

ABSTRACT

Title of Document: ACTING OUT INTEGRITY AND HONOR:
STUDENT HONOR COUNCIL CULTURAL
INFLUENCE ON MEMBERS' DEVELOPMENT

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This ethnographic inquiry of the Student Honor Council at the University of Maryland, College Park provided insight into how this culture bound by enduring values and ritualistic behavior influenced members' development. The purpose of this study was to understand how participation in the culture of the Student Honor Council at the University of Maryland, College Park influenced the development of Student Honor Council members. As a study of culture, ethnographic methodology and methods were employed. Additional questions guiding this study included: (1) how did the members describe and define the culture of the Student Honor Council; (2) how did members come to make meaning and define the various adjudication and educational processes; and (3) how did the honor council culture, and various adjudication and educational processes influence an individual's development?

The methodology and traditional methods of ethnography were employed, including individual interviews, group interviews, observations, and document analysis. The findings of this research were analyzed by the Kuh and Hall (1993) and Schein (1992, 2004) theoretical models of culture, including cultural levels of artifacts, values (both espoused and enacted), assumptions, and perspectives. The results of this research were interpreted with the dimensions of self-authorship and compared alongside the learning partnerships model both as defined by Baxter Magolda (1998, 2001, 2002, 2004b).

The findings of this research revealed a purposeful, function based culture in which members adapted the values of the culture in a simplistic manner and became more

indoctrinated with prolonged engagement. Although the culture did meet the tenets of the learning partnerships model and members expressed an influence of development in the self-authorship dimensions, the culture merely served as a conduit for development, not promoting movement along any developmental scheme. Findings additionally supported Baxter Magolda's claim that "good company" on the journey of development was vital. This study provided advanced understanding of the learning partnerships model as utilized to understand co-curricular experiences. Further, this inquiry links peer-based judicial board experiences to empirical research. Additional links to research, recommendations for practice, and implications are included.

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STUDENT HONOR COUNCIL CULTURAL INFLUENCE ON MEMBERS' DEVELOPMENT

By

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May 9, 2007

Dissertation Proposal submitted to the Faculty of the Graduate School of the
University of Maryland, College Park in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy
2007

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ACKNOWLEDGEMENTS

Andy Warhol once said something about everyone having fifteen minutes of fame. I want to take this time to give the important individuals who brought me to this place of success and accomplishment their due time.

The Cohort & Friends: It is rare that doctoral programs develop intense relationships among those who enter a program together. I have been incredibly fortunate to develop close and personal relationships with those that traveled on this educational journey with me. My sincere thank you to my cohort, Dr. Jeannie Brown Leonard, Dr. Keith Edwards, Stacey Brown, Patty Alvarez, Daniel Ostick, and Wendy Wagner, and our plus one, Anna Gasiorski. I have gained an unparalleled amount of knowledge from all of you, thank you for sharing your time with me. Aside from the cohort, other folks who have not only been good friends but good partners in learning are of course Zaneeta Daver, Dr. Heather Rowan-Kenyon, Mollie Monahan, Craig Alimo, and Kirsten Fox. Andrea Eickhoff Anderson, Aaron Asmundson, Tracey Florence, Kristine Kalieda, and Kelly Reddy-Heffner are other friends not at Maryland but around the country who also given great support and advice in this journey

The Faculty: Marylu McEwen, Karen Inkelas, Susan Jones, and Susan Komives, must be graciously thanked for support and encouragement in this educational journey. All of you have led me to become a better thinker and professional. Thank you especially to Susan Komives who always supported me in the writing of this research with the perfect amount of challenge and care. A sincere thank you also my committee members Sue Briggs, John Caughey, Susan Jones, and John Zacker. They worked hard to focus this research with me and provided intense, critical thinking on how to make this research the best it could be. Gratitude also to the Mac and Lucile McEwen Research Fund and the Bryne-Marx-Magoon Endowment for financial assistance in completing this study.

The Office of Student Conduct: The wonderful staff of OSC have provided me a great deal of love and support for the last three years. A sincere thank you to Andrea Goodwin. Andrea, by far my best professional supervisor ever has proven to me that you can be a full-time professional, a doctoral student, and a mother with grace and compassion. Our commiserating about the dissertation process has made both of us better among the laughter and the tears. Her unwavering support of me cannot be recognized fully. Acknowledgements to John Zacker who has provided me with unlimited and unparalleled professional knowledge. Gracious thanks also to fellow graduate students come and gone, Dr. Heather Rowan-Kenyon, Becky Patt, Moira Tarpy, Travis Greene, Jason Chan, Jim Neumeister, and Jose-Luis Riera. Commiserating and laughing with all of you has been paramount to my sanity.

The Student Honor Council Members: Advising and befriending this wonderful and talented collection of leaders has been an incomparable experience. Watching each person learn, develop, and grow in front of me with each hearing, presentation, XF, Exec meeting, and email has been like a watching a great movie. I cannot thank my individual interviewees enough for sharing their lives, values, and stories with me: George, Jason, Maggie, Bob, David, Christi, Lorre, Dawn, Sarah, Nicole, Thomas, and Morgan. The other 27 members also graced me with stories, tears, and provoking conversations. I cannot recount enough how much your willingness to share your lives and one element of your college experience has meant to me and will mean to many others who begin to understand how you walk through this culture.

The women of Kappa Alpha Theta: For four years I have had the distinct pleasure of living with the women of Kappa Alpha Theta. Women of past and present have made me laugh and cry, specific love to Skane, Cate, EJ, B-White, Ellen, Kelsey, Mary S., Jess A., Laura A., Margot VderV, Montez, Mariel (said the correct way), and Lindsay H. You have provided me with unlimited hilarity and support in this journey.

Mentors & Influences: It is hard to imagine my life without the mentors I have found along the way. People like Jonathan Poullard, Dr. Darlene Willis, and Becky Martinez have motivated me to be the best person I could be, in the classroom, as a scholar, in the work place, or in life. Jonathan especially who not only served as a peer debriefer always challenging me to be critical but also as a personal motivator. Jonathan continually convinced me that I was better than anything that sought to derail my confidence. He is a true friend, great thinker, critical professional, and the bright light when my tunnel darkens.

My parents: As a first generation college student, I doubt sometimes if my parents have a clue as to what I am doing with my life. When I told them I was going to be a Film Studies major that was strange enough. When I then told them I wanted to work at colleges and universities for the rest of my life, they said with a shrug, sounds good, what happened to film studies? My mother raised me to be independent in thought, body, and mind. My father only supported me in those endeavors. While both may feel they have nothing to do with this document being produced, nothing could be further from the truth. The production of this dissertation and this degree is a pure testament to my upbringing and values instilled by Mary Jo and Larry.

My Partner In Life: How do you sufficiently acknowledge someone who is a life partner? Jan-Michael's unrelenting patience with this document and calming me down when things got crazy are not adequately recognized with a thank you. Many people have reiterated that a dissertation, a Ph.D. is as much a testament of the partner as it is of the student. Our partnership proves that theory. I find it difficult to express how much I love him and am indebted to him for his support, faith in me, care, and friendship. Since we talk in movie quotes and song lyrics, I present this to sum my feelings, "In your love, my salvation lies in your love" – Alexi Murdoch (2006)

DEDICATION

This dissertation, including intense thought and reflection is dedicated to the students who inspired me initially to become passionate about the profession of student affairs and the students who continue to fuel my love for their growth and development every day.

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CHAPTER ONE: INTRODUCTION

*I pledge on my honor that I have not given or received any unauthorized assistance on this assignment (examination).
University of Maryland, College Park Honor Pledge*

It is 3:30 pm on a weekday at the University of Maryland, College Park.

Undergraduate members of the Student Honor Council arrive at 2112 Mitchell Building in preparation to hear an Honor Review. The student members exchange pleasantries as they enter the long, narrow conference room. The conference room is decorated in a dark purple with dark wood, creating a serious setting, almost that of a library. The students casually take a seat at the table on the assigned side of the room and glance down at the large, photocopied packet of information in front of them. The room is silent as the individuals read through the case packet, take notes, and write questions for use during the hearing. Promptly at 4:00 pm, all parties enter the conference room to face the board, the door closes, as does all contact with the outside world.

Some time later, possibly thirty minutes or three hours, the door reopens and the board emerges. The students exchange weary glances and again exchange small conversation as they exit. Some want to process what just happened, others want to get dinner, all have taken part in a cultural ritual.

This description captured a habitual practice of the Student Honor Council at the University of Maryland, College Park. A group bound by this ritual and other behaviors, fostered a connection among its members. It was a group rarely empirically studied, but regularly theorized for the skills and abilities gained by members who participate (Cobbs, 1991; McCabe & Makowski, 2001; McCabe & Pavela, 2000).

This chapter provides introductory elements for this study including an overview of the means with which this study was conducted. To begin, this chapter will introduce the concept of culture and the Student Honor Council at the University of Maryland, College Park as a culture. Research questions to frame this study will be explained and the

theoretical model that provided a lens for interpreting the results of this study, self-authorship will be briefly defined. Finally, the methodology and methods to conduct this inquiry will be clarified and an overview of the findings from this study will be presented.

A Group as a Culture

Similar to other undergraduate co-curricular groups, the Student Honor Council at the University of Maryland, College Park had its own language, traditions, folklore, and processes that were unique and confidential. Schein (1992) explained that culture “has been used by anthropologists to refer to the customs and rituals that societies develop over the course of their history” (p. 3). Schein proposed that shared knowledge, plus the “behavioral, emotional, and cognitive elements of the group members” (p. 10) formed any group into a culture of its own. Schein argued that it is the structural stability, patterning, and integration of a group that provides the “essence” (p. 10) of a culture. Groups can certainly form and not amalgamate as a “culture” per se. However, when a group has spent considerable time together performing, discussing, or connecting along lines that are shared, a culture is formed (Schein). To bring these ideas into one compelling and thorough definition of culture Schein explained:

A culture of a group [is] a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptations and internal integration that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems. (p. 12)

This definition, and the elements noted by Schein, bind many groups by culture, including the Student Honor Council. The honor council had structural stability by having had a shared existence for the last 17 years, there was a pattern to the behavior of the group, and there was stability and patterns integrated into the group’s every day experiences. The specific words and routine actions of the Student Honor

Council bound the group by culture and this group culture was then thought to develop positive attributes in its members (Kuh & Hall, 1993).

Schein's (1992, 2004) model for uncovering levels of a culture included analyzing the artifacts, espoused values, and basic underlying assumptions of the group. Schein explained that the various levels of artifacts, espoused values, and basic assumptions ranged from being explicit to implicit to the outsider. Kuh and Hall (1993) provided further guidance in analyzing a culture. Kuh and Hall took the Schein model further to advocate unearthing the layers of artifacts, values (both espoused and enacted), perspectives, and assumptions. These models of how to understand, conceptualize, and analyze the levels of culture complemented one another in that the Kuh and Hall levels built from the Schein model. Both models are fully explained in chapter two and the Student Honor Council culture is analyzed according to these levels in chapter four.

The nature of the Student Honor Council culture was additionally understood by the characteristics of a "just community" as termed by Kohlberg, Kauffman, Scharf, and Hickey (1975), Kohlberg (1985), and Ignelzi (1990). The students in the honor council community promoted integrity and honor, exhibiting a seeming adherence to the tenets of a just community. Along with the levels of culture presented by Schein (1992, 2004) and Kuh and Hall (1993), the concept of a "just community" will be explained fully in chapter two as a means for describing the nature of the honor council culture.

The Study

The Student Honor Council at the University of Maryland, College Park provided undergraduate students a unique and challenging co-curricular experience. With the rise of academic dishonesty in college, many institutions created academic honor codes and formed peer-run hearing boards. Researchers such as McCabe and Makowski (2001), Cobbs (1991), McCabe and Pavela (2000), Bambenek, Enderle, Wagner, and Weaver (2000), Cole and Conklin (1996), and Ignelzi (1990) have all written persuasively about the

important and influential role of honor councils in the creation of community and upholding academic standards. All authors cited the many gains in personality, leadership, and character that emerged from participation in an honor council. While these authors presented compelling commentary, there was little empirical research to show how the student who served on such a council and in this specific culture developed and grew through the experience. Much of the research in the academic integrity area was focused on the student who has committed the act of dishonesty (Burnett, 2002; Davis, Grover, Becker, & McGregor, 1992; Henry, 2004) or the prevalence of academic dishonesty (Lambert, 2005; McCabe, Butterfield, & Trevino, 2003; McCabe & Trevino, 1993; McCabe, Trevino, & Butterfield, 2001). Research has not focused on the students who serve on honor councils.

Members of the honor council had a great responsibility as undergraduate students as they judged and educated peers on issues surrounding academic integrity. In my role as the Coordinator for the Student Honor Council at the University of Maryland, I saw students struggling with their role on the honor council, feeling guilty about decisions, questioning the process, questioning judgments, or feeling confident that they made a sound judgment faced with complex facts. Considering the impact of members' decisions on peers, I became motivated to consider how members of this culture utilized an understanding of themselves as individuals while a part of Student Honor Council culture and processes.

Student affairs professionals have encouraged students to take on leadership positions that enable them to become self-aware, think critically, and develop basic life skills (American College Personnel Association, 1997; Blimling, Whitt, & Associates, 1999; National Association of Student Personnel Administrators & American College Personnel Association, 2004). When an individual can identify the values and beliefs that guide decision making and action, courage was evident in problem-solving and facing conflict (Kidder, 2003). Engaging in purposeful, co-curricular involvements challenge students to think critically (Kuh, Douglas, Lund, & Ramin-Gyumek, 1994). One such co-curricular

involvement was participation in a student judicial board or honor council. This peer-based structure appeared to foster an environment where students developed holistically, holding themselves and others accountable for actions, thinking about situations from their own values base, and problem solving in a critical manner (Cobbs, 1991; McCabe & Makowski, 2001; McCabe & Pavela, 2000).

Research Statement and Research Questions

The purpose of this study was to understand how participation in the culture of the Student Honor Council at the University of Maryland, College Park influenced the development of Student Honor Council members. As a study of culture, ethnographic methodology and methods were employed.

Additional questions guiding this study included:

- 1) How did the members describe and define the culture of the Student Honor Council?
- 2) How did members come to make meaning and define the various adjudication and educational processes?
- 3) How did the honor council culture, and various adjudication and educational processes influence an individual's development?

Self-Authorship as a Framework for Development

Kegan (1994) and later, Baxter Magolda (1998, 2001, 2002, 2004a, 2004b) described a process of developing a sense of self for decision making, which both termed self-authorship. Kegan focused his theory on the mental demands of modern life. As modern life became more complex, Kegan described a process of ordering consciousness to aid in integrative learning and developing relationships with others. Baxter Magolda then furthered Kegan's research specifically in the domain of developing a more evolved consciousness, that of a self-authored self. Self-authorship was defined as "the ability to collect, interpret and analyze information and reflect on one's own beliefs in order to form judgments" (Baxter Magolda, 1998, p. 143). The development of self-authorship led an individual to understand

themselves, others, and relationships. Baxter Magolda (1999) made clear that self-authorship was not a skill akin to public speaking, rather it was a way of making meaning of the world and oneself. Based on the all encompassing nature of self-authorship it provided insight into the total development of an individual.

Environments to Support Development

In a community of college students, developmental opportunities abound. Features of an environment that could develop an individual depend a great deal on how information is communicated to individuals and how those individuals process knowledge. An environment is also dependent upon students being able to create knowledge independently while still sharing in the experience with authorities (Baxter Magolda, 2001, 2004a). These characteristics and others were defined as important by Baxter Magolda (2001, 2004) in an environment that would produce self-authored individuals. Baxter Magolda (2001, 2004) developed the learning partnerships model (LPM) to describe the unmitigated attributes of an environment to develop self-authorship. The LPM provided a framework for creating intentional, challenging, and supportive environments that would not only advance self-authorship, but also the total development of the individual. As confirmed in several areas of research, development of an individual, including self-authorship, was shown to develop in supportive, developmental environments (Baxter Magolda, 2001, 2002, 2004a; Evans, Forney, & Guido-DiBrito, 1998; Pizzolato, 2003, 2004). As with the theory of self-authorship, the LPM provided a holistic guide to create developmentally supportive environments, including development in other areas besides self-authorship.

Description of Methodology and Methods

This study of Student Honor Council members was conducted as a qualitative inquiry, specifically through the methodology of ethnography. The methodology of ethnography is essentially a means to investigate the culture of a group by using methods

such as observation, interview, and document analysis. This methodology was chosen since the Student Honor Council was a distinct student culture.

After receiving approval from the Institutional Review Board at the University of Maryland, College Park and securing informed consent from the student participants, undergraduate students of the Student Honor Council were observed during the hearing process, deliberation session, and sanctioning discussion. Students were also observed during the educating process and meetings. Twelve seasoned members of the honor council were chosen to be formally interviewed twice. These students were to interview with an attempt at gaining a representative population of the larger group by gender, race, ethnicity, class standing, and time as a member of the Student Honor Council. New members also participated in Group Interviews. Further, document analysis of Student Honor Council written materials was conducted to further describe how this group was bound by culture.

One goal of the observations and interviews was to understand how this group was bound by culture. Therefore, questions were asked specifically asked about norms, process, and procedure. Another goal was to provide insight into understanding if members' development was influenced while being part of the honor council culture and, if so, what type of development was evident.

Summary of Findings

The findings of this study have been segmented into three separate chapters. Chapter four tells the story of the honor council culture along the Kuh and Hall (1993) and Schein (1992, 2004) models to analyze culture. This chapter presents findings from the cultural audit to describe artifacts, values (both espoused and enacted), perspectives, and assumptions. Findings revealed a culture adhering to specific rituals and expectations, as well as espousing long standing, dictated values that, as evidenced by participation, were widely enacted. Chapter five continued the cultural audit, revealing findings to describe the

nature of the honor council culture. Findings presented in this continued analysis provided an exhaustive picture of the honor council culture considering the journey of membership, why members became part of the culture to why the members remained affixed to the culture. Having presented the findings about the honor council culture, chapter six presents data to discern the influence of the culture on development. Findings about the cultural influence on participants are presented with a self-authorship lens specifically through the dimensions of self-authorship: epistemological, intrapersonal, and interpersonal. The findings of this study are also presented alongside the learning partnerships model (LPM) as developed by Baxter Magolda (2001, 2004a). The LPM was recognized as a model to craft environments that stimulate development. The findings of this study indicated a seeming adherence of the honor council culture to the LPM and a semblance of development to have taken place while involved in this culture.

Conclusion

Little research was available to understand the qualities students gained from involvement in a culture such as a student honor council. These students took on the role of hearing officer in the honor council setting, balancing the needs of the community with the needs of the individual. Cole and Conklin (1996) provided that “when students are members of honor councils...they experience the burden of judging others and learn the importance of equity, compassion, and just consequences” (p. 37). There was no empirical research on student honor councils to understand why these authors and others made statements such as these. It was my contention that as practitioners we needed this information because students were making decisions of huge magnitude in this culture and those decisions and involvement could truly influence individual learning and development. What students are gaining and how they are developing a sense of themselves in this culture were important concepts to understand.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

Introduction

To fully understand this ethnographic study of culture and the influence of the culture on members' development, a review of related literature is necessary. A definition of culture and the framework of how to analyze the various levels of culture are described with assistance from the work of Schein (1992, 2004) and Kuh and Hall (1993). By the nature of this group as a culture, the work of Kohlberg, Kaufmann, Scharf, and Hickey (1975), Kohlberg (1985), and Ignelzi (1990) on the concept of a "just community" served well to complement and exhibit the levels of the culture. In this chapter, the theoretical models of culture are described. These models are applied to the honor council culture in an expansive account of the findings as described in chapters four and five.

To understand how the culture of an honor council influenced the development of members, Baxter Magolda's theory of self-authorship and the characteristics for an environment that encouraged development, specifically of self-authorship are provided. The theory of self-authorship provided a viable framework to understand a members' total development. Baxter Magolda's (2001, 2004a) learning partnerships model also provided an inter-disciplinary mechanism to consider an environment to support development. Aside from the environment that Baxter Magolda described, transformative learning further provided insight into how a student could develop in the college experience. Information presented by Mentkowski and Associates (2000) described transformative learning as a process that enabled an individual to learn in an integrative, contextual manner. Being that this was an investigation of culture, and that culture's influence on the individual, we begin with an investigation of the concept and levels of culture.

The Study of Culture

This research was conducted using the methodology of ethnography. What distinguished ethnographic inquiry from other forms of qualitative methodologies was the

centrality of culture in the investigation. Ethnography was defined as “a method of inquiry, [that] can give weight to the actual events...capturing them before they are gone, and by providing a lens which brings these events into focus” (Murnen, 2002, p. 32). The events Murnen described were identified in a specific culture or group. This section will detail what culture is and why it was a basis for this inquiry.

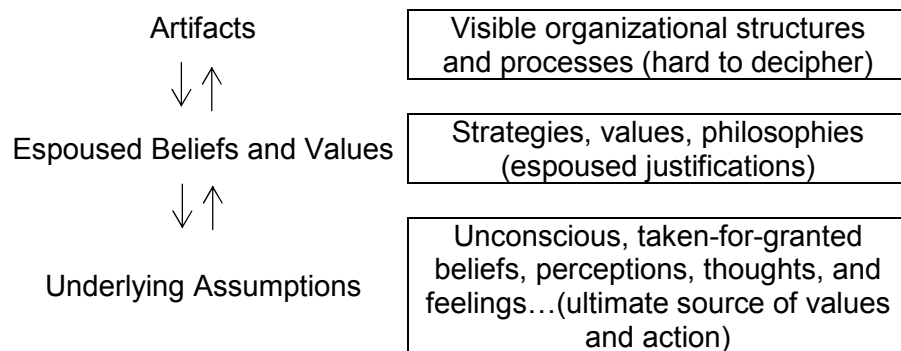
While many authors described how to study culture and an entire methodology was built on the study of culture, it was somewhat assumed and not clearly defined that there was an importance in investigating cultures. The history of studying culture was credited to Franz Boas, labeled “the founder of American anthropology” (Salzman, 2001, p. 2). Salzman described that Boas “was convinced that differences in human behavior from one place to another were due, not to biological differences of race, but to differences in culture and circumstance” (p. 2). This description well informed the desire to understand different cultures. Ethnography was about understanding others due not to physiological difference, rather it was how environment and experience shaped individuals and groups. Why cultures were studied was assumed to do with curiosity of how others lived, spoke, and what various groups valued, or what Adams (1985) referred to as the “social relational system” (p. 59). In the case of this inquiry, the culture being studied was a group of students who participated in a specific co-curricular group and showed evidence of the levels of culture as presented by Schein (1992, 2004) and Kuh and Hall (1993). The purpose of this study was to understand the development of students while engaged in this culture.

Culture as a term was defined in many different ways. The thorough definition by Schein (1992, 2004) noted in chapter one provided how culture can be conceived. Schein (1992) further explained, “culture can be analyzed as a phenomenon that surrounds us at all times, being constantly enacted and created” (p. 1). Schein provided overarching elements that groups or cultures shared in common. The elements were: “observed behavioral regularities when people interact...language...customs and traditions...and the rituals;

group norms; espoused values; formal philosophy; rules of the game; climate; embedded skills; habits of thinking; shared meanings; and ‘root metaphors’ or integrating symbols” (p. 8). Adding to Schein’s description of culture, Honigmann (1963) added “when I speak of a culture I mean a way of life belonging to a designed aggregate of people” (p. 3). These elements provided substance to the concise definition provided in chapter one, as well as more description for the levels to uncover a given culture.

The levels of culture that Schein (1992, 2004) described, included artifacts, espoused values, and basic assumptions. It was Schein’s contention that once these levels were made tangible to the outsider the essence of the culture was then made explicit. Figure 1 displays a reconstructed figure from Schein (2004, p. 26) that depicted the model for understanding the levels of culture:

Figure 1: Schein (2004) Model to Understand Levels of Culture



As one can see from Figure 1, it is evident that these various levels of culture mutually influence one another to shape and define the culture under analysis. This researcher took Schein’s model as one framework to analyze the Student Honor Council culture as presented in the findings section of this research.

While the Schein (1992, 2004) levels of culture were helpful to ground protocols and analysis, it did not directly apply to the higher education culture. Kuh and Whitt (1988) actually began the conversation on how to consider the culture of colleges and universities.

The work of Kuh and Whitt, built from the Schein model of culture, and also began to explore the levels of culture later clearly articulated by the work of Kuh and Hall (1993). The Kuh and Hall model then provided more thorough guidance regarding culture, specifically in the higher education environment. Kuh and Hall defined culture as follows:

Culture is viewed as the collective, mutually shaping patterns of institutional history, mission, physical settings, norms, traditions, values, practices, beliefs and assumptions which guide the behavior of individuals and groups in an institution of higher education and which provide frames of reference for interpreting the meanings of events and actions. (p. 2)

The authors further described culture as both an independent and dependent variable in the higher education environment (Kuh and Hall). The culture could both shape the outcomes and also be a product of the individuals, attitudes, and characteristics (Kuh and Hall). While this investigation did not uncover the culture of the entire University of Maryland, College Park campus, the Kuh and Hall model being specifically tied to the college environment was important as the model provided more of an appreciation for the higher education community.

Kuh and Hall (1993) explicitly adapted the Schein (1992, 2004) model to uncover more detailed levels of culture based specifically in the higher education environment. Kuh and Hall identified four intimate levels of culture including artifacts, values (both espoused and enacted), perspectives, and assumptions. Honigmann (1963) termed these levels, indications of cultural traits.

Cultural traits are nature, yet they are not part of nature like trees, moose, snow, and rivers. Artifacts and both overt and covert behavior become cultural through social standardization...every cultural trait is socially standardized, that is, it is shaped or patterned by an individual's interaction with other individuals or by artifacts. (p. 3)

I will now define the four levels of culture as described by Kuh and Hall, along with complementary descriptions from Schein.

Artifacts “are the tangible aspects of the culture, the meaning and functions of which may be known by the members. Physical, verbal, and behavioral artifacts are described” (Kuh & Hall, 1993, p. 4). Agreeing with Schein (1992, 2004), Kuh and Hall stated, these artifacts are assumed to be easily defined by the individuals inside the culture. Schein (1992) noted that “this level of the culture is...easy to observe and very difficult to decipher” (p. 17). Therefore, an outsider might be able to identify this level of culture easily, however it is left to the participants in the culture to intimately define and explain the significance of this level.

Values, a second level of culture were both espoused (what the culture asserted as aspiration) and enacted (what guided policies and decision making) (Kuh & Hall, 1993). Kuh and Hall further explained that values were “more abstract...although long-time members of a culture...are able to articulate them in ways that are more or less compatible” (p. 6). Kuh and Hall named values, including both enacted and espoused as a level of culture. This was more descriptive than Schein (1992) who pointed only to espoused values. Because there might be a disconnect in any given culture between the espoused and enacted values, I viewed this lack of specificity in describing the values of culture as a deficiency. Both Schein and Kuh and Hall pointed out that values espoused might not be enacted. The incongruence of these values could lead to conclusions drawn about the functioning, effectiveness, and the developmental nature of a given culture. Therefore, for the purposes of this inquiry I have based my cultural analysis on the Kuh and Hall more expansive level of “values” including both espoused and enacted rather than the Schein model of “espoused values.”

A third level, the perspectives of a given culture were defined as “the socially shared rules and norms applicable to a given context” (Kuh & Hall, 1993, p. 6). The individuals within the culture defined the rules and norms, utilizing those to direct all actions and

experiences of the group, even if the direction provided was from the subconscious. While Schein (1992, 2004) did not describe the level of perspectives, it did overlap with both the level of espoused values and the level of basic underlying assumptions. I have used the more detailed description of this level as per Kuh and Hall for the final analysis.

Finally, the fourth level of culture was that of assumptions. Kuh and Hall (1993) explained assumptions as “tacit beliefs that members use to define their role, their relationship to others, and the nature of the organization in which they live” (p. 7). Schein (1992), in his description of culture supported Kuh and Hall, noting that assumptions were “so taken for granted that one finds little variation within a cultural unit” (p. 21). Further, Schein explained “culture as a set of basic assumptions defines for us what to pay attention to, what things mean, how to react emotionally to what is going on, and what actions to take in various kinds of situations” (p. 22). All authors agreed that assumptions were hard to understand as an outsider and could be difficult to articulate for the members of the culture.

Having provided a description of both Schein (1992, 2004) and Kuh and Hall (1993) the following figure presents both models, as well as the framework partially by which the data for this study was analyzed.

Figure 2: Models of Cultural Analysis

Schein (2004) Levels of Culture	Kuh and Hall (1993) Levels of Culture	Levels by which the Student Honor Council Culture was Analyzed
Artifacts ↓ ↑ Espoused Beliefs and Values ↓ ↑ Basic Underlying Assumptions	Artifacts (physical, verbal, behavioral)	Artifacts (physical, verbal, behavioral)
	Values (Espoused and Enacted)	Values (Espoused and Enacted)
	Perspectives	Perspectives
	Assumptions	Assumptions

The description of the levels as provided by Schein and the more expansive levels of Kuh and Hall framed this analysis of the Student Honor Council.

Just Community and Culture

Ignelzi (1990) summarized the Kohlberg, Kaufmann, Scharf, and Hickey (1975) and Kohlberg (1985), concept of developing a “just community” as a means toward moral education. “In practice, a just community is a participatory democracy in which students and advisors share power and authority in setting their own community norms and making decisions that affect the community” (Ignelzi, p. 193). Kohlberg, et al. (1975) described one of the first implementations of a just community while working with jailed inmates toward rehabilitation. Kohlberg (1985) later described the implementation of this approach when working in an educational setting. The students of the particular school in Kohlberg’s (1985) research took elements of a just community and implemented the practices and philosophies to rule daily existence. Ignelzi then provided a practical example of a just community in practice for a residence hall environment.

What I found striking in the many adaptations of a just community was how the characteristics were identifiable to the Student Honor Council culture, even with a cursory analysis of the culture. It was the exact fundamentals of a just community that again, could be used to describe and analyze the culture of the honor council at the University of Maryland, College Park. Elements of a just community as described by Kohlberg, et al. (1975) included:

establish a community based on democracy and fairness...extending responsibility to the [participants]...encouraging collective responsibility...creating a climate of trust...establishing a social contract and a constitution...raising the moral level of the group as a group...establishing [shared] staff authority...stimulating individual moral decisions and

actions...sharing the principles and theory of the moral development

approach with [participants]. (p. 258)

These characteristics were utilized to further describe the nature of the Student Honor Council as a culture.

To then further expand the models of culture presented by Schein (1992, 2004) and Kuh and Hall (1993) the concept of a just community provided more detail to consider the nature of the culture of the Student Honor Council. Therefore, to build on Figure 2, Figure 3 expands on the levels generated to provide an additional means to analyze the Student Honor Council including the characteristics of a just community.

Figure 3: Final Model of Cultural Analysis

Schein (1992) Levels of Culture	Kuh and Hall (1993) Levels of Culture	Levels of Culture by which the Student Honor Council Culture was Analyzed	Inclusion of elements of a Just Community as described by Kohlberg, Kauffman, Scharf, and Hickey (1975) to describe the nature of the Student Honor Council culture
Artifacts ↓ ↑ Espoused Beliefs and Values ↓ ↑	Artifacts (physical, verbal, behavioral)	Artifacts (physical, verbal, behavioral)	<ul style="list-style-type: none"> · establish a community based on democracy and fairness · extending responsibility to the [participants] · encouraging collective responsibility · creating a climate of trust · establishing a
	Values (Espoused and Enacted)	Values (Espoused and Enacted)	
	Perspectives	Perspectives	

Basic Underlying Assumptions	Assumptions	Assumptions	<ul style="list-style-type: none"> · social contract and a constitution · raising the moral level of the group as a group · establishing [shared] staff authority · stimulating individual moral decisions and actions · sharing the principles and theory of the moral development approach with [participants]
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The Student Honor Council as a Culture

It was noticeable that the Student Honor Council did have elements that bound the group by culture and exhibited elements of a just community. The specific language and terms of the culture regarding the adjudication process were evident only to this type of culture. To further bind this group by culture there were distinct and unique behaviors (hearing cases, adjudicating students), terminology (academic integrity, student codes of conduct), and processes (sanctioning, deliberation). Honigmann's (1963) comment that "the genuine culture is an inherently harmonious, balanced, and self-satisfying way of life; it is a culture relatively free of internal contradictions, one that spares people from a persistent sense of frustration and bewilderment" (p. 18) seemed to accurately describe the honor council culture before the inquiry commenced. The behaviors, terminology, and processes were a standard "way of life" for the members. The specific levels of culture and this "genuine way of life" Honigmann referred to became evident after data collection and analysis were completed.

These sections have explained the theories of culture that guided this study, as well as the framework for how data regarding the Student Honor Council culture was collected and analyzed. The only studies found to have been conducted with honor councils or judicial boards as the main group under analysis emerged from Bertram Gallant (2003) and Caruso (1977). As will now be presented, there was a lack of past research on this group as a culture. Additionally, this section will also explain how these groups came into existence and the commentary on the importance of such groups.

Student Honor Council Research

The implementation of an honor code was documented as having had a significant impact on the documented academic dishonesty of an institution (McCabe & Trevino, 1993, 1996). When a campus implemented an honor code, one key element was to form an honor council or similar peer run judicial processes. An honor council was typically a peer-based group to adjudicate and/or educate the campus community on issues of academic integrity. In an honor code environment, there were standards in place for the campus community to follow and those who violated the standards would be held accountable.

Therefore, in an initiative to change a culture or begin to deal with acts of misconduct, there was no better intervention to implement then working with the students themselves (Astin, 1993). "Emphasizing student leadership and intensive programming about the importance of academic integrity...can influence student behavior and enhance the ethical development of students" (McCabe & Pavela, 2000, p. 32). To take advantage of student leadership in the process of resolving issues of academic dishonesty, institutions such as the University of Maryland, College Park developed student honor councils to both adjudicate and educate the campus community on issues of academic integrity. Alschuler and Blimling (1995) noted:

students should participate in formulating academic integrity codes, educating their peers, helping proctor exams, and serving as members of judicial

boards on cases of alleged academic dishonesty. They must be partners...if a new norm of academic integrity is to move from intention to reality. (§ 18)

McCabe and Pavela noted that in the process of holding their peers accountable for academic dishonesty, students were stricter, especially when they encountered malicious behavior. McCabe and Makowski (2001) contended that students should have an influential, if not a decisive role in the process. McCabe and Makowski found in a survey of 130 campuses that only 16 institutions gave students enough votes to render a final determination. The University of Maryland, College Park in particular was one of that small number of institutions that gave students the deciding number of votes in the hearing process. This contention by McCabe and Makowski and the current policy at the University of Maryland, College Park essentially gave students a great deal of decision making power in their role as Student Honor Council members, affecting a peer's future.

Honor councils were a unique way of dealing with the academic misconduct that took place on college campuses. Cobbs (1991) made a persuasive point in noting that "when they work properly, the systems function as much more than mere means of identifying and punishing cheaters; they become methods of education in human interdependence" (p. 31). It was therefore imperative to understand the effect of this involvement on the learning and development of the students who were engaged in the process.

Both processes of education and adjudication were significant responsibilities of Student Honor Council members. Previous literature by Astin (1993) and Newcomb (1962) explained that peers were the most influential on each other regarding behavior. The idea of undergraduate students educating other undergraduate students about how to be an honorable member of the university community logically became another responsibility of an honor council. McCabe and Pavela (2000) noted that this process of education was possibly the most important element in creating a community of integrity.

In the adjudicating process, students saw the accused individual and decided that person's academic future. In the process of educating, students were put on the "front lines" to educate peers and at times faculty and staff. This level of responsibility and challenge would thus seem to develop certain skills, abilities, and the opportunity to self-actualize. Many theories of student development exhibited that when a student was challenged with difficult situations, without easy answers the abilities of the student to think critically and grow in many areas of development was probable (Baxter Magolda, 1992, 1998, 2001; Chickering & Reisser, 1993; Day Shaw, 2001; Evans et al., 1998; Gilligan, 1982; King & Kitchener, 1994; Perry, 1981).

The Meaning of a Self-Authorship Lens

The theory of self-authorship and the learning partnerships model (LPM) as described by Baxter Magolda were used as lenses to consider the influence of the culture on the development of honor council members. As will be explained, self-authorship followed a developmental journey similar to many other student development theories with individuals achieving a more sophisticated manner of viewing themselves, others, and the world in which they existed. However, self-authorship provided the added elements of dimensions that were vital to achieving maturity in each phase of the model. The dimensions of self-authorship were generic enough to consider other forms of development in analysis, including reflective judgment (King & Kitchener, 1994), cognitive development (Perry, 1981), transformative learning (Mentkowski & Associates, 2000; Mezirow, 1991, 2000), moral judgment (Gilligan, 1982; Kohlberg, 1981), and psychosocial development (Chickering & Reisser, 1993). Similarly, while the LPM was written with the intention of specifically developing self-authorship, it was evident that other forms of development were apparent as a result of participating in such a crafted environment. Therefore, the next sections of this chapter describe the theory of self-authorship and the LPM. Chapter six summarizes the

findings of this research along the dimensions of self-authorship and the LPM. Therefore, the total development of honor council members was analyzed with a self-authorship lens.

The Development of Self-Authorship

The concept “self-authorship” originated through the work of Robert Kegan (1994) and has been expanded into an aspect of development by Marcia B. Baxter Magolda (1998, 2001, 2002, 2004a, 2004b). Kegan described the term as a form of the development of self, “an internal identity...that can coordinate, integrate, act upon, or invent values, beliefs, convictions, generalizations, ideals, abstractions, interpersonal loyalties, and intrapersonal states” (p. 185). From Kegan’s work on the “evolution of consciousness,” Baxter Magolda adopted self-authorship to understand and explain the development of individuals in her longitudinal study of student and adult development. Baxter Magolda (1998) described young adulthood as complex. “In every aspect of adult life—both private and public—society demands that people take on responsibility, manage their affairs effectively, and make informed decisions as they interact with their fellow citizens” (p. 143).

In the book *Making Their Own Way: Narratives for Transforming Higher Education to Promote Self-Development* (2001), Baxter Magolda detailed the journey of individuals toward self-authorship. Baxter Magolda began interviewing 101 individuals in 1986 as undergraduate students, all at the age of 18. *Making Their Own Way* documented interviews with the remaining 39 participants in their twenties. The age of participants who had developed self-authorship as documented by Baxter Magolda and subsequent articles was approximately 30 years old. Although the individuals cited in these interviews were past traditional college age, it was Baxter Magolda’s contention that with appropriate partnerships and interventions, traditional college students could develop self-authorship during the undergraduate experience.

The theory of self-authorship as student development is a complex, intertwined process of personal growth. The three main components of the theory involved

development in the dimensions of epistemological reflection, the intrapersonal, and the interpersonal. Each dimension was represented by questions which Baxter Magolda (2001) identified. “‘How do I know?’ represents the *epistemological* dimension of self-authorship – the evolution of assumptions about the nature, limits, and certainty of knowledge” (Baxter Magolda, p. 15). This dimension was based on a constructive-developmental framework (Baxter Magolda). In the epistemological dimension, the individual “construct(s) sets of assumptions to account for their experience” (Baxter Magolda, p. 16). “‘Who am I?’ represents the *intrapersonal* dimension of self-authorship – the evolution of how one thinks about one’s sense of self and identity” (Baxter Magolda, p. 15). In this dimension, the focus was on how the individual viewed himself or herself (Baxter Magolda). Finally “‘what kind of relationships do I want to construct?’ represents the *interpersonal* dimension of self-authorship – the evolution of how one perceives and constructs one’s relationships with others” (Baxter Magolda, p. 15). Particularly in the intra- and interpersonal dimensions, there was a focus on mutuality. Mutuality was described as “an individual represent[ing] her or his own experience in the relationship, to act in a way which is congruent with an ‘inner truth’ and with the context, and to respond to and encourage authenticity in the other person” (Jordan, 1997, p. 31). This idea of mutuality was important in the intra- and interpersonal dimensions because it was this acting with congruency that could aid an individual in making decisions and forming relationships based on his/her created identity, not based on what others proscribed. The epistemological, intrapersonal, and interpersonal dimensions of this theory guided how individuals were making decisions and changing during the journey toward self-authorship. Baxter Magolda (1999) noted, “genuine self-authorship occurs when one reaches self-authorship in all three dimensions” (p. 39).

Baxter Magolda adapted a theory of development from Kegan (1994) to describe the growth and change of individuals during her longitudinal study. The development of individuals in Baxter Magolda’s study followed four phases of change led by the dimensions

and questions cited previously, how do I know (epistemological dimension), who am I (intrapersonal dimension), and what kind of relationships do I want with others (interpersonal dimension) (Baxter Magolda). The phases, along with the dimensions, which are documented visually in Appendix B, include: Following Formulas, Crossroads, Becoming the Author of One's Life, and Internal Foundation.

Following Formulas

To describe the phase of Following Formulas, Baxter Magolda (2001) referred to the theory she previously developed on gender related patterns of knowing and reasoning in college (Baxter Magolda, 1992). The ultimate phase of meaning making during this previously developed theory of epistemological reflection was "contextual knowing." Evans, Forney, and Guido-DiBrito (1998) explained this phase well: "The individual still constructs a point of view, but the perspective now requires supporting evidence" (p. 156). Baxter Magolda (2001) therefore saw the Following Formulas phase as a slight continuation of the contextual knowing phase. In the Following Formulas phase, Baxter Magolda (2001) found during the post-college experience, individuals were still making decisions based on external influences. She described the responses of the interviewees during this phase as borrowing formulas "from the external world [which] lacked connection to their voices and often conflicted with the internal voice that was starting to materialize" (p. 46). Baxter Magolda (2001) used examples in this phase that have to do with decisions being made at work, cleaning a living space, and relationships with significant others. Individuals in this phase were looking to others for approval in decision-making processes.

These formulas for knowing...did not result in meaningful work. The missing component was participants' own interests. They were so busy doing what others said would bring success that they had yet to define what success meant to them personally. (Baxter Magolda, 2001, p. 81)

While it would seem that students were moving to a more complex developmental state as they moved on from the undergraduate experience, individuals in the Baxter Magolda study remained somewhat stagnant in the following formulas phase. Baxter Magolda (2004) contended that this stagnation need not take place in an appropriate environment.

Crossroads

Baxter Magolda (2001) described the movement past the Following Formulas phase as the start to relying on themselves and others for decision-making and defining relationships as the Crossroads. "At the crossroads, participants realized that the pathway to knowing the world and oneself actually led inward to who they were and how they would choose to play out their lives" (Baxter Magolda, p. 38). During this phase there was a great deal of questioning and realization of the dilemmas that were apparent in the various choices that life could bring, including a career and relationships with others.

External formulas did not produce the expected results...some formulas led to crisis whereas others simply left participants feeling unfulfilled. The realization that external sources of belief and definition were insufficient for happiness brought acute awareness that internal sources of beliefs and definition were necessary. (Baxter Magolda, p. 93)

The term "crossroads" to describe this phase was extremely illustrative. Individuals during this phase were literally at a turning point, not happy with their life thus far and now choosing a path that would lead to an internal sense of self to make decisions. Baxter Magolda described interviewees that vacillated between an internal sense of values and external pressure placed upon them by others. Interviewees changed careers, partners, and friends. "Most participants came to the realization that the only way to resolve tension between their own and others' voices was to act in ways that were true to their own voices" (Baxter Magolda, p. 111).

Pizzolato's (2003, 2004, 2005) research supported the notion that the Crossroads was truly an influential period of this journey for individuals. While the individuals in the Baxter Magolda (2001b) study had completed college when they went through this phase, Pizzolato's work found undergraduate students grappling with these issues during the college experience. A grounded theory study conducted by Pizzolato (2003) "suggested that self-authorship emerged from provocative experiences related to the college decision-making process" (p. 802). A more recent empirical study by Pizzolato and Ozaki (2007) cited the vital nature of crisis as ignition toward development. Pizzolato's (2003, 2004) research with "high-risk" students further provided empirical insight that a student's movement through this phase was crucial to that individual becoming increasingly self-authored or not.

Becoming the Author of One's Life

The third phase of Becoming the Author of One's Life was characterized by an individual choosing their own beliefs and values to guide their experiences. "Participants' internal voices grew strong enough to supersede external influence, and although external influence remained a part of their lives, it was now relegated to the background as the internal voice took the foreground" (Baxter Magolda, 2001, p. 119). This rebuilding phase involved "reshaping what they believed...their sense of self...and their relationships with others" (Baxter Magolda, p. 119). It was through this balance of acknowledging others' opinions but feeling secure in one's own values that decisions were made in a way that was not self-compromising. Examples of major decisions from the interviewees included the keeping or pursuing of a career path that was most appropriate, getting involved in relationships that were healthy and secure, and following interests such as religion that were meaningful to the individual (Baxter Magolda). There were also examples of individuals that could not pull all the components together and live an internalized, congruent identity in all situations. An example of one woman expressed a sense of congruency in her love for her career and relationships with family, however the type of relationship she wanted to define

with a partner was still in flux (Baxter Magolda). These fluctuating ways of making meaning or developing relationships were congealed in the final phase of the journey to self-authorship, Internal Foundation.

Internal Foundation

Internal Foundation was the final phase in the journey toward self-authorship. Once an individual reached the phase of Internal Foundation there was an assumption that decision making was a complex process, therefore in the final phase “participants were able to develop their ability to know intuitively and to accept life as it came” (Baxter Magolda, 2001, p. 155). This internal sense of self aided participants to accept career changes and relationship changes such as having children or separating in simultaneously grounded and flexible manners (Baxter Magolda). Participants in the study described this phase as “coming home” and “inner strength” (Baxter Magolda, p. 162). It was in this phase that individuals were truly grounded in personalized beliefs and could have mutual/interdependent relationships with others. “A sense of agency was evident at this point in the journey to direct one’s life, choosing priorities, and act consistently with self-defined boundaries” (Baxter Magolda, p. 184). While this was the final phase of the journey as described by Baxter Magolda in *Making Their Own Way*, she did note that the journey continued.

Environment to Support Self-Authorship

As stated previously, Baxter Magolda did not find self-authorship to develop in the college environment. It was only after college that students developed self-authored ways of knowing. As Baxter Magolda (1999) explained “higher education has had difficulty enough achieving even the cognitive dimension of self-authorship” (p. 12). Baxter Magolda (2001, 2004) therefore developed the learning partnerships model (LPM) to offer insight into what types of environments could influence a total student’s development during the college experience. “The assumptions and principles that constitute the Learning Partnerships

Model are consistent with scholarship on how to promote student development and learning...As a result, the model holds substantial promise for transforming higher education” (Baxter Magolda, 2004a, p. 61). Baxter Magolda explained that there were three key assumptions and three key principles with which to create an environment to enhance development, specifically that of self-authorship. “The assumptions [model] the expectation for self-authorship in each developmental dimension, challenging learners to move toward self-authorship. The principles [offer] the support necessary to do so” (Baxter Magolda, 2004a, p. 41).

The three assumptions that challenged learners were portraying “knowledge as complex and socially constructed,” acknowledging the “self is central to knowledge construction,” and “shar[ing] authority and expertise” with the learner (Baxter Magolda, 2004a, p. 41). Students being able to negotiate what they believed with others, and bring themselves to the process in simultaneously independent and connected ways was inherent in these assumptions (Baxter Magolda). The principles that supported development were validating “learners’ capacity to know,” situating “learning in the learner’s experience,” and defining “learning as mutually constructing meaning” (Baxter Magolda, p. 41). The LPM was used in analyzing the results of this study to understand if the Student Honor Council culture was one that influenced the development of members.

The work of Pizzolato (2003, 2004, 2005) also provided support in understanding how the environment could make a difference in growth and development. Pizzolato’s (2003, 2004) investigations detailed how, while processing provocative moments, an individual’s meaning making was shaped. “Provocative [experiences] led to levels of disequilibrium that provoked students toward action and commitment to internally defined goals” (Pizzolato, 2003, p. 803). This provocative experience caused disequilibrium and led students to search for alternative ways of meaning making. Pizzolato’s research illustrated that provocative experiences required processing with others and a supportive environment

to further meaning making. Pizzolato's 2003 study promoted giving students the opportunity to develop skills by providing them independence in completing paperwork or other procedural tasks while in college. This allowance of the student to complete such duties encouraged responsibility and holding oneself accountable for mistakes. Therefore, in addition to the LPM, Pizzolato's research showed that relationships and interpersonal support was necessary in an environment for development specifically of a self-authored self. Baxter Magolda termed this type of support, being good company, thus having valued exchange and discussions.

Environmental theory further provided support for research in this area. Upcraft and Schuh (1996) explained Lewin's theory of person-environment interaction. "Lewin observed that every psychological event depends upon the state of the person and the state of the environment, although the relative importance of one to the other depends on the specific situation" (Upcraft & Schuh, p. 168). Essentially Lewin stated that behavior was a function of the interaction between person and environment (Upcraft & Schuh). There were many environments influencing a student's growth and development (family, relationships, prior education, work, etc.), therefore, there were additional influences on an individual's development during the college experience aside from the Student Honor Council environment. However, examining how the honor council culture contributed to individual's development was at the heart of this study.

At the crux of the environment to develop self-authorship was the intake of knowledge. With Baxter Magolda's (1992) past research on epistemological development the environment she described of putting the individual at the center of knowledge construction and knowledge as being complex was not illogical. To thoroughly consider the type of environment that would develop an individual, one must consider how an individual takes in and processes information. A compelling theory that paralleled self-authorship and

gave further support to an environment that would develop participants was transformative learning.

Transformative Learning: Additional Support for Development

The concept of transformative learning further explained how a student learned to grasp information critically and in an integrative manner. This theory of how a student became a transformative learner provided additional insight into the environmental factors that Baxter Magolda (2004) described as promoting growth and development.

The work of Mezirow (1991; 2000) found that adults were making meaning differently due to the uniqueness of adulthood. Transformative learning theory asserted that learning occurred when “assumptions or premises are found to be distorting, inauthentic, or otherwise invalid” (Mezirow, p. 6). Mezirow further promoted that learning adjusts in adulthood, noting that adults were more inclined to be “inclusive, differentiated, permeable (open to other points of view), and [use an] integrated meaning perspective” (Mezirow, p. 7). As the individual matures in years, Mezirow’s research showed an increase in critical learning and development. Transformative learning could be viewed as both a theory of how adults learn and a philosophy of how to teach and challenge adults to take in information.

Both these ideas of transformative learning as theory and philosophy were put together to form the transformative learning cycles by Mentkowski and Associates (2000). The transformative learning cycles took place in four domains: reasoning, development, self-reflection, and performance. “In the map of the domains, we place the active learner at the center...it is in the center, in the concrete lived experience of the learner, that...[the domains] intersect and blend” (Mentkowski & Associates, p. 181). Within these domains are dimensions which “organize the domains of growth” (Mentkowski & Associates, p. 181). These dimensions are termed external focus on competence, internal focus on meaning, structures of the person, and contextual frames (Mentkowski & Associates). What led an

individual to these dimensions of growth in the larger domains were metacognitive strategies (leads to external focus on competence), self assessing role performance (leads to contextual frames), and engaging diverse approaches, views, and activities (leads to internal focus on meaning) (Mentkowski & Associates). The individual therefore took more time to consider the information being provided and could simultaneously take into consideration one's own perspective and that of others. The end product of this highly integrated cycle was an individual that could answer the questions "what I know and how I can do this," "what I can do across settings and how I can improve," and "who I am and who I should become" (Mentkowski & Associates, p. 193).

Similar to Mezirow's research (1991, 2000), Mentkowski and Associates (2000) documented this transition with alumni of higher education. Justine, one individual who was interviewed to follow her learning experience was "a five-year alumna...[who] recollects the dramatic effect of pulling her learning together" (Mentkowski & Associates, p. 190). The authors explained how Justine went from struggling to think contextually to then "integrat[ing] her aesthetic and analytical thinking" (Mentkowski & Associates, p. 194). This integration then led to the conclusion that "she could internalize learned abilities and combine them in action and...could connect this 'to anything, to life!'" (Mentkowski & Associates, p. 194). Justine's account of her change in learning style was a clear example of how the cycle of transformative learning puts the learner at the center to experience learning in a contextual, integrative manner. Once an individual was able to link the seemingly disconnected elements of his/her life, it was easier to have a holistic framework and identity. Baxter Magolda (2004a) further made this connection explicit as she used a collaborative classroom learning experience to illustrate the development of self-authorship. "The objectives of recognizing positions in educational discourse and interpreting educational practices as they related to the purpose of schooling required that students value their own perspectives and have a 'mind of their own'" (Baxter Magolda, p. 52).

Transformative learning described how an individual began to learn in a more critical and contextual manner and served well to support the process of development. Self-authorship, like transformative learning, and many other developmental processes, began in an externally focused, dualistic (Perry, 1981) manner. The processes then had instances where the individual made a shift to think more critically. Finally, the theories support the movement of an individual to develop an internal sense of self to process information in a more critical manner. While the influence of the environment was not explicitly noted in the transformative learning cycles, the work of environmental theorists such as Upcraft and Schuh (1996) suggested the environment does play a role. These theories of learning and development seemed to run parallel to one another, demonstrating the intense and ever changing role of knowledge in an individual's life.

Conclusion

This chapter has provided information on how the culture of the Student Honor Council was analyzed, the description of a just community, the theory of self-authorship, and the environment to develop self-authorship. This chapter uncovered a framework to consider how honor council members developed as individuals, specifically under a lens of self-authorship while participating in the honor council culture. To understand this culture it was necessary to expose the various levels of culture. It is only then that the reader would understand how an individual began to take in information in more complex ways, thus crossing paths with how an individual viewed relationships and themselves as more integrated. It was also necessary to understand the tenets of an environment that promoted and supported this development. This literature review has provided insight into both of these areas. It is now appropriate to specify the methodological framework and specific methods that were used to secure information in this investigation.

CHAPTER THREE: METHODOLOGY

Introduction

Having introduced this study and reviewed relevant literature to support the theoretical frameworks that guided the research, I will now provide a thorough explanation of the methodology and methods that were used to guide this inquiry. The purpose of this study was to understand the culture of the Student Honor Council and how that culture influenced the development of members. This study was therefore conducted through the qualitative methodology and traditional methods of ethnography. Part of this chapter provides more insight into my view as a qualitative researcher, ethnography as a qualitative methodology of research, and my role as the investigator in this study. The other portion of this chapter provides the methods used in this research, data collection, sampling procedures, data recording, and data analysis. After having read this chapter, the reader will have a full understanding of how this study was conducted and how conclusions were generated.

Philosophy and Paradigm

Before delving into an in-depth discussion about methodology, it is necessary to probe deeper into the underlying thought processes that guided this inquiry. As with most qualitative research, this inquiry was guided by a social constructivist paradigm.

The basic assumptions guiding the constructivist paradigm are that knowledge is socially constructed by people active in the research process, and that researchers should attempt to understand the complex world of lived experience from the point of view of those who live it. (Mertens, 2005, p. 12)

My goal as a researcher was to understand the experiences of the honor council members through observation and interview. Conducting this study from a social constructivist paradigm enabled the messages and influence of this culture to emerge solely from understanding members' experiences.

In addition to a guiding philosophic paradigm about how conclusions were discovered, there were different perspectives I took as a researcher to conduct the study, what was paid attention to, and with what context the research was analyzed. When conducting this ethnographic study of the honor council, I assumed a point of view that was reflexive.

Reflexive practice is proposed as a way to bridge differences between researcher and respondents...to help researchers avoid making unexamined assumptions...and to create a protected space within which the respondents can tell their life stories as well as increase the interviewers' understanding of those stories. (Sherman Heyl, 2001, p. 377)

An ethnography can be further described as reflexive if it portrayed reality and representation as related (Emerson, 2001b). Being reflexive would be to describe the culture as a complex reality and attempt to represent the real intricacies of daily experiences accurately with feeling and sophistication. Again, this was partnered with the view of research as social constructivist, "gain[ing] an understanding of the constructions held by people in that context" (Mertens, 2005, p. 231). Not only did this perspective drive my thoughts for conducting observations and interviews, it was also an approach for the final writing of the ethnography. Although I entered the study with *a priori* theory, including Kuh and Hall (1993), Schein (1992, 2004), and Baxter Magolda (1998, 2001, 2002, 2004a, 2004b), those theories and models proved to provide only guidance in interviews and data analysis. As the instrument in this research, I was affected by these theories, however as the reader will learn, data collection and analysis revealed findings with varied outcomes.

My process when observing and interviewing members was to see individuals as holistic, with varying backgrounds, and unique experiences. Caughey (2005) specifically made note that paying attention to an individual's cultural traditions was important to gain a full understanding of the individual and the culture. "The concept of cultural tradition...points

to a system of meaning that includes its own vocabulary and beliefs and its own set of rules for acting in the world” (Caughey, p. 30). Therefore, it was Caughey’s view that one could further understand the larger culture and intimately understand the experiences of individuals when we ask and proceed in a manner that included knowledge of various cultural traditions. Based on college impact research, knowing a person’s cultural traditions could also be termed, “inputs” (Astin, 1991), referring “to those personal qualities the [individual] brings initially...(including the student’s initial level of developed talent at the time of entry)” (p. 18). To know each person’s cultural traditions was to know personal background and understand an individual’s outlook through this background. Conducting the interviews in a reflexive manner helped me see cultural and individual reality as complex and the need to represent those realities as such. Further, the knowledge of an individual’s cultural traditions allowed for an understanding of an inherent complexity in the data being collected. My reason for asserting these two perspectives by which I conducted this study and interpreted the information gained in this inquiry was to avoid becoming the “authority.” This proactive approach avoided my coming across as the lone powerful voice that had learned about a culture and was going to represent someone else’s words.

By taking a reflexive approach to the data collection and analysis and respecting individual cultural traditions in the process of conducting this ethnography, it was my hope that I would not be viewed an “authority” but rather another descriptor of the culture and environment. This was not the case in the history of ethnography, as Sherman Heyl (2001) provided, “the knowledge produced and disseminated through ethnographic monographs was linked to colonial systems of oppression” (p. 372). Kelley (1997) provided powerful and illustrative insight into the damage that this type of writing has done specifically to African American communities. “Many social scientists are not only quick to generalize about the black urban poor on the basis of a few ‘representative’ examples, but more often than not, they do not let the natives speak” (Kelley, p. 16). Although Kelley exclusively applied this

statement to the African American community, it was a cautionary message when conducting and writing an ethnography. When conducting this ethnographic inquiry it was critical to gain a full sense of the culture from the participants and represent it as such in data analysis. Without this authentic representation as researchers, we are merely perpetuating a cycle of the researcher knowing better than the community.

As I was already somewhat part of the culture as the Advisor to the group, gaining an emic (insider) perspective (Mertens, 2005) was not difficult as I was generally familiar with elements of the culture. I was however intentional to focus on a process of making the familiar, unfamiliar as promoted by researchers such as Caughey (2005), Emerson (2001a, 2001b), Fetterman (1989), and Mertens (2005). This enabled me to communicate a clear picture of the culture under study, not clouding my views with the perspective of the student insiders. It was by knowing this information and being proactive in my approach that the process of research and final writing was intentional.

This Study as Qualitative Research

This type of study would have not been conducted well with quantitative research or other forms of qualitative research including grounded theory, life history, phenomenology, and case study. I was not looking to build a theory as in grounded theory research, nor focus on one or two individuals' lives as in life history research. While I was seeking to understand the experiences of the students on the Student Honor Council, I did not plan to investigate those experiences in the intricate way of phenomenology. It was possible to conduct this study as a case study. However, this investigation sought to understand a student's development as influenced by culture. While the methodology of case study would have been a viable option for this study, the case study methodology did not consider the culture of the organization being studied as a fundamental component of the research. Ethnography was the most appropriate method for this type of study, as it included the investigation of culture, in depth interviews with participants, and a process of analysis that

was driven by seeking patterns. Magolda (1999, 2003), Manning (1989), Magolda and Ebben (2006), and Thorton and Jaeger (2006, 2007) were the few student affairs researchers conducting ethnographic research in higher education. Magolda (1999) promoted the increased use of this methodology in student affairs.

Not every ethnographic fable will be transformative, that is, provoke the reader to think differently about an experience. Yet a major benefit of using ethnographic fieldwork...is that...[it]...allow[s] readers to pause for a moment and reflect on the familiar or the new. Student affairs staff could benefit from affirming, disconfirming, or learning something new about student culture.

Conducting this study as an ethnography was unique and contributed to a larger body of research in an inventive way. The intent of this research was to add to the body of literature researching culture and cultural influence on student development. It was a study using a methodology not regularly used in higher education and provided an in depth understanding of student experiences. By providing information-rich data about undergraduate students' growth and learning, this study, using the methodology of ethnography, contributed to the larger body of scholarship in the field of higher education.

Ethnography as Methodology

The methodology of ethnography rose as an option to conduct this study since the bulk of data came from observing the members as part of the culture of the honor council. My goal in completing this ethnographic study was to provide insight into the culture of the Student Honor Council and gain information from the members related to student development. There were many models and descriptions of how to define and conduct an ethnographic study. Simply, Creswell (1998) described ethnography as "a description and interpretation of a cultural or social group or system" (p. 58). Somewhat more descriptive, Emerson (2001a) noted "an ethnography provides a description of the way of life, or culture, of a society that identifies the behaviors and the beliefs, understandings, attitudes, and

values they imply in that social world” (p. 27). To further add Caughey (2005) stated, “ethnography is a cultural description, or a cultural portrait, based on interviews and participant observation, but the subject portrayed is typically a group” (p. 18). These different definitions and descriptions of the methodology provided a consistent picture that ethnography was a study about a culture or group and the behaviors that were outcomes of that group. The specific ethnographic methods of observation, interview, and document analysis were used to examine the honor council culture and how the culture influenced members’ development. Before discussing those methods, a review of the research site and culture under study will be provided.

Research Site

To understand the Student Honor Council culture, this research inquiry was conducted at the University of Maryland, College Park. The University of Maryland, College Park campus was founded in 1856 as the Maryland Agricultural College (*UM History*, 2005). The College Park campus was the flagship campus of the university system, boasting 25,000 undergraduate students, 10,000 graduate students, and more than 100 majors (*UM History*). The University of Maryland was classified as a Carnegie Doctoral/Research University – Extensive (*UM History*). As of Fall 2006, Women accounted for 48.6% of the undergraduate student body, while men accounted for 51.4% (*General Demographics*, 2006). Slightly more than seventy five percent (75.9%) of the undergraduate student body originated from the state of Maryland and 24.1% originated from elsewhere in Fall, 2006 (*General Demographics*). Diversity of the undergraduate student body in Fall, 2006 by racial background totaled the following percentages: White students, 56.1%, Black/African-American students, 12.9%, Asian students, 14.1%, Hispanic students, 5.7%, American Indian, .4% and Foreign born students, 2.3% (*General Demographics*). Fall, 2006 statistics showed the campus dominated by students who studied full-time, totaling 91.9% (*General Demographics*). The University of Maryland, College Park housed 10,705 students as of

Fall, 2006 (*Number of Undergraduate Students Living in UM Residence Halls, 2006*). The aforementioned statistic included traditional residence halls as well as two privately run apartment complexes.

The University of Maryland, College Park was a well-suited location for this study based on its standing as having a modified honor code and honor council. Maryland maintained a policy regarding academic integrity implemented by an honor council. The infrastructure of an honor code and student honor council, at the University of Maryland, College Park provided a suitable environment for this study.

Background on the University of Maryland, College Park Student Honor Council

Given the rise in academic dishonesty, the research by Donald L. McCabe (*Center for Academic Integrity - CAI Research, 2006*), and the assertions of McCabe and Pavela (2000) the development of honor codes and councils presented a viable way to handle policy violations in a campus community. The University of Maryland, College Park was one institution to confront this issue of academic dishonesty in a progressive and unique manner.

The *Code of Academic Integrity (Code)* at the University of Maryland, College Park was formally adopted by the University Senate in 1989 (*Student Honor Council - History, 2005*) and was termed a “modified honor code.” A modified honor code did not “mandate unproctored exams or the use of a pledge” (McCabe & Pavela, 2000, p. 34). However, there were specific guidelines in place at Maryland to hold students accountable for academic dishonesty.

The University of Maryland, College Park had a nationally recognized honor pledge and student honor council. Gary Pavela, the initial creator of the *Code* was noted as the pioneer in the implementation of the University of Maryland, College Park’s honor pledge, *Code*, and council (*Student Honor Council - History, 2005*). Pavela was the architect behind the formation and writing of the *Code*. He was viewed as a national expert and scholar on

legal matters and issues regarding academic integrity. Pavela has been “identified by the New York Times as an ‘authority on academic ethics’” and “a national expert on student judicial systems” (*College Administration Publications* - Gary Pavela, 2005). With his background as an attorney and his expert knowledge regarding issues of academic integrity, the system he formed at the University of Maryland, College Park was very well respected. Pavela formed the Student Honor Council with 25 graduate and undergraduate students in 1990 (*Student Honor Council – History*). With these 25 students and the assistance and support of academic and student affairs divisions, Pavela created a council charged to both adjudicate and educate the Maryland community on issues of academic integrity.

Becoming Part of the Student Honor Council

Before presenting details about how Student Honor Council members played both roles of adjudicating and educating the campus community, it is first necessary to explain the process of how the Student Honor Council was formed each academic year. The Student Honor Council was one judicial board of the larger University Student Judiciary (USJ) at the University of Maryland, College Park. The Student Honor Council conducted its application and interview process for new members in conjunction with the five other USJ judicial and educational branches in early Spring semester of the academic year. Any student at the University of Maryland could apply to be part of the USJ. However, students that became part of the larger USJ and the Student Honor Council were traditional age, undergraduate students. When students applied to USJ, they were asked to choose which boards they were interested in serving. After all students filed an application, they were invited to take part in the interview process. Approximately one hundred students apply to be part of the USJ each academic year. To calculate how many students were offered a position on the Student Honor Council was dependent on how many existing students were graduating or leaving the board. While the total number of honor council members was flexible, the goal was to keep the total number of members at forty. This total proved to be

appropriate given the number of Honor Reviews the council heard in a semester and allowed a number of individuals to serve without becoming exhausted by the process.

Students who wanted to return to the Student Honor Council and continue serving, preceded through an informal application process. Returning students were normally offered a continuing role on the honor council. Students might not have been invited to return due to a low grade point average (2.5 cumulative or below). Students were also not accepted to return to the honor council if after behavioral issues were addressed by a staff member, the student did not correct the issue (e.g. attendance, inappropriate behavior during hearings). Returning students could also apply to be a Presiding Officer (PO). Presiding Officers were responsible for overseeing the Honor Review process, facilitating discussion and providing structure. Being a PO was considered a leadership role in the adjudication process. Usually students who were juniors and seniors applied and were interviewed to become a PO. Students who were invited to return to the honor council could continue their membership for as many years as they chose. Normally students served on the council for two years.

Typically, students began serving on the Student Honor Council during the Fall semester. However, since there were hearings scheduled during Summer, some students would begin their service early. Before serving on a hearing board of any type, students took part in training to learn how to become an effective board member.

In the early Fall semester, the Office of Student Conduct held all-USJ training. All students were trained on how to ask questions, how to understand the conduct policies, appropriate sanctioning, and other skills that were essential for the adjudication process. Fall training was formal, organized, and intense on information giving. The Office of Student Conduct also held Winter and Spring training for board members. Winter training also focused on skill building but the topics were not as basic as Fall training. Winter training provided sessions on marketing the USJ experience for jobs or graduate school, sexual assault training, and diversity/social justice issues. Spring training was an orientation for

new members only. After the application and selection process, Spring training provided an opportunity for the new members to meet one another, meet the Office of Student Conduct staff, and possibly meet continuing board members. There was no specific or substantial training involved during the Spring session. Additional training, specifically for Presiding Officers, took place each Fall semester in the form of a credit bearing, weekly course. Students who were Presiding Officers would enroll in this course to learn more about the *Code*, leadership, and their role as a Presiding Officer. An underlying theme throughout all training sessions was that members were expected to act in an ethical manner, upholding the values of the larger Maryland community.

Although there was a diverse population on the Student Honor Council, a certain type of individual seemed to gravitate to this type of experience. Student Honor Council members were largely Government and Politics majors who aspired to attend law school after graduation. There were also a growing number of “hard” science undergraduates who planned to attend medical school. The average student was involved in other activities on campus and the average grade point average for the council was typically above a 3.0. For instance, average grade point average of the Student Honor Council for the Fall semester 2006 was 3.581, cumulative grade point average for the Fall semester 2006 was 3.569 (*Student Honor Council - Members*, 2007). Thirteen members earned a 4.00 grade point average for the Fall semester 2006 and as of the Fall semester 2006 four members had a cumulative grade point average of 4.00 (*Student Honor Council – Members*). While the composition diversity (Milem, Chang, & antonio, 2004) of the council did not seem to reflect a variety of backgrounds, the council did prove to assert a multicultural community. Considering the research on the value of diversity in the college environment (antonio, 2002; Hurtado, Milem, Clayton-Pedersen, & Allen, 1999; Milem & Hakuta, 2002) it was continually a goal to diversify the honor council to aid in having a variety of viewpoints during the adjudication and education processes.

Referrals of Academic Dishonesty

Before describing each facet of the academic integrity process, the journey of how accusations were reported is important to convey. If a faculty member or peer suspected academic dishonesty in the forms of cheating, fabrication, facilitation, or plagiarism that individual had the responsibility to refer the accusation to the Office of Student Conduct. In a referral to the Student Honor Council, the following information was typically included: time, date, and place of the alleged violation, course where the violation allegedly took place, assignment, and evidence. If the accusation had “reasonable cause” meaning the professional staff in the Office of Student Conduct had reason to believe academic dishonesty took place, the student was sent a letter requesting an appointment be made with an Office of Student Conduct staff member. The accused student made the appointment for what was termed a “Preliminary Interview” to discuss the accusation with a staff member. During the discussion at the Preliminary Interview, the student could take responsibility for the accusation and take the standard sanction or opt to attend an Honor Review. Both the standard sanction and the process of an Honor Review will now be explained.

Adjudication Role

The adjudication role of the honor council was strictly designated by the *Code*. As part of the *Code*, the Student Honor Council carried a great responsibility, as students literally adjudicated and judged peers, possibly seriously affecting a student’s academic standing in higher education. The adjudication of students by the Student Honor Council took place during an Honor Review, which was a process held resembling a court trial to determine an individual’s responsibility or lack of responsibility for an accusation of academic dishonesty. The term Honor Review is used, and will be used interchangeably with the term “hearing.”

The hearing board was comprised of both undergraduate students and faculty members at the University of Maryland. Each semester members of the Student Honor Council volunteered to serve on a hearing board one night a week. Students chose which night to volunteer according to their individual schedule. Two Presiding Officers and an average of seven students were assigned to each night of the week, thus building a group of people on a specific board night. Students committed to serve on this night for the entire semester and as a board, collectively developed a board schedule for the entire semester. According to the *Code*, a hearing board should have three voting students and two voting faculty members. The student who facilitated the hearing and was a non-voting member of the board was the Presiding Officer (PO). The PO ran all elements of the hearing process. In addition to the hearing board, an Honor Review also involved the accused student, termed the respondent and the person who filed the complaint, otherwise labeled the complainant. The complainant was normally the faculty member of the class where the alleged violation took place. There were times, however, when the complainant was a fellow student, as students were recommended and encouraged to refer peers if academic dishonesty was suspected.

The Honor Review had three distinct elements, the actual hearing process, deliberation, and sanctioning. As stated previously the actual hearing process resembled a courtroom trial with narrative accounts of the incident, questioning, and the presentation of facts. The hearing was run strictly by a script, which was followed by the PO. The order of the Honor Review, reflected in the script, was first dictated by the *Code of Academic Integrity*, Parts 14 through 23. According to my informants that were connected to the culture, the script the PO followed was contributed to by various staff members over the time of the honor council. The fact finding portion of the hearing presented the facts of the case and individuals were questioned by members of the council. The process was a thorough fact finding mission with all parties in the room taking part, so the board felt confident

proceeding into the closed deliberation session. The deliberation portion of the hearing constituted discussion only among board members to determine if the accused student was responsible or not responsible for the referred violation. Deliberation discussions were not guided by a specific protocol as designated by the Office of Student Conduct or the *Code*. If an Office of Student Conduct staff member was observing the hearing to aid in providing procedural guidance during the hearing, that individual was permitted to stay in the hearing room during the deliberation discussion. The staff member however did not actively participate in the discussion. If called upon the staff member could advise, however otherwise the individual remained a silent observer. Finally, the board might impose a sanction which was the “punishment” a student received if found responsible for academic dishonesty. The board alone decided the appropriate sanction during that discussion.

The Student Honor Council had great flexibility in deciding sanctions during an Honor Review. A possible sanction a student could receive if found responsible for academic dishonesty through an Honor Review was the grade of an “XF.” The grade of an XF was the standard sanction for academic dishonesty at the University of Maryland, College Park, taking the place of a “regular” grade in the class where the dishonesty had occurred. The student would always have an “F” in the course and the XF was accompanied with the notation “failure due to academic dishonesty.” Both the XF and notation were clearly noted on the student’s transcript. If a student received the sanction of an XF, and it was not designated as a permanent notation, it could be removed from the student’s transcript. Students interested and eligible to remove the “X” and notation of “failure due to academic dishonesty” from their transcript must have passed the Academic Integrity Seminar and filed a petition with the Student Honor Council Executive Committee. Assuming both the seminar and the petition were approved by the Student Honor Council Executive Committee the “X” and notation were removed from the student’s transcript and only the grade of “F” remained.

Education Role

In addition to the role of holding peers accountable for academic dishonesty through the adjudication of hearings, the council was also proactive in combating issues of academic dishonesty through educating the campus community. The act of education usually took the role of programs, presentations, and events throughout the academic year promoting academic honesty on all classroom assignments. Educational sessions took place during the academic year for various audiences. The following were examples of such venues: introductory English courses, "University 101" orientation courses, athletic teams, living learning community colloquium, and graduate student orientation sessions. Educational presentations discussed academic integrity and larger issues of integrity outside the educational environment. There was a distinct outline for the presentations (Appendix A) which was first developed by Gary Pavela. This presentation outline was provided to presenters, however presenters were encouraged to talk about personal experiences to communicate the message of academic integrity. The educational piece challenged members to face peers in a group or in one-on-one situations to talk about academic integrity. Students of the honor council self-selected which presentations to conduct based on their own personal schedule. All members were expected to present two educational programs each semester as a member.

Sampling Strategies and Data Collection Procedures

This study investigated the culture of Student Honor Council using two primary research methods with members, observation and interview. This section will explain the sampling strategies used to secure participants for the study and the data collection procedures used to collect information from participants.

Sampling strategies to observe and interview members varied based on the venue of participation. Both sampling strategies of observations and interviews will be explained. Since members participated throughout this inquiry in various ways and entered the study at

various times, the following appendices clarify the members who were part of this study. The chart in Appendix G lists demographic information for the members individually interviewed. The information listed in the table was taken directly from the students' responses. Appendix H catalogs the members of the culture that participated in the group interview process, again information recorded was taken from how the students described themselves. Finally, Appendix I provides information on individuals only observed during Honor Reviews or meetings.

Data collection while performing an ethnographic inquiry is primarily driven by observations and interviews. I utilized these traditional methods for collecting data, in addition, I performed document analysis. As Spradley (1979) noted, "ethnography is the work of describing a culture" (p. 3). To describe the culture data collection took place in four forms: hearing processes and educational programs were observed, seasoned members were individually interviewed, new members participated in group interviews, and finally documents were analyzed for a historical view of the culture. The most crucial segment of data collection for this ethnographic study was observation.

Sampling Strategies, Observation

My contact with the culture took place everyday via email, informal conversations, and advising. As the Advisor and a researcher in this case I was in a sense "in the field" observing every day. Therefore, there were informal, daily observations noted as well as observations in structured hearings, educational programs, meetings, and trainings. I did not purposely employ strategies to see certain members play any particular role. It was not a feasible strategy due to the self-selection of members to certain hearing days or events. The sheer number of observations mixed with interviews resulted in a data collection that led to saturation.

With regard to sampling for hearings Student Honor Council members self-selected hearing days to serve during the week. I intended to observe every hearing, therefore all

students serving would be observed. Hearings for the Student Honor Council took place Fall semester four days a week. I attended and observed 30 of 33 total Honor Reviews over the course of the Fall semester. Since I was able to observe consistently throughout the semester, these 30 Honor Reviews kept me “in the field” for 14 weeks, observing 36 students total. Students whom were observed and then participated later in the Group Interviews, or those observed and not interviewed were assigned a pseudonym. This long period over the course of the semester of observing the hearing process yielded information about the culture and students’ development and growth.

Educational programs took place during day and evening courses. Since educational programs took place at varying times I attended as my schedule was permissible. At the conclusion of the Fall semester I had observed seven educational presentations. These presentations took place over the course of the semester, from the first week of classes until November. Although there was an outstanding number of presentations scheduled during the Fall, 2006 semester (79), the type of presentation varied a great deal. The bulk of the 79 total presentations, resulted from the Student Honor Council being invited to present on the importance of academic integrity to Chemistry Laboratory sections. This enabled the message of academic integrity to be communicated to 48 lab sessions and approximately 800 students. These lab presentations however lasted an average of ten minutes, there was little to no interaction, and the entire University Student Judiciary and Office of Student Conduct staff conducted these presentations. I did observe a few of the presentations at the start of the semester, however, I did not feel these presentations would have revealed significant information about how the honor council student culture communicated or interacted with peers around the issue of maintaining integrity. I chose then to focus my efforts on observing the presentations to University 100 and other academic courses. Of the 31 educational presentations provided to Honors 100 or University 100 courses, 20 were provided by Student Honor Council members. Therefore, of these 20 presentations I was

able to observe seven presentations considering my schedule and commitments, a total of ten students. These presentations were highly interactive, exposing how this culture of individuals communicated the messages of the culture.

Finally, I observed all meetings and trainings of the Student Honor Council. I would attend both Executive Committee meetings and General Body meetings. Executive Committee meetings took place every two weeks during the semester and were attended only by the executive members of the honor council, Jason, George, Lorre, Christi, Nicole, and Cooper. A total of six Executive Committee meetings were observed. General Body meetings took place once a month during the semester, three total, the average attendance was 18 members. In addition to meetings, I also took observational notes during the Fall training session in September. All Student Honor Council members, with the exception of Sarah, attended the training session.

Data Collection, Observation

The method of observation used in this ethnographic inquiry was participant observation. “The participant observer enters the worlds and activities of others, not primarily to be there in a physical sense, but to experience *their* ‘matrix of meanings’” (As cited in Emerson, 2001b, p. 18). Understanding participants’ “matrix of meanings” indicated the researcher must intentionally engage the participants verbally and detail their communication nonverbally. This phrase further implied a high level of intimacy and understanding of the participants’ worldview. The participant observer strategy mixed the process of observing and interacting with participants equally. I felt other methods of observation as described by Krathwohl (1998) including, covert participation observation, concealed observation, or non-participant observation could be limiting in the interaction with participants or overly covert and somewhat unethical. Aside from those methods that would limit interaction, there were other methods in which the researcher became part of the

culture. Too much interaction could have clouded my judgment as a researcher to evaluate the data collected.

While observations were mainly geared toward the hearing and educational processes, there were other avenues for observation as well. As the Advisor to the honor council I attended all meetings, received list serve emails and group emails, and attended all informal events. The students met as an Executive Committee and as a General Body to discuss upcoming events and appeal decisions for honor council academic integrity cases. These meetings and other informal gatherings throughout the semester provided times for unstructured observation.

The two structured venues for observation were hearings and educational presentations. For the hearing process, I approached honor council members once arriving for the Honor Review, informed them of my study and asked if they would like to be a part of the study. When the student agreed, I then asked each student to sign the Consent for Participation in Observation (See Appendix C). Since I continually explained my role as a researcher to the students it was not seen as a surprise or intrusion. Although all students did chose to participate, if one chose not to sign the Consent for Participation in Observation I would not have taken notes on that student's behaviors or acknowledged that student as part of the hearing board for that observation. As a participant observer in the hearing, I sat in the corner of the hearing room with a full view of all participants and took notes. I did not participate in the hearing, rather, I concentrated on participants' non-verbal and verbal communication, including comments, questions, and discussion to understand how the students were feeling during the hearing and what each person expressed in the process of the hearing. At the conclusion of the hearing, I engaged the honor council students informally to talk about personal experiences and thoughts. These observations therefore, were not only to understand how the students operated as a culture, but also to gain indications of how the students were involved in the hearing process. How students asked

questions, what individuals brought up during deliberations, and what body language was expressed provided insight into the culture and each members' cultural experience. If I wanted to review the dialogue from the hearing, I had access to the digital recordings of the hearings through the Office of Student Conduct. It was Office of Student Conduct procedure to digitally record all Honor Reviews and store those recordings.

Observing the academic integrity presentations given by students enabled me to gain similar information. These presentations were the main mode for upholding the education charge of the Student Honor Council as dictated by the *Code*. Educational presentations were guided by an outline for the presenters to follow (See Appendix A), however these presentations were also arenas for discussion and activities. Students arrived to speak to groups requesting presentations with guidelines, however students were given the flexibility to cover the information in the most appropriate manner. The content revolved around academic integrity and larger considerations of ethical decision-making. Again, I played the role of participant observer, merely being in the room for the presentation, listening to comments, questions, and discussion, as well as taking note of non-verbal communication. In these presentations mainly with peers, I readily gained insight into how members responded to their peers about issues of academic integrity and how an individual's personal beliefs and values guided these interactions. Differing from the hearing processes, educational presentations were not audio or visually recorded. Therefore, my field notes were the only method to record the observation in these presentations.

Sampling Strategies, Individual Interviews

In selecting interviewees, I utilized several qualitative sampling strategies. I first employed intensity sampling, then maximum-variation sampling. I also utilized criterion sampling, looking for members with specific characteristics. I first implemented intensity sampling, described by Mertens (2005) as "the researcher wants to identify sites or individuals in which the phenomenon of interest is strongly represented" (p. 318). By all

members being part of the honor council culture, there was an investment on the part of all members in the culture, or phenomenon, to some degree. To narrow the participant pool for individual interviewees, I utilized maximum-variation sampling. Mertens defined maximum-variation sampling as choosing individuals “based on the criterion of maximizing variation within the sample” (p. 318). I identified students who viewed their experience on the honor council differently. As the Advisor to the group, I knew the students well and could differentiate participants by personality and perspective.

A final consideration in the process of selecting individual students to interview was to consider certain characteristics or criteria. I asked that individual interviewees had served on the council for at least a year, participating in a minimum of four hearings, and presented one educational program. My intention of employing this criteria was because when students had varied experiences in the hearing processes and in the realm of education, they would be better equipped to describe and understand their experience critically. Since only 44 presentations were scheduled during the 2005 – 2006 academic year it was impossible to maintain the presentation criteria when selecting individual interviewees. Therefore, in selecting interviewees I kept the criteria of being on honor council for one year, but relaxed the criterion about presentations. While many members interviewed did not meet the presentation criteria by the first scheduled individual interview, all but one met the criteria by the second scheduled individual interview. I also wanted to assure a variety of racial/ethnic backgrounds, age, outside interests, involvements, and academic major. All of these criteria shaped an individual's perspective. It was assumed all 12 students interviewed would be observed in some fashion over the course of data collection. However, one student, Sarah graduated at the end of the Fall semester and opted to not be an active member during her last semester. I therefore, did not observe Sarah during the course of data collection. I knew I would not be able to observe Sarah during data collection, however

chose to include her in the study because of her involvement history and commitment to the organization.

Once identifying students to participate in the individual interview process I invited the members to take part, explaining the time commitment and clarifying my role as a researcher, not as an Advisor. The following email text was sent to students individually inviting their participation.

Hello "Name,"

I hope you are doing well! I have mentioned over our time together I am starting to conduct my dissertation research. My study is focused on the Honor Council and I will not only be sitting in on hearings and presentations to observe but also interviewing members like yourself. The main goal of my study is to better understand the Honor Council as a group, and how the group supports individual development.

I have thought a great deal about who from SHC I would like to interview and I thought you would be a wonderful interviewee! We would do two one-hour long interviews at your convenience. I would ask questions not only about your general thoughts regarding Honor Council and your role, but also questions about what you value, how you were taught what you value, etc. I could go more into detail if you have any concerns. Additionally, the interviews and your identity will be kept confidential.

Since you are in the area this summer, I would like to conduct the first interview after I am back from vacation, the week of 7/24/06. We can coordinate schedules to find a time, weekend or evening. The second interview will take place during the Fall semester. I would additionally ask after I have transcribed the interview that you review a summary to assure I understand your responses. For your time, I will provide you with a \$15 gift card to Barnes and Noble (which also works at the bookstore!), Target, or Amazon.com.

Let me know if you are interested. Again, I would really enjoy you being part of the study.

Thank you!

Cara

As students responded, interviews were coordinated during the months of August and September. The students who were individually interviewed were asked to sign a Consent for Participation in Individual Interviews (See Appendix E). Interviews were conducted in a

space that was agreeable to both the interviewee and me whether that was a private residence, public space, or office space. All students individually interviewed were given the opportunity to choose his/her pseudonym.

Data Collection, Individual Interviews

Twelve students were interviewed twice to gather information to bind the group by culture and describe a prominent picture of how, and/or if, students were developing through experiences on the Student Honor Council. First interviews took place soon after obtaining Institutional Review Board approval for this study, during August and September. Questions for the first interview were intended to gather more information about how the students described the purpose of the culture and attached meaning to the culture. Additional questions in the first interview were used to delve into the culture's influence on the development of these students. These interviews were formal, yet semi-structured, as noted by Krathwohl (1998) which allowed for specific questions and an order for the interview, however questions were open-ended and as the researcher I took little notes. My purpose in conducting semi-structured interviews was to remind myself of questions, assuring all questions were asked, yet leaving flexibility for information to emerge. The full list of first interview questions and protocol is available in Appendix D. The chart in Appendix G lists demographic information on the individuals interviewed individually. The information listed in the table was taken directly from the students' responses.

Second interviews were arranged with students during the months of November and December. These second interviews slightly differed for each participant, depending on his/her role in the culture (Presiding Officer, Executive Committee member), new experiences during the Fall semester (presenting an educational presentation), following up from questions asked during the first interview, and a more specified look at the influences of the culture on their individual development. A sample of questions asked during the second interview is available in Appendix J.

Informal interviews were also conducted with key informants who would have information regarding the formation and history of the Student Honor Council. These informants were approached throughout data collection as their information was important for the study.

Data Collection, Group Interviews

A method for collecting data, which I initiated during the course of this study, was to conduct Group Interviews with the new members of the Student Honor Council. The interviews were intended to reveal insight into how new members came to understand the culture and how they were learning and making meaning from this new co-curricular experience. Questions, protocol, and a Consent for Participation in Group Interviews was drafted and granted Institutional Review Board approval in October, 2006. The questions are available in Appendix K and the Consent for Participation in Group Interviews is available in Appendix L. All new members were invited by board night to participate in the Group Interviews on nights where Honor Reviews had not been scheduled. I was able to conduct three Group Interviews, the Monday night group totaled five members, Wednesday night totaled two members, and Thursday night totaled five members. Therefore, of a total of 19 new members, 12 participated in the Group Interview process. Appendix H catalogs the members of the culture that participated in the group interview process, again information recorded was taken from how the students described themselves. Over pizza, the participants had lively conversation and further assisted to shape a view of the culture of the honor council. Since all of the new members who participated in the Group Interviews had been observed previously, each were assigned a pseudonym to protect confidentiality.

Data Collection, Document Analysis

Finally, I conducted content and historical analyses to uncover the history of the council, as well as to review the language used repeatedly which shaped the culture of the

Student Honor Council. The Student Honor Council was only 17 years old and documents were available on the founding, initial recruitment, and early initiatives of the council. The language that was used repeatedly in historical documents further described the levels of culture and enabled me to understand traditions replicated on a weekly, monthly, or semester basis. The purpose of analyzing documents was to understand the culture of the group from its founding to present day functioning. In addition to historical documents, I also consulted University Student Judiciary admission applications of current members. These applications were information rich when considering the values students brought to the culture and their expectations for involvement. Documents on the history of the honor council were made available through the Office of Student Conduct. This element of data collection aided uncover the levels of culture and identify the information collected in this study as trustworthy.

Data Recording

Keeping an Ethnographic Record

The purpose of data collection in this study was to gather information both verbally and non-verbally from the experiences of students serving on the honor council. During these observations and interviews, I kept an ethnographic record to document the many facets of the environment and communication. Spradley (1979) documented three types of ethnographic records: condensed accounts, expanded accounts, and field work journals. The condensed accounts were indicative of the type of notes I took during the actual hearing or educational programs. "All notes taken during actual interviews or field observations represent a condensed version of what actually occurred" (Spradley, p. 75). I took note of which board member spoke, what he/she said, and in what tone. Further, I took note of non-verbal communication, decisions made, discussion patterns, and general affective tone of the hearing room. Patton (1990) detailed that field notes should be descriptive, dated, contain exact quotes (aiding in describing from the "emic" perspective), non-verbal

communication, social interactions, and activities. While this description may seem detailed, due to the nature of the observations being intense, these notes could be termed condensed accounts.

Expanded account notes were more detailed and “fill in details and recall things that were not recorded on the spot” (Spradley, 1979, p. 175). Expanded accounts also referred to interview transcriptions (Spradley). After reflecting on the condensed version of the hearings and educational processes, I then filled in any gaps to build the observational record as an expanded account. While all hearings were digitally recorded, I used my reflection on the hearing process to expand the notes taken during observations. If I felt as though I wanted further information from the hearing process, I could have obtained authorization to access the digital recording of the hearing through the Office of Student Conduct. Patton (1990) proscribed that field notes should “include the observer’s insights, interpretations, beginning analyses, and working hypothesis about what is happening in the setting” (p. 242). After the completion of the observation, I transferred the hand written condensed account to an electronic version, filling in the details that Spradley and Patton described.

Finally, I kept a field work journal throughout all experiences with my own thoughts and conclusions. When thoughts occurred to me outside of the hearing, presentation, or interview processes this fieldwork journal was necessary to make note of any conclusions or connections. This journal contained information from the constant observation that took place outside of the structured hearing and presentation processes.

Observational Record

In the process of observation, thorough and detailed field notes were crucial to the success of describing the culture and attempting to uncover information about this population. My method for recording data included taking condensed account field notes during participant observation of hearings and presentations, I include my Observational

Protocol in Appendix F. As stated previously, I took hand written notes and then transcribed those electronically. Once transcribing the condensed version electronically, I continually added my thoughts, feelings, and interpretations to expand particular observations.

Interview Record

Individual interviews were digitally recorded and I transcribed each session. Since the interviews were semi-structured, questions were asked from a guide sheet. During the individual interviews the guide sheet was also used to note non-verbal communication and to highlight interesting responses or conclusions. Again, any condensed notes were transcribed electronically and further expanded to document my feelings, thoughts, and interpretations. Digitally recorded interviews were saved electronically on my personal computer and saved to removable computer storage for further listening and tracking. I transcribed all interviews myself. This process of transcribing each interview engaged me more deeply in the data and provided accurate conclusions.

Document Analysis

Documents such as applications, newspaper clippings, emails, and memos were consulted for the content and historical analyses. The history of the Student Honor Council was recent, not even 20 years old. Therefore, multiple paper documents explained the founding and development of the organization and provided further insight into the culture. When reviewing the documents I took handwritten condensed notes. These notes were used to notice words or phrases used repeatedly and to frame the group by a specific history. Both documents and notes were referred to during the data collection and analysis processes to draw connections to observations and interviews.

Data Analysis

Codes, Patterns, Themes

To conduct the analysis of the qualitative data collected I took guidance from several authors. Fetterman (1989) described data analysis in ethnography as a process which “tests

hypotheses and perceptions to construct an accurate conceptual framework about what is happening in the social group under study” (p. 88). More compelling, Fetterman noted, “analysis in ethnography is as much a test of the ethnographer as it is a test of the data” (p. 88). My three steps to make sense of the individual interviews, group interviews, and field notes were to first code the individual interviews, draw patterns from the codes, and finally develop themes. These themes were then applied both the Group Interviews and the field notes taken throughout the study.

Before beginning to formally code individual interviews, I re-read field notes and first interviews after a few weeks in the field to pinpoint areas for further research or observation. This method, as Mertens (2005) noted was termed the constant comparative method which caused the researcher to “constantly interact with the data” (p. 242). Therefore, during the month of October, after a full month of observing the Honor Review process, meetings, and educational presentations, and having completed and transcribed the first round of individual interviews I began to loosely code the observational field notes. While I was practicing the method of adding to the condensed notes to expand the notes, re-reading all the field notes in a concentrated time period revealed patterns I had not realized. I also re-read interview transcripts and began transferring sentences and phrases to an excel spread sheet for formal coding at the conclusion of the study. This re-review further enabled me to look for consistencies and staunch differences, possibly adjusting my focus for future observations. This coding was not specific or intended to be a final coding structure. Statements by LeCompte and Schensul (1999) resonated with me,

ethnographers should not engage in rigorous and specific coding...premature coding is like premature closure; it can prevent the investigator from being open to new ideas, alternative ways of thinking about a phenomenon, and divergent – and sometimes quiet correct – explanations for events. (p. 97)

Also, since I formally interviewed 12 students twice, I was able to review the transcript of the first interview for interesting points or comments. During the second interview, I reviewed some of those comments with the participant and delved deeper to uncover thick description.

At the conclusion of data collection, I began to formally code the 24 individual interview transcripts. LeCompte and Schensul (1999) noted that “coding can mean actually reading through interviews, field notes, and transcriptions and assigning to sentences or paragraphs...codes representing concepts, categories, or themes” (p. 45). I therefore took each individual interview transcript and sentence by sentence copied and pasted the information into different lines of an excel spread sheet. After the transfer of information was complete, I read through each interview spreadsheet and gave each sentence or phrase a code. Taking tips from LeCompte and Schensul these codes were “operational,” “a single term” or phrase, distinct, and “kept at a low level of inference” (p. 57). By the conclusion of coding I was left with 408 codes for the 24 interviews. Although I considered my context for coding to be inductive, I did use a deductive model when considering the influence of the culture on individual’s development. To implement an analysis with a self-authorship lens I would code certain sentences or phrases with terms used by Baxter Magolda and Pizzolato, including cognitive, intrapersonal, and interpersonal. LeCompte and Schensul pointed out that “rough deductive coding categories...can be derived from the conceptual and theoretical frames or research questions around which the research built the study” (p. 60). Other than utilizing these phrases, I did not use pre-determined coding for the interviews. After sorting all 24 interview spreadsheets by code I was able to begin to see patterns in the data.

The total number of codes was inconceivable to further analyze the data, therefore the 408 codes identified were analyzed and clustered based on patterns. To describe the process of pattern finding Fetterman (1989) stated, “the process requires further sifting and

sorting to make a match between categories” (p. 92). LeCompte and Schensul (1999) explained that:

the emergence of patterns actually occurs because the researcher is engaged in a systematic indicative thought process that clumps together individual items at the specific level into more abstract statements about the general characteristics of those items as a group. (p. 68)

I read through the 408 codes and quotes to find those which showed a pattern in thought. My process in identifying those patterns was to consider both the cultural dimensions under study as well as the development that participants noted. Those codes were then combined to form themes.

The final step in this data analysis was the formation of themes based on the codes and the patterns identified in the data. After drafting a scheme of patterns with the assigned codes and quotes, I again read through all the information presented to assure the codes and patterns melded well into a theme. The 16 themes accounted for both cultural meaning making as well as insight into the influence of the culture on development. After reading through the combined codes and quotes that formed the themes I sent the data to the Principle Investigator for the study, Susan R. Komives and both peer debriefers. All provided feedback, which was helpful in rethinking the semantics to describe each theme and justification for several of the themes. The themes generated were as follows: *Tone of Membership, Life as a Board Member, Agreements, Disagreements, & Compromise, Congruent with Self, Conscious Congruence, Stigmas, Subconscious Congruence, Specifics, Regimented Ways of Thinking About SHC to Ensure Fairness, Modeling the Way, The Great Disconnect, The Power of Peers, Deliberations and Discussions, The Leaders and Leadership, Pressure of Responsibility, Honor Review Climate, Education*. These themes are discussed both explicitly and implicitly throughout the findings chapters and presented in Appendix M. The themes were used to understand and guide the findings,

however to present the findings authentically, I chose to discuss the thematic structures as part of the narrative, not halting the description to point out the concept being discussed was a theme generated in data analysis.

Trustworthiness

A crucial part of this inquiry was to show the data collected and analyzed was trustworthy to answer the questions of the study. Overall, the sentiment provided by Creswell (1998) was that the discussion regarding ethnographic data verification was limited, noting, “ethnographers...show little interest in verification of their studies” (p. 210). Being that determining trustworthiness of the data was still necessary, as explained in both Fetterman (1989) and Creswell, triangulation was a basic strategy in obtaining ethnographic trustworthiness. Triangulation “is at the heart of ethnographic validity, testing one source of information against another to strip away alternative explanations and prove a hypothesis” (Fetterman, p. 89). Triangulation fit well for obtaining trustworthiness in this study, comparing observations, interviews, and document analysis aided in comparing the different pieces of data collected for saturation.

An additional strategy for obtaining trustworthiness of the data that was appealing was to perform member checking or “respondent validation” (Creswell, 1998, p. 211). “Respondent validation consists of determining whether the actors whose beliefs and behavior are being described recognize the validity of their accounts” (Creswell, p. 211). The process of respondent validation seemed appealing so to assure there was an accurate account of the members’ experiences. Member checking was conducted to assure the accuracy of my interpretations, as the researcher, of the participant’s responses. To conduct a member check I transcribed the interview in full. I then provided a summary of the interview to the participant and asked the participant to provide feedback and clarification where necessary. I completed these steps after each interview was conducted. This process

aided in conducting useful and efficient interviews as well as confirming the meaning gained during the interview process.

So not to show bias in my research, since I was an insider to the culture, I utilized two peer debriefers to further ensure trustworthiness of the data. The purpose of these peer debriefers was to review the research conducted, consider the theoretical framework, and “pose searching questions to help...confront...values and to guide next steps in the study” (Mertens, 2005, p. 254). I selected the peer debriefers for this study based on certain criteria. Amy Ginther, Project Nethics Coordinator at the University of Maryland, College Park was selected due to her knowledge of the Student Honor Council’s purpose at the University of Maryland. Amy was a staff member in the Office of Judicial Programs for several years and worked directly with the Student Honor Council. She also became an informant for me during the study, as a fellow “insider” though not currently involved with the Student Honor Council. The second individual chosen was Jonathan Poullard, Dean of Students at the University of California at Berkeley, who has worked in the field of higher education and student affairs for nearly twenty years. Jonathan was termed the “outsider” having little, if any, knowledge about the honor council culture or the University of Maryland policies. Jonathan was well versed in the theories of student development, as well as having an appreciation for dealing with student conduct in a college/university community. Both individuals were sent first individual interview summaries before second interviews were conducted, as well as the themes constructed at the conclusion of data analysis. Conversations about the data provided additional questions and challenges to the data as recorded and analyzed. A final conversation with both peer debriefers regarding the findings of the study and interpretations of the findings was also valuable.

A final piece of assuring trustworthiness of the data collected through this inquiry was to analyze the negative cases during the study. Mertens (2005) explained that analyzing a case that does not fit with the stated hypothesis provided “confidence in the hypothesis that

is being proposed” (p. 254). In this inquiry, I sought to understand if involvement in the Student Honor Council culture influenced the development of undergraduate members. While my hope was that individuals could identify learning and meaning making skill as derived from the honor council culture there were individuals that could not identify influence by the culture or processes. Analyzing the negative cases provided additional trustworthiness in how the culture was described and individual development.

Researcher’s Role and Ethical Considerations

As an insider, I had a relationship with the individuals and systems that were the focus of this research. Being an insider for me was essentially what Creswell (1998, 2003) described as working in my own backyard. Recognizing my relationship with the Student Honor Council members and this being my “backyard,” it was wise to consider the ethical issues inherent in my conducting this study. I completed a pilot study of this project Spring semester 2005 (Institutional Review Board, #05-0102). The students of the honor council therefore, were aware of my continuing this inquiry as a dissertation study. I was very honest with the students about my research interests and I continually explained to the students what my intentions were when observing hearings and requesting interviews. As the Advisor, every day and every experience being in the culture was part of my research. My data gathering therefore was not limited to structured observations and interviews. The students were continually made aware of this throughout the study. I felt it was unethical for me to hide my research agenda. To paraphrase a reporter quoted in Hoover (2005), it was my responsibility to enter the culture, report on findings, and protect the participants.

As has been explained previously, my goal was to be a partner in this research and report on the findings in a reflexive manner. My intent was to gain a full picture of the students’ experience and understand how the individual developed because of cultural influence. In addition to personal communication that assured an overt method of conducting the research, the Institutional Review Board process approved all consent forms.

All consent forms and protocols submitted to the Institutional Review Board are included in following appendices.

I played a dual role in this study as the Advisor to the Student Honor Council and an ethnographer studying the culture. A lesson learned from the pilot study was that students did not realize the difference in my role. I found that students would give me the answers they thought, as an Advisor I wanted to hear. After realizing this trend, before and during each interview I would remind the students to be authentic in their answers and that I did not have an agenda as an Advisor. Having that insight, I was more intentional during this process to assist students in understanding the difference in my role and my interest in information. Based on the responses of the students and their actions in observations it was apparent that my presence and standing was not a factor in gaining authentic information.

A second question regarding my dual role was how my being the researcher and the Advisor might interfere with me performing my assigned job duties. In my role as Advisor, I mainly worked with the Student Honor Council Executive Committee, organizing events, discussing appeals, and reviewing petitions. I did not observe Honor Reviews in practice, nor did I observe educational programs. I would consult with Presiding Officers in moments of concern, however, my role was focused on working with the Executive Committee and additional administrative responsibilities within the Office of Student Conduct.

My dual role as a researcher and as an Advisor to the Student Honor Council raised the concern about my role in observing Honor Reviews. When I was present to observe a hearing, I explained that I was not to be engaged as an Advisor. During the pilot study, of the eight observations conducted I was only addressed once during the hearing process regarding a procedural question related to sanctioning. Otherwise, I was not addressed or conferred with during the observational process. However, during this study there were points of contact, some initiated by the students, two by myself. I came out from being undercover during two Honor Reviews because the procedures of the hearing were not

being followed by new Presiding Officers. It was my fear that because the procedures were being compromised it would constitute an unfair proceeding and I felt it became unethical for me to not interrupt. These two periods, I feel, did not alter the findings in those observations as my disruptions were to merely advise on adhering to process. While I could have allowed the hearing to proceed and watched how the student handled the situation, my calling as an Advisor and University Official took precedence to ensure the hearing was fair for the accused student. A statement that stuck with me as I made these decisions to come out from being undercover was “the ethnographer enters the field alone” (Colyar, 2003, p. 80). I alone was there not only to ask questions, assure authentic information, and to take copious notes during observations, I was there alone to make decisions. Therefore, trusting my instincts I did reveal myself twice as an Advisor leaving behind the researcher role. Admittedly, this coming out from being undercover would not have taken place if I was not playing a dual role in the culture of Advisor and researcher. However, my decision to assist during the proceedings was an intentional and I felt, necessary choice.

Conclusion

This chapter has provided an overview of the methodology and methods used during this inquiry of honor council culture and the cultural influence on members’ development. I conducted this study in a manner that observed a social constructivist philosophy as well as a perspective that was reflexive in working with participants. While conducting observations, interviews, and document analysis I allowed the fundamental information about the culture of the group and the growth of the individuals to rise from the data. This study, conducted as an ethnography provided insight into to the culture of the Student Honor Council, specifically how that culture influenced undergraduate members’ development.

CHAPTER FOUR: CULTURAL AUDIT

Introduction

This purpose of this chapter is to describe the cultural levels of the Student Honor Council as defined by Kuh and Hall (1993) and Schein (1992, 2004). Kuh and Hall noted four levels of culture including, artifacts, values, perspectives, and assumptions. Schein also noted artifacts, values, and assumptions, leaving out perspectives. To be inclusive of all levels of culture I have analyzed the Student Honor Council culture with attributes of both models though adhering mainly to the Kuh and Hall model. By utilizing observational field notes, individual interviews with seasoned members, group interviews with new members, and document analysis I will present the findings of this inquiry along the theoretical cultural levels for a description of the culture. To begin, the following three episodes were characteristic of a day in the life of members part of the Student Honor Council culture.

A Day In the Life

Part 1

It is 1:00 p.m. on an October afternoon. Rebecca strides to a classroom in Hornbake where she is to meet the University 100 class she will be presenting to this afternoon. She has a large smile on her face and script for the presentation in hand. It is her first academic integrity educational presentation since becoming part of the Student Honor Council last Spring. With her leadership experiences on campus she is not nervous about actually presenting the material, maybe more so about the questions she anticipates from the group. Rebecca introduces herself to the instructor with a firm handshake and takes a seat in the corner of the room.

The instructor assembles the students and introduces Rebecca as a member of the Student Honor Council. Rebecca begins her presentation by explaining why she is with the class today, "to tell you guys about the policies of cheating and plagiarism." Glancing at her presentation outline she notes the first activity is to get the group talking, ask them to give

her examples of academic dishonesty. Rebecca follows up with questions about the audience members' experiences. When one student describes how someone he knew in high school stole answers to an upcoming SAT test, Rebecca admits some disbelief. After gathering the audiences' experiences, Rebecca throws out the question "why is cheating wrong," no one speaks. The instructor helps her out and she continues to explain how cheating effects other students, the university's academic integrity, and undermines the work of faculty. Rebecca speaks as if she is on a soapbox, lecturing the students, the audience is attentive but silent.

Rebecca glances through her outline flipping pages, she then announces she wants to split the class down into small groups. Rebecca gives the groups a question to discuss then asks them to report the answers out loud. One of the questions Rebecca asks a group to discuss is if they would turn in a friend for academic dishonesty. An audience member contributes "no, because it is not my business." Another student says that "maybe if he was in my class, that would be different." Rebecca smiles, agrees, and further points out that while students at the university are not required to turn in a peer, it is a "moral question." When an audience member says she would not want to turn someone in because it would then "hurt the friendship," Rebecca smiles and merely says "interesting." After some specifics about definitions of academic dishonesty and some examples that do not generate any discussion Rebecca thanks the group and makes her exit.

I follow Rebecca out of the room to discuss her thoughts on the presentation. She smiles warmly and says "I think it went well, it is hard to get students talking about something like academic dishonesty." She shoves her outline into her backpack and says she has to go, we say goodbye. I glance back into the classroom and the class has resumed normal functions, talking about choosing a major and how registration opens soon.

Part 2

It is 3:15 p.m. on a Wednesday in October. Christi is the Presiding Officer for today's hearing and as usual arrives early to set up the digital recorder and organize her paperwork from the Presiding Officer's binder. When looking into the purple toned, dark wood room, Christi is sitting with her back to the windows in the center of one side of the rectangle made of slim, dark wood tables. She has an equal number of seats on either side of her for fellow board members. It is a sunny day, so the room is bright, feels large, and almost cheery. Christi organizes, reads the case packet, and occasionally sips from a large, red Nalgene bottle which she sets in front of her. Christi places a case packet in front of each seat for each person on her side of the table. Shane arrives close to 3:30 p.m., says hello and takes a seat next to Christi. He then gets settled, grabs a pen and his water bottle, and begins reading the case packet. Khaled arrives, says hello, sits down a seat apart from Shane, with pen in hand, he begins reading the case packet. Cooper arrives winded, says he was "running to get here on time." Instead of sitting at the table, he sits on the air conditioner behind the table and sighs. Christi laughs at his entrance and returns to her case packet. Both faculty members who are serving on the board arrive. Christi rises to introduce herself "I'm Christi, I will be the Presiding Officer of today's hearing," she also lets them know "if you have any questions please feel free to ask." With all members in the room, reading the case packet, the room is silent. The only noise is the quiet hum of the air conditioner and the ticking of the clock, which overlooks the entire room. Christi asks who has good handwriting to take notes, Shane volunteers. Christi then asks who is willing to operate the recorder, Cooper volunteers.

At 3:45 p.m. all board members are still silent, reading the case packet. I notice how large Shane is compared to Christi, his legs stretch out in front of him as he sits tall in his chair. Five minutes later Christi leaves the hearing room to greet the individuals that have arrived for the hearing this afternoon. While Cooper is done reading, he still glances through the papers, Shane is also done reading and sits back with his arms folding, staring directly

across the room. Christi returns to let the board members know the Community Advocate, representing the faculty member has arrived and the complaining faculty member today has had "other cases this semester," she and Cooper laugh. Cooper says he is "curious to see how this plays out...maybe she didn't know...this is so bad though." Christi does not respond. The room returns to quiet. One of the faculty members makes conversation, asking about the board members' experiences. All board members begin to share "war stories" about their hearings. The faculty member asks Christi if this is her first time as a Presiding Officer, she says no, her first time she was "nerve racked." After some small conversation about majors and departments, Christi leaves again. She reports at 4:03 p.m. the student has still not arrived and the board will wait another 10-15 minutes. More random conversation ensues, talk about friends' majors, classes the board members are taking, when the pictures on the wall of the room were taken, and how warm the weather has been for late Fall. Christi checks the hall at 4:18 p.m. the student has still not arrived, she asks the board if everyone is ready, we are going to get started without the student. Shane asks, "can we do that?" Christi answers "yes, the student was provided notice, sometimes they just don't show up." Cooper sighs and Khaled looks in disbelief as Christi leaves to retrieve the complaining party.

At 4:20 p.m. the complaining party enters the room, Christi does not direct the individuals where to sit and has to redirect the individuals to sit in the appropriate places. Christi begins by reading the scripted introduction, her voice is strong and clear. Everyone in the room is watching and listening to Christi, she commands their attention and reads without looking up at anyone. As testimony is given, all board members follow along in their case packets, Christi guides the proceeding smoothly, directing when individuals should speak and ask questions. The board adjourns for deliberation at 4:30 p.m., Christi asks the individuals to wait in the hallway for the board.

Khaled and Christi move to the other side of the rectangle so they can see their fellow board members. Christi asks the board members “what really happened, what are the findings of fact?” Cooper and Shane contribute facts, Christi contributes her own then quickly asks for a decision of responsibility. All board members readily agree and Christi returns to the hallway to ask the individuals to return to the room. The hearing resumes at 4:34 p.m. to discuss sanctioning. After the discussion has concluded, Christi informs the complaining party that the sanction decision will be sent in the mail in the next week and thanks them for coming.

Christi follows all individuals out and from her previous seat on the opposite side of the room begins the sanctioning discussion. Cooper feels a permanent XF is appropriate given the incident and that the student did not attend the hearing. Shane challenges that is a harsh penalty given it is the student’s first offense. Christi also challenges Cooper noting that “we want this to be as fair as possible to the student.” Cooper again pushes for the aggravated sanction and Christi cites the Code, noting that a removable XF is the standard sanction for a first offense of academic dishonesty. Shane and the faculty members contribute that this should be a learning experience and a more harsh penalty feels like retribution, rather than education. Cooper quiets when he realizes he is on the outside of this discussion. Christi assures he is comfortable with the decision of the standard sanction, Cooper agrees, says he was just “throwing ideas out there.” She offers that he can write a dissenting opinion, he says he will think about it. While the discussion concludes the board members are still seated, Christi literally dismisses the board at 4:39 p.m.

Part 3

It is 6:45 p.m. on an October weeknight and I am waiting outside Symons Hall with Nicole, George, and Lorre. We are waiting for the pizza delivery for the Student Honor Council General Body meeting. As Jason continually says “food brings students out.” Jason and Christi arrive before the pizza and offer to go upstairs to greet the other members.

Cooper runs up as I greet the pizza delivery person. As we carry the pizza, and drinks upstairs there is small talk, how are classes, how is being a resident assistant, what have your hearings been like this semester. When we arrive in the room, only Bob and Jacob have arrived thus far. Nicole, George, and Lorre get settled, Jason checks with his fellow executive board members about what the meeting is covering tonight.

As the time nears 7:00 p.m. honor council members trickle in, obviously worn by the week and time of year. The room is inhabited by four large conference tables shaped in a square with hefty, comfortable swivel chairs. The members seem to arrive in pairs, or by themselves. People take pizza, pour themselves a drink and sit around the room. Before sitting, each person carefully looks around the room, identifying who they might know before choosing a seat. An and Gabrielle sit together and have a conversation in a whisper. Maggie arrives and plops down next to Curtis, says hello and introduces herself. Smita has already arrived when Emily comes in, they see each other and smile. Larissa, Tara, and Bridget arrive in a trio, Bridget sits with them but makes conversation with Jason about how he is doing this semester, "we never see each other!"

With only 17 people in the room, the members are spread out and conversations are kept low in tone or at a minimum. This therefore makes it easy for the Executive Committee to gather the group and begin the meeting. Jason begins talking about the Student Honor Council sponsored speaker event, "What Matters To Me and Why." He asks if anyone has ideas for speakers, no one contributes. Bridget offers why not a politician, she knows people who work with Congress members and can put Jason in touch. Their two-way conversation continues, failing to include any others, members begin to disengage, making side conversations, staring into space, and getting more food. Jason returns to the larger group says "okay, any other ideas," silence. Jason then moves onto asking the group about their experiences this semester and the role the student organization part of honor council plays in their experience as an honor council member. He asks the group in general, silence. He

then begs for a response, “please you guys, help me out,” silence. He then picks on Emily, she laughs visibly uncomfortable and says “things have been going well this semester, I had two hearings. As for the student organization part (giggle) I don’t know.” Jason then looks to other Executive Committee members for reports. One member brings up the idea of giving away coffee during finals week at the library, she will be looking for volunteers to help staff the table. A second member lets the others know if they are having conflict on their board to let him know. Finally, a third Executive Committee member explains a survey to faculty liaisons will be sent out to the different colleges. Jason then asks the group if faculty have been talking about academic integrity in their classes, An contributes that in her classes nothing is mentioned. Jason answers her that “all teachers should put the message of academic integrity in their syllabus because they all received it, I mean what is the big deal.” Jason takes the lead to ask if anyone has anything else, no one responds, he thanks everyone for coming. Members glance around the room, not wanting to be the first to leave. Smita and Emily giggle to each other, rise with their plates and cups in hand to leave. Others slowly begin to put on their coats and gather their bags and trash. There are shouts of “bye” and “see you later” as the members leave. The Executive Committee makes small talk as they collect any left trash. George volunteers to take the left over pizza, Jason takes the remaining soda. George, Cooper, Nicole, Jason, Lorre, Christi, and I make our way out of Symons Hall into the cold night, recounting when we will see each other next, “I will drop by the office tomorrow” and “Don’t forget about exec meeting next week.” Lorre, Nicole, George, Christi, and Jason walk towards Commons, Cooper walks towards the Union. I watch them leave as I walk toward the Mitchell Building.

Cultural Audit

The previous description of the three “parts” to any given day in the life of the Student Honor Council represented the main functions of this culture. While the meaning for a given culture can be derived from functions (Schein, 1992, 2004), these functions cannot

be the sole descriptor of a culture. Therefore, in this chapter I will present findings to analyze the levels of culture of the Student Honor Council. As explained previously, to analyze the culture I will consider the model of Kuh and Hall (1993) as well as Schein. To present these findings I will include observational notes, student commentary derived from both formal and informal conversations, document analysis, and information from informants outside of the organization. By the conclusion of this chapter the reader will be made aware of the tangible and intangible aspects that define this culture specifically along the cultural theoretical levels.

Artifacts

Kuh and Hall (1993) and Schein (1992, 2004) agreed that artifacts were the most obvious elements of a culture easily identified by an outsider. Schein (2004) noted that artifacts “[include] all the phenomena that one sees, hears, and feels when one encounters a new group with an unfamiliar culture” (p. 25). Kuh and Hall specifically pointed to physical, verbal, and behavioral artifacts as components of this level of culture. This section of the cultural audit will illuminate the physical, verbal, and behavioral artifacts of the Student Honor Council.

Physical Artifacts

At the start of this chapter three separate parts to a day of the Student Honor Council were described in narrative form. Many of the physical artifacts of the culture were evident in these three parts of a day as an honor council member. In the educational session which Rebecca and countless others presented each semester was the physical artifact of the outline. All members were provided the outline in hard copy and via email for their reference. In each educational presentation I had the opportunity to observe, students had their outline in hand, some with handwritten notes, it obviously was their guide for facilitating the presentation. David explained the role of the script when he conducted a presentation, “I think once I get in front of a class and...going down the script I feel like I can talk pretty

confidently about...what it is we do, why it's important." The reason the script was an artifact was the prominent role it played and the meaning members like David attributed to the physical item. David, like Rebecca used the script as a supportive guide to lead the discussion. It provided the presenter with the confidence to conduct the presentation because the person had all the pertinent information required.

Additional physical artifacts were evident in the Honor Review process. As in the narrative description above, the hearing process was riddled with physical artifacts. Christi spent time reviewing the Presiding Officer's Binder (PO Binder), the "script" which was used by the Presiding Officer (PO) during the hearing, and organizing the paperwork for the hearing. There was critical value associated with the PO Binder and script. The PO Binder had all necessarily elements for the hearing. It was essentially a guide for the hearing specifically for the PO. The script in particular was read by the PO verbatim at the start of the hearing and used to guide the entire proceeding. Thomas explained that "we start the hearing, it's pretty scripted for the Presiding Officer." Lorre and Nicole both cited that the script was extremely important to their success in the hearing, without the script Nicole explained she would be "lost." Ivy even explained "I do read the script, I'm not going to lie, I don't want to mess anything up." The script ensured the hearing would proceed in an organized, effective manner. Someone such as David, a Presiding Officer, depended on the script to lead a "professional" hearing, which was a characteristic he thought was vital to an Honor Review.

In addition to the artifacts used specifically by the PO, the case packet was an important artifact to all participants in the Honor Review. Bob contributed that "the case packet is good...it's really important...how everyone has the same materials, everyone's looking at the same thing." The case packet, collated by Office of Student Conduct staff members was essentially photocopies of all the evidence that was presented in the hearing, the test where someone was accused of cheating or the paper containing plagiarism. The

case packet not only provided pertinent information for the hearing process but also assured all board members started with the same foundation. Smita explained that she found it useful to “have something to go back to” during the hearing. Even though I was familiar with some of the cases in the Honor Review process I would get lost in the conversation of the board without the case packet in hand during my observations. Therefore, the importance of the case packet to the board members to guide the proceedings, ask questions, and determine sanctions could not be underestimated.

Board members talked about being careful not to draw many conclusions from the case packet, however. In the interest of fairness George explained “I try not to make judgments based on that, I try to use that as well...here is some information I can use to try and help me get at whatever happened.” All members talked about the importance of being open minded and not being swayed by the case packet. In the September training, students of the entire University Student Judiciary were told to hold back any judgments or bias, but Jason admitted that was hard.

One of the challenges in cases is that I can be judgmental at first, and be like obviously they did this and you can't say that and you can't really think that so I've learned to withhold judgment a little bit until you hear the facts.

From my observations of Jason during hearings it was hard for him and other board members to withhold comments before the hearing began. During an observation on November 7, 2006 Evan kept repeating “this is bad” and “this is clearly plagiarism” as he flipped through the case packet. Ironically, it was Jason that halted his comments to say “sometimes the evidence is clearly right in front of you but you never know.” For these purposes the case packet was a physical artifact clearly of high importance to the board members.

Other physical artifacts I noticed during my hearing observations were the digital recorder, pens or highlighters, and drink containers. All hearings were digitally recorded and

the recorder, with its intricate set up regularly presented a challenge to the board members in the hearing room. It was something students were visibly anxious to be responsible for and it almost became a rite of passage to “work” the recorder. New members normally waited a few hearings before volunteering to be in charge of the recorder, even then, specific detailed instructions were necessary. Students used pens or highlighters to make notes for themselves, write questions, or sign paperwork to confirm their attendance. Finally, drink containers were a feature of the hearing room that I noticed during my observations. I found that board members would regularly bring bottles of water or soda to the hearing room. Some, like Christi in the narrative example have large, colorful Nalgene bottles, others had the traditional clear water bottles. Having something to drink in the room was less intrusive than having food and while many bring water, I am sure similar caffeinated beverages assisted in helping board member stay attentive.

In addition to the artifacts that emerged in observation, there was another artifact that was introduced to the culture but did not remain in the culture as an artifact. The Student Honor Council Executive Committee orders t-shirts each year. This year the t-shirts were given out on hearing nights, members commented regularly how much they liked the shirts, in fact Jena said of her three years, this year’s shirt was the “best yet.” While t-shirts were mainly to be worn casually and at educational presentations, not once did I see someone wearing the t-shirt. This was not something I asked the interviewees about during the individual or group interviews, however it occurred to me at the conclusion of the semester after all interviews had been completed that I never saw anyone wear their shirt.

The final physical element that would be considered an artifact is the physical space of the Student Honor Council hearing room, 2112 Mitchell Building on the University of Maryland campus. This conference room hosted all Honor Reviews and held significance for many of the members. As described in the vignette to lead this chapter, the room was long and narrow. The walls were covered a light purple, gray wallpaper, once described as the

color of bruises. The contents of the room included narrow rectangle dark wood tables, shaped into a rectangle creating an inner frame for the room. Chairs lined the perimeter of the tables. Upon entering the room, to one's left is a closet, above the closet, a clock. To one's right was the rectangle of tables, the far end of the room was lined with bookcases. Straight ahead was a wall of windows and a phone, behind was a wall of pictures and a hidden dry erase board. Members knew this room well and stated it was important during interview conversations. Maggie explained she liked the hearing room, and thought it was "professional" and that the "ambiance" of the room set a serious tone. Thomas felt the room size was important and provided good proximity for the intimate proceedings. Members like Bob also discussed how the room could get "stuffy" during longer proceedings, which did not assist in members keeping their focus. The room, while not a physical artifact that members could tangibly use, as the PO Binder, was still important. It was the setting for matters of importance to this culture.

Verbal Artifacts

Verbal artifacts were evident in not only how the students spoke about their experiences but also in the functions of the culture. The language used by the members of this culture was the most striking and integral verbal artifact. The members of the honor council spoke in a very specific vernacular. As provided in chapter three, in the background and history of the honor council section this specific speak was sometimes only understood by the individuals who were part of the culture. My interviews with members were peppered with verbiage such as *respondent*, *complainant*, *XF*, *exec*, *PO*, *hearing*, and many other terms that were solely understood by the individuals that lived in the culture every day.

This specific way of speaking was evident in regular conversation as well as in the hearing space. In the hearing space, the respondent (the accused student) was made aware of the process before the hearing. However, since the process of a hearing could be emotional, the respondents usually did not remember or could not truly understand what

was happening. When the Presiding Officer or other board members began to throw words such as “mitigating” or “XF” at the student, there was obvious confusion. During most hearings I observed Presiding Officers had to explain what the terms mitigating and aggravating meant, in addition to the meaning of an XF and other possible sanctions. Even faculty members who had never served on a hearing board had difficulty comprehending all the terms. George, in particular, would marshal individuals through the hearing process and explained each step in unpretentious language to everyone in the room (though pointing his explanation at the respondent). In deliberation, Nicole and Morgan presented the options of sanctions to the board so intricately, experienced board members became restless. Explanations were provided so all hearing participants fully understood the terms being used and so to ensure a clear, fair process.

In the educational process this verbiage was kept to a minimum. The purpose of educational presentations was to educate peers on the policies at the university, as well as to convince students to be academically honest in academic endeavors. From my observations I noticed that specific verbal artifacts of this culture were kept at bay. The more terms the presenter would promulgate, the harder it was for the audience to connect with the presenter. When watching Amina present an academic integrity presentation on October 16, I noticed her almost get mad at herself when she inadvertently used specific terms and then had to explain what she meant to the group. It was obviously hard for Amina, as it was for other members of this culture who speak about the process, to not use specific terms of the culture. It was not only how they understood the process but also how they have become acculturated to this culture. The members having trouble articulating the meaning to others, and Amina almost being frustrated with herself that she had to explain the meaning of these terms, was proof that verbal artifacts were an imbedded element of this culture.

Behavioral Artifacts

Kuh and Hall (1993) defined behavioral artifacts as “represented by rituals and ceremonies” (p. 5). Further, behavioral artifacts “connect the past to the present” (Kuh & Hall, p. 5). As I came to find, this culture did not have an abundance of behavioral artifacts. While individuals within the culture would refer to times of year dubbed “Academic Integrity Week” this was not an event that would fall under Kuh and Hall’s distinguishing characteristics to connect members to the past. The concept of hosting an Academic Integrity Week with events had only been part of the honor council conversation for a year. It was not a specific week members assumed would take place and there were not pre-determined events of purpose as part of the week. Therefore, three main behavioral artifacts I identified from document analysis, listening to the members speak, and interviews were the speaker driven program “What Matters To Me and Why,” the “Terp Honor” Essay Contest, and the act of meeting.

The honor council sponsored program “What Matters To Me and Why” focused on one individual, prominent in the Maryland community asked to speak on what mattered to them and why. The program had been in place five years and had only taken a one-year hiatus. The reasoning for not having the program one year was the result of a lack of interest in organizing the event on behalf of the students, it was not a matter of a lack of passion for the program or a lack of belief that the program was needed in the community. This year the program came under scrutiny. At the start of the year the Executive Committee began looking for resources to get a “big name” speaker for the event. The search led some members to the another campus department which dazzled them with a spectacular venue and an expansive marketing department. This information was brought back to the Executive Board and was then challenged on how much of the event was being taken over by other entities. George in particular brought up the fact that this event was an “honor council event” and not something other departments sponsored. As discussions continued

over the semester Nicole and George talked about the need for this to be an honor council event, not something that was co-sponsored. In making their argument both Nicole and George cited the history of the event as organized by the students for the community. Most of the Executive Board also felt it was important to keep the name of the event the same, whereas some did not think keeping the name was that important. It became evident that the historical ties of the event were important to some members in its livelihood this upcoming year.

A program that seemed to be gaining the prominence of a behavioral artifact was the “Terp Honor” Essay Contest. Four years ago two board members served as speakers on a panel about academic integrity at a local community college. During that panel discussion the members learned of an idea to have an essay contest in the campus community, asking their peers to submit essays on ethics and integrity. The essay contest was held twice, the 2006 – 2007 academic year was the third year for the essay contest to be organized by the honor council.

The most prominent behavioral artifact of the Student Honor Council culture was the act of meeting. Student Honor Council met for “General Body” meetings once a month. The Executive Board also met separately for bi-weekly meetings. While all members were invited to attend the Executive Board meetings, it was only the Executive Board members who attended. Bi-weekly meetings were scheduled early in the semester for the Executive Board. At times the meetings were low on content, but because of the learned behavior of meeting, the group met. This was a similar phenomena that would occur with General Body Meetings, as described in the vignette earlier. None of the other Executive Board members would have any real content planned for the meeting but would meet because the meeting was scheduled and it was expected. In my email conversations with alumni of the Student Honor Council, it was expressed that sometimes they felt “that we were meeting for the sake of meeting.” This therefore was a behavior that had been repeated per honor council history.

The artifacts of this culture show what was important and sustained by the culture. The means to actually illustrate what was important to this culture were defined by the espoused and enacted values.

Values

The values of a culture were both espoused and enacted. Espoused values were those values that communicated how the members within the culture defined what was meaningful to the group. Kuh and Hall (1993) noted that “espoused values take the form of assertions about such...aspirations” (p. 7). When a group espoused specific values these values are intended to guide actions, behaviors, choices, programs, and every day living. While a group can espouse to value certain ways of being, how the culture then lived and acted by those values was in essence how the group enacted the values. Enacted values then were the actual values the group exhibited in actions, behaviors, choices, programs, and every day living. In some cultures there might be disconnect between these two types of values, however espoused values seemed to have staying and enacting power within this given culture. This section will uncover both the espoused and enacted values of the Student Honor Council. From observational accounts, interview responses, and document analysis, it was indicated that the values of the group have largely remained the same over time.

The Student Honor Council was founded as part of the *Code of Academic Integrity* (*Code*), formally adopted in 1989. In the original drafts of the *Code* the Student Honor Council was described as a function of the academic integrity process, hearing cases of academic dishonesty and reviewing appealed decisions or sanctions. The University of Virginia (UVA) Honor Committee was the model by which to base the group. I had the opportunity to speak with Gary Pavela, who was a leader in writing the *Code* and forming the academic integrity process, including the Student Honor Council at Maryland. Pavela (personal communication, September 27, 2006) explained that a group of Division of

Student Affairs representatives visited UVA and were “compelled” (G. Pavela, personal communication, September 27, 2006) by the passion around which UVA students would speak and articulate the meaning they placed in their role on the Honor Committee. Pavela, with a committee of staff, faculty, and students spent time drafting the *Code* and conceptualizing the role of the Student Honor Council. After the *Code* was adopted by the University Senate the Student Honor Council was formed in Fall, 1989. In that initial recruitment, Pavela (personal communication, September 27, 2006) explained the process by which students were invited to be part of the honor council. College Deans were asked to submit recommendations for members, Pavela (personal communication, September 27, 2006) said he remembered asking for “strong, academic leaders.” According to other informants who worked with the Student Honor Council after its initial founding, the group struggled to find their fit in the larger university community. One informant who worked with the group described the group as “owning the *Code*,” there was a distinct belief in the values of the honor council, which were the values of the *Code*. Therefore the values espoused by the group were taken from the *Code*, integrity and honesty, just to name two. As the group continued to struggle for a place in the Maryland community, it became what one informant called “elitist,” another informant described the group as “self-righteous.” In taking on these values of the *Code* and educating their peers, the group seemed to feel entitled to others’ respect.

This group, characterized as pompous still promoted the values of the *Code*, doing one’s own work, living with integrity, and being honest, slowly gained the respect of the Maryland community. Historical documents of the honor council showed outreach campaigns focused on sending messages to the Maryland community about how dishonest acts could have an impact on peers’ future. Posters used by the honor council inscribed the message, “If You Didn’t Learn It, You Didn’t Earn It. When you help friends cheat, take their test, or write their paper, you’re giving them something for nothing.” Another poster read,

“Read It, Write It, Cite It. When you pass someone else’s work off as your own, you’re not giving the author credit, and you may not get any either.” Both these posters, and others, included recognition of Babson College for use of the messages, additionally all posters provided exact definitions of the charges of academic dishonesty from the *Code* (cheating, fabrication, facilitation, plagiarism) and contact information for the Student Honor Council via the Office of Judicial Programs (currently known as the Office of Student Conduct). There were many other documents which provided plagiarism do’s and don’ts, stickers which said “You have been found responsible for having academic integrity,” and even balloons that sent the message “The Student Honor Council, Building a Community of Trust.” The messages of the group were clearly utilized to educate and gain respect of the community, promoting the values of integrity, trust, and honesty. One informant also explained that many initiatives that were in place at the time of this research were conceived during this initial time period focusing on the values of the *Code*. The Honor Pledge, conducting educational presentations, and creating a community of integrity were under discussion during the mid-1990s. Those initiatives were solidified as part of the Maryland community during the late-1990s and early 2000s.

Fortunately, with leadership from the Office of Student Conduct much of the elitist, self-righteousness dissipated from the group’s persona, and the espoused values of the group seemed to have remained in tact. In recent years the honor council produced newspaper ads and flyers that read “What If. What if your doctor committed academic dishonesty...” encouraging the Maryland community to consider the lasting effects of committing academic dishonesty. When asking the students in group and individual interviews about what the honor council values’, members repeated the same words, *integrity, honesty, and fairness*. Additional values mentioned were *equality, honor, being impartial, diversity, community, objectivity, upholding standards, individual opinion, accountability, commitment, leadership, and justice*. Observations indicated these were the

values communicated to students during trainings, through mailings, and even on t-shirts where the slogan for the group was displayed reading, “Terp Honor.” As stated previously, however these were the same t-shirts that members failed to wear. The role of the group and the espoused values of the group have thus not seemed to have changed.

Students explained, they entered the university and the culture with these values firmly rooted from families or experiences and they further solidified these values as a member of the honor council culture. The individuals then promoted these values to the larger community on behalf of the culture, thus espousing the values of the group to others. Through academic integrity presentations Lorre explained that what was important was “being able to convince people that this is...true, what we believe in and you need to accept it as yours.” Christi further noted “I think that it’s very important to be honest and moral and everything so I kind of want to pin that on other people too.” From my conversations with the students it was obvious many came to the honor council valuing the same principles as the honor council. In Ivy’s application, she answered the question “what motivated you to apply for a position?” to say

I was motivated to apply for the position because I value integrity on all levels from students at the University. I hold myself to high standards and would like to be actively involved in encouraging honorable behavior from other students.

Similar, in An’s application she noted

I think it’s incredibly important to be part a group that promotes integrity and honor...I think that it is essential that students at this university learn to value that sense of integrity in academia and, in the future, in their professional lives.

Seth in his application described being part of the honor council as an “honorable position on campus.” Tara in her application essay discussed how her values would play a role in her

participation in the student judiciary, “I now wish to make use of my strong belief in integrity, both in academia and other realms here at the university, by being a member on the board.” This is just a sampling of how students expressed these values while applying to become part of the University Student Judiciary. While students might have joined the honor council culture with these values, membership also seemed to have an effect on the person as an individual, possibly solidifying their values. David explained that though he joined the honor council for more of a resume builder, “just having experienced it and having been a part of it and...gone through all the trainings...I guess that kind of gave me a greater sense of...academic integrity.” Bob also explained, “I think the honor council has definitely solidified what I thought and what I thought before about who I am as a person, where I want to be, and where I want to grow to.”

In addition to analyzing this culture based on the values espoused, the culture can also be evaluated based on the values enacted. Enacted values promoted what the group actually did, how the group made choices, and what actions the group took as a result of the values. The enacted values of the Student Honor Council seemed to be largely the same as those valued historically as identified in interview sessions. Kuh and Hall (1993) described the honor council still espousing the same values as having a congruent “living mission” (p. 6), meaning the group was largely enacting the values that were espoused. In hearing observations students practiced being open-minded and objective. As described earlier, Jason identified when he was reading the case packet he needed to work on being less judgmental and then later confronting Evan on his evidentiary bias. The members also had calm, competent conversations that led to fair decisions. On September 19 Rebecca wanted to discuss a lesser penalty for a responsible student. Her fellow board members, Tara, Larissa, and Bridget engaged her in conversation even though they felt strongly the standard penalty was in order. The discussion was fair, open, honest, and focused on assuring Rebecca’s voice was being heard. Rebecca later told me that

I've worked in other groups before where as a minority and as a woman I felt like I had to speak even louder to be heard but since I've been in this room I feel like everybody's open to listening to my voice and that is very comforting and that's good to know.

The Honor Review space provided members like Rebecca a place where their voice was heard enacting the value that all perspectives were important.

This culture exhibiting openness and attentiveness also extended that treatment to responding and complaining parties as well. All Presiding Officers in a position of leadership talked with me about allowing both parties to speak their minds. Even as hearings might have become contentious or side tracked David explained "I've ...tried to interrupt people and then I feel like...I'm stifling...what they want to say." Lorre explained that she "truly [believes] that maintaining an equal environment for both sides" was important during a hearing. In addition to the actual hearing, Nicole talked about how she operated from a place of fairness in the decision of sanctioning the respondent. In considering a more severe penalty then the standard XF Nicole explained, "I think maybe in that case...I would take a step back and think a little more if I thought that it was really appropriate or not." The value of fairness pervaded all facets of the Honor Review process.

The values espoused were also enacted through the educational outreach provided by the honor council. Although the students regularly questioned if their peers cared about the educational sessions they conducted, there was still a value that education and community were important to this culture. Maggie explained the presentations as a time where the honor council "[shows] how integrity and honesty are important in all aspects of life and also especially important in the academic community at Maryland." Christi explained, "I'd say as a goal to help educate the students and...to...enforce a certain standard for students...to hold up...basically we are a group that exists for that purpose." Also as stated previously by Christi and Lorre, there was a sense of wanting to spread honor council values

to others in the community. While the number of educational presentations reached 79 in the Fall semester 2006, many students still could not find the time to participate in the educational mission of the culture. Some, like Bob, told me “this will be the hardest semester of my academic career” and in his second year as an honor council member had never conducted an educational presentation. Many members existed like Bob and have told me it was not for fear of presenting or not wanting to present, it was a conflict due to time constraints with work, classes, and other co-curricular involvements. Therefore, while the passion and belief in the value of education existed, priorities existed elsewhere.

Many members clearly articulated that membership on honor council and enacting the values of the group extended beyond participation in the functions of the group. Morgan explained,

If you’re walking around in your shirt one day but someone was able to say oh, well she let me cheat off her paper in class...they don’t really have anything that makes them distinguishable so I feel like you are responsible for upholding that at all times.

Lorre also explained that her role was

As a peer mentor possibly and as a role model. Because if the Student Honor Council expects us to respect and honor what we believe in and if I go out and start cheating well that shows great on the Student Honor Council.

Smita, a new member to honor council even comprehended that her responsibility extended beyond the routines of the group,

Regardless of whether you are a Presiding Officer, whether you are a board member it puts you in the position of being a leader on the campus, a distinguished leader. I think anyone who’s in honor council should be proud that they’re there cause it means they hold a very high ethical and moral standard.

There was a strong message from members that as participants in the Student Honor Council espoused values were to be upheld.

Honor council members spoke about the importance of upholding the values of the *Code* and standards of the university. Sarah explained “I think that it’s really important for people to earn their own grades and you know follow all the rules.” Christi characterized the honor council as “we follow the rules, we’re like the good kids.” Nicole talked specifically about the need for academic honesty, “I’ve always thought that cheating is wrong and I think people should do their best for...academics.” Christi even explained that in her opinion honor council was “making a strong stand for what’s right.” The messages sent through outreach in print and presentation format clearly explained the need for students in the Maryland community to have integrity in academic work and beyond. In hearing observations I noticed a trend in the deliberation of board members not only ensuring a fair outcome but one that would hold the student accountable for their actions. In a hearing on October 12 George explained to the board that the honor council process “does not reward people for being honest” as Jacob argued for a lesser penalty citing the respondent was not lying to the board. Therefore, the overall message communicated by this culture was to uphold the espoused values of the *Code* and reiterated there being standards to uphold at the university.

There was, however, a dissonance between these values the members espoused to uphold and the way these values were enacted outside of the functions of the culture in times of challenge. During the group and individual interviews I asked members what they would do if they knew a friend had committed academic dishonesty. Of the 24 students who participated in the group and individual interviews, only two said they would “turn in” a friend if they found out the friend had committed academic dishonesty. This demonstrated discord between what the group espoused and what the individuals enacted when in a time of crisis. The students who would not turn in their friend had many explanations, they would not want

to jeopardize the friendship, it was not their business, it would not affect them directly, they would feel bad, or there would be anxiety of possibly going to a hearing. Many students cited that it would be contextual, if it had the potential to be a large cheating scandal or if the person was gloating about the cheating they would report the friend. All however explained they would speak to the friend about the dishonesty and encourage the person to utilize the self-report component of the *Code*. Lorre said bluntly “it’s always so difficult to be called a tattler tale.”

The two students that firmly stated they would turn in a friend for academic dishonesty were Smita and Dawn. Smita saw no difference between the public sphere and private sphere as being part of honor council.

We can’t sit here and become hypocrites. We are there to enforce the *Code* and so that responsibility doesn’t stop in a hearing room that goes out to the community. So if people know you are associated with the honor council you also have to think about the honor council’s reputation and it’s standing within the community. So if someone knows you’re on the honor council and they see you not report somebody else or know you’re not going to do anything about it they associate that with the honor council, like hypocrites, pushovers.

Dawn admitted it would be hard “because...it’s like...balancing like your friends and your gut instincts of what you know is right and wrong.” She felt she would turn someone in because she “believe(s) in the system.” Dawn also explained that she would want to be reported if she had done “anything wrong.” Drawing a connection to the larger University Student Judiciary experience Dawn explained “if everybody’s friends on the judicial board thinks they can get away with it that’s a big chunk of the university.” While neither of these participants cited the espoused values of the honor council as being compromised, their comments did reveal an appreciation for the larger issue of confronting inappropriate behavior as a result of their membership in the culture.

Even though only two members of the culture explained they would turn in a friend for academic dishonesty, there was largely a congruence between the espoused and enacted values. It would seem then that the historical roots of this culture remained in tact overtime, still being espoused and largely enacted by the culture.

Perspectives

The characteristics of a culture that were labeled “perspectives” indicated “the socially shared rules and norms applicable to a given context” (Kuh & Hall, 1993, p. 6). Kuh and Hall further noted that the perspectives of a given culture were “easy to determine” (p. 6) and were “social conventions manifested through behavior” (p. 6). The perspectives of the honor council were largely noted through the Honor Review process via attendance, attire, hearing behaviors, and leadership.

A perspective of this culture was that you arrive for the Honor Reviews at a specific time, those that were late unexpectedly or did not fulfill their commitment to serve were seen as irresponsible. Largely through my observations of Honor Reviews members arrived at 3:30 p.m., sometimes earlier, and no later then 3:40 p.m. If someone anticipated being late the member contacted his/her Presiding Officer with that information. The Presiding Officer then announced this information to the board members so everyone was made aware. There was a guiding notion on the honor council that members were dedicated, committed individuals. Shane, as a new member explained “you get the feeling that...you won’t get a flake on the board...you feel like you can depend on the other members and I think that’s very important among the group.” Sarah, part of honor council for two years also explained “I’ve never really been to a hearing where someone has just blown it off, maybe it was a missed communication but I’ve always had people show up on time and know they need to be there.” From these two comments, individuals at opposite ends of their involvement in the culture, there was a great deal of commitment to the hearing function of the culture.

There was the expectation that members attended the hearings not only arriving on time, but also being appropriately attired. Clothing for Honor Reviews was described as business casual, no jeans, sneakers, or flip flops. Not only did students arrive on time but in my observations I never saw a member dressed inappropriately. It was predictable, routine behavior to come dressed appropriately.

The physical space for the Honor Reviews also set an expectation that certain behaviors were expected. If board members were new it was evident. Board members sat on the side of the hearing room closest the windows, the respondent and complainant were seated across the rectangle facing the board members. At a hearing early in September, possibly Cooper's first, he was sitting where the respondent normally sits, he was corrected when the Presiding Officer (PO) arrived. Even on the side where the hearing board sat there was an unsaid, expected map of where individuals should be seated. With the PO in the center of the table, students largely corralled themselves at the "door" side of the room, sitting directly across from the respondent, while faculty were left to walk to the opposite end of the room to sit near the bookcases sitting directly across from the complainant. On September 12 Jason arrived to see Evan and Sanam at the door side without a seat for him. Jason then made a comment referring to the seating normally being "students, PO, faculty." He shrugged his shoulders and sat at the bookcase side. Clearly he thought there was a seating map. George allowed board members to take his middle seat and allowed respondents and complaints to sit in "incorrect" places. Some board members visibly found this jarring and commented after "I did not know where to look, who was who!" At another hearing on October 31, Larissa and Tara were at the door end of the table. Evan arrived and sat near the faculty when Larissa offered him a seat near her. He then got up to sit basically on the corner of the table, with little surface space. It almost looked uncomfortable but he was with his peers and that seemed to be most important. Finally, the PO always sat in the center of all board members. The PO was the "leader" of the hearing and thus sat in the

middle to be easily identifiable. I noticed during one hearing where Nicole was one seat off center and my direct line of vision to the PO was skewed. This perspective was never said out loud, students were never told to sit to the right of the PO, faculty to the left. It was a behavior that had been passed down through repetition and observation.

Additional seating confusion was evident when, without direction, respondents and complainants were left to decide where to sit in the room. Many Presiding Officers such as David waited at the door for the parties to enter and guided them on where to sit, “you can sit down there by the bookcases, Professor.” Other, newer Presiding Officers had to learn this behavior because without this direction, many would then have to rearrange the room so to adhere to the predetermined, expected set up of the room. Bridget learned how important it was to make the seating arrangement explicit when she had six respondent witnesses for one hearing. From that hearing forward she stood at the door, similar to David and direct parties appropriately.

A perspective I noticed quickly in observational sessions was the quiet during the preparation time of the hearing. Members were asked to arrive thirty minutes before the hearing was scheduled to begin. This early arrival time allowed members to read the case packet, ask questions if needed, and begin to focus for the task at hand. I would begin my observations at the start of this preparation time and was struck quickly at the silence of the room. All board members would read their case packets or quietly busy themselves otherwise, so not to disturb others. It became so painfully quiet, the only sound one could hear clearly was the ticking of the clock on the wall in the hearing room. Any movement and sound was noticed. I noticed new members such as Larissa and Tara observing the silence and conversing in whispers. At a hearing on September 19 a faculty member on the board was sitting in this quiet, had read his case packet and glanced up looking for some direction. He then asked George in a moderate tone, “are we allowed to speak?” George laughed and admitted he should have explained the process sooner. When individuals have spoken

during the preparation time it was sometimes scorned, shushed, or answered in a quiet tone. There was fear not only of disturbing others but the possibility of discussing the matter before hearing the case, thus not adhering to the value of fairness.

An additional perspective of this culture was evident in the idolization of the Presiding Officer (PO). The PO was clearly seen as the procedural leader in the Honor Review. David explained his role, “as a Presiding Officer...in hearings I serve to...guide the proceedings and...make sure both sides get heard, make sure everything goes fairly and smoothly.” Additionally Nicole saw her role “to kind of make sure people understand the process.” Maggie explained “I think it’s just its good during deliberations and it’s good during the actual hearing to have structure and have the structure be the same for all the hearings no matter who the PO is.” Christi even admitted that before she was a PO she was much more passive as a board member letting “the PO handle everything” and thinking “it’s okay cause the PO has it all...under control and...I don’t really have to pay attention to anything.” As new members began serving regularly they also took note of the PO as a critical piece to the hearing functioning properly. Elise during one hearing was handed a piece of evidence from a respondent, she first handed the paper to David (the PO that day) instead of passing it to other board members for review. It was, therefore, a perspective of this culture that the PO guided the proceedings, board members participated as directed. Morgan, while a current PO, served as a board member on a hearing in November. She explained that she observed her peer-PO to possibly gain different skills. Morgan, however, clearly said “you never want to openly challenge the PO.”

Seasoned members, both Presiding Officers and regular board members, also identified the tone of the room being determined by the PO.

I think it depends on who the PO is what the atmosphere is, when you get in there some POs...it’s very, very formal...Even as board members you are...afraid to talk sometimes. Not afraid but you don’t feel as you have to

wait for every single turn. Whereas with some they were like if you have a question they want you to ask it right then so you don't forget and so I think a lot of the attitude and tone of it is set by...who your PO is. (Sarah)

Maggie explained her past PO became almost a liaison and friend in the culture, leading her to ultimately feel more comfortable. David, Lorre, and Dawn all believed that the PO should set a "professional" tone and one that "gain(s) the authority" (Dawn) of everyone in the room.

These perspectives of the honor council culture have originated by socialized behaviors among members over time. These behaviors have then become, to paraphrase Kuh and Hall (1993) how things were done in this group. These perspectives differed from assumptions, which were much more implicit.

Assumptions

Assumptions were "implicit, abstract axioms" (Kuh & Hall, 1993, p. 7) of a culture. Schein (1992, 2004) specifically noted that assumptions caused anxiety when not adhered to within a culture. The anxiety that was caused by an assumption being violated was a result of the culture being so accustomed to certain ways of being that any deviation caused a type of cognitive dissonance. When analyzing the honor council culture several assumptions were revealed during individual and group interviews, some were also made apparent during observational sessions. Assumptions of the group manifested in the collective beliefs of members in the culture, how members conducted educational presentations, the more implicit role of the Presiding Officer (PO), and individual actions and group discussions during the Honor Review.

Many students desired to be part of the Student Honor Council because of the espoused values of the group. Students then stayed part of the culture because of the enacted values. What became evident in the individual and group interviews was an assumption that members collectively expressed valuing the same ideals. Christi noted that

she found honor council a safe haven because she finally found “a group of people that thinks a lot like you do.” Bob also explained that it was “kind of refreshing to see other people that do share the same values.” Morgan explained when she first became part of honor council

I felt like everybody was in total agreement with everything and then after talking with people, realizing like oh, maybe everybody doesn’t agree with this to the extent that I thought they did but they do believe that it’s something important and worth upholding.

There was a common assumption among the members of the culture that all members did feel the same way about the espoused and enacted values of the group. And as Morgan explained although there was some deviation in the culture, everyone was dedicated to the basic tenets that grounded the group. Smita explained that this group was the “cream of the crop...you are going to have responsible, dedicated people who take this seriously.” An talked about how members had a “moral responsibility” to uphold integrity. The assumption of the members then was that this group only attracted and retained those individuals that understood, upheld, and enacted the values espoused by the group. It seemed without any type of relationship building, this collectivity of values and beliefs was assumed. If, for some reason, someone on the honor council did not uphold the tenets of the *Code*, committing a violation of academic or non-academic misconduct, that person would have been removed from the culture. Removal could be formal in a staff member speaking with the member and revoking his/her membership. The removal could also be informal, where other members who might consider themselves more dedicated to the values of the organization rebuffing the offending members.

How members conducted educational presentations was also an assumption of the culture. Student Honor Council members taking responsibility for conducting educational presentations took many years to organize. As the honor council moved into its seventeenth

year of existence members did conduct a high percentage of academic integrity presentations. It was an assumption that members would adhere to the outline provided for conducting the program, with the flexibility to ad lib and add personal touches to the program. It was assumed, however, that members would represent the honor council in the best light possible, not providing audience members with false information, ways to cheat, or “bad mouthing” the process. Every educational presentation I observed, and in asking those members I individually interviewed, it was evident that the students used the same basic outline and activities. Many members described the presentations as “formulaic.” It was assumed the presentation would be conducted in an appropriate manner, any deviation from that message would be jarring.

The role of the Presiding Officer (PO) was an additional assumed element of this culture. The PO was seen as being an impartial party in the hearing space, particularly in deliberation sessions. Dawn explained that she saw the PO as “the neutral party, as...trying to like get us to think deeper without stating their own opinion.” George explained

When it's a case I feel strongly about and I think the board's like is missing some key points then yeah it is hard to not come right out and say well this is what it is cause I can't do that anymore. So instead I try and be a little more subtle about it and help them see what I am seeing because that is a little more genuine too because you are not forcing it on them, maybe they would've come to it themselves, you are just prodding them a little bit.

The assumption was that this person, this leader, was present to help the board members come to a conclusion without expressing their own opinion. While POs did have this expectation of staying unbiased and enrolled in a specific class partially for training to gain this skill, it was not always the case. Dawn told a story about a deliberation discussion where the PO was not a dispassionate party. “I left and I was so frustrated cause I was like you're not hearing me, I'm talking to a wall (laughs) and I've never, it's never happened

after” (Dawn). Maggie also talked about a time where she saw the PO for one case express too much “emotion” regarding the sanction decision. She explained “it was kind of offensive to me cause I’m like we did discuss it” (Maggie). Therefore, largely the assumption of this culture was that the PO remained a neutral leader during the hearing proceedings. Any deviation from this standard inhibited members so much so that even Dawn admitted she was “on guard” to express her opinion after that incident with the uncooperative PO. The PO being the leader of the hearing was a socially constructed role that had become part of the perspective level of the culture. The role of the PO as being a neutral party and conducting discussions in a way that was open to all voices, however, was an assumption. Therefore, the perceived role was part of the functioning of the culture, while the actions of that individual in that role was assumed.

Finally, the last assumption I identified as being part of the honor council culture involved individual actions and group discussions during Honor Reviews. It was assumed that when members arrived for the Honor Review their manner would be professional and attentive, this was also an expectation communicated through trainings. It was, therefore, assumed that no one on the board would fall asleep, put their head down on the table, or project the persona of not wanting to be on the board that day. Even as a new member Tara had been socialized to understand that “being very careful of your body language and your facial expression” was important during a hearing. The only issue I saw in my hearing observations was Evan’s body language. He would play with his pen, shift in his seat, tap his feet, and put his head down at times. Evan’s Presiding Officer, Thomas noticed his actions and asked him to be more aware of his body language while the hearing was taking place. Thomas made the comment that Evan would not want someone acting like that if he was accused of such dishonesty. Other than Evan I did not witness any other members exhibit inappropriate or less than professional body language. At a hearing early in the Spring semester, Nicole processed a hearing with me where one of her board members, Jia,

not only arrived late for the hearing but also went astray during a recess. Nicole was troubled by both of these inappropriate acts, however, what disturbed and frustrated her the most was Jia text messaging during the hearing proceeding. Nicole found this embarrassing, unprofessional, and wholly inappropriate given the hearing was taking place. As the leader of the hearing Nicole nudged her to stop and confronted her after the hearing about her behavior. Any sort of deviation from the assumed behavior seemed to cause angst among the board members not only on a given day but also in the culture as a whole.

The discussion among board members was assumed to take place calmly and rationally. In interviewing both new members in groups and seasoned members individually, the act of having discussions rooted in compromise was an assumption of this culture. Bob described the environment he appreciated during deliberation discussions “I’m very open and...vocal about how I feel.” Lorre commented “one of my reactions in one of my first few hearings is that...everyone respected my opinion no matter that if it was my first hearing or my fiftieth.” Dawn further depicted how deliberation discussions transpired, “you have to be able to be like find that common ground...with the other people on the board so it sounds tough but like there’s always something that you can agree upon.” Even new members to the organization such as Gabrielle noted “during deliberation I feel like it’s more, it’s more open, less formal environment where everyone’s just talking and you know spitting out ideas.” All members talked about conversations that were easy going, no real disagreement or argument. My observations reflected the same characterization. As described previously, when Rebecca disagreed with Tara, Larissa, and Bridget about a sanction, the discussion was resolved civilly, compromise was reached. On two occasions Cooper argued for a more harsh sanction, while his thoughts were heard, Ryan challenged him in a refined debate. If members were to yell, argue, or stomp out of the room in frustration it would cause great concern for the other members. Thomas assumed this does not happen because of recruitment. “If you apply to be...on the honor council you already have a certain mentality

that's like not combative or to fight" (Thomas). While his thoughts about directed recruitment were noted, there was an assumption, firmly planted and role modeled by more seasoned members that discussions are calm and rational. It would seem that the culture would not respond well to someone being argumentative or unwilling to resolve a rift in the consensus building of the group.

Conclusion

This cultural audit has expounded on findings regarding the culture of the Student Honor Council specifically in accordance with the Kuh and Hall (1993) and Schein (1992, 2004) theoretical models. The four levels of culture provided insight into the artifacts, values, perspectives, and assumptions of the culture. Although all levels of culture were important to understanding this culture, the verbal artifacts stood out as truly making a statement for how the group communicated internally and to external constituents. The language of the culture also showed strong evidence to understand this group of individuals as a culture. Interpretations of how this audit applied to the larger mission of the culture or how participation in this culture influenced the development of members will be provided in further chapters. With anecdotes from observations and interviews, this culture began to take shape. The second cultural audit, in the next chapter delves more into the nature of this culture, truly uncovering the essence of the Student Honor Council culture.

CHAPTER FIVE: CULTURAL NATURE BY NURTURE

Introduction

As explained in chapter four, the Student Honor Council at the University of Maryland showed evidence of the four levels of culture as described by Kuh and Hall (1993) and Schein (1992, 2004) which epitomized what the group valued, as well as the assumptions and perspectives of the group. These distinct levels of the culture as defined by Kuh and Hall and Schein provided a formulaic glimpse into the total functioning and nature of the culture. This chapter will describe the nature of the Student Honor Council culture. This chapter will illustrate for the reader why students chose to join this culture and why members of the culture remained as participants. Reasoning for why members remained as part of the culture segregated into two different rationales, purpose and function. This group of individuals joined for a sense of congruency with their values then discovered the involvement was concentrated in what the group did, the daily activities. To fully illustrate the spirit and qualities of this culture, quotes from participants and observational field notes will be presented as well as the added characteristics of a just community as described by Kohlberg, et al. (1975). This chapter is meant to more completely describe the culture of the honor council, building from the levels of culture presented previously. The journey of an honor council member from recruitment to current involvement will be described to show the nature of this culture.

Why Honor Council: Recruitment and Selection

An institution as large as the University of Maryland, College Park has over three hundred student organizations, intramural sports, and honor societies as options for involvement. The reasons why students chose the honor council as an organization to commit their time varied. Students chose the honor council above other organizations for reasons such as having a cheating experience in high school, having values congruent with the culture's mission, knowing someone who was part of the organization and hearing it was

a good experience, or just wanting to get more involved in the university community. Student Honor Council was something seen as prominent, an organization of status within the Maryland community, having purpose and meaning.

Passion about issues of academic integrity seemed to stem greatest from seeing peers or others commit dishonest acts. This fervor drew current members of the honor council to seek out the organization when arriving to the Maryland campus. Sarah, a transfer student to Maryland after her first year at another university sought out the honor council as she witnessed rampant cheating at her former higher education institution.

My freshman year I had an experience in a class...it wasn't at Maryland but I realized that every person, I would say about 20 to 30 percent of my class was cheating on a final exam and it frustrated me because I felt like...nobody really like enforced anything and...they had this great reputation but...it was frustrating because...I worked hard and it...just kind of misrepresents everything if you have people who aren't honest about what they are doing and I just felt like this was something important...it was hard for me to accept that I knew that people signed this honor code and it was such a big deal but yet people didn't follow it.

Sarah's story was not uncommon. Sadly, many honor council members reported a cheating incident in past educational experiences. Nicole explained a high school experience where she cited her initial interest in upholding honesty and integrity.

There were two girls that knowingly...cheated on science tests and ended up getting into...national honor society so I was really upset by that and just never did anything...then when I found out about honor council I was like hey good place to like kind of help people from doing that I guess, try to prevent that or curb that.

It was not only seeing others commit academic dishonesty that motivated members to seek out the organization, Morgan found herself being accused of plagiarism in high school.

I did have a cheating scandal in high school and it really like scared the crap out of me because I cited in my paper and I used this one sentence but I didn't cite right and I went to my teacher and I'm like I really didn't mean to do it and she was like I understand, she still gave me a zero she still called my mom in for a conference but I cited the paper and it really bothered me and so that was another thing that really made me want to seek it out.

Bob was also accused of academic dishonesty during middle school.

It was sixth grade...and I was taking Spanish with another friend of mine...and I remember we had some Spanish homework due and I had done it and the next algebra class I had given my friend my homework to copy and I remember getting in trouble by my algebra teacher catching him copying my homework, taking it back to my Spanish teacher and my parents getting called, just a chain reaction and that's really stuck with me, I can clearly remember really getting in trouble for that and...the importance of keeping your work and your work is your work, everything the honor council stands for.

These situations seemed to jolt the members to realize how important academic honesty was in academic work. All experienced their own or someone else's integrity called into question. All of these encounters either witnessing or being accused of academic dishonesty provided motivation for these members to seek out the honor council, preparing to uphold the values of the culture.

For these members this culture provided a mechanism to spread the espoused values of the honor council culture to the Maryland community. Recruitment materials for both the 2006 and 2007 recruitment and selection cycles conveyed the message of the

entire University Student Judiciary being a “Community of Character.” Even though Christi was not recruited under these messages, she explained “I like...how the advertisements for this year’s recruitment was join a community of character because I think that really describes one of the things that really led me to it.” The message was to encourage students to join a community of like minded people. Those values resonated with the individuals who went through the application and interview processes.

As explained in chapter four, many students arrived to the Maryland community with the espoused values of the honor council firmly planted from their life experiences and upbringing. These firmly planted values then also seemed to spur an interest in joining the culture. The sense of congruency between themselves and the organization’s espoused and enacted values were a prominent feature for students to conceptualize the honor council as a community of security, knowing the individuals around them had the same values and commitments. Elise explained,

I think that once you join it you are joining a group of individuals that have similar characteristics to you and they obviously hold integrity to be something that's very important to them and I remember just when there's the first collection of all of us after I had been selected...I just felt so comfortable with everybody and I finally felt like I met people who had something really in common with me and I thought that was really interesting and really neat.

Lorre explained “it’s an opportunity for me with other people that have the same mind base as me and believe that cheating is wrong.” Christi further tied her interest in becoming involved with the group based on her values that were shaped by her religious background. George had a critical eye of the world around him, coming to Maryland he sought out the honor council. George discussed his views of the campus community and that guided his commitment to the organization.

There is a good 10-15 percent who are like yeah they really believe in all that stuff they're you know they are honest people, and I'm not saying everyone else isn't honest but...they believe strongly in that and then...there's a good 70 percent who are just like they go with the norm they're like alright I'm going to do what everyone else does they can kind of be swayed either way, and then there's a good 10 percent left who are like I don't give a crap about any of this and like you know it doesn't matter...it's not [like] they're...unethical people necessarily it's just that I think some people have a very good...method of rationalizing behaviors in order to suppress any sort of moral compunction they may have about doing something.

It was in that “70%” that George’s values came to life through his role with honor council education and outreach. These grounded values and beliefs led the students to this culture.

An additional means for recruiting members to the honor council was the encouragement of friends or family members who were part of the culture. In the selection process, the honor council regularly practiced an allegiance to legacies. Individuals such as Christi, David, Morgan, Sanam, and George had family members that were part of the honor council or the larger University Student Judiciary. Christi, David, and Morgan had family members who were Presiding Officers and Executive Committee members. Sanam’s sister was a general member of Student Honor Council, never holding positions of leadership but faithfully serving on Honor Reviews. Sanam, in her application essay mentioned her sister as a motivating factor in her application. “My sister, a current member of USJ, has spoken highly of the organization as well as the experience she has gained by joining.” George was influenced by someone intimately involved in the writing of the *Code of Academic Integrity*. This influence was “a role model” and that alone interested him in becoming involved. These family members passed along their good experiences and messages to these five individuals and encouraged his/her application. Friends also passed along their good

experiences and spurred involvement. Bob explained that his friend was a Presiding Officer and talked him into applying. Lorre heard a friend talking about honor council through another co-curricular meeting, she then asked more questions and was later handed an application by a Presiding Officer and Executive Board member alumnus. New members such as An, Ivy, Smita, Tara, Larissa, Seth, and Cooper were recruited by current or recently graduated members of honor council, specifically for honor council. These seasoned members saw qualities in these individuals that were directly congruent to the mission and goals of the honor council. To preserve the mission, these members were encouraged to apply.

Finally, some students applied merely for the interest of getting involved in the institution. Dawn, who was a member of a living learning community on campus talked to friends who were a part of the organization and joined for the sheer purpose of thinking honor council was “a good way to be involved in the campus.” Thomas thought it would contribute to him being well rounded.

I was already working on campus and I was playing a sport and I wanted to get involved academically so I started looking at the different clubs and I saw a flyer for honor council and it seemed to interest me... I really didn't have any background with ethics or morals or anything like that beforehand so it was just kind a whole new type of thing.

Christi and Bob both further pointed out that Maryland was a large institution. Although both pointed to more salient reasons for their becoming part of the group, both knowingly acknowledged in the application process that becoming part of this group would assist them to make the Maryland community smaller and more connected for their college experience. Emily mentioned in her application essay that she applied to be part of the USJ for “the chance to get more involved on campus” and to get “to know more people in this university.”

With the size of Maryland as a university, it seemed honor council provided an outlet to meet peers one would not normally be able to meet otherwise.

Regardless of what led the participants to become part of this culture, all knew the organization had standards and there were standards to become part of the group. Bob explained this well “[it] makes me happy and proud be part of this organization, there is character requirements for you to be in it.” Smita explained that “it’s nice to know that someone thought you were good enough and you’ve been entrusted tremendously and I don’t take that trust lightly.” Rebecca also explained that becoming part of honor council was a “privilege, cause even just the selection process, it’s very tough.” Elise also found being part of honor council a “privilege” because she was now surrounded by a group of individuals who had “similar characteristics” to her own. The members communicated a prevalent tone that honor council was not for everyone and not everyone could become part of honor council. As explained in chapter four, in the founding of this group Pavela recruited individuals that were described as “strong, academic leaders,” this did not imply anyone who applied would automatically become part of the group. Although there was not a litmus test, specific qualities and characteristics were sought to become part of this group and it would seem the members understood those requirements existed. It was the hope that with this intentional selection processes, students would remain part of the culture.

Staying Power

The Student Honor Council was molded into a culture as members began to take on the purpose of the organization through the functions of the culture. This differed from other cultures on college campuses. One could observe a fraternity or sorority for instance, where members adapted the culture by developing connections with others. Sports team cultures seem to form through the value of competition. By the nature of the honor council as a group in the Maryland community students combined to form culture based on the purpose of the organization and the functions of the group. The purpose of the group, which was

communicated in consistent interview patterns by both seasoned and new members was plainly to maintain academic integrity on campus. This purpose was mainly exercised through the three functions of the group, as defined by the members in conversation and observation. The three functions were as a student organization, education (presentations, outreach), and adjudication (hearings, Honor Reviews). While met with adversity, students remained part of the culture because of this purpose and these functions. These next sections will explain how the purpose of the organization encouraged individual staying power as well as how the functions also provided a mode for members to stay involved.

Staying Power: Purpose

The Stated Purpose

The purpose of the Student Honor Council was clearly designated in the writing of the *Code of Academic Integrity*. Part 37 of the *Code* clearly listed eight purposes of the Student Honor Council, including consulting with university officials about issues of academic dishonesty, making determinations about “XF Petitions,” and educating the campus community about issues of academic dishonesty. The members of this culture did not define the group in an entirely different way. Sarah explained the purpose of the honor council was “to make sure that the honor code is enforced.” Similarly Dawn noted “to me what the honor council is...a group of diverse individuals that...come from all different parts of campus that are all working to better the community and to encourage...honesty and integrity in the community.” Dawn then continued to explain the process of how a referral of academic dishonesty was received by the Office of Student Conduct and how the honor council may hear the matter in an Honor Review. While Lorre spoke a great deal about education and David saw the honor council from his vantage point as a Presiding Officer, all students, including new members saw the honor council purpose to cure the community of academic dishonesty through adjudication and education. The consistency of answers was astonishing, even to this researcher who worked closely with the group.

Translation of the Purpose to Individual Significance

The stated purpose, however, is only one piece to understand how the individuals involved in this culture really make meaning of, and define their experiences. Members of this culture also discussed how they understood the group, differing from the standard definition of the purpose of the honor council. Students not only saw the group as being eminent in their college experience, but the participants also saw the purpose of the culture and the culture itself as important in the university community. The reach of the culture could be felt from across the university community and the significance of the decisions by the group were seemingly unparalleled. Commentary from members about the personal importance of the culture were compelling. Christi explained,

I think the honor council is deep. It holds more meaning than a lot of things...I do that are purely for recreation like the equestrian club...It's a fun thing to do um, but it does not really serve a higher purpose and the honor council definitely does and you still meet people and you still have a good time but really feel like you are accomplishing something and working toward a higher goal.

The culture having significance for members was a common articulation of their individual experiences. Morgan compared her leadership position for a student organization that regularly attended athletic events as a type of spirit crew with honor council, "I feel like...I just get more out of...going to the games its an experience to talk about after college to say oh well I had fun in this it didn't really shape me as a person so as honor council I feel like I have held myself to different standards." Thomas also saw honor council as something different and unique, "I'm really glad I'm doing something that like counts at the school like it's not just like a...social...fraternity, where I know they do the service stuff but it's like a social type of thing...like here it effects the other students so much." From seasoned members to those that were recently invited to join, there was an undeniable message that

this organization was significant to the person, more so than their other organizations.

Sarah, as the past President of her sorority explained she saw her sphere of influence in the sorority as limiting, whereas on honor council, the reach was much greater.

Being in a sorority you really only impact the 60, 70, 80 girls that are in your chapter whereas with honor council I feel like you made more of an impact on the university then and I feel like...being in [her sorority] was more in some ways more of a selfish thing because I felt like personally I got more out of it because I had that great leadership experience and...really my impact was mostly just limited to the chapter and girls in it whereas I feel like with honor council you obviously impact those individuals but by each time you serve on the board you're effecting in the decisions that you make effect the university as a whole.

From these comments one can understand how important involvement in this culture was, not only to the individual, but to the university as well. From the members' perspective, the culture played a vital role in the campus community and each individual wanted to be part of that impact. Individuals stayed in this culture for years at a time to uphold the standard purpose as dictated by the *Code* and also to continue having an impact on the campus community. This involvement and commitment, however, did not come easy to most who were involved.

The Stigma of Upholding the Purpose

The stigmas that plagued the Student Honor Council were biting and countless. There were bound to be questions and criticisms about individuals who were part of a culture that made decisions about a peer's integrity, almost judging other's actions. I was interested in how students were perceived in the community by their peers, as opposed to how staff and faculty regarded the students. Therefore, during the individual and group interviews I specifically asked members what people in their life said when they decided to join the honor

council. I was also given insight into how they saw their own culture reflected back to them in the peer community.

The name calling associated with honor council membership was striking. Students who were part of this group constantly defended their involvement. Maggie explained that while her sorority sisters were happy about her involvement, those outside of her chapter compared her to an undercover narcotics agent, calling her a “NARC” and said “now you’re gonna turn around and see some kid cheating off of you, you are going to turn us in.” Similarly Lorre shared that her family called her the “cheating police.” When becoming part of the honor council Lorre found herself explaining away her family members’ assumptions, “at first they were like ha, ha you are on the honor council you like to kick people out of school and then I have to explain to them.” Christi explained there was a negative, nerdy stigma attached with membership of this culture. “It’s kind of nerdy and you get together and punish people and why would you want to do that” (Christi). As Smita reflected on her thoughts about the honor council before joining she thought it was just a bunch of “people that got other people in trouble.” Elise and Ivy used the term “snitch” to describe how their friends responded to their membership. New members Maya, Curtis, Shane, and Jacob have had to go through a period of adjustment with their friends. Maya said her friends joked about having to “cheat elsewhere now.” While standing in line Jacob’s friends asked if he was going to report someone for cutting in line.

In educational presentations specifically, the members felt there was a certain label put on them before they walked in the door. When I observed educational presentations the audience members did look disengaged and somewhat skeptical, as almost to have said, “oh great, someone else to lecture us.” One educational program I was able to observe was a presentation by Maggie and Aaron. The class was a University 100 class, comprised of all first year students. It was late in the day, the group energy was low and when the instructor announced the speakers were from the Student Honor Council, I heard a groan and some

“oh jeez” comments. Maggie saw this response, not only on this day but in other presentations as well, “a lot of times...they’ll pass judgment on us before like we start presenting and before they see that we’re actually like pretty normal people.” Further, Maggie commented, “I think like their initial impressions are always like ‘oh these kids are like the kids who are out to get us...they’re all teacher’s pets and...they probably don’t know how to have fun.’” When reflecting on a presentation Jason said the audience perceived him as “probably a little bit stuck up a little bit...buttoned up. I tried not to...put that out but I think that’s the inevitable impression people are going to get when they’re being spoken to about...cheating.” Because the topic of the presentation automatically generated feelings similar to the scolding of a parent, the honor council members came in ready to defend themselves against this externally generated stigma, purely based from their peers’ socially constructed view of the group.

Being part of this culture also brought out students’ feelings of insecurity. It was communicated as not an easy role to play, and the members knew how their peers viewed them in the community. An explained that she would warn people about cheating but would never report someone because she did not “want to be that person.” As Lorre previously stated blatantly, “it’s always so difficult to be called a tattler.” David explained to his friends why he has remained involved for four years. “I find myself...a lot of times friends of mine that know that I’m in it will ask me questions about what we do and why we do it and so often I find myself explaining...why it is so important...to have integrity.” Nicole admitted she was concerned socially what people would think when she would list honor council as one of her involvements.

When I first joined I wasn't sure how people would react either...I think I was concerned socially when I first joined just because I was having issues socially so I think that now I think I'm... comfortable enough...I'd be like hey

we're not nerds like we're not out to get other students...it's no different then another student group that...is for a cause.

Curtis explained that when telling a friend from another institution that he was now part of the Student Honor Council his friend laughed and said “only the nerds at my school do it.” Upholding the values of integrity and honor in a collegiate community seemed not to be recognized by others as essential and deserving respect. These students regularly fought the stigmas that sought to destroy and humiliate the culture. Students attempted to uphold the purpose they felt so strongly about by being role models in the community and holding themselves and others to high standards.

Modeling the Way for the Purpose

As much negative that pervaded the culture and at times encouraged student insecurity, members felt connected and compelled by the purpose of the organization. Students saw themselves as modeling the way (Kouzes & Posner, 1995) for their peers. Kouzes and Posner described modeling the way as leaders who “set an example and build commitment through simple, daily acts...leaders model the way through personal example and dedicated execution” (p. 13). David saw his role as part of honor council “to set an example for other students...educate other students that aren’t in the honor council...and...maintain...the...principles the honor council stands for.” Nicole explained that with academic integrity she tried to educate peers to “see...it’s good to have those...characteristics that you don’t need to compromise something like as long as you do your best.” Members felt so enveloped by the mission of the organization, they saw themselves as role models in the larger Maryland community.

In our conversation Morgan, as an African American woman, in particular appeared to face a great deal of adversity being part of honor council. Morgan, like other members, also explained to her friends the purpose of honor council and her involvement,

They were like they are the mean people...who kick you out of school and so it's pretty much ...we're like the scary group of people who...sit in the room and all day we look over cases like oh no they're guilty, they're guilty they don't know that the students actually have a chance to come in and be heard a lot of kids don't know a lot about the process at all.

Morgan further defended herself based on what she heard from other students of color.

It's even harder I feel like amongst other black students because they're like no, that's a bunch of white people and they sit up there and they just decide the fate of whoever...I feel like because it's un-proportionally represented that people are unexposed so they don't know.

Unfortunately, Morgan's friends are not entirely incorrect. Although there was always a focus on diversifying the University Student Judiciary along all lines of diversity, the group and the honor council specifically were still majority White. Morgan admitted she partly joined the honor council to increase the diversity. Morgan's family member that was part of USJ encouraged her to apply because there were not enough students of color involved in the process. In our conversations Morgan named herself a role model specifically as an African American in this culture.

The prevailing notion among the culture was that each individual had a role to play in assisting their peers to understand the value of integrity and the best way to educate others was to role model appropriate behavior. What these students wished to defend and role model was the result of specific cultural functions.

Staying Power: Functions

As stated previously, members of the Student Honor Council joined for an apparent congruence between their beliefs and the culture's values, however findings revealed the staying power of the members within the culture seemed to lie in the functions of the group. This section will detail the three main functions of the group as a student organization,

education, and adjudication. The functions are listed from least to most significant, as drawn from both interview conversations and observations. The students placed more meaning in the Honor Review process than any other function of the group. Conversations about, and commitment to the student organization aspect illustrated an organization that was weak. Although the purpose of the honor council was strong and adopted by the students involved, findings indicated it was the functions of the culture that bound the individuals as a cultural unit.

Student Honor Council: Student Organization

When the Student Honor Council was created as part of the *Code of Academic Integrity*, the two main functions of the group were to educate the campus community and adjudicate issues of academic dishonesty committed by peers. The *Code* also specified the need for an Executive Committee. The Executive Committee's stated purpose was to review decisions appealed to the honor council. However, what the Executive Committee grew into had additional functions. To further define the role of the honor council, a Constitution and Bylaws were written in the early 1990s. This document highlighted the responsibilities of members not only to uphold the stated functions of the honor council in the *Code*, but also to frame the growing persona of the group as a student organization. The Constitution and Bylaws designated a more expanded Executive Committee, including positions for Student Outreach Chair, Faculty Outreach Chair, and a Secretary/Treasurer. My informants who worked with the group explained that the honor council members saw themselves as wanting to create that student organization feel to attract and sustain more members, investing the members in the organization. Expectations set by those that wrote the Constitution and Bylaws were not high, come to General Body meetings, elect leaders, and complete a specified number of presentations per semester. From my conversations with informants, different leadership styles of Chair people over the years, changed the meaning of the function of the honor council as a student organization. What I observed, and what the

members within the culture confirmed was in reality a disconnected organization, essentially led by the elected, decision making Executive Committee.

The student organization component of the Student Honor Council manifested in General Body meetings and sporadic events throughout the year. Students gathered once a month for General Body meetings. The expectation was that all members attended the meetings, unless they could provide a valid excuse. As the vignette in chapter four illustrated the meetings were not well attended, individuals did not participate in the discussions, and there was little connection between the members. The small outreach efforts sponsored by honor council included staffing a resource table at university events and delivering coffee to finals stressed peers had lack luster attendance at best. Nicole talked about how herself, Lorre, and Christi staffed a table at a university event by themselves, no other members volunteered. The lack of connection between members and the sporadic events that did not attract a high number of volunteers was summarized by members as being a result of anything outside of Honor Reviews not being a priority for members. Nicole explained,

I feel like it just by the numbers we will sometimes have at ...general body meetings I know some people can't make it cause of classes and...other things but I feel it's a very I don't know, committed may be a strong word to...use for...saying they are not committed but...I think that there's I don't know how to say, like it's just not a high priority on their list of commitments maybe.

David, with the longest career on honor council added

I mean when we have these meetings...I'm always surprised to see how few people are there because like the honor council has what like I don't know 40 people or something...but...the meetings are usually about 20 at the most and half of those are the exec board so...I'm kind of wondering like where

everyone is but...I think there's like a lot of...people on honor council that...are there to serve on the board and they don't really care about anything else.

Sarah acknowledged that she was “guilty of it too,” letting other meetings get in the way of honor council meetings. Morgan, who discussed attending meetings as important admitted “I know I overslept one meeting and I knew the meeting was coming up I just completely forgot.” A consistent theme in my conversations with members and in my observing the meetings was that attending these meetings and being part of the activities was not a priority for the members.

The actual content and format of the meetings also contributed to why members did not see this as a priority. In each meeting there was food, pizza and drinks. In Jason’s opinion, this was the way to get members to the meeting. The scene played out in similar fashion each month, as explained by the vignette. Individuals carefully selected a seat, usually near someone they knew from his/her hearing night or someone he/she had a relationship with outside of their membership in honor council. The room was quiet; conversations were kept at a hush. The Executive Committee members initiated the meeting and rattled off what had been discussed at their Executive Committee meetings and possibly via email. Discussions were not fruitful or insightful. From her perspective Morgan questioned the purpose of the meetings.

I feel like the people who sit in those offices they do a lot of behind the scenes work which makes it easy on us because all you really have to do is show up at a meeting...even though I attend these meetings I don't know what's going on in them sometimes it's secondary.

In the first meeting of the semester, October 15, the meeting content was low and attendance totals 19 people out of roster of 39. There was some hearing reflection, Larissa talked about seeing someone cry and how that was traumatic. Curtis offered that he

appreciated when the hearings were not long. After that short catharsis, the only people speaking in the meeting were Executive Committee members, Christi, George, and Jason. Jason called out Christi in this meeting in front of everyone, charging her to “make this more of a student organization.” The meeting lasted a total of twenty minutes, members disperse quickly.

This was a typical meeting, the Executive Committee did the majority of the speaking, asked for thoughts, and the group was quiet. Interviews revealed that the general membership did not hold much value or interest in attending or participating in these meetings. Members consistently voiced that it was really the Executive Committee members that showed the most enthusiasm and have the greatest role in the General Body meetings and activities outside of Honor Reviews. Morgan characterized the thoughts of many members by noting “the exec board, I feel like those are diligent people who are committing so much time to honor council.” The Executive Committee therefore was seen as a group of six individuals that run the meetings and made the decisions for the group, thus committing the most time and energy to the organization.

The Executive Committee members that I interviewed and observed throughout the semester did not feel entirely different about the tone of the general membership. Jason, in his second year on the Executive Committee expressed the most frustration.

At our general body meetings a lot of people wouldn't show up and it was very confusing because we are not asking for a lot of your time, like, why aren't you showing, we are sending you five reminders, there is really no excuse, I didn't quite understand that...ultimately if you don't want to be involved then you are not going to be involved.

Christi tried to think of why people were not more committed, thinking it was not only not a priority but that by the time students joined honor council they also have found other organizations where they invested their time and energy. With a weak membership and a

general feeling that the focus was on the functions of holding Honor Reviews, it seemed to be up to the six-person Executive Committee to assure the student organization function was productive.

In my conversations with the individuals of the Executive Committee they spoke more of their role in leading this group as an organization, rather than understanding that the committee's role was created by the *Code of Academic Integrity*. The focus of the committee this year was to plan more events co-sponsored with other student groups, develop close relationships with faculty, and bring the membership together as a connected unit. The Executive Committee became united through the bi-weekly meetings and attending an annual conference sponsored by the Center for Academic Integrity (CAI). This year only six people were budgeted to attend the CAI Conference, members of the Executive Committee all volunteered. By traveling to Colorado and spending three days together, the group bonded and trust developed. These experiences allied the Executive Committee members to each other, however that connection was not then spread to the remaining general members. These six people came back from the conference with their own private jokes, knowledge, and memories that did not draw much interest from the rest of the group. Therefore, while the Executive Committee did reach out to the members the attempt was not reciprocated. What was communicated was an Executive Committee that met, made decisions, and then asked the general members for feedback and thoughts.

The student organization functional persona of the culture struggled to evolve. Jason felt "the exec board should solidify the student organization aspect of the honor council and make its members feel that they are part of a cohesive group." This, however, seemed difficult to develop given the commitment to General Body meetings and volunteering for activities.

Student Honor Council: Educators

The second function of the Student Honor Council that encouraged tying the members to the purpose of the organization, was the role of being educators. Education was written into the *Code of Academic Integrity* as a function of the organization. As stated previously, during the 2005 – 2006 academic year only 44 presentations were offered by the honor council. The number grew exponentially to 79 presentations in the Fall, 2006 semester. Why this drastic increase was meaningful was in the motivation of members to volunteer to present educational presentations, there had not been a great need in their membership past and therefore there was no pressure to volunteer. The expectation, at least this past Fall semester was higher, everyone needed to present the required two presentations a semester for all the presentations to be completed. This, however, was not the result as staff had to conduct the presentations as well as other members of the University Student Judiciary.

Although there was a lag in commitment to volunteer for presentations, there was a belief in the role of education in the honor council culture. Sarah explained the purpose of the educational presentations to “explain to them what the honor code is and why it is important to follow the honor code and...what the consequences are.” The presentations allowed the members to enter the community with a defined script and assumptions of how the program should be presented. Many members saw the presentation process as meaningful. Dawn described why she saw the educational programs as important.

I think...the best part of the presentation...[is]...when you...get into the people's minds and you start to see like oh well they don't see it as being academically dishonest because of this, that doesn't necessarily mean its right but that means that like if you leave and you can correct one person then like you feel like, at least I feel like I've made a difference.

George also saw the presentations as spreading important messages and opening students' minds to why having integrity was important, “cheating hurts not only the repute of the

university but also the other students in some cases.” Lorre explained that the presentations bring the message of academic integrity “to the forefront” of people’s minds which she felt was important for the community. The goal of the presentation, therefore, was not only to promote the Student Honor Council but also to spread the espoused values of integrity and honesty to the campus community.

The presentations, however, were not always met with a warm, welcoming attitude from the audiences. The stigmas that plagued the group to uphold the purpose followed actively into the presentation space. Dawn and Jason agreed in their thinking that the presentations should be “short and sweet” because the attention span of most students when hearing *academic integrity* was not always long, and the feelings were not always positive. Nicole felt in her presentations that some “people didn’t care.” Christi also felt the audience was “bored” and “they didn’t care.” Thomas, as a member questioned the effect, “I mean you can’t go into that much detail...I think it’s important to just...at least have people think about it, but other than that I don’t know how much of an effect it would really have.” Getting up in front of your peers and talking about academic integrity and honesty in general seemed to take courage. As Elise prepared for her first solo presentation she was nervous, “I don’t think I can do it on my own.” After encouragement from staff she did present the program on her own and in my observation garnered great discussion. While this experience as a culture was not shared openly at General Body meetings or even in my observing informal discussions, it was a function of this culture that provided some comrade. Not only was this an expectation of membership, it had a defined purpose and was a clear expectation. It was seemingly a shared experience that everyone had to conduct a presentation at some point and that alone generated a semblance cultural connection.

Student Honor Council: Adjudicators

The most notable function of an honor council member was the role of being an adjudicator in an Honor Review. Although students may have joined for the values

associated with the culture and saw educating the community as vital, it was the hearing experience that resonated most clearly for the students involved in this culture. Over the Fall, 2006 semester 33 Honor Reviews were conducted, which was “normal” in any given semester. It was a ritualized activity, students showing up each time they served, taking specific steps to prepare, and hearing the case. It was clear from my group interviews, individual interviews, and observations that the Honor Reviews generated the most meaning and learning for the students involved in this culture. To fully parcel out the meaning generated from this experience I will reflexively explain how this process became integral to the experiences of the individual and truly bound this culture. Acculturating to the process provided a connection among members, specifically among the individuals designated to specific hearing nights. These board members held peers accountable in an environment that was both regimented and emotional. In these hearing spaces the students attempted to create a climate that was described as respectful, fair, and honest. Finally, in these experiences the participants felt a pressure of responsibility but generated meaning and learning from the discussions as well as the ability to reach compromise.

Had No Idea

Prior to the members of the honor council serving on an Honor Review hearing board, training was provided. However, as the members explained training was never adequate. Christi explained,

I mean when I first started I was pretty nervous because I didn't know what to expect because you go through training and everything but it doesn't really always prepare you for the types of things that you are going to come in contact with.

Jason also commented on how his first hearing was anxiety provoking because of the detachment for him between training and the real life experience.

I was anxious and curious because I didn't know what to expect, you do the training, and...you get an idea of what a hearing is like but...my example at training was a bit extreme...you don't really know what to expect your first hearing, you can never really be prepared for it.

The Spring Orientation held after members were selected provided an overview of the process, however it was the Fall Training that was meant to provide students with a more in depth education on the members' role as a hearing board member. Students participated in a mock hearing that was meant to walk the members through a simulation of an actual hearing. The mock hearing was obviously a safe space though, as Maggie explained when she went into a real hearing situation, "I was really nerve racked, I was afraid I was going to make a mistake." The general statement, reiterated by the members was that they had "no idea" what they were getting into by becoming part of this culture and specifically, participating in this function of the culture. Bob explained "I really didn't know what I was getting into but you know in retrospect and looking back I think it really has helped...it's hard not to...feel nervous going into something that...you've never officially done before."

Thomas explained his most significant honor council moment was his first hearing.

Most significant then would be the first hearing just cause it was my first one and I had...no idea what to expect I didn't know what was going to happen and...the whole time I was really nervous about...what am I thinking...are other people going to think like that, should I worry about what they are thinking about it.

It became a shared experience that serving on a hearing board for the first time could be a startling experience. Therefore, to make the act of serving somewhat less jarring, members found comfort in one another.

Connection by Board Night

The Honor Review process seemed to build a cohesive and connected group of individuals by the mere act of serving on the hearing board together. The process of making decisions together and going through a sometimes emotional process with others led to an intense link among members of the honor council. Dawn explained that throughout the semester she became close with the individuals on her hearing night. I observed Dawn throughout the semester making increasingly more non-honor council related conversation with board members. During the preparation time of the hearing on November 9, she and Jacob talked about the content of a class she had previously taken and he was currently taking. As the semester continued Thomas also began to become more chatty with this board as well, asking about their classes and what other groups they were involved in on campus. While George said he did not develop anything too “deep” with his fellow board members he did see himself connected to them through this process. Personal relationships developed and trust was built from each experience, this further built small subcultures within the larger honor council culture.

Individuals throughout this inquiry discussed how the individuals they knew best from the culture were part of their own board night. Thomas explained, “people I’m more friendly with would definitely be the people on your board because...you see them a lot more.” Thomas further explained that because he only served with one Presiding Officer during his first year, he did not know his other Presiding Officer for the same board night. Christi also identified the board night connection, “people who are on my hearing nights and everything...those are the people I know...there are people on honor council that...I don’t know who they are like I may have never met them before.” Sarah noted, “I would say the people on my hearing my nights I would know more, but someone who had a Monday night board when I was on a Thursday I would have no idea.” Therefore, students seemed to have developed relationships during their hearing experience. This relationship was then

carried over into the General Body meetings, as students scanned the room carefully to find someone they knew, usually someone on their board night.

The Process

The Honor Review experience was described as an important student run process to hold peers accountable and was conducted in specific and regimented ways in a climate of fairness. Members of the culture described this peer run process of holding others accountable as both surprising and exciting by members of the honor council. As a new member to the group Jacob explained “I’ve actually been surprised and actually refreshed by the amount of student control...that was one thing that drew me to the group.” Shane, another new member expressed his thoughts on this process being in the hands of students “I think it’s pretty amazing the trust that the university places into students that surprised me the most.” Seasoned members also expressed an appreciation for the role that peers played in the process. “It gives students...the opportunity to...enforce that as opposed to other places where you would go to the Dean of Students or whoever, it...makes the students accountable to other students for their actions” (Sarah). Maggie expressed the importance of her role as a peer.

I also like the fact that it is peers reviewing peers because I don’t really like the administration coming in and just listening to a student talk and then deliver them a sanction. I think it’s more fair this way because students can understand where other students are coming from more so then an administrator.

Members understood their responsibility to treat peers fairly and hold them accountable for their actions in an educative way. Members such as Jason saw the process as “open and not really punitive.” Similarly Nicole found it important that the peer who was accused learn something during the process, “individual people...that unfortunately have to go through that...process...maybe they can take something out of it and like learn about or

have a change in their like views.” There was no sense of power, members did not express their responsibility with a sense of retribution. There was a sense of accountability mixed with empathy. Lorre explained how she viewed the process “realizing that people do make mistakes and we are not there to slaughter them or kick them out of school or make their future a living hell.” George, especially in his first hearing thought about how he would want to be treated in the same situation, “I just remember you know just kept telling myself to try and be fair and treat the student as I would want to be treated if I were in a similar situation.” George further talked about the importance of having a process infused with “compassion” and with a sense of “humanity.” The reason for such interest in holding peers accountable with empathy stemmed from the seriousness of the process itself.

The Honor Review process was viewed as being a space where peers could be held accountable in a fair, open, and honest environment. Members described these characteristics being communicated in a space that was professional, regimented, and at the same time emotional. For their part as board members, the participants expressed a commitment to being fair to each person, knowing that it was an important experience for the individual(s) involved. The ability to be fair in the process was guided by the *Code*, listening to both sides, and sticking to the facts of the case. Dawn promoted the importance of hearing “everything” before making a determination. Maggie also saw the purpose of an Honor Review to hear all the information necessary to ensure a fair process. Lorre talked about her role as a Presiding Officer to ensure a fair environment,

Making sure that everyone is heard, making sure both sides...have their sides heard and full questioning to be done and make sure that everyone is very open about what is going on and everyone knows what is going on...to maintain that fairness because if the respondent is not getting their side heard it's 'one' sided so it's maintaining fairness is really important.

The process was also guided by being open minded and objective. As explained in chapter four, many members were tempted to read the case packet and make a decision. Sarah reiterated why this was not appropriate, “when you first start you want to read the case packet and be like oh, I know how this is going to go, but...making sure that you read the case thoroughly and making sure you pay attention.” Bob explained how he remained open minded

I’ve seen it in different cases as soon as somebody walks in you have a tendency to...not so much make up your mind but come to an initial take on the circumstance, and through questioning and deliberation things have definitely shifted and changed.

It was through the regimented steps of the process that Bob became open to all possible options for making ultimately a fair decision.

In addition to the specific reference to being fair, open minded, and objective, participants additionally expressed a firm commitment to show respect in the process. David saw the process as being respectful when it was conducted in a professional manner. “I think professionalism is...the key. I often like to tell my board about...looking professional, acting professional...[so] both sides can...feel like they can trust the board and know that they are going to make a responsible decision” (David). In my observations, David led well organized and clean hearings. Flaws were kept at a minimum, guidelines and steps for the hearing were adhered to, and I could clearly see both the respondent and the complainant were put at ease. This type of environment bred respect, shaping a climate that allowed participants to be comfortable, asking questions when needed and hopefully sharing more information. Dawn specifically mentioned the importance of a comfortable environment “because I think that you have a lot more to gain from a person that feels comfortable around you.”

Participants pointed to specific behaviors like non-verbal communication to show respect and not asking questions in an accusatory manner. Bob explained that one characteristic of himself he left at the hearing room door was his joking manner, “while joking may make the situation less tense in a hearing, it has to be left at the door in order to give the respondents the proper respect for such a serious event.” Curtis similarly saw his propensity for sarcasm was important to keep at bay during the hearing proceedings.

Several participants also pointed to how the hearing environment could feel “over scripted” (Jason) and although that may show a type of respect and order, it can also limit the conversation. As a Presiding Officer Lorre explained,

I made sure it was fine for them to ask whatever they wanted to and I wanted it to be a calm setting, cause I have sat on hearings where it was very tense and literally you would like cut the air with how tense [it] was.

George also commented on this type of sterile environment not being the most cordial climate for the respondent. “I’ve been on boards before where the PO’s...very regimented in terms of...when someone can talk and also when they’re...kind of acting like a censor to make sure what they say is appropriate.” As I observed George as a Presiding Officer he was obviously not hung up on procedure or the perspectives of the culture. George regularly deviated from the script, allowing individuals to speak out of turn and ask questions as they deemed necessary. This stood out during my observations because it was so divergent from all other Presiding Officers, especially David who ran his hearings as comfortable, but with an orderly manner. Therefore, respect, openness, and fairness were designated as vital to the success of the process of the Honor Review.

Pressure of Responsibility

The need for this process to be fair, open, and respectful was because it could be filled with great emotion and tension as a result of the decisions being made and sanctions being imposed. Bob described “I don’t think I will ever be comfortable in the honor council

hearing room because there is a lot of emotion and tension there.” It was such an emotional process because a great deal was at stake for the respondent, crying, yelling, or other emotions abounded. Larissa explained how hard it was in her first hearing when she saw someone cry. Maya, who was in the same hearing as Larissa explained “I think the fact that she was crying and it was my first hearing that was just...an emotional thing to go through...it really was a reality check.” Even Maggie, a seasoned member found it difficult during a hearing Fall semester when the respondent started crying as soon as the finding of responsibility was announced. I asked George about his hearing on September 19 when the respondent could not calm down during the sanctioning portion of the hearing, he merely said “it’s a little uncomfortable to watch someone cry and be that emotional.” Christi explained that when people in the hearing room expressed emotion, she could feel her board becoming uncomfortable, describing the tension as “it’s own presence.” There was a dynamic associated with being in the hearing room when an accused peer was emotional. The members, whether it was their first time serving or if they were a seasoned board member comprehended the gravity of what was taking place. Members left a hearing at times emotionally empty and reflective about the experience. The reason for this emotion and the toll on board members was because of the immense amount of responsibility placed in these students’ hands.

I knew as I began this research that the students were handed a great deal of responsibility to make decisions of great consequence for their peers. It was still surprising, however, to hear how the students described their feelings about this responsibility. Members described this responsibility as a fear of “ruining someone’s life.” Jason expressed that he does not think you can “prepare for having a student in front of your face whose...short term future you can have a direct effect on.” Sarah described a hearing as being a “life or death situation.” Smita said these decisions are “life changing.” The Student Honor Council alone could make the decision to suspend or expel students from the

university. Even the standard penalty of an “XF” for the course in question could have grave consequences for a student, prohibiting the student from graduating or invalidating a degree already granted. Gabrielle in her first hearing did not feel nervous until the person came into the room “I started feeling...weird and then when she started crying then I was like really, really nervous because it’s not like watching a TV show where your just an outside participant...you have like a very big role in this whole process.” Judah, as a new board member sympathized,

I found it was a little more difficult then I thought when you actually had a the student there, and the parents there you had to really decide something that was gonna effect the student for the rest of your life when you really didn't know for sure if the student was either guilty or not guilty it was very gray area it wasn't black or white so I found that it was definitely hard, harder then I thought it was going to be.

It was clearly communicated that these decisions that hold peers accountable were not only significant and important but also filled with emotion.

Additionally interesting was how the students actually conceptualized those times of decision making. Most students saw this as a responsibility, which when founded on facts, they were confident in their decisions. Making decisions on facts, however, was always met with the difficult process of putting feelings aside. Maggie explained

I still feel challenged by the process because it’s hard deliberating...with just facts, it’s hard to not be swayed by the emotion of someone sobbing in the room and...to not take that into consideration that’s hard.

David as a Presiding Officer described his thoughts “make sure that the decisions we are making are based on actual reasons rather than just their kind of arbitrary feelings...on the situation.” The decisions, therefore, were to be based on facts, evidence, and guided by the *Code*. Presiding Officers in hearings would regularly resort back to the *Code* for information

to guide discussions on responsibility and sanctioning to focus their board members on the facts of the case. David in particular spoke passionately that board members sometimes made the easier decision, rather than the right decision.

A lot of times I think board members...have trouble coming to the right decision when it's easier for them to come to the wrong decision...what I mean by that is like if the professor says I saw this person cheating...I was looking right at them when they were doing it there's no doubt in my mind they did it and the student says I wasn't cheating and that's all the evidence ...I think the right decision is that that person is responsible but students I think a lot of especially new board members will almost like look for ways to let the person off because they almost feel bad...about getting somebody in trouble and...I think... that's a big problem.

David's justification for these types of decisions was that

They can sympathize with somebody who is also a student...and...[in] day to day interactions ...people don't want to...upset other people they want...things to be on friendly terms so in that respect it is definitely easier to find somebody not responsible if you have the choice between responsible and not responsible its easier to tell somebody its okay.

Based on the magnitude and consequence of decisions being made it was easy to see why David would see this as happening during the Honor Reviews. It could not be reiterated enough that the students in this process were given great responsibility and as articulated by the students, there was a significant effect on their peers and themselves.

Discussions: Controversy, Agreements, and Compromise

The decisions although difficult, emerged from board discussions that provided a safe space for argument, agreement, and compromise. The members of the honor council reiterated the importance of the deliberation discussions in their overall experience. The

environment I witnessed and what was described through interviews were congruent. Members were able to debate, laugh, and express their feelings in an open, accepting environment. Individual voices were heard during these discussions and consensus was reached by the conclusion. While many individuals would enter the deliberation discussion with his/her opinion in tact, these same individuals could be swayed, but only with reason. Christi was open to the possibility, "their opinions would definitely be able to push me one way or the other just hearing what other people have to say." Dawn was also open, but felt it was important to "stay true" to herself. Nicole tried to integrate her thoughts with someone else's "I think if somebody had a compelling reason I was like hey, I didn't think of that, I would definitely take that into consideration and it very well could influence me." Even George admitted "I don't feel like I'm easily swayed but if you can prove your case I'll go along with it." Much like the hearing itself, facts and evidence were important to this culture when making decisions or considering other view points. Voicing those view points was critical to the deliberation process. Thomas admitted to being "pushy" during sanctioning to gather different opinions. When Lorre might serve as a board member, rather than a Presiding Officer, she explained "if I don't throw out my opinion, even if it goes against anything that's been said it might just spark like that last piece to put everything together and so I'm almost afraid not to say it now." Expressing yourself in a group of five other people, however, could also lead to discord. Dawn discussed a haunting deliberation discussion when the Presiding Officer disregarded her opinion.

I felt very strongly that like I didn't believe this person, that there was enough evidence that I thought that the person was responsible and I wasn't going to change that but she was like...well this is evidence, and this is evidence, and this is evidence, and isn't that enough for you and I was like you're like supposed to be like the neutral party here and...I feel like you're...trying to sway me in a direction that I don't feel comfortable going in.

Christi discussed a case where she articulated her opinion about the evidence and was overrun by the board that was anxious to be done with the hearing.

It had been an extremely long hearing so people were trying to get things going as quickly as possible and...that really came out during deliberations. People were just like we need to make a decision, don't want to talk about this anymore, everyone has said what they think and so we are just going to go, and the faculty member who was on the case agreed with me...and they thought it was really important to...talk about it and everything but everybody was kind of like wrap things up...things to do, doesn't really matter...I mean at that point there was not really too much that we could convince people otherwise they were very set in what they were thinking.

Neither Dawn, nor Christi felt as though they could question the PO at the time, therefore both left the situations feeling unresolved and disregarded in the process.

In addition to feeling as though you were not heard when expressing your opinion, disagreement was also a possibility. I witnessed some disagreement around sanctioning which was resolved rather quickly. As discussed in chapter four, having calm, rational discussions was an assumption of this culture. The best way to describe the type of conversation and conflict I observed during deliberation discussions was as the social change model of student leadership (HERI, 1996) explained controversy with civility. "Controversy with civility recognizes...that differences in viewpoint are inevitable, and that such differences must be aired openly but with civility" (HERI, p. 23). Members described an environment where different opinions were expressed but not to create an impasse for agreement and consensus. "Most honor council ones if there's any conflict...we are usually able to like talk it out and get everybody's like reasoning" (Nicole). Morgan added "you have to form an opinion and you have to know that going into a hearing you're going to have an opinion but the ability to look beyond that opinion and see the actual circumstance." Bob not

only saw the importance of the discussion to be open but he also did not “want to get into that combative state...where people try to defend their position and bunker down and don’t want to change what they feel.” Jacob similarly felt “the deliberation process is one of the things I enjoy the most because that’s like where you really...need to be...strong and like careful and considerate of everything.” While disagreement might occur, the group took those arguments in stride. “I feel like some board members, maybe even some POs...take it personally when people disagree with them...I really don’t take it personally at all...I’m not offended if someone thinks different than I do at all” (Maggie). Maggie also considered that if someone disagreed with her that was their “prerogative to think whatever they want to think.” Thomas admitted he did not hold grudges in disagreements because “I’ll be on the board with that person next week and we’ll agree.” Jacob even saw the deliberation discussions as a “catharsis” after the hearing, he felt able to talk openly and discuss differences. When an individual was treated with fair mindedness by fellow board members there seemed to be a shared experience.

While disagreeing with others was inevitable, it was a rare occurrence during my observations. The most intense deliberation conversation I observed occurred during a hearing November 30. A student was found responsible for committing a violation of the *Code*. The standard penalty was suspension in addition to an “XF” for the course. At 5:32 p.m. the deliberation discussion began. To follow, were my field notes from that night to show the contentious discussion ending in compromise.

- Gabrielle contributes the respondent is a first year student so it is a mitigating circumstance – George challenges her reasoning
- George jokes with the faculty member a little about procedures
- Gabrielle talks about information reviewed during the hearing, but not discussed – takes some sympathy
- Regina challenges back some – Gabrielle goes back to the respondent’s background and personal assumptions
- Jacob asks a question about what makes a mitigating circumstance
- Faculty member on the board contributes a comment to somewhat contradict the student argument
- Jacob then transitions to another slant on the discussion

- There are questions about the academic integrity seminar – George explains well
- I hear some sympathy from the board but also some skepticism
- George tries to focus the discussion
- Gabrielle asks “can I be honest?” George affirms – she then requests a lesser sanction
- Jacob provides another option for a lesser sanction – Regina not sure
- Regina talks about how we all have different backgrounds but that we all do not turn to academic dishonesty
- George comments that Gabrielle looks disappointed
- Jacob refers to the XF petitioning process as part of the sanction
- Gabrielle still feels compelled to give a lesser penalty but compromises
- George tries to manage the discussion – Regina then pulls back to the lesser penalty
- George comments to the faculty that they can speak when they want – but they “seem to have well formed opinions”
- Jacob makes a comment – George clarifies – Jacob admits to feeling “torn”
- George takes opinions and admits the board is at an impasse – because all have good reasoning
- The students are really arguing for a lesser penalty due to the ramifications that might come from the standard penalty
- Jacob still “waffling” – sympathetic but also sees the need for accountability – Regina also leaning to hold the student more accountable with the standard penalty
- Jacob goes back to the standard penalty
- Regina steps back and admits to thinking more about the ramifications then holding the student accountable – goes back to the standard penalty
- George focuses the discussion
- Offers Gabrielle to write a dissenting opinion – she is hesitant – he convinces her
- 5:58 p.m. Dismiss all

These notes portrayed a hearing board in lively, deep discussion, considering all the facts, and also considering the impact of the decision on the student. There was disagreement and a good sense of compromise. I would classify this as a little more in depth than most deliberation discussions I witnessed but still exemplified the tone and spirit of the discussions.

The description of the hearing function by the honor council members of the culture seemed to reveal significance to the participants. The intensity of the experience and opportunity to implement the values of the culture seemed to provide a meaningful and memorable experience for members.

The Student Honor Council as a Just Community

The purpose of this second cultural description was to show the nature of this culture. The Kuh and Hall (1993) and Schein (1992, 2004) model provided a means to consider this culture along a theoretical model. This chapter has delved further into the culture to provide additional insight. Another avenue to analyze this culture is to show findings related to the tenets of a just community as described by Kohlberg, et al. (1975) and later by Kohlberg (1985) and Ignelzi (1990). The purpose a just community "approach aims to change individual action by changing the moral atmosphere " (Kohlberg, p. 61). Success of a just community was based on membership and its sense of community (Kohlberg). To further describe the nature of this culture, the elements of a just community as provided by Kohlberg, et al. will be presented along with evidence from this inquiry. This description is meant to consider the Student Honor Council as a small just community in the larger Maryland campus community.

Kohlberg et al. (1975) recommended adhering to the tenet of "establishing a community based on democracy and fairness" (p. 258) in the formation a just community. Kohlberg et al. based this tenet in the concept that rules were based in fairness and all members were treated similar regardless of status in the group. This seemed apparent in the honor council environment as all members were held to the same standards and expectations of membership. While the Presiding Officer orchestrated the Honor Review process, student board members had an equal part in the decision making process. This stipulation is further considered in chapter six as part of the learning partnerships model (Baxter Magolda, 2001, 2004a).

Members of a just community should have "as much responsibility as possible" (Kohlberg et al., 1975, p. 258). Not only should members have responsibility and "authority" (Kohlberg et al., p. 258) over the policies that govern the community, each should adhere to those regulations as well. While students were involved in the original writing of the *Code*

and students could initiate a change in the current document, they did not decide the current policies year to year. The participants of this culture did, however, indicate feeling full ownership for upholding the policies in the larger Maryland campus community. Kohlberg et al. promoted that “members...will frequently have to confront and resolve moral dilemmas of real significance” (p. 258). Students did have full decision making power when it came to the *Code* and in the student organization function of the group.

Thirdly, Kohlberg et al. (1975) conceptualized a just community as one that encouraged “collective responsibility...the individual is responsible for the welfare of the group. The group is also responsible to and for the individual, to give support and constructive discipline if necessary” (p. 258). The most prominent aspect of members’ experience as part of the honor council was participation in the Honor Review process. The connection among board members noted this condition present in the honor council culture. Board members commiserated about hearings, supported one another during decisions, and challenged one another openly about opinions. There was a sense of care for one another among the board members, especially on the part of the Presiding Officers with their board members.

A just community must also engender trust among the members of the group (Kohlberg et al., 1975). The description that Kohlberg et al. provided seemed applicable to the honor council culture. It was evident that during deliberations, the discussion did not permeate beyond the conference room. It was not only communicated to members that this was a confidential process but for the respect and trust in the process, individuals did not discuss the matter outside of confines of the group. Although some members admitted not always feeling welcomed with thoughts that disagreed with others, trust was apparent in the groups I observed that those disagreeing comments could be raised.

Two of the clauses that Kohlberg et al. (1975) promoted in forming a just community were to institute a “social contract and a constitution” (p. 258) and “stimulating individual

moral decision and actions” (p. 259). I will address these concepts together. Kohlberg et al. shared that a just community should “establish the board principles and specific rules by which they agree to live” (p. 258). At the same time, individuals within the community should “point out to one another actions which have not been consistent” (Kohlberg et al., p. 259). Therefore, being that the Student Honor Council’s purpose and main function was to hold others accountable for inappropriate choices, it was assumed that members within the culture would not be violating their own policies in the larger community. George’s position on the Executive Committee did serve the purpose of facilitating conflict resolution among board members if necessary; however there was not a formal process to resolve issues among members.

Kohlberg et al. (1975) further envisioned a just community to “[raise] the moral level of the group as a group” (p. 258). The authors noted that with these characteristics in place, individuals within the community would begin to reason at a higher order of moral reasoning. The question of if development was influenced by this culture is addressed in chapter six. This tenet also referred to members moving along a developmental process. This topic is specifically addressed in chapter seven during findings section of this research.

Advisors played a role in the just community description provided by Kohlberg et al. (1975). The purpose of these advisors was as a resource and mediator in conflict (Kohlberg et al.) As the current Coordinator for the group I did see myself and the other members of the Office of Student Conduct playing the role of resource more then conflict mediator. The members came to me and other members of the staff with questions, for assistance, or advice. Sarah commented that “I always felt if I had an issue about a case that was really bothering me I could come and talk to you or any other staff member about it.” Similarly in Executive Committee and General Body meetings I would regularly impose questions about the meaning and purpose of a program or event. In hearings I would never impose my thoughts while observing, the Presiding Officers would turn to other staff members in the

office for assistance. When it came to appealed decisions I would offer my questions or challenges to help stimulate the thinking; however the decision would be left in the hands of the students. Because conflicts seemed to be handled internally or kept at a minimum it was rare that myself or other staff members became conflict mediators.

The final characteristic shared by Kohlberg et al. (1975) was that the community “should come to share common goals and aspirations for themselves and for the unit” (p. 259). Further the authors noted, “everyone...can grow and that this growth can best be achieved through the group process” (Kohlberg et al., p. 260). This seemed to be a goal of the staff of the Office of Student Conduct in organizing the Student Honor Council and a theme in training the members during each training session; however I did not find this to be an overriding philosophy of the members.

The formation of this culture was reliant on a belief in the purpose of the group and the functions of the group. The beliefs and some functions of this culture seemed match that of a just community, having a participatory democracy, assuring all voices were heard, small group decision making, and setting policy norms and expectations. Therefore, the concept of a just community aided to further illuminate the nature of the honor council culture.

Conclusion

This chapter has provided an extended description of the honor council culture speaking to the nature of this culture. Members join the culture for the beliefs and values of the honor council. The members intentionally became part of this culture for a belief in upholding the espoused values of the group, including honesty and integrity. Although the members experienced negative responses being part of the culture, members remained in the culture and held strong in the values of the culture. The true staying power of this culture however was in the functions, specifically the function of the Honor Reviews. Thoughts on how this culture influenced the individual, specifically regarding the development of the members will be presented in the next chapter.

CHAPTER SIX: CULTURAL INFLUENCES ON INDIVIDUAL DEVELOPMENT WITH A SELF-AUTHORSHIP LENS

Introduction

This chapter will reveal findings to describe how the culture of the Student Honor Council influenced members' personal development. Rather than attempt to classify specific members in particular phases of any theoretical model, this chapter imparts participant accounts to describe apparent development using the lens of the self-authorship dimensions: epistemological, intrapersonal, and interpersonal (Baxter Magolda, 2001, 2004b). The developmental outcomes reflected in these dimensions included reflective judgment (King & Kitchener, 1994), women's ways of knowing (Belenky, Clinchy, Goldberger, & Tarule, 1986), cognitive development (Perry, 1981), transformative learning (Mentkowski & Associates, 2000; Mezirow, 1991, 2000), moral judgment (Gilligan, 1982; Kohlberg, 1981), leadership identity development (Komives, Owen, Longerbeam, Mainella, & Osteen, 2005), psychosocial development (Chickering & Reisser, 1993), and some indications of racial identity development (Helms, 1992; Kodama, McEwen, Liang, & Lee, 2002). After a discussion of how the culture influenced members' development with the lens of the self-authorship dimensions, findings will be presented along the learning partnerships model (LPM) (Baxter Magolda, 2001, 2004a) which has been promoted as a guide for creating environments to support development, specifically self-authorship. In addition to the LPM, the work of Pizzolato (2005) also provided insight into the honor council culture as influencing members' development with a lens of self-authorship. Participant interview responses and observational references will be presented to explain how the students understood this culture to be influencing the development of self.

Dimensions of Self-Authorship

The commentary and observations of the members offered understanding of how the culture influenced members' development. All dimensions were enhanced simultaneously

and even intersected one another. The responses to follow were mainly gathered from two questions asked of students during individual and group interviews, *what have you learned being part of honor council* and *how has honor council membership changed you in any way*. Observations recorded throughout data collection supplement the response findings.

Making Sense of Information

This section highlights the epistemological dimension of self-authorship. The epistemological dimension sought to answer the question, “how do I know?” (Baxter Magolda, 2001, 2004b), evaluating information to form internalized beliefs. Findings from this study indicated that the honor council culture assisted in developing members in the epistemological dimension. Members discussed the development of detail oriented decision making, knowledge gained about the process and the *Code*, and an increased comfort with ambiguity.

Members expressed a distinct gain of becoming detail oriented in decision making while a part of the Student Honor Council culture. This was tangible in Honor Reviews as students sought information to inform their decision. Sarah, while interviewing for jobs in accounting found her time on honor council well spent, particularly as she learned skills to make informed decisions.

It's not making a judgment right away because...just read the case and this person's totally responsible but then you go through and hear their side and...you know that could happen to any of us and...that might be the case and so...just kinda teaching you not to make that first judgment...it really can happen with anything...when I would interview with an accounting firm I would...use that example cause you could get something and say...they totally like tried to cheat their way out of their taxes but then you may...go through it and...maybe that really did happen...and so it just teaches you to just kind of look beyond the surface.

Sarah expressed an acknowledgement that more than one opinion existed and additional information and thought was necessary to make an informed decision. When Sarah said “that could happen to any of us” provided an example of connected knowing (Belenky et al., 1986). Belenky, et al. noted “since knowledge comes from experience, the only way they can hope to understand another person’s ideas is to try to share the experience” (p. 113). Sarah could see herself connected to the accused, she could “share the experience” as Belenky et al. described. Related, in the Perry (1981) positions of cognitive development, Sarah was cognizant of the authority the *Code* provided in directing her decision, however she also was aware that additional information and opinions were important in her making meaning of a situation. In an Honor Review situation, Sarah “has given meaning to diversity, uncertainty, and complexity” (Perry, p. 82) in the decision she faced. As a new member, Judah also articulated how the honor council had influenced his realizing the importance of decision-making.

Given all this information and you've got to come to a conclusion at the end and a conclusion that you feel pretty good about and you're gonna go home and say I'm glad I made that decision...it's not always clear and cut...there's always holes in it...since your vote counts at the end you can't just sit back there and just let everyone else make the decision cause your vote counts also so you really have to make sure that you go through everything and come to a conclusion that you're happy with.

Judah was faced with what King and Kitchener (1994) identified as an ill-structured problem, a situation with no easy answer. King and Kitchener promoted that the development of reflective judgment was important for the solving of ill-structured problems. “As individuals develop, they become better able to evaluate knowledge claims and to explain and defend their points of view on controversial issues” (King & Kitchener, p. 13). As Judah struggled

through making a decision that was not easy, he exhibited enhancement of his reflective judgment skills.

Student Honor Council culture further promoted development in this dimension by members realizing the many facets that comprise making decisions. David explained that his honor council experience assisted him to learn that it was information that was important in decision-making. David explained, "one of the most...important things I've learned...is...everything that goes into...making...a decision." Dawn also talked about how through the honor council Honor Review process she has developed more of a need for information before making a decision.

I've learned to be more thorough...it's very easy to make a decision based on like five things that you know about something and its a lot harder to say like I know these five things but I'd like to know these other five things before I make the decision...I feel like I want to know everything especially before I make a big decision that I know is going to effect other people...sometimes...we'll do questioning in the case and...everyone will be like oh are we done and then I'll think of one more thing and oh great "Dawn" is being annoying but it's like no...I just want to...be...that much more thorough because I realize...the way that it effects people, the way your decisions effect people is...a really powerful thing.

The Honor Review process promoted intense, important decision-making and these members had an active role in those discussions. This process of gathering information was an explicit part of developing how someone knows, how he or she learned. In working with such complex situations, transformative learning was apparent. Mezirow (1991, 2000) and Mentkowski and Associates (2000) explained that when learners began to question the simplicity of information and knowledge, they would begin to consider other means to reason through that information, taking other sources into consideration for meaning

making. Members of this culture expressed a need for detailed, thorough, multi-faceted information to make decisions.

As a member of the honor council culture, members could not help being educated about the process and the *Code*. Members of this culture theoretically participated in all three functions of the organization. Learning the Honor Review process to communicate it to others during educational programs was of vital importance. Presiding Officers in particular spent concentrated time learning the *Code* and the importance of why the process was conducted. Although only Maggie and George cited learning about the *Code* and the process specifically in their interviews, all members did take in this knowledge. By the mere fact that each person could discuss the process and used the verbiage innate to this culture, which none knew before becoming part of the culture, exhibited learning took place.

Finally, development in this dimension was also apparent in students' ability to reason through ambiguity. Many students experienced this in decision making, hence the articulated need for details and evidence. As a Presiding Officer, Morgan had come to realize she could not know every detail before walking into an Honor Review situation. She had thus become more comfortable with not having all the information necessary. "I'm one of those people...I have to know what I'm getting into and I'm a little more...willing to try...things without knowing before." Morgan could not know everything that was about to take place during the Honor Review she was about to preside over, nor would she know everything about the group she would be speaking to during an educational presentation. Therefore, her ability to manage uncertainty helped her develop what Chickering and Reisser (1993) would term, competence. The vector, Developing Competence explained that competence was intellectual, physical, and interpersonal. Morgan's ability to deal with ambiguity and uncertainty was a result of her developing intellectual and interpersonal competence in this culture. She began to trust her knowledge of the culture and her peers in

the culture for assistance and support. Once Morgan received this assurance her competence increased (Chickering & Reisser).

Along this dimension of self-authorship, the honor council culture did seem to have influence. Students indicated an ability to take in knowledge, sift that knowledge to ensure appropriate judgments were made, and began to handle the peculiarities that might have occurred. Additional knowledge about self was indicated as being gained along the intrapersonal dimension.

A Change in Perspective

Members communicated a change in their perspective indicating influence of the culture on intrapersonal development. The intrapersonal dimension sought to answer the question, “who am I?” as posed by Baxter Magolda (2001, 2004b). When an individual was developing the intrapersonal, he/she was forming a self-defined identity for decision making, taking in knowledge, and relating to others (Baxter Magolda). Student Honor Council culture members identified intrapersonal development as taking place during their experiences. Students articulated how they understood their role dealing with a heightened responsibility, a growing confidence in self, and personal values being solidified. This section will present findings showing how members’ developed a sense of intrapersonal self through the honor council culture.

An indication of the culture’s influence on member’s development in the intrapersonal dimension of self-authorship was the realization that the culture mediated situations of great importance. When Bob responded to the question about what he learned while being part of the honor council culture, he explained that he had learned a great deal about himself purely by making decisions that were of enormous magnitude.

Being put in that situation where...somebody's future...relies on you...it lets you put in perspective...what's important to you... as well as...how the decisions that you make one day can effect the rest of your life and that's

definitely something that...I've kinda taken from this is that you know one little stupid decision can ruin it all you know it just takes, takes one time and you can lose that trust and...basically ruin all the hard work that you did so...that definitely is...good and sobering to see in...first person.

As Bob has explained, he learned about himself while part of this culture, thinking about what was important to him as he made decisions that affected others. Similarly, a new member, Gabrielle discussed how this process was much more realistic to her as she made important decisions.

Being a part of this organization I've really learned...it's very, very important and it really effects your academic career and...I know people who have gotten XFs and...they're just not going to go to med school anymore when that was their dream their whole life so I mean it's a really, really big deal and...I mean I knew it was a big deal before but it's more realistic to me now because it effects us in a much more greater...way.

Also in her first year as part of the culture, Elise saw the Honor Review process as a significant learning experience. When asked what she learned being part of the culture she explained, "I think dealing with a serious responsibility...how to be composed and how to you work with other people and really listen to their opinions...how to prioritize what's going on in your day, you know that this is your focus." This pressure of responsibility felt by members while part of the honor council culture exhibited that members were forced to deal with weighty decisions and situations.

Although this commentary does allude to a deeper sense of self being discovered through making these decisions, it also indicated a sense of moral development being influenced as a result of the process. Students such as Bob, Gabrielle, Elise, and others talked about this process being about them as much as the other person. Therefore, while the members upheld the rules of the culture, they were at times upholding those principles

for themselves, because this situation of another's dishonesty could affect them. Kohlberg (1981) noted regarding moral judgment, "the reasons for doing right are to keep the institution going as a whole, self-respect or conscience as meeting one's defined obligations, or the consequences 'what if everyone did it?'" (p. 411). Although the students quoted previously and others could voice the importance of the process and see themselves affected by the process, at the conclusion of the process and in decision making there was still a singular view of this affecting them as individuals. There was not an indication of seeing the larger community effected. David explained,

I feel...personally invested in these things like if someone is cheating in a class...I'm almost offended by that just cause...I'm a student here and I'm trying to do it the right way and I don't want people...cheating when I'm not cheating and I'm actually working for the grades.

Lorre shared David's thought to say that someone cheating "hampers my education." Jason also saw the issue of academic dishonesty having a direct effect on him, "people who cheat can throw off the curve and cause people who are honest to be unfairly weeded out or hurt." While there were indications that this was a community wide problem to be addressed, members also saw a direct correlation to their own academic vitality.

Although the members expressed interest in these issues of academic dishonesty affecting them as individuals, members also expressed the need for involvement to combat these issues in the community. Kohlberg (1981) again about moral development noted "the right is doing one's duty in society, upholding the social order, and maintaining the welfare of society or the group" (p. 410). Therefore, although members saw themselves effected by the process, they also saw their role as necessary to upholding the greater policies and rules of the culture. As stated throughout the descriptions of this culture, these members came to uphold rules and standards of fairness and what was right.

Making decisions of large magnitude and participating in group decision making as part of the culture also promoted having confidence in oneself. Nicole developed confidence in connecting with others and promoting the honor council message to others.

I definitely see myself at least trying to get more people involved...instead of just having that sit back attitude of like it's a student org and...I think just trying to take a more proactive role like...in the sense of community...and not just as board members.

Nicole was one of the members that struggled when she first joined because of the externally generated stigma attached to being part of honor council. As she continued to be part of the honor council culture, she began to feel more confident reaching out to members as well as the community in promoting the message of the culture. Elise discussed how when she participated in Honor Reviews she forced herself to be more confident.

Around people I don't know I think that I am more reluctant and shy when I get to first meet people so when I come to the hearing room I just try and get over that and I realize I'm here for a different purpose and I'm here to ask questions and it's okay, it's truly important to do so.

When I observed Elise in an educational presentation she conducted alone, she was equally as outgoing as she would have been in the Honor Review process. Therefore, it would seem that Elise developed more confidence to express herself and as per her previous comment, she can connect that confidence to her participation in honor council. In her time part of the honor council culture, Lorre has also developed confidence in herself.

I learned the importance of my own integrity, like self-integrity...it doesn't matter how much other people think I'm honest but in fact like how honest I am when no one's looking...if I'm just sitting here on my own I'm not...cheating myself in something.

While Lorre valued integrity before becoming part of the honor council culture, being a member of this culture and participating in the various functions, she saw the importance of exhibiting that value even “when no one’s looking.” Morgan cited her involvement in the culture as assisting her to be more expressive. “I would also say...it's made me more vocal about honor council in general and just integrity...I think it's useful in looking at ethics and it's made me more ethical in general” (Morgan). All four members pointed to the honor council culture as facilitating intrapersonal development by the heightening of their own self-confidence. Nicole saw herself becoming more vocal and increasingly outreaching about the message of honor council, Elise found herself more confident during the process, and Lorre and Morgan translated the cultural messages to everyday life. This development of self confidence can also be identified as developing a type of interdependence. Chickering and Reisser (1993) noted “interdependence means respecting the autonomy of others and looking for ways to give and take with an ever-expanding circle of friends” (p. 47). Lorre, Nicole, Morgan, and Elise were the members that expressed developing confidence in themselves to then enable them to explicitly support the honor council culture. Therefore, they were moving away from autonomous relationships with others that would not be supportive of the honor council message. This culture assisted members in redefining their perspective and internal identity. This heightened internal identity was formed, enabling the individual to view relationships with others interdependently, still considering another’s opinion but more reliant on self for decision making. It is also not lost in the research that these members who clearly expressed growth in confidence were women. Belenky et al. (1986) described how women come to accept and understand knowledge. Without classifying these women in specific ways of knowing, it is obvious by these members’ growth in confidence each are beginning to take in information in new and more complex manners. By participation in the honor council these four women and others fought the negative,

external messages to find their own voice and outlook. These members, therefore, pointed to the honor council experiences as developing their intrapersonal foundations.

As part of their involvement members' noted that the honor council culture had solidified what each individual personally valued. Maggie explained "I think it has instilled in me more values...I think I had them, but I think they weren't fully developed so I think this has helped a lot." From her upbringing Maggie valued integrity and honesty, however having been part of the honor council culture, she saw her values become more fully developed. Christi saw the honor council culture as a mechanism to "reinforce" her values and beliefs. Regarding his values development as part of the honor council, Bob explained, "I wouldn't say there's been any huge...paradigm shifts but...its kind of reaffirms and gives you that other perspective." These members arrived to the honor council culture with their personal values implanted from their upbringing or experiences. While part of the honor council, these members felt the culture reinforced or solidified their values. As with Maggie, honor council heightened her appreciation for values she already knew were part of her belief system.

Development in the intrapersonal dimension of self-authorship seemed to be apparent as members participated in the honor council culture. There were, however, noticeable areas where intrapersonal development was not expressed, specifically surrounding members' racial, gender, or sexual orientation identities. In the interpersonal dimension there is reference made to racial identity development specifically connected to interactions with others, however none of the members expressed their own identity development influenced as a result of participation in this culture. The comprehension of making compelling decisions, the evolution of confidence, and values solidification were tangible ways members developed in this dimension as part of the culture.

Building Connections with Others

The interpersonal dimension of the journey toward self-authorship focused on the construction of relationships. Baxter Magolda (2004a) noted that participants in her study

took part in the “mutual construction of relationships [which] prompted interpersonal growth” (p. 10). Being part of the honor council culture cultivated development in this dimension. Members of the culture spoke clearly about developing confidence in spreading the message of the culture, standing up to the stigmas that plagued the group. Additionally, leadership skills, having empathy, and building compromise across differences were noted by the members as evidence of growth in this dimension.

As noted previously, the purpose behind the honor council culture was not the most accepted or popular in the Maryland undergraduate community. Members were regularly called “snitch” or “NARC.” Therefore, the development of interpersonal skills to defend and combat those stigmas were important. Lorre described what it was like for her when someone challenged her during an educational presentation.

Almost every time there's this one kid that stands up and says this isn't fair, but that's the thing when you believe in something you return that challenge...probably in the first or second presentation I would have had a hard time handling something like that, because I hadn't fully believed [the purpose of the honor council] yet.

Lorre had trouble defending the honor council purpose before she really believed it. After she had made the purpose of the culture part of her philosophy everyday, she was better able to accept the challenge of others. Lorre further vetted out this confidence she has gained while being part of the honor council to discuss how she confronted peers.

I'm more confident about being honest and I know I've had to call people out on them not necessarily academically but if they're doing something that...doesn't have integrity...I think that has changed me because my confidence in integrity, confidence that I have in myself has helped with that, I definitely think I've developed more confidence through the honor council.

Lorre had clearly developed confidence in herself being part of the honor council culture, not only for how she acted but also in her ability to interact with others around the principles of honor council. Maya, as a new member also cited how she developed an increased confidence standing up for the purpose of the honor council.

I consider myself to be a very sympathetic person...and just...going through these hearings you have to be able to stand up for what's right...so I feel like it's helped me personally grow...I mean the facts are right there you have to do what's morally right and uphold the honor code...and... it brings just a whole different level in my personal life to how I deal with things.

Further, Maya discussed how she confronted friends for sharing homework or crossing a line into academic dishonesty. Her membership in this culture thus increased her confidence and ability to communicate with others about the purpose of the culture. As part of this culture, members took on the purpose as part of their perspective, not only developing better relationships with others but also to influence moral judgment.

This experience of membership, having to defend against stigmas contributed to members' moral development. Members in this culture saw "right...[as]...doing one's duty in society, upholding social order, and maintaining the welfare of society or the group" (Kohlberg, 1981, p. 410). Members who were part of the honor council culture were armed with the *Code*, rules, and distinct processes to guide how they remained law abiding citizens in the community. As part of the community, it was their goal to acculturate others to their same beliefs and values.

Members' development of leadership skills pervaded the responses in both individual and group interviews. As leadership can be defined many ways, the way members communicated their skill development in becoming a leader was specifically by working with others. Presiding Officers (PO) such as Christi saw becoming a PO as an opportunity to develop group communication skills and to become a trusted resource among her fellow

members in the culture. David could also reflect on his experience as a member of the culture and discussed how he felt he had developed skills of managing conflict and being a leader in the hearing environment. As a PO, George liked to be a leader who participated in free dialogue and possibly disagreement among his board members. "I like having that that atmosphere whether it be in deliberation or during the course of a hearing where...people are allowed to freely speak their minds." As evidenced by observations, George led an environment for his peers where he encouraged open communication. He was confident in his abilities to mediate those discussions and while he did not cite honor council as specifically developing his interpersonal skills, the culture inherently honed those skills and abilities. Jason described clearly how he learned his leadership style working with this culture.

I'm learning a lot about leadership...I think I've traditionally been a really goal-focused person like this is what I want to do and I'm going to do anything necessary to get it done...but at the same time I've really learned to take into consideration and to pay more attention to how your members feel and to hear your members concerns proactively not just reactively.

While observing Jason work with his other Executive Committee members specifically over the speaking event, What Matters to Me and Why, I noticed Jason curtailed his interests and focus on the interests of the group. From my observations there was a progression of him learning how to interact with members and make collaborative decisions. As a general member, Dawn regarded herself as a leader even without a position in the culture.

I mean it's definitely made me feel like I'm stronger as an individual...and it's made me more comfortable with stepping out to take leadership positions because I feel like everybody on the board is like an individual leader on themselves...so...you don't necessarily have to be...the president of honor council to be able to empower people...I think that's really neat.

Dawn felt the honor council culture enabled her as a seasoned member to be a leader and cultivate newer members as leaders. Her interactions across the membership provided her with this confidence and perspective. She also explained her role on the honor council had encouraged her to take leadership roles in other student organizations. The development of a leadership identity was apparent throughout the comments of these students and others. “The process of developing a leadership identity was informed by the interaction of developing self through group influences that changed one’s view of self with others and broadened the view of leadership in the context of the supports of the developmental influences” (Komives et al., 2005, p. 606). Members’ interactions with one another as a board or with the Executive Committee influenced how one saw themselves and others as leaders in this culture. Viewed in terms of the leadership identity development model stages, cultural evidence revealed members’ self-awareness extending beyond the Awareness to the stages of Leadership Identified and Leadership Differentiated (Komives et al.). There was an acknowledgement that the group exchange was necessary to functioning and there were positional leaders, however as Dawn illustrated members recognized leadership originated from any point of entry while a part of this culture. While leadership could take many forms, the members of this culture gained leadership skills particularly in the realm of communicating and working with others.

Members of this culture, particularly through the Honor Review process attended to emotional and momentous situations involving peer members of the Maryland community. Members’ responses portrayed there was a development of empathy for others. Baxter Magolda (2004b) specifically noted that the interpersonal dimension of self-authorship was characterized by “genuinely taking others’ perspectives into account without being consumed by them” (p. 13). The honor council members, therefore, authentically heard accused peers without being emotionally coerced into making a decision. Some members thought it was only normal to have empathy for the accused individual. Jason explained “it’s

natural to have some empathy for the student” but “you don’t want to get personally involved in it.” However, empathy ran deeper than merely having a natural inclination towards those feelings. Gilligan (1982) equated this type of empathy as having an attachment to others, thus evidence of moral development. The development of empathy by the members of this culture exemplified that the individual felt being a “good person” was to care for others (Gilligan). During our first conversation Thomas was about to start his role as a Presiding Officer and spoke very unsympathetically about accused students. He believed that it was unforgivable for his peers to commit the atrocities he would see in Honor Reviews because they should have known better. In our second conversation, after Thomas had been serving as a PO for two and half months, his perspective had slightly tempered.

In some ways, it...makes me more accepting but in some ways, not because I do kinda still have like that hard line oh you broke the rules, I mean everybody knows what the rules are...but there's the other part of listening...and giving them value and seeing that anyone could've done it.

During hearings, I also noticed Thomas push his board members more during sanctioning discussions, asking if the sanction being discussed was appropriate. This indicated some movement toward empathy. Thomas began to see himself as connected to others, influencing his moral judgment (Gilligan). Similarly, George talked about his most significant honor council experience as one where he heard a student with a compelling mitigating circumstance.

My first hearing where...a student had a good...legitimate mitigating circumstance... it was the one where the student had a tumor at the same time as he committed that the act...cause I hadn't seen one up to that point so I feel like that was significant cause it showed me that...you can't assume people's motivation for doing things cause there are times where people do things for reasons that are...out of their control.

In the Honor Review process by interacting with others, George empathized with this student and continued to carry this experience with him as an example of how to see peers as humans. Lorre commented that the Honor Review process has enabled her to view her peers much more compassionately.

How I view...my average peer...I don't see them negatively I see them more humanely...I don't just say oh the good kids won't cheat or the bad kids they are going to obviously cheat, I see them more human and I see them as my peers...I have more respect for...others.

By taking part in this process and interacting with peers in the culture and the peer accused, these members developed more interpersonal empathy.

The final evidence of honor council culture members developing in the interpersonal dimension was when connecting with individuals of different backgrounds. As explained in chapter five the hearing deliberation and discussions were meaningful for members of this culture. Members were able to express themselves, feel valued, have conflict, and build compromise. In our second conversation Dawn poignantly stated that for her, those discussions go deeper than just being able to interpersonally relate to her fellow board members.

I wasn't very exposed to how different your opinions can be just because of your different ethnicities and whatnot and how your values can differ based on that and so I think I've really learned how to...interact with people that are more diverse than I am or have diverse opinions as compared to mine and for that reason have different values which sway their opinions...I know I'm a lot less quick to judge somebody than I may have been before because...I...want to hear everything.

For Dawn these discussions have been learning experiences for her to interact with others across difference. As a White woman, Dawn showed evidence of developing her White

identity. Helms' (1992) Model of White Identity Development explained that Dawn was not only coming to associate with those of different backgrounds but she was also listening to these individuals who have different identities than her own. She gained an understanding of these individuals by listening and coming to a decision based on connection and openness. An, a new member to the culture experienced an unsettling situation when she encountered an opinionated faculty member.

I was just really shocked because there was...a faculty member who chose to say something along the lines...that he feels Asian people have an inclination to cheat and that was just pretty crazy to hear that...and it was weird cause it came from a faculty member of all people...it was my first hearing so I didn't speak up but I feel like I should have said something because like why would you like say something like that.

As an Asian American woman, An felt embarrassed and hurt by the faculty member's comments. Kodama, McEwen, Liang and Lee (2002) explained that Asian American students in particular were heavily predisposed to external influences in developing identity. Although An did not distinguish this as an experience that stagnated her identity development, it was a circumstance that had the possibility of influencing how she viewed herself as part of this culture. This interaction with the faculty member had the risk of "incorporat[ing] a variety of stereotypes from society and the media of who they are, what they should be" (Kodama et al., p. 62). Although responses did not reveal many members discussing learning across difference in the discussions, from observations it appeared as the semester wore on that individuals began to increasingly understand one another.

Growth in the interpersonal dimension of self-authorship was not exceedingly hard to identify. The nature of Honor Reviews and educational programs that encouraged and demanded interaction seemed to perpetuate interpersonal growth.

As shown by these last sections there was an array of developmental outcomes that potentially exhibited deeper meaning when framed in the self-authorship dimensions. Growth, however, in these dimensions was limited. The cultural influence was limited to largely cognitive, moral, and psychosocial developmental outcomes. The culture did not reveal findings as a stimulus for the development of racial, gender, sexual orientation, class, ability, or learning style. To further conceptualize the influence of the culture on development the learning partnerships model (Baxter Magolda) provided additional evidence.

The Learning Partnerships Model and the Student Honor Council Culture

This section will overlay the Student Honor Council culture with the elements of the learning partnerships model (LPM) as developed by Baxter Magolda (2001, 2004a) specifically the assumptions and principles which scaffold the model. Baxter Magolda endorsed the LPM as a mode for creating learning environments to support and encourage development, specifically that of self-authorship. Pizzolato's (2005) research furthered the conversation of how to understand the LPM as a design to promote development, with a specific focus on the principles. To parcel out the details of the honor council culture that indicated a possible adherence to the LPM assumptions and principles, findings from participant interviews and observations will be presented. This framework, while built on the premise of developing self-authorship provided insight into a total member's development. As with the dimensions noted previously, the LPM was pliable enough to provide clues as to how an environment can develop the whole student. The following section of this chapter therefore will review elements of the honor council culture with each assumption and each principle of the LPM.

The Assumptions

The assumptions of the learning partnerships model (LPM) were described by Baxter Magolda (2004a) as environmental "expectations" (p. 41) to develop individuals "in each

developmental dimension” (p. 41). As noted in the previous section, the developmental dimensions that Baxter Magolda referred to were epistemological, intrapersonal, and interpersonal. The assumptions were viewed as the elements, which “[challenge] learners to move toward self-authorship” (Baxter Magolda, p. 41). These assumptions were found as part of members’ mission to uphold the purpose of the culture and in the functions of the honor council culture. Each assumption will be illustrated by participant commentary and observations.

Assumption #1: Disentangling Facts for Decision Making

The first assumption of the learning partnerships model (LPM) as described by Baxter Magolda (2004a) demanded an environment which conveyed “knowledge as complex and socially constructed” (p. 41). When knowledge was portrayed in this fashion, individuals encountered an environment where knowledge had “multiple interpretation” and “ambiguity” (Baxter Magolda, p. 41). Further, when participants were in a situation or space that adhered to this assumption, there was a process of negotiating “what to believe with others” (Baxter Magolda, p. 42). This assumption was most tied, according to Baxter Magolda to the dimension of epistemic knowledge construction. This dimension focused on the taking in of knowledge, answering the question “how do I know?” (Baxter Magolda, 2001, 2004b). These characteristics of this first assumption seem to be inherent in the honor council Honor Review process and when members’ battled against the stigmas that plagued the culture. To exemplify the findings of the honor council culture’s apparent adherence to this assumption of the LPM, interview and observational research will be presented regarding deliberation discussions and the defending against stigmas.

As presented in previous chapters, discussions and group decision making both seemed to provide learning experiences for honor council members. Discussions were lively and rife with building compromise and coming to consensus. In these discussions where there was a heightened sense of complexity, decisions were not easily generated. Baxter

Magolda (2004a) described an example that illustrated the LPM that was very similar to the deliberation process. In her example she described a student in a class having to defend a position, provide evidence for his findings, and value classmates' opinions. This mirrors the honor council deliberation process.

On December 5, Bridget was the Presiding Officer of an Honor Review, Sanam, Tara, and Jia were serving as board members. At the conclusion of the fact finding portion of the hearing, the board adjourns for deliberation. The board was quiet at first, Bridget tried to stimulate discussion with contributing facts she generated during the hearing. While the board members began to participate in the discussion, Bridget had problems with her board coming to a consensus. Tara and Sanam felt the respondent was responsible, Jia began to bring up points advocating that the person was not responsible for the accusation. Tara challenged Jia saying she was "making too many arguments for the respondent." Jia quieted, read through the facts and compromised, she agreed she can "see it either way." Bridget closed a calm, rational discussion with a vote of agreement by all.

This Honor Review example illustrated how information could be complex, some cases were easily decided, and others needed strong facts and evidence to be proven satisfactorily. Evidence, however, was extremely important in deliberation discussions. Shane explained "I think going into a deliberation knowing that you are missing something would scare me half to death...gathering as much information as possible I think is very important." Members such as Shane explained that the more information gleaned from the complaining party and the respondent party, the better to have a discussion about the facts and the accusation. When the board members considered choices to make a decision, the evidence was seen as inexplicably important. The information presented to the board members was not always easy to think through, therefore, a collaborative process for making meaning of the information was invaluable. David explained

Talking to other people in deliberations...about what we had just heard...a lot of times when we will go into deliberations I'll have an opinion about something and then...having heard all the other opinions I'll realize okay...there's more sides to this than I thought there were.

Thinking about deliberation discussions Bob noted,

I also like to bounce things off of everyone else, I also like to ask questions of the fellow board members to see how they came up with their conclusions then kind of go from there to combine everyone's ideas and make sure that we are on the right track.

Based on the participants views regarding the value of exchange during deliberation, the findings indicated that the culture did grapple with what Baxter Magolda named multiple interpretations and ambiguity as well as an additional element of this assumption, “[negotiating] what to believe with others” (Baxter Magolda, 2004a, p. 41).

Another aspect of this culture that resembled the elements of this assumption was members combating and correcting the stigmas placed upon the honor council culture. Students who were part of this culture believed in the purpose of the group, the promotion of integrity, honesty, and honor. When confronted with those that did not believe in the purpose or thought it was somehow not respectable, the members of the honor council culture had to defend evidence showing the value of their involvement and stance. Many members had to explain to family and friends why they were involved in the honor council culture, including the process, as well as the purpose. When Morgan was told that honor council was “the mean people...who kick you out of school” she then explained what the purpose and role of honor council really was in the Maryland community. Shane even admitted through his work in the honor council his perspective has changed in the way he feels about the University Student Judiciary (USJ), before he thought, “they were the people who got other people in trouble.” Now that Shane was part of one branch of the USJ he saw it as an honorable role

in the community. He also could explain the change in his thought process to others in the Maryland community. When hearing these types of criticisms or skepticisms about the culture, members had to deal with this ambiguous information, which went against the tenets they firmly believed in, hearing the person's thoughts thoroughly, then having a mutually negotiating conversation.

Assumption #2: Bringing Myself

The second assumption as part of the learning partnerships model (LPM) stated "that the self is central to knowledge construction" (Baxter Magolda, 2004a, p. 42). This assumption encouraged individuals in the environment to "define themselves and bring this to their way of learning, work, and relationships" (Baxter Magolda, p. 42). This assumption of the LPM was most tied to the intrapersonal dimension. The intrapersonal dimension seeks to answer the question "who am I?" (Baxter Magolda, 2001, 2004b). Findings from this research appeared to indicate that while members came with some specific understandings of themselves, the honor council functions of education and the Honor Review process furthered the ability to bring themselves wholly to participate in the culture.

Findings from the educational function of the honor council culture demonstrated education was a mechanism for students to bring who they were as individuals while participating in the culture. The presentation outline artifact was viewed as a guide and suggestions for discussion topics and activities for engagement during the presentation. Students, however, were encouraged to share themselves in the presentation, using their own examples or activities they felt comfortable facilitating. This was evident in a presentation facilitated by Ivy in October.

It is late October and Ivy arrived for a University 100 class educational presentation specifically for Business majors. This presentation excited Ivy because she was also a Business major. As the presentation began, Ivy wanted everyone to engage in some sort of conversation with her, she therefore made each student answer a question as she went

around the room. The presentation continued with Ivy explaining that “one little mistake can ruin your life” her tone was motherly. She began to sound like an older, wiser student giving these first year students the inside scoop. When talking about the Honor Pledge at Maryland, Ivy said she “will probably die with that burned into my brain.” The presentation drew near a close and Ivy asked if she could answer any questions, since she was a Business major, on the Student Honor Council, and participated in numerous student groups. Ivy began to conclude the presentation by asking if the group had registered for classes yet, they responded not yet. Someone then asked about what classes they should take, she then gave them the advice to use the professor rating site, “Pick a Prof” to select their classes with the pronouncement that “it is the only reason I have a 3.5 GPA.”

This presentation obviously deviated some from the outline. Ivy used many of the activities prescribed in the outline but her tactics of presenting why she will forever remember the Honor Pledge, her promotion of the professor rating web site, and her being willing to share her experiences as a senior on campus showed evidence of her feeling comfortable sharing herself in the presentation. In these presentations, students were encouraged to state their beliefs in front of their peers and maybe defend those beliefs. It was in these moments that students were not only provided an outlet to be themselves, they were also given the confidence and allowance to define themselves. The presentations were essentially one way the members espoused the values of the culture, which were largely their own personal values.

By these members espousing the beliefs of the group, it was the hope that audience members would then enact those values that were similar to their own. Lorre explained, “having integrity in your own work goes beyond just college or just beyond high school...it’s not just four years here, it’s a whole lifetime.” She saw the value of integrity in her life and presented that to others, encouraging those individuals to have the same belief system. If

confronted with difficult conversations in those presentations members would have had to justify what they valued and the importance of this culture in the campus community.

Members of this culture were also encouraged to bring themselves wholly to the Honor Review process. The decisions that members made in the Honor Review process not only involved the facts, but individual interpretations of the facts. Specifically, the sanctioning decisions were described and observed to be subjective in nature. Therefore, being that members had to interpret such information to make informed decisions they inherently brought their own identity for which to view the imminent information.

In the individual and group interviews I asked students pointedly if they brought who they were outside of the hearing room into the hearing room. With the minor exceptions, students said yes, because it was important to the process. Dawn reasoned that she brought herself because “that’s why I was selected to some degree.” Regarding specific thoughts about identity, Morgan explained, “when you get into deliberations it’s kinda like...a free for all you could go one way or the other based on the explanations given and also based on your personal beliefs.” Members largely saw it as important for everyone to bring themselves to the hearing room, in asking questions, taking notes, or participating in discussions. The participation of everyone in the culture as an individual was communicated as invaluable in coming to a fair decision for the accused individual.

To delve further into how members’ values and beliefs played a role in their part as a member of the honor council culture, I adapted questions from Pizzolato (2005). Pizzolato developed a series of subscales to form a larger “Self-Authorship Scale.” When reading the “Problem Solving Orientation Subscale” (p. 56) I found some of the questions to be applicable to the work of the honor council culture, specifically in the Honor Review decision making process. I therefore adapted three of the statements for a card sort question to be used during my second individual interview with the twelve seasoned members. I posed the three statements, as Pizzolato did and asked students to choose one among the three

which they felt most described themselves. The three statements read as such: *When I am making decisions on Student Honor Council I spend time thinking about how my decision fits with my values and beliefs.*; *I often make decisions on Student Honor Council without thinking too much about whether what I am doing fits with my values and beliefs.*; *My values and beliefs do not play a role in my decision making as part of Student Honor Council.* While only one student chose that his values did not play a role, responses to this card sort indicated the majority of students chose the first response, that they did think about their values and beliefs when making decisions on honor council. George explained why he chose this card, instead of the others

It's not necessarily...like if it doesn't fit I'm suddenly going to...throw it out and think of an alternative but I do think about...how my values and how my beliefs have played a role in my thought process and what my decision is.

Similarly Bob saw his role as considering not only what was presented to him as compared to the *Code* but also his own values.

I don't want to say...holding people to...my standards cause I know not everyone would...have the same beliefs and values that I do...so I don't hold them to my values and beliefs ...but just looking at the rules and the *Code* and making sure that they align...with what happened or...those rules...I'll compare them against...what I think was right.

Sarah also described how her values were inextricably tied to her decision making in the honor council environment.

I wouldn't be able to leave with a good conscious...it's more important...to make sure this is done fairly then to be like oh that might that might be awkward later down the road and...I think it would be very hard for me to separate the things that I believe from...making a decision like that, I mean the same goes with anything...if you really believe in certain things you can't

separate them from the other things that you do they are going to influence you.

In her first interview Christi had talked about a “haunting case” where she felt strongly there was more information to be gathered and was not comfortable with the decision made by her fellow board members. When this question came up in our second interview, she chose the first response that her values and beliefs did play a role in her decision making. Christi was firmly opposed to the other board members in this case. When we spoke, she admitted always thinking about that case because her values and beliefs played a role in the decision she was making, against the other board members. When I asked how the decision in that case conflicted with her values and beliefs, she responded, “I would definitely say that I value being able to...see the whole picture and having everyone get their fair chance,” and this matter contradicted those values. These students saw their values and beliefs as part of their individual decision making process. As an individual they saw who they were as part of the process, refining for themselves and articulating to others what Baxter Magolda (2004a) defined as an “internal sense of self” (p. 42).

In reviewing students’ responses to this question, regarding members’ values in decision making, I patterned and developed a theme to classify how students were making decisions with a clear understanding of self. I labeled this theme “Conscious Congruence,” meaning that participants consciously articulated an understanding of the role that values played in decision making. There were students who expressed a conscious, deliberate way of viewing themselves in relation to the process. These findings were illustrated by participants seeing values and decision making as both discrete and simultaneously connected. Morgan explained, “I don’t think that’s very objective if you go in there and say does this fit with my values and beliefs.” Morgan’s comment illustrated that she understood the role that values and beliefs played in decision making, possibly making someone more biased. Similar, Dawn stated, “when your values are shaping your decisions to the point

that...the only reason you're making a decision is because it...fits one of your values...I don't think that's necessarily right either.” Dawn determined it was important that values and beliefs shape a decision, maybe providing a guide to view a situation. However, she would condemn a situation that was purely guided by one's own personal belief system. Bob pointed out that being able to bring himself to the process while also remaining open to others was something he has learned from honor council.

I think it is definitely important to uphold what you think and your background and morals and everything...but it's also important to not take such a strong stand to block yourself out to think about other ways of seeing things.

Although Christi chose the card that explained she did make decisions thinking about her values and beliefs, she also consciously saw herself separate from the process.

I feel more like when I make decisions on everything it's...just making sure that everything goes with like the... honor council's values and beliefs not necessarily my own...I feel that in the university setting it's really like the university's beliefs and values that we should be upholding not necessarily my own.

Although Christi did believe her values played a role in the process of her making decisions, she also segmented where a line should be drawn between her values and another's values, in this case the beliefs and values of the university. This type of cognizance of where her values began and the university's values began was an explicit example of balancing the role of self and external realities.

Assumption #3: We Are Equals

The final assumption in the learning partnerships model (LPM) was one that sought to create an environment where individuals were invited “to participate as equal partners” (Baxter Magolda, 2004a, p. 42). This third assumption of the LPM described an environment that “authority and expertise were shared in the mutual construction of knowledge” (Baxter

Magolda, p. 42). This final assumption was focused on honing development specifically in the interpersonal dimension. The interpersonal dimension sought to answer the question “what kind of relationships do I want with others?” (Baxter Magolda, 2001, 2004b). This assumption had a similar intention as the linear hierarchy element of a just community (Ignelzi, 1990; Kohlberg, 1985; Kohlberg et al., 1975) in that no one person was seen as an authority, all have the same abilities. Findings revealed semblance of this assumption in this culture, particularly in the Honor Review process. Although the Presiding Officer did play the role as leader in the proceeding, both explicitly and implicitly, the discussions were a shared experience among all participants. Additionally, while faculty of the university also served on the hearing panel, these individuals were seen as equals among board members.

Knowledge in the space of an Honor Review was created in mutuality, a characteristic vital to this assumption and the interpersonal self-authorship dimension (Baxter Magolda). Other functions of the honor council culture did not appear to be demonstrative of this assumption. The educational function placed culture members in the position of providing knowledge to groups of students or faculty members and the Executive Committee of the student organization function was described as making the decisions, only gathering feedback from general members. Additionally, the purpose of this culture was defined and fully adapted by members, there was no need to exchange or create new ways of understanding. Therefore, findings from the Honor Review function of the culture will specifically be considered along this assumption.

Members of this culture described the Presiding Officer as the leader in the Honor Review process. Although the Presiding Officer ran the hearing procedurally, all board members were fully part of the process. Board members were full participants in the Honor Review process, asking questions, listening to testimony, and reviewing evidence. The portion of the hearing most indicative of this assumption was in the deliberation portion of the hearing. In discussions I witnessed, the Presiding Officer was seen as an authority about

the *Code* or other procedures. Therefore the Presiding Officer would merely answer board member questions and ask probing questions, thus imparting knowledge but allowing decisions to be made collectively. The creation of this environment, which supported all opinions and knowledge in a shared experience, taught members that their opinion was important. Sarah, when talking about her honor council experience said, “I think it has made me realize how important my opinion is...so it’s made me been able to say...this is what I think.” Dawn also felt valued when she participated in the discussions, “I know that....I can be influential in the whole process...and that I feel like I’m being heard.” Being an equal in the process was an expectation by board members and an assumption (Kuh & Hall, 1993) of how the Presiding Officer facilitated those discussions.

Where the honor council culture, specifically the Honor Review process, seemed to deviate from this assumption was when the Presiding Officer or others on the board became too dominant in the discussions. As shared previously Dawn, Christi, and An all described experiences where they were unnerved and uncomfortable by Presiding Officers’ actions or comments by faculty members. This type of limiting discussion contradicted the message of the LPM, however it might actually promote development, according to Pizzolato (2005). Pizzolato investigated how, what she termed provocative and semi-provocative moments could actually push individuals toward development specifically that of self-authorship. Again, although Pizzolato’s research reflected development of self-authorship it provided a lens to see additional ways to develop. She described semi-provocative moments as those which “provoked moderate levels of disequilibrium – levels of disequilibrium that pushed the student to rethink behaviors and goals, and consider, but not fully commit to new goals” (p. 22). It was Pizzolato’s finding that when students experienced some sort of disequilibrium and modified their thinking about a specific situation that development was stimulated. Although Christi, Dawn, and An’s experiences deviated from the LPM, Pizzolato argued that this type of disequilibrium in an individual’s thinking might have actually promoted further

development. All three admitted that these situations encouraged them to rethink how they engaged with others and analyzed policies to better understand their role as a board member and the honor council as a whole at the university.

Although there were documented experiences of when the culture might deviate from this assumption, a finding to indicate compliance with this assumption was when considering the role of faculty members in the Honor Review process. On every hearing board it was required to have four students and two faculty members. Students are socialized to respect faculty inside and outside of the classroom. Therefore, in this Honor Review environment one might expect to see a level of respect that almost bled into intimidation, students not wanting to speak up or challenge the faculty member. Although Sarah admitted to feeling intimidated at times, most members voiced feeling an equal part with faculty members. David explained,

In honor council...it's kind of different then in interactions in class where like if you're talking to a professor that person is...the professor of the class that person is in charge but in honor council everyone is sort of like an equal like more or less.

Maggie also talked about how she saw professors “change their mind” during a hearing deliberation session and that demonstrated to her that everyone was “human” in this process, even faculty members. Tara noted,

Everyone is on equal footing with each other...when I walked in I was really intimidated I was like oh my there's a faculty member here, I'm going to be afraid to give my opinion but I think...I feel like everyone's equal and we all share and value each other's opinions.

In my observations, the discussions would be equally led by faculty members and students. The faculty at times relegated to the students to begin the discussion or hash out conflicts on their own.

At a hearing on September 20, Morgan facilitated a lively sanctioning discussion between Ryan and Cooper. While the two were challenging one another during the discussion both faculty remained relatively quiet, only voicing a few questions to spur more critical thinking.

On October 12, George engaged in a discussion with a spirited faculty member who seemed to disagree with the reasoning of the student board members. Dawn and Jacob had looks of disbelief when the faculty member did not agree with their reasoning, however George led the board to a compromising finding, allowing all voices to be heard and valued.

While faculty did play an active role and it seemed there was a general comfort in challenging one another during discussions, Sarah deviated from that impression. Sarah explained that while she was serving she would feel at times that she was being judged by faculty members if she did not agree with their opinion.

If I didn't feel a student was responsible but they were like adamant that the person cheated I kinda felt like they would think that I was less qualified to be on honor council then they would think oh well she just wants to let all the students off.

Sarah's impression of faculty viewing students as less qualified came from her own experience of disagreeing with a faculty member in a deliberation discussion. I did not witness this disagreement but Sarah discussed this hearing in our second interview conversation.

I think it was a set of twins...we found them not responsible and the faculty member was just like I just can't believe this...these girls cheated, cheated, cheated and I don't even understand why we're not even paying attention to that I know they cheated...and it was just like everyone was just like whoa...and...it was...like something that maybe they did but...it wasn't clear and convincing.

Since the decision ultimately went the way of the students, against the faculty member and the faculty member got frustrated, it was apparently still hard for Sarah to reconcile. Therefore, while findings indicated an equal footing with faculty members through deliberation discussions there was still the possibility of feeling subordinate or stigmatized by individuals of different status and knowledge while participating in the discussions.

The Principles

The three principles of the learning partnerships model, as developed by Baxter Magolda (2004a) provided guidance for additional elements to create an environment for development. The “three principles...provid[ed] participants the kind of support they needed to shift from external to internal self-definition” (Baxter Magolda, p. 43). In addition to descriptions by Baxter Magolda, these principles were also analyzed by the findings generated by Pizzolato (2005). Pizzolato provided critical thinking to consider how to implement these principles in actual learning environments. Therefore, this section will address the principles of the LPM as applied to the Student Honor Council culture.

Principle #1: I Can Deal with Anything

The first principle of the learning partnerships model (LPM) as developed by Baxter Magolda (2004a) was “validating learners’ capacity to know” (p. 42). This principle of the LPM promoted “invit[ing] participants into the knowledge construction process” (Baxter Magolda, p. 42). How Pizzolato (2005) defined this principle was “helping learners feel comfortable in their problem-solving abilities in moments when they do not know what to do or what the answer should be” (p. 140). Findings from this study seemed to show this principle was evident in all functions of the honor council culture, that as a student organization, the educational process, and the Honor Review process.

Members of this culture were faced with difficult decisions and challenging problem solving in all facets of membership. The student organization function of the honor council culture did not face the numerous problems that were presented in Honor Reviews,

however, when the organization did, support was given to enable the members to make decisions based on their own knowledge and abilities. The student organization, as described previously was led by the Executive Committee. This Committee was described as the body that made decisions for the student organization function. In our individual interview conversation, Lorre discussed a difficult decision made by the Executive Committee.

Two years ago, when Lorre was first on the Executive Committee the honor council sponsored the “Terp Honor” Essay Contest. After the Essay Contest winner was determined, before the monetary prize was awarded, that winner was accused and found responsible for academic dishonesty. Because there were no firm policies in place for how to handle this type of situation, the decision of if the monetary prize would be awarded to the winner, now an academically dishonest member of the community, was turned over to the Executive Committee. The Executive Committee after a lengthy discussion decided to not award the monetary prize to the violating student.

This discussion exemplified a difficult problem solved solely by the members of the culture. The Executive Committee being delegated to make this decision about this problem indicated these individuals being validated as learners in the student organization, utilizing their own knowledge to make the decision collectively.

The educational process also enabled students to be at the center of on-the-spot problem solving. Normally, when a member of the honor council, or team of honor council members provided an educational presentation there were no other individuals available to provide knowledge. Therefore, as Pizzolato (2005) pointed out, the members “learn to rely on their self-regulatory abilities rather than revert to dependence on formulas or gut instinct when they are faced with a challenging problem or situation” (p. 140). The ability to manage oneself when challenged in educational presentations seemed to be a learning experience for members. When observing an educational presentation by George, he was peppered

with questions and challenges about policies. Being a seasoned member of the honor council culture, he was able to answer these questions with knowledge and insight. When George was asked a question and was unsure of the answer, he regulated his reliance on any possible authorities in the room and admitted lacking the knowledge necessary to answer the question. Therefore, George was not only validated by being able to use his knowledge to answer a barrage of questions, he also was comfortable in admitting not having the information necessary.

Finally, findings to support this principle were also evident in the hearing process itself when students were faced with difficult situations. The deliberation discussions provided an outlet for students to utilize knowledge and fully participate as a validated learner. Finding the facts regarding an accusation of academic dishonesty and determining the best possible sanction for the individual could be characterized as problem solving. Similar to the card sort question I developed by adapting the Pizzolato (2005) statements from the “Problem Solving Orientation Subscale,” I created another card sort question from the “Self-Regulation in Challenging Situations Subscale.” Pizzolato posed three statements for how individuals responded when situations became trying. I adapted her statements to reflect the Honor Review process. As has been described, Honor Reviews at times became contentious and emotional, therefore to gauge how participants governed their learning in those environments I posed the adjusted statements to the members asking them to choose which statement fit how they saw themselves best. The statements were posed to students on three different cards reading: *I am confident I can deal efficiently with unexpected circumstances in my role as a Student Honor Council member.; When things start getting hard on Student Honor Council, I often have trouble staying in my role.; I tend to get emotional when things start going wrong on Student Honor Council.* Students were asked to choose the card that best described themselves in the Honor Review process. Of the twelve students individually interviewed only two responded that they tended to get emotional when

things started going wrong on Student Honor Council. Christi was one who admitted having problems staying focused when a hearing became chaotic.

I sometimes feel like when I'm in there and something starts to go wrong...I start thinking to myself while people are talking like oh no (laughs) what's going on I'm going to have to do something about this...so I definitely do have a little bit of trouble staying focused on exactly what's going on and I...have this moment of panic inside of me...and then I just I try not to let that last for too long and just kind of get on top of things and take care of it.

Christi recognized that she could lose focus in moments of combativeness or emotion. From her comments Christi has made this tangible and was seeking to correct the problem. Because Christi had been validated as a true participant in this culture, she knew she had the ability to correct the problem. Morgan was the other individual who felt she lost some focus when encountering difficulty while serving as a board member.

When things get difficult I do have trouble staying focused in a hearing because I get to a point where I'm note taking but then it's like okay this isn't important and you kind of lose track of what's going on if you check out for too long it's like okay pick back up somewhere and then your kinda lost.

Morgan contrasted her experience losing focus as a board member and her feeling confident dealing with difficult situations as a Presiding Officer. Morgan explained that when she was serving as a Presiding Officer she was confident she could deal with difficult situations because she had the support system of the board and staff members in the Office of Student Conduct.

The majority of students, however, felt confident they could deal effectively. Nicole explained that as a Presiding Officer she felt confident she could handle any situation.

I don't really feel like I have problems focusing...I think... that's really one of my main duties is making sure I know what's going on in that hearing...I think

as long as I have a few minutes to be able to gain all my thoughts...I think I could deal with just about anything.

Nicole knew that she had the power to take a recess in the hearing and take her time to think through a situation. This validated her abilities to problem solve in this environment. As a board member Bob also felt confident in his ability to regulate when situations became trying in an Honor Review.

I'm confident I can deal effectively with unexpected circumstances...cause...you never know...what kind of turn something's going to take...but I feel that through the training as well as...going back to just common sense and how I feel and...knowing the *Code* and knowing my beliefs and morals that...I can effectively deal with that and it also helps too...to have another three people you know on the board next to you and the Presiding Officer if you have a question you can definitely stop and ask.

Bob felt confident in his own knowledge, ability to bring own beliefs and values into the Honor Review space, and his fellow board members to assist in his ability to focus during taxing experiences. Members' confidence to deal effectively with strenuous moments of an Honor Review was predicated on individuals being validated in this culture.

Principle #2: Being Entrusted as a Leader

The second principle of the learning partnerships model (LPM) as developed by Baxter Magolda (2004a) was "situating learning in the learner's experience" (p. 42). The focus of this principle was the participant's background and experiences as the basis for making meaning. In Pizzolato's (2005) understanding of this principle, "learning should involve students in actively making sense of major concepts and ideas in the context, and pushing students to consider the implications of how they are constructing knowledge" (p. 140). Essentially this principle contributed to the creation of a learning environment that drew on the participant's experience to further the learning process. The participant then felt

as though he/she was respected for the knowledge they brought as an individual (Baxter Magolda). The education and adjudication functions of the honor council culture provided clues of this principle.

With the passage of the *Code* and the formation of the Student Honor Council in 1989 – 1990, so also came the need to educate the campus community. The *Code* stated clearly that it was the Student Honor Council's responsibility to educate the campus community, however per my informants, early in the honor council founding, the students did not conduct the educational programs for the campus. In the initial years of the honor council there was an impression that the culture members, the students, would not be adequately equipped to educate faculty and their peers in the Maryland community. Students might accompany staff members, however, students were not released to the community to conduct programs solo. As the *Code* and the academic integrity process became more accepted and there was an increasing demand for education, students were permitted to conduct educational presentations without staff members present.

At the time of this research, students conducted a high percentage of the educational programs provided to the campus community. The staff of the Office of Student Conduct placed confidence in the students to conduct educational presentations to their peers, faculty, and staff members throughout the campus community. Placing students in the educational programs allowed them a "basis for continued learning and decision making" (Baxter Magolda, 2004a, p. 43). Therefore, the act of having peer-based educational programs seemed to allow students to learn in context by nature of imparting their experiences for various constituents.

Findings from the Honor Review process also appeared to have elements of an environment to support this principle of the LPM. Baxter Magolda (2004a) cited that individuals felt respected when personal experiences were recognized as part of their own and others' learning processes. By the writing of the *Code*, honor council members were

solely in charge of the adjudication process in the Maryland community. During the Honor Reviews, it was expected that the Presiding Officer facilitated the process, no advisor was in the room to provide guidance or assistance. The *Code* and the Office of Student Conduct expected students to utilize the knowledge they might have gained during training and in their own life experiences to uphold the tenets of the *Code*, conducting a fair and unbiased process. Therefore, as students were selected based on the values and commitments they expressed during the recruitment process, it was the expectation that those experiences and values played a role in their decision making and participation in the Honor Review process.

Principle #3: The Investigation of Why

The final principle of the learning partnerships model (LPM) as constructed by Baxter Magolda (2001, 2004a) was that meaning was mutually constructed among those participating in the learning environment. “Mutually constructing meaning, involved educators and employers connecting their knowledge to that of the participants to arrive at more complex understandings and decisions” (Baxter Magolda, 2004a, p. 43). Pizzolato (2005) posited that meaning being mutually constructed “should involve students working with other students or their instructor or other authority figure to process experiences with the content” (p. 142). Findings of the honor council culture, specifically in the function of Honor Reviews revealed the culture actually promoted the opposite of this principle. While the mere deliberation discussions did at times led to “more complex understandings and decisions” (Baxter Magolda, 2004a, p. 43), the findings did not indicate meaning being mutually constructed. Although decisions were vetted with peers and faculty, and discussions were ripe for developing new skills and learning, the groups never discussed the *why* behind the decisions. The culture, in these discussions reinforced a type of subconscious congruence. The members understood why they made the decision and knew it matched what they believed but individuals could not, and were not pressed to fully explain that reasoning to others. Therefore, after considering the findings of this

ethnographic research, the members did not seem to describe this type of mutual construction of meaning in any of the functions of the honor council culture. What became apparent in the findings was however a sense that during deliberation sessions in particular, there was no real processing and the discussions at times bolstered decisions without reason.

Deliberation discussions were not only the highlight of learning for students as members of the honor council culture, but there were also times when those discussions idled development, seemingly not furthering one's understanding of knowledge, self, or others. This lacking environment was evident when decisions would come easy and members would not justify their decision.

After an Honor Review during February, Bridget called me while revising her Presiding Officer's report. Bridget was finding it difficult to explain why the board had made a decision to lower the sanction from an "XF" which could be removed after twelve months to an "XF" which could be removed after three months. As I listened to Bridget explain her deliberation session with Bob, Elise, and Judah she did not ask them for a why, they merely explained to her that they just "felt" a lesser sanction was appropriate. Because all were seasoned members, according to Bridget, she did not feel comfortable pushing the board members for the why. Bridget as the Presiding Officer now needed to rationalize this lesser sanction and while explaining this situation to me she realized she had no rationalization except for a "feeling" by her board members.

Bridget's situation was not uncommon; many Presiding Officers became carried away with the board members' feelings and thought later, about the need to give reasoning for a lesser or more harsh sanction. Smita struggled with having this discussion as well during a hearing on October 11. She took a few comments that a lesser sanction was in order and closed the hearing based on those comments. There was no conversation about *why*.

In individual interviews members discussed this sense of knowing a decision matched their values, but could not articulate why. During our conversations David struggled to define his values, then when talking about how his values played a part in decision making, he struggled to articulate the explicit connection.

If we are in a hearing and I'll be viewing...this situation or whatever it was that happened...through the lens of what my values are but I won't be consciously...thinking about them so I mean...I don't think too much about it but I think that...it still does fit my values and beliefs but I just don't think about it.

Maggie also considered her values so imbedded in her as a person that she just assumed her values played a role in decision making. "Just by being there just by making the decisions...I don't think...about how much they tie in with the values I think I just know that they do." Both of these members used intuition to guide their decision making, neither could expand on *how* or *why* their values played a role in their decision making. Jason considered decision making on his gut feelings, rather than values and beliefs. "I always prefer...clarity and steadfastness over reflection sometimes...you get a gut feeling about something. I tend to run with my gut feelings rather than thinking about my exact reasons for having them." These students, when pressed for how their values matched their decisions struggled to see the explicit connection. Their thought processes were therefore being reinforced by the structure of Honor Review deliberation discussions. If they could justify a sanction with a mere feeling, as in Bridget and Smita's circumstances these individuals would never be able to mutually construct meaning (Baxter Magolda, 2004a). While these individuals might be pressed in other parts of their academic or personal lives to draw those connections, it would seem the Honor Review process did not uphold this principle.

One could draw from the findings regarding members' upholding the purpose of the honor council culture as also not adhering to this principle. As discussed previously,

members commit to upholding the purpose of the honor council possibly for dualistic (Perry, 1981) reasons. Members have always been told not cheat, members were told to uphold the *Code*, now that members are part of this culture they have to be, as Maggie described “a pillar of academic perfection.” While growing up, Nicole had always been told by her parents “do her best” in her academics. She arrived at Maryland not only motivated to seek out the honor council because of her cheating experience in high school but also because she believed firmly that cheating was wrong. When I asked if her values and beliefs played a role in her decision making she responded, “I know how I feel about cheating and that kind of stuff and...I feel like you should be accountable so...I already know how I feel about that so I don't really think about my values or beliefs.” Nicole felt the value of honesty was so embedded in her, from her upbringing she failed to be critical of how her values and beliefs played a role in decision making around issues of integrity and honesty. Thomas explained his perspective on the honor council hearing process in similar tone. After serving for a year, Thomas explained firmly he did not have “sympathy” for students who commit any type of wrong doing.

I really got that...point of view of just you know he knew it was cheating, I knew it was cheating, I've known that's been cheating since I was like in 5th grade so really I mean he should have known and it's just as easy to not cheat as it is to cheat.

Even after one year of hearings and educational presentations, Thomas remained grounded in a simplistic values structure to make meaning of his honor council experience. His perspective remained unchanged by the cases he heard and decided in discussion with others. All students on some level seemed to see their involvement tied, somewhat dualistically (Perry, 1981) to their values and beliefs from their upbringing. When students

affixed themselves to messages simplistically, it was possible that meaning would not be able to be constructed in mutuality with others.

Although the honor council culture largely seemed to champion the assumptions and principles of the LPM, findings indicated the culture falling short when considering this last principle. The routine of not fettering out the *why* behind the decisions that were made or the *why* behind individual commitment to the culture reinforced a thinking that would not allow learning to be constructed mutually. This failure to mutually construct meaning diminished the developmental impact of the other aspects of the culture. Baxter Magolda (2001) cited “mutuality and interdependence were necessary for genuine participation in mutual construction in which parties listened carefully, considered others’ perspectives, and authentically shared their own perspectives” (p. 188). Therefore, per the dimensional aspects of development explained previously, there was a need for interaction and connection with others for growth to occur. A lack of critical thinking in decision making and the lack of engagement with others would not have seemed to assist the participants in individual growth and development.

Conclusion

This chapter has considered the culture of the Student Honor Council through the lens of the self-authorship dimensions of development and the learning partnerships model (LPM). Findings exposed a culture that influenced members’ development in the dimensions of self-authorship. The findings also presented in this chapter do reveal a culture that seemingly adhered to the LPM and at the same time a culture that deviated from the tenets of the LPM. How to interpret these findings and the meaning it has for members’ development will be discussed in the next and final chapter.

CHAPTER 7: CONCLUSIONS AND DISCUSSION

Introduction

This final chapter will revisit the foundational elements of this study along with interpreting the study's findings. The main section of this chapter will interpret the findings posed, providing meaning for the results of this study. This chapter will also compare the relationship of this current study to previous research, offer suggestions for future empirical exploration, and provide limitations of the study.

Research Statement and Research Questions

As stated in chapter one, the research statement and research questions referred to in guiding this study were as follows:

The purpose of this study was to understand how participation in the culture of the Student Honor Council at the University of Maryland, College Park influenced the development of Student Honor Council members. As a study of culture, ethnographic methodology and methods were employed.

Additional questions guiding this study included:

- 1) How did the members describe and define the culture of the Student Honor Council?
- 2) How did members come to make meaning and define the various adjudication and educational processes?
- 3) How did the honor council culture, and various adjudication and educational processes, influence an individual's development?

The next section of this chapter will address the research statement and answer the research questions for this study.

Interpretation and Discussion of Findings

Previous chapters have provided insight into the findings from this inquiry, describing the honor council culture and the culture's influence on members' development. This section will make meaning of the findings, articulating what meaning was derived from this culture

and answering the questions that framed this study. The first two questions, *how did the members describe and define the culture of the Student Honor Council?* and *how did members come to make meaning and define the various adjudication and educational processes?* will be addressed by interpreting findings from the cultural analyses. The final question, *how did the honor council culture, and various adjudication and educational processes influence an individual's development?* will be considered along both the findings regarding the culture and findings about the development of members. This section will, therefore, provide interpretation for the findings presented in previous chapters, offering further understanding of the honor council culture and how the culture influenced members' development.

Cultural Findings

The first two research questions that guided this study asked for information regarding how the members defined and understood the honor council culture. As presented in chapters four and five, I interpreted students making meaning of the culture based on understanding the purpose and committing to the functions of the culture. I, therefore, termed the culture a “purposeful, function-based” culture. Students clearly joined the honor council because of values invested by their upbringing and experiences, which were congruent with the purpose of the culture. Additionally, meeting other people who shared those same values was of importance to the students. The functions of being a student organization, being an educational body, and an adjudication board were the ways individuals stayed connected and the culture was fully formed. The functions of this culture, therefore, were essentially the sticking power among the individuals who were part of the group and contributed to individual meaning making from the experience. Of the three functions, being an adjudicator and sitting on Honor Reviews was prominently the most significant learning experience for these members. Honor Reviews provided knowledge, skill building, and meaningful interaction with peers and faculty.

As explained previously, Schein (1992, 2004) explained cultures develop by participation in shared experiences, patterning, and integration. Although the honor council culture provided functional responsibilities that challenged members' reasoning and learning, it was a culture with a singular focus on functions. Strange and Banning (1999) discussed the differences between dynamic and static environments. "Dynamic environments...are flexible in design and respond more readily to change; at the other end are static environments, which tend to be more rigid...and therefore resistant to change" (Strange & Banning, p. 41). This honor council culture could be viewed more static than dynamic, given the strict adherence to values and high commitment to the functions of the group. To further consider the nature of the honor council culture, one may contemplate the most lauded campus cultures in higher education which were highlighted as "involving colleges" (Kuh & Schuh, 1991). Kuh and Schuh, with a cadre of student affairs scholars, analyzed various campus communities to understand how a dynamic, integrated campus functions. Although this research by Kuh and Schuh was more grand scale, it could be viewed as a comparison to this culture which was function based. When a culture revolves around functions, there is no appreciation for the larger mission of the culture, no connection to the larger membership of the culture, and little evocative exchange among the culture. Therefore, although the functions provided sticking power among individuals to form this culture, the nature of it being a purposeful, function-based culture was not multifaceted enough to engage members in a meaningful manner.

Cultural Influence on Development

What has been learned from this study is that the Student Honor Council culture as a purposeful, function-based culture served as a conduit for personal development, however did not seem to truly develop members. Therefore, as has been explained, students have been influenced by this culture, showing growth in the self-authorship dimensions. However, the commitment to the values of the culture by the students in a simplistic manner only

served to hold students while participating in this culture in basic developmental structures. Secondly, there was no great company on this journey, which Baxter Magolda called for in the development and movement of individuals, specifically along self-authorship, but this support is applicable along any type of developmental process. Therefore, this section will serve to fully illustrate these conclusions and findings regarding the influence of the culture on members' development.

As presented in chapter six, findings indicated an adherence largely to the assumptions and principles of the learning partnerships model (LPM) (Baxter Magolda, 2001, 2004a). The honor council culture allowed members to participate freely in discussions, utilizing their values and beliefs. Members contended with knowledge and decisions that had ambiguous and entangled details. The flat hierarchy in the Honor Review process allowed members to participate wholly as an individual, being heard and substantiated. Participants also brought themselves to the adjudication function of the culture as distinct from one another, growing toward interdependence. "Individuals moving toward interdependence learning lessons about reciprocity, compromise, sacrifice, consensus, and commitment...interdependence means respecting the autonomy of others and looking for ways to give and take" (Chickering & Reisser, 1993, p. 140). All of these characteristics of this culture adhered to the assumptions and principles of the LPM. Even where the culture deviated from the LPM, Pizzolato (2005) contended those deviations might have actually stimulated the growth and development. Although the culture met the tenets of the LPM and encouraged a type of interdependence with other members of the culture and there was an influence on development as per the dimensions of self-authorship, the movement of individuals along any developmental process as a result of being part of this culture was not evident. The reason for this apparent lack of movement along developmental phases will now be explained.

Although the functions bound the group, why members joined could be interpreted more closely than members merely joining for the importance of upholding integrity. Members expressed joining the culture to uphold the purpose for congruent, introspective means. At the same time members communicated upholding the purpose from a simplistic way of making meaning. Since the values of this culture were inherently positive values, which all members should hold in some respect, all members in reality held these values because they were told by authority figures these beliefs were important. As explained in chapters four and six, many members valued the same ideals as the *Code* when becoming part of the culture. This only intensified as members became invested in the meaning and functions of the culture. To truly uphold the cultural values members felt compelled to voice those beliefs in defined ways and with a tone of certainty. Members began to show indications of a type of indoctrination as their involvement increased. Therefore, although members exhibited more complex meaning making and development in other areas of their lives, it seemed members would regress to a simplistic sense when upholding the purpose and participating in the functions this culture. Members almost were held idle while part of the culture, their developmental state exhibited outside of the culture was put on hold to speak the message of the honor council and participate in the functions.

The defined purpose of the culture to uphold integrity and honor led members to take on a type of polarized thinking after becoming part of the culture. The *Code* served as an authority in this culture, which only seemed to further define absolutes for members in times of challenge. Members of the culture would also watch and learn from one another. Behaviors and ways of dealing with problematic situations (i.e. referencing the *Code*) would be passed down. In presentations for instance, members “got on a soapbox” and preached the messages of the honor council to their peers. This type of reliance of “what is right” and what a member may have been trained to believe was true, also idled moral development (Kohlberg, 1981). Members did not articulate an understanding of the presentation content

other than upholding rules as being important. In Honor Review discussions at times of conflict, members would often rely on the *Code* for direction. Although the *Code* should be a guide, it provided such an authority that members did not express their thoughts outside of that authority. The result of this “formula following” (Pizzolato & Ozaki, 2007, p. 198) was members not truly bringing their own values and beliefs to the process and a lack of courageous action when needed.

Students responses when they were asked if they would turn in a friend for academic dishonesty illustrated this seeming lack of courage in times of challenge. When students took on the purpose of the culture in simplistic ways, they were then left unable to act when injustice did take place. The students were thus unable to act in morally courageous ways (Kidder, 2003). Kidder attributed the values of “honesty, respect, responsibility, fairness, and compassion” (p. 10) to being morally courageous. Since many members of the culture spoke of academic dishonesty as a moral indiscretion, expressing moral courage would seek to cure this moral violation. If members were not fully acculturated to the values of the culture and did not internalize the purpose of the culture with a multiplistic (Perry, 1981), reflective (King & Kitchener, 1994) outlook, it was questionable if the members would have been able to challenge those committing wrong doing. King and Kitchener characterized this struggle as the challenge of making reflective judgments. Students taking on the messages of the honor council in a simplistic manner would be left in a quandary to reason through ill-structured problems, questions without easy answers (King & Kitchener). Therefore, marrying to the purpose of the honor council without a critical lens to start, or affixing to the purpose after significant engagement seemed problematic. Since the *Code* provided a “formula for success” (Pizzolato & Ozaki, 2007, p. 199), it served as the authority, rendering members unable to be critical or openly express disagreement.

The culture did meet the principles and assumptions of the LPM and did advance student’s understanding cognitively, of themselves, and in relationships to others. However,

because the level of commitment was mainly to the Honor Review process and a simplistic attachment to the purpose, this culture did not seem to serve as an environment to fully develop individuals. Members, in individual interviews did talk about how honor council had “helped along the way” (Christi) but it was not the one defining experience to develop them as individuals. In our individual interview, Sarah compared her honor council experience to being the President of her sorority. Sarah described her time as President as “the best experience I have had in my life and I learned so much the importance of making the right decision versus...doing what my friends or what other people” wanted. Sarah admitted being involved in honor council was important to her learning, and she applied skills she learned as an honor council member to her other experiences however, there was no comparison regarding her development. Other members also expressed the learning and value gained from other life, work, and co-curricular experiences in comparison to honor council as being vital to their growth and development of self.

As Baxter Magolda has reiterated in her longitudinal study of self-authorship, a developmental process is a journey and that journey needs good company (Baxter Magolda, 1998, 2001, 2002, 2004b). Baxter Magolda’s comments are applicable to any form of development. The Student Honor Council did not sustain students for large portions of their collegiate career and by the nature of the culture, students were not engaging with one another or others of importance critically. Students meeting once every two weeks to hear an Honor Review, having monthly General Body meetings, and occasionally conducting an educational presentation did not seem adequate to fully develop individuals. Christi and Lorre’s engagement in religious activities, Morgan and Dawn’s leadership in their sororities, or Thomas as a member of a year-long sports team had more outlets for the development merely by a higher level of engagement with others, which undoubtedly included critical problem solving and opportunities for self-definition. Students did seem to develop characteristics along the dimensions of the self-authorship model (epistemological,

intrapersonal, and interpersonal) however the cultural involvement did not seem to provoke development because the culture did not exhibit the sustaining and critical interaction that other opportunities for involvement provided. Baxter Magolda (2002) promoted the role of leaders and mentors to engage with students in educative ways to provide the good company. Therefore, this interaction could have not only originated from time spent engaging with peers but also in connecting with an educating figure. The additional issue of adopting the purpose of the culture simplistically contributed to lacking an evocative, critical opportunity for engagement. Although many opportunities for development are accounted for in this culture, the constant contact and rich, critical interaction was missing.

Throughout this research there were no indications of movement or skill development and learning that would have provided individual progression through any process of development. One significant reason for this lack of movement was essentially a lack of crisis as Pizzolato (2003, 2004, 2005) and Pizzolato and Osaki (2007) studied intricately. Pizzolato and Osaki investigated this idea of crisis specifically along the development of self-authorship, however this is applicable given that other developmental processes also require some sort of crisis in meaning making or understanding of self for increased growth. Pizzolato and Osaki's research exhibited that a student who experienced interpersonal dissonance experienced a crisis in their meaning making and in the development of self. Pizzolato and Osaki contended that an interpersonal dissonance crisis would propel students toward developmental change. Students in this culture of the honor council were never pushed to those crises. Even the maltreatment by peers and the great responsibility was not found to throw members into crisis where questions about self arose. The *Code* provided the authority of what to believe and the lack of intimate good company did not serve to promote crises. Therefore, while honor council was an important element of many members' college experiences and did serve to influence a members' development,

the purposeful and functional driving forces of the culture did not seem to lend to the full development of members.

Relationship to Previous Research

The implications of this research were important when considering the development of students who participate in activities such as the Student Honor Council. This culture like many others on college and university campuses met the assumptions and principles promoted by the learning partnerships model (Baxter Magolda, 2001, 2004a), however without the necessary interaction and engagement, the good company, it only influenced the development of members. It was obvious that the members of this culture, particularly through Honor Reviews were reconciling difficult decisions, and without a necessary outlet for processing to bear witness to that individual's experience it was trusted that the reflection happened independent of the culture. Based on the interpretations of members' taking on the values of the honor council in a simplistic manner, or becoming more indoctrinated with increased engagement, insight into cognitive development (Perry, 1981) was evident. Perry's research on cognitive development exemplified an individual taking in information in a naive manner to making meaning in more complex ways. This culture however exhibited how that process of comprehending complex information could actually idle cognitive development by relying on dictated elements to define the outcomes of decision making. This research also added to the development of reflective judgment as first introduced by King and Kitchener (1994). Members taking on the values simplistically did not increase the capability of members to make judgments regarding ill-structured problems (King and Kitchener). A final theory which this study informed was moral development. Being that the members of this culture are contending with moral issues, there was an evident shift in being focused on oneself to slightly being more cognizant of decision making impact on a larger community. Members also became more empathetic while participating in the process

and realizing the expectation for decisions of great magnitude. Other areas where this study enhanced an understanding of development were evidenced in chapter six.

Additionally significant, this research continued exploration with the learning partnerships model (LPM) (Baxter Magolda, 2001, 2004a). The LPM was created based on Baxter Magolda's observations about the curricular environment and how that environment could serve to enhance the development of participants. At the time of this research the LPM was gaining prominence as a guide for creating learning and developmental experiences in the co-curricular environment. This study, therefore, provided guidance regarding the implementation of the LPM in the co-curricular environment. As stated previously, although this culture met the assumptions and principles of the LPM, additional interventions seem necessary to fully provoke development.

Recommendations

Therefore, to assist in the development of members in this culture and similar cultures there are recommendations for practice. Although there was great connection among members by board night, there was still a lacking connection when viewing the membership as a whole. This lack of connection led to low attendance at student organizational events and a lack of responsibility for any function outside the Honor Review process. Bringing the members together for mandatory ongoing training or in-services would be recommended to increase connections and commitment outside of the Honor Review process. The mere act of having individuals in the same room, interacting with others not on their hearing night has the strong possibility of creating friendships and other interpersonal dynamics not otherwise developed. Regular trainings might also increase members' development in the self-authorship dimensions, and might influence movement along any developmental model. Training sessions that engage members, testing their ethical development capabilities, and inviting them to share themselves would accomplish building connections and enhance development.

In my observations, I found that honor council members wanted to discuss the hearing after its conclusion. However, the Office of Student Conduct, like many other offices of the same nature was overwhelmed by the number of disciplinary matters comprising a high case load. This work load did not allow staff members to have the time or energy to sit in the numerous Honor Reviews each semester. My discussions with honor council members after Honor Reviews were not structured to heighten the individual's development. However if staff members were committed to having those discussions with specific outcomes, development could be intentionally influenced. Whether staff members sat through the entire Honor Review or there was a mandatory consult after the hearing with the board, it could promote reflection and processing about the case and the hearing experience. As another option aside from staff members guiding these conversations is for students within the culture to lead those discussions or processing sessions. Students who are Presiding Officers or Executive Committee members could easily lead those conversations with direction from staff members. This in turn could lead to further learning and development. It would add the good company that Baxter Magolda (1998, 2001, 2002, 2004b) called for in the developmental journey. This again could elicit closer connections among members, hearing one another's reflection and thoughts outside of the designated deliberation discussion.

These recommendations regarding the honor council culture and development of individuals in that culture rely on staff members' availabilities and student participation. Without any type of intervention this culture would continue as it was at the time of this research. Members would continue making decisions in Honor Review processes, the student organization would continue to struggle, and the true possibility of a student's development would become a missed opportunity.

Suggestions for Future Research

Being part of a peer-run disciplinary process in the college environment was not a unique experience for college students, however little to no research existed on these types of experiences. This study added to the lacking current research on student involvement in a peer-run disciplinary process. As stated in chapter two, the closest empirical studies to consider the student experience in a peer-run disciplinary process were Bertram Gallant (2003) and Caruso (1977). Bertram Gallant's study was an unpublished paper for a graduate course and Caruso's study was a quantitative inquiry. Many authors also made statements to suggest the learning and development that might have occurred due to involvement (Bambenek et al., 2000; Cobbs, 1991; Cole & Conklin, 1996; Ignelzi, 1990; McCabe & Makowski, 2001; McCabe & Pavela, 2000), however there were no studies that provided empirical research of that learning and development. Particularly McCabe and Pavela have written persuasively about the need for peer-run judicial procedures, without documented empirical research to support their assertions. This research indicated that the experience of being part of a peer-run judicial board was an exciting and engaging experience, however without appropriate and intentional interventions it might not reach its full potential. As has been reiterated, these students were making decisions of large magnitude and the experiences were ripe for development. Specific areas that stood out in the research as benefiting from additional inquiry included: students' feelings about the pressure of responsibility, the lack of moral courage in upholding the values outside of the hearing room, and the role of values in decision making.

Overall, I would recommend more studies of cultural groups on college campuses. There were only a few scholars at the time of this research who were publishing ethnographic investigations, including, Magolda (1999, 2003), Magolda and Ebben (2006), Manning (1989, 2000) and Thorton and Jaeger (2006, 2007). Research has clearly shown for many years that students learn the most and were the most content when involved in co-

curricular elements of higher education (Astin, 1993). Therefore, research that is grounded in understanding student cultures sheds additional light and understanding regarding how students learn and develop. Continuing to advance this methodology, will provide further insight into how students learn and develop from involvement.

Finally, I recommend continued research with the LPM during the college experience, particularly in the co-curricular environment. As evidenced by this research, development took time, attention, connection with others, and intentional meaning making. Continued investigation on how to create environments that influence, develop, and sustain enhanced ways of knowing is critical to how students will be successful.

Limitations

Although this study advanced methodology and research in the area of culture and development, the study had limitations. Issues that were limitations involved my role as the researcher, gaining a full sample of participants, and transferability.

I, as the researcher was a full-time graduate student at the University of Maryland, College Park. In addition to being a full-time student, I also worked as a graduate assistant in the Office of Student Conduct and was the direct Advisor to the group under study proposed in this research. Authors such as Creswell (1998) quoting Glesne and Peshkin, guarded against studying in “your own backyard” (p. 114). As the Advisor to the Student Honor Council, I was an “insider.” Not to compromise the study, I took extreme measures to control my bias, letting the information rise from the participants. I employed triangulation, member checking, peer debriefing, and negative case analysis techniques to aid in assuring trustworthiness of the data. I feel the data collected and as analyzed presents a fair and reflexive view of the culture and individual members’ development as a result of involvement in the culture. While I admittedly had to step out of my observer role, those disruptions did not compromise the findings or the learning gained by the participants.

I did experience some problems in my ability to view all students in the hearing process and presentations. Although I did observe 30 of 33 hearings Fall semester and observed seven presentations, not all students were observed. Since students assigned themselves randomly to hearing boards and presentations, it was not possible to observe the total population of students. In the hearing process I did not observe three students, in the educational process I missed several students. I did feel by the end of data collection however that with my many sources of data, interviews, observations, and documents I had reached saturation and a clear, congruent triangulation of the data.

Finally, this study looked specifically at the Student Honor Council at one institution, its culture and how when a part of the culture, students developed a sense of themselves. It is doubtful the results are transferable to all student groups bounded by culture. Therefore, although qualitative research does not claim to be generalizeable, this study continued the investigation of how students developed in college.

Conclusion

As a final note to conclude, I would like to address the title of this study, *Acting Out Integrity & Honor: Student Honor Council Cultural Influence of Members' Development*. The title was meant to consider how members of this culture expressed the values of this culture. Literally, the members of this culture did express the values of the honor council (integrity and honor) to their peers and the larger campus community through their membership and the functions of the culture. However, much like children, the members would also express those values in a manner to get attention when no one was listening, almost in the manner of a child not being able to be bought the toy he or she wanted. As exhibited during the educational programs, members would at times "get on a soapbox" and preach to their peers, feeling as though no one was listening to their message. Therefore, the title was meant to illustrate that dual interpretation.

This chapter has reviewed the foundational elements to guide this study as well as interpreting the findings of the study and providing recommendations for the reader. This qualitative exploration has been focused on a particular culture, and considering that culture's characteristics to analyze individual development. From this research much could be learned about student cultures and how to foster a student's individual development. It is hoped that this research will guide future studies and research on the topics of peer-based judicial processes, student organizational cultures, and environments to develop individuals.

APPENDIX A: STUDENT HONOR COUNCIL EDUCATIONAL PRESENTATION

Student Honor Council, University of Maryland, College Park Presentation on Academic Integrity

This outline is a suggested flow for presentations on Academic Integrity. Included is information that is to be shared with students and information for you to facilitate a successful presentation. Choose the discussion issues that are most relevant to the group listening to the presentation. Staff of OSC prepared parts of this outline and other parts were adapted from Gary Pavela's outline for presentations to engineering students.

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Purpose of Presentation

Opening Discussion

Talk about the high school environment

Did people in high school cheat?

How was it addressed?

Other examples of academic dishonesty in high school?

How was that addressed?

Comment on the seriousness of academic dishonesty

Brief Explanation of the Code of Academic Integrity including Sanctions

Read the Code and definitions of academic integrity. Give brief examples of each type of violation (this may illicit some discussion). Give a brief overview of the process after a student is referred to the office.

Exercises – Use Questions listed below for the following three exercises

Concentric Circles

Have one half of group members form a circle facing outward; the other half forms a circle facing inward so that each student is facing another student.

To begin the exercise, have students introduce themselves to each other (they will do this each time they speak with a different person).

The facilitator poses statements or questions for the students to discuss in their pairs and after each has a chance to discuss the question, directs the inner circle to move one person to the right OR the outer circle to move two persons to their left, etc.

The facilitator should keep track of these moves so that the students speak with a different person for each question.

To model the exercise, the first question or questions may be general in nature.

The facilitator may choose to engage the group in large group discussion following some of the responses to the paired discussion.

Forced Choice

Set ground rules of respect, honesty, listening to each other

Agree/Disagree set-up (no middle ground)

Pose statements and direct participants to choose a side; discuss in small groups

Facilitate discussion – Each "side" makes points, can ask questions of other group

Discussion Group

Break students up into small groups giving each group one of the following questions to discuss.

Have the groups' report on their discussions.

Questions/Examples/Statements for discussion to use during exercises:

What are the types of academic dishonesty?

What pressures on students lead them to commit acts of academic dishonesty?

How does academic dishonesty harm individual students? Or the University?

Revising passages (so they sound better) of a paper you are typing for a friend is academically dishonest.

Using the same paper twice, for different classes, is academically dishonest.

The act of copying off someone's test is worse than allowing someone to copy off my test.

Agree or disagree? Why?

The act of copying off of someone's test is worse than allowing someone to copy

If my best friend asked for unauthorized help on an exam or assignment, I would give it to them.

If my best friend broke a rule, I would cover for him/her.

The University of Maryland should have a traditional honor code...exams should be unproctored and students should be required to report acts of academic dishonesty (and be held responsible for facilitating academic dishonesty if he/she do not report).

What pressures cause students to commit acts of academic dishonesty?

What are some ways to avoid committing acts of academic dishonesty?

Role Models

List heroes/heroines or people you admire.

Why do you admire these people?

How would you feel if you learned that these individuals embezzled money or plagiarized a major campaign speech? Why would your perception change?

Debate

Divide the class in half and allow five minutes for preparation and 10-15 minutes for a debate.

One-half of class supports idea that "The act of cheating is better than the act of reporting" and the other half argues, "The act of reporting an alleged act of dishonesty is better than the act of cheating."

Issues for discussion

Habits

The value of Habits. Distinguishing between good and bad habits.

The role of habit is stressed in Aristotle's *Nicomachean Ethics* (Macmillan, 1962, Ostwald, trans.), p. 34:

"For the things which we have to learn before we can do them we learn by doing: men become builders of homes by building houses, and harpists by playing the harp. Similarly we become just by the practice of just actions, self-controlled by exercising self-control."

How many students exercise regularly? Did the decision to exercise lead to the habit of exercise?

Read forged letter from expelled student. Do the tone and content of the letter suggest the student has formed a habit of academic dishonesty?

"It is a pleasure for me to recommend this student for admission to law school. Though I have only known Laurence [a pseudonym] for a semester, his accomplishments in my course were so extraordinary [sic] that I feel that I am able to speak on his behalf.

One specific course that I teach, Law and Morality, is a very difficult one, and in the twenty years that I have taught it, there have not been many A's at all. I can practically count the number of students who received above Cs on my fingers . . .

Laurence set himself apart from the rest of his classmates the first few weeks, when he came to class prepared to discuss the legal arguments and would ask questions that required me to go back and re-read some of the laws and codes in order to answer his inquisitive questions. For the first time in twenty years, I found myself unable to answer a question . . . All I could say was Good question, I will look that up, and read up on the topic so that I could have an answer for him. He definitely keep me on my toes, and instead of simply lecturing from notes, as I have usually done, I began preparing new material before class, and found myself looking forward to the discussions that Laurence and I had on the assigned readings. To no great surprise, only two students consistently received A's on the essay exams and Laurence was one of them, with the highest average. I was particularly impressed with his understanding of legal writing and his critical thinking skills, which I presume are all qualities that are helpful in law school.

Laurence is a wonderful student and I would rank him among the top, few undergraduates [sic] that I have ever taught. I was always somewhat stunned and in awe of his ability to put together such a concise essay in such a limited time. His essays were always so beautifully constructed, so full of details that other students failed to incorporate, that I found myself always giving him perfect scores . . . He definitely has a gift when it comes to persuasive writing.

I highly recommend Laurence. He is an extraordinary [sic] student who has helped me learn to interact and encourage discussion among my students, rather than lecture and leave. As a professor, I have enjoyed Laurence and have enjoyed being taught by him. Laurence will indeed do very well in law school."

What are dangers of forming the habit of academic dishonesty?

What is the student suggesting about other students in the class?

A University of Maryland senior wrote the text in the forged letter of reference--purporting to be from a University of Maryland Faculty member--. Several law schools detected the forgery, and the student was dismissed from the University.

There are many dangers associated with the habit of academic dishonesty: Failure to learn the assigned material; engaging in patterns of fraud in other aspects of life; and an increased risk of being caught (eventually, when the dice are thrown often enough, they come up "snake eyes").

Students who engage in academic dishonesty usually know they are gaining an unfair advantage over students who do not cheat. The student who wrote the letter follows this pattern by repeatedly disparaging other students in the class.

Importance of Academic Integrity
Why is academic integrity important?

Look at the ceiling. Heavy beams are balanced above your head. Are you depending, at this moment, on the integrity of the people who designed and built the building? Will other people be relying on your integrity in the future?

As Gary Pavela states, "Setting and enforcing high standards for academic integrity goes beyond simple moralism. It also helps students develop values that are necessary for living in -- and contributing to-- a society where people routinely depend upon the knowledge and integrity of others."

Consider these examples of dishonesty from the popular press.

Cheating on air traffic control examinations

"An instructor at the Federal Aviation Administration's air traffic control training school has charged that answers to the final exam were circulated among students and might have enabled failing students to pass. The instructor... said a packet of answers to problems from the exam might have been available to students for as long as two years before FAA officials began developing substitute questions."

"Exam Cheat Sentenced" March 13, 1985 Washington Post, (p. A7).

Faking Scientific Data or Experiments

"U.S. District Court Judge John Vukasin ordered Lawrence Livermore National Laboratory chemist Ronald Stump to repay the government \$125,000 which he received from faking test

results on an U.S. Department of Energy electronic device..." [When lab chemists tested the device, it would not work—and they concluded Stump's experimental results were "impossible"].

"Livermore chemist punished for false test results" Daily Californian August 9, 1989, (p.1).

Fraud in Medicine

"This study demonstrates that cheating is extremely frequent (87.6 percent) among premedical students. Although the frequency of medical school cheating (58.2 percent) is significantly lower... the majority of students continue to cheat in medical school. The most disturbing finding was the positive correlation between cheating in school and cheating in patient care. There was a continuum from cheating in college, to cheating in medical school didactic areas, to cheating in clerkships in patient care."

Sierles, Hendrickx and Circle, "Cheating in Medical School" *Journal of Medical Education*, v.55 February 1980, pp. 124-125.

What are your values? Will other people be able to place their confidence in you?

Pretend you are at a retirement banquet, a serious occasion, and not a "roast." The person retiring is 65 years old, at the end of a long career. Your job is to say a few key words describing the retiree's qualities of character.

In order to have some frame of reference, pretend the person retiring is you.

Answers to the retirement banquet exercise almost always include words like caring, honest, hard-working, and the like. The presenter can walk about the class, noting answers as students write them, and read representative samples. Discussion can then ensue, emphasizing that human beings are social animals, and frequently affirm certain basic virtues, usually grounded in a sense of obligation to others. Students might also be told that the following answers are almost never given:

Mary will remain in our hearts and minds forever, since she drove a Porsche, or

William will always be in our thoughts, because he could drink more beer than anyone in the office.

Students will also identify positive shared virtues when asked to describe the qualities of their best friend. The aim, of course, is to challenge the notion that all values are relative.

Why are many answers so similar? People are social animals, and share some sense of obligation to each other.

See Edward O. Wilson's observation in *Consilience*, (Knopf, 1998 pp. 297-298) that:

We are learning the fundamental principle that ethics is everything. Human social existence . . . is based on the genetic propensity to form long-term contracts that evolve by culture and moral precepts and law. The rules of contract formation were not given to humanity from above, nor did they emerge randomly from the mechanics of the brain. They evolved over tens or hundreds of millennia because they conferred upon the genes prescribing them survival . . . We are not errant children who occasionally sin by disobeying instructions from outside our species. We are adults who have discovered which covenants are necessary for survival, and we have accepted the necessity of securing them by sacred oath.

See also comments of Willard Gaylin, Clinical Professor of Psychiatry at Columbia University, in a November 1989 interview in *Synthesis: Law and Policy in Higher Education* (p.52):

Synthesis: . . . isn't our sense of guilt and the moral judgment associated with it, rooted in sand, given the fact that values are relative?"

Gaylin: No...there are certain things that transcend all societies: child abuse, murder, robbery, treachery. For the most part I think there is a very strong consensus on what virtue is.

Finally, a strong consensus about the basic virtues associated with community life was reflected in a 1994 survey of over 1,100 Americans (550 of them parents of school children) done by the research group Public Agenda. "First Things First: What Americans Expect from the Public Schools" (Public Agenda, New York, N.Y.). We have paraphrased the results of the study, and have found that:

Parents say schools should teach "honesty and the importance of telling the truth."

Parents believe schools should teach kids "to solve problems without violence."

Parents think students should be taught "respect for others regardless of their racial or ethnic background."

Parents believe student academic achievement will improve if schools emphasize "such work habits as being on time, dependable, and disciplined."

Student Perspective on Cheating

Consider the following comment from a University of Maryland student found responsible for cheating. Invite students to agree or disagree:

Q. Is engaging in cheating fair to honest students?

A. I do not think of it like that. I know some students do. But the attitude is generally, this is the way it is. When they work, many of these kids, either their fathers work in business, whatever they do, they get a shortcut--the other guy does not. That is the way I look at it. If I am sharp enough to know the right people to get what I need, and he is not, then that is the point of the whole thing.

Share the following response from University of Maryland Honors student Laura Kamas (used with permission):

I strongly disagree with the student's justification for cheating . . .

Cheating is not fair to honest students. They may be deprived of opportunities and jobs for which they are the most qualified because decisions were made based on incorrect perceptions of dishonest recipient's skills or intelligence. However, I believe that ultimately, cheating does more harm to the cheater than the honest student.

The cheater insults his own intelligence and abilities. By cheating, he is admitting his inferiority to other students and showing that he cannot achieve comparable levels of success. While the honest student can be proud of his achievements knowing that they were earned, the cheater can never experience this satisfaction. The cheater also deprives himself of fully developing his own talents and abilities. By always looking for a shortcut, the cheater will never know what he can accomplish on his own.

Factual Information

There are four possible charges of academic dishonesty, according to the Code of Academic Integrity: cheating, fabrication, facilitating academic dishonesty, and plagiarism. Briefly explain each type.

The Honor Council receives approximately 300 allegations per academic year; over 70% of those students referred to the Honor Council are found responsible. The XF is imposed in more than 75% of the cases in which students are found responsible.

Code of Academic Integrity instituted in 1990-1991 academic year

The Code is a "modified honor code," whereby students are given considerable responsibility in promoting academic integrity and in adjudicating alleged instances of academic misconduct. Hallmarks of traditional honor codes Maryland has not incorporated are institutionalized unproctored examinations and a requirement for students to report acts of academic dishonesty of which they become aware.

The University of Maryland is unusual in that it gives so much authority to students in the area of academic integrity; Maryland is frequently cited as a national model for the ways in which it has addressed academic dishonesty on such a large campus. The Maryland Honor Council has been cited in numerous journal articles, newspaper articles, and television segments.

General Procedures (use flow chart)

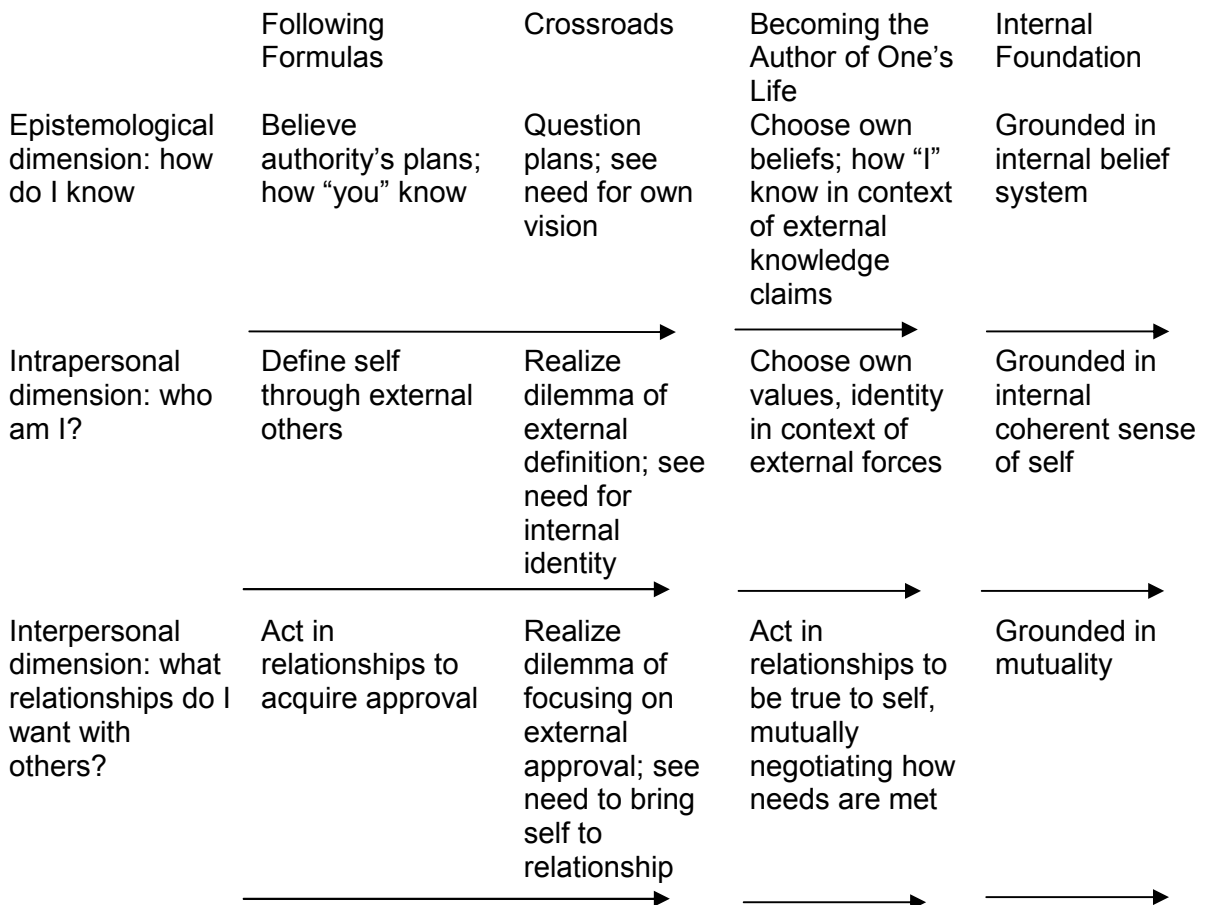
- a. Case referred by faculty or student.
- b. "Reasonable cause" determined; two questions asked:
 1. Is there any evidence to support allegation?
 2. If proven, would this be a violation?
- c. If no "reasonable cause," then case dropped and no record is kept.
- d. If "reasonable cause," then student given option to either attempt to resolve matter informally or convene hearing.
- e. At informal meeting, both Honor Council staff and referred student must agree to any resolution. That is, they agree that case should be dismissed (this is rare) OR they agree that student is responsible for violation and agree to sanction to be imposed.
- f. Hearings are convened if student requests it or if there is no agreement reached at informal resolution.
- g. Hearing panels are composed of three students and two faculty members. Hearings are meant to be non-adversarial settings.
 1. Student enters plea of "responsible" or "not responsible"
 2. Student makes statement about involvement in incident
 3. Student can ask questions
 4. Student can make closing statement
 5. Student has right to advocate or advisor
- h. Board reaches decision of "responsible" or "not responsible" by majority.
- i. Case file is voided if student found "not responsible".
- j. Board makes sanction decision if student found "responsible".
- k. Student has the right to appeal the decision and the penalty; faculty may appeal the sanction.

student involvement

There are several different areas of involvement for students within OSC: Student Honor Council, Community Advocates, Central Judicial Board, Education Team, Appellate Board, and Resident Life Judicial Board. Students can get involved by calling the Office of Student Conduct at x4-8204. The application process begins in February and applications are typically due in late February or early March.

APPENDIX B: SELF-AUTHORSHIP CHART

The following chart, which documents the journey to self-authorship, is recreated from, p. 42, Baxter Magolda, M. B. (2001). *Making their own way: Narratives for transforming higher education to promote self-development*. Sterling, VA: Stylus Publishing.



APPENDIX C: OBSERVATIONAL WAIVER
Consent for Participation in Observations
Project Title: Ethnographic Study of the Student Honor Council

Purpose: This is a research project being conducted by Susan R. Komives and Cara Appel-Silbaugh in the Department of Counseling & Personnel Services at the University of Maryland, College Park. We are inviting you to participate in this research project because you are an undergraduate member of the Student Honor Council. The purpose of this research is to understand how the culture of the Student Honor Council influences members' development of self-authorship. Self-authorship is defined as "the ability to collect, interpret and analyze information and reflect on one's own beliefs in order to form judgments" (Baxter Magolda, 1998, p. 143).

Procedures: Procedures for this study will involve observing Student Honor Council hearings. The purpose of the observations is for the researcher to be in the room with Student Honor Council undergraduate students during the hearing process, including deliberations and sanctioning. Information will be gathered on questions asked and discussions. You understand the observer will be merely listening and taking notes on discussions, the observer will not ask questions or be part of the hearing process, deliberations, or sanctioning.

Confidentiality: All information collected in this study is confidential. You understand that as a participant you will not be identified by name, or other indicators of identity. To help protect your confidentiality: (1) your name will not be included on collected data; (2) a pseudonym will be placed on collected data; and (3) only the researcher will have access to the pseudonym. If the researcher writes report or article about this research project, your identity will be protected to the maximum extent possible.

Voluntary Participation: Your participation in this research is completely voluntary. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized. You will be terminated from the study by the researcher without your consent if you fail to uphold procedures stated previous.

Risks: You understand there are no foreseeable risks associated with these interviews.

Benefits: You understand that the study is not designed to help you personally. You also understand that you will not be paid for participation.

Questions: If you have any questions about the research study itself, please contact the Student Investigator, Cara Appel-Silbaugh at 301/314-9954 or caraas@umd.edu, or the Principal Investigator & Faculty Advisor: Susan R. Komives at 301/405-2870 or komives@umd.edu. If you have questions about your rights as a research subject or wish to report a research-related injury, please contact: Institutional Review Board Office, University of Maryland, College Park, College Park, MD 20742 at 301/405-0678 or Institutional_Review_Board@deans.umd.edu. This research has been reviewed according to the University of Maryland, College Park Institutional Review Board procedures for research involving human subjects.

By signing this consent form your signature indicates that you are at least 18 years of age, the research has been explained to you, your questions have been fully answered, and you freely and voluntarily choose to participate in this research project.

APPENDIX D: INTERVIEW QUESTIONS AND PROTOCOL

Explanation of the Study

The purpose of this study is to gather information on how students understand and describe their experience as a member of the Student Honor Council. This study will specifically seek to understand how students make informed, values-based decisions through their involvement in the culture of the Student Honor Council. You will be asked a series of questions to examine how your values, beliefs, and actions play a part in your role as member of the Student Honor Council.

Demographic information – Age, Year in School, Major, Race, Ethnicity, Religion, Other involvements at Maryland, How long have you been on SHC?

1. What about your background led you to want to serve on the Student Honor Council?
2. Pretend I am someone who knows nothing about the Student Honor Council at Maryland, answer the following questions:
 3. What is the Honor Council?
 4. What is the Honor Council's purpose and goals?
 5. What is your role?
 6. What takes place during Student Honor Council educational presentations?
 7. What is doing an educational presentation like?
 8. Is it comfortable or uncomfortable for you? Why?
 9. Here are 5 words that can be used to describe the Student Honor Council process and culture.
 - First, select an adjective that describes how you view the hearing process. Why did you choose that adjective?
 - Second, select an adjective that describes how you view the honor council as an organization. Why did you choose that adjective?
 - Choose an adjective that describes how you view the process when you were first involved? Now?
10. What would you say are the three skills or perspectives you have gained while a Student Honor Council member?
11. Tell me what is important to you and how you to know what is important to you.
12. How do your values and beliefs play a role in your activities as a Student Honor Council member?
13. Do you feel your involvement in the Honor Council has had an impact on you living your values/beliefs?
14. Tell me about an experience working with the Honor Council that you felt your values and beliefs played a role in your decision making process.
15. Tell me about an experience when you did not participate in the group in a way that would have been in line with your values and beliefs.
16. Tell me about how what is important to you plays a role in your involvement outside of the classroom.
17. Have these thoughts changed over your time in college?
18. Talk to me about one significant experience you have had during your time as a student at Maryland.
19. Why was that experience significant for you?
20. Talk to me about one significant experience you had while a Student Honor Council member.
21. Why was that experience significant for you?
22. Tell me about what you have learned from decisions? How has this effected how you have made future decisions?

* Taken in part from Lahey, L., Souvaine, E., Kegan, R., Goodman, R., & Felix, S. (1988). A guide to the subject-object interview: Its administration and interpretation. Cambridge, MA: Subject Object Research Group.

APPENDIX E: INDIVIDUAL INTERVIEW WAIVER
Consent for Participation in Individual Interviews
Project Title: Ethnographic Study of the Student Honor Council

Purpose: This is a research project being conducted by Susan R. Komives and Cara Appel-Silbaugh in the Department of Counseling & Personnel Services at the University of Maryland, College Park. We are inviting you to participate in this research project because you are an undergraduate member of the Student Honor Council. The purpose of this research is to understand how the culture of the Student Honor Council influences members' development of self-authorship. Self-authorship is defined as "the ability to collect, interpret and analyze information and reflect on one's own beliefs in order to form judgments" (Baxter Magolda, 1998, p. 143).

Procedures: Procedures for individual interviews will include two one-hour interviews, which will be digitally recorded. These interviews will involve questions and conversations about Student Honor Council undergraduate students' experiences and thoughts about skills and knowledge gained in the process of being a member of the Student Honor Council. You understand the total time commitment for this individual interview process will be approximately 2 hours.

Confidentiality: All information collected in this study is confidential. You understand that as a participant you will not be identified by name, or other indicators of identity. To help protect your confidentiality: (1) your name will not be included on collected data; (2) a pseudonym will be placed on collected data; and (3) only the researcher will have access to the pseudonym. If the researcher writes report or article about this research project, your identity will be protected to the maximum extent possible.

Voluntary Participation: Your participation in this research is completely voluntary. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized. You will be terminated from the study by the researcher without your consent if you fail to uphold procedures stated previous.

Risks: You understand there are no foreseeable risks associated with these interviews.

Benefits: You understand that the study is not designed to help you personally. You also understand that you will not be paid for participation.

Questions: If you have any questions about the research study itself, please contact the Student Investigator, Cara Appel-Silbaugh at 301/314-9954 or caraas@umd.edu or the Principal Investigator & Faculty Advisor: Susan R. Komives at 301/405-2870 or komives@umd.edu. If you have questions about your rights as a research subject or wish to report a research-related injury, please contact: Institutional Review Board Office, University of Maryland, College Park, College Park, MD 20742 at 301/405-0678 or Institutional_Review_Board@deans.umd.edu. This research has been reviewed according to the University of Maryland, College Park Institutional Review Board procedures for research involving human subjects.

By signing this consent form your signature indicates that you are at least 18 years of age, the research has been explained to you, your questions have been fully answered, and you freely and voluntarily choose to participate in this research project.

APPENDIX F: OBSERVATIONAL PROTOCOL

Subjects who sign the Consent for Participation in Observations (Appendix C) will be observed during scheduled Student Honor Council hearings. I have permission from the Office of Student Conduct to observe all hearings, deliberations, and sanctioning discussions. I will sit in as an observer in hearings and take notes of Student Honor Council member's non-verbal communication, verbal communication, and actions taken during the hearing.

I will take notes on a "log sheet" that will look similar to the following:

Observational Notes

March 15, 2005

Student Names (First Name only – This will be changed to pseudonyms when transcribed electronically)

Hearing Set Up

Complainant Narrative

Faculty Narrative

Respondent Narrative

Deliberations

Announcement/Sanction

Sanctioning

During each portion of the hearing process I will take notes on the verbal and non-verbal communication. Direct quotes will be taken as well as the order of who is speaking. Verbal communication will answer the following questions: What are the members saying? Anything about values, beliefs, or feelings related to the decision or discussion? Are the members using jargon or terms specific to the group? How are individuals addressing each other? Non-verbal communication such as tone of the room, body language, and general affective interactions will be noted within each section. Questions that will be answered on non-verbal communication are as follows: What are the students' manners, facial expressions? Are individuals writing a great deal, listening, and making eye contact? Other notes will be taken regarding the physical aspects of the hearing, i.e. how members are sitting in the room and how the room is arranged. These notes will then be expanded to include reflections and conclusions. The expansion of then notes will be included in the same electronic document noted with italics font or highlighting.

(Taken in part from Creswell, 1998; Patton, 1990; Spradley, 1979)

APPENDIX G: INDIVIDUAL INTERVIEWEES

Pseudonym	Gender	Class Status at Maryland	Years on Student Honor Council
Jason	Male	Junior	Currently in 2 nd
Maggie	Female	Junior	Currently in 2 nd
Bob	Male	Senior	Currently in 2 nd
George	Male	Junior	Currently in 2 nd
David	Male	Senior	Currently in 4 th
Christi	Female	Junior	Currently in 2 nd
Lorre	Female	Senior	Currently in 3 rd
Dawn	Female	Junior	Currently in 2 nd
Sarah	Female	Senior	Currently in 3 rd
Nicole	Female	Junior	Currently in 2 nd
Thomas	Male	Senior	Currently in 2 nd
Morgan	Female	Senior	Currently in 2 nd

APPENDIX H: GROUP INTERVIEWEES

Pseudonym	Gender	Class Status at Maryland	Years on Student Honor Council
Elise	Female	Sophomore	Currently in 1 st
Judah	Male	Sophomore	Currently in 1 st
Curtis	Male	Sophomore	Currently in 1 st
Shane	Male	Sophomore	Currently in 1 st
Rebecca	Female	Junior	Currently in 1 st
Tara	Female	Junior	Currently in 1 st
Maya	Female	Sophomore	Currently in 1 st
An	Female	Sophomore	Currently in 1 st
Gabrielle	Female	Junior	Currently in 1 st
Ivy	Female	Senior	Currently in 1 st
Jacob	Male	Sophomore	Currently in 1 st
Smita	Female	Senior	Currently in 1 st

APPENDIX I: MEMBERS OBSERVED ONLY

Pseudonym	Gender	Class Status at Maryland	Years on SHC
Emily	Female	Senior	Currently in 2 nd
Jena	Female	Senior	Currently in 3 rd
Jia	Female	Senior	Currently in 2 nd
Rachel	Female	Senior	Currently in 2 nd
Ryan	Male	Junior	Currently in 2 nd
Seth	Male	Senior	Currently in 2 nd
Evan	Male	Sophomore	Currently in 1 st
Sanam	Female	Junior	Currently in 1 st
Aaron	Male	Junior	Currently in 1 st
Khaled	Male	Senior	Currently in 1 st
Amina	Female	Senior	Currently in 3 rd
Larissa	Female	Junior	Currently in 1 st
Bridget	Female	Senior	Currently in 3 rd
Cooper	Male	Junior	Currently in 1 st
Regina	Female	Sophomore	Currently in 1 st

APPENDIX J: SECOND INTERVIEW QUESTIONS

This list of questions used for second interviews is a sample of questions possibly asked of participants. Second interview questions varied based on individual experiences and position leadership.

- 1) Tell me about your experiences so far as Presiding Officer.
 - a) Has it been comfortable? Uncomfortable?
 - b) What do you think you have done well? Or work on?
 - c) How do you think your board members perceive you?
- 2) What do you think your role is with new members?
- 3) What do you think is important during a hearing?
 - a) Tangible and intangible aspects?
- 4) How do you feel when someone in a hearing becomes defensive or combative?
- 5) What do you think I observe about you during hearings?
 - a) Is that representative of who you think you are?
 - b) Why or why not?
- 6) How free do you feel to express your opinions, thoughts, and ideas in Student Honor Council deliberations? **
 - a) How do you feel when you disagree with board members? *
 - b) How easily are you influenced by others? *
- 7) Would you report a friend you knew had committed academic dishonesty?
- 8) What is an important decision you have made as part of Student Honor Council? *
 - a) What was it?
 - b) When did you make it?
 - c) Why?
- 9) You have now presented an educational presentation, tell me about that experience.
 - a) Has it been comfortable? Uncomfortable?
 - b) What do you think you have done well? Or work on?
 - c) How do you think your audience perceived you?
 - d) How do you think your fellow presenters perceived you?
- 10) What do you think this group values?
 - a) How is that expressed?
- 11) What have you learned being part of honor council or what are you learning?
- 12) How has membership in honor council changed you in any way?
- 13) Please choose the card that most describes you. Why did you choose this card? *
 - *I am the kind of person who thinks a lot about what I believe and why I believe it*
 - *When I think about my values and morals, I know I have spent a lot of time figuring out why I believe these things.*

- *I do not really think about why I believe certain things, I just do.*
- 14) Please choose the card that most describes your thought process. Why did you choose this card? *
- *When I am making decisions on Student Honor Council I spend time thinking about how my decision fits with my values and beliefs.*
 - *I often make decisions on Student Honor Council without thinking too much about whether what I am doing fits with my values and beliefs.*
 - *My values and beliefs do not play a role in my decision making as part of Student Honor Council.*
- 15) Please choose the card that most describes you. Why did you choose this card? *
- *I am confident I can deal efficiently with unexpected circumstances in my role as a Student Honor Council member.*
 - *When things start getting hard on Student Honor Council, I often have trouble staying in my role.*
 - *I tend to get emotional when things start going wrong on Student Honor Council.*
- 16) Is there anything else you would like me to know about your experiences thus far on Student Honor Council?

APPENDIX K: GROUP INTERVIEW QUESTIONS AND PROTOCOL
Project Title: Ethnographic Study of the Student Honor Council

Explanation of the Study

The purpose of this study is to gather information on how students understand and describe their experience as a member of the Student Honor Council. You have all been a part of the Student Honor Council since May of last year but only started participating fully with the group this Fall.

Confidentiality
Transcripts

- 1) Name, Year, Major, Race, Other Involvements at Maryland
- 2) Tell me about your experiences so far as part of the Student Honor Council.
- 3) What do you think this group values?
 - a) How is that expressed?
- 4) Tell me about your first honor council hearing.
 - a) What stood out?
- 5) What do you think is important during a hearing?
 - a) Tangible, Intangible
- 6) What do you think I observe about you during hearings?
 - a) Is that representative of who you think you are?
 - b) Why or why not?
- 7) What does it mean to you to be part of Student Honor Council?
- 8) What do you think you will learn as part of honor council or what are you learning?
- 9) How is membership in this group changing you in any way?
- 10) What have your friends said when you told them you were part of honor council?
- 11) One question typically asked in the presentations is if someone would turn in a friend for academic dishonesty. What would all of you do?
- 12) Is there anything else you would like me to know about your experiences thus far on Student Honor Council?

APPENDIX L: CONSENT FOR PARTICIPATION IN GROUP INTERVIEWS

Project Title: Ethnographic Study of the Student Honor Council

Purpose: This is a research project being conducted by Susan R. Komives and Cara Appel-Silbaugh in the Department of Counseling & Personnel Services at the University of Maryland, College Park. We are inviting you to participate in this research project because you are an undergraduate member of the Student Honor Council. The purpose of this research is to understand how the culture of the Student Honor Council influences members' development.

Procedures: Procedures for group interviews will include one one-hour interview, which will be digitally recorded. These interviews will involve questions and conversations about Student Honor Council undergraduate students' experiences and thoughts about skills and knowledge gained in the process of being a member of the Student Honor Council. You understand the total time commitment for this individual interview process will be approximately 1 hour. The digital recordings will be accessible only by the Student Investigator and stored via password protection on the Student Investigator's personal computer. These digital recordings will be destroyed by July, 2007.

Confidentiality: All information collected in this study is confidential. You understand that as a participant you will not be identified by name, or other indicators of identity. To help protect your confidentiality: (1) your name will not be included on collected data; (2) a pseudonym will be placed on collected data; and (3) only the researcher will have access to the pseudonym. If the researcher writes report or article about this research project, your identity will be protected to the maximum extent possible.

Voluntary Participation: Your participation in this research is completely voluntary. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized. You will be terminated from the study by the researcher without your consent if you fail to uphold procedures stated previous.

Risks: You understand there are no foreseeable risks associated with these interviews.

Benefits: You understand that the study is not designed to help you personally. You also understand that you will not be paid for participation.

Questions: If you have any questions about the research study itself, please contact the Student Investigator, Cara Appel-Silbaugh at 301/314-9954 or caraas@umd.edu **MAILTO:CARAAS@UMD.EDU**, or the Principal Investigator & Faculty Advisor: Susan R. Komives at 301/405-2870 or komives@umd.edu. If you have questions about your rights as a research subject or wish to report a research-related injury, please contact: Institutional Review Board Office, University of Maryland, College Park, College Park, MD 20742 at 301/405-0678 or irb@deans.umd.edu. This research has been reviewed according to the University of Maryland, College Park Institutional Review Board procedures for research involving human subjects.

By signing this consent form your signature indicates that you are at least 18 years of age, the research has been explained to you, your questions have been fully answered, and you freely and voluntarily choose to participate in this research project.

APPENDIX M: THEMES GENERATED

Theme	Codes	Explanation
Theme 1: Tone of Membership	5. attached to board; 6. attached to exec; 37. commitment as volunteer; 39. commitment to hearings; 40. commitment to organization; 41. commitment to the image of SHC; 33. collective values of members; 84. develop personal connections; 146. I'm good enough; 48. confident in message; 60. connection through experience (part); 62. connection through membership; 190. lack of involvement interest; 191. lack of personal connection; 351. SHC not #1 (part); 105. excited about involvement; 227. not know many SHC'ers; 264. proud of involvement; 290. responsibilities as member; 238. out of the loop with organization; 169. importance of personal connections	Participants see value and commonality of values in membership; there is a nagging participation problem but largely participants believe this is a strong, proud organization that is connected largely through executive board and hearing experiences
Theme 2: Life as a Board Member	11. board member = anxious; 12. board member = knowledgeable; 13. board member = passive; 14. board member = stay calm; 102. equals on the board; 97. effective board member; 220. no idea what getting into; 25. cases are interesting; 28. challenged by the process; 107. faculty as humans; 152. importance of board cohesion (part); 155. importance of board support; 373. trial by fire; 217. new folks active	General commentary on being a board member
Theme 3: Agreements, Disagreements, & Compromise	19. can be influenced; 21. can be swayed; 22. can be swayed with reason; 356. sound reasoning = okay; 43. compromise; 65. controversy with civility; 116. general agreement among board members; 85. disagree with reason; 46. confidence in own opinion (part); 49. confident in own thoughts (part); 93. easily swayed/easy to sway; 94. easy to be intimidated; 111. flexible mind (part); 229. not the only one disagreeing; 233. only one dissent (part); 236. open environment to communicate (part); 42. community focus (part)	The process of coming to a decision; specifically around agreement, disagreement, compromise, and building consensus

Theme 4: Congruent with Self	58. congruence with self and Code; 59. congruent with individual values; 394. values embraced; 98. embraced SHC values/embraced values of SHC; 397. values instilled; 401.5 values shift; 402. values solidified; 272. recruitment – congruent values (part); 372. toward personal investment; 115. gave up “fun” for school	Participants speak about believing in the values of organization; personally holding the values to their core; the role that honor council may have played in their values development
Theme 5: Conscious Congruence	64. conscious congruence; 15. break btwn personal and process; 16. break btwn personal and univ; 4. analyze values; 111. flexible mind (part)	Participants speak of understanding the role that values play in decision making
Theme 6: Stigmas	66. decisions stigma; 119. hard to be a tattletale; 205. mean people stigma; 210. NARC stigma; 213. negative stigma; 214. nerdy stigma; 212. need to be rigid; 241. peers = scary; 247. pillar stigma; 253. positive stigma; 265. punish stigma; 300. scary stigma; 360. stuck up stigma; 184. justify membership; 122. hearing = adversarial process; 7. attempt to be reassuring; 295. role of faculty (part); 115. gave up “fun” for school (part); 175. importance of working with others; 42. community focus (part)	Externally defined caricatures of honor council members and their role
Theme 7: Subconscious Congruence	364. subconscious congruence; 91. dualistic; 44. confidence in decisions (part)	Participants do not identify an understanding of the role that values play in decision making
Theme 8: Specifics, Regimented Ways of Thinking About SHC to Ensure Fairness	31. code guides; 104. evidence standards; 296. rules!; 234. only one with standards; 404. what is right!; 159. importance of facts; 160. importance of fair decisions; 161. importance of fair process/importance of a fair process; 161.5 importance of fairness (part); 170. importance of questioning	Participants explain the hearing process in very specific, regimented ways; these ways of understanding the hearing process are specifically identified so to ensure fairness
Theme 9: Modeling the Way	192. lead by example; 291. role model; 357. spread SHC value to others; 223. not a hypocrite (part); 392. uphold standards; 398. values lived every day	Participants talk about being a role model for others inside and outside of honor council functions

Theme 10: The Great Disconnect	376. turn in = anxious about process; 377. turn in = balance of values; 378. turn in = case by case; 379. turn in = circumstance; 380. turn in = degree; 381. turn in = effect the friendship; 382. turn in = feel bad; 383. turn in = gloating; 384. turn in = no absolute responsibility; 385. turn in = not my business; 386. turn in = relationship; 387. turn in = scope; 388. turn in = significance; 389. turn in = talk to faculty; 390. turn in = timing; 50. confront; 51. confront - friends not congruent with self; 52. confront - maybe report; 53. confront - not my role; 54. confront - not refer; 55. confront - not report; 56. confront – report; 57. confront - talk to faculty; 225. not easy to go against peers; 226. not effect others; 209. must be certain; 240. peer tension	Based on participants' articulated values and beliefs (in Theme 4) – actions discussed in these coded quotes indicate a disconnect
Theme 11: The Power of Peers	361. student accountability; 363. student power; 100. enforcers; 239. peer accountability; 149. importance of accountability; 168. importance of peers in the process; 242. peers as human; 302. see peers as individuals; 199. level of bad; 200. level of bad = no; 362. student empathy (part); 18. bring self; 298. sanctioning empathy; 299. sanctioning is tough (part)	Importance of peers in making decisions; importance of peers being peers; importance of holding others accountable for actions, at times with an edge of empathy
Theme 12: Deliberations and Discussions	153. importance of board discussion; 365. take the lead; 26. challenge to board members/challenge fellow board members; 46. confidence in own opinion (part); 49. confident in own thoughts (part); 143. hold some ideas back?; 236. open environment to communicate (part); 295. role of faculty (part); 154. importance of board opinion; 164. importance of individual opinions; 173. importance of the individual; 177. individual contribution; 299. sanctioning is tough (part); 408. word vomit	Stories, experiences and perspectives on the deliberation process; participants discuss what is important in deliberation, what literally takes place
Theme 13: The Leaders and Leadership	193. leader = PO; 194. leadership skills; 206. mentor/mentor role; 208. motivator; 148. importance of a neutral PO/importance of neutral PO; 106. facilitator; 250. PO leadership =	Who leads the hearings; how these hearings are led; what happens; why it is important to have

	anxious; 251. PO leadership = exciting; 47. confident in experience; 167. importance of orienting others; 266. put on hearing face; 370. tone set by PO	leaders in the hearings
Theme 14: Pressure of Responsibility	261. pressure of responsibility; 176. important decisions; 158. importance of decisions; 88. don't see impact; 89. don't screw up!; 157. importance of decision making; 171. importance of reflecting on experience; 70. defensive = emotion/defensive = emotional; 76. defensive = real; 79. defensive = tense; 80. defensive = ugly; 124. hearing = awkward; 125. hearing = emotional; 134. hearing = tension; 232. one mistake changes everything; 292. role of emotions; 367. thinking about consequences; 23. can happen to anyone	The perspective of how hard this process is on the emotional well-being of the participants
Theme 15: Honor Review Climate	151. importance of being open minded; 156. importance of comfortable environment; 165. importance of listening; 172. importance of respect in the process; 124. hearing = awkward; 125. hearing = emotional; 134. hearing = tension; 366. tension = discomfort; 99. emotional process; 262. professional relationships; 263. professionalism	Participants discuss the aura of the hearing space; proactive measures to ensure a vibe of fairness and openness
Theme 16: Education	87. do peers care?; 95. educate peers; 96. educational process; 42. community focus (part); 103. ethical perspective (part); 147. impact of presentations; 255. power to change 1; 257. presentation = formulaic; 258. presentation = important message; 259. presentations = not exciting	Whether through presentations or hearings; thoughts about the role of education in participants experiences as being part of honor council

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