

Blackface on Campus:
A Resource for Awareness and Education

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Issues In Focus
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Table of Contents

Introduction.....	3
Historical Background	4
The Legal Perspective: The First Amendment and Educational Sanctions.....	10
The Value of Engaging Students in a Discussion about Racial Diversity – One Practitioner’s Perspective.....	14
Lessons Learned from the Field.....	19

Introduction

In response to several hate and bias incidents that have occurred, often involving fraternities and sororities, the Member Services Committees have compiled this special resource as a tool for raising awareness and education. Each committee lends a unique perspective to the issue at hand, providing a comprehensive piece to help educate our members. Our hope is that this is the beginning of discussions with your students.

Blackface on Campus: A Resource for Awareness and Education will introduce the reader to historical information regarding the origins of blackface and why it can provoke strong emotions. It then follows with the legal perspective, recognizing the first amendment rights of our students while balancing the need to educate and/or implement sanctions as a consequence of their actions. Additionally, one practitioner's account of addressing students and averting a possible incident is shared. And finally, the last piece of this resource compiles information from campuses that have recently dealt with blackface incidents, providing suggestions for handling such situations, as well as how you might be proactive to prevent an incident from ever taking place.

We hope that you find this resource useful in your work. Although it has been written with a focus on fraternities and sororities, its application can be much broader. Likewise, blackface incidents are only one example of hate or bias incidents that happen on our campuses. As professionals, we need to keep in mind our duty to educate our students and prepare them well for the future – and this includes helping them gain a thorough understanding of diversity related issues.

I would like to thank everyone who was a part of making this resource become a reality. It took many hours of planning, research and writing – and for our first attempt at a combined effort, I am proud of our accomplishments. Thank you!

Dan Stoker
2003 AFA Executive Vice President

Historical Background

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As Halloween 2003 approaches, members of the fraternity and sorority community are hopeful that there will not be any additional instances of members dressing in blackface or other inappropriate costumes this year. During the past few years there have been several blackface incidents at various universities, most notably Auburn University and the University of Mississippi, which were the first in a string of campus incidents that garnered media uproar over racial insensitivity countered by First Amendment rights.

For many individuals, not understanding the meaning, message, and history behind blackface makes it difficult to see why there is a problem with such photos and incidents surfacing. This article is intended to provide information and resources for those interested in understanding more about blackface and how to help students make the right choices, so as not to dress in blackface themselves, nor watch while a friend does.

Unfortunate bias incidents involving blackface leave many unanswered questions. Has blackface just become more prevalent in the last few years, especially around Halloween? Is the media attention due to the fact that society is more sensitive to racial issues? Do students see Halloween as a time to let loose and are not connecting costumes with real life messages that are sent? How can we explain to students the history and impact that blackface has had on people of color, namely African Americans?

Educators must be prepared to answer the following questions posed at the end of *Images in Action*, an article found on the Tolerance.Org web site (http://www.tolerance.org/images_action/answer.jsp?p=0&id=26), “What would you do if you encountered someone dressed in blackface for Halloween? How would you explain the offensiveness of the costume to someone who thinks it is ‘just a joke’?”

One strategy to better address these incidents and prevent their reoccurrence is to refer to recent incidents and then look to the past to understand their deep-rooted history. This article aims to do just this, and is-broken into the following sections:

1. Links to articles regarding recent campus incidents
2. Commentary regarding the incidents
3. History and politics behind the use of blackface in the United States
4. Questions to ask when choosing a Halloween costume or party theme?

For information about specific incidents involving blackface, please visit the following links:

Auburn University and University of Mississippi:
http://www.tolerance.org/news/article_tol.jsp?id=334

Oklahoma State University:
http://www.tolerance.org/news/article_hate.jsp?id=619

University of Wisconsin-Whitewater:
<http://www.uwm.edu/~gjay/Whiteness/blackfacewhitewater.htm>

The University of Virginia:

<http://loper.org/~george/trends/2002/Nov/80.html>

Union College:

<http://www.timesunion.com/AspStories/story.asp?storyID=69768>

University of Tennessee-Knoxville:

<http://www.loper.org/~george/trends/2002/Dec/97.html>

Many in the higher education and fraternity and sorority communities seem to be wondering why these issues seem to have popped up at campuses across the nation only in recent years. Jennifer Holiday, Director of Tolerance.Org, A Project of the Southern Poverty Law Center, feels that these are not “isolated incidents” and occur more regularly than one would think, but the difference with some of these incidents is that there are now photos (Bartlett, 2001). These powerful images posted on the Internet have brought the issue to the forefront in the fraternity and sorority community. Having such photos and being able to see the costumes results in a more emotional response than just hearing about bias related incidents. While one student referred to the Auburn incident as a “spur of the moment thing” (Bartlett, 2001), Allison Dorsey, History professor at Swarthmore College, stated after a rally, “You don’t inadvertently put on blackface, you inadvertently bang your shoulder on the way out the door (Nelson, 2002).” Such costumes do take time to put together and a decision is made to wear them. Seeing the photos should make people think twice before considering such costumes as acceptable. Blackface incidents are part of a larger issue of racism on campuses (Nelson, 2002). Not only must the incident itself be examined, but the motivation behind it and how such behavior contributes to a larger divide in society must be examined as well. Looking to the history provides some background to this larger context of racism.

The blackface incidents on college campuses since Halloween 2001 have garnered much attention, yet these incidents are not new. In 1990, Goettsch and Hayes authored an article for the NASPA Journal entitled, “Racism and Sexism in Greek Events: A Call for Sensitivity.” The authors identified this problem behavior for some fraternities and sororities. The author’s goals were to bring awareness to the racist and sexist messages, both subtle and overt, provide a context for understanding their occurrences, and provide strategies for confronting the behavior (Goettsch and Hayes, 1990). Thirteen years ago, this call was made, yet student affairs professionals are continuing to deal with such behavior.

If such incidents have been occurring for years, what conversations are not happening, which information is not getting across, and why do people not understand that such incidents are deeply offensive? To help depict this great racism, one can look to the origin as well as political and societal messages blackface has had in history.

When did the concept of blackface originate?

- The earliest accounts of blackface minstrel shows took place at the markets and other public areas in New York City in the early 1800s (Lhamon, 1998). The popularity of these shows grew and poured over into the next century.
- The blackface minstrel shows entered the pop culture scene among several other "vernacular comics" representing different groups of individuals at the time. These comics were closely linked to the Jacksonian Democratic Party (Saxton, 1998).

What was the content of these minstrel shows?

- These minstrel shows were performances that incorporated song, dance, music, and a wide range of portrayals of emotion and feeling (Saxton, 1998).

What was the message behind blackface minstrel shows?

- The shows, which were supposed to represent black culture, were in fact a representation of the white response to black culture and focused on romanticizing and industrializing slavery (Saxton, 1998).
- Originally, blackface was used as a means for young, white males to lash out publicly against topics that were otherwise considered taboo such as gender, sex, and certain political views (Lhamon, 1998; Saxton, 1998).

How were African-Americans portrayed in these minstrel shows?

- Early historians claimed that blackface performances were about "happy Negroes" telling about how easily they found amusement and contentedness, and their "simple southern ways" (Lhamon, 1998).
- The blackface show portrayed a happy family on a plantation with two white parents who looked after their slave children. The slaves were portrayed as clumsy, incompetent, and grateful for the love and protection of their white owners (Saxton, 1998).
- The goofy and comical nature of the shows was a mask for the more serious slashing and stereotyping occurring beneath the surface (Lhamon, 1998).
- Blackface performances showed blacks as slow, simple-minded, and grateful for the care of their intelligent, superior slave owners.

This information regarding the history of blackface provides some real answers as to why this behavior is so offensive that can be shared with other colleagues and students. To assist in helping students decide for themselves whether a costume or party theme is

appropriate, Tolerance.Org, as well as Goettsch and Hayes (1990), provide us with two sets of questions:

"Questions to Ask Yourself Before Donning a Halloween Costume"

http://www.tolerance.org/news/article_hate.jsp?id=630

WEARING A FUNNY COSTUME?

Ask yourself: Is the humor based on "making fun" of real people, real human traits or cultures?

WEARING A SCARY COSTUME?

Ask yourself: Is the "fear factor" based on real forms of violence or grotesque depictions of human traits?

WEARING A HISTORICAL COSTUME?

Ask yourself: If the costume is meant to be historical, does it further misinformation or historical and cultural inaccuracies?

WEARING A "BEAUTIFUL" COSTUME?

Ask yourself: If the costume is meant to be beautiful, are these characteristics drawn from commercial references, such as movie characters?

WEARING A "CULTURAL" COSTUME?

Ask yourself: Does the costume reduce cultural differences to jokes?

Questions to ask to determine if an event or activity may be viewed as racist or sexist (Goettsch and Hayes, 1990):

- Does this event rely on stereotypes of certain groups?
- Are minorities invited and encouraged to participate?
- If a competition is involved, do the judging criteria give women and minorities an equal chance of winning?
- For a potentially sexist event, would the event be offensive if a racial or ethnic group were interchanged?
- Would the group sponsoring the event be willing to write to the local newspaper or to parents of participants, describing the event?

Such questions can start dialogue before an incident occurs, as well as begin conversations about why such behavior is unacceptable. It is important to remember that Halloween is not the only time of the year that we need to be cognizant that blackface incidents happen, nor do these incidents just offend African Americans, but many under-represented populations. These issues may arise any time when dealing with party themes, t-shirts, etc. It is important for students to understand that blackface will result in an emotionally charged reaction for many individuals. It is an issue of perception in that it does not matter the intention behind donning blackface. The meaning and painful history behind blackface will inevitably cause the action to be seen as an act of racism. By knowing this history and being able to discuss the meaning and harm that such incidents cause, we will be better equipped to talk with students and colleagues who may not see the bias and hate that blackface involves.

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**The Legal Perspective:
The First Amendment and Educational Sanctions**

Submitted by Rebecca L. Wald, John Carroll University, 2003 AFA Current Issues Chair
Contributions by Tania Coe, 2003 AFA Professional Development Committee Chair

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

— *The First Amendment to the U.S. Constitution*

In recent years, there has been significant increase in public awareness of incidents involving members of Greek-letter organizations in blackface. Although blackface incidents may seem new to the college campus, colleges and universities have confronted policy and legal aspects of “hate speech” since the late 1980s (Kaplin & Lee, 1997).

The deliberations around free speech and what is protected and not protected has reached so far as the Supreme Court, and will continue to be debated in the future. This is the nature of living in a free society. Yet, free speech at institutions of higher learning poses a unique conundrum to educators. According to Hall (2003), “Free speech at **public universities and colleges** is at once the most obvious and the most paradoxical of constitutional principles...universities are at once communities that must balance the requirements of free speech with issues of civility, respect, and human dignity.”

In order to better understand the regulations or the constraint of regulations, on speech, Kaplin & Lee (1997, pg. 388), highlight the five principles of speech that have played out in Supreme Court cases:

- Regulations on the content of speech (the message) are highly suspect;
- The emotional content as well as the cognitive content of speech is protected from government regulation;
- Speech may not be prohibited merely because persons who hear or view it are offended by the message;
- Government may not regulate speech activity with provisions whose language is either overbroad or vague and would hereby create a chilling effect on the exercise of free speech rights; and
- When government is regulating what is considered an unprotected type of speech (i.e. obscenity) it generally may not restrict expression of topics or viewpoints in that unprotected area without restricting expressions of other topics and viewpoints within that same area.

A case that may be well-known to many who work or volunteer in fraternity and sorority life is *Iota Xi Chapter of Sigma Chi Fraternity v. George Mason University*, 993 F.2d 386 (4th Cir. 1993). This case involved a chapter hosting an “ugly woman contest” where one member presented an offensive caricature of an African American woman. The fraternity had heavy sanctions placed upon them, but fought to have the suspension lifted citing the First Amendment. Summary judgment was granted for the fraternity by the trial court and the appellate court affirmed the judgment. The court said,

“The University certainly has a substantial interest in maintaining an environment free of discrimination and racism, and in providing gender-neutral education... We agree wholeheartedly that it is the University officials’ responsibility, even their obligation, to achieve the goals they have set... The University should have

accomplished its goals in some fashion other than silencing speech on the basis of its viewpoint.”

Institutions of higher learning are not the only ones struggling to balance First Amendment rights and human dignity. In New York City during a Labor Day parade in 1998, two firefighters and a police officer rode a float in blackface and were subsequently fired. In June 2003, the Associated Press (*NYC erred in firing...*) reported that a judge ruled that the city violated the First Amendment rights when the firefighters and officer were fired. U.S. District Judge John E. Sprizzo rejected statements from former Mayor Rudolph Giuliani that the firings “stemmed from concerns over civil unrest, saying he concluded that the true motivation was Giuliani’s belief that the float was a ‘disgusting display of racism’”.

Since regulation of hate speech has many barriers, Kaplin and Lee (1997) suggest that all institutions of higher education (public and private) emphasize nonregulatory approaches, such as education, for handling hate speech. In addition to education, institutions may regulate hate *conduct* (i.e. kicking, shoving, trashing rooms, blocking pathways, etc.). Some potential types of such regulations listed by Kaplin & Lee (p. 390-391) are listed below:

- 1) When hate speech is combined with nonspeech actions in the same course of behavior, institutions may regulate the *nonspeech* elements of behavior without violating the First Amendment. Example, a swastika is carved on the door of a residence hall room. This conveys a hate message and therefore involves speech; but it also involves a nonspeech element characterized as the destruction of property.
- 2) Institutions may regulate the time or place at which hate speech is uttered, or the manner in which it is uttered, as long as they use neutral regulations that do not focus on the content or viewpoint of the speech. Example, if someone shouts racial epithets in the residence halls courtyard in the middle of the night they could be punished as long as the policy covers shouts of cheers for a local sports team at the same time and location.
- 3) Institutions probably may regulate hate speech that furthers a scheme of racial or other discrimination. Example, a sorority places a sign in front of the chapter house that says “No blacks allowed here.”

Although the First Amendment is the primary argument used with blackface incidents, the 14th Amendment should be taken into consideration.

Section 1. All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws

Even when a student's behavior is absolutely appalling to a university official, the student is protected and must be afforded "due process" even if his or her immediate suspension *appears* to be the best course of action for the university to try to protect the student from harm or retaliation. At Auburn University, the two fraternities who were involved in blackface incidents, and 15 students, were suspended. Ten of those students sued Auburn for monetary damages for violating their First and Fourteenth Amendment rights. A judge later ruled that "Auburn violated its rules of fairness and required the school to readmit the students. The university settled the lawsuit out of court on May 15 (2002), and agreed to allow the fraternity and its members back on campus" (Sorkin, 11/22/02).

As troubling as these issues are, these matters will not go away. As educators (whether advisors, volunteers, or employees), we must work to educate students so they understand why particular actions are not appropriate. Although we are not going to be with students to watch their every behavior, we need to make sure we have given them the resources to aid in their decision making process.

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The Value of Engaging Students in a Discussion about Racial Diversity – One Practitioner’s Perspective

Submitted by Jason C. Libby, Clarkson University,
2003 AFA Student Development Chair

As many of us have learned through graduate studies or professional experiences, a great deal of development and personal growth can occur when a student enters the higher education setting. The college or university environment gives individuals situations in which beliefs and even prejudices can be challenged. Negative stereotypes, adopted from one's parents or the community in which a student grew up, can be positively changed during a student's tenure at an institution of higher education. As student affairs and fraternity/sorority professionals, we have an opportunity and an obligation to make an effort to discuss the value of diversity with the members of our chapters in order to affect positive change.

Current research suggests that involving students in a discussion of diversity or participating in a racial or cultural workshop can make a positive impact on students developing more favorable attitudes towards diversity on campus. (Radloff and Evans 4) Higher education associations and organizations, such as the Council for the Advancement Standards in Higher Education (CAS) and the Franklin Square group, suggest that "diversity" education and awareness should be one of the core values of fraternities and sororities in order to ensure their survival and validity. It is our responsibility as professionals to encourage a learning process that will help the young adults we work with to prepare for the diverse "real world" that awaits them.

To be truthful, my institution has a very low representation of minority students on campus. Unfortunately one disadvantage of this is that our students do not benefit from having interactions with a diverse body of students. When we participated in the recent AFA/EBI Fraternity and Sorority Assessment Survey our lowest ranking areas of factors were those that involved attitude change regarding diversity (racial, cultural, persons with disabilities, religious affiliation, or people with various sexual orientations). [As a side note, this is comparable to our campus wide NSSE scores so by no means is this unique to the fraternity/sorority population.]

This past spring, the IFC and Panhellenic Councils chose "Old School Rap" as their Greek Week theme. I do not believe that fraternity and sorority members felt that there would be any conflict that might develop with the use of this theme. Instead of automatically discouraging the two councils from using this theme, we took the opportunity to use the situation as means for discussion on how this may contradict our goals of community building and respect for others.

We first had a conversation with the Panhellenic and IFC officers involved in the planning of the event. The officers explained that they had received very little feedback from chapters and that the theme had also been picked because it was a departure from traditional themes like Olympics or Greek mythology. Even after only a few moments the students recognized that it could lead to a negative situation in which one student or chapter could make a poor decision. Although not eloquently put, one student suggested, "There could only be so many skits with Vanilla Ice."

After a positive reception from the planners, we decided we might take the opportunity to encourage a discussion amongst some of the chapter leadership. At our monthly meeting

with the chapter presidents we asked the students what they thought of the decision to abandon the theme and what they had expected to see during the week's programming. Surprisingly, the focus was not on the public relations nightmares of the theme. Instead the participants pursued a discussion of how this particular theme might bring about a sense of insensitivity towards any of our students of color if a group decided to use blackface in their skit, banner, or other activity.

On both occasions, I expected backlash from the discussion, but much to my surprise the students engaged in a mature conversation regarding sensitivity towards others and respect for differences. The best-case scenario in which dialogue was initiated and theme was discarded with guidance and without administrative pressure had come to fruition.

A negative situation has been avoided and a few dozen students were perhaps "enlightened" as a result of our discussions. We decided that we must involve more students in this learning process. At this time we are investigating ways to encourage our members to work cooperatively with other student groups with the hope that they might gain insight into the lives of others. One resource that we are using is the CAS Standards (see below) to evaluate our fraternity/sorority programming. With the benchmarks from earlier this year we hope to make great headway in giving our students the opportunity to learn about and from others.

Even though this article focused on how to engage members of the fraternity and sorority community in a discussion regarding blackface incidents, there are other case studies to use in a discussion of cultural or racial understanding. One case study might include a reading of Robert and Hope Longwell-Grice's article "Chiefs, Braves, and Tomahawks: The Use of American Indians as University Mascots." This article discusses the negative usage of American Indian culture and symbolism as school mascots and might give members an opportunity to discuss valid situations that might not exact the same sort of negative reactions when one discusses fraternity/sorority issues.

SUGGESTED MATERIALS

One "curriculum" available for use in discussing ways in which to prevent blackface incidents on campus is provided by the National Pan-Hellenic Council and North American Interfraternity Conference: <http://www.nicindy.org/halloween.html>

- **Week 1:** Plan and conduct a Public Relations Workshop for chapter presidents and PR chairs that focuses on our fraternity image.
- **Week 2:** IFC and NPHC officers address all chapters at weekly meetings, talking specifically about appropriate Halloween costumes, events, themes, etc... Encourage chapters to conduct mock rituals to reinforce the values of the chapter and prepare for the initiation of new members.
- **Week 3:** Participate in an educational program about Diversity and Inclusiveness jointly sponsored by an IFC and NPHC fraternity. Involve the Fraternity and Sorority Office, Multicultural Affairs Office and Senior Administrators.

- **Week 4:** Conduct a community wide service project sponsored by the governing councils of the campus.
- **Week 5:** HALLOWEEN WEEK. Have a safe trick or treat location for community youth. Sponsor a Haunted House for the community with proceeds being donated to a local youth organization or St. Jude Children's Research Hospital.

Council for the Advancement of Standards in Higher Education Fraternity and Sorority Advising Standards and Guidelines

Part 11: DIVERSITY

Within the context of each institution's unique mission, diversity enriches the community and enhances the collegiate experience for all; therefore, the fraternity and sorority advising program must nurture environments where commonalities and differences among people are recognized and honored.

The program must promote cultural education experiences that are characterized by open and continuous communication that deepen understanding of one's culture and heritage and that respects and educates about commonalities, differences, and histories of cultures.

The program must address the characteristics and needs of a diverse population when establishing and implementing policies and procedures.

The program must enhance students' knowledge, understanding, skills, and responsibilities associated with being a member of a pluralistic society. The program must provide educational efforts that focus on awareness of cultural, religious, sexual orientation, and gender identity differences.

These efforts should also include assessment of possible prejudices and desirable behavioral changes.

The program must include outreach to underrepresented populations in membership recruitment activities.

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Lessons Learned from the Field

Submitted by Taunia Coe, Auburn University,
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Contributions by Rebecca L. Wald, 2003 AFA Current Issues Chair

In the past few years, there has been an increase in public awareness of blackface incidents happening on college campuses. Although fraternity and sorority professionals would hope not to have such an incident happen with a group or community they work with, it does occur. If you don't believe us, just ask your colleagues at Auburn University, Oklahoma State, and the Universities of Mississippi and Tennessee, just to name a few.

So, what do you do if a blackface incident occurs? As the Legal Issue committee focused on, no matter how much you believe the actions to be wrong, the students still have their First Amendment rights. Included are lessons learned from around the country with both the university and inter/national organization views represented.

When the Incident First Comes to Light

When an incident first occurs, the "lessons learned" would teach us to contact the inter/national staff of the fraternity or sorority as soon as the incident is brought to your attention (which is good practice in any major incident). There is potential for a public relations problem for your university and for the organization, so the sooner that you can get on the same page, the better it will be for both of you. Everyone suggests that you designate one spokesperson for the inter/national organization and the University whenever possible (i.e. refer all media to one person), but when that is not possible, schedule daily (or twice daily) contact phone calls between the two spokespersons so that they may share information, including commonly asked questions. If a gap in perspectives between the two entities is perceived by members of the press, rest assured that the gap will become the focus of the articles, and neither party will emerge looking well.

Perspectives to Keep in Mind

An equally important point to remember as a University official is that no matter how personally appalling you find the incident; everyone is protected by the First Amendment to the Constitution of the United States of America. That does not mean that you need to support what they did, but it does mean that any disciplinary sanctioning that you would like to enforce has to be limited to violations of University policy during the event. The perspective that these costumes are harassing people has not been largely supported in courts of law, probably because the costumes were not meant to be seen outside of the party where they were worn. Again, that does not make "blackface" acceptable behavior; it just means that if you would like to take judicial action, you must tread carefully.

On the flip side of this, costumes such as these generally are interpreted as counter to the values that fraternities and sororities espouse, therefore the fraternity can take actions to re-educate members on their fraternal values and how certain behaviors are contrary to those values. This is one of the key reasons that collaboration is so important. The fraternity can punish behaviors that a University generally cannot (though private universities have more leeway in this than state or federally-funded institutions). A fraternity/sorority advisor can play a key role by suggesting sanctions typically given by

the University and by identifying resources on campus that are available to the campus organization. For example, an inter/national fraternity or sorority staff member might not be aware that the campus has monthly diversity awareness seminars or a faculty member on your campus was awarded an honor for her work in fighting for equal rights, but hopefully you would know that information and could share it.

Political Implications

Also be aware that this could become a highly political incident. One must remember that a person's perception is about ninety-percent of their reality in any life event. As a result, the credibility of individuals and organizations on several campuses have been permanently strengthened while others have been permanently weakened, all as a result of the course of action chosen after the incident. People will visit your campus as personally concerned citizens, members of the media, and high-powered politicians. Be prepared and stand by your spokesperson.

For years after the incident, you will probably be reminded of it. At Auburn University during the past week, records regarding the incident were subpoenaed for a court case as an attempt to establish a certain culture within a fraternity for a totally unrelated matter. On that campus there is a mechanism in place that notification of the subpoena must be sent to the students and ten days are provided for the student to contest the subpoena before the University would release their names and/or records. You may want to check to see what the policies are on your own campus regarding the response to a subpoena.

Educating Your Community and Rebuilding Bridges

As the primary educator for fraternities and sororities, you will need to have a meeting with the influential student leaders on your campus to inform them of the facts of the incident, let them know the appropriate University contact for members of the media, and to help them develop strategies for coaching their members to handle the media. Be sure to include your student government president, all other influential student leaders, and your media relations person. It will not be your Panhellenic president who went to UIFI and is applying to be a consultant for her sorority that you will see on the evening news with a microphone in her face. It will be that member of a fraternity who was kicked out two years ago for not paying his dues that will be the bitter fraternity man that the media will find to represent the "average" student's opinion.

As soon as the immediacy of the incident has settled, you will need to make sure that you build (or rebuild) bridges with the constituents of campus who were most negatively impacted by the incident. Hopefully, you will not have lost credibility in this adventure, so you will be a good person to bring parties together in partnership.

In the long term, you will need to use the incident to re-educate the presidents and your council leadership every year. It is amazing how short the institutional memory of students can be, even when the outcome of an incident is negative coverage across the North American continent.

What Campuses Have Done Since the Incidents?

The reactions from the campuses have been as different as the Universities themselves, but several key trends have been identified:

- 1) The affected chapters and student affairs staff members have participated in diversity awareness programming sponsored by the universities.
- 2) Freshmen have been introduced to diversity as a positive value of the universities either through reading programs or targeted speakers.
- 3) The fraternity and sorority advisors have conducted diversity acceptance assessments and programs for their campus chapters.
- 4) New campus programs have been established ranging from diversity peer educators to the creation of a Center on Diversity and Race Relations.
- 5) Awareness has been raised.

An Ounce of Prevention Is Worth a Pound of Cure

Many of you that will read this article have not been faced with an incident like this, and we hope that you will continue to live that life. We also realize that many of you could be facing an incident at any time, so we have included resources to help educate you about tolerance and diversity, as well as resources to help you educate your students.

We encourage you to teach your students how to challenge biases and let them know that unjust things can be changed - and that they can help change them. Remember that students will model your behavior towards others. You set a good example when you:

- Treat others with respect;
- Avoid using stereotypes (even seemingly positive ones, such as generalizing a whole ethnic group as exceptionally good at math or musically talented);
- Make it clear that prejudice is wrong;
- Don't allow bigoted comments by others, even friends or family members, to go unchallenged.

If we endow our students with both healthy self-esteem and respect for those who are different from them, we help them grow into adults who will celebrate diversity.

We also encourage you to examine your own biases on a regular basis. Even though we believe we see and treat people as equals, hidden biases may still influence our perceptions and actions. Social psychologists think stereotypes and prejudice linger in most of us. Psychologists at Harvard and the University of Washington have created a collection of Hidden Bias Tests (called Implicit Association Tests, or IATs, in the academic world) to measure unconscious bias – and you can find them at www.tolerance.org/hidden_bias/index.html. Take a test and see what may be lingering in your psyche. Each test takes about five minutes, and no identifying information is collected or distributed. After taking a test, you can read a tutorial to learn more about the science behind the tests, stereotypes and prejudice, and the societal effects of bias.

Tolerance.Org (full website listed below) has incredible resources for educating a campus including “10 Ways to Fight Hate On Campus – A Response Guide for Campus Activists.” The guide is designed primarily for student activists and advocates. Some information, however, also is well suited for campus administrators, staff, faculty and others. Depending on the specific crisis or if you are looking for tips on educating, some chapters will be more relevant than others. And although this is designed as a crisis guide, we urge all of you to use the information and ideas here to help prevent bias incidents from happening.

The chapter titles are:

- 1) Rise Up
- 2) Pull Together
- 3) Speak Out
- 4) Support the Victims
- 5) Name it, Know it
- 6) Understand the Media
- 7) Know Your Campus
- 8) Teach Tolerance
- 9) Maintain Momentum
- 10) Pass The Torch

The chapter entitled “Teach Tolerance” encourages campus administrators to search for the expertise that can be found on your own campus. Seek out student activists, professors and advisers who might be key players in creating programs about tolerance, racism, diversity and inclusion. Also, find out what studies have been done by professors or students on campus. One university psychology department, for example, had asked 50 African American students to keep diaries of racist incidents. In a two-week period, two-thirds of them encountered racism. Such studies can be used as a springboard for discussion or as the centerpiece of a lecture series.

Several organizations offer workshops, guidebooks and programs aimed at reducing bias and hate violence and increasing awareness of diversity issues on college campuses. Many offer training courses for students and staff. The national *Stop the Hate! Campus Bias and Hate Crime Prevention Program*, for example, offers training for students, faculty, staff and administrators to learn how to fight hate on campus. A key aspect to prevention, according to *Stop the Hate!*, is to involve all members of the campus community in the effort. For more information on *Stop the Hate!*, see the Resources section below.

Once you have successfully educated yourself and other members of your campus leadership, you are in the position to remind student leaders to incorporate diversity education into new member education, total member education programs, and officer transition programs. You can incorporate it into your own recruitment counselor training programs, council officer training, staff workshops, roundtable discussions, and community-wide retreats and workshops. Diversity should be incorporated as

proactively into our educational programming as one of our major topics like alcohol, risk reduction, hazing, and time management.

Resources

The Southern Poverty Law Center is a nonprofit organization that combats hate, intolerance and discrimination through education and litigation. Its programs include the Intelligence Project, Teaching Tolerance and Tolerance.org (referenced above). The Center also sponsors the Civil Rights Memorial, which celebrates the memory of those who died during the Civil Rights Movement. The Center was actively involved with the incidents at Auburn and Oklahoma State, and probably others. Their website is www.splcenter.org.

One of the resources created by the Southern Poverty Law Center deserves its own listing as a resource. The www.tolerance.org website is a resource to help you with pro-active attempts to change the culture on your campus and to educate your members. You can download free resources (i.e. 101 ways to fight hate, 101 tools for tolerance, how to respond to hate) and sign up for a monthly e-newsletter. The current e-newsletter features a story about a "Viva Mexico" fraternity party at Duke.

The tolerance.org website also has a list of resources specifically targeted toward college campuses at www.tolerance.org/campus/resources.jsp.

Stop the Hate! is the only resource of it's kind specifically for college campuses, the *Stop The Hate!* 230+ page premiere training manual, supplemental CD-Rom, and three day, 18-20 hour *Train The Trainer* program was developed by the Association of College Unions International in partnership with the Anti-Defamation League, Tolerance.Org of The Southern Poverty Law Center, the Center for the Prevention of Hate Violence and the National Center for Hate Crime Prevention. The *Train The Trainer* allows top administrators, student affairs professionals, faculty and students to learn new innovative tools to take action on hate crimes and bias-motivated violence issues on his/her campus and region. Visit their website at www.stophate.org/stophate/index.html.

The Tolerance Project is a collaborative web resource for learning and teaching how to understand, create, nurture, and find tolerance: www.ccsf.edu/Resources/Tolerance/. There are lesson plans on "Brainstorming on Tolerance," "Embracing Diversity," "Racism," and "Language and Power," just to name a few. This is a good resource if you want a workshop that is a bit different from the norm.

The National Center for Hate Crime Prevention's website contains a great list of articles as well as "Best Practices in Juvenile Hate Crime Rehabilitation" that has some great ideas for programs and connections to city projects that may be near you. Their website is: www.edc.org/HHD/hatecrime/id1.htm.

Another listing of on-line publications can be found through the National Criminal Justice Reference Service by searching for “Hate Crimes” or by visiting their website: www.ncjrs.org/hate_crimes/publications.html.

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