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*Old Dominion University*

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A PHENOMENOLOGICAL STUDY OF THE EXPERIENCES OF  
WOMEN IN LEADERSHIP AND COMMUNITY AT  
OLD DOMINION UNIVERSITY FROM 1970 TO 1990

By

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B.S., May 2001, Shippensburg University

M.S., May 2004, Shippensburg University

A Dissertation Submitted to the Faculty of  
Old Dominion University in Partial Fulfillment of the  
Requirements for the degree of  
DOCTOR OF PHILOSOPHY

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**ABSTRACT****A PHENOMENOLOGICAL STUDY OF THE EXPERIENCES OF  
WOMEN IN LEADERSHIP AND COMMUNITY AT  
OLD DOMINION UNIVERSITY 1970-1990**

Ann E. Wendle Barnes

During the 1970s college campuses in the United States were often the venue through which change occurred. Female faculty and students were assertive in their efforts to influence equality between men and women across the country (Morris, 1984). This historical phenomenological study examined the oral history of several women who advocated for women's rights at Old Dominion University (ODU) by establishing the Women's Caucus, Women's Studies Program, and Women's Center during the late 1970s through the 1990s.

Participants selected for this study took part in semi-structured interviews, and the results of the interviews were triangulated with archived documents available at ODU and the City of Norfolk Public Library. Participants' stories provided historical context to the development of women's programs, which supported students, faculty, and staff today. The interviews were used to explore participants' experiences as members and leaders in the ODU community. Documentation complements the evidence of the women's movement, and supports that women on the traditional college campus during the time period of study perceptively had different experiences than men.

Using phenomenological data analysis (Wertz, 2005), interviews and historical documents were coded to identify textural and structural descriptions of the phenomena

of interest (female leadership and community at ODU). Research team member bias was bracketed for the study, and the research team met on a weekly basis for consensus coding. Data management tools such as concept mapping, and other case displays (Miles & Huberman, 1994) were used in the study to describe the essence of the phenomena. Identified themes included equity, identity, unity, discrimination, and action.

The research questions were designed to investigate the phenomena of leadership, community and perceived change in those areas in connection to women's equity on campus at ODU. Findings indicated that women experienced in equity, and by taking roles in leadership and community at ODU, they have the perception that change has occurred in those areas.

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This dissertation is dedicated in loving memory to Betty J. Wendle (1921-2003).

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I would like to acknowledge:

- \*My mentors always guiding and challenging me to persist.
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## **Chapter 1**

### **Introduction**

Higher education has established many precedents for social constructs in American society since the founding of the nation. Historically, higher education was available to young men who were selected to participate in an apprenticeship or scholarly concentration in the seminary. During the nineteenth century, women had limited access to many sectors of American society, and were often considered secondary citizens. Such differences were visible in the political and academic arenas of our society. These status differences, based primarily on gender, reflected the general societal norms of the time. The primary opportunities of accomplishment for American women remained in the home; focused on the demands of domestic life and decisions concerning child rearing. Women possessed less than equal status, and a nascent feminist movement began initiating pressure for, and pursuit of women's suffrage. As a result, women began to take control of their own existence, and the idea of taking control was carried into the twentieth century (Hutchinson & Schechterman, 1987).

During the 1960s, college campuses were ripe with changing ideas borne of the civil rights and the women's movements. Women were assigned to an unequal status in academia until action emerged from self-advocating women. Female students needed advice from faculty and advisors regarding what they should study, what roles they should hold on campus, and what support services were necessary for their success in college (Kelly, 1993). Prior to the emergence of the women's movement, gender roles were inconsistent with egalitarian trends. College campuses were a reflection of society during this time period (Hutchinson & Schechterman, 1987).

The conservative notions that governed the lives of women (Woodruff, 2000) continued until female stakeholders on college campuses mobilized (Sipe, Johnson & Fisher, 2009), becoming a mechanism for the transformation of women in higher education (Sipe, Johnson, & Fisher, 2009). There was abuse of power by male counterparts in academia (Ropers-Huilman, 1998), and female faculty had the opportunity to serve as the intersection between females in higher education and scholarship (Hart, 2003). Women occupied few positions of power and authority on campuses. They were not prevalent in leadership of the academy, nor in the student body (Kelly, 1993). They often faced resistance, hostility, and tension. However, women continued to push forward with the purpose of creating greater opportunities for themselves in higher education (Clarenbach & Niles, 1993).

The women's movement developed nationwide (Kleszynski, May, & Alderman, 1994) and grew into a significant phenomenon. Those who chose to stand up for or assist upcoming junior female faculty and students influenced a change in the way women perceived themselves. Women began to realize that they were intelligent enough to study science and mathematics (Donna Jones, personal communication, November 2, 2009). Expectations of those women changed, and they began to develop different goals and ideas about what majors they could choose, what positions they could hold, and how much control they possessed over their education (National Advisory Council on Women's Educational Programming, 1998). According to Calkins (1993), women who accepted leadership roles during the women's movement on college campuses essentially provided badly needed support, served as role models, and raised awareness of women and their equal legal rights. During the late 1970's and into the late 1980's, women and

their expectations of the opportunities available to them on college campuses began to change, and attempts were made to quantify their experience. Indexes were designed to measure attitudes towards feminism in an effort to show the lack of respect towards female students as well as faculty members. Women and other advocates attempted to foster student success in an effort to get students involved on the largest scale possible (Hutchinson & Schechterman, 1987).

### **Definition of Terms**

Civil Rights Movement is defined as a movement in the United States led primarily by African Americans to establish civil rights for African American citizens.

Community is defined as a group of people sharing common characteristics or interests around which it exists.

Equity is defined as the quality of being impartial and fair.

Feminist Approach is defined as an approach that extends feminist theory into discourse with the goal of understanding gender inequity and to social, political and historical roles and discriminatory experiences of women.

Feminist Movement is defined as a movement in the United States that began during the 19<sup>th</sup> century, with the first phase focusing on women's suffrage and the second phase focusing on women's equity.

Gender is defined as behaviors and psychological cultural traits associated with designated sex.

Leadership is defined as an act or instance of leading, guidance or motivation of an individual or group.

Oral History is a biographical interview on the topic of a participant's perspective of their experiences, gives the participant ownership in the research process.

Phenomenon is defined as an observed occurrence.

Women's Caucus is defined as a group of women actively advocating for women and the advancement of women throughout Old Dominion University.

Women's Center is defined as an office on the Old Dominion University campus that offers programming designed to assist in the promotion of gender equity.

Women's Movement is defined as a second effort of the initial feminist movement of women's suffrage, by women to increase gender equity in cultural and legal contexts.

Women's Studies Program is defined as an academic department that is interdisciplinary.

The primary focus of the program is to provide education about women in a variety of societal contexts.

Women's Suffrage is defined as an initial feminist movement that demanded recognition of women as equal to men, resulting in the right to vote for women.

### **Study Context**

The context of this study was Old Dominion University (ODU) a large, public doctoral research institution located in Norfolk, Virginia, a mid-sized metropolitan area in southeastern Virginia. In addition to the main campus, ODU operates three regional higher education centers in Virginia Beach, Hampton, and Portsmouth, Virginia, as well as a distance education program that extends across the Commonwealth of Virginia and beyond. ODU was established in 1930 as a division of the College of William and Mary, became an independent four-year degree granting institution in 1962, and was designated

a university in 1969. In 2011, the institution enrolled approximately 18,000 undergraduate students and 6,000 graduate students.

The Women's Caucus at ODU was founded in 1974 as a result of concerns raised by women faculty, and for the purpose of "actively advancing the welfare of women" at the institution (<http://www.lib.odu.edu/specialcollections/manuscripts/womens-center.htm>). The Women's Studies Program was implemented in 1977 as a pilot program, and offered six courses that focused on the roles women played in art, history, English, sociology, speech, and interdisciplinary studies. (<http://www.lib.odu.edu/exhibits/womenshistorymonth/2006/studies/index.htm>). The Women's Center was initiated in 1976 in the university's Division of Student Services, as an effort to assist women with selecting their route of study at ODU.

### **Rationale**

This study reviewed history and perceptions of the past by using present day interviews. Consideration was given to the national, state, and local women's movements, and how they influenced on the ODU community. Using a qualitative research methodology allowed the researcher to conduct an historical and phenomenological examination. It was chosen for this study due to its depth of inquiry which allowed the researcher to obtain exact word choice of the participants, and insight into their experiences and perceptions. This method also required careful documentation and review by the research team (Patton, 2002).

Historical research examines the past through document analysis and interviews addressing a historical time period. Oral history is defined as a biographical interview of

a participant's perspective of their experiences, which also gives them ownership in the research process (Bornat, 2001). In depth interviews exposed what the participant did, how they experienced it, and how they developed meaning for the phenomena as they described it during their present day interviews. They also provide a comparison of how the phenomena were experienced or described before, how the description of the past compares to previous perspectives, and how that description has changed over time (Rosenthal, 2004).

Phenomenological research is an investigation of an experience from an angle that has not been approached. Gathering information through an investigation of word use and expression, the researcher listens to the personal account of participants and searches for understanding in a way that has not yet been documented. Phenomenology was used in this study to arrive at an in depth understanding of the essence of the experiences expressed by the participants in the study. Though other approaches use the oral history or interview as part of the research process, this approach was pertinent to the study, because offered the researcher an opportunity to develop relationships with the participants and encourage intimate feedback. This research approach explored emerging identifiers that assisted the researcher with clarifying the phenomena (Hays & Singh, 2011). The process was inclusive of discovery and data verification through the practice of the researcher as an instrument (Patton, 2002).

A phenomenological study was used to describe and depict the essence of the lived experiences of the participants individually, and/or collectively. The researcher pursued the data with intentionality in an effort to open the internal experiences expressed by the participants. The phenomenon was the consciousness of the participant/s



through the eyes of those participants (Hays & Singh, 2011). The intentionality of the research unfolded the life or world that belonged to the participants as themselves and individuals in a connected experience or phenomenon (Wertz, 2005). It is an in-depth analysis of the lived experiences of participants as discovered through semi-structured interviews.

The data obtained were triangulated with data received outside of the oral interviews (Vidich & Lyman, 2001). A phenomenological approach to this topic was appropriate because the participants have the lived experience of being female during a time when women's programming emerged on the ODU campus from 1970 through 1990 and phenomena occurred as a result of their experiences. The investigation was conducted via personal interviews, which allowed the researcher to conduct an in depth analysis of the lived experiences and perceived truths of the participants.

The feminist paradigm was incorporated into this study as the ontology (studying how the participants conceptualize reality), epistemology (how the participants know what they know), and axiology (making sense of what the participants know in the context of the participant and researcher values and relationship), (Hays & Singh, 2011). This paradigm was integrated throughout the study, look at women through a women's perspective with the assumption that inequity did exist. Women articulated their sense of being as connected to others through phases of their development as articulated by Campbell & Bunting (1991). This study attempted to document the lived experiences of the participants in the context of the time period 1970 through 1990, and as it related to the development of the Women's Caucus, Women's Center, and Women's Studies Program at ODU. It took the historical approach, looking at the phenomena women

experienced, along with their perceptions of the past, and the science of how women understand themselves in relation to the connectedness of the world around them.

### **Purpose of the Proposed Study**

The purpose of this study was to conduct an historical phenomenological examination of the lived experiences of women as students, staff, faculty, and faculty administrators at ODU from 1970 through 1990. This study attempted to document lived experiences of the participants as they pertained to their perceptions and understanding of community, leadership in organizations, and/or any changes that were perceived to have occurred as a result of establishing the Women's Caucus, Women's Center, and Women's Studies Program.

### **Significance of the Study**

Similar studies have been conducted, that examined the lived experience of women in Norfolk, Virginia. Examples include a study of the Women's Council for Interracial Cooperation (Silverman, 1978), an investigation of the growth of select academic departments at ODU (Sweeny, 1982), interviews with Dr. Dorothy Johnson recounting her experiences during ODU's transition from college to university (Sanderlin, 1980), and the Norfolk Women's History Project (Rannenber, 1983). However, none of these have been specifically collective of all participants directly involved with the Women's Caucus, Women's Center, and Women's Studies Program.

### **Research Questions**

Three questions framed the purpose of this study:

1. How did the participants experience community as women at Old Dominion University from 1970 through 1990?
2. How did the participants experience leadership as women at Old Dominion University from 1970 through 1990?
3. What changes, if any, did participants perceive at Old Dominion University as a result of development of women's organizations and units?

### **Research Design**

An historical phenomenological approach was used to conduct the research presented in this study. Purposive and snowball sampling methods were utilized to collect information. Purposive sampling involves intentionally seeking participants known to have an information-rich connection to the purpose of the study. This allows the researcher to acquire a large amount of information central to the importance of the proposed study (Patton, 1990). Snowball sampling is selecting potential participants by allowing gatekeepers, informants, and selected participants to identify those who may be considered information rich for the case study (Patton, 2002). The sample for this study was reached through gatekeepers and informants.

A research team that consisted of the primary researcher and three additional members was established. The primary researcher and team members bracketed their biases. Bracketing was an imperative technique used in this study due to historical and phenomenological approach, as it forced the research team members to consider their own construction of reality in relation to the context of the study. It was an interpretive process and each member of the research team could have related to and understood the

data differently. Further, the primary researcher kept a reflexive journal to maximize the opportunity to detect unrecognized bias during the research process. Journal entries were made during the collection, review, coding, and analysis of the historical documents and interview transcripts. Based on a determined sufficient number of interviews for phenomenological research, 10 women were recruited to participate in the study (Creswell, 2006). Each participant interacted with the primary researcher in one semi-structured, eight-question interview approximately one hour in length. The interviews were transcribed by the primary researcher and coded by the research team. The coding process was ongoing throughout the research process. The identity of participants was masked to assure anonymity. Human Subjects approval was sought and received. Historical documents from the Norfolk Public Library in Norfolk, Virginia and ODU for the time period of 1970 through 1990 were reviewed, analyzed, and triangulated with the participant interviews.

### **Assumptions**

The primary researcher assumed that the participants experienced perceived differences among female students, faculty, and administrators as compared to their male counterparts at ODU during the time period of study. Furthermore, the researcher also assumed that the information provided by archived documents, the university's website, and participant interviews provided an accurate account of the time period, campus climate, and perceived difference for the participants. Due to this perceived inequality and information provided, the Women's Caucus, Women's Studies Program, and Women's Center began to take shape at Old Dominion University.

### **Delimitations**

The researcher elected to study the experiences of women without addressing the experiences of men during the period of study. The focus of this study also does not investigate the entire ODU campus community during the time period of study, but only the three programs designed to serve women. Additionally, the participants and their perceptions of the lived experiences they recalled are socially constructed by the relationship they had with the ODU community and their concept of connectedness to that community as women.

### **Contributions of the Study**

A potential contribution of the study may be that it reveals issues that did exist for women at ODU between 1970 and 1990 (this is inclusive of topics concerning their perceived equity that existed on the campus during the time period). It indicated that the participants had the perception that women's programming was absent or lacking. The study was limited to a small group of women in reference to two phenomena on one campus (leadership and community). There is potential to include men in a broader approach wherein an historical phenomenological study could be correlated with the study of women. Men were not included in this study in an attempt to minimize the potential for phallic drift, the theory that women cannot be studied without the focus shifting to the male experience (Moss, 2006). The benefit to the field was to document the lived experiences of those who contributed to, or were in opposition to, the Women's Rights Movement in the United States. This study could also be used for the purpose of archiving the documents and future research.

## Chapter Two

### Review of Literature

Higher education has been setting the precedent for social constructs in American society since the founding of the United States. Historically, higher education was available to young men who were hand selected by scholars and theologians to participate in apprenticeships or scholarly concentrations in the seminary. During most of the nineteenth century women had an existence that was limited to matters of the home focusing on the domestic demands and decisions concerning how to raise children. As a result, the women's suffrage movement began (Kelly, 1993). The women's movement has been recognized as occurring in two waves with the initial movement beginning in the 1840s and lasting through the 1920s. This initial movement featured women petitioning the government for civic membership as well as the right to vote. The second wave began in the 1920s and ran through the 1970s where women were fighting for conditions inclusive of, but not limited to, equal pay and the right to use birth control. Women began to take control of their own existence during the initial suffrage movement and that idea carried into the twentieth century (Nidiffer, 2010).

College campuses were full of changing ideas following the civil rights movement. Women on college campuses were requesting equality in a residual movement from the American civil rights movement, which largely ended in the late 1960s to early 1970s. Women reportedly held unequal status to men in academia until advocates began emerging on their behalf. Opportunities were stratified by gender and female students needed representation regarding their desire to study, what they studied, what roles they held on college campuses, and what support services were to be provided

for them to achieve success and be competitive with men. Without support equal to their male counterparts, women were working twice as hard to achieve equal success (Kelly, 1993). Woodruff (2000), wrote that generally conservative notions, which governed the lives of women in the United States, held fast until female stakeholders on college campuses mobilized (Sipe, Johnson, & Fisher, 2009). The actions of those stakeholders ignited the second wave of the women's rights movement in the nation (Woodruff, 2000).

There was a disparity in power noted between men and women in academia (Ropers-Huilman, 1998), with men dominating over women. Female faculty had the opportunity to serve as the intersection between education and females in higher education and scholarship (Hart, 2003). Women on campus occupied few positions of power or authority and were not prevalent in the academy or in the student body (Kelly, 1993). They often faced opposition fueled with anger and angst while pushing forward with the purpose of creating greater opportunities for women. Eventually they would win women's equality in higher education (Clarenbach & Niles, 1993).

According to Kleszynski, May, and Alderman (1994), the women's movement was happening nationwide during the 1970s, and it was having a significant impact on college campuses. People who chose to stand up for and/or assist upcoming junior female faculty and students, influenced change in the way that women perceived themselves. Women began to realize that they were intelligent enough to study science and mathematics. This changed their expectations and they began to develop different goals and ideas about what majors they could choose, what positions they could hold, and how much control they had of their own education (National Advisory Council on Women's Educational Programming, 1998).

According to Calkins (1993), women who took leadership roles during the women's movement on college campuses essentially provided necessary support, served as role models, and raised awareness of women's equal rights (Hutchinson & Schechterman, 1987). Through avenues of self-assertion women were struggling for equality. Women who were faculty spouses found their roles often hindered their efforts for equality, as they were not seen as women who needed to be gainfully employed. The rationale was that their faculty husbands were able to adequately provide for them (Martin, D., 1975).

Politics in higher education had been governed by a predominantly male leadership structure which cultivated discrimination against women. The structure allowed resistant men to maintain male research partners and give positive references to other men (Gordon, Iverson, & Allan, 2010). Women showing dedication to their discipline, and/or the ability to function independently, were labeled with derogatory terms while the passive and unassertive women were labeled as disinterested and unassertive (Hawkins, 1975).

During the late 1970s and through the late 1980s, women's expectations began to change. They sought available opportunities on college campuses and attempted to quantify their experiences. Indexes were designed to measure attitudes towards feminism in an effort to show the lack of respect towards female students and female faculty members. Women and their advocates were attempting to "maximize, encourage, and promote successful student involvement in psychological, social, and political issues" (Hutchinson & Schechterman, 1987).



### **Statistical Information**

The *Equal Pay Act of 1963* (<http://www.eeoc.gov/laws/statutes/epa/cfm>) demanded equal pay for men and women, though women still earned 60% of what men made in the workforce at that time (Simeone, 1987). In the late 1970s, the top twenty-five higher education institutions had less than two percent women faculty with most holding only adjunct positions (Martin, 1975). In 1971, a report from Yale stated that women made up .5 percent of their faculty (Hornig, 2003).

The greatest overall gain across disciplines, for women holding Doctor of Philosophy degrees, occurred from 1971 through 1977 (Simeone, 1987). By 1983, six percent of the cases brought forward by women and heard under the *Equal Pay Act Of 1963* (<http://www.eeoc.gov/laws/statutes/epa/cfm>) and *Title VII of the Civil Rights Act*, (<http://www.eeoc.gov/laws/statutes/titlevii.cfm>) were won (Simeone, 1987). Between 1978 and 1989, female faculty representation increased by .25 % (Hollenshead, 2003) proving that women still had not gained equal access to higher education positions by 1989 (Hornig, 2003). Through the early 1990s, women had not achieved equal representation at research universities, and continued to be devalued throughout institutional systems (Chatterjee, 2003).

### **Feminist Perspective**

In order to understand the feminist perspective, there must be a presupposition that women are marginalized with intentionality (Simeone, 1987). Feminism is defined by the assumption that there is a belief in gender equality, while at the same time holding the belief that discrimination exists between men and women (Glazer-Raymo, 2008). Feminist theories have been labeled as fragmented, but conclusively a variety of theories

have focused on the marginalization of women and power relationships in historical, social, professional, and/or political environments (Moss, 2006). It is important to understand the feminist theory individually and collectively. In order to avoid institutional cultures that perpetuate the marginalization of women and other groups that encompass minority status, universal awareness of individual and group experiences must be produced and replicated over time when theoretical frameworks are not defined with variability (Hawkins, 1975).

Feminist research on women in higher education examines the dichotomy of their domestic, professional, social, and communal selves. Since there is complexity and diversity in exploring women's experiences, research must explore the struggles and achievements of women on college campuses. Students and faculty on college campuses reportedly have experienced feminism as transformational in positive and negative ways. Those experiences have occurred singularly as well as across disciplines (Collins, 2009). Feminism intersects with the many nuances of being female, and it has forced college administrations to look at equity through the essence of gender in an interdisciplinary context. Avenues have been created for an initial feminist focus on feminism, and equality for marginalized groups that are categorized by race, sexual orientation, religion, and/or social economic status (Henderson & Tickamyer, 2009).

Feminism consistently focuses on gender and power relations. It addresses marginalization, questions patriarchal systems, and looks for ways to invoke change. It crosses social, political, educational, and situational struggles in the family and the workforce (Rossi, 1987). It also necessitates the involvement of women in social and political change.

Feminist post structuralism takes the approach that women's equity must be considered in the context of a power structure. It designs interactions and how policy and practice are developed (Allen, 2010). Through the civil rights movement of the 1960s, the male/female power differential continued. Women were discriminated against based solely on their gender due to the perception they were physically weaker and less intelligent than men (Gordon, Iverson & Allan, 2010). Institutional culture is transformed through change agents, such as feminists, who have examined the historical, present, and potential occurrences and effects on a group. The transformation allows the institution and marginalized group to make sense of new systems that are developed through the duality of the group and the institution (Sandler, 1987).

Discrimination against women was considered to be one of the most pervasive and insidious forms of discrimination in 1975. Since women have been influential concerning gender roles and norms, societal institutions have hindered their progress in higher education, (Simeone, 1987). Gender segregation in the workforce saw minimal amounts of change from the 1890s concerning the designation of feminine and masculine jobs and degrees (Sandler, 1987). Some institutions, such as University of Michigan, did not have female executive officers until 1968, with no intentional increases in female representation in their faculty and/or administration until 1997 (Hollenshead, 2003). Women have been, and continue to be, steered away from the traditionally male fields of study. However, they have been able to achieve steps of equality in higher education (Simeone, 1987).

Feminism created a venue for institutionalizing women's studies, followed by disciplines such as the Gay, Lesbian, Bisexual, Transgendered, and Queer (GLBTQ)

population (Dill & Zambrana, 2009). The implementation of Women's Studies programs on college campuses has proven to be one of the most innovative steps in moving women towards equality in higher education (Stimpson, 2003).

The representation of women in faculty positions is one of the most influential statistics to effect campus climate (Fox, 2003). In addition to the number of women at an institution, the distribution of their function and focus needs to be examined to get a picture of not only the level of responsibility, but also the pay women receive at each institution (Hornig, 2003). Higher education has contributed to the hegemonic norms of being male (Nidiffer, 2010), and power is designated by what is and is not present in policy and practice at an institution (Allen, 2010).

### **Policy-Making and Procedures**

Policy-making, procedures, and leadership roles dictate equality. Due to the historical archetypes of the male hero, leadership in higher education is unequally distributed in the favor of men. Higher education institutions do not operate independent of social structures, but are influenced by general population, practices, and norms (Gordon, Iverson & Allan, 2010). A gender-neutral approach may serve policy makers, but does not interpret policy-making procedures for women or other marginalized groups. During the 1970s, liberal feminism substantiated that the practices in higher education institutions promoted the status quo, which defeated and/or opposed the progress against inequality (Glazer-Raymo, 2010).

Men typically receive institutional support through family and collegiate paradigms (Simeone, 1987). Therefore the presence of male students can be a deterrent to women in an environment and climate supportive of equality. The amount of activity

promoting equality in relation to male presence in the educational setting can be a catalyst for a decrease in, or lack of female participation (Nidiffer, 2010).

The way that women communicate is often not associated with leadership in higher education (Gordon, Iverson & Allen 2010). One of the most important avenues of success and communication on a college campus is informal networking. This has proven to be problematic for women as this approach to networking is not addressed by policy and/or procedure. It may essentially exclude women from existing networking with men having dual relationships at the institution. This networking influences the leadership and the power, while excluding women from opportunities to progress and/or succeed in higher education (Simeone, 1987).

### **Gender Discourse**

Gender discourse asserts that the feminine is caretaker, and therefore lesser than the male hero counterpart. Further, leadership at each institution is influenced by masculinity and gender stereotypes. Consequently, gender norms are reinforced negatively, and women with assertive characteristics are labeled as masculine. Conversely women with less assertive characteristics are labeled as weak, leaving no opportunity for a defining category of women to be successful leaders (Gordon, Iverson & Allen, 2010).

According to a member of the Women's Council for Interracial Cooperation in Norfolk, Virginia, women have been an important part of documenting the struggle of their own experiences. They have kept accurate records, and assured that those records were kept for reference (White, 1982). Female faculty took the lead in keeping track of their own equality and ensuring it occurs. Defined as institutional housekeeping (Moss,

2006), they were inherently called upon to provide documentation and proposals for promoting the awareness of any policies marginalizing the female population. Women often served as the sole representative for their gender when achieving leadership positions in the higher education community. They also took on designated masculine traits in order to combat the stereotypes of being weak and vulnerable (Simeone, 1987). Female faculty members are the primary participants in the educational research on women's equality in higher education (Rossi, 1987).

The term 'work intensification' is used (meaning women find inequality), when women are given the responsibility of improving inequality through rewriting policy that will fix the original problem. Flattening is a term specifically used in defining the administrative perspective. The notion is that by giving extra responsibility to women, they take ownership through the experience of 'work intensification'. However, additional workloads for women further cause inequality for the marginalized woman (Sandler, 1987). The percentage of women faculty and women in administration on a college campus is critical to the development of men and women. This is due to the fact that they are predominantly at the developmental stages of relationship norms, and perceptions of men and women in leadership are being established (Simoene, 1987).

### **Historical Documents**

A preliminary review of historical documents available in the Norfolk, Virginia community and ODU was conducted for this study. The documents included poems, notebooks, flyers, pamphlets, notes, and periodicals.

Newspaper articles from the 1970s tell stories of women in the Business and Professional Women's Club who performed community service through fund raising and

events. Local newspapers from the 1980s contained articles about women opening their own businesses and working in the shipyards. Overall, the articles from the community provided information about women serving in traditional roles within community service organizations, as well as a small portion of text about women breaking gender role barriers.

### **Oral History**

Oral history has been used as a primary vehicle for expressing the feminist perspective in case studies of women. There is an assumption that the expressed is understood, and owned for each participant of expression. A variety of meanings can be found in each interview, and these meanings can be formed by the interviewee or the audience (Patton, 2002). Feminist literature has assisted women with understanding operational power within their own experiences, forcing self-questioning, and consideration of how these experiences have connected to their own (Moss, 2006).

Academic feminists forged the way for feminist theory as a new paradigm. It continues to challenge traditional attitudes, values, and beliefs that coincide with the stereotypes and patriarchal norms of American history (Rossi, 1987). Reality is constructed, and therefore the hierarchy is constructed. Consequently, feminism has prompted the examination of how the power exists, and how it is distributed (Nidiffer, 2010). In addition, the discourse of construction of self is subjective to each person's experience (Glazer-Raymos, 2010).

Oral histories archived in the Perry Library at ODU included some interviews about women's lived experiences during their time at the university. It should be noted

that none of these were focused on women's programming for the university's campus. Some of the interviews are with women in Norfolk, Virginia who participated in the city's public education system, local churches, and female faculty of ODU in a variety of disciplines (<http://www.lib.odu.edu/specialcollections/oralhistory/index.htm>). Though none of these are specifically designed to target the Women's Movement or women's equality on the ODU campus, there are portions of the interviews which speak to that experience. The oral histories referenced in this chapter serve as an example of what women thought.

### **Community**

One interview included in this study was conducted with a woman who served as the senior warden in a local church. Her term of service was during a time when people were not accustomed to women serving in such positions. She intentionally did not send out a threatening message, because, as a woman, she completed processes and tasks differently than her male predecessors. Women involved with the seminary were often wives of male clergy members, and it was the norm for women to use their spouses as a way to get involved in the church community (Rannenberg, 1982). At the time, she was not familiar with the term "women's liberation" and assumed she had equality so she behaved accordingly. Though women were beginning to emerge in the church community in Norfolk, some men had problems with women serving in senior positions (Rannenberg, 1982). A local newspaper, the *Virginian Pilot*, designed a special section for women in the newspaper entitled "Style." It was perceived as an indication that there was an awareness of women in the Hampton Roads community of Virginia (White, 1982).



An ODU faculty member recalled her admission to graduate school. Women were the only minority group on campus where she attended school. She had to acquire a letter from a male professor to assist her with admission to the graduate institution. The letter of recommendation stated that “he didn’t think much of women in graduate school, but I would do.” She was warned by other students in her graduate program of which professors to be cautious, as their opinions about female students revealed that women did not have a place in college (Sanderlin, 1980).

Another interviewee noted that she grew to understand that women were not without assertiveness or intelligence, and that her experiences would have differed had she been a man. She could have driven to achieve other goals, and certainly would not have been obligated to take a pause in her education to have a family. Though she was unsure that women’s liberation was a good thing, she did think that men and women both deserved equal pay for equal work.

Her graduate student experience was more tenuous than that of her male counterparts in the program, and she did not acquire self-confidence upon entry to graduate school. Outnumbered by male students and having not been around a lot of men, she learned quickly that women were not equal to men. Male students traditionally worked and studied together in fraternity houses. Since she was unable to live in or visit a fraternity house to study with the other students, this left her without study partners simply because she was a woman. Consequently, she learned how to study on her own until she met her husband. In addition to her challenges with studying for courses, female faculty was not present on campus. There were approximately eight or nine women attending graduate school without any female mentorship (Miller, 1982).

Many women thought that they were supposed to get married and sustain a career and/or community involvement through their husband's identity and access. People were not conscious of the power men possessed and/or the power that women lacked in comparison. In the church, there was religious power, which not only enforced the rules of men, but considered God in support of the inequality of men and women. Women were nonexistent in the entire consciousness of the church (Rannenber, 1982).

Women's efforts to organize politically were hindered by male practices in part because public displays were not encouraged. Female organizers intentionally met in public places in order to establish access for women who were interested. Women were trying to organize voting in the City of Norfolk; however the traditional male networking norms were a major interference. Male candidates kept voting personal, inviting women, with potentially independent ideas, to their homes and gatherings as a face-to-face appeal for their votes. The premise was that the men would provide for the women so they did not have to spend time advocating for equality. Women felt secure, and with this security there was no obligation for representation in political office. Women were being provided for, and therefore it was not necessary for them to provide for themselves (White, 1982).

In Norfolk, women did not regard themselves by gender when recognizing inequality, but noticed that men received more privilege (Miller, 1982). For example, female executive officers could be found in the business sector of Norfolk, but men within their institutions were the final authority on any decisions (White, 1982). Similar practices were being put to use on the ODU campus in connection with women's equality. The old system was working with gender and power controlling things in

private. However, it was the early 1970s, and women at Old Dominion University began to inquire about equality (Vaughan, 2009).

### **Old Dominion University**

The overall consensus of women on the ODU campus was that they did not have equal opportunities. Reinforcing the climate was the fact there were no women in higher levels of the university administration. Though there was a perception of inequality at ODU, other institutions sent the same messages to the female population (Sanderlin, 1980). In the early 1970s, women at ODU began to inquire about equality. One topic of inquiry was pay equity. The administration refused to provide inquiring women with the salaries of public employees, and the women decided to seek the information on their own. The information on salaries was necessary for a gender comparison in work compensation (Hawkins, 1975).

The Women's Caucus sent a questionnaire throughout the campus community asking for salary information, matters affecting the well being of female faculty, as well as their opportunities for promotion. The results of the questionnaire indicated that there were women on the faculty who felt they had been discriminated against. In addition, they felt that their opportunities were not the same as the opportunities for men. The results also indicated that women at ODU felt they were judged differently for promotions and salary increases. Statistical faculty employed in the Department of Mathematics and Statistics analyzed the data and it was submitted to university administrators. However, the administration did not agree with the method of analysis used and would not accept the results of the survey.

ODU designed their own study and the president appointed an investigating committee. The committee's focus was to examine the conditions of the faculty (Vaughan, 2009). Department chairs reportedly told female faculty that there were concerns for women's well-being, and that some members of the faculty were frightened for those associated with the movement for women's equality.

The Women's Caucus created awareness among the faculty and administration, and consequently the interests of women were addressed (Sanderlin, 1980). According to Vaughan (2009), the actions of the president and administration sent a message of total disregard for the equality movement to women of the university community.

Another issue of concern and an example of inequality in retention of female faculty, occurred when a fully qualified and competent young woman was not rehired (Vaughan, 2009). In her place, a man was retained with comparable qualifications. The Women's Caucus inquired as to the rationale for the decision, and the dean for whom she worked, responded with the logic that the man had a wife and family to support. Since the female faculty member did not support a family, she was released from her contract (Vaughan, 2009).

The Women's Caucus also had other questions about retention and tenure of women and men. The ideas might have been perceived as radical, but there were no actions taken that would have been out of the ordinary for a man. The women in the caucus did not express rage or anger as they did not intend to be rabble-rousers (Vaughan, 2009). They instead simply insisted that they be paid for their services. Secretaries were not paid as well as men who were clerks (Miller, 1982).

Working together was a key component of equality for women and men at ODU, so the Women's Caucus sponsored a study of female faculty conditions on campus (White, 1982). During the late 1960s and 1970s, women were becoming more aware of equality problems in the ODU community. The reaction was not only hope, but also puzzlement and anger. Just as African-American citizens all over the United States asked questions, women began to ask as well (Vaughan, 2009). As protesting began at ODU, most women did not identify with being a feminist, or even understand what that meant on a variety of issues. While they knew it meant equality and fairness for women, they could not complete an analysis of the patriarchal structure in their community. However, they did know what it meant to be human. By taking action on the premise of being human, women began to speak and act on behalf of women (Vaughan, 2009).

Unofficially, women at ODU were wary about systematic unfairness. Hiring practices were suspected to be unequal, and the Women's Caucus took action, questioning the differences between contract renewal of women and men. Such practices showed that men were more often retained than women (Vaughan, 2009). One faculty member recalls the state of women's equality in the business profession and higher education. Concerning business, women were not evaluated or paid differently from men, but at ODU she had a different experience. There was discrimination in salary adjustments between faculty members with identical credentials. At ODU, men were paid several thousand dollars more than women, depleting the self-esteem of women in the campus community (Sweeney, 1976).

Though some women recognized inequality and advocated for balance, others were uncomfortable with the liberation of women. One woman remembered feeling that

her daughters, and other women nationwide, were overbearing when it came to trying to accomplish equality. Specifically, they felt it hindered the spousal relationship, and responsibilities in the home (Miller, 1982). Women moving for change at ODU shared the passion of equality for all women. However, some women in the campus community felt that the organizers were causing problems, and making things worse for women. Regardless, the Women's Caucus maintained their focus and understood their role as mentor, and leader to the students. The Caucus encouraged an alliance for female students in an effort to teach them how to advocate for themselves (Vaughan, 2009). The ODU campus was more conservative than campuses in other parts of the country during this time (Sanderlin, 1980). One participant refused to answer any questions about career equality in her marriage. She interrupted her interviewer before she could finish the question (Sweeney, 1975). The women who did not receive tenure were in danger of losing their faculty positions when their department chairs and/or male colleagues had the perception that they were working for women's equity (Vaughan, 2009). The coach of the women's basketball team had spoken honestly to a local paper about the lack of resources for female athletes, and consequently was asked to resign. The Women's Caucus was able to advocate on her behalf, and she was able to retain her position at ODU with a formal apology to the institution (Vaughan, 2009).

The archived oral histories initially indicated what women felt as they recalled their experiences. This study investigates what women's experiences were, with an intentional focus on leadership and community, at ODU from the years of 1974 to 1989, and as it relates to the Women's Caucus, Women's Center and Women's Studies Program.

## **Chapter Three**

### **Methodology**

The following chapter discusses the context, rationale, and design of the current study. The research was an historical phenomenological study, using interviews and archival documents. The participants were a small group of women who were faculty, staff, or students at Old Dominion University (ODU) between 1970 and 1990. Following an introduction of the topic, the context of the study is presented followed by its rationale and design. In addition, the researchable questions, the role of the researcher, research team, and data collection procedures are discussed. Finally, the data analysis is presented including strategies for maximizing trustworthiness. A summary of the study with potential contributions to the field of higher education and potential implications is also included.

### **Introduction**

During the civil rights movement, participants fought for equality in education, urging that African American students have education equal to that of White students. Similar to the desegregation of African American and White students, women were seeking equality in higher education (Morris, 1984). As early as 1848 at the Women's Rights Convention, women were petitioning for higher education that was not separate but equal. They wanted equal rights at the same institutions that male students attended, even though only 7% of the female population attended college (<http://ecssba.rutgers.edu/docs/seneca.html>). In the 1970s women at ODU were continuing their proclamation for equality.

This historical phenomenological study included females who advocated for women's rights by establishing, and participating in the Women's Caucus, Women's Studies Program, and the Women's Center at ODU from 1970 through 1990. This period of study was chosen because women's programming began at ODU around 1970. A review of historical documents indicated that the programs perceivably solidified through 1990.

### **Study Context**

Old Dominion University is a large public research institution that was established in 1930 as a division of the College of William and Mary. The institution was established as an institution independent of the College of William and Mary in 1962, and ultimately recognized as a university in 1969. In 2011, the institution enrolled approximately 18,000 undergraduate, and 6,000 graduate students, totaling approximately 24,000 students ([http://www.odu.edu/fusion/about/campus\\_facts.html](http://www.odu.edu/fusion/about/campus_facts.html)). The Women's Caucus was founded in 1974 in response to concerns by women for women, "actively advancing the welfare of women" at ODU (<http://orgs.odu.edu/womenscaucus/>). The mission of the Women's Caucus in 1974, as well as in 2011, read similarly. The purpose was to "lobby for equal treatment, in salary, rank, tenure and promotion, research leave and responsibilities at Old Dominion University" (<http://orgs.odu.edu/womenscaucus/>).

The Women's Caucus currently has committees which advocate for the interests of women regarding campus climate, childcare, education, gender equality, and public relations. It also offers a program in "Wo-mentorship," pairing women from varying stages in their respective careers in naturally emergent mentoring relationships. The involvement of the University Women's Caucus on the ODU campus since 1974 was



inclusive of campus surveys that addressed the concerns of women comprised of: salary and equality, promotion and tenure, safety, sexual harassment, family matters, speakers, and organizations that benefit men and women on the ODU campus. A president is elected to the organization annually

(<http://www.lib.odu.edu/specialcollections/manuscripts/womens-caucus.htm>)

The Women's Studies Program was established in 1977 as a grant-funded pilot program. Six courses were available to study the roles that women played in the disciplines of art, history, English, sociology, speech and interdisciplinary studies. (<http://www.lib.odu.edu/exhibits/womenshistorymonth/2006/studies/index.htm>). The program attempted to place women into the studies of American history and provide "scholarly education" on topics connected to women and the inequality (experiences and representation) of women. The program was solidified the following year in 1978 with the first chairperson who held the part-time position through 1985. This first chairperson was able to grow the program to over three dozen courses, and laid the foundation for graduate coursework in the area of women's studies. The second chairperson, and first full time director of the program, added a focus on contemporary issues at the local and national level

(<http://www.lib.odu.edu/exhibits/womenshistorymonth/2006/studies/index.htm>).

The Women's Center opened in 1976 in an effort to assist women with selecting their route of study at ODU. The first director of the center worked one day a week in a two-bedroom house on campus. The center offered continuing education courses for women who were "recovering from divorce or whose children have grown up"

(<http://www.lib.odu.edu/specialcollections/manuscripts/womens-center.htm>). At the time

of this study, the Center promoted issues of gender equality for the entire campus population, which is inclusive of male and female students. Programs and services are offered that educate the campus population about the challenges related to gender equality (<http://www.lib.odu.edu/specialcollections/manuscripts/womens-center.htm>).

### **Research Design**

Qualitative research began as early as the 15<sup>th</sup> century, and has been used as a tool by anthropologists and sociologists attempting to understand subjects that were outside of normative research (Morrow, 2007). Qualitative research allows for social experience and the significance of that experience to be constructed by the participants in their human experience. This research approach fits well with the study as it examines the lived experiences of the participants, as socially constructed by their perceptions. Social constructivism is a paradigm through which more than one reality can exist. The knowledge is constructed by the participant and the researcher through the research process. This study fits collectively with qualitative research, and based on the philosophical concepts of science, establishes from where truth arises, and how it occurs (Hays & Singh, 2011). By incorporating the qualitative, historical, and social construct, the data can then emerge through the research process (Patton, 2002). The design was intended to foster an understanding of how socially constructed phenomena arise from the participants' lived experiences, as in this study, of women in higher education. New light is often shed on old research by conducting an in depth examination with a new qualitative approach to the topic. This is accomplished by using conversational partnerships between the researcher and the participant (Rubin & Rubin, 2005).

## **Phenomenology**

Phenomenology is used to arrive at an in depth understanding of the essence of the experiences expressed by the participants in the study (Hays & Singh, 2011). This research approach explores emerging identifiers that assist with clarifying the phenomenon for a better understanding (Hays & Singh, 2011). The process is inclusive of discovery, and data verification through the practice of the researcher as an instrument (Patton, 2002).

A phenomenological study is used to describe and depict the essence of the lived experiences of the participants individually, and/or collectively. The researcher pursued the data with intentionality in an effort to open the internal experiences expressed by the participants. The phenomena were the consciousness of the participant/s through the eyes of those participants. Though other approaches use the oral history or interview as part of the research process, this approach was pertinent to the study, because offered the researcher an opportunity to develop relationships with the participants and encourage intimate feedback. This research approach explored emerging identifiers that assisted the researcher with clarifying the phenomena (Hays & Singh, 2011). The process was inclusive of discovery and data verification through the practice of the researcher as an instrument (Patton, 2002).

(Hays & Singh, 2011). The intentionality of the research unfolds a life or world that belongs to the participants as themselves and individuals in a connected experience or phenomenon (Wertz, 2005). It is an in-depth analysis of the lived experiences of participants as discovered through semi-structured interviews. The data obtained were triangulated with data received outside of the oral interviews (Vidich & Lyman, 2001). A

phenomenological approach to this topic is appropriate because the participants have the lived experience of being female during a time when women's programming emerged on the ODU campus from 1970 through 1990. The investigation was conducted via personal interviews, which allowed the researcher to conduct an in depth analysis of the lived experiences and perceived truths of the participants.

### **Historical Research**

This research examined historical documents and the lived experiences of participants as discovered by conducting in depth interviews. The interviews also developed into relationships between the researcher and the participant. Transcribed oral histories provide insight into the socially constructed reality of the participants, and the expression of their memories of a phenomenon (Seal, Gobo, Gubrium, & Silverman, 2004). Joint collaboration between the researcher and the participant allows for the opportunity of emerging data, and distinction during the biographical process as well as gives the participant some ownership in the research process (Seal et al., 2004).

Biographical research is documented as an approach designed to "get inside" the participant's perspective on their lived experience, as well as the actions they took in the emerging phenomenon of women's programming. The in-depth interviews and oral histories define what the participant did, how they experienced it, and how they developed meaning for the phenomenon during their present day interviews (Rosenthal, 2004). According to Smith (1998), an oral history or biography is a collective study through which events and motives intercross with political events and personalities in a cultural context. Participant interviews allowed the researcher to identify how the participants experienced the phenomenon of developing women's programming, and

constructed meanings from their experiences. It is through the intersections of these defined elements that abstract concepts emerge, resulting in complex analyses. By looking at participants and their lived experiences through oral history, the design should assume that each participant's story is interesting and specific to each individual's experience (Hays & Singh, 2011).

### **Significance of the Study**

Similar studies have been conducted examining the lived experience of women in Norfolk. Examples include a study of the Women's Council for Interracial Cooperation (Silverman, 1978), an investigation of the growth of select academic departments at ODU (Sweeny, 1982), interviews with Dr. Dorothy Johnson accounting her experiences during ODU's transition from college to university (Sanderlin, 1980), and the Norfolk Women's History Project (Rannenber, 1983). However, none have been specifically collective of all participants being directly involved with the Women's Center, Women's Caucus, and Women's Studies programs at ODU.

### **Research Design**

This study described the lived experience of women at ODU and described what moved them to begin and support the women's organizations that were established on campus in the 1970s. The historical approach is fitting as it lends an opportunity for the researcher, through participant interviews, to reconstruct the experience of the time period and the phenomenon being studied (Rosenthal, 2004). It also allows the researcher to triangulate that experience with archived documents from the same time period regarding the women's programs acknowledged in the study (Corti & Thompson, 2004).

Phenomenology was an appropriate approach because the oral history was established through in-depth interviews with participants that were examined for emergent themes that indicated the unfolding of phenomena. The semi-structured interviews allowed the participants to express their experiences with others, and their perceptions of what occurred outside of themselves. This process allowed for a relational approach to connectedness and personal experiences. The participants expressed their experiences as women in the campus community at ODU during the time period of study.

The approach utilized in this study loaned itself to social constructivism, which assumed that humans construct their own reality by how they interact and connect with other humans and the environment around them. Since humans may have different perceptions disallowing absolution of reality, perception cannot be absolutely real. Therefore, humans have different realities, which presuppose the construction of individual realities. The constructivism in this study relies on the ontological relativity, meaning that two people can exist in the same empirical world, and have two separate experiences and perceptions (Patton, 2002). The data derived from this study represented a socially constructed experience that contributed to a larger truth. This is due to the fact that people described and experienced things through their senses, which is supported by the phenomenological approach to the study (Patton, 2002).

The feminist paradigm was incorporated into this study with the understanding that there was a presupposition that women were marginalized (Simeone, 1987) and that discrimination existed between men and women (Glazer-Raymo, 2008). It is further infused as the paradigm because it intersects with the many connections that women establish through identity development (Henderson & Tickeramy, 2009), and focuses on

gender and power relations while addressing marginalization (Rossi, 1987). It is post structural in that it takes the approach that women's equity must be viewed in the context of a power structure (Allen, 2010) and that women have been influential change agents in higher education (Sandler, 1987) This study has feminism incorporated as the ontology (what the participants know as their truth), epistemology (how participants experience their truth), and axiology (what the participants know in the context of the participant and researcher values and relationship) all become part of how the participants understood their own experiences. The study was mutually informed by allowing the feminist paradigm to couple with the social constructivist approach to the phenomenological history of the participants (Pinch, 1994). The ontology of women was their inherent way of knowing, or their sense a being that was connected to others. Though women did articulate their sense of being through all developmental phases, each one of those phases was certainly connected to others due to a connectedness of life around them. This connectedness may have begun with childbirth of themselves or their children (Campbell & Bunting, 1991). For example, females frequently include their relationships with others when they describe themselves, without necessarily excluding themselves. As they grow through the different stages of development, women continue to maintain their self as well as connections with those outside of themselves in cooperation as a reality (Gilligan et al, 1989; Stern 1990). The woman's connectedness to others is manifested in lived relationships, and not those relationships outside of, or not part of themselves.

A variety of epistemological positions are presented among women (Belenky, 1986). Fabricated boundaries of public/private, personal/political, or theory/practice are not clear (Campbell & Bunting, 1991). Interpretation and resolution emerge as

substantive consciousness, and an awareness that influences communication affecting what is said and intended by the speaker. Similar subtleties can be received in the messages between and from women. The axiology of feminism examines the values and the formation of values of women, as females often intuitively nurture others before self (Sherwin, 1992). The preceding concepts relate to this study by providing a framework of understanding of how and why the participants' expressions of their lived experiences were formed.

### **Research Questions**

Three questions framed the purpose of this study:

1. How did the participants experience community as women at Old Dominion University from 1970 through 1990?
2. How did the participants experience leadership as women at Old Dominion University from 1970 through 1990?
3. What changes, if any, did participants perceive at Old Dominion University as a result of development of women's organizations and units?

### **Role of the Primary Researcher**

The primary researcher is a 42 year old White female doctoral candidate studying the discipline of higher education administration while attending ODU. The primary investigator holds a Master of Science in Counseling Psychology with a concentration in College Student Personnel, and a Bachelor of Arts in English with a secondary education certification. The primary researcher has 10 years of experience in higher education, with seven of those years as a post-masters professional in the field of higher education



administration in student affairs, as well as adjunct faculty positions. The primary researcher does not have experience with ODU outside of her current role as student and/or graduate assistant during her doctoral coursework at the institution. The primary researcher has been trained in qualitative and quantitative research methods. The researcher was responsible for overseeing all aspects of the study including the development of the research questions, structuring the research team, selecting the target population, recruiting participants, designing the interview protocol, collecting data, debriefing the participants and functioning as part of the research team. The research team members were not part of the interviewing or transcription process. All team members currently attend, or have attended Old Dominion University.

### **Research Team**

The research team was comprised of the primary researcher, an auditor, and four team members. The auditor was selected as a person who has content knowledge in higher education, and training in qualitative research. She had no vested interest in the study outcome, and is familiar with the dissertation process at the university. In addition, she assisted with the dissertation review process that was preparatory for publication. The additional team members included the following:

1. One White male doctoral candidate in higher education administration, attending ODU. He holds a Master of Arts in Applied Linguistics with an emphasis in TESOL, Sociolinguistics, and an Advanced Graduate Study Language and Identity and Discourse Analysis, and a Bachelor of Arts in Individualized Integrative Studies (Dramaturgy), with a minor in

Criminal Justice, studies in Sociolinguistics, and Advanced Graduate Study in Language and Identity and Discourse Analysis;

2. One White female doctoral candidate in higher education with a Master of Science degree in public administration with a concentration in community development and a Bachelor of Science in international affairs;
3. One White male doctoral candidate in higher education administration with a Master of Science in Education and College Student Affairs and Leadership, a Bachelor of Science in Intercultural Communication, and a Bachelor of Science in European Political Science; and,
4. One White female with a Master of Science degree in Counseling Psychology, with a concentration in Higher Education, and a Bachelor of Science in Psychology, with a minor in Human Services.

The three team members who are doctoral candidates completed at least one qualitative research course, completed their coursework in their program of study, and are in the dissertation phase of the doctoral program. The team member, who has completed her master's degree, has completed graduate level coursework in qualitative research. All team members participated in a training session where they learned how to code the historical documents, and transcripts of the interviews. The training was facilitated by the primary researcher; however the research team reached a general consensus for coding.

### **Assumptions and Biases**

For the purposes of this study, the primary researcher assumed there were differences in the treatment of female students, faculty, and administrators as compared to their male counterparts due to gender, possibly in the areas of rank, opportunity, and support at ODU during the time period of study. Furthermore, the researcher also assumed that the information provided by archived documents, the University's website, and participant interviews provided an accurate account of the time period, campus climate, and a perceived difference for the participants. Due to this perceived inequality and information provided, the Women's Caucus, Women's Studies Program, and Women's Center began to take shape ODU.

The primary researcher bracketed her bias by setting aside her personal beliefs and opinions about the institution, period of study, and gender inequality. The researcher accomplished this through journaling, reflecting internally and with the research team, and reviewing her experiences through the data collection and analysis processes. She understands that there is no value in the study if she contributes her personal experiences, opinions, values, and/or beliefs. Possible bias is that the primary researcher is female and a student at ODU. She could have formed opinions based on her own experiences at the institution. She is from a different culture than that at ODU and in Hampton Roads, Virginia, and could have applied her personal values and beliefs on the research process. Additionally, the researcher has the self perception that she is feminist and could have developed bias from the perspective of researcher as feminist.

The male research team members could have formed bias based on their gender and perceptions that could have been clouded by their male experiences. The two female

research team members are both female and could have formed bias based on their experiences as women, students, and members of the Hampton Roads, Virginia community. All team members, other than the primary researcher, attended ODU and could have bias based on their previous and current experiences at ODU.

### **Sampling and Interviewing Procedures**

#### **Participants**

The researcher recruited 10 women through purposive sampling and targeted women involved in leadership and/or community at ODU during the time period of study. Participants were identified through correspondence and conversations with one other gatekeeper. One was a female member of the faculty at ODU during the period of study, and two others were male, both who served as student affairs administrators at ODU during the period of study.

Purposive sampling, a method through which participants are selected intentionally with narrow and specific criteria in mind, was used in cooperation with snowball sampling (Patton, 2002). The sampling was aimed at the insight of the phenomenon, and not at any particular general population. The sample was reached through gatekeepers, people that have knowledge and/or access to the period of study, and/or the participants. The researcher allowed opportunities for snowball sampling, a method through which the researcher finds participants through recommendations of participants and/or gatekeepers, because it allows use of subjects recommended by participants who have knowledge of the recommended subjects' experiences in reference to the topic. The snowball sampling also allowed the researcher to approach potential participants of whom they might otherwise not be aware (Patton, 2002). The researcher

became familiar with the participants, and the context of community and leadership for the period of study through a methodical examination of historical documents archived at ODU for the time period of study. Each of the selected females participated in leadership and/or community during the time period that the Women's Center, Women's Caucus, and/or the Women's Studies Program at ODU were founded.

The primary researcher sought and received approval from the Institutional Review Board prior to conducting the interview process. Entry into the field was gained from conversations with the gatekeepers, and/or participants who knew the potential participants. Gatekeepers (which included previous and/or current students, staff, and/or faculty members of ODU present at the university between 1970 and 1990), potentially benefited from the study by acquiring additional documentation for the phenomenon through donations by the primary researcher. This may have influenced how much, or how little the participants shared in their interviews.

Interviews were conducted in the offices, homes, and locations designated by the participants. The primary researcher located the sites prior to each meeting to minimize the opportunity for confusion, and/or miscommunication between the participants and the primary researcher.

Each participant engaged in one interview. The interview transcript was shared with the participant for the purpose of member checking. This occurred through allowing the participants to comment on, add to, and/or omit statements from the text for the purpose of clarification. The primary researcher exited the field through meetings that gave the participants an opportunity to review the transcripts of their interviews, express

any additional information, and/or concerns pertinent to their lived experiences. The primary researcher held a final meeting with the participants to debrief and review the final report. The participants each received a closing letter at the end of the study summarizing the findings.

### **Measures to Ensure Participant Confidentiality**

Participant names were excluded from the audit trail, transcription, and coding procedures. In addition, their identities were masked by removing their names from all documents. The primary researcher conducted and transcribed all interviews removing quotes from interviews that could potentially identify a participant. The primary researcher used follow up meetings with the participants for the purpose of member checking. This process allowed participants to review the transcripts and add, delete, and/or clarify remarks in the transcriptions. Participants also used the review as an opportunity to remove and remarks that could reveal their identity. A numeric designation was assigned to each subject for the purpose of protecting subject identity. Participant identities were not revealed to the research team members. All documents were kept in a locked box in which the researcher retained the keys.

Human Subjects Approval from the Human Subjects Review Committee was obtained prior to commencing participant interviews. Suggestions and adjustments were made to meet the requests of the Human Subjects Review Committee. Research was conducted according to the standards, guidelines, and conditions set forth by the Human Subjects Review Committee for research approval.

### **Data Collection**

One semi-structured interview consisting of eight questions and potential prompts, lasting approximately one hour, was administered to each participant. The interview questions were developed through deliberate intention to allow for emerging themes in the phenomenon of the lived experiences of the subjects. The participants reviewed and commented on transcripts of the interview in a follow up meeting. Historical documents were acquired through the ODU Libraries and the Women's Center.

### **Interview Questions**

1. Tell me about your general experiences as a [student/staff/faculty/administrator] at ODU from 1970 to 1990.
  - a. Potential probes: classes/position/organizations/student activities/relationship with others (females/males).
2. What type(s) of formal and informal leadership experiences, if any have you engaged in at ODU?
  - a. Benefits
  - b. Challenges
3. What comes to mind for you when I mention campus community during 1970 to 1990?
  - a. Give me your perspective on programs and organizations available on campus during 1970 to 1990.
4. Tell me about your knowledge of women's programming on campus during 1970 to 1990.

- a. Discuss your interactions with the Women's Caucus, Women's Center, and Women's Studies programs at ODU during 1970 to 1990.
  - b. What influenced your degree of interaction or decision not to interact?
  - c. What were some things you learned from your interaction or decision not to interact with women's programming on campus?
5. Provide your perspective on others' reactions to women's programming on campus during at ODU during 1970 to 1990.
  6. What were some of the salient national issues discussed on campus?
  7. What [did/do] your experiences as a woman on campus look like?
  8. Are there any thoughts, or memories of your lived experiences that you would like to share that I have not touched on?

### **Data Analysis**

#### **Design and Procedure**

One semi-structured interview consisting of eight questions and potential prompts, lasting approximately one hour, was administered to each participant. The participants reviewed and commented on transcriptions of the interview in a follow up meeting. The follow up meeting served the purpose of rigor to establish credibility for the participant, and establish trustworthiness of the researcher. This was achieved by the participant establishing clarity through transcript review and correction.



The primary researcher kept a journal of her experiences and reactions to interactions with participants as well as reaction to historical documents during the analysis. The journals were kept as a measure to ensure that researcher bias was accounted for, and enabled the primary researcher to bracket unforeseen bias during the study.

The research team met weekly throughout the interview transcript coding analysis to inform the process by code consensus of the researchers, interpreting and discussing findings in the coding procedure. Participants were given the opportunity to share documents, with the primary researcher, which were relevant to the time period under review. Documents provided by the participants, as well as the ODU archives, were analyzed by the primary researcher for emerging codes and themes. Both sets of these documents were triangulated with the semi-structured interviews.

Data were reduced through coding and sub-coding. Codebooks were created for all interviews, documents, and transcriptions, and coding was an ongoing process throughout the course of the research process. All journals, codebooks, comments of the auditor, researchers, and participants were documented, and serve as an audit trail of record for the study.

An auditor was utilized during data analysis to identify and communicate any inconsistencies and/or errors of the primary researcher and the research team.

### **Trustworthiness**

Trustworthiness is a process through which qualitative research methods are supported. The characteristics of trustworthiness add to the rigor with systematic

intention. Within trustworthiness credibility is established with supporting documents and consistency in data analysis. Transferability is given credit with the establishment of data generalizing within the population, and dependability is demonstrated by the consistency of the experience of the study participants. Confirmability is reinforced by bracketing researcher bias as well as the inclusion of a reflexive journal reinforces confirmability. The primary researcher and research team kept this journal to record their reactions and perceptions of participants and the process and sampling adequacy, as noted in Patton (2001).

The audit trail was inclusive of, but not limited to, informed consent forms, demographic sheets, observation rubrics, the interview protocol, reflexive journals, research team meeting notes, all drafts of codebooks, and data management tools. Documents that did not hold personal information concerning the participants, such as historical documents, were retained in binders. Documents holding personal information concerning participants were retained in a locked fire proof box, to which the primary researcher held the key.

The research team participated in scheduled meetings and discussions to test for inter rater reliability, determine researcher bias, and establish member checking throughout the analysis. Prolonged engagement was established to the degree of possibility as the primary researcher entered the field through gatekeepers and key informants, and ended with follow up meetings with the participants as well as debriefing documents upon completion of the study.

As noted above, an auditor reviewed the research processes and documents of the study. The auditor investigated potential threats to the research design, and examined the researcher's ability to use bias in a foundational informational capacity.

Triangulation was conducted through a code analysis of historical documents archived by ODU and women's programs within the campus community. Triangulation occurred simultaneously with the coding and analysis of the interview transcription to assist with trustworthiness. A thick description of documents and participant interviews was given, inclusive of context, intention, and possible tracing of development and actions of participants, in relation to community and leadership.

### **Limitations**

The limitations of this study are related to its narrow focus, and as it may be the first study of its kind since no previous studies were found that could be used as a foundation for this study. The sexual orientation of the participants was reportedly heterosexual, leaving the research process empty of women with GLBT a perspective. One participant was African American, with gives the research a predominantly White perspective. Religious beliefs and practices were not considered when conducting the study. The selected method is time consuming in nature and has unstandardized procedures to allow for the social construction of lived experiences. The participants in this study were women who were students and/or employed as faculty or staff at Old Dominion University between 1970 and 1990. The participants were initially selected from a small group of women through purposive and snowball sampling methods. They

were then narrowed to the first 10 respondents in accordance with methodology of the study.

The historical documents used in the study were from the same time period. The focus of the study was specific to three organizations (or programs) at ODU. This study could be broadened to incorporate a broader campus experience. For example, studies of all organizations and/or activities could be conducted. It could also be expanded to do a comparative study of other campuses that had similar organizations emerge, or exhibited the same issues related to equality for women. Further studies could be conducted with the male population of the campus from 1970 to 1990 to determine their perceptions. A study could be opened up to look expand the time period, such as 1970 through 2011.

Comparative studies could be conducted which study all male student/staff/faculty/administrator experience. Studies on current male and/or female students in the present at the university could be compared to this study. By limiting the study to the participants from 1970 to 1990, the male and current populations are excluded. An additional limitation is that the participants are expressing their recollection in a different developmental stage from their developmental stage during 1970 to 1990. Within a qualitative study, inclusive of participant interviews, the researcher has no control over the relationships and communication of participants, their attitudes towards the study, or the institution and influences of those attitudes. The researcher did not have control over what documents were available and specifically selected for the document history, and potentially some of the participants of the study. Finally, the researcher's interpretation of the historical documents and participant interviews is subjective to their own bias and life experiences.

## Chapter Four

### Results

The following chapter includes the presentation of contextual factors in each of the structural themes, definitions and representative examples of the participants' statements and document texts. These examples were analyzed for emerging codes and themes maximizing the analysis of the participants' lived experiences, and the comparison of historical archived documents. The phenomenological method allows the investigation to occur from a perspective that has not been approached. The information was acquired through investigating word use in the historical documents and participant interview transcripts, and quotes from participant interviews. The researcher has sought a new understanding of the lived experiences of the participants in a way that has not been previously recorded by historical documents and oral histories. Emerging identifiers have assisted in clarifying the phenomenon (Hays & Singh, 2011), inclusive of the discovery and data verification with researcher as instrument (Patton, 2002). The data collection was guided by three research questions:

1. How did the participants experience community as women at Old Dominion University from 1970 through 1990?
2. How did the participants experience leadership as women at Old Dominion University from 1970 through 1990?
3. What changes, if any, did participants perceive at Old Dominion University as a result of development of women's organizations and units?

The data reflect the perception of the participants' lived experiences, how they experienced community and leadership, and if the participants perceived any change that

occurred through their lived experiences. The emerging identifiers allowed for the identification of codes, and organization of participants' responses (i.e., themes), that appear to be related to community and leadership providing insight into the socially constructed reality of the participants (Seal et al., 2004).

### **Data Collection and Analysis**

Review of historical documents and participant interviews occurred simultaneously. Documents and interview transcripts were simultaneously analyzed searching for indicators from the data, (words, language, expression, and details in the documents and interviews) and comparing for similarities and differences (Hays & Singh, 2011). Peer debriefing was used during the data analysis process to allow for an additional check of the process and data analysis. The peer review discussions focused on identifying emerging indicators, structural themes, code collapsing, and meaning of the data. The researcher entered the field through gatekeepers and informants with the purposive and snowball sampling methods. The researcher, research team members, and auditor bracketed for bias to acknowledge their roles, and how their personal experiences and identities may have possibly influenced the data analysis and auditing processes. This was accomplished through journaling, internal reflecting, and discussing their experiences as researchers in connection with the data and their reactions to the information and the process consistently throughout the research process.

### **Historical Documents**

The documents analyzed were comprised of reports, letters, flyers, and periodicals from the ODU archives, digital services office, and digital collection, as well as periodicals from the Norfolk Public Library. All documents from ODU were filed in the

categories of the Women's Center, Women's Studies Program, and Women's Caucus between the years of 1970 and 1990. Periodicals from the Norfolk Public Library were filed in the categories of women and women's organizations between the years of 1970 and 1990. Documents were retrieved by the researcher, making photo copies at the Norfolk Public Library, reviewing and printing from the ODU web site, and reviewing and requesting documents from the ODU archives and digital services offices. The university offices provided the researcher with compact discs containing the requested documents.

The researcher reviewed documents for codes using the horizontalization process. This was conducted by identifying all expressions particular and relevant to the study. Expressions were analyzed to determine if there were invariant constituents. Language containing specific experiences necessary for understanding the phenomenon, and consistently emerging expressions, were designated as horizons, or codes, in the initial process of the document analysis. Invariant constituents were clustered into structural themes that were emergent as core themes of the historical documents, and participant experiences. Final collapsing of codes and sub-codes, as well as the identification of core structural themes, was examined for explicit use and compatibility in the historical documents. Themes, factors, and codes found incompatible with the complete record were deleted. Individual textural descriptions, for the purpose of meaning and depth, were used verbatim from documents to express the research results. An individual structural description was created, in consideration of possible multiple meanings, for the historical documents.

## **Participants**

Gatekeepers identified 18 potential participants. Informants were participants who were able to recommend other potential participants based on their knowledge of the time period, and the topic of study. The 18 potential participants identified by the gatekeepers were contacted with a 100% response rate with 78% selected to participate. The first 10 potential participants who responded fulfilled the participant requirement for the study. Having reached the point of saturation with 10 participants (Patton, 2002), the remaining pool of prospective participants was not interviewed. Prospective participants were provided with a written informed consent document (Appendix A), which provided information clarifying the purpose of the study. Following their decision to participate in the study, participants completed a demographic information form (Appendix B). A demographic worksheet was used to screen for race/ethnicity, sexual orientation, years at Old Dominion University, and relationship status (see Table 1).

Of the 10 participants, some held dual roles with five identified as students, eight faculty, five administrators, and one staff member during their time at Old Dominion University. More than half of the participants served in two or more capacities during the 1970-1990 time period. The participant demographic information (Table 1) follows:



Table 1.

*Participant Demographics*

	Race/Ethnicity	Sexual Orientation	Yrs. at ODU	Relationship Status
Participant 1	Caucasian	Heterosexual	29	Divorced
Participant 2	Caucasian	Heterosexual	33	Married
Participant 3	Caucasian	Heterosexual	1.5	Married
Participant 4	Caucasian	Heterosexual	12	Married
Participant 5	Caucasian	Heterosexual	25	Married
Participant 6	Caucasian	Heterosexual	32	Married
Participant 7	African American	Heterosexual	13	Married
Participant 8	Caucasian	Heterosexual	24	Married
Participant 9	Caucasian	Heterosexual	29	Married
Participant 10	Caucasian	Heterosexual	32	Single

**Participant Interviews**

Ten interviews, an hour in duration, comprised of eight semi-structured questions, were conducted in accordance with phenomenological studies (Patton, 2002). The researcher actively listened and engaged with the participants during the interviews as a measure to understand the participants, and their context in the phenomenon (Hays & Singh, 2011). Participants shared their personal, internal truths about their lived experiences during the interview process. After the interviews were completed, the researcher transcribed each digitally recorded interview (see Appendix C) on the day the interviews occurred. The researcher sent a copy to the participant the following day for

review as well as an opportunity to clarify, omit, or add to the text. Participants were contacted electronically, and follow up occurred through email and personal meetings at the discretion of the participants as part of the member checking process. Establishing confirmability, participants discussed and clarified researcher interpretations of the transcribed interviews as a measure to ensure the data was representative of their experience. Member checking was consistent between all participants, researcher, and transcripts, and did not affect analysis of other interviews.

Each interview transcript was assigned to a research team member and/or the primary researcher for coding prior to a document analysis. The research team met weekly for a three-week period to establish a coding consensus and discuss bias. Team members bracketed for their own bias that could affect the research process. Research team members discussed their biases and potential influence on the research process, however, no interference of research team bias was noted. Reflexive journals were kept by all team members, recording their thoughts, and reactions to the data, during the document analysis process.

Themes, factors, and codes found incompatible with the complete record were deleted. Individual textural descriptions, for the purpose of meaning and depth, were used verbatim from transcribed interviews to express the research results. An individual structural description, in consideration of possible multiple meanings, was created for each participant interview and historical document. A textural-structural description for each participant was created to describe the essence of her experiences, and a composite description of the all participant data was completed.

Each document was examined and analyzed for language consistently used in connection with community, leadership, and change. An auditor reviewed the documented process on an ongoing basis from the beginning to the end of the study. This process was completed for the historical documents and the participant interview transcripts.

### **Results**

Five structural themes were identified from the document and interview analysis including: Equity, identity, of interest to women, unity, discrimination, and action. The structural theme equity, meaning women being of equal status to men, was supported by the contextual factor of education and employment. The structural theme identity, meaning labels given to women by self and others, was supported by the contextual factor of traditional roles and feminist. The structural theme unity, meaning a sense of belonging, was supported by the contextual factors of relationships and support. The structural theme discrimination, meaning exclusion/mistreatment of women, was supported by contextual factors of self-esteem and abuse. The structural theme action, meaning contributing to change, was supported by the contextual factor assertive. The results of structural themes and sub codes follow in Table 2:

Table 2.

*How Participants Experienced Community and Leadership, and Perceived Change.*

Themes	Contextual Factors	Definition or Coding Criteria
Equity	Education	Women being of equal status to men
	Employment	
Identity	Traditional Roles	Labels given to women
	Feminist	
Unity	Relationships	Sense of belonging
	Support	
Discrimination	Abuse	Exclusion/mistreatment of Women
Action	Assertive	Contributing to change

Overall, the frequencies of codes were similar on average and converted to percentages to assist with the comprehension of data. The theme labeled “things of interest to women” was expressed five percentage points more in the historical documents than in the interview transcripts, and all of the documents as a group. The theme labeled “discrimination”, showed a 10 percentage points higher expression in the interview transcripts than in the historical documents. The overall percent was eight percentage points. The code frequencies, or empirical indicators, as percentages are shown in the table below.

Table 3.

*Frequencies Converted to Percentages*

Empirical Indicators	% in documents	% in transcripts	% overall
Education	5	5	5
Discrimination	6	16	8
Of Interest to Women	11	6	10
Equity	18	21	18
For Women	5	2	5
Sexuality	2	1	2
Relationships	3	1	3
Relationship Status	3	1	3
Family	3	2	3
Assertive	2	2	6
Action	3	3	3
Unity	2	5	3
Feminism	4	2	2
Self Esteem	2	2	2
Identity	12	14	12
Other	2	2	2
Traditional Roles	6	3	5
Support	2	6	3
Employment	3	4	3
Abuse	3	2	2

The five structural themes of equity, identity, unity, discrimination, and action emerged. Each of the structural themes had emergent contextual factors with equity supported by the contextual factors of education and employment. Identity was supported by the contextual factors of traditional roles and feminist; unity was supported by the contextual factors of relationships and support; discrimination was supported by the contextual factor abuse; and action was supported by the contextual factor assertive.

### **Equity**

The structural theme of equity occurred throughout historical documents and interview transcripts. Women were concerned about being treated equally through the two emerging contextual factors of education and employment. Female students, staff, and faculty noted the changing ratio of male to female students in the campus population, thus the imbalance of the male to female faculty ratio. The value of education in relation to women's equity was also noted.

**Education.** Education emerged in the framework of continuing education for women, which began at ODU with the Women's Center in 1976. An annual report for the Women's Center covering the years of 1976-1977 provided an example of the availability of courses, and the target population. This structural theme was defined by recognition of the need for education and ODU offering classes in basic mechanics, medical issues, legal rights, salary and compensation, entering the work force, and returning to school. In addition to the basic fundamental education that women needed for daily life, coursework in scholarly studies was designed as well. Courses that focused on the roles of women in history across the disciplines of English sociology, speech, and interdisciplinary studies (<http://www.lib.odu.edu/exhibits/womenshistorymonth/2006/studies/index.htm>)

The Women's Center will offer a series of short courses similar to the spring courses three times a year (fall, winter, and spring). Target groups to be reached through special workshops are: military wives, career women, public school teachers and counselors, and women considering furthering their education or entering the work force (Document 1, Annual Report).

Specificity of course topics was provided in a Women's Center flyer. "The Women's Center's services include non-credit courses covering a variety of topics...among courses offered this spring are Assertiveness Training, and Women's Career Campaign (Document 2, News Clip) Educational outreach occurred through an annual outreach festival coordinated by the Women's Center. One program flyer for the 1980 festival provided a workshop on "the Equal Rights Amendment: Where are we now? – Basic information on the Equal Rights Amendment, its purpose and history. Updates on its status in Virginia and the country [will be discussed]" (Document 3, Program Flyer). An Old Dominion University *Mace and Crown* newspaper article reported on a program entitled as International Women's Seminar organized by the Women's Studies program:

Women of many countries were brought together in international women's seminar. Representatives at the seminar examined women's roles in such countries as France, Russia, Japan, Iran, and the United States. The discussion began with an introduction by a staff member of the multi-cultural center. He discussed the changing roles of women around the world today. He noted that although women are progressing and achieving new professional goals, they still have a long way to go. Still, tomorrow's women will have far greater

opportunities than the women of today. Director of ODU's women studies spoke next concerning women's power in the future. She commented that women do not have an equal access to power, as our society is basically male-dominated. She commented on how difficult it has been for women who have tried to institute sex equality. (Document 4, Newspaper Article)

During this time, the number of female students attending Old Dominion University was increasing. One participant remembered the demographics of the female students and how they changed. "Many of the students that I was working with were adult women" (Participant 1). A traditional female student, who attended with classmates that went to the same high school, noted that she and her female peers had different coursework than their male peers. "They were in different degrees. They went there for the engineering program, so we didn't even have classes with them. They were in the different program" She also noted a gender difference in the faculty. "I don't even think I had any women. I think they were all male professors" (Participant 3). Female faculty also recognized the value of their own education in the process of achieving gender equity:

There were national publications coming out of Washington, [District of Columbia] that were so useful. It would have things like offering women teachings so they could become administrators in areas such budgeting. You didn't go anywhere without budgeting. There was a woman, and she was the person who got me and others to get aware of some of these national publications from federal organizations that were promoting some of the same types of things, documenting women's privileges, opportunities, and access on campus, getting a



little provincial college like ours to know that a faculty women could learn the skills to become a competitive administrator. We were learning all of these things. We would have had no idea how to get things done or organized if it weren't for her [the woman mentoring ODU faculty women]. (Participant 5)

Female faculty also found that interactions with others were an integral part of gaining equity:

Any relationship that is administrative with faculty that gave me a much broader awareness of how a university works, how resources get allocated, who makes the decisions, and how all of those things affect your program. It was an important experience, in terms of how things work on campus. (Participant 6)

Contrary to the predominantly male faculty population, the student population had an increase in the number of women. One participant expressed her observations. "You had more and more women coming back to school. The percentage was higher. Even in the classes, there were more women than men" (Participant 8).

Aside from publications and interactions with others, experience was an invaluable educational opportunity for faculty women in organizations. "I found that I learned what work life of faculty administrators was [in the University Women's Caucus]" (Participant 10).

**Employment.** Historical documents and participant interviews illuminated the need for equity in the employment arena. Women at ODU recognized a discrepancy in pay between men and women, as well as positions, responsibilities, and opportunities at the university. Concerning the general campus population, inclusive of the student body, women were returning to school as a measure to ensure employability. They were

returning to the workforce after serving in traditional roles in the home, such as mother and wife, challenged by low percentage ratios of women to men in the workforce. A local periodical featured an article which simplified the expectations that women had about being employed. "Women shouldn't have to imitate men to be successful in business. There is no reason we can't continue to be female. Women are well qualified today. They can do the job in the marketplace," (Document 5, Newspaper Article).

A letter to the president of the university from the University Women's Caucus in 1974 demonstrates the female faculty concern for gender equity in employment.

We, the officers of the Faculty Women's Caucus of Old Dominion University, have been delegated by the members of the caucus to send you the enclosed report on the Status of Women Faculty at this institution. The caucus would appreciate hearing, by February 3, new plans for actions to correct these inequities. Perhaps it will be helpful to explain that we consider past measures inadequate. The department chairpersons who have participated in discrimination to sit in judgment, on themselves, has effected insufficient improvement in women's status. Therefore, the opinion of the [University] Women's Caucus, [is that] such policy is not likely to produce satisfactory results. (Document 6, Letter)

Female faculty continued to be disheartened in the early years of the study. A letter to the ODU Committee on Compliance with Title IX was composed in 1975. An excerpt documented the activities and concerns that surrounded equity and employment:

I want to report to you on the experience of the Faculty [University] Women's Caucus in our three years of efforts, to draw the ODU administrators' attention to inequitable treatment of women on our campus. Our efforts to get their attention

have added up to a history of delays and denials. Denials take the initial form of asserting that there is not problem; then later admitting that although there was indeed a problem, the most recent round of salary adjustments and instructions to department heads have taken care of it. Among the dozens of problems, which our first 16-page analysis revealed in 1974, we believe that [only] one has been alleviated. Salaries are close at one level: new Ph. D's who are hired as Assistant professors are paid about the same, regardless of sex. Yet, men are more likely to be retained and promoted with Ph D's. Women are still transient. While the traditionally female work areas (some education departments and nursing for example) probably provide more than their share of new hires. Other departments, in the sciences and social sciences, do not hire women at appropriate rates; they hire far fewer than the percentage who earn advanced degrees in their discipline. (Document 7, Memo)

In following years, documentary evidence supported continued concerns for equity. In 1975, a letter from the University Women's Caucus president to members of the University Women's Caucus stated:

In response to our complaint, the president of the university has written a promise that ODU will report to American Association of University Professors for the present year, including the requested breakdown of salary averages between men's salaries and women's salaries. He asks that the caucus report to the provost any specific cases of alleged discrimination on the basis of sex. When the coordinating committee meets, we will compose a reply. I expect that we will reiterate our past stand: that the current average salaries show marked

discriminations. Only the administration can obtain the data which will allow them to fulfill their obligation to correct the discrepancies by affirmative action.

(Document 8, Letter)

While communicating with the ODU administration, women continued to communicate with other constituents in their efforts to achieve equity. Communicating to constituents beyond the ODU administration the details and concerns over gender inequity at ODU was part of the strategic planning to get movement on campus. A letter to members of an upcoming meeting on grievances in 1976 outlined concerns, and an account of interactions between the ODU administration and the University Women's Caucus:

The ODU administration has been consistently reluctant to provide data which aid in monitoring the status of women here. We call for regular publication of salary, hiring/promotion, tenure, and released time data for male vs. female faculty, and a regular tracing of the patterns formed by these data from year to year. For example the proportion of women in the upper two ranks of the ODU faculty is diminishing, apparently on double bases: (1) slower rate of promotion for women, and (2) higher rate in hiring men from off-campus into these influential and more permanent ranks. We need to know which schools and departments are establishing patterns of change—which are worsening and which are improving in their treatment of women. Access to information is obviously vital in encouraging improvement. (Document 9, Memo)

Three years later in 1979 another letter to the editor of the *Virginian Pilot* documented continued expression of inequity at ODU:

Very few of ODU's approximately 40 academic departments in six undergraduate schools have black faculty members, and past inequities in recruitment and hiring of female faculty are evident. Surveying employment by department or rank shows serious lapses at ODU. Of 536 full-time faculty on standard (non-administrative) contracts in 1978-1979 (424 men and 112 women) 107 were full professors –102 men, five women; among 162 associate professors, 23 were women, and among 190 assistant professors, 46 were women. Only at the lowest ranks were women hired in good proportion (39 men and 38 women were instructors or non-ranked faculty). (Document 10, Newspaper Article)

Looking at documents from the 1980s, gender equality continued to be addressed by women on the ODU campus. In 1983, a letter to Vice President for Academic Affairs from the University Women's Caucus president, expressed concerns for the policy and concern regarding equality:

Caucus members are concerned regarding the proposed tenure guidelines and the implications for women and minorities. Examining past trends, about 30% of all faculty new hires are women. In the last nine years, only three women have been promoted to full professor compared to 54 promotions of male faculty to full professor. (Document 11, Proposal)

The University Women's Caucus (UWC) developed systematic pathways of communication with the ODU administration. A letter to the university president from the UWC president in 1986 addressed the concern of the caucus in reference to salary inequities between male and female faculty, and faculty administrators at ODU. An outline in the letter included:

a.) funds to redress gender inequality on income will be available this year. b.) representatives of University Women's Caucus and the director of Affirmative Action/Equal Employment Opportunity department will meet with the academic Vice President and corresponding Vice Presidents, for faculty administrators, to target cases, on the basis of objective criteria, that suffer from gender inequity on income and to monitor the resolution of such cases. c.) the department chairs and administrative supervisors who make salary decision will receive a letter from you indicating your strong support for eliminating salary inequalities. (Document 12, Letter)

A UWC document from 1986 addressed strategy and concern in reference to gender inequality. It expressed that university women could anticipate the requested changes in salary, and take avenues of appeal in the event those changes did not occur:

We shall wait to see what level of salary increase is provided by the general Assembly before deciding on the amount that can be made available for the salary pool in the coming year. The process of individual appeals will be augmented by University Women's Caucus analysis used in the past. The existing ad hoc titles committee will have Affirmative Action/Equal Employment Opportunity representation as it makes recommendations on position descriptions. The senate is studying the vita bank matter. I have asked academic affairs to avoid mixing compression and equity funds. I plan to communicate my concerns on affirmative action and gender equity to the vice presidents. (Document 13, Meeting Notes)

Through the late 1980s documents indicated that the UWC continued to demonstrate concern for women's issues at ODU. The documents show communication

among women and the ODU administration to be consistent over time. A letter to the UWC members from the University Women's Caucus president in 1987 demonstrates their continued awareness of inequity:

Table shows, for example that average income discrepancies between men and women faculty and faculty administrators (FAs) are not due to differences in length of service or differences in educational level. Until we had such data, persons could argue that women were paid less because they hadn't been here as long or were less educated, on average. That data show this simply isn't true.

(Document 14, Letter)

Continuity of communication to address inequity was demonstrated in documents showing correspondence between the UWC, and the ODU administration. A letter to the Executive Vice President from the UWC in 1989 described expectations of a forthcoming meeting:

When members of the women's Caucus board meet with you in your office, we'd like to focus on the following issues: the new process being developed to identify and rectify gender inequity cases (a written copy of the new process and timetable would be most desirable so that we could formulate our reaction to the process and brief our members). (Document 15, Letter)

Participants also noted that equity was related to employment and promotion. They encountered inequities through imbalanced male to female ratios in academic faculty and faculty administrators, the language used by male counterparts to exclude women, and a misunderstanding by constituents in defining equity. Participants talked about being outnumbered by men on campus:

At that point there were very few women in education that had academic rank. There were lots of lecturers and instructors, but not academicians. I mean then [the department I was in] it was actually predominantly male. Women's Studies has always been a powerful program, so that sort of held its own, but [there were] two women in engineering. The health sciences [had women, but they] had such a heavy teaching load that that's all they did. (Participant 2)

The UWC members would meet in the bathroom of the administrative building prior to meeting with the male administrators. The meeting location was significant, because the building housed the executive administration. Since the administration was all male, the women's bathroom was a safe place for the caucus members to meet free from the ears of the predominantly male administration:

We [University Women's Caucus members] would meet in the bathroom before meetings, because we were from different buildings, and so it was a central location. Nobody was going to come in. I mean it was all male over there [in the administrative building], so no one was going to come. (Participant 2)

Another participant, who was both student and faculty, noted the gender imbalance and recalled:

I didn't have any teachers in the program that weren't male. I just didn't think about these things, but looking back [in her faculty role] as we did the meetings, they were predominantly male around the table. There were women who were part of that program, but in terms of the decision makers. They were predominantly male and I never even really thought about it, but as I go around



the room and remember the people that we there [the faces were male].

(Participant 4)

Interview transcripts noted recognition of gender imbalance and inequity in the treatment of women:

I saw younger women who were never going to be tenured and some too late to be tenured like me, and realized that there were extreme discrepancies in the treatment of women. All of us went to bat for someone who was equal to a man and after a given year, was not treated comparably at all. They had been let go, where as the man had moved on and up in the administration, playing golf with all of the administrators. We were forming research information on discrepancies, and we had no data, none to compare. No way. No data. We began to fight for the Equal Opportunity Office and all those sorts of things. The women who had the accreditation to take part in changing the pattern of how the decisions were made were terribly over worked. There were only so many people eligible. Exceptions were made for men and not for women. After they find a way not to give tenure or to somehow dismiss someone, there was always a woman who was let go.

(Participant 5)

One participant noted that she was the only female. "I didn't really feel community but I didn't feel like being a woman was a problem. I could have felt that way because all of my colleagues were male" (Participant 6). Participants also expressed that the language used was discriminatory in nature. One participant recalled remarks made toward a female colleague who was selected for an employment responsibility because she was female:

It's not like I didn't hear remarks. One time there was a remark made. It wasn't about me. It was about one of my colleagues. It was just one of those remarks, well a positive remark, it was like, "of course they want you for that, you're a woman," and it was solely that she was a woman. She was a smart woman. It was the woman part. They wanted her because she was a woman, not because she was smart. (Participant 6)

One participant talked about her experiences in meetings with her male colleagues, her experiences being the only female employee in meetings, and how the language used by men was discriminatory in nature:

I had been the only female. I would sit in a meeting and listen to the male language. However, I was a jock so when they said, "ata boy" it didn't really didn't bother me, as much as it would some others, but they did get their heads turned one day when I said, "ok gals, let's do this". And so, one of my favorite people in the school of business asked me why I was trying to stir up stuff. I told him because it was just to keep him on his toes. I think sometimes I felt I know aggravated. I was in a meeting and a woman would say something and it would go round the room and then a man would say the same things and he would get recognition for what he said and she would not. [It happened] all the time.

(Participant 7)

Through the participants and their lived experiences came an acknowledgement of a disconnection between the ODU administration, and select women about how gender equality should be defined:

I think one day, when I was in the caucus, once I was called by a male administrator. He wanted to speak to me, because he wanted to promote a woman without doing a search. She was up for tenure, so I went and got my friend from across the hall and said, "Come over here, you've got to hear this". He thought, because she was a woman, that it would be right, and we said, no. The policy should be the same regardless, and I think we were called upon to get involved with things like that, so people could understand the problem. [The problem was] that it [the process] was unequal. (Participant 7)

Male administrators were not the only constituents who did not understand the definition, or the focus of gender equity. There was a perceived notion that men on campus interpreted equity as moving a woman up versus determining if the person met the standard. One woman expressed her distaste for the UWC's efforts to establish salary equity. The same participant talked about an experience she had with a female colleague:

Concerning opportunities and proper reimbursement for work, I remember one woman came in from down the hall and said, "This was supposed to be on your door not mine." It was a letter from some woman, a faculty member; she wasn't one for women's equity. That kind of... it didn't really blind side me, but she was just from a different place and definitely a victim of pay inequity. But it's about a choice of your own. (Participant 7)

A participant expressed frustration about the redundancy of addressing the gender imbalance "There's a noted challenge, and it kept coming up... when hiring faculty. We shouldn't have to keep talking about women's representation, especially in the sciences. I can remember when the engineering department had a bathroom that said 'woman' [not

women].” (Participant 7) Another participant interview showed results of recognition in gender imbalance:

I noticed when I was there that there were a lot of levels of leadership, but they were always male dominant. You had females in some positions, directors, so there has been change over time, but I’m talking about the vice president of this or vice president of that... the executive staff. I don’t think you saw many women in these positions. (Participant 8)

A participant explained the disconnection of ODU constituents and gender equity. “I think that some administrators didn’t understand gender and equity. They didn’t understand the equity, and it’s not just that women want more money. That’s not what we were about. Equal pay for equal work” (Participant 9).

### **Identity**

The structural theme of identity occurred throughout historical documents and interview transcripts. Women were concerned about how their identities were being defined. The results indicated that women’s identities were defined by labels designated by social norms and traditional roles. Those labels derived from the perceived experiences of women as mother, wife, teacher, nurse, feminist, and the perceived roles they held in those experiences. Women fought to retain their rights to define themselves individually with the understanding of how others defined them. The identity of women was also defined by terms such as girl, cute, and pretty. Descriptions of women in the historical documents included physical appearance, creating a vision of beauty or masculine traits being man like if they were working and/or fighting for equity across topics.

**Traditional Roles.** Women were able to identify the traditional roles which were socially constructed and/or imposed upon them by themselves and others. Traditional roles of women were those of mother, wife, or assistant to a man. Women serving in nontraditional roles were described as combative, aggressive, and/or unreasonable people who were causing trouble with no rationale. There seemed to be an expectation of submissive gratitude that was expected for their position as spouses of faculty, military, and clergy and/or the caretakers of others who spent their time organizing social events that would benefit their community.

A news clip from the *Virginia Pilot* advertised, “if you’re from the old school, you probably think of domestic talents when you talk of women’s skills – you know, sewing, cooking, and needlepoint. It’s about time you entered the 20<sup>th</sup> century” (Document 16, News Clip). Women were changing roles voluntarily, and by imposition. Another local periodical frequently published a question/answer section; one question addressed the traditional role of women and how it was changing. The periodical stated:

Question: I’ve been a housewife all my life—or it seems that way. Recently my husband had to retire because of his bad back, and I have taken a job and have become the family breadwinner as well as the housewife. I’m having a hard time of it, and I need counseling. Do you know of any place I can get it? Answer: someone at the Old Dominion University women’s center ought to be able to help you and if you have the time for it the Chesapeake campus of Tidewater Community College is holding a seminar on “displaced homemakers.” (Document 17, News Clip)

A program flyer advertised an independence workshop for women. Identifying the roles they held, it would be structured for women who were, ‘single and responsible for protecting themselves financially, but [who didn’t know] where to start’. The document stated the program was also inclusive, ‘for women who [were] married but [had] not been actively involved in the planning that [had] been done by a spouse.’ (Document 18, Program Flyer).

Women were identified in traditional roles by their appearance, and the notion that they did or would fulfill traditional roles. However, documentation also indicated a dichotomy between the expectations of women, and what roles they were stepping into. A newspaper article from the *Virginian Pilot* described a female subject as, ‘trim and attractive, she looks like the nursing assistant she once was. She’s worked on local piers for eight years.’ It further described her relationship status, and new employment opportunities she had pursued:

Divorced, she made the job change because it offered a better paid way of earning a living. A header at Lamberts Point, likes having more time to spend with her family, even though she sometimes gets a call while she’s fixing dinner—and has to move the pots off the burners until she returns. “I wanted more benefits for my family, and I figured I could progress more in taking up this.” (Document 19, Newspaper Article)

An article from the *Ledger Star* described a local artist who embarked on the role of businesswoman, and was described first as a, “physician’s wife, mother of five, and former teacher,” (Document 20, Newspaper Article). Another article from the *Virginian Pilot* described the:

daughter of a retired longshoreman [who] broke the sex barrier among the line handlers when she became the first women member of the union [in Norfolk, Virginia]. The divorced mother of five persisted and persisted to get a chance. The first women line handler in VA, men weren't exactly enthusiastic about welcoming women into the membership. They said, 'we don't need any women here'. But things change, and I feel if you can do the job, do it. (Document 21, Newspaper Article)

An article from a local periodical reinforced the transition of women from traditional roles to a more individual, multifaceted identity. It stated:

Girls want equal career status. Young women today will not let their careers take a backseat to their husbands' jobs. Before they consider marrying a man, they will make certain that he supports their career plans. Being wife and mother can be a career in itself, and young women plan to work outside the home after they are married. Teen-age girls believe that they can have both a career and a family. They approve of working mothers and expect to continue working after they have a child. (Document 22, Newspaper Article)

Women sought education as part of their transition to new roles. A newspaper article discussed "the study of women's culture, from kitchens and hairstyles to costumes and childbearing [and how it] would overturn the standard white male approach to the study of civilization". "Our [Women's Studies Program's] common goal is to make women visible [in history and their new roles]," (Document 23, Newspaper Article). The Women's Studies Program opened a variety of educational opportunities that built on the

beginning efforts of the Women's Center. An article from *The Courier* referenced the Women's Studies Program:

It is the discipline which attempts to study women in all aspects of their experience, and also acts as a corrective to the existing disciplines, which have only a partial view of the world, inasmuch as they leave the experience of women, who are more than 50 percent of the population, out of their descriptions of the world. (Document 24, Newspaper Article)

Participants talked about traditional roles they held in the context of remembering themselves, and others on campus. One of the participants recalled when she began her professional career:

When I first began teaching, I was newly married. The students that were coming to Old Dominion University were not the, traditional student that came right from high school. Many of them were mothers many of them had not come into college straight from high school non-traditional. I was taking care of a spouse. My family is very close and relatively large family. I was learning a whole different way of life and it was very stressful to me. I wanted a career and I worked very hard for it. (Participant 1)

Participants showed they had two different roles, the traditional and the feminist. One of the participants explained her identity as defined outside of Old Dominion University. "My life was built around mom or Mrs.," (Participant 2). Another participant realized the difference in traditional roles in employment off campus. She explained her position at a local department store. "I sold a little bit of everything, mostly women's clothing." Her friends also participated in traditional roles for their part-time



employment, while attending Old Dominion University. “One girl worked in retail and the other girl went to go work for CBN, I think ...it’s Christian Broadcasting Network.” She also spoke about degree selection, and the differences between her female peers versus her male peers. “The guys were in different degrees. They went for the engineering program. We didn’t have classes with them,” (Participant 3). An additional participant spoke about her traditional role outside of school and work. “I was a military wife,” (Participant 4). Another participant defined relationship status during her interview, “I had been widowed and had two teen age children,” (Participant 5). As a student prior to her employment at Old Dominion University, another participant remembered how professors reacted to women in non-traditional roles in the classroom:

I had a few professors that would really get upset with women, older women, not the kids coming out of high school, not under twenty-four, not the kids eighteen, nineteen years old, where you just go to class and listen and move on. (Participant 8)

A final participant commented on traditional roles, and her comfortability in that transition was not as comfortable as the:

“out front person.” I was more the person behind the scenes. I went to high school at a time when there were no women’s sports. It was before Title IX. I would have loved to play on a team, but I couldn’t play on a team. I could’ve been a cheerleader, but that really wasn’t my thing. (Participant 9)

**Feminism.** Feminism emerged as a textural theme within the structural theme of “identity”. It was prevalent in letters, flyers, reports, and interview transcripts. This notion was present in the documents and participant interviews as a matter of choice

concerning the options women had to excel in a chosen field, be married, or have children. The results indicated that women, who were advocating for women's rights, were initially labeled by others as feminists, because they perceivably veered off of the traditional path that women historically held at ODU. Participant interviews indicate that women at ODU did not initially embark on the path to equity because they self identified as feminists, but simply desired equal pay and treatment on campus.

Publications by the Women's Studies Program and the Women's Center provided education for the community on the topic of feminism. One Women's Studies publication stated the definition of a feminist as, "anyone (female or male) who advocates improving the status of women. It is, therefore, a very inclusive term, for within feminism there is a whole spectrum of political opinion from conservative to radical," (Document 25, Newsletter). Another article from the *Virginian Pilot*, entitled *The Roundabout Route to a Feminist's heart*, gave some lighthearted insight on feminists:

If you want to insult a suffragist, call her a suffragette. It makes her sound cute, like a doll or a puppet. In the same way, if you are looking for a semi-putdown word for a feminist, you'd say women's libber. (Document 26, Newspaper Article)

The Women's Center's annual *Every Woman's Festival* provided programming with "workshop titles such as, "The Feminist Craft," (Document 27, Program Flyer), and "The Feminist Perspective," (Document 28, Program Flyer). A flyer for one of the festivals describes a workshop conducted by a feminist:

reflecting on her own life for public presentation is in itself an act of assertion and self-esteem for a woman. Writing a persuasive autobiography, designed to

promote cultural change, shows the strongest support for feminism. This panel contrasts various types of feminist commitment in women's life narratives.

(Document 29, Program Flyer)

Participants expressed some of their experiences about being feminists. They did not necessarily define themselves as feminists simply because that was not how they set out to identify themselves. One participant remembers finding out she was feminist and recalled the enjoyment of being involved, as well as the sense of responsibility that accompanied the label of feminist:

Certainly I learned particularly from my friends who were sociologists [and who] knew more about the feminist movement, and realizing that I was a feminist and didn't know it! I certainly had a definition in my mind that I didn't have before, because I always thought of feminists as being radical bra burners. I had never done that! I think it [discovering I was a feminist] helped define me as a woman, to know that I had strengths and abilities that could be recognized. I realized and felt it was very important to be an active mentor for other students. It gave me confidence. My role had always been to be involved in activities and fairly outgoing [when I was growing up], but maybe not always as confident in my abilities. It was encouraging to see what other women were doing and accomplishing. That was a good model for me. (Participant 1)

Another participant fondly remembered her experiences in the revelation of being feminist, and the responsibilities:

I did conferences, many feminist conferences where there were people who were writing about the lives of women. I came into feminism largely through activism

for women hiring procedures, tenure, release time for research. We had a new [student] organization that would focus on feminism every two years. The people would graduate and the Women's Center did a beautiful job of getting organized so that the organizations lasted. Everything connected with feminism. We had a steady increase in the number of women's studies majors and minors...

everything from lighting for safety and all of these matters from the feminist perspective. You notice first that it's happening to women. (Participant 5)

A third participant expressed her revelation of being feminist, and how it refined her identity:

The people I've gotten to know, the women. I think I've become more of a feminist. I didn't used to be liberal. I'm liberal now. It's not just the caucus. I think it's just growing, and experiencing, and being aware of things that I wouldn't have been aware of. I was pretty naïve. I became much more aware of women issues and aware of discrimination. (Participant 9)

Being feminist and being connected to other women was a power experience as expressed by a participant. "I got to meet other women involved in feminist pedagogy, feminist courses, and trying to build those courses in their independent departments," (Participant 10).

### **Unity**

The structural theme of unity emerged with the two contextual factors relationships and support. The results indicate that women experienced community and leadership through these two contextual factors. Unity was indicated as a sense of belonging, ownership, or acknowledgment within a group. Those groups were

encountered in relationships they formed with women outside of their own disciplines, colleges, and social groups. Participants found support in new relationships with other women and acknowledgement by the University administration.

**Relationships.** Relationships were important to the participants, as they provided support and a sense of community. The results indicate that participants found relationships were formed as they stepped into leadership or assertive roles and/or positions at ODU. Those leadership positions afforded the participants with the opportunity to meet others outside of their departments, disciplines, and divisions. As they formed relationships during their time at ODU, they were able to learn how to navigate their goals for equity, and learned about themselves as women and women in a predominantly male environment. The participants took their relationship experiences and converted their fight for equity into positive and assertive approaches to change.

A letter to all Women's Studies supporters written in 1977 explained the purpose of the program, and stressed an emphasis on creating a network. The network was intended to create a community and support system for that community:

[The purpose of the Women's Studies Program was] to create a feminist network in the Tidewater areas in hopes of encouraging development of women's studies at other campuses. We would like to propose and discuss establishment of a network. People joining the network would be those who would be willing to give talks in college (or high school?) classes on women's studies topics, or who would in some other way be willing to support and encourage peers to include the study of women in their regularly scheduled classes. The meeting would provide

an opportunity for faculty of various institutions to meet and know each other and to discuss possibilities of interinstitutional projects. (Document 30, Memo)

A festival program flyer outlined programming that included the establishment of community for organizations to network, building community and support:

Women's networking workshop, focusing on Norfolk Women's Network, and the Peninsula women's Network and how the Old Girls Network can function as a job referral services, information circuit, career counselor, and exchange center.

(Document 31, Program Flyer)

A Women's Study flyer outlined proposed objectives that gave substance to women's efforts to establish community, and support for unity among programming and purpose:

To preserve and strengthen the only current formal Women's Studies degree/certificate program in the region. To educate community members as well as some faculty and administrative staff on the functions of women's studies and the need to protect and develop Old Dominion's program. To provide continuing linkage among community members and Women's Studies program developers and implementers. (Document 32, Program Flyer)

**Support.** Women experienced support or lack of support through connectedness to other in the community. Participants and documents indicate that women were gathering with like interests related to women's equity. Through the development of women's organizations and programming, connected support was realized by women at ODU. Taking leadership roles when communicating with the university also created support when women came together with their male administrative counterparts in efforts

to move the institution forward with gender equity The Women's Caucus worked as a leadership organization by establishing community through relationships with others. Documents indicated that the years 1973 to 1983 in the UWC there were discussions referencing the unity that occurred through the establishment of community and support.

One document requested suggested revisions from University Women's Caucus members (Document 33, Program Flyer). Another document, recounting the years 1973-1983 in the UWC, discussed the unity that occurred through the establishment of community and support. It stated:

Two histories of the early years of our caucus have been written: the first was published in 1982 as part of a project to instruct and inspire women at other southern colleges. The second was assembled and distributed as part of the 1983 celebration of the Caucus' tenth anniversary. Both accounts emphasize the ways that women working together toward better policies for women can achieve far reaching improvements. (Document 34, Program Flyer)

A letter from the director of the Women's Studies Program in 1990 stated that she hoped:

the participant in the Work in Progress Conference enjoyed the day as much as we who organized it did. It was gratifying to see that so much research and scholarship on women is going on in Hampton Roads. There was such an abundance of interesting presentations that it was difficult to choose which panels to attend. We are hoping to make this an annual event. (Document 35, Letter)

A letter to University Women's Caucus from a faculty member in 1986 stated that she "wondered if you [the University Women's Caucus] thought it appropriate for the

caucus to send a generalized letter in support of women coming up for tenure this year,” in order to establish that the University Women’s Caucus was unified, by a sense of community and support for women seeking tenure (Document 36, Letter).

A local periodical reported on the Every Woman’s Festival encompassing the unity of bringing a sense of community for a variety of women with different interests. It stated that the festival:

was as all encompassing as its name, with two days of programs geared for women of almost every special interest and of every philosophical or political persuasion. More than 300 visitors for concerts, workshops and lectures, and booths representing the many women’s organizations around the community. (Document 37, Program Flyer)

The Annual Every Woman’s Festival continued through 1990. A program flyer from 1990 listed a workshop that was designed to unify women through a community of women that had endeavors in leadership in prior years. The document stated:

Workshop on networking: Old Girls Club comes of age a panel of local business women share their stories and the benefits they have received from networking. What is networking and what will its impact be in the 1990s? What can networking do for you in your career? (Document 38, Program Flyer)

Participants expressed their experiences with community as being inclusive of positive relationships and support. One participant recalled:

Certainly to learn more; you learn so much more about each organization, whether it was within the university or outside of the university...getting to meet people, having a wider circle of people to know outside of the department. It was



very personally satisfying. I felt a unity being a part of that group so in addition to being a faculty member in a department where you feel a membership there. I found a broader unity with others outside of my department and outside of my college. I've always felt that the community. My experiences have been positive. By working together, by reading each other's materials and bouncing ideas off of each other and going and looking at other people's materials who'd been successful in tenure, that was a very positive experience for me just that, you know, working with someone outside of my department even I mean outside of my college. We've come to learn that we we're more alike than we are different and I know we talked about sometimes, what if one got tenure and promoted and what if one didn't get promoted to full professor and then, you know, were there going to be bad feelings? What would that do to our friendship? We were just so positive all the way through it was successful and the university took of model of what we did and which is now still the model of the package of materials that goes forward for promotion. Certainly in being an officer [of the University Women's Caucus], we did meet with the president and the provost and other administrators on campus. I always felt that they were responsive and they listened and they too wanted what was best on campus so it was positive I really didn't have any exposure myself to negativity or someone not wanting those things for our campus I personally did not experience that. When I was younger, if I was having a problem I really had to make myself go, but when there were faculty who had an interest in me it made a profound difference in what I decided to do with my life, so I feel that that's a very large piece of what I do as a faculty

member talking to student, getting to know them and helping them be successful towards their goals. I can only give my personal observation. My personal experience was positive. You know the leaders that the university selected to lead these groups were upbeat and outgoing and had fresh ideas. I thought it was an exciting time. (Participant 1)

Another participant reflected on her leadership and community experiences with the UWC, and ODU:

With the Women's Caucus I think one of the powerful relationships came from women from other colleges. I never had to apologize for my work. That was one thing. To be able to go outside your discipline to meet people and sort of have a common core of belief systems that was very powerful. That was a real team effort and it continues to be so now. The board is quite cohesive and diverse, so that you don't send out a letter without everyone reading it. You get input. You get grammar checks from our English people. It's, um, you don't go to a meeting by yourself. You go with a group of people. Well not only did we get good work done together in the caucus, we also had a lot of fun and one of the things we brought back is being able to socialize. So going over to, I think we're having socials and having those kinds of things to get women on campus that may not just want to go to a meeting, but really want to meet other people. The president of the caucus board at the luncheon talked about what she felt like, as first year faculty, and how she felt included right away. I was thinking, 'That's a spirit that's still there'. I had the most wonderful career here. No one ever said, 'you

can't do this.' So, I felt energized. I felt appreciated, for the most part. (Participant 2)

A participant recalled the outreach support that she encountered from a female peer following a negative experience on campus. She had been through an unpleasant experience, and her female colleague encouraged her to seek support. The participant's colleague had taken a leadership position within women's programming on campus, and encouraged her to participate:

Well I knew she was working on getting the curriculum established and the approval of the women's studies program. They were trying to get it as a major, and at that point and time the irony is that she was not in the class where I had such a horrible experience, but she was around. I would see her in the student center so she knew what was going on and she would say you need to come to the women's center. You need to talk to the people at the women's center and you know my question would be at what end and then it ended up that it would just be a good place for me to get counseling, not to have it addressed and so with my schedule working full time and busting butt to get there to take the two classes every semester that I took I really didn't go back to take advantage of going of the women's center. (Participant 4)

Participants experienced community through working with other women and, "learned that working together with dedicated people is wonderful," (Participant5). Another participant recalled the sense of community she felt through new relationships, and support that began during her interview process in the mid eighties:

There were a couple of women, who were here for a long time, lecturers, who were teaching when I came. There was one woman, and I think she was very much a promoter. I still remember she was very positive when I came for the interview. I don't remember. She was very kind welcoming supportive, and then I got hired, and she left. I think that her time here was not positive in the department or at the university. (Participant 6)

She also recalls strained relationships on campus in connection to community: We haven't been, the caucus hasn't been popular with some administrators over the years, and that even came with administrative women. Everyone in the caucus, they don't have the protection that those of us who are tenured, that we have. To their credit they still wanted to be involved, so the ones with tenure, they might really have something to lose, so maybe those tenure people put their name on a letter, or try to make that point, or ask the questions in a meeting with the provost or the president. So, I think that there is some feeling that we are comfortable making a stand. I think that there was the sense that there was a women's community. They weren't connected to the Women's Caucus. Perhaps we felt that their presence was important from one group to the other and that there wasn't so much going on at Old Dominion University. (Participant 6)

One participant expressed her experience with community in the form of support by the university. She stated it was:

very positive. It was a wonderful place to be at the time I was there, it was growing, and not set in traditions, and people would listen to what I had to say. I think that's why we were so successful in creating women's programs that we did

at that time. The admin has always been easy to talk to. I think the other benefit was getting to know women across campus. Always have somebody else around, not to go to anything alone, not to take up one person's issue. We kept a broad base with the policies, and tried to get things communicated with the administration. So you can have the university take over the things that should be in policies. They are there to implement the policy. We're just there to let them know they've got a problem. (Participant 7)

A participant recalled her experiences while attending school, and holding a professional position:

I saw opportunities to move into different positions. I think the closer I got to getting my bachelor degree, and I never understood that people would resent me for getting the degree. People who had been there and seen me progress, who also had the opportunities to get the education themselves. I remember one individual asking why are you so "gung ho" about finishing this degree. First of all, this is something that I started that I wanted to finish. I can give Old Dominion University this; they always pressed upon you to use your benefits, to better yourself. We had a Women's Center at the time. We didn't, well I didn't, get involved into it. I gave referrals. Sometimes you will have women, I'll say non-traditional women, who come back to school after many years, and they are terrified. They just wanted to know where to go, and what to do. They want to get it together, and you get them through, and then, just like a butterfly, they fly off, and they go their own way. Yes the Women's Center. I gave referrals for women to go to the Women's Center, counseling...all the time. (Participant 8)

When speaking as a woman, student, and staff member on the ODU campus, the same participant described her experiences with community. Her experiences were different in her interactions with male faculty, female student peers, and her department:

I think they were good, but I think one of the issues for me, I am a very strong extravert and a lot of people couldn't take that. If someone was an introvert, where they like to take and examine it, I would want to look at it move on and accomplish. That didn't always work. [Concerning being connected to women], I was respected. I never had any issues, and I don't think I had any experiences that were negative or held me back just because I was a woman...except when I was in school...when I was an undergrad. Some faculty members, when it came to a woman, they didn't want that. Well, you have a community within your office. You have a group and dynamics with the people that you're with. You often spend more time with these people than you get to spend with your family. Also that relationship in that suite, and I think it's still the same. (Participant 8)

Another participant reflected on how she experienced community, and an emergence of leadership in connection to relationships and support. She was active in leadership roles in the UWC, her department, and on campus committees and projects. Her overall experiences were described:

It was really fine, except for that salary thing. I started to be more aware, more involved, and a little stronger. I've had a good run. I can't really complain, and the one big thing, the salary, it was rectified. There have been times when the caucus wasn't viewed that favorably by the administration. There were some years when the administration and faculty were more at odds. My personality is

such that I don't care to be the "up in the front" leader. I am happy in the support role. I think we've always had a strong cadre of women. We've always had a women's center since I've been here, 30 years. We've always been a forerunner as a caucus. The leaders would get invited to go to other institutions. I think the male administrators were threatened over the years. They did want to have to deal with the caucus and probably talked about the caucus in disparaging ways. I don't think that's the case with our administration now, but that's been the case with some provosts and presidents. The provosts over time were very supportive:

(Participant 9)

A final participant expressed that she had a supportive experience in the relationships on campus that allowed her to have a sense of unity:

I have to say it was a very good experience. I had friends who left graduate school at the same time I did, and their experiences at the institutions that they went to were not as positive as it was here, in terms of being comfortable, being supported by faculty, by colleagues. It was a very good experience. Back in the day in the eighties we would invite the president or provost. We actually invited someone from the Board of visitors to come and speak. We are not an official Old Dominion University organization, and when we invited people, they would come and speak. We worked with the senate, when the coalition was around. It was all collaborative work, and I think people thought of us as an ally. If you do the Women's Caucus, you're going to raise a lot of issues that the upper administration may not like. You are never out there alone. You're simply the person who actually has to write the letter, or do whatever needs to be done, but

there is this whole group of people there. It was something that was terribly important to me. It had to take my turn in an organization that was extremely unique and terribly powerful. In some aspect, to pay respect to the people who started it earlier, the Women's Caucus and Women's Studies. It was a big deal when the Women's Studies went from a certificate to a program. What I learned there is that you didn't need to have a president to support your program. You needed to have a president that maybe didn't care, but needed the community and a lot of community support. Then there was no reason for the program not to happen. The president wasn't going to do it for you, but they weren't going to oppose it. We didn't have a president that supported Women's Studies, but we had a community support group. There was a women's community, but there are times when this is a very small campus, in a good way. Someone can be ill, and the president of the university can see that person and stop and say something to see how they are doing. So, there's this really nice sense of community. I think our college has a great sense of community. We don't have to be in the same department. There's no question that the Women's Caucus, in part, helped you meet people that you might not have seen or met in your job, women and faculty administrators that you might not have gotten a chance to know. (Participant 10)

Women had experiences of unity through relationships and support on campus.

They also experienced discrimination, and witnessed discrimination against other women.



## **Discrimination**

The structural theme of discrimination is found throughout historical documents and interview transcripts. It is supported by the contextual factor abuse. Women spoke about their experiences with discrimination that they encountered themselves or witnessed the experiences of others. Salary inequity was the initial discrimination that moved ODU women to take action. The results indicated that additional discrimination happened through sexual harassment, safety, and selecting a major of study. The focal point of resolution in the documents and interviews was education and action to counteract discriminatory practices at ODU.

An annual report for the Women's Center that covering the years 1976-1977 described "the primary purpose of the women's center is to facilitate life planning and continuing education for women of all ages and to provide a mechanism for addressing sex-role discrimination affecting men and women," (Document 39, Annual Report). A letter to the editor of the *Virginian Pilot* in 1979 discussed issues that women at ODU were experiencing, "White male tenured faculty members dominate hiring committees. White male tenured administrators make all decisions on hiring. Affirmative Action officers do no faculty hiring; they advise and keep records," (Document 40, Newspaper Article). Documents also indicated that discrimination occurred through the late 1980s. One program document explicitly stated that a, "report found serious inequities in salaries and rank, particularly at the instructor level where experience and educational levels between men and women were judged to be nearly equal" (Document 41, Annual Report). A news clip recorded a summary of committee investigation on salary equity at ODU:

The last hearing on sex bias at Old Dominion University, will concern the adequacy of self-evaluations submitted by the chairmen of departments and heads of administrative units to the University's title IX Committee. These documents of self-evaluation are open to the public at the ODU library. They present fascinating evidence of the constructive efforts of some ODU departments and units toward achieving equal treatment for women. Unhappily many of these documents show deliberate or careless refusal to comply with regulations for working toward fair treatment of women in education. Some men in charge of have ignored the simple standard that they should consult with women who are subjected to results of traditional second-class citizenship in their professions and jobs. Some men in charge have omitted all facts or figures that compare the treatment of men and women: those whose careers they control. On a happier side, hope for equal opportunity for women, blacks, and others are rising. President Alfred B. Rollins has declared that affirmative action is a matter of public law and university policy as well as of conscience. (Document 42, News Clip)

Documents also indicated that women experienced discrimination through invisibility. One Women's Studies course outline described a course offered:

Beginning with a segment on women in western civilization and covering women's roles through five major stages of American history, the course is a survey which also analyzed and evaluates the changing status and opportunities of American women. Students discover what forces and which personalities have

contributed to women's history in America while they analyze historical and current prejudices against females. (Document 43, Course Flyer)

Another newspaper article articulated the importance of the visibility of women in history:

The absence of women in history has given white males an inflated sense that they are the real people and half the people, born female, are not. The story of womanhood in America is missing. The tendency of the white male psyche to spotlight individuals who appear to be at the pinnacle of power has led to womenless history courses, womenless music courses, womenless psychology.

We must take an alternative look at human history. (Document 44, Meeting Notes)

**Abuse.** Historical documents demonstrated that abuse of women occurred, and that women began to take more overt actions against violence and lesser treatment than men at ODU. Results indicated one form of abuse was sexual harassment, and that participants experienced sexual harassment through salary discrepancies, language use by men on campus, intimate advances from men, and limited access to a curriculum that recognized women across the curriculum. Concerns for the physical safety of women were documented in the university archives and interview transcripts.

The women began an annual march designed to speak out against violence against women. A periodical reviewed one of the annual events stating:

Tired of sexual harassment, disgusted at the portrayal of women as objects and victims and dead set against violence toward women in general, it's time to raise the consciousness of the community of the problems of violence against women

in our society and to encourage community action to begin to solve these problems of violence. (Document 45, Newspaper Article)

A news clip, from *The Mace and Crown*, documented a letter to the editor from an outraged reader:

I thought the mace and crown had learned about being ignorant and making light about rape. But, I see you haven't. Rape is not funny and should not be included in a newspaper issue filled with sick humor. The statement that 'ugly women have been rape prevention' is the epitome of ignorance and lack of taste on your part. A rapist could care less what his victim looks like. Remember rape is not a sexual act. (Document 46, Newspaper Article)

A newspaper article indicated the seriousness of taking action against violence directed at women:

Blowing the whistle on rape: at night, women students almost never walk the campus alone. They use the university's shuttle bus more than they ever did. They bolt their doors. Hundreds of them carry S.O.S. whistles. City life in the 1980s is college students carrying whistles to scare away muggers and rapists. (Document 47, Newspaper Article)

A newsletter of the Virginia Council on the Status of Women reported on one worker's experience with violence against women:

In the past six year that I have worked in the public relations office of the Virginia Housing Development Authority in Richmond, I have talked with hundreds of women. A recent Thursday was out of the ordinary only in that the calls I received around midday from three women came back-to-back. They're indicative of the

variety of housing problems women face. The first caller her voice tense and anxious, whispered to me, 'I need a place...to stay.' I hunched closer to the phone 'yes ma'am. Do you need information about rental apartments in general or subsidized rent?' There was a silence again. Then she whispered, 'I don't know. All I know is...I've got to get out of here.' Quickly and quietly, I asked her if she needed emergency shelter. She said yes. I gave her two numbers and urged her to call. I got her to speak a little. Apparently her husband had beaten her as he'd done at other times, but this time he'd also lashed out at her child. She was hurt and scared and angry. (Document 48, Newsletter)

Women's organizations on campus assisted women with all areas of discrimination. One document from the UWC stated, "sexual harassment: the revised policies and procedures have been implemented and are working well. The informal initial stage and subsequent procedural changes provided the university with the means for addressing harassment" (Document 49, Meeting Notes). The annual Every Woman's Festival provided workshops on sexual harassment, as documented in one flyer:

Sexual harassment at work: this workshop will define sexual harassment and examine it as a carryover of cultural expectations. Measures to prevent sexual harassment will be highlighted. Also discussed will be the responses of women who are being harassed and strategies to effectively stop the harassment.(Document 50, Program Flyer)

Participants also experienced discrimination through pay inequity and sexual harassment. One participant recalls her experience as a student:

Well I have to say I did experience some um I did have an experience with a male professor and I thought at the time, wow this could really be considered sex harassment, and I could have said something to the chair of the department or to my advisor and I didn't because it was so near the end of my school time that I just wanted to finish I thought this isn't such a big thing that you can't advance in spite of it, but it was very demoralizing in a sense, and I felt like I was being put to a test of fire that wasn't necessary, and I'm such a you know I... in a sense of fighting I won't go down in defeat, well I overcome challenges, that's probably the best way to describe it. I overcome challenges, and I thought later I didn't um I think if that happened today I would confront it, at least with that person to say you now really I don't appreciate the comments you're making. I don't appreciate... here's how I perceive my treatment your treatment of me I would have courage to do that today I didn't ten, fifteen years ago. I have to say that it's not all rosy. I'm sure it still occurs we don't hear about it on our campus as much as we used to so maybe... (Participant 1)

A second participant discussed her experience with sexual harassment as a student:

Well I had a horrible incident that occurred. It was a horrible situation that occurred in one of the classes that I took. There was some pretty extensive sexual harassment that occurred. This particular professor had quite a reputation for inappropriateness in the class. The students would talk about it. I don't know that they ever went to see or talk to anybody about it. The first night of class, for example, he walked in, closed the door and said what happens in this classroom,

stays in this classroom or every single one of you will fail. And the word on the street was that he always chose one or two targets in the class every semester and that he would go after and target females. Well I happened to be one of his targets so he would. ..it wouldn't be unusual for me to get out of my car in the parking lot and he would be standing behind my car. He would continually, more than anyone else in the class, call on me and then belittle the responses that I made. I left there many a night in tears and the crowning blow was, I knew that he was teaching off campus classes near where I live and one night he came into class and announced and knew what, he described the bathing suit that I had been wearing out in my backyard in my pool and that was it for me. I was frightened. I mean literally was frightened and I contacted the dean of student affairs and I think that was my undoing, one of the things for my undoing, of me being still an ABD. To my knowledge, nothing was done about it. I did hear from the girl that I was friends with, a couple of years later. They [the Old Dominion University administration] had done an intervention with him through the employee assistance program, and had him in some counseling. He's no longer there. Who knows whether he came back but I know there was an intervention. Obviously other people must have finally said something, whether it was after they got their dissertation or whether it was further investigation there were some alcohol issues involved as well and whether that got so bad that they had to intervene, I don't know whether it really had anything to do with the sexual harassment or not, but I do know that he is no longer there. He was just a jerk. His targets were always women. He obviously had real issues with women. He would make comments

about women needing to say home with aprons on, that kind of thing. In the urban program, I was a minority as far as gender. (Participant 4)

Women experienced discrimination through pay inequity. When speaking about pay equity, one participant stated:

You're talking male and female, administrators here, very few female administrators. I don't think they [the ODU administration] recognized it as being a real problem. For example, there was a guy brought in the same time I was, and he made two thousand dollars more, and I'm not sure to this day why. There weren't any different credentials. I felt discriminated against... in pay and some other things, probably opportunity. (Participant 2)

Another participant realized differences:

I realized that there were extreme discrepancies in the treatment of women. There were a few crisis cases. You have to fight for anything that is rightful for women. All of us went to bat for someone who was equal to a man and after a given year, was not treated comparably at all. They had been let go, where as the man had moved on and up in the administration, playing golf with all the administrators.(Participant 5)

An additional participant reflected on pay equity:

I was one of the early beneficiaries of the gender and equity salary study sometime in the mid eighties. Our office hired a man. He had a master's degree, and I had a master's degree. I had been here about five years, around 1987. I probably had more of an administrative role than he did, and they paid him five thousand dollars more than I was making. I don't know what I would of done



were it not for the caucus. I don't know if I would have spoken up. I was already part of the caucus, and I knew they were doing the salary and the gender and equity studies. I don't know how I knew the salaries, other than every now and then the Mace and Crown would post the salaries of everybody. I did not consciously go and say, 'I wonder what he's making,' but I found out through whatever means there were. I was pretty upset about it, and I think I actually put my name forward, because I knew they were doing a study on salary and equity. I put my name forward. I got five thousand dollars added to my salary. I think as an institution, we've have come to more of an understanding. I think that some administrators still don't understand gender and equity. They don't understand the equity, and it's not just that women want more money. That's not what we're about. Equal pay for equal work. (Participant 9)

### **Action**

Action was a structural theme that emerged from the data as a precursor or partner of the contextual factor assertiveness. Results indicated that women at ODU learned to be assertive through their initial inquiries with the university on the topic of gender equity, and women at ODU were being assertive by taking action in an effort to move change at the university and in the community. They took initiative to meet with constituents outside of the ODU community to learn how to move cultural and social change concerning gender equity. Additionally, women at ODU used education as a tool of action to inform the university community and administration.

Action was a structural theme that emerged from the data. A newspaper article explained the activity that occurred among women in a changing society:

Women take steps to gain involvement in political activity. Women are assuming more prominent positions in political parties and providing contributions to the positions drafted in the party platforms. For years, women did the lickin' and the stickin' at political headquarters, while the men planned the political strategy, now women are beginning to realize how excluded they were and are doing something about it. (Document 51, Newspaper Article)

A periodical listed an advocacy program for women who were victims of violence by stating that there is a:

twenty-four hour service offered by the Battered Spouse Facility at the Norfolk Community Health Center, for women who need help quickly for wife-abuse.(Document 52, Course Flyer)

**Assertive.** Assertive emerged as a contextual factor. Frequently without support, women assertively initiated conversations with the administration and community at ODU to push for equal treatment in all areas of professional and educational development. The administration moved to a greater balance in gender equity through the efforts of women advocating for themselves and the female population of the ODU community.

An historical document recorded the dichotomy of women being assertive, and taking action on their own behalf. Women hesitated, but still returned to school and work after serving in traditional roles in the family and home:

A woman who dropped out of college sets up an appointment at a college admissions office after 15 years. She hesitates. Another woman who wants to return to work after a 10-year hiatus is also hesitant. They know they will face a

sea of young faces and possible prejudice toward their age, their sex, or even their choice to return to school or to re-enter society as a career women rather than remain in the traditional role of mother or wife. They will be experiencing some tough times. But their troubles are shared by the woman trying to understand her more liberated child, the husband trying to shake loose the demands of career and enjoy his family, the unmarried career girl trying to deal with social pressures that she marry and produce children. All confront the strains of dealing with the changing role of women in today's society. (Document 53, Newspaper Article)

An article in the Old Dominion University Courier documented the beginning of the University Women's Caucus. The caucus was a method for women to take action on campus, and address concerns they felt impacted women:

What began in January as a relatively informal cluster of women dedicated to preserving and strengthening women's studies at the university has become an organization that addresses women's issues with an intense fervor. The group is now working hard to educate the public about the women's Studies Program and its goals. It consists of people from diverse section of Hampton Roads who believe in the importance of examining the accomplishments and programs of women. Friend's of Women's Studies provides both moral and financial assistance to the Old Dominion program. (Document 54, Newspaper Article)

Another newspaper article recorded female faculty statements on the topic of women's programming, and how it began with ideas and moved to action:

It started as a dream for faculty members. We gathered data about the status of women at ODU, then started thinking and became depressed. We began to dream

utopian dreams – a women’s center, a daycare center and a women’s studies program. (Document 55, Newspaper Article)

One periodical specified the activity of women at ODU:

Student and faculty women formed a caucus. A committee to decide specific goals was formulated and it performed the administrative duties necessary in developing a recognized campus organization. Although the caucus only existed since the beginning of the fall semester, the organization has really snowballed and gaining support all the time. The primary goal of the Student Women’s Caucus is to [take action through their opportunity to] educate. (Document 56, Newspaper Article)

The UWC was the initial women’s group on campus, and it took strategic measures to implement change towards women’s equity. One outline for discussion in a meeting with the ODU president follows:

1. Affirmative action—what is our program?
2. What plans are there for putting women in or training women for academic administrative posts?? such as deanships?
3. Are steps being taken to assure that women are included in the decision making process at all levels?
4. Our concern with salaries includes having women’s representatives involved in the process of ending discrimination.
5. Would you support a woman studies program at this institution? Would it be possible to get funds for woman studies conference on this campus to include South East United States (unclearly defined at this point). (Document 57, Meeting Notes)

Another newspaper article from the *Virginian Pilot* expressed actions that women were assertively taking in efforts to decrease violence against women:

Marchers united against sexual violence. We women are supposed to be afraid of the night, a woman who transgresses the night is an outlaw a decent woman does not go out at night. One hundred eighty people, mostly women wanting that to change marched through downtown Norfolk carrying candles and flashlights, trying to reclaim the night as their own. Come on women let's unite come on women, take back the night, they changed as they left Dunmore Dock for their destination at Old Dominion University they chanted in unison with strong voices, protesting rape, woman-beating, and sexual harassment of women on the job, on the street, and at school. (Document 58, Newspaper Article)

In addition to addressing the ODU administration, women on campus sought avenues of funding and support outside of the institution. A letter on grant funded research stated:

A member of the research foundation has asked me to help her contact women who have supported the efforts to start our Women's Studies Program. She and I assume that many of you would like to know about grant opportunities that would fund institutional changes designed to improve women's opportunities, whether to learn or to teach or to do research. She has some ideas about some specific first steps in one or another of these areas, and need to know who is interested in creating proposals—sooner or later, working singly or jointly. (Document 59, Letter)

After receiving a grant, the ODU administration speaks to a local newspaper. A newspaper article referenced the Women's Studies program outlining a \$42,836 grant given for the beginning of Women's Studies programming:

Delighted to receive the grant, I think it reflects well deserved recognition in those who designed and worked on the development of the grant proposal, says the dean of the school of Arts and Letters. I am especially pleased because I think it is important for us to be able to launch this kind of program the grant will make it much more possible to go into the program with more vigor, but it is important to know this is a beginning it will take years of hard work to bring the program to full fruition. (Document 60, Newspaper Article)

The UWC [University Women's Caucus] was active in brainstorming, setting goals, and being assertive. One letter outlined short-term goals:

1.) appointment of women to the university committees appointed by the academic VP. 2.) coordinate efforts with the faculty senate committee responsible for committee appointments. Long term goals: 3.) develop a list of women faculty and administrators interested in serving on committees. 4.) plan strategies for assuring the inclusion of women on committees. 5.) discuss the possibility of university policy for representation of women on committees. (Document 61, Letter)

Goals and mission statements refined women's actions, and the creation of organizations. A newspaper article about the ODU Women's Center from the *Virginian-Pilot* stated:

The center's integrating theme state: each individual --- female or male -- needs opportunities and encouragement for the development of a meaningful and rewarding life in all of its many aspects: educational, vocation, personal, interpersonal. Because rigid sex roles have for too long served to restrict individual growth in each of these areas, we are committed to providing serviced and programs which stretch individuals beyond gender-based stereotype and which encourage, support and assist person seeking exploration and development of their unique human potentials. (Document 62, Newspaper Article)

Women's organizations continued to be active and assertive from 1970 through 1990. One letter to the UWC members from the organization president documented such activity:

As you know, one of the more important (and time consuming) jobs of the University Women's Caucus is to collect and analyze data on the status of women faculty and faculty administrators to monitor sources of gender discrimination. Reports based on these data are presented to the administration in efforts to rectify gender inequities. The University Women's Caucus board has voted to begin distributing reports to all members, in spite of the duplication costs, so that women may become aware of where their case fits within larger existing inequities and lobby for themselves as effectively as possible. (Document 63, Letter)

Participants were active in organizations demonstrating an assertive character. They learned to be assertive through their active efforts for equity. One participant remembered her involvement as a student, faculty member, and community member:

I was active in the professional student organization. I was a member of a church, a local church near the campus that I was active in, but primarily I was a dedicated student. [As a faculty member], I was very involved in the local professional association, as well as the state association and the national. I attended the national meetings. So there were more levels of that professional relationship. I was involved with the Women's Caucus and was on the board and very active for a number of years. The women's caucus did bring issues and we would support issues, yes, and we had committees in those areas and I think one of the very positive things was always that our opinion was respected by the administration, you know I think we felt sometimes we needed to plan our interaction but yet thinking oh this will be controversial and then the administration was always an ear and then they would seek out our opinion and so that was pretty exciting. (Participant 1)

Another participant remembers how assertiveness began to form into action on the ODU campus:

Finding the voice, finding the audience to make things happen...for example, we got two-hundred thousand dollars from that president to start gender equity. To recognize that there was pay disparity. That was one of the most important things we did and it's still going on today. (Participant 2)

One participant remembers what women were doing around her:

One of my student colleagues was very involved with the women's center and it was fairly new at the time. It had started in the early eighties I guess. That was probably eighty-seven, they probably were developing their staff at the time,



because she was, she worked at the women's center and I'm not sure in exactly what capacity, but she also was working on developing the curriculum for the major in women's studies and that was sort of a controversial topic that she and I would sort of bounce around. She was working very diligently, you know ninety-five or there about is when they started their degree in women's studies, where they actually had a degree in women's studies and during the period of time that I was there, they were trying to get that going and she was very involved with that. I would hear conversations and as it relates particularly to women around the conversations of the development of the curriculum. (Participant 4)

A participant who was part of the beginning activity of women's programming, and women's equity shared her thoughts on why and how women got involved:

We had to decide which of the many areas of concern we could get involved in. Now, first prove that your claims are valid and then you if possible, suggest ways, to those in power, for the least money and energy to make the changes that you have researched with articles or whatever. If you politically want to change, you find documentation for the tea party of whatever. I think it's interesting to whoever decided to do it we consulted with people on other campuses and then major institutions. You have to get the questions narrow it down activism as I experienced it you have to decide that's possible. So in a sense, [you are] working for what's possible. There are other things that we might try that we never dreamed would happen, like quite early when I saw instructors. It seems to me in terms of why I believe my experiences, much like others who get involved in, what I call wholesome activism, that's directed toward improving lives better than

your own or helping others having advantages that you definitely have had, there are initially some incidents that start outrage and infuriate you, and you begin to make a difference with those. (Participant 5)

That same participant expressed her experiences, as she worked strategically with others to be assertive in their actions:

We had challenges as queen bees. Our experience was in many ways typical of what you would read at other campuses elsewhere. At the time, we were agitating to bring an Equal Opportunity Office and affirmative action here one way or another. Many of us forced an investigation [of equity on campus]. Well what happened was our total little leadership group, one woman, who was tenured, and senior professor, and first professor in history, who had taught courses in women's history. She had her turn as the president of the caucus. She and I went downtown to the office, the main boss, and put in a complaint with the Equal Opportunity Office of the city, and they had an investigation. Every department had to do all kinds of things where the department chairs had to interview every woman in his department who was a full timer. Our department chair had an interview with each woman [as a result of federal inquiry] and he wrote things up. In one sentence or another, not by name, not by title, but at one point in his discussion in this university document, he calls me vindictive, malicious, and strident. We made them keep records and every woman had to testify about all of the experiences she had that were not equitable. (Participant 5).

She further explained their course of action and how it took root:

You know you can back up and have five minutes of “what’s the use”, or you can do what our caucus has always done. The first thing you do is force the university, the best way you can, to get the statistics. You have to have a “housing”. So, the caucus became official. After we wrote a questionnaire for the one hundred fifty-six women on campus, we got these 100 women, an amazing high response, give total honesty about their salary. The statistician took these attainable figures... so we were able to see all the discrepancies at each given rank and that gave us the arguing point. A letter to the newspaper really got the attention of the administration. There was one woman, she wrote a grant proposal to get a women’s center at Old Dominion University, and we didn’t get the money. She persuaded her dean, and we got the Women’s Center. Now this is a silly thing. At the starting level of getting change made. If people are brave enough or bold enough or stupid enough, whatever, to say something. The amazing proportion of the things we set out to do, and learned how to do, and how things were working elsewhere, and it worked here. You didn’t really enjoy what we thought was making progress. It was scary going downtown and saying you have to investigate this university. They were interesting to try, and fun to follow up on, and of course there were side effects that took an immense amount of energy. Certainly once we got it established in the generally male structure, every committee that involved decisions that involved women and students, there’s a woman on it.

(Participant 5)

Another participant recalled her interactions with other faculty on campus while holding her position in the UWC. She had participated actively in leadership roles, and taken action within those roles:

I had a male colleague that said the Women's Caucus was the conscience of the university. I do think of the Women's Caucus that way. The Women's caucus has a very long history of letting people know that there are issues, bad issues, safety issues, child care issues, campus climate issues, sexual harassment issues. Going way back, when I first got involved with the Women's Caucus at all, they were organizing salary inequities. It's always been strong, and it is strong with taking women's issues, university issues really, but particularly women's issues on campus. From the very beginning, however started it in the very beginning, I think they have always taken that sort of role, and another thing they've always done is make sure that women take part in the role of deciding what happened on campus in committees and so on. They also take a look, whoever was in charge of safety issues. We would advocate and have a voice. Complaining is really not the right word, but, you know sort of speaking up and saying we have this issues. We were writing letters to the president, and writing all these letters, speaking out and we took that position we've always done that. So, I think that's it is the voice of the people. (Participant 6)

A participant remembers how small changes required monumental and assertive efforts to enact:

Challenges, having to go to extreme, I thought extremes to get something very concrete going. I remember one of the college dean's and I was trying to get in [to

see the Dean]. He says you didn't give up! I said no, I finally got in. You didn't give up all of the time. You challenged the decision, you don't lose focus, and kept it in the road. (Participant 7)

She expressed her reason for being assertive and taking action on behalf of women's equity:

It was how aggravated I'd feel at times. Sometimes I'd have a day and I couldn't take it. I got involved. I need to change this. There were things going on, and one example for sexual harassment. We were told it was illegal for us to keep informal files on possible offenders. So we decided we would talk about them in groups, because we all knew who they were. We figured out if we couldn't do something that way, we'll do it this way. Just little things that had us pushing the envelope. It made it fun too, at the time. Sexual harassment was probably the biggest one, then safety issues, increase in the university parking lot lighting, child care was coming up and I think it had always been there, but there it hadn't always had the oomph to get it there. (Participant 7)

A participant involved with the UWC, as well as state and regional organizations focused on the equity of women, explained how they strategically took action:

We've always been a forerunner as a caucus. The leaders would get invited to go to other institutions. We were the leaders in Virginia at the time. It was really a committed group and I wouldn't call myself one of that group in the beginning. After a couple of years, there were four to five women that really got it going. I think we were in a pretty good place [Old Dominion University] for women's programs. We had a lot to do in the Women's Center, fairly early I think, getting

the bachelor's in Women's Studies, as a degree program. We had a minor, and then got a degree. The Women's Center would always do things. They would have a group with a conversation on childcare, or a conversation on salaries. I always remember that coming from the caucus. You never knew how you were going to be received when you brought things up. Administrators in the caucus, to their credit, were willing to speak out. They didn't have tenure and the other women with tenure would step up. They were willing to do that. (Participant 9)

Another participant spoke about her reasoning for being assertive, joining the UWC, and taking action for women's equity within that organization:

The Women's Caucus has done good work. It was my turn to keep it going. I do believe that a department chair should take a turn and continue to do that. I actually thought it was more something that I should do. I think this university is unique, the fact that we have had a Women's Caucus for thirty to forty years. As far as Women's Studies, there are certainly other programs and probably bigger than we are. We were the first in Virginia, and in the country. (Participant 10)

### **Perceived Change**

Participants did perceive a change in women's equity, leadership, and community on the ODU campus. Results indicated that initially, ODU women addressed the administration with their concerns. They continued to push for gender equity through conversations, documentation, and investigations from internal and external agencies. As a result of those efforts, participant interviews indicated that there are equitable salaries, women are safer, and positions and academics are no longer exclusive for men in any one area of the institution. One participant expressed:

I have found it encouraging positive working for change, improving campus life for women. The Old Dominion University community was always forward thinking, keeping things fresh, um open to ideas. We worked on sexual harassment policy. The Women's Caucus worked for more lighting on campus we were instrumental in getting the student escort service started on campus, the child day care center... we worked on promotion and tenure for women. Being a part of the caucus I made friendships with other women and we worked very closely together and were very supportive of each other. Women's center was begun and a director was hired and activities started with the center the women's studies program began and certainly both of those entities had visibility via the caucus. I think the caucus women's caucus was instrumental to those entities, and I know, as a faculty member, I tried to link my students to particularly activities in the women's center and courses in the women's studies for electives. I would like to think there's in improvement. I haven't heard of any um faculty leaving campus or being reprimanded formally through the process so I'd like to think positively that people have grown up and changed. We can always hope laughing you know there's always a certain type somewhere I think the university has done a very good job at saying this won't be tolerated along with other kinds of prejudice. (Participant 1)

Another participant described the ODU campus in relation to her perception of change. "Young and hungry, new ideas, new, wanting to see the university become a leader in research, in service. For the most part wonderful," (Participant 2). One other participant expressed the importance of the change she perceived, "They began to make

promises to get things on campus like Equal Opportunity Office,” (Participant 5). Yet another participant recalled her experiences, and her perception of change on campus:

Although I am not aware anyone that has ever really, I mean, someone in danger of having anything happen because they were with the caucus. I don't know.

There could be stories that I don't know, but never the less, I think the caucus has made some change happen. The year I was hired, there were five junior faculty hired all at once. Four were women, so when I walked in the door, I walked in with mostly female colleagues at my own level. It was a great faculty career. We just got here and the four of us stayed and all got tenure. Three of us are still here, and one went on to another university. I think for me personally, and there was a substantial gap between those of us that were just hired and the standing faculty. I think I'm correct in saying everyone had tenure and they were all senior except for the five of us. The five of us, when we arrived, they just hired a lot of people and I think I'm correct in saying that all the faculty in department were men when I got here. There was a kind of thing where the whole university, when I arrived, probably and I don't know the facts at all or the statistics, there were just more women being hired in faculty positions. It was a transition for the university.

There were more women in the makeup, so there still was kind of the feeling that 'we need a woman or this kind of person'. We talked about that, just being careful about being asked to be that token person in a category to do service. You can't spend all of your time doing that kind of work. I don't think it was a huge thing going on, but I think there was some of that, and because there was this very top heavy white male presence, they were diversifying the campus. They were trying



to diversify the campus, so they tried to get people on a committee or panel or whatever. (Participant 6)

A participant recalled her experiences and expressed what she perceived:

Mostly change. So many things changed and I think they were positive. There were an awful lot of safety issues on campus. A lot of these things brought us together, and the thing was kind of challenging was working with women's soccer and the administration. Working with and being an administrator. Administrators don't get tenure. Faculty [received] tenure. You can be given notice in a week. Also I think in cases you keep it just at the line of sanity and insanity. I was aware of the development of the Women's Studies program, because of being on the board of Friends of Women's Studies. I think we're the only university to have the Women's Caucus, Women's Center, and Women's Studies in Virginia, and that was mostly because of the involvement of specific women. And that's saying a lot I think. Now it's a program it used to be a certificate. Even now students take Women's Studies classes even when they don't have to. When the first gender equity review [happened], in a time of budget cuts, we thought we could really make the case. We knew there was money around, and then we had a big debate about compression vs. gender equity and merit. They all impacted our dollar signs. Merit was the evaluation, compression, of course, was the years of service, and then a lot of time's that and gender equity would bring the decision to the women. That was one thing that was very positive, because people didn't realize there was a problem. Looking at the different processes, mostly by the department, there are merit and compression. That was something that we were

asking on that was very positive I remember one of the presidents, and he said, “What’s it going take to fix this?” One of my colleagues was talking about dollars, and I said, “We need education so we can stop hiring people wrong. It’s not going to happen. We can’t throw enough money at it.” So, he threw money at it for a while, and then he admitted we needed to change in our hiring practices. You have certain stuff, and you ask yourself, “Do we still deal with this stuff? Hasn’t it been done? Hadn’t we finished?” I think I have more of those types of questions. (Participant 7)

Some participants expressed personal growth and change along with their perceived ideas about change that has occurred over time at ODU:

I think I’ve grown tremendously since I’ve been at Old Dominion University. I think as an institution, we’ve have come to more of an understanding. Evolving, getting better, definitely improving... We’re a bigger university, but I feel like we work hard at having a campus community. I don’t think we had that in the early years. I think the Women’s Caucus developed a community. We had a group that we felt comfortable with. I don’t know that Old Dominion University had a community. Students came and went. There wasn’t anybody here on the weekend. If you think of community that way. I think administrators at the top just didn’t want to deal with the conflict or go to this meeting with one hundred women in the room, the unknown maybe or they just weren’t comfortable. I don’t’ think today it’s like this. I couldn’t give you an example. I came in eighty-two and it was much more male. I can remember there were no females. We have two or three if you count the library. The provost now is female. Definitely in the early

days, women were not in leadership roles on the college campus. Even though we didn't have that many women, I know we had more at Old Dominion University. There are more female full professors now. Still, there are more males, but over time, as retirements come up, and new positions get filled. I don't know what numbers were then. I think the full professors were in the single digits, but we've grown over time. In some ways, maybe athletics helped to make this a good place for women. We were one of the first, or the first, place to offer female athletes scholarship. We've supported women's athletics in a way that other institutions didn't, and in championships. In a way, that could have helped pave the way for other women. We were new and we didn't have a string of five hundred and nine male provosts. We were very willing to change, for the most part. Compared to other institutions, we were willing to take a risk to try something different.

(Participant 9)

### **Summary**

The data indicate that the participants experienced community through their leadership experiences and connections to others (research question 1). They experienced leadership through advocating for themselves which was apparent after recognizing discrimination against themselves as well as witnessing it against others (Research Question 2). All participants perceived changes in the areas of salary equity, tenure practices, safety, and sexual harassment (Research Question 3).

In the early 1970s, women were recognizing pay disparity and organizing efforts to receive equal pay for equal work. These efforts were to the point of reporting the university to the city equal opportunity office in an effort to force an investigation

regarding equity. Once ODU's administration acknowledged the lack of equity in salary and/or treatment between men and women, a relationship developed between the administration and women on campus. Due to the efforts of the Women's Caucus, education of the Women's Studies Program, and the Women's Center, women were included on committees, and eventually throughout the levels of the administration. Tenure practices were developed and implemented that were more equitable for women as well. Sexual harassment and safety issues were formally, and systematically, addressed as a result of the newly established relationship.

The results of this qualitative study indicate that women on the OD U campus were moved to initiate women's programming on campus as a result of witnessing, and experiencing a disparity in pay as well as hiring practices between men and women. The historically documented and verbally expressed experiences are consistent over time. Interviews indicated that participants had similar experiences overall, but women during the 1970s had an experience with discrimination different than that of women in the 1980s. The women in the first decade implemented initial salary equity surveys, documented disparity between treatment and compensation of women, and reported the institution to the Norfolk City Equal Opportunity Office. All of these issues initiated an investigation that required interviews of all women on campus. Women in the 1980s strategized on implementing programming stability, allowing institutionalization of equity practices. All participants noted that overall their experience at ODU was positive, and their gender alone was not a sole reason for any person to discourage their success. It was rather a lack of equity that existed and realized as a problem. The women who began and solidified the UWC, Women's Studies Program, and the Women's Center

strategically organized their plans and actions to work with the university and stimulate change through their efforts.

Historical documents from ODU, and participant interviews, indicated that discrimination occurred in various forms. Reports, letters, flyers, and periodicals indicated that women did not have equity in pay, position, or tenure at the university, and experienced discrimination in forms of abuse, sexual harassment, and salary inequities (Documents 1, 2, 11, 34, 66, 85, 86, 154, 156, 202, & 254). Participants (Participants 1, 2, 4, 5, 8, & 9) reported discrimination through their experiences of sexual harassment and salary inequities. Many institutions did not have pay and/or gender equity programs, and/or policies in place during the time period of 1970 through 1990 (Hollenshead, 2003).

As indicated in Chapter 4 above, women at ODU were often the only people representing their gender at meetings, and were either unrecognized when making contributions, or dismissed with male language (Participants 5, 7, & 9). Such perceptions and actions were consistent with the theory that the way women communicate is often not associated with leadership (Gordon, Iverson & Allen 2010).

Women were discriminated against through informal networking practices in which men participated, (such as golfing with executive male administrators) (Participant 5), using male oriented language, and lack of acknowledging the female voice (Participant 7) within a predominantly male structure (Participants 1, 2, 3, 4, 5, 6, 7, 8, & 9). Those networking practices influence leadership and power (Simeone, 1987). Similarly, at Old Dominion University women experienced such exclusion from their male counterparts' golfing excursions, and socializing with the male-dominated power

structure of the University (Participants 2 & 5). Old Dominion University women collectively addressed discriminatory practices, and rotated leadership roles when addressing the university administration. Through these actions, women experienced community by connecting through the commonality of discrimination.

According to the historical documents and participant interviews, areas of interest to women were gender and salary equity, education, discrimination, safety, traditional v. nontraditional roles, spirituality, and childcare. The Women's Caucus originated out of a shared interest in women's equity specifically related to the salary scales at ODU. The Women's Center initially held courses designed to assist women with understanding, and combating discriminatory practice in a variety of topics. These topics were inclusive of legal issues, health concerns, employment practices, becoming assertive, and conducting traditionally male tasks in everyday life. The Women's Studies program addressed the absence of women across disciplines, and the notion that it necessarily discriminated against the female gender. Additionally, women were experiencing, and witnessing, discrimination in the forms of sexual harassment and abuse. By recognizing discrimination, these women realized that they were not isolated in their experiences and understanding of discrimination against females. They possessed community with other women who could identify, and commiserate about occurrences on campus and in the community (Participant 1, 2, 5, 7 & 9).

The common interests of equity, unity, things of interest to women, and discrimination motivated a group of women (faculty and staff) to take action and effectively initiate change at ODU. Culturally, an institution changes through agents that examine the historical and present trends. That institution then takes action based on

potential effects on a marginalized group (Sandler, 1987). The participants in this study recognized women as a marginalized group (Participants 1, 2, 3, 4, 5, 6, 7, 8, 9 & 10). Participants one and four experienced sexual harassment as students, and recalled being the only female at the table in meetings as faculty. Participants two and nine recognized that they were paid differently than male colleagues with the same credentials but had less experience. Participant five addressed the ODU administration about pay equity, tenure and research time, as well as reported the institution to the Norfolk Equal Opportunity Office for inequitable treatment of women. Participant six recognized that she was part of a predominantly male department and university. Participant seven witnessed discrimination against women, and took part in actions for women to gain pay equity and tenure, as well as an increase in safety measures on campus. Participant eight experienced discrimination in the classroom and recognized the predominantly male structure in the upper levels of the administration and faculty. These women organized information, designed programming, and solidified activity and communication with the administration in efforts to institutionalize a focus on gender equity (Participants 1, 2, 5, 6, 7, 8, 9 & 10). Their efforts were driven by compiling salary information of women on campus, launching organizations (University Women's Caucus, Women's Center, and Women's Studies programs), as well as meeting with the presidents, vice presidents, and provosts of the institution to discuss their concerns for women from 1970 through 1990.

The women continued to address discrepancies by gender, and communicate with the ODU administration to educate and establish policy equitable for women. They invited members of the administration and the Board of Visitors to speak at their gatherings, and strategically planned consistent interactions with stakeholders concerning

the status of women at ODU. Female faculty members have been exceptionally effective in advocating and implementing change in campus climate and culture at ODU which was supported by Fox (2003). By recognizing that policy-making procedures and leadership roles dictated the status of equity on campus, and that the general population influenced practices and norms (Gordon, Iverson & Allen, 2010), the participants were able to organize approaches with the administration (Participants 1, 2, 5, 6, 7, 8, & 9).

They experienced community through their interactions with other women and members of the administration. Female faculty in the early 1970s recognized that women were being treated differently from men concerning salary, tenure, and retention. These women organized the UWC and strategized actions to document their concerns.

As their organization solidified, they experienced a sense of belonging as they built relationships with women in colleges outside of their own on campus. They formed friendships which extended to personal gatherings, and collegial partnerships which extended to reviewing each other's materials for tenure. They also collectively designed all communication and interaction with the administration at ODU, (Participant 1, 2, 5, 6, 7, 8, 9 & 10). Participants took the lead in their own equity keeping documentation of discrepancies and statistics to establish a history of activity consistent with Moss (2006) (theorized that women who fight for equity are also responsible for establishing and documenting any information and evidence related to their inequity. Consequently, due to their bookkeeping and actions, all participants had a perception of change in the campus culture, climate, equity, safety, and issues of interest to women on campus.

The participants have the perception that change has occurred between 1970-1990 (Participants 1, 2, 3, 4, 5, 6, 7, 8, 9, & 10). The documents and participant interviews



support that the ODU administration was initially reluctant to hear women's concerns about the status of women, but over time has developed a consistent course of action. The university presidents, vice presidents, and provosts have met and continue to meet with the UWC. The university did not initially fund the Women's Center, nor the Women's Studies programs. However, today, the university has taken responsibility for women's programming by funding the Women's Center and Women's Studies program.

The administration has maintained continuity in its communication with the UWC about women's issues and the institution as the executive staff continue meeting with the organization through 2011. The Women's Studies Program has graduated to becoming a major that offers courses that are cross disciplinary, and recognizes that women have been a part of history and civilization. The Women's Center offers programming for women's development, advocacy programs, and opportunities for male and female students to learn about issues that affect women (all members of the campus population, cross cultural, and cross gender). All three organizations are able to sponsor and/or participate in programming, either independently or collaboratively. Participants also perceive that sexual harassment, safety, health, and discrimination conditions related to the issues improved. They believe that the University administration is a collaborative partner, rather than a power structure to be reckoned with as it was during the period covered by this study.

## **Chapter 5**

### **Discussion**

The following discusses the results, methodological limitations, implications, and conclusion of the study findings.

The results of the historical phenomenological study indicated that five structural themes emerged from the data in reference to how participants experienced community, leadership, and perceived change at Old Dominion University. Each theme had one or more contextual factors emerge within each structural theme, which further defined the participants' experiences. The structural themes and textural themes: equity with education and employment, identity with traditional roles and being feminist, unity with relationships and support, discrimination with abuse, and action with assertiveness. (Table 2).

### **Results**

The way in which participants indicated that they experienced community (Research Question 1) was exhibited in all of the structural themes. The themes visible through the participants' recognition of the need for women's equity, and an understanding of how to use education and employment, allowed them to build and support programs and organizations that interest women. In line with Kelly (1993) in Chapter 2, women on campus were underrepresented and worked twice as hard without the same supports which their male counterparts received. This indicated that though women recognized inequity, there were no policies or supports in place for them to navigate comparable success. The women needed to design their own avenue for creating

change, which they did by building opportunities in leadership and community roles. This created a foundation for the beginning of changes to the social gender structure at ODU.

Participants reported that they made connections and felt a sense of belonging and/or community with other women through their involvement. They became connected to others and experienced a sense of belonging through that connectedness (Campbell & Bunting, 1991). All participants reported positively in reference to their interactions with other women across campus. Participants were often the only woman in their division and/or discipline. Acting as proponents of change in the status of women's equity fostered their connectedness to their peers and the ODU campus. This indicated that though women took control of their own movement towards equity at ODU, they felt supported by other women with the same goals. The participants indicated that the support gave them a sense of connectedness. That connectedness moved their action from individual needs to communal needs, which allowed the women at ODU to move in broader terms and address the campus community concerning women's equity.

Women were experiencing community through recognizing the lack of equity for women on campus. They were consciously involved with intentionality to work with other to move change. Individually and as a group, they recognized that other women across the nation were experiencing the need for change. Their connected communal experience was realized through collaborative education and assertive strategies with the ODU administration. As a result, participants reported that they felt oneness through all structural themes and contextual factors. This oneness took ODU women to an intentional approach to strategically affecting change on the ODU campus.

Nationwide, and at ODU, women fought against discrimination and abuse by taking assertive action. During the first decade covered by the study, women were establishing relationships with other women and forming organizations that allowed them to experience community as participant, recipient, leader, professional, and student (Kleszynski, May & Alerman, 1994). Historical documents and participant interviews indicated that women at ODU were working from a national template to take actions that promoted a positive change towards gender equity. The organizational strategies of national publications, with reference to women's equity, were foundationally plotted by the women at ODU, allowing the administration to receive the plea for women's equity on a platform of organizational structure that would formalize university policy.

The way participants expressed how they experienced leadership (Research question 2) was demonstrated through their research on pay equity, report writing, and letters written to investigative committees and Old Dominion University administrators, as well as local newspapers, via the form of editorials and/or interviews with local journalists. The reports and letters assumed assertive positions from women's groups, establishing organizations that were original. They created three separate women's programs on campus. They sought ways to receive and provide training in reference to establishing organizations, with consideration to the *Equal Rights Amendment* (<http://www.eeoc.gov/laws/statues/era/cfm>) and connecting with organizations outside of the university. Women who moved change at ODU took on the extra responsibilities to move that change and deliberately retained selected supportive documents from those processes ( Hutchinson & Schechterman, 1987). Though the added responsibility of research, start up, and sustainability of women's programming initially fell on the women

who began the push for women's equity at ODU, their documentation and consistent activity began the process of permanence for women's programming at the university.

The leadership and community roles that women from ODU held were formal and informal. Participants were recognized as leaders in the classroom, within their departments, across campus, and in the Commonwealth of Virginia. Their efforts resulted in the establishment of the first programs for women on college campuses across the Commonwealth and lead programming nationwide. They began with the establishment of the Women's Center, Women's Caucus, and Women's Studies programs. The women at ODU effectively asserted their education and skills that comparable to their male counterparts, when working with the university administration. They followed through until movement towards equity was demonstrated by the administration consulting with them on topics such as tenure. Their actions demonstrated that the women at ODU effectively forged an integral relationship with the ODU administration that allowed for two way communication between the women and the administration. That two way communication prompted a more permanent relationship between the constituents and moved social norms from a predominantly male power structure to one that allowed women to hold equal value at the institution.

Once the women's organizations were established, the participants maintained the organization and structure of what they had developed. They would rotate elected officials who participated in programming across disciplines. They continued to educate the ODU administration and women on campus about equity. Their actions were strategically designed in an effort to institutionalize women's programming and give it sustainability as part of the university (Nidiffer, 2010). Sustainability of women's

progress on campus was accomplished by working with Old Dominion University administrators to seek funding, space, faculty, and staff through 1990. As a result, the administration and women's programs on the ODU campus began to collaborate regularly with intentionality versus women being voiceless on campus. This moved the institution, along with the women, into a more progressive educational setting where men and women could contribute equally.

Participants perceived that change did occur between 1970 and 1990 (research question 3). Results are consistent with the notion that representation of women is exceedingly influential in academe, as referred to in Chapter 2 (Fox, 2003). The participants' remarks indicated that pay became more equitable between male and female faculty at the university, which was not the case in the early 1970s. Reportedly, males held all of the top administrative positions during this period. Since that time, there has been an increase in the number of females holding positions at the vice president level and above at ODU. A greater number of female faculty currently hold tenured positions than was the case between 1970 and 1990. This indicated that women at ODU successfully maneuvered change in the social structure of the university.

Safety for women on campus, and in the surrounding areas, became a higher priority than before women took action and demanded equity. This was demonstrated by administrative implementation through collaboration with women at ODU. Women earned active positions in all of the decision making processes that affected women at the university. There were changes in or establishment of sexual harassment policies, installation of emergency call boxes, additional lighting on campus, and emergency escort services for female students. The policy changes supported women's equity and

women's connectedness to the university by providing institutional support to women at ODU.

Between 1970 and 1990, the university evolved from not having women's programming, to having a Women's Caucus, Women's Center, and Women's Studies Program. The Women's Caucus was established in the early 1970s, and served as the "conscience of the university, letting people know that there are issues," (Participant 6). Working closely with senior administrators, including the Provost and President, the Women's Caucus communicates issues of concern to women on campus, and seeks action to address them. Both the Women's Studies Program and the Women's Center offered courses on topics of interest to and about women. The courses covered basic life skills and a college-level curriculum. The life skills classes give example to the place that women began their charge for equity. The curriculum courses demonstrated acknowledgement that women were higher level thinkers and thus equitable in collegiate interactions with their male peers.

According to the participants, women at ODU began fighting for equity based on their initial concerns about salary equity. Nationwide, women were recognizing the discrepancy as the second part of the women's movement came to an end (Nidiffer, 2010). Women's rights began as somewhat of a residual movement from the energy and progress associated with the American civil rights movement. It began to rise on many campuses out of concern for women whose perceived status was unequal to men in academia (Kelly, 1993). Their understanding of equity and social change caused them to make choices and place women in areas that related directly to the equity of women on campus. Prior to the strategic actions of the women at ODU, women were not involved

with the decision making processes on campus. This change demonstrates enlightenment and cooperation on behalf of the institution in a new frame of reference on the equitable contributions of women on campus.

Participants noted that a power differential existed between men and women on the ODU campus, similar to that noted in the literature review in chapter two of this dissertation (Roper-Huilman, 1998). Men dominated women on campus. As developing feminists (Participants 1, 2, 5, & 9), and women at ODU began to formalize their concerns about the institution. Some realized that their thoughts and ideas held value (Participant 1). They began to develop goals different from the traditional female role expectations. This was consistent with national information reported by the National Advisory Council on Women's Educational Programming (1998). Women did not necessarily seek traditional fields of study and moved to their areas of interest rather than the areas of social expectations. ODU demonstrated support for social change towards women's equity through supporting this phenomenon.

Women at ODU reportedly acted in ways that were consistent women on campuses nationwide (Calkins, 1993; Hutchinson & Schechterman, 1987) ODU women held leadership roles, and took responsibility for initiating, researching, documenting, and raising awareness about their own experiences and concerns relating to women's equity on the ODU campus. They developed a goal of achieving pay equity and education for women through programming and policy change as well as confronted inequity at a predominantly male institution where the male gender dominance essentially created discrimination in the campus climate (Gordon, Iverson, & Allen, 2010). During the 1980s, women at ODU continued their efforts in reference to establishing salary equity,



and then began to shift their focus to solidification of the changes that were made in the practices and climate of the university (Participants 1, 2, 5, 6, 7, 9, & 10). The consistent efforts of women at ODU supported their commitment to equity and continued support for social growth on campus.

The women's focus at ODU changed from getting the attention of administration concerning equity, to informing the administration about what women's issues which were university issues as well. This transformation was stimulated by the actions of women attempting to quantify their experiences with less than equal treatment. Consistent with actions being taken at colleges nationwide, women at ODU were still making the argument for equity and providing statistical documents to the institution through the late 1980s (Simeone, 1987). This demonstrated that strategic support for continued equity for women at ODU was common practice that was developed through their leadership and community experiences.

Those who participated in the action to establish women's equity were also responsible for collecting and reporting data to the institution. Those who took leadership roles provided the necessary support, served as role models, and raised awareness of women's equal rights on campus (Hutchinson & Schechterman, 1987). Women's organizations established in the early 1970s at ODU, archived letters and reports that were reviewed in this study. These archived documents gave a presence to women in the history of the institution and counteracted their experiences with marginalization on campus (Simeone, 1987). This was achieved establishing a history of women at ODU. By doing so, men and women are able to witness both genders in the establishment and existence of the university.

Feminism is defined as holding a belief that women are marginalized (Simeone, 1987), while at the same time having a belief in the need for gender equity (Glazer-Raymo, 2008). Participants in this study understood their own marginalization, while having a belief in gender equality within the context of ODU. However, participants did not identify as being feminists until after they began to interact with other women who were having the same experiences at ODU and elsewhere. The personal struggles that the participants reported they had with the male power structure at ODU, and their own recognition of the need for change, supported the feminist ideology (Participants 1, 5, & 9). The unity that women at the university experienced was developed through their concerns and actions taken to achieve equity. The experiences of women at ODU during the 1980s were consistent with their counterparts at the institution in the 1970s. Their experiences were consistent with what women were encountering nationwide (Moss (2006). This supported the notion that inequity repeats within institutional power structures until a culture shift occurs.

As with Henderson & Tickamyer's theory that administrations must look at equity through gender and an interdisciplinary context (2009), women at ODU challenged the administration to do so. ODU women developed the Women's Caucus and addressed equity. They pressed the administration to look at equity in terms of Henderson & Tickamyer's theory (2009). They moved the initiation of the Women's Studies Program to fruition, which brought together women faculty from several disciplines. The overall sense of unity, belonging, community, and leadership was the experience, solidified both programs (Participants 1, 2, 5, 6, 7, 8, 9, & 10). This demonstrated the connectedness that

sustained the women at ODU through each facet of their efforts when establishing women's programming and strategically designing their actions.

The social constructivist approach is based on the premise that the participants create their own reality, and that their personally separate experiences contributed to a larger truth (Patton, 2002). This study was informed by the phenomenological history of the participants, the feminist approach, and each participant's perceived reality supported by Pinch (1994). Women articulated their sense of being through different developmental phases beginning with the undergraduate student experience and progressing to a tenured faculty experience. The developmental phases experienced occurred for participant because they were intrinsically connected to life around them from birth. Their reality was constructed through their understanding of what they knew (ontology) of the phenomena. Participants understood how their connections and concepts of knowledge in the processes of the phenomena (epistemology). They were able to understand how they came to understand the phenomena (axiology) and their connectedness to all aspects of the process through which they strategically moved change towards equity at ODU. Their experiences of inequity and discrimination were influenced by their socially constructed reality and that social construction was the premise that motivated the social change on campus.

The social change taking place was understood through their connectedness to the ODU campus community and was defined by their sense of being and/or relationship to ODU in correlation with Campbell & Bunting's theory (1991). By understanding their perceived lack of connection with the predominantly male institutional administration, and sensing a connectedness between their male counterparts and the administration from

which they were not included, these women were able to conceptualize their own lack of equity in campus culture as well as in compensation and tenure practices. They established connections to each other and experienced community through their understanding of the levels of connectedness at the university. Using their understanding of connectedness and community experience, the participants developed a leadership experience that was personal, to each of them, and contributory to a larger group of women and consequently, the institution as a whole.

### **Implications**

Implications for further research suggested below are based on review of historical and feminist literature, oral histories, archived documents, and participant interviews from ODU. Women at ODU followed strategies to move social change and through their actions, systematically took a social construct and caused a shift. They moved the campus community to alter perceptions of equity, addressed inequity institutionally, and establish sustainability in changes that occurred as a result of their involvement and connectedness to other women, their careers, and the university.

Qualitative and quantitative research is needed for further support of the suggestions delineated in this study. Future research of this topic should include the design of a quantitative instrument that measures attitudes about the five structural themes of (1) equity, (2) identity, (3) unity, (4) discrimination, and (5) action in relation to community, leadership, and change. Designing an instrument that measures the attitudes of women towards the structural themes and research topics, could provide a valid correlation between the participants lived experiences and the structural themes.

Additionally, a study of historical documents related to the university and interviews with the male administrators that were present at ODU, might allow for further studies on the male perspective. Finally a comparison of the male and female experiences between 1970 and 1990 may be an option as well.

Such results imply that social change is possible. Such strategies could be tested for another group of marginalized persons. By examining the processes the women at ODU developed, self identified minority groups, with perceived experiences with inequality in higher education could begin to formalize concerns by accepting the strategies demonstrated in this study. Further, theory development on social change could be substantiated by conducting further research on the initial findings of this study.

### **Conclusion**

Women students, faculty, and staff at ODU between the years of 1970 and 1990 experienced gender discrimination. Their experiences reflected that of women in higher education at that time. Women and men were not getting paid equally, though men and women had comparable credentials and experience. In some cases, consideration of men with families took precedence over women with and without families. The use of male language and networking practices at ODU caused women to take action for their own equity in the early 1970s. Through efforts of these women, a working relationship with the administration was developed. Emergent women leaders at the institution shifted their activities from investigating and providing proof of inequity, to bringing issues of concern directly to the attention of the administration's decision makers. This stimulated discussions with the administration about how to resolve situations that were inequitable.

Through their efforts and actions, these women were able to collect and report data to the ODU administration, and report discrepancies to the City of Norfolk Equal Opportunity Office. Participants were able to establish continuity between genders in hiring and tenure practices. When an administrator was interested in promoting a woman without following tenure policy, members of the UWC advised equity instead of privilege (Participant 7).

Practical solutions for safety on campus, such as increased lighting on campus, availability of escorts for women on campus, and rape whistles were implemented. A voice for women that has the ability to address the administration solidified programming for women on campus. This was accomplished by creating opportunities to meet with the president, vice presidents, the provost, and other administrators to discuss the status of women, policies, and practices concerning women at ODU. An increased awareness of women's issues and their influence on the campus population are among continuously evolving topics, including salary equity, sexual harassment, and safety issues, all which were brought to the attention of the administration and community, consistently from 1970 through 1990 (Appendix G).

The women who recognized and began the process of pursuing gender equity on campus set a precedent. The ODU campus and other colleges in the Commonwealth of Virginia developed policies and programs supporting women's equity (Participant 1, 2, 5, & 7). ODU administrators recognized the benefit of working with women's organizations and cooperatively implemented policies and programming in collaboration with the UWC, Women's Center, and Women's Studies Program. The road to equity for women at ODU was paved with recognition of a problem, documentation of that problem, and

persistence to resolve the problem. That resulted in continuous communication between female leaders, women's organizations, and the university administration which invoked a social change on campus from gender imbalance to gender equity.

**APPENDIX A****INFORMED CONSENT DOCUMENT  
OLD DOMINION UNIVERSITY**

**PROJECT TITLE:** A PHENOMENOLOGICAL STUDY OF THE EXPERIENCES OF WOMEN IN LEADERSHIP AND COMMUNITY AT OLD DOMINION UNIVERSITY

**INTRODUCTION:**

The purposes of this form are to give you information that may affect your decision whether to say YES or NO to participation in this research, and to record the consent of those who say YES that they will participate in A Phenomenological Study of the Experiences of women in Leadership and Community at Old Dominion University. Interviews will be conducted in the offices, homes, or locations designated by the participants.

**RESEARCHERS:**

Dennis R. Gregory, Doctorate of Education, Darden College of Education, Department of Educational Foundations in Leadership, Associate Professor, Old Dominion University.

Ann E. Wendle Barnes, Doctoral Candidate, Higher Education, Darden College of Education, Department of Educational Foundations in Leadership, Old Dominion University.

**DESCRIPTION OF RESEARCH STUDY:**

Several studies have been conducted looking into the subjects of history and equality between men and women. None of them have explained the lived experience of women at Old Dominion University (ODU) when the Women's Center, Women's Studies Program, and Women's Caucus were formed and solidified. The purpose of this study is to examine the lived experiences of women who were students/staff/faculty at ODU from 1970 through 1990 through semi-structured interviews.

**ECLUSTIONARY CRITERIA:**

You should have completed a demographic sheet. You should not have been a gender other than female between 1970 and 1990 while you were student/faculty/staff at Old Dominion University.

**RISKS AND BENEFITS:**

**RISKS:** If you decide to participate in this study, then you may face discomfort in recalling experiences that were undesirable. The researcher tried to reduce these risks by designing the interview questions that do not have linking identifiers to the currently



published and archived concerns of women at ODU between 1970 and 1990, and allowing you to select the sites for the interview and follow up meeting.

**BENEFITS:** The main benefit to you for participating in this study is possibly intrinsic. Others may benefit by examining the outcome of the study and having a foundation for further research.

**COSTS AND PAYMENTS:**

The researcher wants your decision about participating in this Study to be absolutely voluntary. Yet they recognize that your participation may cause some costs or inconveniences etcetera, such as parking fees. In order to help defray your costs, you will receive reimbursement for fees connected directly to the study upon receipt of supporting documentation.

The researcher is not able to give you any payment for participating in this study.

**NEW INFORMATION:**

If the researcher finds new information during this study that would reasonably change your decision about participating, then they will give it to you.

**CONFIDENTIALITY:**

All information obtained about you in this study is strictly confidential unless disclosure is required by law. The results of this study may be used in reports, presentations, and publications, but the researcher will not identify you.

**WITHDRAW PRIVELAGE:**

It is OK for you to say NO. Even if you say YES now, you are free to say NO later, and walk away or withdraw from the study -- at any time. Your decision will not affect your relationship with ODU or otherwise cause a loss of benefits to which you might otherwise be entitled. The researchers reserve the right to withdraw your participation in this study, at any time, if they observe potential problems with your continued participation.

**COMPENSATION FOR ILLNESS AND INJURY:**

If you say YES, then your consent in this document does not waive any of your legal rights. However, in the event of harm arising from this study, neither ODU nor the researchers are able to give you any money, insurance coverage, free medical care, or any other compensation for such harm.

**VOLUNTARY CONSENT:**

By signing this form, you are saying several things. You are saying that you have read this form or have had it read to you, that you are satisfied that you understand this form, the research study, and its risks and benefits. The researchers should have answered any

questions you may have had about the research. If you have any questions late on, then the researcher should be able to answer them.

If at any time you feel pressured to participate, or if you have any questions about your rights or this form, then you should call the current IRB chair or the Old Dominion University Office of Research.

And importantly, by signing below, you are telling the researcher YES, that you agree to participate in this study. The researcher should give you a copy of this form for your records.

Subject's Printed Name & Signature	Date
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**INVESTIGATOR'S STATEMENT:**

I certify that I have explained to this subject the nature and purpose of this research, including benefits, risks, costs, and any experimental procedures. I have described the rights and protections afforded to human subjects and have done nothing to pressure, coerce, or falsely entice this subject into participating. I am aware of my obligations under state and federal laws, and promise compliance. I have answered the subject's questions and have encouraged him/her to ask additional questions at any time during the discourse of this study. I have witnessed that above signature on this consent form.

Investigator's Printed Name & Signature	Date
---	------

**APPENDIX B**

**PARTICIPANT DEMOGRAPHIC SHEET**

**This data is being collected to determine the characteristics of the participant group for the study. I will provide readers with a description of the sample group and allow the researcher to format the data in a group context as a measure to maintain the confidentiality of the participants.**

**Level of Education Completed:** \_\_\_\_\_

**What dates did you serve in the following roles on the Old Dominion University (ODU) campus?:**

**Student** \_\_\_\_\_ **Staff** \_\_\_\_\_ **Faculty** \_\_\_\_\_ **Administrator** \_\_\_\_\_

**List any activities which you were involved in during your time at ODU between 1970 and 1990:**

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Age:** \_\_\_\_\_ **Race/Ethnicity:** \_\_\_\_\_ **Relationship Status:** \_\_\_\_\_

**Sexual Orientation:** \_\_\_\_\_ **Number of years at ODU:** \_\_\_\_\_

**How do you prefer to be contacted?:**    **Phone**    **Email**    **Other (Please specify)**

**Phone number:** \_\_\_\_\_ **Email:** \_\_\_\_\_

**Please provide any addition information you would like to share about yourself:** \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Thank You!**

## APPENDIX C

### Interview Questions

This section solely describes the items in the instrument that will be used to interview the participants.

1. Tell me about your general experiences as a [student/staff/faculty/administrator] at ODU from 1970 to 1990.
  - a. Potential probes: classes/position/organizations/student activities/relationship with others (females/males).
2. What type(s) of formal and informal leadership experiences, if any have you engaged in at ODU?
  - a. Benefits
  - b. Challenges
3. What comes to mind for you when I mention campus community during 1970 to 1990?
  - a. Give me your perspective on programs and organizations available on campus during 1970 to 1990.
4. Tell me about your knowledge of women's programming on campus during 1970 to 1990.
  - a. Discuss your interactions with the Women's Caucus, Women's Center, and Women's Studies programs at ODU during 1970 to 1990.
  - b. What influenced your degree of interaction or decision not to interact?
  - c. What were some things you learned from your interaction or decision not to interact with women's programming on campus?
5. Provide your perspective on others' reactions to women's programming on campus during at ODU during 1970 to 1990.
6. What were some of the salient national issues discussed on campus?
7. What [did/do] your experiences as a woman on campus look like?
8. Are there any thoughts, or memories of your lived experiences that you would like to share that I have not touched on?

**APPENDIX D**

**Document Summary Form**

**Date Reviewed** \_\_\_\_\_

**Name of Reviewer:** \_\_\_\_\_ **Reviewer Contact**

**Email:** \_\_\_\_\_

**Description of Document:**

**Subject with which the document is associated:**

**Significance of the document:**

**Summary of Content:**

**Code Assigned:**

**Code Description:**

**Notes:**

**APPENDIX E**  
**CONTACT SUMMARY FORM**

**Date Reviewed** \_\_\_\_\_

**Name of Reviewer:** \_\_\_\_\_ **Reviewer Contact**

**Email:** \_\_\_\_\_

**Description of contact:**

**Subject with which the contact is associated:**

**Significance of the contact:**

**Summary of Content:**

**Code Assigned:**

**Code Description:**

**Notes:**

## APPENDIX F

Dear (Participant's Name),

The results of my dissertation study entitled, *A Phenomenological Study of the Experiences of Women in Leadership and Community at Old Dominion University from 1970 to 1990*, indicated that women at Old Dominion University between the years of 1970-1990, experienced and witnessed other women experiencing discrimination. Those experiences moved them to organize, by collecting data supporting their complaints of salary inequity, and presenting them to the University. Through persistent efforts to communicate discrepancies in gender equity on campus, the women established an open line of communication with the University presidents, vice presidents, and provosts during the time period of study. During the time period studies, historical documents, and participant interviews indicated that women experienced leadership and community through five structural themes. The themes were equity, identity, unity, discrimination, and action. Equity was supported by the textural themes of education and employment. Identity was experienced through the textural themes traditional roles and being feminist. Unity was supported by the textural themes of relationships and support. Discrimination was supported by the textural theme abuse. Action was reported by the textural theme assertive.

Women who participated in the study indicated that they perceived positive change as a result of their efforts between 1970-1990.

Your participation in the study is greatly appreciated and has allowed me to document the phenomena that occurred through your advocacy for women's equity at Old Dominion University.

Sincerely,

Ann E. Wendle Barnes

## APPENDIX G

	Documents Quoted	Participants Quoted
<b>Equity</b>	<b>1-15</b>	<b>1-10</b>
<b>Employment</b>	<b>1-4</b>	<b>1, 3, 5, 6, 8, 10</b>
<b>Education</b>	<b>5-15</b>	<b>2, 4, 5, 6, 7, 8, 9</b>
<b>Identity</b>	<b>16-29</b>	<b>1, 2, 3, 4, 5, 8, 9, 10</b>
<b>Traditional Roles</b>	<b>16-24</b>	<b>1, 2, 3, 4, 5, 8, 9</b>
<b>Feminism</b>	<b>25-29</b>	<b>1, 5, 9, 10</b>
<b>Unity</b>	<b>30-38</b>	<b>1, 2, 4, 5, 6, 7, 8, 9, 10</b>
<b>Relationships</b>	<b>30-32</b>	<b>1, 2, 4, 5, 6, 7, 8, 9, 10</b>
<b>Support</b>	<b>33-38</b>	<b>1, 2, 4, 5, 6, 7, 8, 9, 10</b>
<b>Discrimination</b>	<b>39-50</b>	<b>1, 2, 4, 5, 9</b>
<b>Abuse</b>	<b>45-50</b>	<b>2, 5, 9</b>
<b>Action</b>	<b>51-62</b>	<b>1, 2, 4, 5, 6, 7, 9, 10</b>
<b>Assertive</b>	<b>53-62</b>	<b>1, 2, 4, 5, 6, 7, 9, 10</b>



## APPENDIX H

<b>Converted Document Number Type</b>	<b>Original Document Number</b>	<b>Document</b>
1	1	Annual Report
2	182	News Clip
3	5	Program Flyer
4	157	Program Flyer
5	183	Newspaper Article
6	19	Letter
7	45	Memo
8	40	Letter
9	10	Memo
10	86	Newspaper Article
11	59	Proposal
12	46	Letter
13	11	Meeting Notes
14	48	Letter
15	43	Letter
16	150	Newspaper Article
17	211	News Clip
18	2	Program Flyer
19	72	Newspaper Article
20	65	Newspaper Article
21	72	Newspaper Article
22	69	Newspaper Article
23	66	Newspaper Article
24	99	Newspaper Article
25	37	Newsletter
26	169	Newspaper Article
27	349	Program Flyer
28	352	Program Flyer
29	2	Program Flyer
30	13	Memo
31	5	Program Flyer
32	41	Program Flyer
33	12	Program Flyer
34	12	Program Flyer
35	33	Letter
36	42	Letter

37	92	Program Flyer
38	6	Program Flyer
39	1	Annual Report
40	86	Newspaper Article
41	200	Annual Report
42	85	News Clip
43	60	Course Flyer
44	44	Meeting Notes
45	254	Newspaper Article
46	156	Newspaper Article
47	154	Newspaper Article
48	34	Newsletter
49	11	Meeting Notes
50	2	Program Flyer
51	151	Newspaper Article
52	52	Course Flyer
53	100	Newspaper Article
54	97	Newspaper Article
55	64	Newspaper Article
56	94	Newspaper Article
57	44	Meeting Notes
58	148	Letter
59	9	Letter
60	95	Newspaper Article
61	47	Letter
62	104	Newspaper Article
63	48	Letter

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## EDUCATION

**Doctor of Philosophy in Higher Education**, Old Dominion University, Norfolk, VA March 2012  
**Concentration:** General Administration

**Master of Science in Counseling**, Shippensburg University, Shippensburg, PA May 2004  
**Concentration:** College Student Personnel  
*Accredited by the Council for the Accreditation of Counseling and Related Educational Programs (CACREP)*

**Bachelor of Arts in English**, Shippensburg University, Shippensburg, PA May 2001  
**Certification:** High School English  
**Offices Held:** Vice President Non-Traditional Student Organization, Vice President Veterans Organization

## RELEVANT WORK EXPERIENCE

**Student Success Advisor, Department of Student Development**  
Tidewater Community College, Chesapeake, VA July 2010 - Present

- Advise potential, incoming, and returning students for their academic & career needs.
- Counsel students concerning resources for life skills and career and education plans.

**Adjunct Faculty, Department of Student Development**  
Tidewater Community College, Chesapeake, VA August 2009 - Present

- Teach college skills classes for traditional and non-traditional college students.
- Assist students with designing education and career plans.
- Guide students in matching resources with their tentative education and career plans.
- Provide necessary support for researching graduate and employment programs.
- Give students assessment summary on learning styles, personality, and career choices.

**Diversity Institute Faculty, Office of Intercultural Relations**  
Old Dominion University, Norfolk, VA January 2010 - Present

- Conduct semester workshops on the variety of privilege.
- Discuss the historical concepts of privilege in the United States.
- Facilitate groups with personal accountability and conflict resolution concerning.
- Debrief participants

**Student Mentor, University College**  
Old Dominion University, Norfolk, VA January 2010 - May 2011

- Assist students with building academic skills necessary for college success.
- Counsel students in the area of life skills and self assessment concerning academic focus.
- Provide opportunities for students to interact with necessary resources for their college success..
- Interact with students on a weekly and/or as needed basis in order to assist with their development.

**Instructor of Record, Department of Higher Education**

Old Dominion University, Norfolk, VA

August 2009 – December 2010

- Taught graduate level course for student interns in the Higher Education curriculum.
- Provided career counseling as part of the course curriculum.
- Visited internship sites at small private, medium and large public, and community colleges.

**Consultant, Higher Education & Cultural Competency**

Quality Measures, Chesapeake, VA

August 2009 – May 2010

- Performed client based research for contracted institutions of higher education.
- Completed spreadsheets and written reports of research results for contracted clients.
- Provided feedback to CEO of consulting agency as suggestions on proposals and interactions with clients.

**Graduate Assistant, Department of Higher Education**

Old Dominion University, Norfolk, VA

June 2008 - June 2010

- Performed recruiting for the higher education master's and doctoral programs.
- Tracked completion of applicant packets.
- Monitored advising assignments for all programs and students in Higher Education.
- Advised Navy personnel assigned to Old Dominion University in designated graduate program.
- Worked with graduate student interns to complete their assigned administrative and office tasks.
- Conducted research for faculty.

**Consulting Orientation Coordinator**

Wilson College, Chambersburg, PA

July 2007 – September 2007

- Coordinated and supervised new student orientation for the 2007 – 2008 school year.
- Organized activities, housing and support for incoming students during their new student orientation.
- Worked with the admissions office, faculty, staff and alums on campus wide programs pertinent to orientation.
- Counseled incoming students and parents during the week long orientation program.
- Arranged programs to build connections between new students, returning students, faculty, staff and alumna.
- Completed training of new and returning staff for orientation and basic student development concepts.

**Acting Dean of Students**

Wilson College, Chambersburg, PA

May 2007 – July 2007

- Supported and supervised all areas of the Student Development department.
- Advised the president, cabinet, faculty, staff and students through a transitional period of leadership.
- Served on the Presidential Cabinet of the college.
- Reviewed and edited reports to the board of the college.
- Evaluated and worked with departmental budgets.
- Participated in and assisted with coordinating events for the Board of Trustees and Alumna of the college.

**Interim Assistant Dean of Students**

Wilson College, Chambersburg, PA

February 2007 – July 2007

- Assisted in supporting and supervising all areas of the Student Development department.
- Advised students with transitional, social, emotional, academic, medical and developmental needs.
- Responded to medical and emotional emergencies as an administrator on call nights and weekends.
- Handled individual student appointments and problem-solving student and parent grievances.
- Performed as liaison to the students, faculty and alumnae.
- Supported and informed the community in reference to the Honor Principal that guides the institution.
- Worked within the jointly governed judicial process in hearings, mediation and sanctions.
- Helped the Dean of students oversee and evaluate the performance of the Student Development staff.
- Collaborated with the Dean of Students on leadership development and comprehensive retention plans.
- Planned and evaluated programs in relation to strategic planning.
- Coordinated assessments and reports pertinent to the budget, and board of the college.
- Developed advertising and marketing related to campus life.
- Served in the absence of the Dean of Students, as needed.

**Director Student Activities**

Wilson College, Chambersburg, PA

June 2005 – February 2007

- Coordinated orientation for all incoming students.
- Reviewed and implemented programs based on needs of the student body.
- Responsible for major campus events and assist with maintaining campus traditions.
- Networked volunteers and fundraising for upcoming events with other campus/community offices.
- Trained faculty/staff/students on issues of inclusiveness and diversity.
- Taught career development and diversity for the First Year Seminar classes.
- Worked with the Presidents Advisory Council on conflict resolution and policy review.
- Advised various student organizations.
- Served as a reference and coordinator for the publishing of the campus code of conduct book.
- Supervised one graduate student and nine undergraduate students working in the activities department.
- Collaborated with the Performing Arts Committee to provide quality liberal arts presentations.
- Managed student shuttle services and collaborate with the student government in running the campus coffee shop.
- Maintained identification card system and serve as web master for areas of responsibility.
- Collaborated with the president's office to arrange personal events with students
- Designed programs to assist in building relationships between students and alumna.

**Residence Director, Family Housing**

University of Southern Illinois Edwardsville, Edwardsville, IL

July 2004 – June 2005

- Oversaw Family Housing area, Family Resource Center and a Fraternity House on campus.
- Handled crisis management for domestic violence and family issues.
- Recruited, hired and advised Family Housing and Family Resource Center staffs.
- Evaluated family programs and conducted needs assessments for the Family Housing programs.
- Handled budget and grant writing for family housing area and Family Resource Center.
- Drafted program facilitators and scheduled programs designed to fit the needs of the family population.
- Directed before and after school care program and adult/child tutoring program for family residents.
- Acted as a liaison between Family Housing students and all offices on campus, local agencies and school district.
- Conducted maintenance inspections, reports and operations for the Family Housing areas.
- Supervised and evaluated graduate and undergraduate students.
- Served as judicial officer for areas of responsibility.
- Submitted weekly, mid-year and annual reports to the department head.
- Carried out networking, intake and placement for volunteer programming.

**Field II Experience****Graduate Intern for Vice President of Students Affairs**

Office of Student Affairs, Shippensburg University, Shippensburg, PA

January 2004 – May 2004

- Shadowed the Vice President to actively learn about division structure and services.
- Mentored undergraduate intern to the Vice President.
- Deliberated on the Community Judicial Board.
- Worked with the Community Coalition to improve relationships concerning drug & alcohol use of students.
- Assisted with coordinating the Smoking Cessation and Program Assessment Review Committees.
- Served on the Regional Middle States Re-Accreditation Committee.
- Interviewed candidates and participated in the Resident Assistant selection process.
- Participated in the divisional strategic planning process.
- Conducted research on freedom of speech and student rights for the Vice President.

**Field I Experience****Graduate Intern for Athletic Director**

Athletic Department, Shippensburg University, Shippensburg, PA

August 2003 – December 2003

- Served as liaison for student athletes to University Counseling Center and Women's Center.
- Supervised the Student Athlete Advisory Committee.
- Performed research and analyzed data for scholarship assessment and retention of student athletes.
- Developed curriculum and passive education on the topic of eating awareness for staff and students.
- Collaborated with staff on strategic planning goals in relation to the institutional strategic plan.
- Communicated with the Connections Drug & Alcohol program on behalf of student athletes.
- Advised student athletes on issues of adjustment to the college environment and campus/community resources.

**Connections Drug & Alcohol Program Staff Member**

Dean of Students Office, Shippensburg University, Shippensburg, PA

May 2003 – May 2004

- Assessed students found in violation of drug and alcohol policies.
- Performed intake counseling for students found in violation of drug and alcohol policies.
- Designed curriculum and implemented new practices in the program, to include budget, and logistics.
- Co-facilitated early intervention groups for students referred by the Connections staff.
- Served on the Community Coalition to improve relationships between campus and community.

**Practicum Experience****International Student Advisor/Trainer for Multicultural Development and Character Education**

Student Life Center, Shippensburg University, Shippensburg, PA

May 2003 – August 2003

- Handled crisis situations and provided academic advising for international students.
- Assisted international students with guidelines from the Bureau of Citizenship and Immigration Services.
- Trained residence life staff and community members on character education and multicultural issues.
- Designed curriculum on multicultural training and programming.
- Worked with orientation team to help prepare incoming students for the first-year college experience.
- Participated in weekend programming with the Dean of Students office for incoming students.
- Cooperated with admissions staff and potential international students in the enrollment process.

**Graduate Assistantships, Shippensburg University, Shippensburg PA****Outreach Programming Assistant, Counseling Center**

January 2003 – December 2003

- Performed research, designed, and developed professional workshops.
- Worked with students on rape crisis and education through the Rape Education and Contacts program.
- Served on the Take Back the Night Committee and assisted in the set up and completion of the event.
- Co-facilitated speech anxiety group for students in Basic Oral Communication classes.
- Functioned as a staff member in the Connection Drug & Alcohol Program.

**Family Service Coordinator, Child and Family Center**

May 2002 – July 2002

- Performed language and communications consultation for staff/family relations.
- Coordinated family activities and generated monthly newsletter.

**Gallery Assistant, Kauffman Gallery**

August 2001 – May 2002

- Coordinated the delivery, set up and return of monthly art exhibits.
- Organized, designed and created space to accommodate the permanent art collection.

**ADDITIONAL EXPERIENCE****Assistant/Substitute Dance Instructor****The Academy of Dance and Gymnastics, Newport News & Hampton, VA**

2008 – Present

- Assist with instruction in all dance genres for toddlers through adults.
- Substitute teach for dance classes in the absence of lead instructor for toddlers through adults.
- Co-teach choreography for Christmas Spectacular fund raising show at performing arts venue.

**Resident Caregiver**

Freeman Family, Shippensburg, PA

2003 – 2004

- Provide emotional and physical care for elderly couple on site.
- Develop menus prepare meals and assist in daily/nightly needs of couple.
- Monitor activity on site and work closely with the family concerning the couple, staff and maintenance.

**Therapeutic Support Specialist**

Mountain Valley Center, Chambersburg, PA

2000 – 2004

- Provided behavioral and academic support to clients in and out of the school environment.
- Modeled desirable practices and interactions for clients and their families.
- Collaborated with teachers, specialists and families on treatment plans for clients

**Administrative Substitute**

Child &amp; Family Center at Shippensburg University, Shippensburg, PA

July 2002 – July 2003

- Served as acting director in director's absence.
- Supervised Graduate Assistant with Family Service Coordinator duties.
- Trained staff in language and policy.

**District Remediator**

- Chambersburg School District, Chambersburg, PA Summer 2002
- Guided students with their junior project research paper.
  - Communicated with the English department about curriculum standards and assignments.
  - Coordinated technical support, space available and supplies for students in remediation.

**Assistant Director/Residence Hall Supervisor**

- Pittsburgh Partnership Program, Shippensburg University Summer 2000
- Supervised inner-city students and staff counselors participating in a mock college experience.
  - Coordinated evening and weekend social and developmental programming.
  - Counseled students and peer counselors in personal, professional, academic and disciplinary issues.

**Athletic Academic Support**

- Shippensburg University, Shippensburg, PA Summer 2000
- Assisted athletes with comprehension of lessons and assignments.
  - Communicated with professors about goals and progress of students' assignments and grades.
  - Coordinated study sessions with class assignments and syllabi.

**Student Teacher**, Shippensburg Middle School/Greencastle-Antrim High School, Pennsylvania Spring 2001

- Taught research and biography to Language Arts Students.
- Prepared and taught lessons in literature to vocation and college focused students.

**Freelance Correspondent**, Central Pennsylvania 1997 - 1999

- Wrote articles for local newspaper as an independent reporter.

**Business Administration**, Central Pennsylvania 1994 - 1996

- Performed property management, accounting and payroll tasks.

**Senior Loan Origination Analyst**,

- Student Loan Marketing Association (SLMA), Killeen, TX 1991-1994
- Worked with all aspects of the student loan process as a loan originations professional.

**Executive Administrative/Training Assistant**

- United States Army 1988-1991
- Provided extensive administrative support to the commanding general of the Division Support Command.
  - Generated training schedules, support and logistics for battalion exercises.
  - Communicated with the Pentagon to facilitate redeployment of soldiers stationed overseas.

**VOLUNTEER/COMMUNITY**

Ombudsman, Navy Cargo Handling Battalion – 1, Williamsburg, VA 2010 - 2011  
 Board of Directors, Colony Pool and Civic Association 2010-2011  
 Swim Team Concessions Coordinator, Colony Pool and Civic Association 2010-2011  
 P.I.E.R. Program – Sanford Elementary 2007 – 2009  
 Parent Teacher Association 2007 - 2009  
 Peer Sponsor for International Student Families 2003 – 2009  
 Minority Student Advocacy Committee 2004 – 2007  
 Shippensburg Art & Program Education (S.H.A.P.E.) 2000-2004  
 Mentor for Non-Traditional Students, L.A.C. of Shippensburg University, 2001-2002  
 Teacher's Assistant for Foreign Exchange Students, Shippensburg Area School District, 2000-2001  
 English as a Second Language, Shippensburg Area School District, 2000-2001

**PROFESSIONAL MEMBERSHIPS**

Golden Key Honors Fraternity  
 Metropolitan Who's Who 2007  
 Sigma Tau Delta International English Honor Society  
 Pinnacle International Non-Traditional Student Honor Society  
 Chambersburg Area Young Professionals  
 Non-Traditional Student Organization  
 Campus Veterans Organization



## COMMITTEES

Performing Arts Committee Wilson College  
Various Search Committees serving as Chair, Co-Chair and member  
Etter Health Center Program Assessment Review, Shippensburg University  
University Counseling Center Program Assessment Review, Shippensburg University  
Career Development Center Program Assessment Review, Shippensburg University  
Multicultural Student Affairs Program Assessment Review, Shippensburg University  
Smoking Cessation Committee  
Search Committee for Lead Teacher, Child & Family Center at Shippensburg University  
Regional Middle States Re-Accreditation Committee, Shippensburg University  
Take Back the Night Committee  
S.A.F.E. Zone

## PRESENTATIONS

Lovett, D. & Wendle, A. (2003, May) **Re-Thinking Your Outlook on Campus Race Relations: A Student Affairs Perspective**. Pennsylvania State System of Higher Education Student Affairs Conference held at Kutztown University of Pennsylvania, Kutztown, PA

Luckers, L. & Wendle, A. (2003, September) **Race Relations Among Professional Women**. Cumberland Valley Women's Conference held at Wilson College, Chambersburg, Pennsylvania

Wendle, A. (2006, November) **Privilege and Race Among Professional Women**, Cumberland Valley Women's Conference held at Wilson College, Chambersburg, Pennsylvania