

In terms of **belonging**- I think that's difficult. **Does any nerdy undergrad feel they belong?** We were all trying to be nonconformist, meet the loves of our lives, find our true calling and have fun – **I was made to feel that I did not belong**...I made good friends in my freshman year courses, other first generation college students and international students, and it is thanks to them that I survived Yale – **I'd never be rich or pretty enough, and being smart wasn't enough** – Sometimes. **More than I felt like I belonged in high school** – I felt so alienated that freshman year I would skip on dinner in the dining hall to avoid the unpleasant bullying by some of my classmates and would spend the money I made from my job buying fruit and eating that for dinner. **So, over the years, while I am connected to the abstract concept of Yale, my sense of connection to Yale graduates is almost non-existent.** They made me feel like I was not one of them, and that feeling has not left, despite the best efforts of the administration. – **The sense of belonging at an elite institution definitely provided a sort of confidence that I could do \*whatever I wanted\* with the rest of my life** – By the end of freshman year, I had settled into good friendships but I felt marginalized most of my time at Yale – **Having a support network in place for students like myself would have been helpful so I didn't have to flounder on my own** – I'm a college professor and **aspire to provide my students the space and encouragement to grown into critical-thinkers - to create a classroom where all opinions and people are welcome** – I loved my major and **felt a sense of belonging there and like I had a good direction.** The friends I mentioned above are still very close, twenty years later, and we try to get together annually – **I think I lost confidence for a long time** and there are friendships that didn't recover – **Sometimes I felt like I belonged, and sometimes I did not.** Research environment was very clique-filled. **I needed to go outside of my working and class groups to feel like I actually belonged** – Not really. There had been several incidents in the recent past (including **Donald Kagan's speech extolling the benefits of western civilization**) that made many students of color feel alienated from campus life – I felt that **the social environment was largely very welcoming** and that my college dining hall was a crucial place to meet and talk to a very diverse group of interesting students – **No, not very welcoming at all. always felt isolated. I remember thinking to myself: "How can I be surrounded by 11,000+ people, and still feel so lonely?"** – So many kids were far from home for the first time, and they were scared and lonely and overwhelmed. Yale students have all been told they're the best and the brightest for a long time. **A lot of us have a hard time asking for help or admitting we are struggling** – Welcoming but challenging. **I did feel like I belonged, but there were many ways to belong** – I felt welcomed but **it took some time to find my people** – I really felt **isolated/ judged by the majority of my classmates and certain professors.** In retrospect, I should not have doubted my academic abilities so much. I'm not sure why I did – Anxiety fed a lot of perfectionism that was hard to manage at times. **All of the positive elements in the environment and friendships did help balance this out to some degree** – Created resilience, maturing. **I generally felt safe and thriving at Yale** – Too many positives to choose from. Only real memorable negative is the general sense that most Yalies are so high energy and high achieving, **it can be more difficult to form deep connections** – teachers were generally open and welcoming. **I initially had a difficult time with my freshman year roommates but quickly found a community of friends. I felt like I belonged** – Gave me the confidence to fit in anywhere – **I felt it was very down-to-earth and welcoming.** Because of the non-conformist culture, **I felt like I was encouraged to just be myself**



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## A Note from the Chair

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February 21st, 2020

Yale Women Faculty Forum  
205 Whitney Ave, New Haven, CT

To Whom it May Concern,

Please find attached our 2020 report “Staying Power” which shares insights into the ways campus climate affects and shapes our graduates long into their lives and careers post-Yale.

WFF’s mission is promoting and supporting gender diversity through research, advocacy and community building with a special focus on faculty. WFF is interested in lasting positive changes on campus. Climate is foundational and all too often viewed only as a contemporary, immediate phenomenon. We were interested in the long-term sequellae. Some research cited in this report has looked at individual short term effects of assault and harassment. The pages of this report detail experiences of what has stayed with our survey respondents. While it is difficult to know what changes are needed, we hope these longer term impacts will help frame and focus our efforts to be most effective.

We give a heartfelt thanks to the former students of Yale - all genders, College and Graduate students - who answered these questions and gave their perspective. From this slice of the Yale community, three key points emerge. Thank you very much to WFF researcher, Emily Stark, for leading both the data analysis and the writing of this report. Both WFF and I personally deeply appreciate her work in bringing this report to fruition.

First, **faculty actions matter**. Small points of kindness are remembered years later. Faculty members of all genders contribute to making Yale a welcoming place for students, and a place where they can succeed. And that means faculty also have a big responsibility; as these pages detail, faculty actions have long lasting negative consequences too for the students they exclude.

Secondly, **belonging (or its absence) matters** in a very tangible way. We see in these pages some of the long-term consequences of social and academic exclusion. We see how social exclusion makes academics harder, and how academic exclusion works against Yale’s key goals.

Thirdly, we also see that **Yale has changed for the better** over the last 20 years. And this should provide encouragement that while there is a long way to go, actions do make a difference.

In this 50th anniversary year of undergraduate co-education, and the 150th anniversary of women in the Graduate School (as well as the lead-up to WFF’s own 20th anniversary), we hope these vignettes from the last 20 years will help us reflect on priorities for the next decade and provide a path for our students -- ALL of our students -- to succeed.

All the best,

Claire Bowerman  
Chair of WFF, Professor of Linguistics

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## Summary

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The following report examines the following questions: Does a negative campus climate have lasting consequences? If so, what are the impacts of that negative experience have for students following graduation? The long-term impact of negative events extending in student's years on campus remain understudied. The following survey seeks to fill that gap. We rely on the alums' memories of their time on campus to gather a glimpse of their experience as students. Through linking their time on campus to their life after graduation, we can speculate how formative these experiences can be in a young adult's life.

The vast majority of our respondents graduated between 1995 and 2000. Our respondents took the survey either during their 20th reunion or shortly thereafter. We include survey responses from other years to contrast and frame the majority group as well as to determine if and how campus climate has changed. The survey design uses a combination of open-ended questions and closed-form scales to identify common experiences and associated consequences. The results have implications for both current and prior student practices as well as in creating more fully equitable campus environments.

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## Literature Review and Framing of Survey

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Campus climate surveys have increased dramatically in the last five years, including inter- and cross-institutional research. Our study contributes to current literature through a methodology that is ecological and qualitative. We center alums experiences—rather than those of current students. We expand current presentist trends in climate studies by posing inquiries that consider long-term impacts. We also provide subjects an open-ended, qualitative model of questioning in order to reframe the language of “campus climate” as oriented toward perceived cultures of and individual experiences with the institution. The 2015 Association of American Universities’ hallmark study of 27 institutions modeled an investigative methodology that was designed to trace rates comparatively as a means of orienting institutions toward preventative measures in matters of sexual harassment and assault (Cantor, et al., 2015). Taking this 2015 study as a pivot in literature, our investigation follows the trend in ecological and comparative research.

Ecological research on campus sexual assault and climate have productively oriented methodologies and concerns toward institutional risk factors as well as available resource structures rather than independent actors and isolated or incidental behaviors (Moylan & Javorka, 2018). Our approach, too, focuses inquiries on the impacts of institutional interventions (or lack thereof) in individual perceptions of campus climate and their influencing factors on long-term behaviors.

The majority of campus climate studies in the last 5-10 years have employed quantitative methodologies, resulting in analyses limited to trends and prevalences, with a trend against more qualitative work (Cantor, et al., 2015; C. Krebs et al., 2016). Rather than limiting our survey to enumerative response structures, we pose open-ended questions that allow respondents to speak to their perceptions of and experiences of campus culture. Current literature and mainstream language defines “campus climate” differentially. Some studies have adopted the term to feelings of inclusion or access to resources (Rankin, 2005); others to capture aggregate perceptions toward harassing behaviors broadly (Henry, Fowler, & West, 2011); and others to sexual assault specifically (de Heer & Jones, 2017). Our open inquiries are sensitive to the intersectional and historical relationships of exclusion on campuses including on the basis of gender, race, sexuality, and ability.

Current research is largely student-centered. Former students have not been central subject of a major study. Other studies have attempted more ecologically oriented research by surveying other campus affiliates including staff and faculty (Cantor, et. al., 2015; C. Krebs, et al., 2016). Alums are extensions of the university and often, too, remain affiliated as regularly networked participants or financial investors. Their past experiences and sustained perceptions of the university reveal both intra-institutional contexts as well as historical continuities of particular campus cultures. Furthermore, in the last five years, alums communities have demonstrated their own investments in issues of campus climate by organizing through social and digital spheres in response to incidents of harassment, particularly related to sexual assault and racial harassment, in their respective universities.

The compilation of our research provides multiple innovative strands for analysis, including questions as to whether qualitative and open-ended survey tools orient respondents differently toward concepts of campus climate, culture, or belonging. Our study will also indicate how the variable of time relates to perceptions of campus climate, including its experiential effects. An alumni/ae-centered study evaluating the impacts of campus climate on long-term attitudes and behaviors also presents compelling case studies for contemporary university practices toward engendering inclusive environments and accessible resources.

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## About the Report

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For the purpose of this report, we've analyzed the respondents' experiences of campus climate across two large spheres: the social sphere, which encompasses a student's life outside the classroom – their friendship circles and extracurricular life, their living environment, and the attitudes and messages espoused by institutional leaders – and the academic sphere – symbolically the world inside of the classroom but in actuality the entire intellectual experience driven by one's field, the faculty and teaching staff, and one's preparation for college. We examine what factors make people belong in the first place, what sustains these feelings, and the long-term implications of their experiences. We've included a brief analysis of the gendered components of campus climate and resources available as the final segment of this report.

**Quotes:** Throughout this report we rely on direct quotations from the surveys. In doing so, we allow the respondents to literally and figuratively “speak for themselves.” The quotations reflect the opinions of the participants of the survey and not necessarily the Women Faculty Forum.

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## Social Belonging and Atmosphere

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Respondents associated social belonging most frequently with settling in with a peer group: “finding your people” and forming community engenders social belonging. Respondents often found their peer group through their extracurricular activities, e.g. theater, acapella, and even senior societies.

Individuals in our survey find personal fulfillment from shared interests that they do with their peers. Respondents also find “home” in their college and living arrangements, deriving a sense of place from their college affiliation. This kind of affiliation continues after graduation.

“When I did find community, it was amazing and **intellectually engaging and supportive**”

“Making theater made me feel like I belonged. **Very much at home**”

“able to **find some other students of similar backgrounds** and commiserate”

“**belonging to a group**. There were lots, but it **gave me a sense of identity** on campus”

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## Social Exclusion and Not Belonging

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Respondents who did not participate in “the dominant” social culture on campus reported feelings of exclusion. We identify that culture as the alcohol-driven, sometimes Greek life, “party” scene. Sometimes “Yale-centric” extracurriculars like acapella, senior societies, and athletics could ostracize students who did not participate. Students who struggled to find peers with similar backgrounds also reported feeling excluded.

“**I don't drink or party**. I feel like that was a big part of the culture, so **automatically excludes individuals who don't engage in that...**in general the **community of individuals who don't drink was small**”

“if the “social atmosphere” of Yale means Yale as a whole, sure **there were places/groups I never felt liked I belonged near** (frats, athletics, acapella, intramurals/residential college life) but **that never made me feel like I didn't belong at Yale**”



## Survey Methods & Demographics

Survey participants were recruited at their 20th reunion in June 2018. We left the survey accessible until October 2018 to allow additional participants to respond. The survey was run through Qualtrics from Yale with mixture of demographic collection and discursive questions that took respondents between 15 and 20 minutes to complete. We had 47 individuals submit complete responses that could be analyzed while 119 individuals partially completed the survey. A more robust sample size would yield results representative of the variety of experiences on campus. We are cautious about drawing conclusions about the general student population from these responses. We note in particular that the results include a single African American student response, and thus these responses are not representative of the general student body. Rather, we use these responses as illustrations of the types of sentiments and opinions that have staying power for alums.

The collected the following information on the demographics of the survey participants:

- **Class year** (the calendar year in which the student graduated)
- **Gender** (M/F/Write-in)
- **Race/Ethnicity** (options + write-in)
- **Born in the US?** (yes/no)
- **Major or area of study** (write-in)

## Demographics of the Survey Participants

### Gender

Female	39
Male	8
<b>Total</b>	47

### Class Year      Count

Pre-1980	1
1980-1984	6
1985-1989	4
1990-1994	3
1995-1999	24
2000-2004	3
2005-2009	1
2010-2014	3
2015-2019	2
<b>Total</b>	47

### Degree

BA	42
MA	2
PhD	3
<b>Total</b>	47

### Race/Ethnicity

White	34
Multiracial	6
Asian	4
Black or African American	1
Other	2
<b>Total</b>	47

### Age

20	1
21	22
22	16
23	1
24	0
25	2
26	0
27	0
28	1
29	1
30	1
31	2
<b>Total</b>	47

### Major or Field

American Studies	3
Anthropology	1
Archaeology	1
Biology	6
Comparative Literature	1
Computer Science	3
Economics	3
English	4
Genetics	1
History	9
History of Art	2
International Relations	1
Latin American Studies	1
Literature	3
Physics	1
Political Science	1
Psychology	4
Religious Studies	1
Drama School	1
Sociology	1
Spanish	1
Theater Studies	3
<b>Total*</b>	51



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## Survey Methods, Analysis, & Next Steps

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After recording their demographic data, survey respondents were given five open-ended questions to which they could respond by typing in an answer. The questions were as follows:

- **Thinking about your time on campus, would you describe the social atmosphere and academic environment as welcoming? Did you ever feel like you didn't belong there?**
- **Please talk about one or two experiences that stood out as being specifically negative or difficult; and one or two that were positive?**
- **How did those events affect your experiences at the time?**
- **How did those events spill into your life subsequently after graduation?**
- **What would have helped at the time?**

Following the survey questions, respondents were provided with follow-up information and current campus resources if needed. After a sufficient number of responses had been recorded, we transferred the responses to the QDA Miner software and “tagged” recurring themes across questions. After reviewing the patterns, we identified quotes that were particularly demonstrative of the themes that emerged. We performed additional archival research to in Yale Manuscripts and Archives (MSSA) and the *Yale Daily News* digital archives to learn about current events on campus during the time our survey respondents were students.

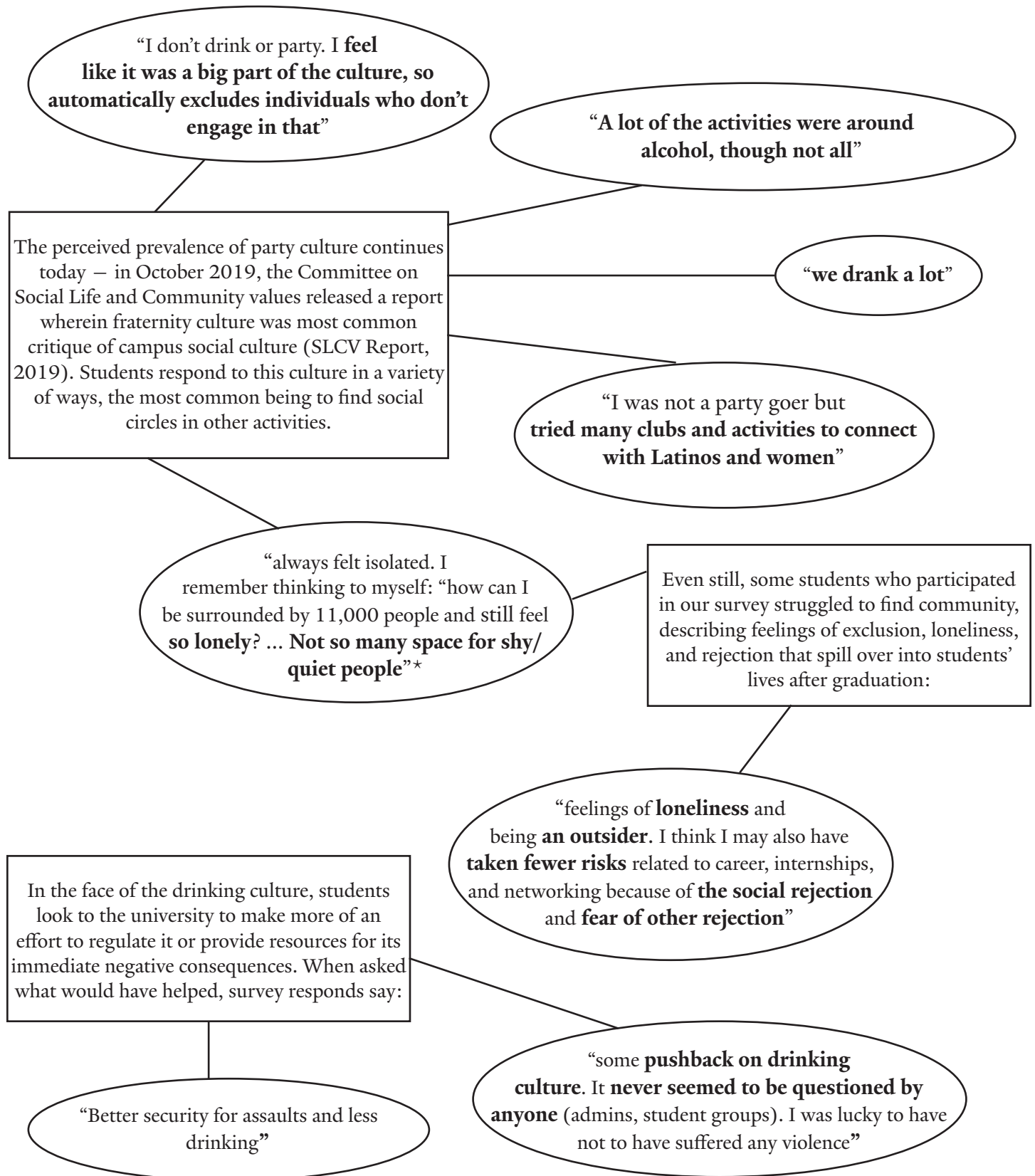
We hope to gather feedback from current and former students in focus groups to see whether or not the trends we identified persist and what we can do as to address recurring or emergent themes. While we present these results currently as a window into the past, we see them as a jumping off point for discussions around inclusion, belonging, and our community values.

There are of course dangers in interpreting events through a contemporary lens. The specific events here are instances of broader patterns of behavior with different frequencies and responses. That being said, current responses and trends can help understand and contextualize these past events.

We use the informal term “alums” throughout the report because of its gender neutrality.

# Social Belonging and Campus Culture

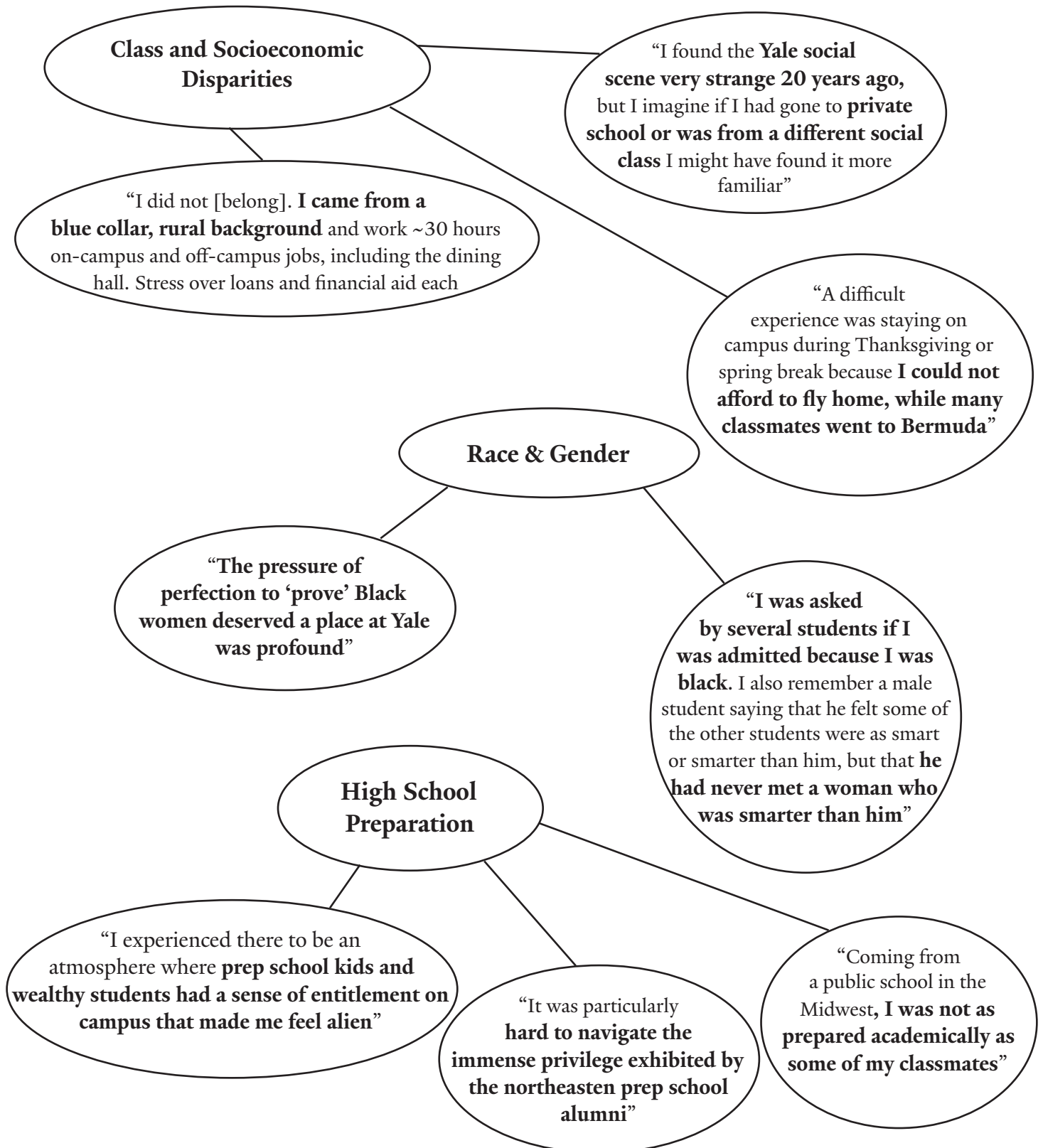
Respondents associated social belonging and not belonging most strongly with the activities they participated or did not participate in. From the survey responses, we can glean that certain cultures on campus, particularly those associated with alcohol and frat parties, were exclusionary for many students yet dominant for most:



<sup>\*</sup>This response comes from a member of the class of 2016. We’ve chosen to include it as a way to highlight where cultural problems described in the survey persist today.

## Social Belonging and Campus Culture

We'd like to highlight experiences of not belonging related to one's background, whether that be socioeconomic status, high school, race, or gender. The intersections of these various aspects of respondent's identity shape and create their perception of campus. By reading the responses below, we can see what impacted their experience on campus and by extension their memory and connection to it:



## Environmental Factors that Exclude

Responses from our survey pinpointed two particular aspects of the Yale undergraduate environment that have a profound impact on one's undergraduate experience: one's "place" in their class and their "home" on campus. By one's place in their class, we mean to speak to the "space" the respondent occupies in their class: the class profile below situates our sample within the larger make up of the class. In the latter we discuss individuals' relationship to their residential college, which supposedly encompasses more than just the space they inhabit on campus by becoming a student's most immediate social group. We found that a student's connection to their physical and social "place" on campus were important factors in whether or not they felt like they belonged on campus.

**Profile of Class of 1998**

<b>Total # Students</b>	1318
<b>Minority</b>	34.8% (475 students identified as belonging to a minority group): <b>17% Asian Americans</b> <b>9.7% African Americans</b> <b>4% Mexican Americans</b> <b>2.6% Puerto Rican</b> <b>1.2% Native American</b>
<b>Women</b>	48.2%
<b>Financial Aid</b>	42%
<b>Legacies</b>	12.3%
<b>Public High School</b>	58.6%
<b>Private High School</b>	29%

In August of 1994, the *Yale Daily News* heralded the Class of 1998 as one of the most diverse to enter Yale more with than third belonging to a minority group and having nearly half women. Simultaneously with its entrance, university leadership highlighted the class' demographic diversity and to prioritize diversity programming. For example, in his freshman address, then Dean of Yale College, Richard Brodhead, emphasized the need to "teach students about diversity." Following his speech, new students participated in workshops designed to discuss prejudice on campus. While some students critiqued the speech and workshops, others praised them:

**"The discussion was one of the franker discussions of race and gender that I've had at Yale and it helped to get tensions out in the open" (YDN, 8/31/1994)**

Our survey illuminates the experiences of the students in these demographic statistics through their personal testimony. Though we had few responses from minority groups, the variety of majority responses experience and perceive campus climate differently based upon their background, the existing research which supports (Chang 2003, Miller, Anderson, Perezm & Moore, 1998; Chang, 2003; Evans et al, 1998; LaRocca & Kromrey, 1999; Rankin & Reason, 2004). While we're loath to draw generalizations from a small number of respondents, we'd like to center the experiences of students who found the climate on campus to be chilly as a way to reflect on how we can do better as a community in creating a community that is welcoming for all:

**Reflection from a student who came from underrepresented group:**

**"I found the environment... socially confusing, isolating, and exclusionary. That said, I was a public school kid from working class New Haven. I was completely unprepared for the social stratification, power, and privilege that seemed to drive some circles of students and faculty. Because I was not wealthy, of pedigree or exceptionally talented at anything, it took me a long time to find my niche. Yale exacerbated the feelings of uncertainty I had about myself and my place in the world"**

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## Environmental Factors that Exclude

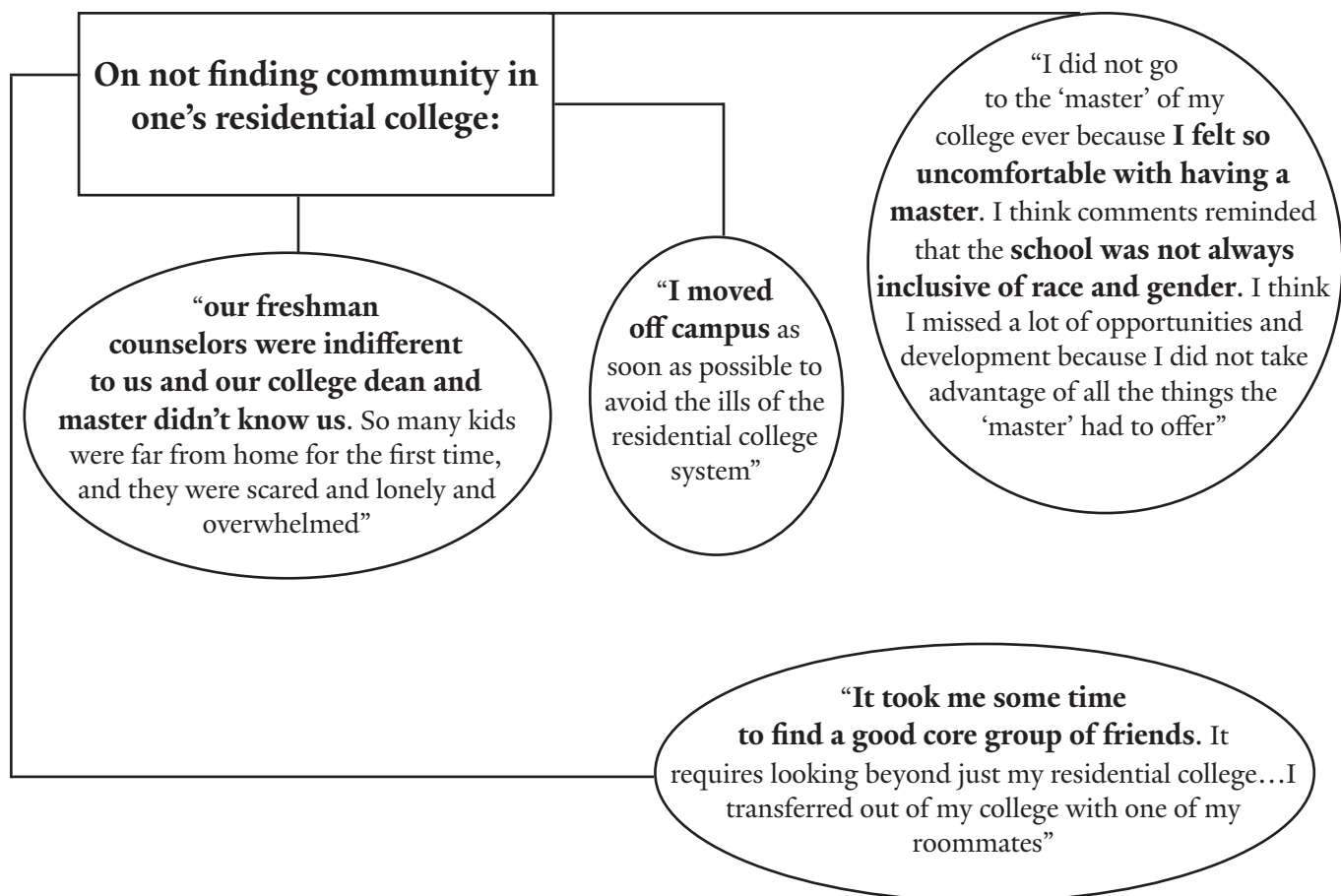
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The residential college system is a hallmark of the Yale undergraduate experience: they reportedly set the university apart from other academic institutions by maintaining the cohesiveness and intimacy of a small school without sacrificing the cultural and scholarly resources of a large research university.

In theory, the residential colleges are much more than just a dorm: they're designed to be the center of a student's experience. Beyond a comfortable living environment, residential colleges offer opportunities for enrichment. On the whole, the colleges foster spirit and community.

Standing at the helm of the residential college is the Head of College (HOC) who acts as its "chief officer" and assumes responsibility for the physical, personal well-being and safety of the students who live there. Above all else, their main duty is to shape the social, cultural, and educational life of the college. Along with the HOC, the college Dean is the academic and personal advisor most commonly guiding students through academic hardships. Together, these two faculty members cultivate community within the residential colleges and offer students direct mentoring.

The system does not always live up to these promises: a number of survey responses illustrate the fallout that can occur when a student has a bad experience. From them, we can see the disappointment, disenchantment, and even disenfranchisement that accompanies exclusion from the residential college community:



Failing to find "home" in one's residential college impacts not just a student's experience on campus but spills over into their life after graduation. On campus, one's college dictates their circle of friends with and what kind of activities they participate in. Missed connections in college follow students after they graduate as alums stay in touch with friends to varying degrees and remain affiliated with their colleges through formal and informal networks for the rest of their lives.

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## Leadership Signaling: Community Values and Messaging

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Through various channels of communication, university leaders shape who belongs on campus and what “belonging” means. They implicitly and explicitly signal institutional values and expectations. Simply put, we look to them to lead the way set the standards of conduct in the community. Though we look to them for guidance and exemplary behavior, our leaders too often let us down. Survey respondents recounted multiple episodes in which various campus leaders fell short of their responsibilities. We’d like to highlight these instances as a way to magnify the ways in which authority figures impact the student experience directly and indirectly.

Our respondents identified three groups of authority figures most frequently: heads of college, faculty members, and institutional leaders, like Deans and University officials. We can associate these three categories with shaping the residential, academic, and universal experience of campus life, respectively. While aspects of these three spheres can overlap with one another, for this report, we keep them distinct for the purpose of demonstrating individual and distinct consequences.

### Residential College Head or Dean

As discussed earlier, a student’s residential college shapes, at least in theory, their undergraduate experience: friendships forged in the colleges often define a student’s peer group and roommates have a large impact on one’s residential life. The faculty Head (HOC) who steers the activities, messaging, and overall community, shapes a student’s time on campus. As a result, the sense of betrayal a student feels when dismissed or rebuked by their HOC can be particularly acute:

**“the most difficult social experience I had involved a male student who intimidated and physically threatened me for months. When I finally turned to my residential college dean, she didn’t believe me and did nothing”**

**“got very little support from my dean to navigate this trauma and balance academic responsibilities”**

In both of these instances, we see a failure on the part of the HOC to provide proper support for the student experiencing distress — in their survey responses, the students subsequently cited a loss of faith in the residential college system, conveying how a lack of supportive leadership can mar the experience for some students.

### Institutional Leaders

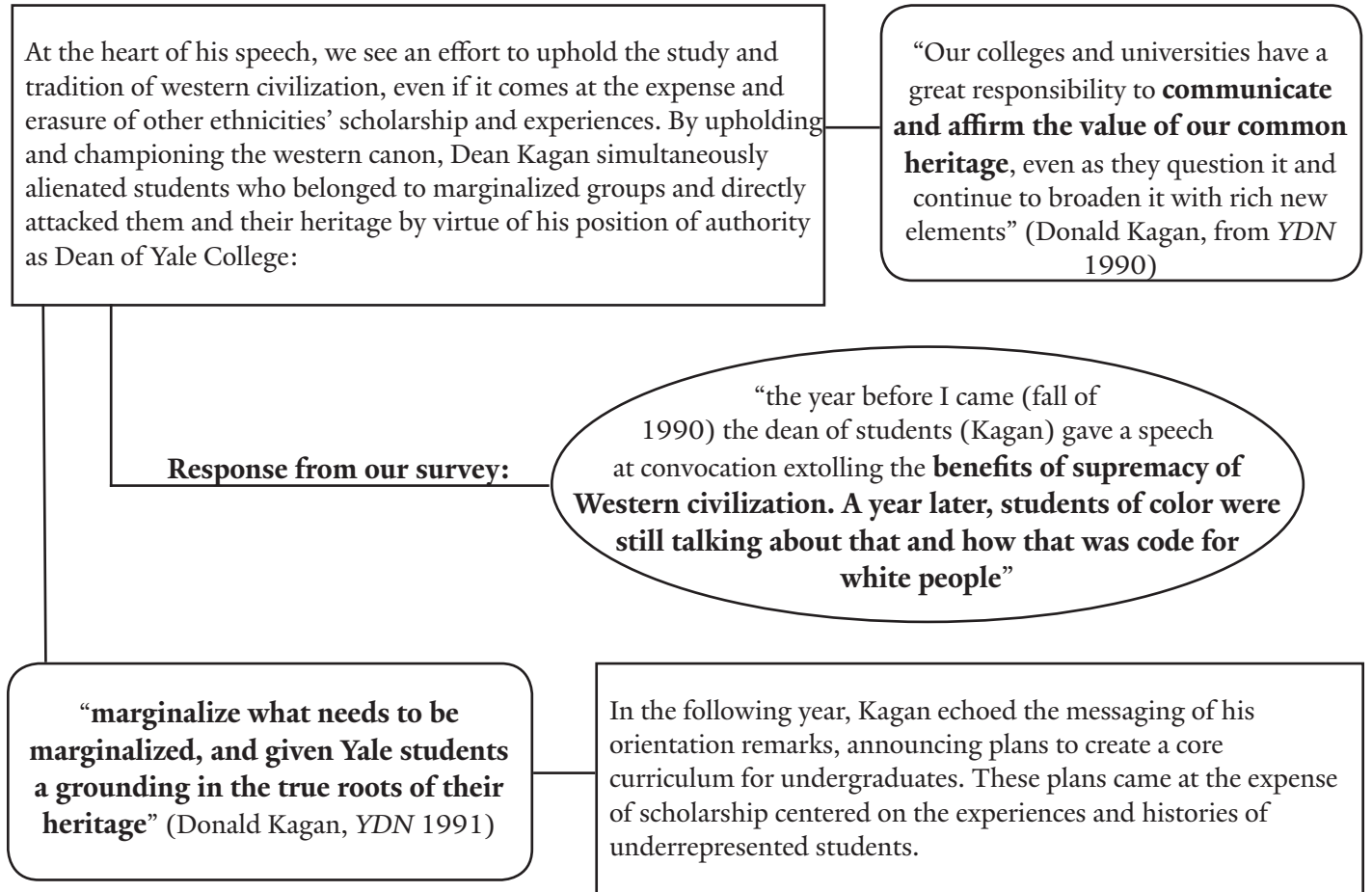
University leaders set and affirm community values through a variety of channels, the most popular being speeches delivered to the student body. At the beginning of each academic year, deans and other university officials welcome the new students to campus. As the university welcomes this new group, its leaders take to the stage to set the tone for the students’ next four years.

In the fall of 1990, then Dean of Yale College and Professor of Classics, Donald Kagan, delivered a freshman address that would have aftershocks into the second half of the 1990s as demonstrated through the responses from our survey. (See the appendices for the *Yale Daily News*’ coverage)

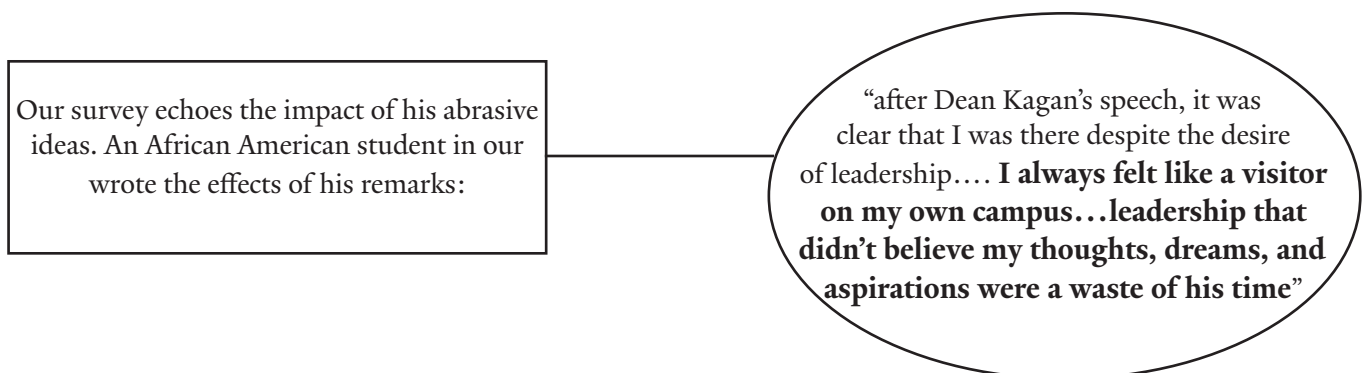


## Leadership Signaling: Community Values and Messaging

Given the gravity of the message and repeated references to Dean Kagan’s speech from survey respondents, we find it important to dig deeper into its short and long-term implications. In the following section, we explore its effect on the Yale community at the time it was delivered and its ripples into campus climate in the following years. Refer to Appendix 1 for a full copy of the speech.



The student body scrutinized Dean Kagan for his speech and proposal, citing his willingness to “**exhort undergrads to root their studies in the western tradition – as if the study of non-western cultures in an increasingly diverse society is somehow extraneous.**” Their critique astutely and acerbically pointed out: “**the liberal education offered at Yale ought to teach us that no one race and no one culture ought to take precedence in claiming our attention**”(YDN 1991).





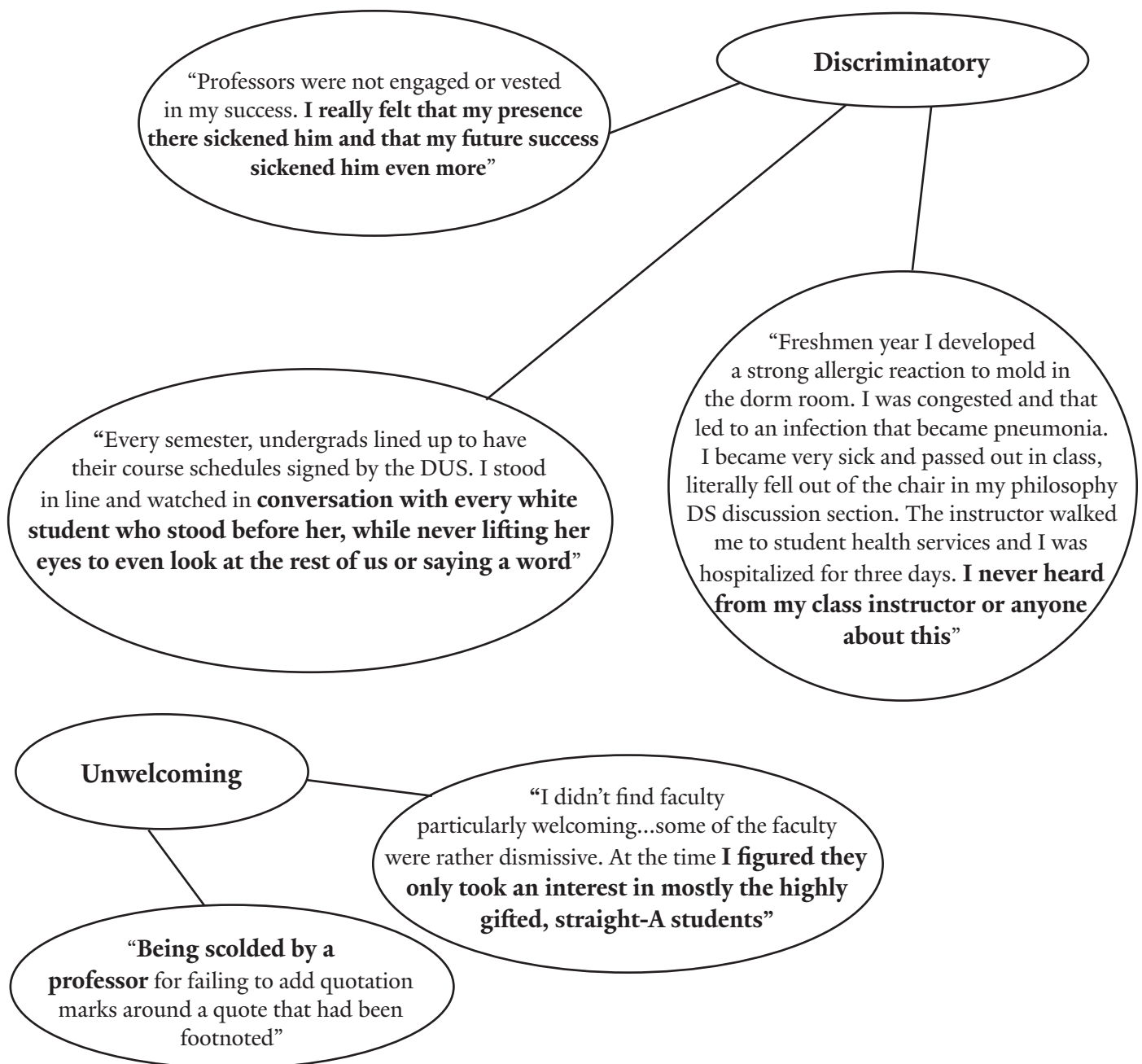
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## Leadership Signaling: Community Values and Messaging

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### Faculty

To students, Yale faculty transcend the boundaries of what it means to be a merely a “teacher:” they’re troves of knowledge, world-leading scholars, and aspirational role models for even the most ambitious and brightest students. Recognition and attention from a faculty member can lead to increased confidence, collegiate success, and, in some cases, a career path. As evinced from the survey responses, faculty investment in a particular student’s success make be the difference between a student feeling completely at home academically and feeling lost. The success stories are as audible as the testimonies of dismissal and, in some cases, outright discrimination. By examining the quotations from the survey responses below, faculty impact the student perception of academic climate on campus and reach academic potential. Across the two pages are the themes we observed in the complaints and critiques of the faculty:



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## Leadership Signaling: Community Values and Messaging

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### Sexist

**“I feel like faculty pitched their classes to the boys and girls made do with what was left on the sidelines.** I entered Yale intending to major in math; took the prerequisites and the linear algebra. Attended every class, 2x/week, sat in the front row, never missed a class, (you can’t miss me!) **I left and never took another math class, majoring in history and literature where people look you in the eye and engage with female students”**

**“my seminar professors (all men) routinely called on male students more than women** and encouraged them to hold the floor even when it was obvious that they had not done the reading. I spent all of my undergraduate years feeling agonized about how to make a comment in class, and **when I talked to a few professors about it, they put it all back on me: that I should prepare my comments in advance.** This did not solve the problem of getting called on”

### Homogeneous

**“People of color are still woefully underrepresented in the faculty,** especially in position of power. As a Latin American Studies major, I only had one professor who was Latina. One!”

“I was responded in certain classes, when the **professor overemphasized telling what she knew over facilitating and guiding discussion toward what was knowable”**

### “Yale” Exceptionalism

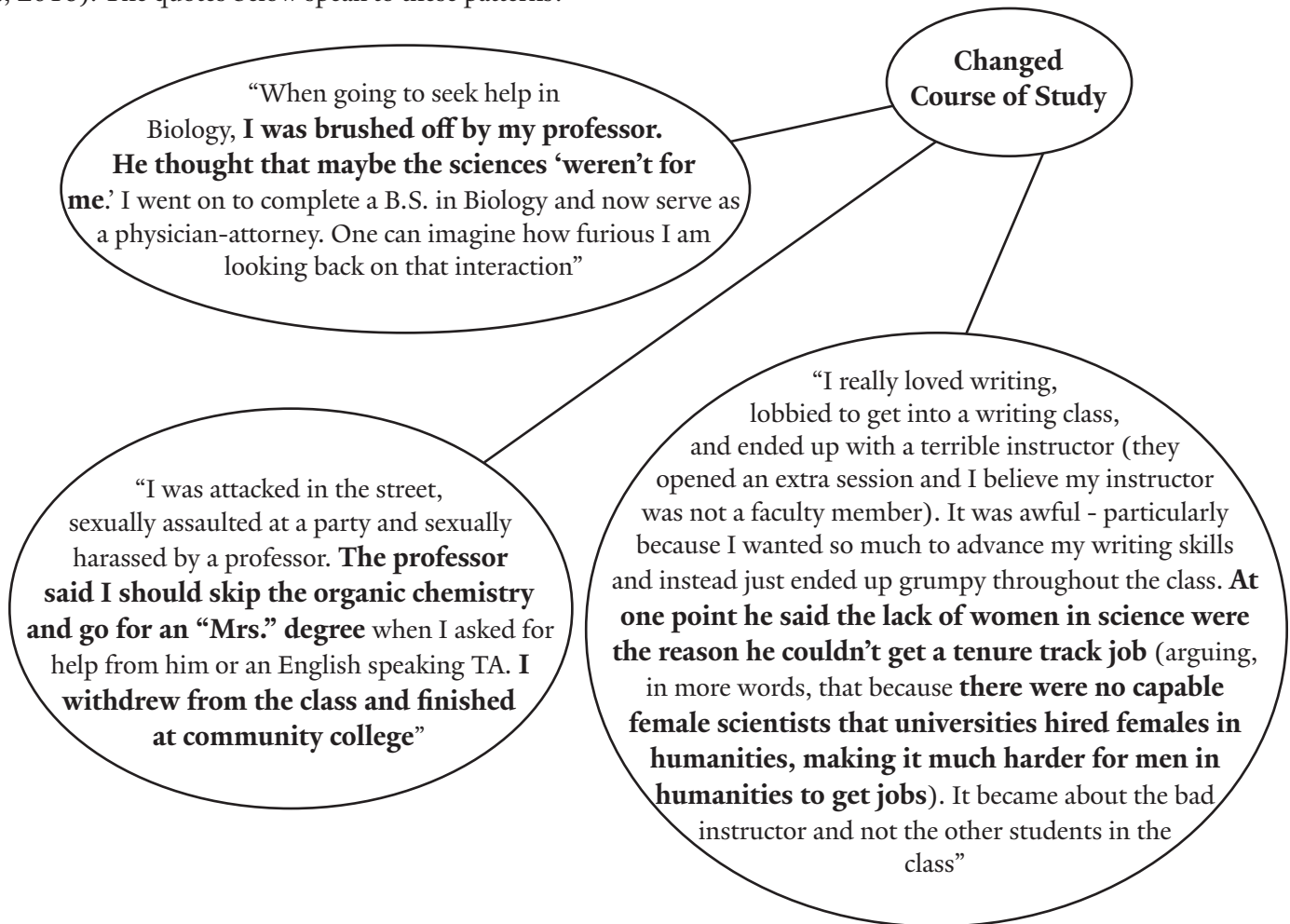
“Faculty and TAs should learn to have some perspective and stop feeling so special. It’s a disservice to them that the culture that promotes them feeling exceptional remains strong...**they should see Yale as an opportunity to DO exceptional things, not to BECOME exceptional”**

“professors in my Directed Studies program had **neither the ability to validate the creative interpretations I tended to make** of all the texts, nor the ability to clearly define the outer boundary of potential interpretations of canonical texts to a multicultural class of varied prior education and shared value systems”

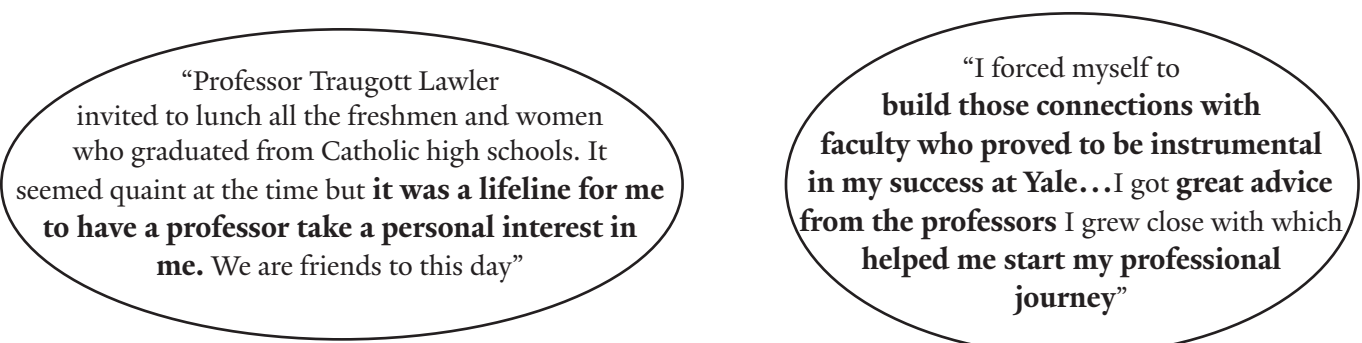
## Leadership Signaling: Community Values and Messaging

### Positive & Negative Consequences of an Unsupportive Faculty

Our survey respondents reported a spectrum of long-term consequences resulting from an unsupportive faculty, ranging from disconnecting to dropping out entirely. We can draw parallels between the responses to our survey and other academic research around inequity. Students who feel unsupported by faculty are more likely to drop out, get lower grades, and experience more feelings of institutional betrayal (Mengo & Black, 2016; Jordan, et al., 2014; Rosenthal, et al., 2016). The quotes below speak to these patterns:



Despite these critiques of faculty, others students reported positive connections with faculty. Such relationships helped students find success on campus and after graduation:

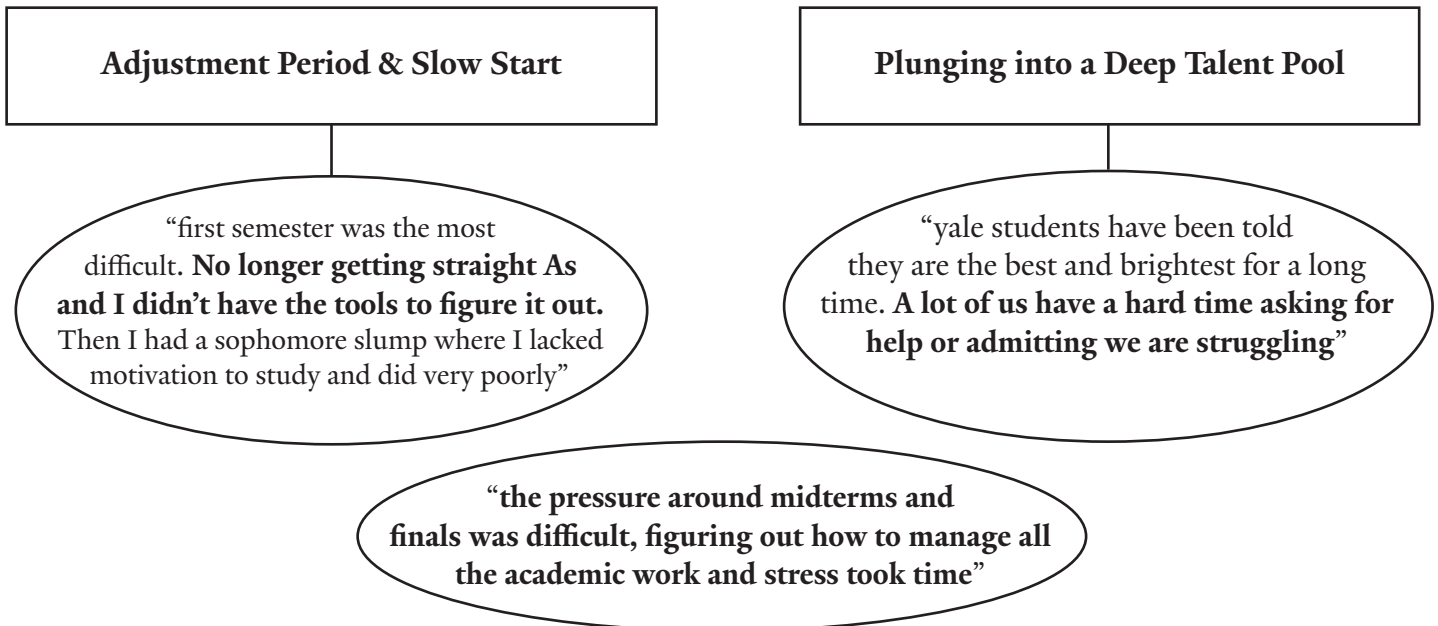


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## Academic Insecurity & Belonging

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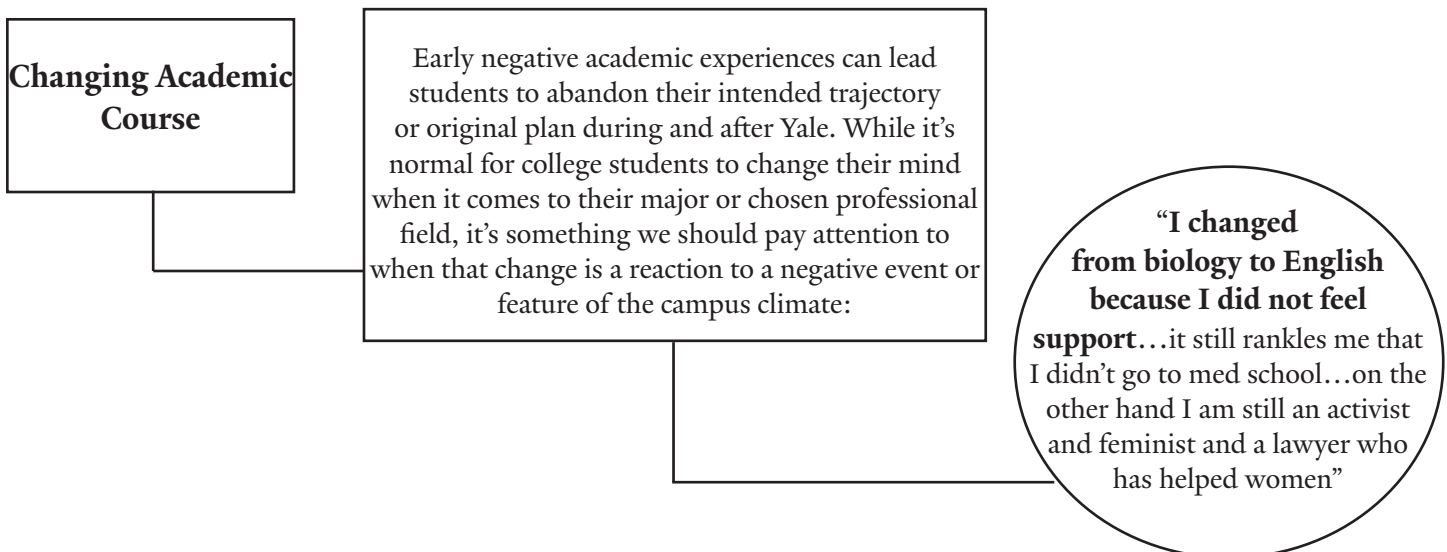
The academic rigor, higher expectations, and increased workload can be burdensome, stressful and extremely anxiety producing for students. Indeed, several respondents emphasized the adjustment it took to manage one's workload and stress:



For the most part, these hardships were simply “shocks to the system:” the more impactful and long-lasting factors of not belonging academically at Yale are associated with the erosion of confidence from either unsupportive instructors hyper-competitive academic environment.

### Long Term Impact of Academic Insecurity

Three major consequences of academic insecurity emerged from our survey respondents; however, all of these recurring ideas looped back to the loss of a student's confidence. With respect to academic trajectory, this can manifest itself as an abandonment of one's original plan of study, a loss of direction, or a dereliction of one's academic responsibilities. All of these factors can have profound effects one's experience during college and their life after graduation. There are similar instances when it comes to academic disappointment or exclusion: respondents who felt shut out more often than not would consciously or unconsciously remove themselves from the situation.



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## Academic Insecurity & Belonging

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### Fear of Failure

Most students enter Yale with an outstanding record of academic and extracurricular achievement. But having achieved early success, many have yet to face failure – with that precocious success comes an acute fear of failure, of not measuring up to one’s previous accomplishments, or self. As a result, some students with take themselves out of the game:

**“I feel like because I wasn’t confident in my academic abilities / was afraid of getting any more B’s, I chose an “easier” major.** Now I look back, I wish I had chosen a major that looked better on paper – would probably open more career opportunities for me. Obviously this affects my earning abilities as well.”

### Lack of Support

From the need for personal investment from faculty to something as simple as understanding the rules and regulations of requirements, students lean on authority figures to steer aspects of their collegiate experience. Effective mentors can greatly change a student’s course or help them avoid poor decisions:

“missing one credit for my degree. **Should have been advised to take one more class during my last semester in case the grade from the incomplete didn’t come in.** Gave birth shortly after my last semester, then had to work. No time to go back to Yale to complete degree since as a transfer student could not offer more classes from another university. Now that I’m retired, thinking of going back to finally get my degree”

The consequences of not belonging academically have severe long-term repercussions: from these responses, we can see that some students do not pursue their preferred academic path and some even fail to complete their degrees.

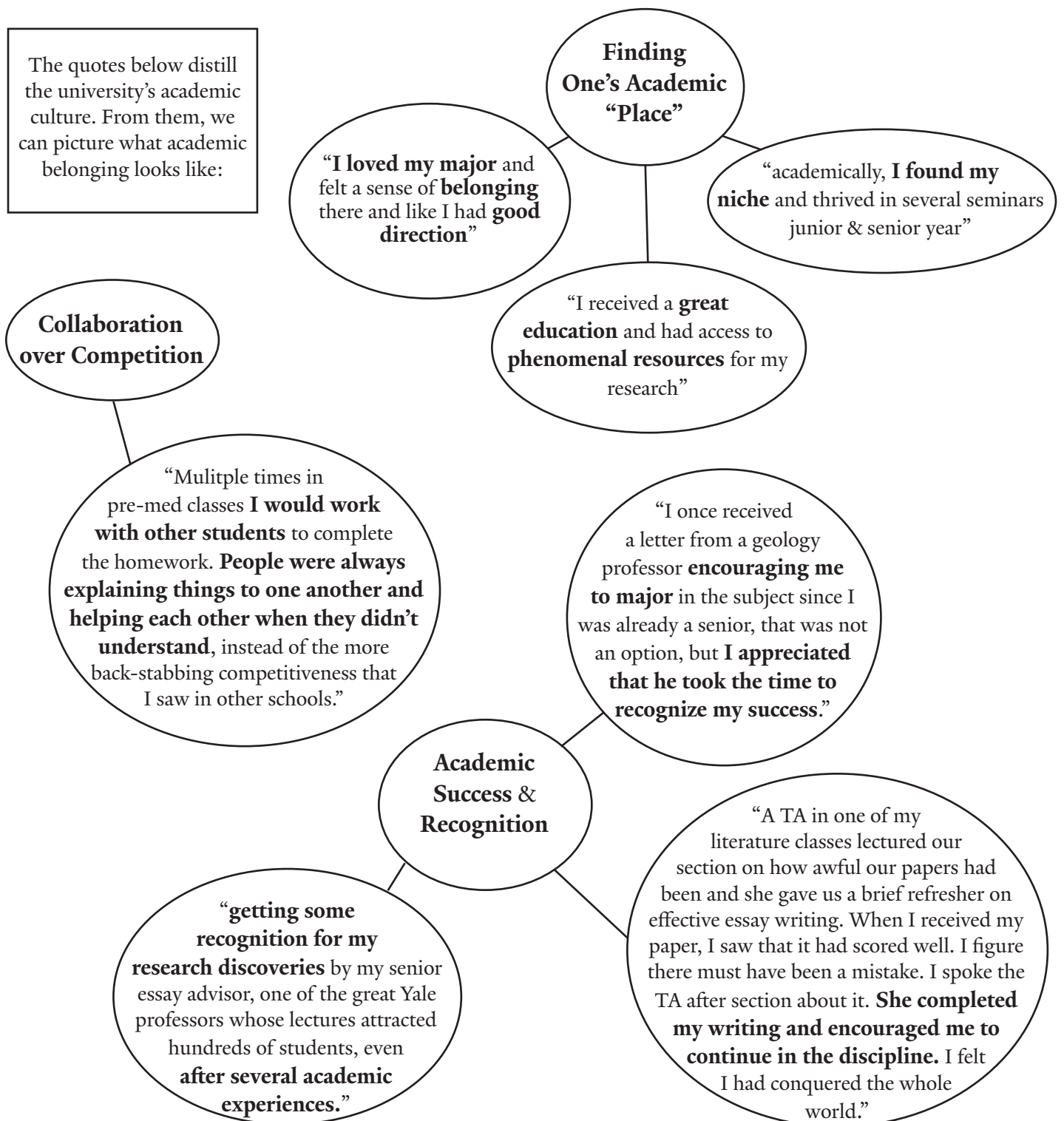
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# Academic Belonging

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At the heart of Yale's mission is its commitment to "outstanding research and scholarship." This dedication extends to undergraduate education where students have a similar loyalty and intensity to their studies. There is also a great sense of camaraderie among students surrounding their choice of study.

Two key components to academic belonging on campus include finding one's academic niche and, ideally, success (or at the very least productivity). These two ideals can contribute to a kind of self-actualization that positive mentoring or recognition from a faculty member can bolster.



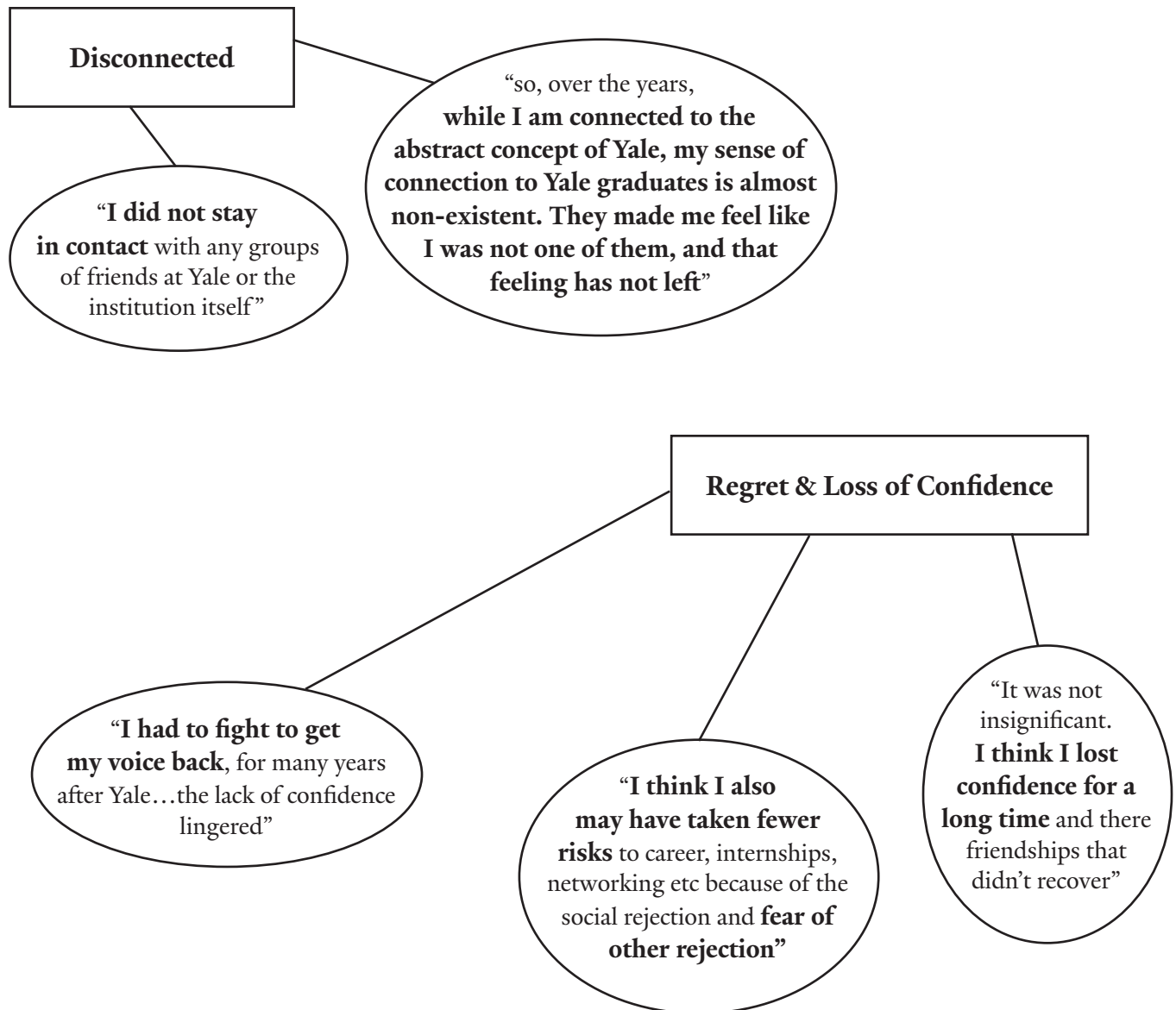


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## Long Term Impact of Not Belonging

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While some respondents were fortunate to find the academic and social communities welcoming, others acutely felt left out. Below are some of the most severe experiences and consequences of not belonging recorded in our survey. These responses make it clear that feeling excluded, unwelcomed, and even silenced can have severe impacts on how one perceives the university and the time they spent there.

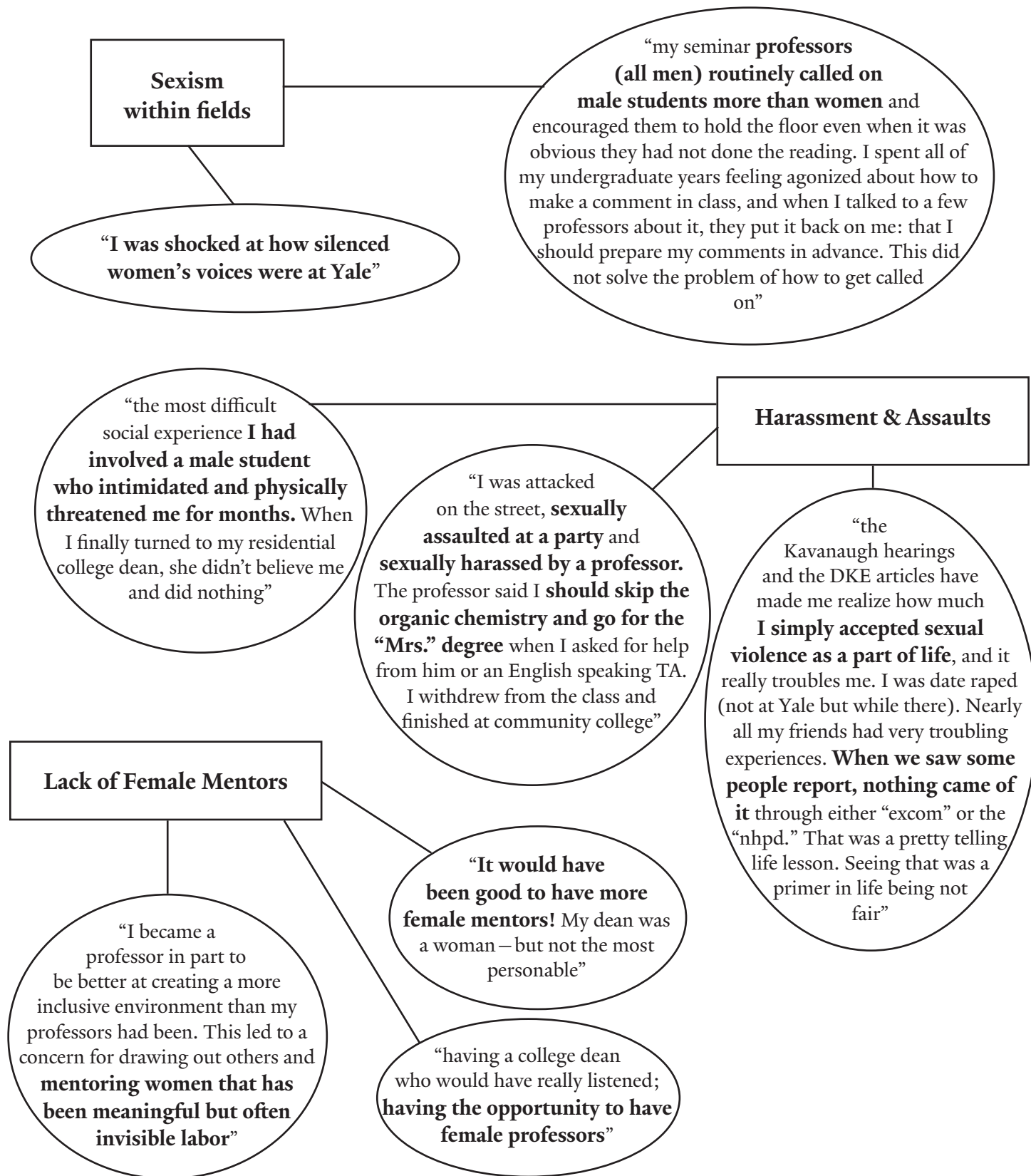


We found that our responses mirror trends in the long term consequences of harassment with respect to academic performance/GPA (Mengo & Black, 2016; Jordan, et al., 2014); feelings of institutional betrayal (Rosenthal, et. al., 2016); mental health (Woodford, Kulick, & Atteberry, 2015; Gialopsos, 2017); physical health (Potter, et. al., 2018); and belonging (Locks, et al., 2008). Other studies have connected these consequences like these to difficulty in attaining one's education and career goals (Potter, et. al, 2018). Taken together, these studies and our survey highlight the potentiality of the “staying-power” of negative events during such a formative period of a young adult’s life.



## Belonging When Gender is Factored in

We are particularly interested in instances where women are made to feel that they don't belong. Though coeducation had occurred at Yale nearly thirty years earlier, the academic climate remained hostile to women in a variety of behaviors from gender harassment and assault to overt sexism in particular subjects. The three themes that emerged were the dearth of female mentors, hostility towards women in male-dominated fields, and sexual harassment and assault:



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## Graduate Students on Campus

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In addition to undergraduate alums, six graduate or professional school students responded to our survey. We have separated their responses from the undergraduate students as a way to highlight some of issues that arise from being an upper level student on campus and to demonstrate some of challenges for older members of our community who do not participate in what could be considered the “dominant” student experience on campus.



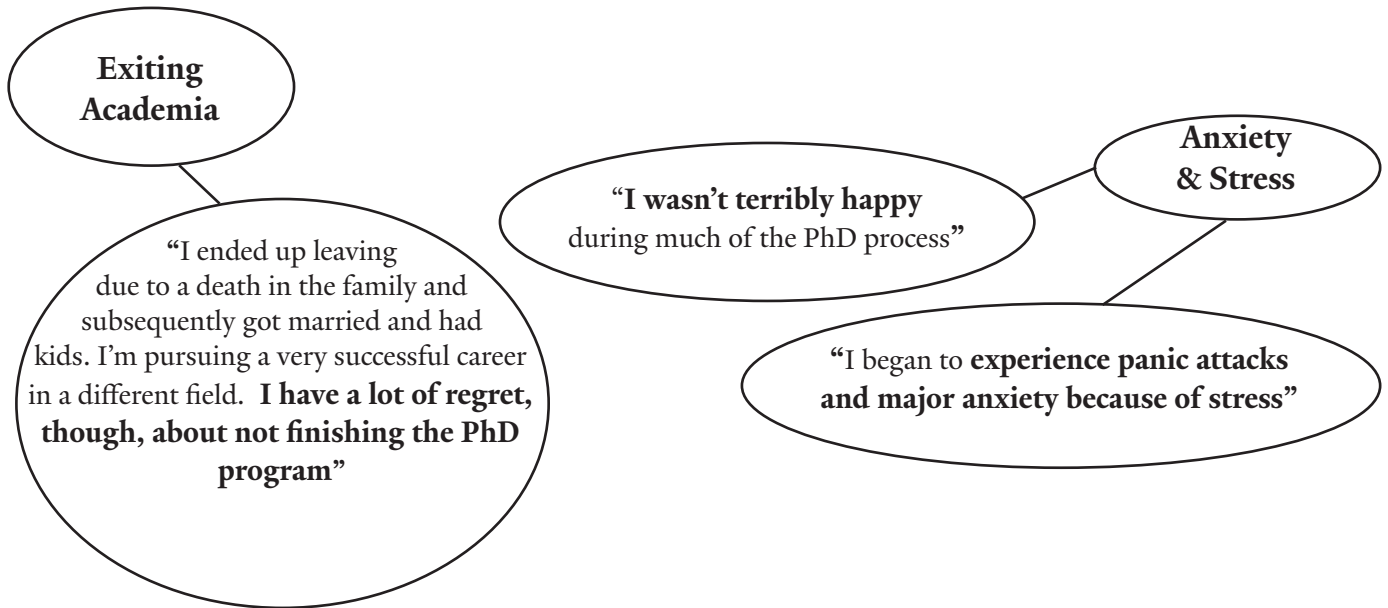
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## Graduate Students on Campus

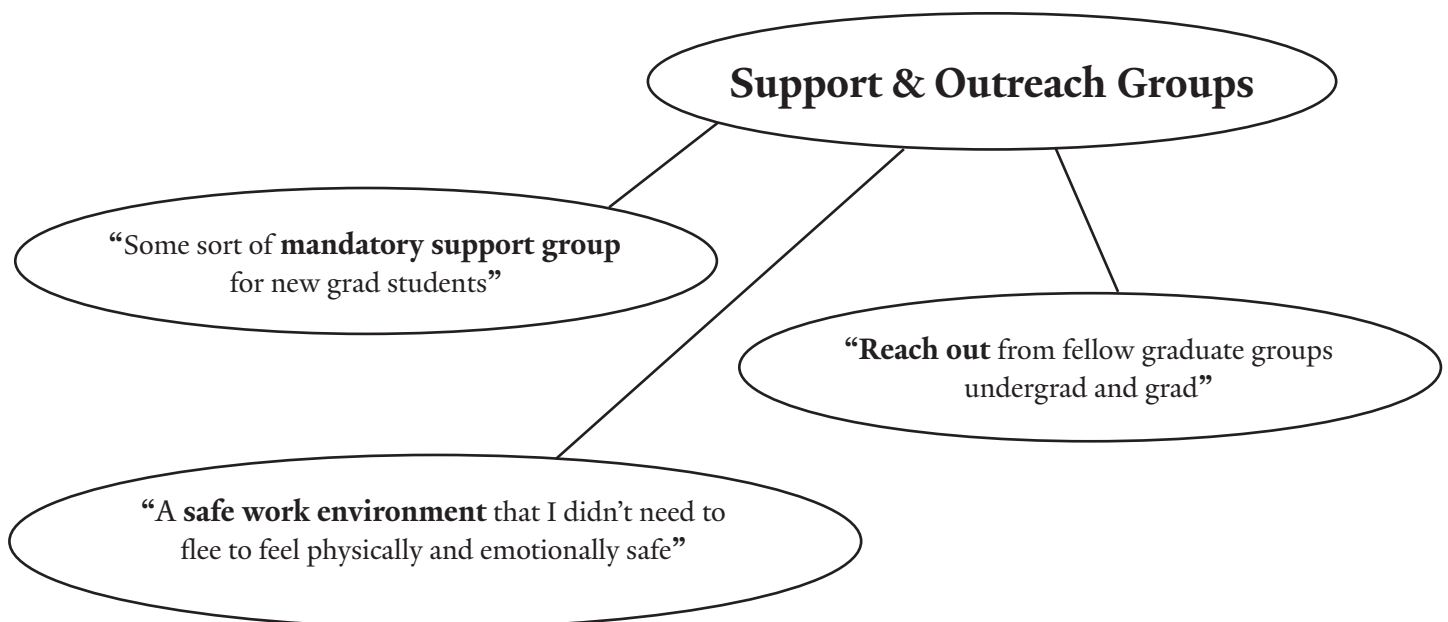
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### Long Term Impact

The long-term negative consequences of the graduate school experience mirror those of the undergraduate except we see the effects at a greater magnitude as the students are older and farther along in their career trajectory:



Like the undergraduate students, the graduate students in our survey cited the need for more communities to help them through their challenges on campus. As a population that is often "left out" of the institutional infrastructure that mainly supports the undergraduate population, graduate students are a group that could benefit from receiving more resources:



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## Resources and Programs that Could Have Helped

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When asked what could have helped them at the time, respondents mentioned that mentoring, outreach, institutional programming, or other support groups would have made helped them belong or overcome their negative experiences.



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## Resources and Programs that Could Have Helped

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### Representative, Positive Mentors

“A better **advisory system** for freshmen and women would have been helpful”

“**people of color are still woefully underrepresented** in the faculty, especially in positions of power. As a Latin American Studies major, I only had 1 professor who was Latina. One!”

“**Opportunities for mentorship** that allowed for opinions that were not known (like my own) the space to be heard and responded to both critically and with empathy”

### Support Network

“Diversity of thought and experience within the sciences and mathematics department, so I could have found some support. When I speak with undergrads, I share with them **it’s not their intelligence that will make or break them, but their support system**”

“As I understand it, there is currently a program for first-generation/low-income Yale students. I don’t know that this would have corrected everything, but having a **support network** in place for students like myself would have been helpful **so I didn’t have to flounder**”

“I had attended a **program for minorities** a week before freshman year started. This helped me to have a core group of other minorities to talk to when I experienced racist comments...it seems like **a workshop could be developed of common racist things** that people might say on campus and have students brainstorm ways of responding so the students feel more prepared to respond rather than just feeling hurt, flustered or angry”

“**better support for incoming freshmen** on the course load/expected pre-existing knowledge. One of my roommates had the skills but I didn’t understand her. I didn’t realize that asking those kinds of questions makes you smart and brave”

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## Resources and Programs that Could Have Helped

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Since our survey respondents were students, Yale has added a number of programs to make students feel more welcome and supported on campus. The following resources are currently at the disposal of students to help them adjust and thrive on campus once they arrive:

### Belonging at Yale

The Belonging at Yale Initiative brings about belonging to strengthen the community and the by extension quality of a Yale education. It espouses the belief that differences and our commonalities help make Yale a great university. The program actively cultivates:

- Equal opportunity** to contribute, learn, grow, and succeed.
- Rejection of harassment or discrimination**, and accountability for actions.
- Open exchange of ideas** across a range of intellectual, historical, and social perspectives.

### Cultural Houses

These social hubs on campus give students from various cultures or ethnicities supplementary social environments. They foster a sense of cultural identity, encourage student leadership, and facilitate critical reflection, stimulating informed action and social justice advocacy.

### Communication and Consent Educators (CCEs)

The CCEs is an undergraduate group that seeks to foster a more positive sexual and social climate on campus. They aim to end sexual violence by transforming culture on campus into one where respect, mutuality, and mindfulness are the norms. They use workshops, trainings, and conversations to help students identify troubled dynamics and develop skills for effective interventions.

### Peer Liasons

These upper-level students help first-years feel supported and integrated into the Yale College community by connecting them to the wealth of support and programming based in the LGBTQ Resource Center, the University Chaplain's Office, the Office of International Students and Scholars, the Afro-American Cultural Center, the Asian American Cultural Center, the La Casa Latino Cultural Center, and the Native American Cultural Center.

### Mental Health Resources

Various Mental Health & Counseling resources exist on campus that help students address psychological concerns and helping them achieve their intellectual and personal goals. Other less formal options include: SHARE & Walden Peer Counseling

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## Resources and Programs that Could Have Helped

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### **First-Year Counselor Program (Froco)**

First-Year Counselors, colloquially known as “FroCos,” seek to ease the transition of incoming first-years to the academic, social, and cultural life of Yale College.

The program selects exceptional seniors to live among first-year students on Old Campus or in residential colleges and offer oversight, advice, and guidance.

### **University-Wide Committee on Sexual Misconduct (UWC)**

The University-Wide Committee on Sexual Misconduct (UWC) is designed to address allegations of sexual misconduct and is available to students, faculty and staff across the University. The Committee provides an accessible, representative and trained body to answer inquiries and fairly and expeditiously hear formal complaints of sexual misconduct. The Committee consists of students, faculty and administrators drawn from throughout the University. Committee members are trained in the protocols for maintaining confidentiality and observe strict confidentiality with respect to all information they receive about a case.

### **Orientation Programs**

**Cultural Connections** explores the student experience on campus with an emphasis on the experiences of students of color and issues related to racial identity

**OISS** brings international students together to help them feel better acclimated to the social and academic scene at Yale.

### **Title IX Coordinators**

Title IX prohibits discrimination in all educational programs and activities, including but not limited to: recruitment, admissions, and counseling; financial assistance; athletics; sex-based harassment and misconduct; the needs of pregnant and parenting community members; discipline; and employment.

Any student, faculty or staff member, or applicant for admission or education who has concerns about sex or gender discrimination or sexual misconduct is encouraged to seek the assistance of a Title IX coordinator.



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## Sentiment Analysis

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Thus far we have examined the survey based by common themes drawn from direct quotations from the responses. Below, however, we pivot to evaluate each response holistically. We read each survey in its entirety to gather a general impression of the alums experience and perception of campus climate. To do so, we assigned each survey a ranking, with 1 being the most negative experience and 5 being demonstrative of a very positive experience.

We compared the overall sentiments of respondents across gender and found that men consistently have a more positive experience of campus culture than women. The average ranking across each gender made this discrepancy quite clear: on average, responses from women were rated at 2.29 whereas responses from men were 3.76. We determined the difference of a whole ranking point to be a significant finding to highlight.\*

### Sentiment Analysis Results Across Gender\*\*

#### Averages of Response Rating

Men	Women
3.76	2.29

#### Median Ratings of Survey Responses

Rating	# of Men	# of Women
1	1	11
2	1	15
3	0	3
4	1	7
5	4	1

\*To control for subjective bias, we rated the responses on three separate occasions at different times of the day. We acknowledge that this methodology could have been ameliorated by having multiple individuals read and rate the responses. A single reader from our team reviewed the survey responses for this analysis.

\*\*We did not receive any survey responses from individuals who identified as TGQN. Therefore we analyzed our findings across male and female.

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## Conclusions

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We'd like to draw this report to a close with a reflection on how collectively as a university community we can foster a more inclusive and welcoming environment academically and socially. The responses from the alumni/ae of the class of 1998 provide a window into how one's experience in college can have both positive and negative "staying power" in one's life after graduation. The preceding reflections speak clearly to the severe, long-lasting impact of rejection, exclusion, and, in some cases, discrimination. We call on the current members of our community of scholars, administrators, and staff to do their best to create classrooms and other communities on campus that welcome, accept, and encourage all students, regardless of gender, race, sexuality, and ability. Going forward, we hope that our current community can reflect upon these responses as a way to improve and evolve as an institution.

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## Glossary

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In this section, we provide definitions for terms that may be unfamiliar to readers of this report but that are necessary to read and understand it. We also use this section as an opportunity to clarify what we mean by certain terms that maybe misinterpreted if not properly defined.

**"Campus Climate:"** the contemporaneous perceptions and attitudes of faculty, staff, and students' regarding the accepted and expected behavioral and cultural norms on campus

**"Harassment:"** any offensive, hostile, or intimidating conduct that interferes unreasonably with one's ability to work or learn on campus

**"Belonging:"** the feelings of acceptance and inclusion a student feels when they're able to be their most authentic selves on campus

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Appendix 1. Dean Donald Kagan's Freshman Address from the *Yale Daily News*, 1990

OPINION/EDITORIAL

*E Pluribus Unum*: All Roads Lead to Rome

By Donald Kagan.

The following is the text of Yale College Dean Donald Kagan's address to the Class of 1994.



COURTESY OPT

Ladies and gentlemen of the Class of 1994, parents, and friends, greetings and welcome to Yale. To a greater degree than ever before this class is made up of a sampling, not of Connecticut, not of New England, not even of North America, but of all the continents of the world.

As I stood a year ago greeting the Class of 1993 I was thrilled by how much Yale and America have been enriched in the three centuries since its foundation by the presence and the contribution of the many racial and ethnic groups rarely if ever represented in Yale's early years. The greater diversity among our faculty and student body, as in the American people at large, is a source of strength and it should be a source of pride, as well.

But ethnic and racial diversity is not without its problems. Few governments and societies have been able to combine diversity with internal peace, harmony, freedom, and the unity required to achieve these goals.

Perhaps the greatest success in ancient times was achieved by the Roman Empire, which absorbed a wide variety of peoples under a single government, generally tolerated cultural diversity, and gradually granted to all Roman citizenship, the rule of law, and equality before the law.

But the Romans had imposed their rule over independent nations by force and maintained peace and order by its threat. From the nations whose cultures they tolerated they did not create a single people; they did not rely on voluntary and enthusiastic participation in government and society of a unified population, as a modern democratic republic must.

From the Middle Ages until its collapse in 1918 the Hapsburg Empire did a remarkable job of bringing a great variety of ethnic groups into the main stream of government and society, but it never succeeded in dissolving the distinct identities of the different groups, living together in separate communities, speaking their native languages, competing and quarreling with one another, and finally hostile to the dominant ethnic groups.

The destruction of the Hapsburg Empire and its dissolution into smaller units did not end ethnic distinction, which threatens the survival of such successor states as Czechoslovakia and Yugoslavia.

In our time nationalism and ethnicity have emerged as immensely powerful forces, for good, but also for evil. Optimistic hopes for a diminution of differences among peoples and for a movement toward the unity of all mankind have been dashed as national and ethnic hostilities have played a major part in bringing on two terrible world wars. Even today they endanger the integrity of the Soviet Union and threaten peace both in Europe and in Africa. They have brought inter-ethnic slaughter in Nigeria and all but destroyed the beautiful land of Lebanon.

From its origins the United States of America has faced a new challenge and opportunity. Its early settlers from the old world were somewhat diverse but had much in common. Most were British, spoke English, and practiced some form of Protestant Christianity.

Before long, however, people of many different ethnic, religious, and national origins arrived with different cultural traditions, speaking various languages. Except for the slaves brought from Africa, most came voluntarily, as families and individuals, usually eager to satisfy desires that could not be met in their former homelands. They swiftly became citizens and, within a generation or so, Americans.

In our own time finally, after too long a delay, African-Americans also have achieved freedom, equality before the law, and full citizenship. People of different origins live side by side, often in ethnic communities, but never in enclaves of the country separated from other such enclaves.

Although some inherit greater advantages than others, all are equal before the law, which does not recognize ethnic or other groups but only individuals. Each person is free to abandon them for ones found outside his ethnic group, or to create some mixture or combination.

Our country is not a nation, like most others. "Nation" comes from

the Latin word for birth: a nation is a group of people of common ancestry, a breed. Chinese, Frenchmen, and Swedes feel a bond that ties them to their compatriots as to a greatly extended family and provides the unity and commitment they need. But Americans do not share a common ancestry and a common blood. They and their forebears come from every corner of the earth. What they have in common and what brings them together is a system of laws and beliefs that shaped the establishment of the country, a system developed within the context of Western Civilization. It should be obvious, then, that all Americans need to learn about that civilization if we are to understand our country's origins, and share in its heritage, purposes, and character.

At present, however, the study of Western civilization in our schools and colleges is under heavy attack. We are told that we should not give a privileged place in the curriculum to the great works of its history and literature.

At the extremes of this onslaught the civilization itself, and therefore its study, is attacked because of its history of slavery, imperialism, racial prejudice, addiction to war, its exclusion of women and people not of the white race from its rights and privileges. Some criticize its study as narrow, limiting, arrogant, and discriminatory, asserting that it has little or no value for those of different cultural origins. Others concede the value of the Western heritage but regard it as only one among many, all of which have equal claim to our

realm of privacy into which it cannot penetrate. By means of the philosophical, scientific, agricultural, and industrial revolutions that have taken place in the West, human beings have been able to produce and multiply the things needed for life so as to make survival and prosperity possible for ever-increasing numbers, without rapacious wars and at a level that permits dignity and independence. It is the champion of representative democracy as the normal way for humankind to govern themselves, in place of the different varieties of monarchy, oligarchy, and tyranny that have ruled most of the human race throughout history and rule most of the world today.

It has produced the theory and practice of the separation of church from state, thereby protecting each from the other and creating a free and safe place for the individual conscience. At its core is a tolerance and respect for diversity unknown in most cultures. One of its most telling characteristics is its encouragement of criticism of itself and its ways. Only in the West can one imagine a movement to neglect the culture's own heritage in favor of some other. The university itself, a specially sheltered place for such self-examination, is a Western phenomenon only partially assimilated in other cultures.

My claim is that most of the sins against Western civilization are those of the human race. Its special achievements and values, however, are gifts to all humanity and are widely seen as such around the

**Our colleges and universities have a great responsibility to communicate and affirm the value of our common heritage, even as they question it and continue to broaden it with rich new elements.**

attention. These attacks are unsound. It is both right and necessary to place Western civilization and the culture to which it have given rise at the center of our studies, and we fail to do so at the peril of our students, our country, and of the hopes for a democratic, liberal society emerging throughout the world today.

In response to those who claim that Western literature is relevant only to a limited group it is enough to quote W. E. B. Du Bois, the African-American intellectual and political leader, writing at the turn of the century in a *Jim Crow* America: "I sit with Shakespeare and he winces not. Across the color line I walk arm in arm with Balzac and Dumas, where smiling men and welcoming women glide in gilded halls. From out of the caves of evening that swing between the strong-limbed earth and the tracery of the stars, I summon Aristotle and Aurelius and what soul I will, and they come all graciously with no scorn or condescension. So, wed with Truth, I dwell above the veil."

For him, the wisdom of the West's great writers was valuable for all, and he would not allow himself or others to be deprived of it because of the accident of race. Such was and is the view of the millions of people of both genders and every ethnic group who have personally experienced the value and significance of the Western heritage.

The assault on the character of Western civilization badly distorts history. Its flaws are real enough, but they are common to almost all the civilizations known on any continent at any time in human history.

What is remarkable about Western heritage and what makes it essential is the important ways in which it has departed from the common experience. More than any other it has asserted the claims of the individual against those of the states, limiting its power and creating a

ed, their understanding deepened. That challenge must come from studies that are unfamiliar, sometimes uncomfortably so, and from a wide variety of fellow-students from many different backgrounds, holding different opinions, expressing them freely to one another, and exploring them together.

If the students are to educate each other in this way some part of their studies must be in common, and their natural subject is the experience of which our country is the heir and of which it remains an important part. There is, after all, a common culture in our society, itself various, changing, rich with contributions of Americans who come or whose ancestors came from every continent in the world, yet recognizably and unmistakably American.

At this moment in history an objective observer would have to say that it derives chiefly from the experience of Western Civilization, and especially from England, whose language and institutions are the most copious springs from which American culture draws its life. I say that without embarrassment, as an immigrant from a tiny country on the fringe of the West, without any connection with the Anglo-Saxon founders of the United States. Our students will be handicapped in their lives after college if they do not have a broad and deep knowledge of the culture in which they live and the roots from which it comes.

There are implications, too, for our public life. Constitutional government and democracy are not natural blessings; they are far from common in the world today, and they have been terribly rare in the history of the human race. They are the product of some peculiar developments in the history of Western civilization, and they, too, need to be thoroughly understood by all of our citizens if our way of governing ourselves is to continue and flourish. We must all understand how it works, how it came to be, and how hard it is to sustain.

Our country was invented and has grown strong by achieving unity out of diversity, by respecting the importance and integrity of the many elements that make it up. The founders chose as a slogan *e pluribus unum*, which kept a continuing and respected place for the plurality of the various groups that made up the country, but they emphasized the unity which was essential for its well-being.

During the revolution that brought us independence Benjamin Franklin addressed his colleagues, different from one another in so many ways, yet dependent on one another for survival and success, using a serious pun to make his point. He told them that they must all hang together or assuredly they would all hang separately.

That warning still has meaning for Americans today. As our land becomes ever more diverse the danger of separation, segregation by ethnic group, mutual suspicion and hostility increases and with it the danger to the national unity which, ironically, is essential to the qualities that attracted its many people to this country. Our colleges and universities have a great responsibility to communicate and affirm the value of our common heritage, even as they question it and continue to broaden it with rich new elements.

Ladies and gentlemen of the Class of 1994, you, too, have important responsibilities. Take pride in your family and in the culture they and your forebears have brought to our shores. Learn as much as you can about that culture and share it with all of us. Learn as much as you can of what the particular cultures of others have to offer.

But most important, do not fail to learn the great traditions that are the special gifts of the Western civilization which is the main foundation of our university and our country. Do not let our separate heritages draw us a part and build walls between us, but use them to enrich the whole. In that way they may join with our common heritage to teach us, to bring us together as friends, to unite us into a single people seeking common goals, to make a reality of the ideal inherent in the motto *e pluribus unum*.

world today, although its authorship is rarely acknowledged. People everywhere envy not only its science and technology but also its freedom and popular government and the institutions that make them possible. Their roots are to be found uniquely in the experience and ideas of the West.

Western culture and institutions are the most powerful paradigm in the world today. As they increasingly become the objects of emulation by peoples everywhere, their study becomes essential for those of all nations who wish to understand their nature and origins. How odd that Americans should choose this moment to declare it irrelevant, unnecessary, and even vicious.

There is, in fact, great need to make the Western heritage the central and common studies in American schools, colleges and universities today. Happily, student bodies have grown vastly more diverse. Less happily, students are seeing themselves increasingly as parts of groups distinct from other groups. They often feel pressure to communicate mainly with others like themselves within a group and to pursue intellectual interests that are of particular importance to it.

What threatens is a series of discrete experiences in college, isolated from one another, segregated, and partial. But a liberal education needs to bring about a challenge to the ideas, habits, and attitudes that students bring with them, so that their vision may be broadened, their knowledge expand-

Yale Daily News P

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## Appendix 2. Yale Daily News' Riposte to Dean Kagan's Speech, 1990

### E Pluribus Bunkum

#### *Kagan Confuses the Role of the West*

It came as no surprise to anyone that the current dean of Yale College, a classicist by trade, would underscore the importance of studying Western Civilization in his address to the Class of 1994.

This is what we have come to expect from classicists, and from Donald Kagan in particular. Kagan has even advocated the idea of a "common studies" program for undergraduates, a euphemism for a Western-dominated core curriculum.

But Kagan's most recent pronouncement on the subject is baffling in its intellectual dishonesty. It is one thing to defend the study of Western Civilization against those who would minimize its importance. But it is quite another to assert that they should be placed at the absolute center of undergraduate study.

Kagan rightly dismisses the increasing numbers of zealots who reject the value of studying Western Civilization at all. But he also attacks those who "concede the value of the Western heritage but regard it as only one among many, all of which have equal claim to our attention."

Kagan offers no reasonable defense for this inexplicable position, and instead amplifies his already tenuous assertion: "It is both right and necessary to place Western Civilization and the culture to which it has given rise at the center of our studies, and we fail to do so at the peril of our students, our country, and of the hopes for a democratic, liberal society emerging throughout the world today."

Come again?

While the dean should not be faulted for his defense of Western Civilization or its historic importance in the shaping of modern American society, he veers perilously into the realm of European cultural arrogance.

Even as he champions the diversity among Yale's students, Kagan exhorts undergraduates to root their studies in the Western tradition — as if the study of non-Western cultures in an increasingly diverse society would be somehow extraneous, particularly for those whose cultural background is Western.

In fact, it is because of the growing diversity in this country and this University that an understanding of the many cultures shaping it is even more essential.

From such studies, we can learn that despite the influence of ancient Greek ideas on our culture, classicists have historically undervalued the influence of Egyptian and African culture on the ancient Athenian society which Kagan finds so laudatory.

We learn, too, that despite the pervasive influence of Western technology which Kagan praises, historians have traditionally overlooked that the Chinese invented adjustable type 500 years before Gutenberg made his Bible and designed the first steam engine around 600 A.D.

The liberal education offered at Yale ought to teach us that no one race and no one culture has a monopoly on the truth — and none ought to take precedence in claiming our attention.

In this, even the dean has a thing or two to learn.

## Appendix 3. Yale Daily News' Covers Curriculum Changes and Parodies Dean Kagan, 1991

### Core Curriculum to Come

By Anglo Centric  
YDN Staff Holder

Yale College Dean Donald Kagan this week will unveil a mandatory 12-course core curriculum in Western civilization to be required of all undergraduates beginning next year.

Kagan, who has been devising the structure of the new curriculum since his controversial freshman address in September, said the program will "marginalize what needs to be marginalized, and give all Yale students a grounding in the true canon of Western heritage."

The dean will announce the

move tomorrow in a news conference at the Acropolis, "the place where it all began," he said in a telephone interview yesterday.

Funded by a \$33 million grant from Jackie Onassis, the new curriculum will include core courses on "Roman Tactics of Pillage,"

"The Peloponnesian Skimish," and mandatory study of Latin or Greek.

However, budget cuts will force the elimination of the African and Afro-American Studies and Women's Studies programs, as well as all engineering departments, Kagan said.

In what is likely to be the most unpopular aspect of the new curriculum on the part of students, all

the core courses are scheduled to meet at 9 and 9:30 a.m. for the purpose of "instilling Spartan military discipline among today's students," Kagan said.

While the curricular changes need the formal approval of the Faculty of Arts and Sciences, Kagan predicted passage for the proposal when it goes before the professors later this month.

"I know there will be some opposition, but I think most faculty recognize the centrality of Western civilization," he said. "Those that don't — Micaela di Leonardo, Harriet Chessman — well, you know where they are now."

See THE DONALD, Page 5



DONALD KAGAN  
Great White Man

### Western Core Ordered

THE DONALD, from Page 1

In addition to Periclean Athens, taught by Kagan, the core curriculum will include "Study of Carthage," taught by Alexander Garvin, whose "Study of the City" course was dropped due to a budget squeeze last month.

Anticipating a sharp increase in the number of classics majors as students "discover the wonders of our origins," Kagan said the University will meet the demand by reallocating slots to the classics fac-

ulty from such beleaguered departments as sociology and philosophy.

Foreseeing "a little" student opposition to the new curriculum, Kagan does include some "sweeteners" in his proposal.

Students with Grade Point Averages of at least 3.75 in the core courses will be given cases of non-alcoholic ambrosia, and the highest-achieving student will be awarded either an autographed copy of the Odyssey or a cable television hook-up.