manifested in South Africa through a growing "audit culture". Critical professionalism (Walker, 2001), it is argued, creates the possibility of agency for the university lecturer who wishes to teach for the public good and encourages critical and reflexive scholarship. A research project in this regard is described (p. 169) in which the lessons learned are shared (pp. 173–176). Ultimately, it is the academic who has to take responsibility (agency) for her/his development, which might lead in turn to a more supportive culture for such development being fostered. Gierdien (pp. 179–190) demonstrates this sense of "agency" in his self-study of mathematics teaching to pre-service teachers, and illustrates what he learns through the process of becoming a critical professional, as does Constandius (p. 191) in her very personal reflections that arose out of teaching a citizenship module. To close this section, Wisker (pp. 203–214) provides the perspective of an academic developer in the UK, and suggests that an aspiration to teach towards the public good might be nurtured through a curriculum based on civic values and social justice. However, she argues that such values need to be "embedded within curriculum development and embraced throughout the institution" (p. 208), and that engagement with colleagues in this regard is vital.

This book is an important and timely addition to the evolving landscape within which higher education is being shaped and steered. In effect it 'walks the talk' of the themes that have been covered by the various writers, particularly that of 'agency': academics

being critical professionals and taking responsibility for the kind of university that they would want to see. Rather than the 'public good' being an esoteric notion, the book has served to concretise the concept, through its combination of philosophical and empirical contributions. The reader will indeed appreciate that: "teaching for the public good can entail long and difficult work, and requires individuals to be prepared to experience moments of extreme vulnerability" (Leibowitz, p. 218).

Book review

Manning, K., Kinzie, J., & Schuh, J. H. (2014). *One size does not fit all: Traditional and innovative models of student affairs practice.* (2nd ed.). New York: Routledge
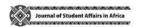
Ellen M. Broido*

This book, an update of a 2007 edition, describes eleven models of student affairs practice, divided between 'traditional' and 'innovative' types. The authors, all respected scholars of student affairs and higher education, draw from several sources to describe and differentiate these models, including extensive historical and theoretical grounding, their own experience, and data from the National Survey of Student Engagement (NSSE) and the related DEEP (Documenting Effective Educational Practice) study, which described universities that had both higher than predicted NSSE scores and graduation rates.

The book is organised into four sections. The first contains chapters that introduce the book and its organisation, provide an overview of theories of engagement and the NSSE and DEEP studies, and present a brief but detailed history of student affairs in the United States and how student affairs work has been organised. In the second and third sections the authors provide an overview of the 11 models of student affairs practice. Each group of related models is grounded in its historical, philosophical, and/or theoretical context, defining features, and strengths and weaknesses. Chapters conclude with discussion questions enabling readers to consider how their organisation embodies each model. The authors make clear that the models rarely exist in the pure types described in this text, and that multiple models may co-exist simultaneously in different offices or units of a student affairs division.

In the second section, the authors discuss six 'traditional' models. These include two models focused on students' out-of-class experience (Extra-curricular and Co-curricular); two administratively centred models (Functional Silos and Student Services); and two that are learning centred (Comprehensive and Adversarial and Seamless Learning). The authors also include typical organisational charts for each of these models, helping the reader to differentiate between similar models.

In the Extra-curricular model, student affairs staff are outside of and unrelated to the academic curriculum and function as administrators whose focus is students' psychosocial development. In the Co-curricular model, student affairs administrators see themselves as educators, working in parallel (but not in collaboration or conjunction) with faculty.

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Administrative models have a focus on fiscal management, strategic planning and retention, rather than student development or learning. The authors describe the Functional Silos model as decreasing student engagement and therefore to be avoided. The Student Services model meets the transactional needs of students in convenient, accessible ways that can heighten students' satisfaction with the institution.

Learning-centred traditional models are presented as either Competitive and Adversarial or Student Learning-focused. The Competitive and Adversarial model is not actually competitive or adversarial to academics, but operates independent of the academic mission, lacking coordination or collaboration with faculty or academic affairs. The authors also recommend avoiding this model. By contrast, in the Student Learning model every university employee "can contribute to student learning" (p. 124); students affairs units in this model often report to the senior academic officer, rather than to the president.

In the third section of the book the authors introduce five "innovative" models, three Student-Centered models (Ethic of Care, Student-Driven, Student Agency) and two Academic-Centered models (Academic-Student Affairs Collaboration and Academic-Driven). In the Ethic of Care model, students are presumed to have deficits (in academic or social preparation, finances, or self-concept) that student affairs professionals remediate through individualised interactions. By contrast, the Student-Driven and Student Agency models presume a high level of student skill and initiative, and policies are designed to increase student engagement. In the Student Agency model students take "[full] responsibility for student life and perform as full, equal partners with faculty and staff in their efforts" (p. 145).

The two Academic-Centered innovative models are Academic-Student Affairs Collaborative model and the Academic-Driven model. The Collaborative model is discussed in detail and has more examples than other models in this book. Grounded in calls for student affairs engagement in students' learning, student affairs organisations embodying the Collaborative model are tightly coupled with faculty, and the relationship between student and academic affairs is based on mutual respect and understanding and shared responsibility for many programmes and services. In the Academic-Driven model, students and faculty generate most programming, with student affairs in a secondary, supportive role.

The authors do not clearly identify what makes these models innovative, other than being new. The authors claim that both Student-Centered and Academic-Centered models work best at institutions that are "small, private, not-for-profit [and] quite selective" (p. 153), meaning most institutions must use traditional models.

The final two chapters of the book are new to this edition, the first focusing on theories and causes of organisational change and the second outlining specific ways in which student affairs units might reframe their work, particularly using assessment to bring human, financial, and physical resources (facilities) into alignment with the institutions' missions and changing student bodies.

The greatest utility of this book to practitioners lies in the discussion questions at the end of each chapter, the book's ability to expand readers' conceptualisation of their

work, and the final assessment instrument, which allows readers to rate their organisation's demonstrations of features of each of the 11 models. All of these will let readers consider the ways in which each model is evident at their institution and the implications of each model for their unique organisational dynamics and student body. The book's strong grounding in student affairs history in the USA and theory will provide a basic introduction to those unfamiliar with the topic.

The book would benefit from a clearer definition of the concept of a model, more examples linked to real and named institutions, and more information about how much the innovative models are hypothetical and how much they exist as described. Greater attention to how the traditional models evident at the vast majority of universities can support the engagement and graduation of their students would also strengthen the text.
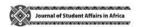
Book review

Bozalek, Vivienne, Leibowitz, Brenda, Carolissen, Ronelle & Boler, Megan (Eds.) (2013). *Discerning Critical Hope in Educational Practices*. London and New York: Routledge

Denise Wood*

Paulo Freire, regarded as one of the most influential educators of the 20th century, proclaimed in *Pedagogy of Hope* that hope is an ontological need, which "demands an anchoring in practice" (Freire, 1994, p. 2). The kind of hope that Freire was referring to was not a naïve hope that is "subjectively idealistic" (Freire, 1970, p. 129), but rather, critical hope fostered through a radical pedagogy combining "hope, critical reflection and collective struggle" (Giroux, 1985, p. xvii). Similarly, Giroux (2003) spoke of "educated hope", noting the need to combine the discourse of critique and hope in ways that lead to critical activity, and opens up the possibility for social change. Freire's pedagogy of hope is thus a transformative pedagogy, one that challenges didactic styles of instruction that relegate the student to a passive vessel to be filled with content (what Freire referred to as the "banking concept of education", 1970, p. 74) and seeks to awaken students' critical consciousness and awareness of power relations through a dialogic relationship with the teacher. Such a transformative pedagogy involves more than simply empowering students. Through their collaborative roles as "co-investigators in dialogue" (Freire, 1970, p. 81), both teachers and students are transformed. Feminist scholar and social activist Bell Hooks refers to such a transformative approach as an "engaged pedagogy", one in which teachers transform their curriculum and their teaching practices to sites of resistance that challenge the biases and systems of domination that perpetuate inequalities and oppression in a neo-liberal society (Hooks, 1994).

 Discerning critical hope in educational practices builds on the work of these revolutionary scholars through an edited collection, responding to Freire's call for a pedagogy of hope: the type of educated hope referred to by Giroux and the transformative teaching practice advocated by Hooks. The edited collection achieves this ambitious goal through the skilful synthesis of theory, critique and praxis interwoven in a four-part volume addressing critical hope in education, a critique of neoliberalism, postcolonial perspectives on critical hope, and a historical account of the emancipatory potential of critical hope. As Michael Apple in his foreword to the book argues, the individual chapters in *Discerning critical hope in educational practices* build upon each other in a way that exposes the "multiple relations of

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exploitation, domination, and subordination – and multiple political projects that interrupt these relations in education and the larger society" (Apple, 2013, p. xvii). Importantly, as Apple observes, the authors in the book describe their pedagogical approaches to engaging in transformative practices through critical pedagogy involving "participatory inquiry and dialogue" (Bozalek *et al.*, 2013, p. 2), which seeks to foster the conditions for critical hope and social change.

Part I of *Discerning critical hope in educational practices* focuses on critical hope in education. In Chapter 2, Michalinas Zembylas reinforces Freire's distinction between naïve and critical hope, arguing for a pedagogical approach involving "critical emotional praxis"; a pedagogy of critical hope that combines affective, ethical and political perspectives through critique and action. Zembylas provides a tangible example of what he means by critical emotional praxis through a vignette describing the strategies undertaken by a teacher in Cyprus as she sought to engage in intercultural pedagogical practices that aimed to address discrimination and stereotypes against migrant students. Megan Boler continues the theme of critical hope and the role of emotions in Chapter 2 through her discussion of the "pedagogy of discomfort", an approach that engages students in critical reflection about their assumptions, emotional reactions and responses to reveal unconscious privilege and complicity with the dominant ideology. Boler makes the point that such a pedagogy focuses not only on the dominant group, but also to members of marginalised cultures. In the final chapter of Part I, Bozalek, Carolissen and Leibowitz build on the foundations laid by Zembylas and Boler in the preceding chapters, describing the strategies they employed for embedding critical hope in educational practice through a course undertaken by students enrolled in two historically differently placed higher education institutions (HEIs) within the South African context. Despite the positive outcomes reported by the authors, the challenges and resistances are also discussed to highlight the importance of critical hope being understood as an iterative and ongoing process.

The three chapters that comprise Part II focus on critical hope through a critique of neoliberalism. In Chapter 4, Gustavo Fischman and Eric Haas argue for discourses of hope that go beyond progressive pedagogies characterised by "narratives of redemption" (the view that sees teachers as "superheroes"). André Keet continues the critique of neoliberalism in Chapter 5 by problematising approaches to human rights education that work against the critical, arguing for engagement with the concepts of "plasticity" and "deconstruction" linked to a critique of human rights education. The final chapter in Part II by Henk van Rinsum draws on the Freirean concepts of critical hope and radical transformation through a deconstruction of the HOPE project of the University of Stellenbosch as means of demonstrating the need for institutions to engage in critical self-examination at every level in order to bring about change.

Part III provides postcolonial perspectives on critical hope through contributions by three authors who in their respective chapters describe the transformative potential of a critical hope anchored in praxis in the struggle against racism and as a means for

overcoming colonial domination. In Chapter 7, Ronald David Glass draws on his own personal history in critiquing what he describes as the false hopes that have limited the social and political commitments of white antiracism educators in the USA. Glass invokes the Freirean concept of critical hope as an ontological need in highlighting the importance of critical hope in supporting the struggles for justice and a means of overcoming despair associated with the persistence of oppression. Paul Warmington continues the discussion of the transformative potential of critical hope anchored in praxis in Chapter 8 through his account of the black education movements in the UK. Warmington argues that such movements need to be based on a critical hope that is historically grounded, while at the same time informed by universal ideals of transformative education. Merylyne Cruz's chapter on decolonising education, informed by her own journey as a critical Filipino feminist concludes Part III. Through her account, Cruz employs a reflexive performance counter-narrative of the self as a form of decolonising writing. The final section of the book provides philosophical overviews of critical hope through John Horton''s historical account of the emancipatory role of critical hope. In her afterword, Mary Zournazi reflects on the affective dimensions of critical hope and the importance of gratitude as an ethical relation between people.

Taken together, the papers comprising this edited collection build on each other in providing diverse perspectives based on the authors' experiences in varying geographical contexts in which the challenges that educators face in their quest for achieving critical hope in their teaching reflect the differences marking each site's historical and contemporary conditions. The diversity of voices and social contexts represented in the book thus provide and demand of the reader a "multi-faceted interrogation of the notion of critical hope" (Bozalek *et al.*, 2013, p. 4). Through its focus on critical hope anchored in praxis, this edited collection provides an accessible resource that can guide educators in applying the principles of critical hope to their classroom practices in ways that can begin to realise the goals of transformative pedagogy. At the same time, the authors' accounts reveal the challenges associated with what Apple describes as "counter-hegemonic actions in education theory and practice" (Apple, 2013, p. xvii).

This book does not offer simple solutions for overcoming despair, which so often accompanies the struggle for transformation in education and the work for social justice. As Apple in his foreword to the book reminds us, the task of challenging dominant ideologies is hard work; there are no easy solutions. However, the contributions in this edited collection do provide educators with strategies for transformative action based on a critical hope fostered through critical reflection, critique and praxis. As such, *Discerning critical hope in educational practices* is in many ways unfinished, since critical hope is "an ongoing process involving constant re-evaluation and revision for renewal and sustained critique" (Bozalek, 2013, p. 2). As Apple (2013) identifies, critical hope and the work of the engaged educator is therefore a project that is never finished and is always becoming (p. xvii).

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Author biographies

Ronelle Carolissen

Prof. Ronelle Carolissen is a clinical psychologist, associate professor of community psychology and chair of the Department of Educational Psychology at the University of Stellenbosch. She holds a doctorate from the University of Stellenbosch. Her research expertise and publications explore feminist social justice and critical community psychology perspectives on social inclusion in higher education as well as community engagement in higher education. She has published numerous journal articles in this area and is the co-editor of the books *Community, self and identity: Educating South African university students for citizenship* (HSRC Press, 2012) and *Discerning critical hope in educational practices* (Routledge, Nov/Dec 2013). She is a founding member of the Paulo Freire Institute, UK, doctoral and postdoctoral network on gender, social justice and praxis.

Munita Dunn

Dr Munita Dunn is a registered counselling psychologist and currently serves as the deputy director of the Centre for Student Structures and Communities at the University of Stellenbosch. Her work involves co-curricular development, student leadership and training, transformation and integration of different cultures on one campus. Dr Dunn obtained her masters degree in counselling psychology *cum laude* at the University of Stellenbosch. She completed her doctoral degree, DDiac., in play therapy at the University of South Africa. Munita has published nationally and internationally and has presented at several national and international conferences. As she is fond of research and studying, she recently completed an M Phil. in higher education, *cum laude*, with a focus on student housing and the promotion of social change. She is passionate about the development of students and enjoys working irregular hours, drinking litres of coffee and having challenging discussions.

Monroe France

Monroe France is the assistant vice-president for student diversity/director of the Center for Multicultural Education and Programs at New York University. Monroe has nearly 20 years of experience as a professional trainer, consultant, strategist and keynote presenter. He has created, implemented and managed social justice and human rights education programmes, nationally and internationally. His expertise in anti-oppression and social justice work has led to regular radio interviews and presenting keynote addresses at national conferences and universities across the globe. He is a facilitator for the Gay, Lesbian and Straight Education Network (GLSEN) and the Anti-Defamation League's World of Difference Institute and is an adjunct faculty member in the NYU School of Social Work. He is also a co-owner and facilitator for Envision, Social Justice Training and Consulting. He currently serves on the board of trustees for the International Gay and Lesbian Human

Rights Commission and has received numerous honours and accolades, including New York University's 2012 Distinguished Administrator of the Year Award and the 2014 Trailblazer Award from re:gender.

Monroe received his BA in English from John Carroll University, completed a dual masters degree in higher education administration and cultural studies in education from The Ohio State University and received a degree in merchandise management and marketing from the Fashion Institute of Technology in 2006.

Roger Ludeman

Dr Roger Ludeman has spent his entire career working with students at all levels of US public education. He entered student affairs work in 1967 and has served in senior positions in student affairs at several US institutions. For many years Roger wanted to create a global organisation of student affairs practitioners and scholars. It came to fruition in 2010 as the International Association of Student Affairs and Services (IASAS), a group with over 1 200 members spanning 70+ countries. He was the inaugural president and executive director of IASAS, which is now chartered under the statutes of Belgium and the European Union.

Roger's publishing record includes several books, book chapters and reviews. In 2009, he collaborated with UNESCO to edit the book *Student affairs and services in higher education: Global foundations, issues, and best practices*. He has presented nearly 300 papers at conferences of professional associations in over 10 countries. Roger has been the recipient of three Fulbright grants, to Germany, Japan and South Africa respectively. While in South Africa in 2001–2002 he guest-edited the inaugural issue of *Thuso, Journal of the South African Association of Senior Student Affairs Professionals (SAASSAP)* and authored a regular newsletter on his experiences there. He also revamped the masters degree in higher education studies at the University of KwaZulu-Natal to include a concentration in student affairs, the only programme of its kind in Africa at the time. Roger has served on the editorial board for the *Journal of Counseling and Development in Higher Education Southern Africa (JCDHESA)* and he is currently a member of the International Editorial Advisory Board of the *Journal of Student Affairs in Africa.*

Thierry M. Luescher–Mamashela

Dr Thierry Luescher–Mamashela is senior lecturer in higher education studies and extraordinary senior lecturer in political studies at the University of the Western Cape in Cape Town (South Africa) where he coordinates the masters programme in higher education and development and the doctoral programme in student affairs. Thierry leads the HERANA research project "Student Engagement with Democracy, Diversity and Social Justice" for the Centre for Higher Education Transformation. Prior to joining the University of the Western Cape, Thierry was researcher at the Council on Higher Education in South Africa (2002–2007) where he participated in various studies,

including *The Governance of Higher Education in South Africa* and *Merger Governance in South African Higher Education* (with Martin Hall and Ashley Symes), the *MBA Review* (with Lis Lange and others), and the project to develop a monitoring and evaluation system of South African higher education. He holds a PhD in political studies from the University of Cape Town.

Thierry is the main author of the monograph *The University in Africa and Democratic Citizenship: Hothouse or Training Ground?* He has published on student and youth politics, higher education and citizenship education in various journals and books, including the *Journal of Higher Education in Africa*, *New Agenda, Perspectives in Education*, and *Studies in Higher Education*. He is currently editing the book *Student Representation in Higher Education Governance in Africa* (with Manja Klemenčič and James Otieno Jowi, to be published in 2015). Thierry Luescher-Mamashela is journal manager and member of the Editorial Executive of the *Journal of Student Affairs in Africa*.

Thenjiwe Emily Major

Dr Thenjiwe Emily Major is a senior lecturer at the University of Botswana. She holds an Ed.D. from Ball State University, USA; and a masters of education from Ohio University, USA. Presently, she is teaching integrated foundation courses, namely: Philosophy of Education, Sociology of Education, Comparative Education, History of Education, and Contemporary Issues in Teacher Education to undergraduate and graduate students at the University of Botswana. Thenjiwe is serving as external examiner for the bachelor of education qualification at Baisago University College, Botswana, and as associate editor/reviewer of the *Journal of Training, Research and Consultancy*, Institute of Management and Development (MD). She has been involved in a number of international collaborative research projects dealing with matters such as HIV/STD prevention among adolescents as well as teacher quality and student performance. Thenjiwe co-authored a philosophy of education book with Professor A.A. Adeyinka, which is presently being used by undergraduate students at the University of Botswana. She has also published extensively on teacher education and student performance in Botswana.

Boitumelo Mangope

Boitumelo Mangope is a lecturer at the University of Botswana. She holds a masters degree in special/inclusive education from the University of Melbourne in Australia. Presently she is pursuing her PhD studies at the University of Botswana. She teaches in special education, namely Introduction to Special Education, Exceptional Children, Education of Learners with Attention Deficit Hyperactivity Disorder (ADD/ADHD), Programme Development for Learners with Intellectual Disabilities, and Curriculum and Instructional Methods for Learners with Intellectual Disabilities to students at the University of Botswana. Boitumelo has published extensively on Special/Inclusive Education for learners with special educational needs.

Teboho Moja

Prof. Teboho Moja is a clinical professor of higher education at New York University. Her teaching experience includes high school and university levels. She has held key positions at several South African universities including being appointed chair of the Council of the University of South Africa (UNISA). She has held positions as professor extraordinaire at the University of Pretoria and the University of Johannesburg (South Africa) and has been visiting professor at the University of Oslo (Norway) and University of Tampere (Finland).

Teboho was instrumental in setting up the Centre for Higher Education Transformation (CHET) in South Africa and is currently serving as the chair of its board. In addition, she has served on the boards of international bodies such as the UNESCO Institute for International Education Planning and the World Education Market. She has also served as executive director and commissioner to the National Commission on Higher Education (1995–1996) appointed by President Mandela. Before joining New York University, Teboho served as a special advisor to two ministers of education in post-1994 South Africa. Teboho has authored several articles on higher education reform issues in areas such as the governance of higher education, policy processes and the impact of globalisation on higher education, and has co-authored a book on educational change in South Africa. Teboho is editor-in-chief and member of the Editorial Executive of the *Journal of Student Affairs in Africa*.

Kristina Oganesian

Kristina Oganesian is currently a masters degree candidate in the experimental psychology programme at California State University, Fullerton. She has spent the past five years designing, implementing and evaluating psychology-related research designs. Aside from her work related to psychology, Kristina is a graduate research assistant at the Center for Research on Educational Access and Leadership (C-REAL). Her work at C-REAL focuses on conducting programme evaluation and research studies related to elementary education and college student success programmes both globally and specific to Southern California. Kristina has presented educational research on student support services and professional development at various conferences. She holds a BA in psychology with a minor in philosophy from the University of Nevada, Las Vegas. Kristina plans to obtain a PhD in cognitive psychology and continue conducting research within student affairs.

Dawn Person

Prof. Dawn Person is a professor in the Educational Leadership Department at California State University, Fullerton. She serves as coordinator of the Community College, Higher Education Specialization for the Educational Doctorate. She also serves as the Director of the Center for Research on Educational Access and Leadership (C-REAL), a solution-focused, data-driven research centre that serves community partners in Los Angeles and Orange County as well as national and international associates committed to issues of educational leadership and student achievement. Prior to her decade of college teaching,

Dawn served as a counsellor, advisor and administrator in student affairs, coordination programmes and services in support of students of colour, international students, first-year students and student athletes. In addition, she served as a consultant to colleges and universities on programme evaluation, student retention, organisational change and multicultural issues.

Dawn has written numerous articles and book chapters on student retention for African American men, women, and women and student athletes of colour. Among her many honours and awards, Dawn has received the American College Personnel Association's Diamond Honoree Award, a lifetime achievement award and the Most Valuable Professor Award. She remains active with the ACPA, NASPA and other professional associations. Dawn is a member of the International Editorial Advisory Board of the *Journal of Student Affairs in Africa*.

Katherine Sauders

Katherine Saunders is currently a higher education policy analyst at the Center for Law and Social Policy (CLASP). Her work focuses on providing technical support for CLASP's Benefits Access for College Completion initiative and other projects related to post-secondary access and economic success. She has spent the past seven years working in the fields of student services, research and programme evaluation, and policy at various institutions of higher education and research and policy centres. Prior to joining CLASP, she interned at the Rennie Center for Education Research and Policy where she engaged in research and policy work pertaining to education reform in Massachusetts and assisted state policy leaders in gaining a better understanding of current issues in education. Katherine also worked at the Center for Research on Educational Access and Leadership where she managed and conducted programme evaluations and research studies at community colleges throughout Southern California.

Katherine holds a BA in secondary education history from Arizona State University, an MS in higher education from California State University Fullerton, and an Ed.M. in education policy and management from the Harvard Graduate School of Education. She is currently the vice president of the Harvard Black Alumni Society, DC Chapter.

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Dr Birgit Schreiber is director of the Centre for Student Support Services at the University of the Western Cape (South Africa). She holds a PhD from the same university. She has worked within student affairs with focus on development and support for the past 17 years at various higher education institutions. She has published in national and international academic journals on student support and development, and has presented research papers and keynotes at national and international conferences and given lectures at the University of California, Berkley, the University of Leuven (the Netherlands) and the University of Oslo (Norway). She was a visiting scholar at the University of California, Berkeley, where she was involved in their student affairs department.

Birgit has also been involved in various quality assurance panels reviewing student affairs at South African universities and has taken part in the national review of the South African Student Engagement (SASSE) tool. She has been a member and on the national executive of various national professional organisations including the South African Association of Senior Student Affairs Professionals (SAASSAP). She serves as member of the Editorial Executive of the *Journal of Student Affairs in Africa*.

John H. Schuh

Prof. John H. Schuh is director and a distinguished professor of educational leadership and policy studies in the School of Education at Iowa State University. He has received his PhD from Arizona State University, Tempe; among Schuh's many awards are NASPA Pillar of the Profession (2001); Iowa Academy of Education member (2004); as well as two Fulbright awards, including one where he worked with faculty and staff at Stellenbosch University, South Africa. He is the author, co-author or editor of more than 235 articles, books, chapters, monographs and other publications. Among his books are *Assessment methods for student affairs*, *One size does not fit all: Traditional and innovative models of student affairs practice* (with Kathleen Manning and Jillian Kinzie, 2014), *Selected contemporary assessment issues (2013), Student services: A handbook for the profession* (5th ed.) (with S.R. Jones, S.R. Harper & Associates, 2011), *Student success in college* (with George D. Kuh, Jillian Kinzie and Elizabeth Whitt, 2010).

John has extensive experience as editor of student affairs journals, having been involved for many years in the *New Directions for Student Services* sourcebook series, the *Journal of College Student Development* and *The Review of Higher Education*. Schuh serves as member of the Editorial Executive of the *Journal of Student Affairs in Africa*.

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Dr Samantha Shapses Wertheim is currently director of graduate student life at New York University. She holds an Ed.D. from New York University in higher and post-secondary education. Her research focuses on cross-racial interaction and the role of race on the college campus. As a student affairs professional for the past ten years, Samantha has focused on multicultural education, cross-cultural communication, interactions between diverse peers and creating opportunities for exploration of issues pertaining to social justice.

Mathew Smorenburg

Mathew Smorenburg is the coordinator of the Listen, Live and Learn (LLL) initiative in the Centre for Student Structures and Communities at Stellenbosch University. LLL is a flagship senior student experiential learning programme at Stellenbosch University, aimed at the fostering of graduate attributes and diversity.

After completing a B.Comm degree in 2008 at Stellenbosch University Mathew held a position at the registrar's office of the same institution. While there, he designed and built

a comprehensive knowledge management system that continues to serve a core role in their client service centre and has been duplicated at other institutions in South Africa. His interests in systems design, social contact theory and communication, along with being an avid debater and coffee drinker, makes him a perfect fit for the student community he helps to develop and grow.

Call for papers

Vol 2(2) (2014): "Tinto's South Africa Lectures"

The *Journal of Student Affairs in Africa* is calling for papers for its next issue, Vol 2(2) 2014. This issue will be dedicated to the work of Prof. Vincent Tinto, paying special attention to the contribution of student affairs to student retention and student success in African higher education. The issue will publish Tinto's four South Africa lectures, which were given in 2013 on his tour of the country sponsored by the Council on Higher Education.

The editors therefore invite critical-theoretical, practice-relevant and reflective contributions as well as case studies that engage with Tinto's work.

Prospective authors are invited to consult and refer to previous issues of the journal (available for free at www.jsaa.ac.za). Manuscripts should reach the editors by 30 September 2014 in order to be considered for inclusion in the issue. Please submit manuscripts to jsaa_editor@outlook.com.

Vol 3(1) (2015): "Special issue: Student representation in African higher education governance"

Guest Editors:
Thierry M. Luescher-Mamashela (University of the Western Cape, South Africa)
Manja Klemenčič (Harvard University, USA)
James Otieno Jowi (Moi University, Kenya)

The overall objective of this issue is to map out and compare across the African continent recent changes in the higher education landscape overall, and the different models of how students as a collective body are organised at both institutional and national levels; how their interests are aggregated, articulated and intermediated into institutional and national policy processes; and what the role of political parties and other organised social groups is in student representation.

In particular, the featured papers should engage with two specific questions:

- How has the expansion of higher education, the massification of existing public institutions, admission of private students (and in some institutions the creation of 'parallel' student bodies), and the mushrooming in private higher education institutions affected student representation in different countries at system and institutional level in Africa?
- How do campus-based and national student representative organisations relate to political parties and/or social cleavages in society (e.g. regional, religious, ethnic)? How do they uphold their legitimacy to represent the collective student voice and their organisational autonomy? Who are their members? Where do they get their financial and other resources from? How many resources do they have? How do they fare in managing these resources to the benefit of students?

Manuscripts to be considered for inclusion in the special issue should be sent by 31 December 2014 to jsaa_editor@outlook.com.

Please note: Notwithstanding the themed calls for papers, JSAA publishes all manuscripts that fall within its scope as soon as they are ready in its next issue. All manuscripts must pass editorial vetting and all research articles and reflexive practitioner accounts must pass our rigorous double-blind peer-review process. Author guidelines can be found on the Journal website: www.jsaa.ac.za.

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African Journal of Higher Education Studies and Development (AJEHSD)

The *African Journal of Higher Education Studies and Development* (AJHESD) is a multi-disciplinary peer-reviewed journal published yearly by the Center for Higher Education Studies at the University of Port Harcourt. AJHESD is dedicated to increasing the depth of the subject across disciplines with the ultimate goal of providing a clear and definite outlet for original articles on the theory, policies and practices relating to diverse sections of higher education such as the role, development, funding, management, challenges and prospects of higher education in Africa from national, regional and international perspectives.

The Journal welcomes the submission of manuscripts that meet the general criteria of significance and excellence from all disciplines in higher education. Its maiden edition was launched in August 2013, during the 1st International Conference on Higher Education for Development, organised by Center for Higher Education Studies (CHES), University of Port Harcourt, Nigeria. This edition will also come in August 2014.

Basic guidelines for contributors:
Contributors to AJHESD should adhere to the following basic requirements:

Abstract: Articles must be accompanied with an abstract of not more than 200 words. Keywords: After the abstract, the author(s) should outline the keywords in the article, on whose basis it can be classified.

Length: 4 000 to 6 000 words (20 to 25 pages), including references, figures, and tables.
Format: Times Romans; font 12 and 1.5 spacing.

Structure: Though articles may have other subsections as may be thought necessary by the author(s), the following should be indicated: Introduction; Methodology; Findings; Discussion; Conclusions; and Recommendations. Tables, diagrams, figures, and pictures should be in their appropriate places in the body of the article.

Referencing: All citations must be referenced and the contributors should adhere to the sixth edition of the *Publication Manual of the American Psychological Association* (APA) format. Contributors of accepted manuscripts will receive detailed guideline for preparing accepted papers for the publication.

Submission and inquiries: Manuscripts should be emailed to the editor at info@chesuniport.net or nezenwam@yahoo.com as Word document attachments. For more information about the Center for Higher Education Studies, please go to www.chesuniport.net/webmail.

CHES UNIPORT
Centre for Higher Education Studies

Advancing Knowledge, Informing Policies and Enabling Sustainable Development.

WORKSHOP/CONFERENCE

On

IMPROVING HIGHER EDUCATION

Theme:

IMPROVING HIGHER EDUCATION THROUGH STAKEHOLDERS' COLLABORATION

Keynote Speaker

PROFESSOR JOEL BABALOLA
Former Dean, Faculty of Education,
University of Ibadan and Founding President Higher Education Research and Policy Network (HERPNET)

LIST OF WORKSHOP RESOURCE PERSONS

1. **Prof. Joel Babalola**, former Dean, Faculty of Education, University of Ibadan and Founding President Higher Education Research and Policy Network (HERPNET).
2. **Prof. Monday T. Joshua**, Director, Research and Development Management, University of Calabar.
3. **Dr. May I. Nwoye**, Associate Professor of Entrepreneurship, immediate past Bursar, University of Benin. A former National Vice President of Association of Nigerian Authors (ANA), BAZE University Abuja.
4. **Prof. Chinedu Mafiana**, Director, Quality Assurance Department, National Universities Commission (NUC), Abuja.
5. **Prof. Anthony Ainze**, Director, Quality Assurance Unit, University of Port-Harcourt.
6. **Mr. John Mairafi Ahmedu**, Chairman, NUC, PSC & Head, Establishment and Staff Matters, SERVICOM, Abuja.
7. **Prof Mukuolu Olugbenga Ayodeji**, MD, Professor of Paediatrics and Child Health & Director Centre for International Education, University of Ilorin
8. **Prof. J.D. Okoh**, immediate past Director, Institute of Education, former Dean, Faculty of Education, former DVC, University of Port-Harcourt.
9. **Prof. O. Akunanta**, Director, Center for Research Management University of Port- Harcourt
10. **Prof. Abdul-Ganiyu Garba**, Former HOD, Department of Economics; Former Council Member – ABU, Director CODESRIA, Ahmadu Bello University Zaria.

Venue: Ebitimi Banigo Auditorium
Date: 28th – 29th August, 2014
Time: 9am – 5pm daily

Notification and call for Registration.

SUBMISSION OF ABSTRACTS

Electronic copies of all abstracts, font 12, single spaced of not more than 300 words in Times New Roman should be sent to the Local Organizing Committee, e-mail address:
nezenwam@yahoo.com; chineze.uche@uniport.edu.ng; or info@chesuniport.net not later than 31st July, 2014

Note: Papers presented at the workshop/conference will be subjected to peer-review and accepted papers will be published in the African Journal of Higher Education Studies and Development (AJHESD).

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REGISTRATION FEES

1. Individual   N15,000.00
2. Students   N10,000.00

This will cover the cost of hard and soft copies of the workshop materials.

Vetting fee for those who have papers to present N3000.00

MODE OF PAYMENT

Payment should be made into the account details below.

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Cash or cheque payment can also be made at the Conference venue

ACCOMMODATION

Accommodation can be secured at the listed places for participants that desire to be accommodated within and around the University.

Institute of Petroleum Studies (IPS)
Guest house, Uniport
Flat Rate   N6,000.00

Anko Home Hotel Limited
1 East-West Rd, Choba Bridge, Choba, PH
Standard Room   N3,000.00
Luxury Room   N5,000.00

Odums J. Hotels
Before Uniport AP Filling Station
East-West Rd, Choba, Port Harcourt
Suit Bedroom   N5,000.00
Single Room with AC   N3,500.00
Single Room without AC   N2,500.00

Eze Hotel Nigeria Limited
15 East-West Rd, Alakahia, Port Harcourt
Luxury   N6,000.00
Deluxe   N5,000.00
Standard Room   N3,000.00

ABOUT THE WORKSHOP/CONFERENCE THEME

In today's world of competitiveness higher education and world of business are constantly striving for improvement and excellence in their products and service in order to remain relevant, attractive and sustainable, and most especially in order to keep their customers. One of the emerging issues in higher education studies is the extent to which stakeholders collaborate and contribute to the continuous improvement of the organization of higher institutions and academic profession. Continuous Improvement (CI) is a total quality management (TQM) philosophy that involves systematic and consistent achievement of appropriate levels of quality by and through the people in order to meet or exceed the needs and wants of customers. CI also emphasizes the importance of staff training so that staff acquires the necessary skill needed for improvement. It also ensures that performance outcomes go beyond bringing about piece-meal improvement to organization-wide improvement. For this reason, higher educational organizations need to adopt a systematic approach to the development of staff and to ensure that they invest adequately in staff training because CI stresses long term improvement rather than short term expediency. Risley (1992:7) and British Standard Institute BSI, (1990) insist that CI does not mean that an institution is not doing a good job of meeting the needs of its customers. It simply means that they must strive to do a better job now and forever. Thus, CI does not just mean delivering a best educational service. The term contains extra ingredients of constancy and consistency. This means that the best educational service has to be delivered to its customers time to time again. In the light of this, educational managers need to deliberately and systematically do the following;

(i) Analyze what they are doing; (ii) Plan to improve it; (iii) Train their staff

(iv) Delegate decisions to appropriate staff, and give

them the responsibility to deliver quality within their own level, and (v) Make improvement effort an organizational culture and every body's business.

Stakeholders' collaboration is how academic institutions relate to their environment, how workers absorb external elements (workers, technologies, technical and organizational expertise) or using external units to perform activities that are not the competence of the organization. Stakeholders' collaboration also includes relationships between academic institutions and market place.

The training and collaboration of all the internal stakeholders (academic, non academic staff and students) at different levels and fields will be necessary in order to achieve a continuous and holistic improvement of higher education system. These internal stakeholders also require knowledge and understanding of the role of external stakeholders in improving higher education for effective collaboration. Sallis (1992) identified external stakeholders (tertiary stakeholders) as those who have a less direct but crucial stake holding in education, such as future employers, government, other educational organizations, NGOs and the society as a whole.

AIM OF THE WORKSHOP:

The workshop therefore aims at developing scholars, practitioners and students who will improve the world of higher education in their respective sections; administration, bursary, students affairs, graduate schools, personnel and academic matters and faculties, as academic leaders, public policy experts, administrators, members of the professorate, consultants, training and development professionals.

The participants will be trained by professional experts in the different fields to enable them perform their jobs with in-depth knowledge and competence

to manage the evolving higher education environment.

TARGET AUDIENCE

The target audience will be graduate students, non academic staff and younger academic staff up to the rank of senior lecturers and people from outside. The workshop will try to push the concept of higher education for both academic and non academic staff especially those who work in graduate schools, administration, student affairs and faculties and other people. It will essentially focus on training and equipping people on how higher education can be improved and sustained in the following areas:

1. Review of Nigerian higher education in 21st century: improved or declined? (Chanllenges and Prospects)

2. Analysis of needs assessment of Nigerian Public Universities and way forward

3. Quality Assurance, Servicom and Reward System in Nigerian higher institutions

4. Allocation and Management of financial resources in higher education

5. Stakeholders and Maintenance of Higher Education Eco-system

6. Research Management for improving higher education

7. Managing International higher education for improving institutions

8. Role of external stakeholders in improving higher education

TECHNICAL TRAINING:

There will also be a technical training on VIRTUAL RESEARCH ENVIRONMENT, POWER POINT SYSTEM TECHNIQUES and VIRTUAL ADMINISTRATION.

By

DEREFAKA Alabo Abi

Turnitin Administrator, ICTC, University of Port Harcourt.

SAFSAS

Southern African Federation for Student Affairs and Services in Higher Education

Association of College and University Housing Officers – International

Notice of Inaugural Conference

The SAFSAS 2014 Conference Organising Committee invites you to the *Inaugural SAFSAS Conference*
Date: 4th – 6th August 2014
Venue: Coastlands Umhlanga

CONFERENCE THEME: *"Enhancing student support, development and success in a transforming Higher Education: Implications for holistic, integrated services"*

The 2014 inaugural SAFSAS conference will provide a platform, where key role players will discuss the latest developments in student support and services, including inviting insightful key note speakers, exploring relevant case studies and sharing research findings and skills among its members. The conference will also provide hands on learning and the opportunity to network and discuss critical challenges and opportunities.

We hope that the fruitful exchange of ideas and the forging of collaborative endeavours will lead to forward looking strategies and solutions for Student Affairs and Services in Southern Africa.   This conference will amongst others, focus on the following sub themes:

SUB THEMES:

- Transformation: professional student services, changing demographics, resource allocation,
- Best Practices in Student Affairs and Services
- Models, Structures and Strategies in Student Affairs and Services
- Knowledge Production and Management in Student Affairs and Services
- Integrated Student Services for holistic development of students
- Student Realities impacting services: the vulnerable student, the psychiatrically ill, pregnant (unplanned), refugee students, HIV/AIDS and the financially needy
- Responding to students with disabilities
- Unpacking the cross-cultural complexities of our current student populations
- Preparing students for life beyond tertiary education
- Enhancing the tertiary experience
- Student Success
- Innovative strategies to manage resource constraints

INTRODUCING THE

INTERNATIONAL ASSOCIATION OF STUDENT AFFAIRS AND SERVICES
OFFICIALLY FOUNDED ON 1 MARCH, 2010

The Purposes of IASAS are to:

a) Strengthen and diversify cooperation among individuals and organizations in the student affairs and services field worldwide.

b) Promote the student affairs and services profession at the international level through advocacy with governmental and higher education organizations, networking and sharing information among practitioners and student groups, and encouraging highquality preparation and professional development programs.

c) Provide a platform for the improvement of multi and intercultural communication and understanding.

d) Promote the welfare of students in higher education worldwide through collaboration with international governmental and non-governmental organizations and addressing such issues as access, retention, quality, student rights, and the cost of higher education.

IASAS will utilize technology for conducting most of its activities. This will include such applications as the IASAS website, email, internet and video conferencing, social networks, etc. Occasional face-to-face meetings will be held in various locations around the world and in conjunction with existing meetings of international, national, and regional groups whenever feasible.

IASAS Website: http://www.iasasonline.org

The European Council for Student Affairs (ECStA) is an independent non-profit organisation aiming to promote the social infrastructure of higher education in Europe. In order to do so, ECStA works for improved cooperation between student services organisations aiming to increase the understanding of the differences regarding the provision of services such as student housing, dining services, counselling and health issues, supporting international students and student mobility. The foundation of ECStA is a result of growing cooperation of student services organisations in Europe. Its members have been working together for a long time, building stronger and stronger links. The vision of the European Council for Student Affairs is a European higher education area with strong student services organisations, providing quality services for the social and economic well-being of all students, respecting diversity and learning from each other.

Website: www.ecsta.org

Submissions

Please register as an author and read the Author Guidelines at www.jsaa.ac.za. Submissions must be made by email to the Journal Manager at jsaa_editor@outlook.com.

The *JSAA* typically has themed issues. However, submissions that fall within the general scope and focus of the Journal can be made at any time and may be published irrespective of the overall theme of the journal. Particularly encouraged are open-theme manuscripts that address the following:

- Case studies of innovative practices in student affairs in the context of African higher education (e.g. in teaching and learning, residence management, student governance, student counselling).
- High-level reflective practitioner accounts.
- Explorations of the nexus of student affairs theory, policy and practice in the African context and beyond.
- Conceptual discussions of student development, and key enablers and inhibitors of student development in Africa.
- Explorations of authoritative literature, theory and professional trends related to student affairs in Africa.

Please note that there are different requirements for different types of manuscripts:

- **Research articles:** Contributors are encouraged to submit research-based manuscripts. Research articles must include an extensive consideration of recent literature and relevant theory. Research-based articles must be original, research-based and make a significant conceptual (or empirical or normative) contribution relevant to the scope and focus of the *JSAA*. Length must be approximately 5 000 words including all references, notes, tables and figures. Manuscripts should be accompanied by an abstract of approximately 150-300 words.
- **Reflective practitioner accounts:** High-quality reports on professional campus practice are screened and reviewed according to the same criteria as research articles, albeit with a different emphasis. Unlike a research article, they do not need to include an extensive consideration of recent literature and theory, but they must nonetheless comply with standard academic convention and scholarly practice. Reflective practitioner articles must be original, must make a significant empirical contribution and significantly enhance our understanding of student affairs practice within their respective scope and focus. Typical length should be 2 500–5 000 words. Manuscripts should be accompanied by an abstract of approximately 150–300 words.
- **Book reviews** should be between 800 and 1 000 words in length. Competent reviews of key student affairs books are published at the discretion of the Editorial Executive.
- **Comments and critique**, of no more than 2 500 words, are also welcome.
- **Proposal for the Journal's Dialogue/Interview section and Calls and Notices** should be emailed directly to the Journal Manager. The publication of calls and notices (for conferences, vacancies, etc.) may incur a nominal fee.

Authors are required to check off their submission's compliance with all of the following items, and submissions that do not adhere to these guidelines may be returned to authors.

1. The submission has not been previously published, nor is it before another journal for consideration (or an explanation has been provided in Comments to the Editor).
2. The submission file is in MS Word, OpenOffice, or RTF document file format.
3. The text is double-spaced; uses a 12-point font; employs italics rather than underlining (except with URL addresses); and all illustrations, figures and tables are placed within the text at the appropriate points, rather than at the end.
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5. The Journal uses the APA author–date referencing system.
6. If submitting to a peer-reviewed section of the journal, i.e. as a research article or reflective practioner account, the instructions in Ensuring a Blind Review must have been followed.
7. If submitting a proposal for the Dialogue section, a Call/Notice, or a Comment/Critique should be emailed directly to the Journal Manager.
8. The final text of the article has been professionally edited and proofread prior to submission.
9. The front page of the manuscript indicates the Section under which it is proposed that the article be published, i.e. Research Article (peer reviewed); Reflective Practice (peer reviewed); or Book Reviews/Dialogues/other contributions.

10. Permission to reproduce any copyrighted material has been obtained and can be produced should this be requested by the Editorial Team.

Section review policy and process

The JSAA publishes research articles (peer reviewed); high-quality reflective practitioner accounts (peer reviewed); dialogues/interviews (non-reviewed); and book reviews (non-reviewed). The journal is committed to assisting emerging scholars and professionals in developing promising manuscripts to the point of publication.

Editorial Commentary
☐ Open Submissions　　☑ Indexed　　☐ Peer Reviewed

Research Articles and Professional Practitioner Accounts
☑ Open Submissions　　☑ Indexed　　☑ Peer Reviewed

Dialogue/Interview Section
☑ Open Submissions　　☑ Indexed　　☐ Peer Reviewed

Book Reviews
☑ Open Submissions　　☑ Indexed　　☐ Peer Reviewed

The editorial and peer-review policy adheres to the *ASSAf National Code of Best Practice in Editorial Discretion and Peer Review for South African Scholarly Journals* (ASSAf Council, 2008). All submitted manuscripts undergo an initial careful examination by the Editorial Executive Committee to ensure that authors' submissions fall within the mission, scope and focus of the *JSAA* and conform to scholarly best practice. Qualifying scholarly research-based articles and high-quality, relevant reflective practitioner accounts are blind-reviewed by at least two peer reviewers, who would typically be members of the International Editorial Advisory Board of the *JSAA*. Peer reviewers have proven scholarly and/or professional expertise in the subject matter of a manuscript. Reviewer reports are assessed by a member of the Editorial Executive and form the basis of any decision by the Editorial Executive on how to proceed with a manuscript. The suitability of a manuscript is evaluated in terms of originality, significance, scholarship, scope and interest, and accessibility.

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Journal of Student Affairs in Africa

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