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Rosemary G. Bundy

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IDENTITY DEVELOPMENT AND STUDENT INVOLVEMENT  
OF AFRICAN AMERICAN UNDERGRADUATE STUDENTS AT  
HISTORICALLY WHITE COLLEGES AND UNIVERSITIES  
IN SOUTHERN APPALACHIA

---

A Dissertation  
Presented to  
the Faculty of the  
Department of Educational Leadership and Policy Analysis  
East Tennessee State University

---

In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Education

---

by

Rosemary Gray Bundy

August 1997

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APPROVAL

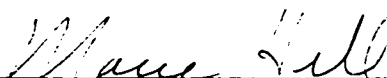
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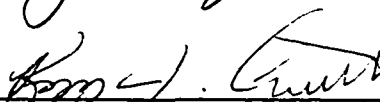
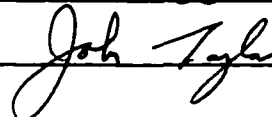
met on the

23rd day of June, 1997.

The committee read and examined her dissertation, supervised her defense of it in an oral examination, and decided to recommend that her study be submitted to the Graduate Council, in partial fulfillment of the requirements for the degree of Doctor of Education in Educational Leadership and Policy Analysis.



Chair, Graduate Committee



Interim Dean,  
School of Graduate Studies

Signed on behalf of  
the Graduate Council

ABSTRACT

IDENTITY DEVELOPMENT AND STUDENT INVOLVEMENT  
OF AFRICAN AMERICAN UNDERGRADUATE STUDENTS AT  
HISTORICALLY WHITE COLLEGES AND UNIVERSITIES  
IN SOUTHERN APPALACHIA

by

Rosemary Gray Bundy

This study of African American undergraduates at Emory & Henry College, Tusculum College, Western Carolina University, East Tennessee State University, Appalachian State University, and University of North Carolina at Asheville was conducted to determine students' stages of identity development, level of involvement in campus activities, and demographic characteristics within historically White Southern Appalachian colleges and universities, both public and independent.

Three research questions were answered by analyzing 21 null hypotheses using the t-test and the chi square test. Hypotheses were tested at the .05 level of significance.

Data collected in this study revealed that the students' perceptions of identity development and their level of involvement at historically White public or independent colleges and universities in Southern Appalachia were more similar than different. Comparative analyses sought differences in public and independent student differences in identity development, involvement, and characteristics of African American students at public and independent colleges and universities.

Few statistically significant differences were found in the demographic characteristics, stages of identity development, and level of involvement. A comparative analysis of African American undergraduates at independent colleges and

universities revealed significant differences in the level of involvement and demographic characteristics. Public universities enrolled more females and their students had more pre-college cultural experiences than independent students. Students enrolled in public universities were significantly less involved in sports than independent students. Specific demographic characteristics did not affect college choices.

Data in this study indicated a need for improving the programs, activities, and services available to African American undergraduates attending historically White colleges and universities in Southern Appalachia. Several recommendations were made. Institutional and programmatic strategies were outlined to improve identity development and involvement of African American undergraduates at Emory & Henry College, Tusculum College, Western Carolina University, University of North Carolina at Asheville, East Tennessee State University, and Appalachian State University.



INSTITUTIONAL REVIEW BOARD APPROVAL

This is to certify that the following study has been filed and approved by the Institutional Review Board of East Tennessee State University.

Title of Project: Identity Development and Student Involvement of African American Undergraduate Students at Historically White Colleges and Universities in Southern Appalachia

Principal Investigator: Rosemary Gray Bundy

Department: Educational Leadership and Policy Analysis

Date Submitted: October 23, 1996

Institutional Review Board, Chair

David W. Walters PhD

## DEDICATION

For my ancestor, Nathaniel "Nat" Turner, who kept the faith, who willed himself to live and paved my way.

Nat Turner was a free man. He was never a slave. His father was a free man who came from South America. In 1831, when Nat was lynched, the Whites who lynched him also wanted to kill everybody associated with Nat Turner. They knew he had fathered children by several slave women. The White slave owners heard about this and loaded the women into covered wagons and took them from Eastern Virginia to Western Virginia to Blackwater, Virginia, near Jonesville, Virginia, where they were sold at a slave auction, to keep the children of Nat Turner from being killed. One of the slave women took the name of Morgan and went to Oregon and was never heard from again. The other women settled around Blackwater, Virginia. My grandfather, Andrew Samuel Turner, Jr., and Lee Roy Turner's grandfather, David Turner, are of direct lineage from one of the children of the slave women who had children by Nat Turner and remained in the Blackwater, Virginia, area. The unsung heroes in my ancestry were those who knew the story of Nathaniel "Nat" Turner and told it to their children, who in turn told it to their children. This story was told to Lee Roy Turner of Gate City, Virginia, by his grandmother, my great aunt, Maggie Lee Mays Turner of Gate

City, Virginia, and he told it to me.

For my maternal great grandparents, Hannah Jane Turner and Andrew Samuel Turner, Sr.

For my maternal grandparents, Luella Bond Turner and Andrew Samuel Turner, Jr.

For my paternal great great great grandmother, Henrietta Harrison.

For my paternal great great grandparents, Eliza Harrison Roundtree and Henry Roundtree and Isabella Glover and Alex Glover.

For my paternal great grandparents, Estelle Glover Roundtree and Marion Roundtree and Julia Gray and Isaiah Gray.

For my paternal grandparents, Lula Roundtree Gray and Harry Gray.

For my parents, Janie Vincent Turner Gray and Thurman Gray, Sr.

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"Tater" Archibald Turner, Nathaniel Turner, Dane Van Buren Turner, Neal Turner, Parelina Turner, Lois Turner, Oscar Simpson, Liz Turner Simpson, Ozine Parkey, Erica Tillman, Jenny Turner, Mary Anna Belle Johnson Gambrell, Lynn Johnson Spriggs, John Arthur Shoemaker, Walter Frank Johnson, Jimmy Cain, George Turner, Calvin Turner, Susie Turner, Wilma Jane Turner, Gladys Turner, Laura Turner Gaines, Kathryn Turner Spenser, Francis Turner Thomas, Herman Spriggs, Herona "Tiny" Spriggs, Gelinda Spriggs Campbell, Teri Lee Turner McClintock, Sammy June Turner Moore, Carolyn Turner Gilmore, Margaret "Peg" Muncy, Tina Turner Parkey, Liz Turner, Teresa Matthews Oliver, Harry Lee Perry, Joyce Perry Richie, Freddie Perry, Glen Perry, Clifford Perry, Clifton Perry, Sadie Guinyard Sykes, Regina Guinyard Tribune, Beverly Ann Gray Sykes, West "Bubba" Gray, Lee Roy Turner, Beatrice Turner, Carolyn Turner, Sammy June Turner, and Gayle Turner; to my nieces, Carol Annette Lyons Masters, Loree Anitra Johnson, Carol Knox, and Twanna Gray; to my nephews, Curtis Lyons, Karl Gray, Kareem Gray, Omar Gray, Victor Gray, David Masters, Josh Masters, and Christian Masters; to my godsons, Reginald Kyle and Joshua Kyle; and other family and friends, for their love.

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1994 to the present, who have contributed so much encouragement and support.

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CHAPTER 1  
INTRODUCTION

Blacks were one of the first groups to populate the Appalachian region, long before the major migrations of White settlers took place (Turner & Cabbell, 1985). Black Appalachians were, and are, a racial minority within a cultural minority (Turner & Cabbell, 1985). Since the first known Black student, Edward Jones, graduated from Amherst College in Amherst, Massachusetts, in 1826 (Hawkins, 1961), a slow but steady stream of African Americans have attended historically White colleges and universities (HWCUs) before and after the Civil War and until the present day (Wilson, 1955).

Current enrollment of Black students in higher education (see Table 1) was encouraged by The GI Bill of Rights (Olsen, 1974), the Brown v. Board of Education decision (Keppel, 1964), the Pell grant legislation (Wilson, 1990), the Adams decision of 1972 (Justiz, et al., 1994), and the growth of community colleges (Wilson, 1982). Despite the enrollment size of the Black student population (Carter & Wilson, 1995; Snyder & Hoffman, 1993), African American students receive only 10.7% of the Bachelor's degrees awarded nationally (Carter & Wilson, 1995). Retaining undergraduate African American achievers at historically White colleges and universities may depend on the institutions' awareness of

African American students' needs and concerns and ongoing assessments of curricular and co-curricular programs and activities.

TABLE 1  
TOTAL MINORITY ENROLLMENT AND TOTAL AFRICAN AMERICAN  
ENROLLMENT IN HIGHER EDUCATION IN 1993

Types of Colleges	Total Minority Enrollment	African American Enrollment
Four-Year Colleges	1,731,000	811,000
Public Colleges	2,657,000	1,114,000
Independent Colleges	587,000	296,000
Black Colleges	52,028	230,078

Note: From "Total Enrollment in Higher Education by Type of Institution and Race/Ethnicity: Selected Years, Fall 1982 to Fall 1993" by Deborah J. Carter and Reginald Wilson, 1995, Minorities in Higher Education, Thirteenth Annual Status Report.

Institutional arrangements in the college or university setting can be altered to enable Black students to achieve academic success. Development of an interpersonal approach encourages close student contact and identity awareness for faculty, staff, and students. All human beings experience



identity awareness or development. Identity development is a persistent sameness with oneself and persistent sharing of the quality of one's life, and the state of one's beingness (Erickson, 1959). Identity development is knowledge of one's cultural heritage. It is awareness of one's relationship with others of the same cultural heritage.

Socio-cultural settings are influential in the level of personal development of African (Black) American college students when comparing their identity development on Black college campuses and White college campuses (Baldwin, et al., 1987). A student's cultural background influences identity development. Identity development of African American college students are in a state of change. College settings that are predominantly Black or White affect the stages of identity development of Black students. Baldwin, et al. (1987) studied the relationship between socio-cultural setting and background characteristics to African self-consciousness as measured by the African Self-Consciousness (ASC) Scale. African American students attending the Black university had higher ASC scores than African American students attending the White university. Students with Black Studies backgrounds obtained higher ASC Scale score than did students without this experience, especially the students attending the White university.

Taylor and Howard-Hamilton (1995) examined the relationship between the racial identity attitudes of African

American men and their involvement in student activities at historically White universities and found that African American men who participated in Black Greek-letter organizations had a stronger more positive sense of self-esteem and achieved higher stages of racial identity than their non-Greek counterparts. The literature indicated higher levels of self-esteem and stages of identity development in Black college students when they had social and academic experiences with African culture.

Nobles (1986) stated:

"In recognition that the ancestors of African Americans are African peoples, the development of African (Black) identity development (African self-consciousness) should be viewed as the recovery of a mode of thought and analysis which has lain dormant in the beingness of African (Black) people." (p. 54)

Nobles (1986) also asserted that of the many ancient African ideas about the nature of mankind and human conduct, the two that seem to be central in understanding Africa's contribution to African American thought processes are related to the questions of being and becoming. The study of African American college student identity development is an effort to create a definition of human beingness and becoming in African Americans who matriculate at historically White colleges and universities.

Ancient Africans recognized that (1) "human beings and society are governed by divine inspiration" (Diop, 1967, p. 24) and (2) "all phenomena are characterized by "unity"

through the complimentarity of masculine and feminine principles" (Nobles, 1986, p. 54). Implications of ancient African thought on African American identity development are found in the African definition of "Beingness [having the capacity of will and intent and the ability to command and produce that which it wills]" and "Becoming [the innate capacity to develop and change]" (Nobles, 1986, p. 46). Thus, a relationship exists between ancient African culture and African American thought processes. As a result of this connection, the assumption can be made that support of personal and academic African American student development at HWCUs improves their spirit or energy, their natural process for being and becoming, and their satisfaction with their college experiences.

Identity development is a general process for all human beings, all nationalities and cultures. Sometimes it is complete and sometimes it is incomplete development. How people see themselves is different because cultures are different. How comfortable one is with his or her own identity is often determined by the way others allow one to appreciate his or her culture and other cultures. Negative consequences with this experience can be hurtful to identity development.

Although HWCUs address Black student needs through development of minority affairs departments, many African American students report dissatisfaction with their campus

climates (Kraft, 1991). Consequently, Black student unrest can produce a negative climate on campuses and have a direct relationship to their identity development and level of involvement.

#### Statement of the Problem

The satisfaction of African American students with their undergraduate experiences is an important issue on historically White college and university campuses. Institutions that are successful in meeting African American undergraduate students' needs and addressing their concerns will improve the social and academic experiences of African American students and increase their likelihood of completing their undergraduate college education. A study of this specific nature had never been conducted. Therefore, it was not known how different identity development, involvement, and demographic characteristics of African American undergraduates at public colleges and universities would be from African American undergraduates at independent colleges and universities in Southern Appalachia.

#### Purpose of the Study

The purpose of this study was to identify the stages of identity development of undergraduate African American students, their level of involvement in campus activities, and their demographic factors within a sample of historically

White Southern Appalachian colleges and universities, both public and independent.

### Significance of the Problem

Undergraduate African American students can move through several ethnic stages of identity development in the process of developing their personality. The stages include (1) pre-encounter (pro-White) stage, (2) confusion (isolation/alienation) stage, (3) immersion (pro-Black/anti-White) stage, and (4) internalization (comfortableness with racial identity) stage (Young & Olney, 1992). Little literature relating to Black student identity development, campus involvement, and demographic factors at historically White colleges and universities in Southern Appalachia exists. This study will provide information about the largest minority group on most historically public and independent White college campuses in Southern Appalachia, African Americans. Information from this study will provide details of ethnic-related attributes that are crucial or of great significance to African American students. Results of this study can be used by student affairs personnel to improve African American student satisfaction with colleges, the kind of satisfaction that occurs when student expectations are met or exceeded by an institution.

During the last half of the twentieth century, psychologists and social scientists have developed literature

and personality tests that have potential for better understanding and effective intervention into problems encountered by African American students on the campuses of HWCUs (Azibo, 1983b; Baldwin, 1987; Baldwin & Bell, 1985; Baldwin, Brown, et al., 1990; Cohen, et al., 1971; Gibson, 1984; Lipsky, 1987; Nobles, 1986; Williams, 1981). Baldwin (1981) proposes that the Black personality is a core system called "African self-consciousness" (p. 174). He further states, "This core component represents the conscious level expression of the 'oneness of being' communal phenomenology which characterizes the fundamental self-extension orientation of African people" (p. 174). Baldwin (1981) asserts that when African self-consciousness is nurtured developmentally as well as situationally through indigenous personal and institutional support systems, it achieves vigorous and full expression in terms of a congruent pattern of basic traits (beliefs, attitudes, and behaviors that affirm African American life and the authenticity of its African cultural heritage).

Building upon the African self-consciousness construct, Baldwin and Bell (1985) developed the African Self-Consciousness Scale (ASC), an Africentric (Black) personality questionnaire which assesses African self-consciousness. This scale was used to investigate the relationship between socio-cultural setting and background characteristics to African self-consciousness of African American undergraduates

from two college environments: one White and one Black (Baldwin, et al., 1987). Undergraduate students from the Black college environment obtained significantly higher ASC Scale scores than students from the White college environment. High ASC Scale scores supported the African self-consciousness construct of psychological Blackness, Black consciousness, Black awareness, and Black self-concept. The researchers in this study concluded that the African self-consciousness construct appears to be an important factor in explaining differences in psychological functioning and behavior among Black students in different socio-cultural settings.

The growth of literature on the Black personality in the 1970s and 1980s produced studies that examined the influence that Black personality dimensions of African self-consciousness exerted on African American behavior and psychological functioning. Azibo (1983) evaluated interaction between the Black personality and the race of the stimulus person that revealed a significant difference in higher and lower states of Blackness. The findings of this research produced a speculation about the "weak Black personality as being in a state of psychological limbo over its extended identity, such that neither the Afrocentric space nor Anglocentric space is well developed or that the Anglocentric space is predominant" (Azibo, 1983, p. 234). Results of this study further support the idea that

Afrocentric space (Williams, 1981) is the cognitive basis for "the Black world view" which is the result of achieving Blackness (Cross, 1971, p. 17).

Consistency of the literature implies a need for faculty and staff at HWCUs to have literature that addresses African American student issues and initiatives affecting their identity development and involvement in college or university activities, their feeling of beingness and becoming. Literature produced from this study can provide a basis for piloting programs, such as extended courses covering required material or intrusive counseling which can engage faculty, staff, and African American students in a dialogue influencing retention and graduation rates. This comprehensive approach to assist Black students can occur inside and outside the classroom.

Little research was found on the developmental stages of African American students in Appalachia and their level of involvement in college or university activities. In 1995, Taylor and Howard-Hamilton conducted a study of African American males at one private university and nine public universities in the southeastern United States. This study found that Greek-letter organizations played a significant role in counteracting social isolation on HWCUs. More socially involved students reported higher levels of immersion and internalization attitudes on the identity development scale.



Investigating the stages of identity development and student involvement of African American students attending HWCUs provide an opportunity for faculty and staff who address student initiatives and campus diversity issues to develop structured plans and strategies to address the personal and academic needs of African American students. Results of this study will support intercultural programs and activities and Black studies at HWCUs.

Prior to 1996, no survey of the identity development and student involvement of undergraduate African American students in Southern Appalachia had been reported. To improve retention and matriculation of this student population, a survey of identity development and student involvement should be conducted periodically. Each stage of identity development and the level of student involvement should be evaluated and, where advisable, incorporated into the academic advisement and personal development framework of the institution.

Findings from this study could be useful to Student Affairs and Intercultural Affairs professionals to identify the stages of identity development at the time of matriculation. Findings could also be used in a longitudinal assessment of African American students by academic and non-academic professionals to plan and structure curricular and co-curricular programs.

### Research Questions

The following research questions were developed to generate responses that were analyzed by null hypotheses that served as a guide for the study.

1. Are the demographic characteristics of African American undergraduates at public colleges or universities different from African American undergraduates at independent colleges and universities?
2. Do undergraduate African American students enrolled at public institutions show differences in their scores for different levels of identity development from African American undergraduate students enrolled in independent institutions?
3. Are there differences in the level of involvement between undergraduate African American students matriculating at public Southern Appalachian colleges and universities and African American students matriculating at independent Southern Appalachian colleges and universities?

### Research Hypotheses

The following research hypotheses were tested at the .05 level of significance.

1. There is no significant difference in gender between undergraduate African American students in public historically White colleges and universities and

- undergraduate African American students in independent historically White colleges and universities.
2. There is no significant difference in the major area of study between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.
  3. There is no significant difference in the academic class level between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.
  4. There is no significant difference in the self-report grade point average between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.
  5. There is no significant difference in age between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.
  6. There is no significant difference in high school ethnicity experience between undergraduate African American students in public historically White colleges

and universities and undergraduate African American students in independent historically White colleges and universities.

7. There is no significant difference in high school experience inside Appalachia and outside Appalachia between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.
8. There is no significant difference in hometown community between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.
9. There is no significant difference in work activity between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.
10. There is no significant difference in hometown cultural experiences between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

11. There is no significant difference in reason for college choice between undergraduate African American students in public historically White Colleges and universities and undergraduate African American students in independent historically White colleges and universities.
12. There is no significant difference in the pre-encounter stage of identity development between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.
13. There is no significant difference in the confusion stage of identity development between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.
14. There is no significant difference in the immersion stage of identity development between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.
15. There is no significant difference in the internalization stage of identity development between

African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

16. There is no significant difference in the level of involvement in on-campus activities between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.
17. There is no significant difference in the level of involvement in clubs and organizations between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.
18. There is no significant difference in the level of involvement in sports between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.
19. There is no significant difference in the level of involvement in academic experiences between undergraduate African American students in public historically White colleges and universities and

- undergraduate African American students in independent historically White colleges and universities.
20. There is no significant difference in the level of involvement in faculty and staff interactions between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.
21. There is no significant difference in the level of involvement in community service between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

#### Definitions

The related literature was searched for appropriate definitions.

#### African (Black) Identity Development/African Self-consciousness

African (Black) Identity Development/African Self-consciousness is cultural nationalism. Cultural nationalism asserts that African Americans have a distinct subculture within the many that make up pluralistic American society. The movement for cultural nationalism is an attempt to

establish and maintain a self-identity and a value system based on an awareness of and cultivation of the African American heritage of Blacks (Gurin & Epps, 1975).

#### Africentric

Africentric refers to attitudes, beliefs, or values of persons whose heritage originates from the continent of Africa.

#### Anglocentric

Anglocentric refers to attitudes, beliefs, or values of persons whose heritage originates from Scotland, Wales, Ireland, or England.

#### Becoming

Becoming is the innate capacity to develop and change (Nobles, 1986, p. 46).

#### Beingness

Beingness is having the capacity of will and intent and the ability to command and produce that which it wills. (Nobles, 1986, p. 46).

#### Eurocentric

Eurocentric refers to attitudes, beliefs, or values of persons whose heritage originates from the continent of Europe.

#### Historically White

Historically White refers to those public or independent colleges which were originally founded for the purpose of educating European Americans.



### Identity Development

Identity development is knowing one's original heritage.

### Independent

Independent refers to those colleges or universities which were founded and primarily funded by churches or private organizations.

### Involvement

Involvement is active participation in an event or an organization.

### Negro

Negro was a term used as a name for the Black American race prior to the Civil Rights era.

### Public

Public refers to those colleges or universities which were founded and primarily funded by federal or state governments.

### Stages of Identity Development

#### Pre-Encounter Stage

The pre-encounter stage is a stage of identity development in which African American students devalue their Black identity while embracing Eurocentric values, beliefs, and attitudes; a pro-White/anti-Black stage of development (Young & Olney, 1992).

#### Confusion Stage

The confusion stage is a stage of identity development in which African American students begin to understand that

society is not "color-blind" and that the issues of being African American in a predominantly White culture cannot be ignored or escaped and is characterized by feelings of confusion, a sense of isolation, alienation, and a lack of clarity concerning values, beliefs, and attitudes towards both races (Young & Olney, 1992).

#### Immersion Stage

The immersion stage is a stage of identity development in which African American students embrace their culture and develop a sense of pride; pro-black/anti-White stage of development (Young & Olney, 1992).

#### Internalization Stage

The internalization stage is a stage of identity development in which African American students become secure with their racial identity which allows them to feel comfortable in both cultural settings (Young & Olney, 1992).

#### Limitations

The study will be limited to undergraduate African American students in Southern Appalachian colleges and universities who are accessible and cooperate. African American students are a special population and there is no intention of generalizing the findings to other minorities. The results will be generalized to the other undergraduate African American students at the Southern Appalachian

colleges and universities in the study who were not in the sample population.

### Organization of the Study

Chapter 1 includes the introduction, statement of the problem, purpose of the study, significance of the study, research questions, research hypotheses, definitions, limitations of the study, and organization of the study.

Chapter 2 provides a review of related literature and research.

Chapter 3 includes the introduction, description of the study, population, instrumentation, procedures, data analysis, and summary.

Chapter 4 provides information about the collection and analysis of data.

Chapter 5 contains the summary, conclusions, and recommendations resulting from this study.

CHAPTER 2  
REVIEW OF RELATED LITERATURE

Introduction

Integrating and teaching African American students at historically White colleges and universities (HWCUs) traditionally involved establishing an Office of Minority Affairs and heavy recruitment of African American male athletes. This approach was the first step and link to intercultural communication on college campuses.

The feeling of beingness and becoming in African American undergraduate students in higher education is affected by their stage of identity development, the African legacy, and the educational process. The behavior and psychological functioning of African American undergraduate students who attend public and independent HWCUs is dependent on their level of identity development and prior student involvement at matriculation. Identity development is a general process for all cultures. However, this literature review focuses on identity development of African American undergraduates as a central focus to this study. African American students' knowledge or lack of knowledge as well as acknowledgement of their African heritage affects their identity development and participation in the higher education process. Curricular and co-curricular dimensions

of this collegiate experience interweave to influence this development.

Ethnicity: Essence of Being Negro, Black, and African American in the United States

Understanding what it is like to live as a Negro, Black, or African American depends on understanding ethnicity, various forms of assimilation, a cultural groups' status in society, and the opportunities available for ethnic groups to compete successfully with other groups.

College years are times when students seek to understand their identity individually and as a group. Students begin to understand their own ethnicity as they participate in the identity development process of exploration into their current attitude, the experiences of their cultural group, and their interrelatedness to other cultural groups. Understanding ethnicity is a process of exploration that involves differences and variations among a group member's lifestyle, interaction with people from other groups, and the views of society (Phinney, 1996).

Borgatta and Borgatta (1992) state:

A racial group is an ethnic group who is perceived by others to be physiologically distinctive. Acculturation, the adaptation by an ethnic group of cultural patterns such as language, dress, beliefs and values of the surrounding society, is the first type of assimilation to occur for a subordinate cultural group and may continue indefinitely. Structural assimilation is the entry of an ethnic groups' members into relationship with

members of the dominant group, such as intermarriage and decreasing prejudice and discrimination. Ethnic groups within a society are organized into a dominant group, frequently referred to as the majority, and subordinate groups, frequently referred to as minorities. These groups are often in conflict in society over resources related to power, particular occupational positions, and educational opportunities. Inequitable opportunities for ethnic groups tend to produce a belief system that causes specific views and behavior in individuals. This results in the use of the words racism, prejudice, and discrimination. (pp. 575-578).

The exposure to inequitable opportunities and large groups of students from different backgrounds may cause late adolescent African Americans on a college campus to change their feelings about their ethnicity.

#### Cultural Change in the United States and in Appalachia

The cause of Blacks' poverty was a result of the structure of opportunity that awaited them after slavery ended. The South was an economically backward region where Blacks remained tied to the land and subject to conditions that were in many cases worse than those they had known under slavery. The majority of White immigrants settled in the North, where industry provided jobs and taxpaying workers provided schools. The agricultural South had fewer educational opportunities to offer Blacks or Whites. Immediately after the Civil War, when they were provided access to education, Blacks attended southern schools. This opportunity was short-lived, however, since the scarcity of

educational resources made it advantageous for Blacks to receive a smaller share of educational opportunities. By the time large numbers of Blacks migrated north, the period of industrial expansion that had provided so many jobs for immigrants was ending. More over, the newly freed slaves did not have industrial skills needed for industrial occupations. Given the generations of social, economic, political, and legal discrimination that followed, much discussion continues today about the difference in achievement between American Blacks and White immigrants in the United States (Borgatta & Borgatta, 1992).

Cultural changes occurred nationally and regionally. Inhabitants of the Appalachian Mountains experienced changes as a group. They are an example of a subordinate group of a dominant group living in the dominant society of the United States. The basic cultural elements, such as means of subsistence, religion, and family organization, were similar. Their relations with one another were hostile. Residents lived in narrow valleys, and perceived those from the other side of the mountain as strangers. These isolated pockets of humanity were first defined as a single entity from the outside by federal agencies set up to combat the region's poverty. A wide range of organizations and institutions are now active in promoting the subculture of the mountain people. This consolidation may have been assisted by the Appalachian residents' increased contacts with others and

their greater awareness that those who live in the Appalachian region are distinct. It may be possible that further acculturation to the general society will be by the route of uniting into a firmer and more self-conscious subculture (Thornstrom, 1980).

Appalachian Whites, mountain Whites, in the late nineteenth century were described as the worst housed, worst fed, most ignorant, and most immoral people. Mountain society differed from Black society in only one important respect-it was White. Interest in the Appalachian area by writers who were investigating the people and their lifestyle was stimulated by family violence. Blacks in Appalachia and Appalachian Whites attracted very similar stereotypes by persons who visited the region. Negroes were described with the same image as Whites because of slavery. White Appalachian mountaineers were stereotyped as a people who believed in witchcraft. Black life and mountain life were viewed in a similar manner. Adjectives applied to poor Whites - shiftless, immoral, violent, superstitious - were common to Blacks, poor Whites, and Appalachian Whites. Mountain society was historically set apart from that of the southern poor Whites (Turner & Cabbell, 1985).

Appalachian Whites resembled Blacks in their needs, their lives, and their living conditions. Missionaries inside and outside the Abolitionist movement who came to the Appalachian region during Reconstruction gradually withdrew



their support of freed Blacks, except the Black schools (Turner & Cabbell, 1985).

Once Whites outside the Appalachian region discovered the poor living conditions of the Whites, support that might have aided Negroes turned completely to mountain reform. Increased racism and northern disappointments over Reconstruction changed the course of history for Appalachian Blacks. Mountain whiteness together with the people's real needs - ironically similar to Black ones- caused some reformers to turn away from Blacks to help Appalachia. Late-nineteenth-century racism hindered Black advancement in Appalachia (Turner & Cabbell, 185).

The class of European immigrants who settled in the Eastern Virginia Tidewater area developed into an aristocratic class. Labor competition caused the development of the caste system in Eastern Virginia society. Those settlers who could not compete economically with the eastern people resided in land behind the mountain ranges in Western Virginia. These European dissenters were German, Scotch-Irish, Quaker, and poor White indentured servants. Slaves furnished cheap labor in Eastern Virginia, while freed men were encouraged in Western Virginia. Only a few records exist about slavery and plantations in Western Virginia. Those immigrants who moved west, beyond the Blue Ridge Mountains and later beyond the Alleghanies thought differently from settlers in Eastern Virginia. Their ideals

and environment caused them to have differing opinions as to the extent, character, and foundations of local self-government, differing conceptions of the meaning of representative institutions, differing ideas of the magnitude of governmental power over the individual, and differing theories of the relations of church and state. The caste system of the East produced a policy of government by a minority of people; the West adopted a more democratic form of government. Government representatives were elected by the majority of the people. Disagreements over the organization of government in the East resulted in Bacon's Rebellion in Virginia, the War of Regulation in North Carolina, and the Revolutionary War, with Patrick Henry and Thomas Jefferson as leaders. Freedom was advocated for the frontiersmen colonists as well as for the slaves in Western Virginia (Woodson, 1985).

#### Impact of Identity Development on African Americans in a White Culture

Some of the literature provided information which helped to understand and explain the behavior and psychological functions of African Americans. This information can help to explain African American behavior as it applies to many areas of African American life in a White culture. An individual's sense of self is shaped by the perceptions of significant others in their social world. The social experiences of

African Americans and other ethnic groups include racism and socioeconomic disadvantage in American society. Cultural influences are attitudes, values, and behavior patterns that communicate the meaning of social experiences to ethnic groups. Personal identity development is impacted by cultural identity. This occurs more in adolescence and adulthood than childhood. This occurrence also can vary and depend on the degree of identification ethnic groups have with their racial group, their level of self-awareness and self-exploration, and their cross-cultural social experiences. Cultural identity is developmental and influences an individual's psychosocial adjustment to society. Adaptive responses to oppressive societal conditions result in nationalism or devaluation of factors which increase opportunities for educational and occupational success for subordinate ethnic groups in mainstream culture.

How African Americans arrived at the present state of affairs can be understood only by studying the forces effective in the development of Negro education, since it was systematically undertaken immediately after Emancipation. To point out merely the defects as they appear today will be of little benefit to the present and future generations. These occurrences must be viewed in their historic setting. The conditions of today have been determined by what has taken place in the past. The ideal of educating Negroes after the Civil War was largely a prompting of philanthropy. The plan

of teaching the freedmen the simple duties of life was worked out by the Freedmen's Bureau and philanthropic agencies. This effort became a program for the organization of churches and schools. Poverty which afflicted Negroes for a generation after Emancipation held them down to the lowest order of society, free in name but economically enslaved (Woodson, 1933).

The participation of the freedmen in government for a few years during the period known as the Reconstruction had little bearing on their situation except that they did join with the uneducated poor Whites in bringing about certain social reforms, a school system at public expense. The quarrel as to whether the Negro should be given a classical or a practical education was the dominant topic in Negro schools and churches throughout the United States. The majority of the Negroes did not receive either the industrial or the classical education. The missionary workers went South to help the freedmen after the Civil War. This undertaking was more of an effort toward social uplift than actual education. Their aim was to transform the Negroes from slaves, not to develop them as productive citizens. Missionaries followed the traditional curricula of the times which did not take the Negro into consideration except to condemn or pity him (Woodson, 1933).

The lack of confidence of Negroes in themselves and in their possibilities kept them down and resulted in

miseducation. If Negroes could abandon the idea of leadership and instead stimulate larger numbers of the race to take up definite tasks and sacrifice their time and energy in doing these things efficiently, the race might accomplish something. The race needs workers, not leaders. People who have been restricted and held down naturally condescend to the lower levels of delinquency. When education has been entirely neglected or improperly managed, the worst events occur (Woodson, 1933).

The understanding of self for the Africans during the early days of slavery was processed and transferred to future generations of African Americans. Negro thought processes, in general, changed after World War II. In the years before the Second World War, slave heritage was more a symbol of shame than a source of pride. In those days, slavery was barely mentioned in the schools and seldom discussed by the descendants of its survivors other than through spirituals which was sung but detached from their slave origins. After the Second World War, and particularly in the 1960s, slavery became a subject of fascination and a sure means of evoking racial rage. During the advent of the Civil Rights Movement, racial pride influenced the name change of the ethnic group from Negro to Black. The new acceptance that slavery in fact existed reached its highest point in 1977 with the television version of Alex Haley's biographical novel, Roots. After this media event, racial pride established a new name of

ethnic identity: African American. Black history is a story less of success than of survival through unrelentless struggle (Bell, 1992).

As thought processes changed, African Americans also began to re-evaluate themselves internally. An important result of Black workshops in re-evaluation counseling has been revealing the nature of internalized oppression and the creation of effective techniques for eliminating major obstacles to liberating the minds of African Americans. Although the ways in which African Americans experience internalized oppressions are different, for each person is individually oppressed, there is no doubt that each one has been hurt by this type of oppression. No Black person in this society has been spared. Internalized racism has been the primary means by which African Americans have perpetuated their own oppression. It has been a major factor preventing African Americans from realizing and putting into action the tremendous intelligence and power which they possess. It has been a major ingredient in the distressful and unworkable relationships which they so often have with each other. Patterns of internalized oppression severely limit the effectiveness of each existing African American group (Lipsky, 1987).

Another body of social thought, attitudes, and actions in which Black people re-evaluated themselves internally produced the term Black nationalism. This thought process

ranged from the simplest expressions of ethnocentrism and racial solidarity to the comprehensive and sophisticated ideologies of Pan-Negroism or Pan-Africanism, a belief that people of African descent throughout the world have common cultural characteristics and share common problems as a result of their African origins. The simplest expression of Black Nationalism is racial solidarity. A more pronounced form of Black nationalism is cultural nationalism which contends that Black people have a culture, style of life, cosmology, and an approach to the problems of existence and aesthetics distinct from that of White Americans, White Europeans, or Westerners in general. The most militant cultural nationalism asserts the superiority of African American culture to Western civilization. Closely linked to cultural nationalism is religious nationalism with such assertions as Blacks should establish and run churches of their own. Economic nationalism includes both capitalist and socialist outlooks which emphasize Black businesses. In the area of politics, Black nationalism suggests supporting Black candidates for political office (Bracey, et al., 1970).

The varieties of Black nationalism are often not mutually exclusive categories. Any one individual may assume any number of combinations of Black nationalism. Nationalism at the end of the eighteenth century was expressed through group consciousness. In the early nineteenth century the major themes were racial unity and cooperation. The Civil

War and Reconstruction produced a non-nationalist outlook by Negro leaders because of the increase in White support for the Black man's rights. During the early twentieth century, two prominent Negro ideologies existed. One was accommodation, espoused by Booker T. Washington, and the second was racial self-help, a view widely publicized by W.E.B. DuBois. The paradoxical leadership of Washington and DuBois, who deeply identified with Africa, espoused economic advancement through hard work and thriftiness and the necessity of higher education for the Black elite leaders who would uplift and advance the race's status. The best known nationalism during the period of the 1920s was cultural nationalism, a literary and artistic movement known as the Harlem Renaissance. World War I and the postwar era produced a new Negro, one who was militant and self-assertive, not an accommodator but a vigorous protester (Bracey, et al., 1970).

For thirty years following the 1920s, the nationalist theme was nonexistent. This was a period in which most Negro organizations stressed interracial cooperation, civil rights, and racial integration and resulted from the effects of the Depression. Only a few groups, such as the Nation of Islam and the Marcus Garvey Movement, represented territorial and emigrationist nationalism. From World War II through the early sixties, the dominant ideology was integration (Bracey, et al., 1970).



Black protests in the 1960s were often interpreted as an outgrowth of the process of assimilation rather than as a sign of increasing racial consciousness (Jaynes & Williams, 1989). Militant Black student groups on the nation's campuses, north and south, were commonplace during the 1970s. Asserting their claim to an education relevant to the needs and expressions of Black people, they demanded and obtained courses in Black studies, admission of more Black students, employment of more Black faculty (often with a voice in hiring), and at times separate living and extracurricular facilities. What was distinctive about the trend during this period was the depth and intensity of Black nationalist feeling. Black nationalism in American history has been an ebb and flow (Bracey, et al., 1970).

Ethnic dualism, identity both with the larger American society and with the Black minority, is central to an understanding of Black nationalism in America. Like the various immigrant groups in the United States most Negroes have wanted to maintain their group identity, yet be full-fledged Americans. Throughout American history, the dominant thrust of Black ideologies has been the desire for inclusion in the broader American society. The thrust toward integration and assimilation has been strongest among the Black middle and upper classes, while separatist tendencies have been strongest among the lower class, whose members are most alienated from the larger society. However, the

analysis of the whole relationship of social class to nationalist ideology is complicated by several factors. Not all members of a particular social class share the same outlook. More over, the attitudes that are ascendant in a particular social class have varied sharply from one period to another. The rise and decline of nationalist sentiment, and of particular varieties of nationalist ideology, is regarded as being caused by the changing conditions which Negroes face, both as a whole and within the different classes within the Black community, and by their changing perceptions of those conditions. Historical conditions produced nationalism in the United States among Black Americans (Bracey, et al., 1970).

The development of Black nationalism has been slow and winding, but persistent and intensifying from 1787, if not earlier, to the present (Bracey, et al., 1970). Black nationalist sentiment related to the socioeconomic status of Black Americans. Historic factors account for the strength and persistency of Black nationalism in the minds of lower-class Blacks. After the Civil War, Black nationalism could be seen in their churches and culture. Today's Black nationalism results from a long historical development, not just a response to immediate conditions.

It is important to recognize African American cultural duality in studying Black Americans and Black-White relations: being both a Black and an American. Among Blacks,

varieties of "nationalism" hold many positions or ideologies between extreme separatism and extreme cultural assimilation. These convictions vary among individuals and for given individuals over time. This double-consciousness and self-identity in the lives of Black Americans is seen in the identity tensions of many Blacks who seek to improve their status or seek the American dream. The pursuit of better housing, schools, higher incomes, and more prestigious occupations leads many Blacks into unfamiliar environments and lifestyles and social isolation at work, school, and home. These dual appointments result in greater service demands on the communities and society in which they live (Jaynes & Williams, 1989).

Gurin and Epps (1975) conducted cross-sectional and longitudinal studies at several historically Black public and independent colleges from 1964 to 1970. In 1970 students were asked many questions about the political and cultural ideas implied by nationalist thought. Their attitude responses showed the multidimensionality of Black nationalism. Four political factors emerged: advocacy of self-determination through separatism, community control of schools and other institutions, economic development or Black capitalism, and acceptance of the use of violence as a political tool. Two cultural factors emerged: assertion of an Afro-American identity and identification with African symbols. The items related to Black self-identity, representing an African

American orientation. By 1968, the transition from Negro to Black had set in. In the early 1960s, Negro was still preferred. In 1970, eighty-five percent preferred being called either African American or Black in contrast to Negro or Colored. Ninety-five percent approved of Blacks wearing Afro-hair styles. When asked which was more important to them, being Black, being Black and American, being American or neither, fifty-three percent chose the dual identity of being Black and American and twenty-nine percent preferred the exclusive identity of being Black. Seventy percent of the students agreed that Black children should study an African language; 38 percent felt that Blacks should identify themselves with Africa by wearing African-styled clothes.

The effects of these nationalist patterns, rage, can be seen in the Black middle class who cannot help the under class. Rage of the Black middle class comes from felt experiences of everyday life, from lessons learned in the run-of-the-mill human encounters, and from the struggles and disappointments of family members and peers. It comes from learning that one can never take the kindness, or the acceptance, of strangers for granted; from resentment for being judged, at least in part, for one's complexion instead of oneself (Cose, 1993).

Research investigating the African legacy of the African American personality theorized that Black behavior and psychological functioning derived from their orientation to

African history, culture, and philosophy-the Africentric approach to the Black personality (Akbar, 1984; Azibo, 1983b; Baldwin 1987; Nobles, 1986; Williams, 1981). African American people are aware of their African heritage of tribalness, communalism, and family orientation. This understanding and knowledge produces an Africentric lifestyle. It also produces an Africentric or Black personality.

In a study by Gibson (1984), using the African Self-Consciousness Scale (ASC) developed by Baldwin and Bell (1985), internal-external locus of control for African American students was assessed. Results revealed that Black college students with higher ASC Scale scores tended to be more externally oriented than Black college students with lower ASC Scale scores. Baldwin, et al., (1987) and Baldwin, et al., (1990), examined the relationship between African self-consciousness, racial social setting, and some socio-environmental characteristics among Black college students attending Black colleges and White colleges. They found that students from a predominantly Black setting obtained significantly higher ASC Scale scores than did students from a predominantly White setting. The study also revealed that students with Black studies backgrounds obtained higher ASC scale scores than those students without this experience.

Conditions today for African Americans have been determined by what has taken place in the past. Study of the

history of the Negro in the United States indicates that Negroes were socialized to exist as freed men but not to profit from education (Woodson, 1933). Hardships experienced by African Americans after slavery are mirrored in present-day experiences, such as victimization, unpreparedness for the work force because of the educational system, and dependency on government programs (Bell, 1992). Some of the literature focused on internalized oppression by African Americans and its influence on self-esteem and progress (Bowser, et al., 1993; Lipsky, 1987). Evidence was found which supported co-counseling by peers of the same culture to cope with internalized racism. Some literature implied the organization of early America into class and race as an influence on the status of African Americans in today's society (Takaki, 1993).

#### Impact of Identity Development on African American Children

Cultural relationships are often affected by socioeconomic factors and mis-communication. Race, gender, and class are three of the most recognizable determiners impacting the quality of life among all members of society (Cochran, et al., 1988; Butler & Baird, 1973). Review of the literature indicated that effective communication across cultures involved comprehending information received and being more understanding of other styles of communication (Hammer, et al., 1978; Ruben, 1976; Samover, et al., 1981).

Black attitudes toward aspects of race relations other than issues of integration fall into three groups: Black cultural and political consciousness, Black alienation from White society, and attitudes related to Black militancy. Groups see themselves through labels and meanings associated with them. Things about Black people that make Blacks feel good about themselves are group pride, identity, togetherness, and mutual support. Cohort differences, such as age and education, might have implications about Black and assimilation into American culture (Jaynes & Williams, 1989).

Most Black Americans experience and attach importance to group cultural identity, such as group cohesion, striving, and endurance and have a need to instill such qualities in future generations as a key element of cultural identity. For many Black Americans, these orientations treat race as an important social characteristic, a sense of obligation to Blacks, and a commitment to overcoming group disadvantages. These patterns of cultural identity reflect race consciousness among Black Americans (Jaynes & Williams, 1989).

Educational outcomes, attainment, and achievement between Blacks and Whites reveal gaps and/or progress. The Brown decision of 1954 and the Economic Opportunity Act of 1964 have affected the education of Black children. Also affecting their education was the administration of these decisions and programs by local, state, and federal

governments. Substantial progress has been made toward high quality, equal, and integrated education. Compensatory education programs, such as Head Start and Chapter I, have affected the academic achievement of disadvantaged students. What schools do, teacher behavior, school climate, and peer group influences, and the content and organization of instruction affect the differences in the school process experienced by Black and White students and contribute to Black-White achievement differences (Jaynes & Williams, 1989).

African American children's beliefs about achieving educational goals are influenced by traditional perceptions of minorities attaining status through sports (Gates, 1991). Results from a study of African American children in elementary schools in Kentucky over a six-year period indicated that these perceptions were prevalent during the formative years of African American children. African American males aspired to either basic blue collar jobs or professional athletic careers. African American females aspired to public service jobs in education and health (Gabbard & Coleman, 1976).

A study related to how educational expectations affect African American children in educational settings indicated that an educational intervention could prevent misunderstandings during cultural interactions by using interracial interaction disability training for Black and



White children. This exposes both cultures to misconceptions about each other's abilities (Cohen, et al., 1971).

Educational and clinical interventions are often used to bridge the expectation gaps of minority students. Finding a way to modify racial imbalance in problem-solving groups is of central importance to the attempt to integrate schools and vocational settings. The contention of the researchers in the study "Modification of Interracial Interaction Disability" (Cohen, et al., 1971) was that equal status interaction does not automatically develop when Whites and Blacks work together. These researchers were testing a generally held belief that the differential competence of the two races will infect a new situation through the medium of expectations. This phenomenon is called interracial interaction disability and is a problem of the expectations Blacks and Whites hold for each others' performance on certain tasks. Race is seen as an instance of a diffuse status characteristic because there are a set of specific beliefs involving valued and dis-valued characteristics associated in peoples' minds with the various states of Black and White characteristics. Data from this study on interaction and influences collected on four-man interracial groups of junior high schools boys playing "Kill the Bull" uphold the hypothesis derived from the theory that, in general, Whites are more active and influential than Blacks in these groups. The source of the problem is postulated to

be low general expectations held by both Blacks and Whites for Black competence on a new task like this game.

An important finding for educators is the necessity to treat expectations of both Black and White subjects to attain racially balanced, integrated groups. The inference from this racial experiment is that unless both Black and White expectations for competence in the interracial setting are treated, where Whites have only their more stereotypical beliefs about race and competence to work with in evaluating Blacks, the society is not very likely to benefit from the skills and strengths that Blacks have to bring to interracial problem-solving. Integrated schools generally make no effort to treat Black and White expectations prior to integration. Conventional school curriculum makes very little use of interdependent problem-solving groups (Cohen, et al., 1971).

A person's or group's social position, status, in society is determined by White perceptions of Black status, Black perceptions of Black status, Black perceptions of White status, and White perceptions of White status. Black status is the creation of American social institutions and the race relations that have developed within that institutional structure. People's attitudes and beliefs about one another are consequences of the structure of society and its race relations and are major determinants of race relations. Racial attitudes in the United States refer to consistent tendencies toward positive or negative evaluations of racial

groups, their characteristics, and the aspects of intergroup relations such as integration, equal treatment, and nondiscriminatory behavior. Many changes in Black-White relations are merely endorsements of general principles rather than specific proposals for implementing the principles (Jaynes & Williams, 1989).

Role of Colleges and Universities in Identity Development for Late Adolescent African Americans

Research on student outcomes and how they were affected by college environments was the focus of a study by Astin (1993). Of importance to this study, he found that the college experience for African American students and White students accelerated the already existing differences between the two groups observed at the point of college entry. His study revealed that African American students became more politically liberal, in contrast to White students who became more politically conservative, by engaging in campus protest during college. He also found that the two groups grew further apart in their positions on whether racial discrimination is no longer a problem and in their commitment to the goal of promoting racial understanding. In reports by Nixon (1993) and Kronley (1995), African American college students were frustrated and felt unfulfilled because of the

lack of culturally sensitive curricular and co-curricular experiences they desired to participate in as college students.

In a study involving first-year college student participation in a cultural awareness program on racial attitudes, Neville and Furlong (1994) found that African American students were more willing to confront racially insensitive behaviors in social settings than Asian or White students. African American students also reported significantly higher levels of social comfort with other African American students and had more social involvement with their African American peers than did White, Asian, and Latino participants.

Some literature emphasized special programs for minorities at White colleges and universities which sensitized the college to the needs of those cultures who were different from cultures with middle-class values (Francis, et al., 1993; Miller & Porter, 1994). The results of a study on receptivity of institutional assistance by African American and Mexican American students revealed that high ability African American students embraced the amenities of support services and low ability African American students expressed fear or embarrassment about asking for assistance (Nelson, 1994). Research conducted by Wilson and Stith (1993) indicated that African American students often displayed suspicion and resistance to cope with racism,

oppression, and discrimination in a college setting because of the lack of interaction with White faculty. Self-evaluation of cultural views by faculty and staff in higher education was one method used to improve minority matriculation at White colleges and universities (Kobrack, 1992; Bowser, et al., 1993; Kuh, 1993). Faculty in higher education frequently referred to verbal and written English, mathematics, and general science as academic deficiencies found among ethnic minorities (Walter, 1971).

In a study conducted by an investigator at the University of Delaware, Black students attributed their success or failure to ambition and effort, discipline and support of faculty, and ability and high school preparation. Black engineering students stressed the importance of group study sessions, division of labor, and emotional encouragement as factors in their academic success (Kraft, 1991). A study investigating factors related to drinking among undergraduate males found that White students endorsed positive alcohol expectancies for physical/social pleasure, social assertiveness, and tension-reduction more than Black students. The study indicated that student affairs personnel needed to consider drinking behaviors within specific contexts (i.e., who drinks what types of beverages under what circumstances) in order to provide effective interventions for college populations (Reese & Friend, 1994). In a report by a recent African American graduate of an historically

White university, Eugene Williams, Jr. (1994) suggested several activities for African American students at predominantly White colleges and universities: office visits with professors, involvement with campus-wide organizations, involvement with Black organizations, observation of students of other minority groups, and avoidance of the appearance of being too much of a revolutionary.

Other literature concerning assistance for African American students indicated that African American students are being supported academically in higher education by developmental education programs in computer instruction, learning skills, peer tutoring in core curriculum subjects, cultural diversity courses, and special recruitment strategies (Abel, et al., 1994). This literature also reported that if minority students were to have access to higher education, they must have adequate preparation in the public schools and minority teachers as good role models in order to be successful.

Literature which examined the relationship between student involvement and racial identity attitudes among African American males supported the hypothesis that relationships exist between identity attitudes and student involvement among African American males at predominantly White institutions. The more-involved students tended to report higher scores on the immersion and internalization sub-scales. These findings assisted student affairs

professionals in enhancing their programming by recognizing the importance of cultural identity development to retention of African American men on predominantly White campuses (Taylor & Howard-Hamilton 1995).

Recent literature by Kuh (1993) indicated that members of college subcultures developed a sense of shared experience and ways of coping with a feeling of isolation fostered by immersion in the dominant culture by joining an ethnic organization, such as an African American organization. If the organization operates in an isolated manner, however, many African American students may not experience reasonable levels of academic success and college satisfaction, which may result in higher attrition rates.

In a 1970 study of Black students at White colleges (Willie & McCord, 1972), the data implied that the separatist movement of Black students was not a fad or something that would soon pass. This literature indicated that as the number of Black students increased, producing more interaction between the races, the level of trust between Blacks and Whites decreased. This study discovered that most Blacks came to White colleges expecting to find less prejudice, less discrimination, and more social integration than they actually encountered, and that confidence and trust in Whites had been changed by insults and insensitivity. The implications from this literature indicated several policies for social and academic life of Black students on White

College campuses: a Black advisor on White college campuses, enrollment of a large enough number of Black students to ensure an adequate social life and educational experience, a portion of financial aid reserved for Black students, Black studies programs, a diversity of housing opportunities, and confrontation of Black separatism and White racism by student affairs programs and offices.

Blacks' status in higher education, as undergraduates, graduates, faculty, and staff, has stalled since the mid-1970s. Though Black faculty are concentrated in certain fields, Blacks remain underrepresented. This is also seen in College attendance rates and employment opportunities in relation to Whites and other minorities. Separation and differential treatment of Blacks are widespread in elementary and secondary schools, and, in different forms, in institutions of higher education. Desegregation reduces racial isolation and improves academic and social outcomes for Blacks when it is a part of a comprehensive program of change (Jaynes & Williams, 1989).

#### Summary

Despite special programs on historically White colleges and universities, the literature reveals Black student dissatisfaction, low graduation rates, and little participation in campus-wide organizations beyond African American clubs or sports. African American students



confronted dilemmas in personal interaction at the secondary level and at the college level which affected their self-concept and which determined whether their experiences were positive or negative. A non-traditional approach to working with Black students on White campuses can be accomplished by determining the level of identity development of African American students and their level of student involvement. Identification of Black student attitudes, beliefs, and values can provide valuable information for faculty and staff who relate to Black students. The increase of Black student matriculation at historically White colleges and universities since 1826 and the basic Black-White issue on the White college or university campus has required an innovative approach to meeting the personal and academic needs of Black students. The rising success of African Americans depends on the leadership in the education of African Americans.

CHAPTER 3  
METHODOLOGY AND PROCEDURES

Introduction

Chapter 3 provides details of the methods used for this study. A description of the study, population, instrumentation, procedures, and a description of the procedures followed for data analysis are included.

Description of the Study

The techniques of descriptive and inferential research were used in this study. Descriptive research was used to collect and gather information relating to the student's stage of identity development, student involvement, and demographic characteristics and to quantitatively analyze their differences in public and independent colleges and universities.

Descriptive research is "primarily concerned with finding out what is. It answers questions about a variable's status, patterns, and associations among variables." (Borg & Gall, 1989). The stages of identity development of undergraduate African American students, their level of involvement in campus activities, and student demographic factors were described and analyzed using Statistical Package Statistical System (SPSS). Also, differences that exist in identity development, campus activity, and student

demographics for undergraduate African American students on public versus independent campuses were determined in this study.

The inferential section of the study was used to make generalizations about the African American undergraduates who attended public Southern Appalachian colleges and universities compared to those African American undergraduates who attended independent Southern Appalachian colleges and universities and the demographic attributes of each group. Three surveys were used.

The study employed a pen and paper instrument. The packet provided to each student included an informed consent form (see Appendix D), a list of the Appalachian counties by states (see Appendix E), a separate insert of response choices (see Appendix F) for the African American Development II Scale, and the instrument (see Appendix G). All students included in the population were administered the African American Student Survey (AASS), African American Identity Development II (AAIDII), and Student Involvement Survey (SIS).

The researcher made every effort to control extraneous variables that threatened the internal and external validity of the study. The researcher designed a survey administration calendar (see Appendix H) to assist in completing the survey. The researcher administered the surveys on site to the students at the selected independent

colleges and public universities within a four-month time period. The researcher also adapted the survey instrument to record answers on the instrument. The researcher also designed a separate insert of response choices for the AAIDII. These efforts were made to control against extraneous variables.

### Population

The participants for this study were obtained by a purposive sampling method. The 1,150 African American undergraduate students enrolled during the 1996 fall and 1997 spring semesters at the selected Southern Appalachian colleges and universities were chosen as the target population.

Colleges surveyed in this study were selected from the Appalachian Two-and Four-Year Colleges Federally Recognized Institutions on 1989 IPEDS Database information supplied by the Appalachian Regional Commission. Appalachia, as defined in the legislation from which the Appalachian Regional Commission (ARC) derives its authority, is a 200,000-square-mile region that follows the spine of the Appalachian Mountains from southern New York to northern Mississippi. It includes all of West Virginia and parts of twelve other states: Alabama, Georgia, Kentucky, Maryland, Mississippi, New York, North Carolina, Ohio, Pennsylvania, South Carolina, Tennessee, and Virginia (Appalachian Regional Commission,

1994). Appalachia is a geographical region of the United States divided into three subregions. The Northern Appalachian subregion (Southern New York, Pennsylvania, Ohio, Maryland, and Northern West Virginia) has an industrial-based economy which is undergoing modernization. This subregion has a very small rural population. Central Appalachia (Northwestern Tennessee, Eastern Kentucky, Southern West Virginia and extreme Western Virginia) is the poorest of the subregions, with coal as its primary resource. The Southern Appalachian Subregion (Southwest Virginia, Northeast Tennessee, Northeast Mississippi, Northern Alabama, Northern Georgia, Western North Carolina, and extreme Northeastern South Carolina) has traditionally been agrarian based, but is in transition to an urban and industrial economy (Appalachian Regional Commission, 1994).

This study surveyed the students enrolled in the public and independent colleges and universities located in Southern Appalachia. The students were enrolled in colleges and universities in which permission to participate in the study was granted by the institution's president. The four-year historically White colleges and universities in Southern Appalachia were chosen because of their similar institutional culture.

The Carnegie Foundation for the Advancement of Teaching, A Classification of Institutions of Higher Education (1994) divides all colleges and universities in the United States

that are degree-granting and accredited by an agency recognized by the U.S. Secretary of Education into classifications. The colleges and universities in this study are classified as Baccalaureate Colleges I, undergraduate colleges with major emphasis on baccalaureate degree programs and that award 40 percent or more of their baccalaureate degrees in liberal arts fields and are restrictive in admissions; Baccalaureate Colleges II, undergraduate colleges with major emphasis on baccalaureate degree programs that award less than 40 percent of their baccalaureate degrees in liberal arts fields or are less restrictive in admissions; Master's (Comprehensive) Colleges and Universities I, institutions that offer a full range of baccalaureate programs and graduate education through the master's degree and award 40 or more master's degrees annually in three or more disciplines; Master's (Comprehensive) Colleges and Universities II, institutions that offer a full range of baccalaureate programs and graduate education through the master's degree and award 20 or more master's degrees annually in one or more disciplines; or Research Universities I, institutions that offer a full range of baccalaureate programs, graduate education through the doctorate, give high priority to research, award 50 or more doctoral degrees each year, and receive annually \$40 million or more in federal support.

The Appalachian Two-and Four-Year Colleges Federally Recognized Institutions in 1989 IPEDS Database was used to identify four-year colleges and universities. The population consisted of four public and two private historically White colleges and universities in Southern Appalachia.

The public colleges in this study are the University of North Carolina-Asheville (NC)-Baccalaureate Colleges I; Appalachian State University (NC), Western Carolina University (NC), and East Tennessee State University (TN)-Master's I. The independent colleges in this study are Emory & Henry College (VA)-Baccalaureate II, and Tusculum College (TN)-Master's II.

The students who completed the survey for this study were 162 African American undergraduates selected by the contact person at each historically White college and university in Southern Appalachia. These students were members of African American organizations or were individually asked to participate in a group meeting to complete the survey. The survey administration calendar (see Appendix H) shows that six colleges and universities participated in the survey. Three additional colleges and universities were contacted for permission to participate in the study but were not granted permission by the presidents for the survey administration. In the fall semester of 1996 and the spring semester of 1997, the public and independent colleges and universities had 1,150 African American

undergraduate students (Institutional Research Offices, 1996 & 1997). The 162 African American undergraduate respondents represented more than 14.1% of the entire African American student population. African American undergraduates who participated in African American organizations or who were invited by the contact person to be surveyed were chosen because of accessibility or cooperativeness.

Descriptive characteristics of the sample are presented in Table 2.

TABLE 2  
AFRICAN AMERICAN AND UNDERGRADUATE STUDENT ENROLLMENT  
AT COLLEGES AND UNIVERSITIES IN STUDY

College/ University Enrollment	African American Enrollment	Total Undergraduate Student Enrollment
<b>PUBLIC</b>		
University of North Carolina-Asheville (NC)	117	3,036
Appalachian State University (NC)	273	10,286
East Tennessee State University (TN)	367	8,383
Western Carolina University (NC)	268	5,673
<b>INDEPENDENT</b>		
Emory & Henry College (VA)	51	917
Tusculum College (TN)	74	1,042



### Instrumentation

The student's current and pre-college attributes were reported by the African American Student Survey (AASS) developed by the researcher (see Appendix G). The three-page survey consisted of fourteen questions regarding demographic background information on the student. The student's beliefs, attitudes, and feelings were reported by the African American Identity Development II (see Appendix G). The eight-page survey consisted of 118 questions relating to student characteristics and interaction. The level of student involvement was reported by the Student Involvement Survey (see Appendix G). The four-page survey consisted of 36 questions designed to determine the content and level of participation of each student in campus life. The surveys were designed to assist higher education institutions in gaining a better understanding of their students and programs. The various surveys were intended to provide information about group data.

The survey method was used to gather data for the study. Survey research is a "method of systematic data collection. It can be used to collect standardized information and to describe the distribution of the sample on a single variable." (Borg & Gall, 1989). The African American Student Survey was developed by the investigator of this study. The African American Identity Development II and the Student

Involvement Survey were obtained from the Office of Student Assessment at James Madison University, Harrisonburg, Virginia, from Karen Young, Cynthia Olney, and T. Dary Erwin.

### Procedures

After the research proposal was approved by the institutional review board, permission to administer the survey was obtained from the presidents of four public and two independent colleges and universities in Southern Appalachia. Permission to conduct the study of African American undergraduate students enrolled during the 1996 fall semester and the 1997 spring semester was requested.

In the 1996 fall semester and the 1997 spring semester, sub-populations of African American undergraduate students were administered three surveys. The surveys were administered at group and individual meetings arranged by a contact person at each college or university. Each college student was assigned a numerical identification number and a college identification number after completing the survey.

The intended outcome of the data collection was to obtain substantial information from the instrument to reject or fail to reject the null hypotheses. Of the 1,150 students invited to complete the surveys, 14.1% (N = 162) participated. The fall semester on-site administration generated a return of 81 surveys. The spring semester on-site administration generated a return of 81 surveys.

The administration method resulted in a high response rate for the sample in the study. Most of the 166 African American undergraduates in attendance at the meetings completed the surveys. The surveys were scored by summing the values given or by ranking the demographic factors.

### Data Analysis

Descriptive statistics were used to analyze the data from this study. Descriptive statistics are statistical programs used to describe a sample of the data collected by transforming larger groups of numbers into more manageable forms through classifying and summarizing numerical data, describing distribution, or determining the relationship between variables (Borg & Gall, 1989). Descriptive statistics, such as frequencies, distribution of scores, and measures of central tendency were used to interpret the data in this study.

According to Borg and Gall (1989), inferential statistics were descriptive statistics with the application of probability. Inferential statistics consisted of procedures for making inferences about a population based on studying a sample from that population. This study used .05 alpha level of probability. In this study inferential statistics were used in an attempt to generalize the results of the sample to the entire population of African American undergraduates enrolled at independent and public colleges

and universities in Southern Appalachia. Inferential statistics are used to make inferences from sample statistics to the population parameters (Borg & Gall, 1989). As instruments were returned, they were numerically identified and initialed for identification. Data were entered in appropriate categories and statistical reports were generated using the Statistical Package Statistical System (SPSS).

The computer scored results from SPSS for the interval and nominal level data contained a frequency distribution of background information items for the sample. The printout also included an item analysis of each survey item with appropriate means, frequency distributions, codes, percentages, and standard deviations. Descriptive measures were calculated for each demographic variable to provide additional information relating to the population. The data were transferred to an SPSS program for further analyses to address the null hypotheses. The null hypotheses were tested at the .05 level of significance. Descriptive statistics are reported for the research questions and the null hypotheses.

#### Summary

The research methodology and procedures used for this study were presented in this chapter. A description of the study, the methods for determining the population, a

description of the survey instrument, and the procedures and materials used for data collection and analysis were presented.

The population for the study consisted of 162 African American undergraduate students enrolled at six selected colleges and universities in Southern Appalachia during the 1996 fall semester and the 1997 spring semester. An on-site administration provided an acceptable response rate and also provided sufficient data to allow generalizations of this targeted population to be made. Calculations of numbers and percentages of response items for independent variables are reported as appropriate. Hypotheses were tested using the t-test and chi square test with frequencies, percentages, degrees of freedom, and probability levels reported. Analyses of the findings are presented in Chapter 4.

## Chapter 4

### DATA ANALYSIS

#### Introduction

The purpose of this chapter is to present the analysis of research data obtained from the 162 surveys returned by African American undergraduate students enrolled in selected Southern Appalachian colleges and universities during the 1996 fall semester and the 1997 spring semester. The survey instrument solicited student responses about their identity development and experiences at historically White colleges and universities in Southern Appalachia. The data described the demographic characteristics of the students; their attitudes, beliefs, and feelings; and their level of involvement in campus activities. Data were compiled through responses given by students from a three-part survey instrument consisting of 167 items.

Descriptive information and analysis of research question one relating to the characteristics of the respondents and eleven derivative null hypotheses were tested and are presented in the first section of this chapter. Data were analyzed to determine the characteristics of African American undergraduate students attending historically White colleges and universities in Southern Appalachia. Item responses from the demographic section of the survey were

analyzed for this section. Data obtained from the comments section of the demographic survey appear in Appendix I.

The demographic section of the survey was designed to solicit interval and nominal data from the sample. The section of the survey relating to identity development was designed to solicit ordinal scaled responses. The section of the survey relating to student involvement was designed to solicit ordinal data from the members of the sample. Data obtained from these two sections were nominal. A summary of analyses of research questions two and three and ten derivation null hypotheses are presented in the second section.

#### Characteristics of Respondents

One hundred and sixty-two African American undergraduate students responded to the African American Student Scale, African American Identity Development II Scale, and the Student Involvement Scale in the 1996 fall semester and the 1997 spring semester. The African American undergraduate population for the 1996 fall semester and the 1997 spring semester was 1,150 (Institutional Research Offices, 1996 & 1997). Classified by school type, 40 students attended independent colleges and 122 attended public universities (see Table 3).

TABLE 3  
DISTRIBUTION OF SAMPLE BY COLLEGE TYPES

Type of School	Number	Percent
Independent Colleges	40	24.7
Public Universities	122	75.3
Summary	162	100.0

Cronbach's Alpha was used to determine that the original indicators for internal consistency were still applicable for the African American Identity Development II (AAIDII) Scale. Four sub-scales were included in the AAIDII Scale.

The pre-encounter sub-scale included 38 items (see Appendix G). These items measure a stage of identity development in which African American students devalue their Black identity while embracing Eurocentric values, beliefs, and attitudes. An A response (coded 4) indicates very much reflects my beliefs, attitudes, and/or feelings. A B response (coded 3) indicates somewhat reflects my beliefs, attitudes, and/or feelings. A C response (coded 2) indicates minimally reflects by beliefs, attitudes, and/or feelings. A D response (coded 1) indicates does not at all reflect my beliefs, attitudes, and/or feelings.

The confusion sub-scale included 22 items (see Appendix G). These items measure a stage of identity development in



which African American students begin to understand that society is not "color-blind" and that the issues of being African American in a predominantly White culture cannot be ignored or escaped. It is characterized by feelings of confusion, a sense of isolation, alienation, and a lack of clarity concerning values, beliefs, and attitudes towards both races. An A response (coded 4) indicates very much reflects my beliefs, attitudes, and /or feelings. A B response (coded 3) indicates somewhat reflects my beliefs, attitudes, and/or feelings. A C response (coded 2) indicates minimally reflects my beliefs, attitudes, and/or feelings. A D response (coded 1) indicates does not at all reflect my beliefs, attitudes and/or feelings.

The immersion sub-scale included 27 items (see Appendix G). These items measure a stage of identity development in which African American students embrace their culture and develop a sense of pride. An A response (coded 4) indicates very much reflects my beliefs, attitudes, and/or feelings. A B response (coded 3) indicates somewhat reflects my beliefs, attitudes, and/or feelings. A C response (coded 2) indicates minimally reflects my beliefs, attitudes, and/or feelings. A D response (coded 1) indicates does not at all reflect my beliefs, attitudes, and/or feelings.

The internalization sub-scale included 30 items (see Appendix G). These items measure a stage of identity development in which African American students become secure

with their racial identity which allows them to feel comfortable in both cultural settings. An A response (coded 4) indicates very much reflects my beliefs, attitudes, and/or feelings. A B response (coded 3) indicates somewhat reflects my beliefs, attitudes, and/or feelings. A C response (coded 2) indicates minimally reflects my beliefs, attitudes, and/or feelings. A D response (coded 1) indicates does not at all reflect my beliefs, attitudes, and/or feelings.

The composite score for each sub-scale was summed to create an overall scale. The following alpha coefficients were found: Pre-encounter .82, Confusion .80, Immersion .90, and Internalization .89 (see Table 4). The sub-scales were internally consistent.

TABLE 4  
SUB-SCALE COEFFICIENTS FOR THE AAIDII SCALE

	$\alpha$	n
Pre-encounter	.82	148
Confusion.	.80	149
Immersion	.90	150
Internalization	.89	154

Since the reliability was acceptable, the scales were used. The responses were coded as follows: Very much reflects my beliefs, attitudes, and/or feelings was a 4 (A=4); Somewhat reflects my beliefs, attitudes, and/or

feelings was a 3 (B=3); Minimally reflects my beliefs, attitudes, and/or feelings was a 2 (C=2); and does not at all reflect my beliefs, attitudes, and/or feelings was a 1 (D=1). These answers were summed.

There were 4 sub-scales. Each sub-scale gives a high and a low range of scores, a mean, a standard deviation, and the number of cases (see Table 5).

TABLE 5  
SUMMARY STATISTICS FOR AFRICAN AMERICAN  
IDENTITY DEVELOPMENT II SCALE

	<u>M</u>	<u>SD</u>	<u>n</u>	<u>min/max</u>
Pre-encounter	66.8	12.2	148	38-99
Confusion	39.6	9.4	149	22-70
Immersion	48.7	13.7	150	27-96
Internalization	102	12.9	154	30-120

In an attempt to standardize the potential range of scores, into categories that facilitated meaningful interpretation, the potential range of scores was divided into 5 intervals that reflect ranges of scores defined as "very low," "low", "moderate," "high," and "very high."

The pre-encounter items measured Black identification with the White culture at the expense of Black heritage. The pre-encounter ranges were coded 1 (very low) for scores "60 and below"; 2 (low) for scores "61-83"; 3 (moderate) for

scores "84-106"; 4 (high) for scores "107-129"; and 5 (very high) for scores "130+" (see Table 6).

TABLE 6  
GROUPED DATA FOR PRE-ENCOUNTER SCALE

Category	Code	f	%
60 and below very low	1	51	34.5
61-83 low	2	80	54.1
84-106 moderate	3	17	11.5
107-129 high	4	0	0.0
130+ very high	5	0	0.0

No students scored "high or very high". Eighty-nine (88.6) percent of the sample scored "low or very low". That means that the majority of the respondents had a low degree of identification with Whites.

The confusion ranges were coded 1 (very low) for scores "34 and below"; 2 (low) for scores "35-50"; 3 (moderate) for scores "51-66"; 4 (high) for scores "67-72"; and 5 (very high) for scores "73+" (see Table 7).

TABLE 7  
GROUPED DATA FOR CONFUSION SCALE

Category	Code	f	%
34 and below very low	1	49	32.9
35-50 low	2	80	53.7
51-66 moderate	3	18	12.1
67-72 high	4	2	1.3
73+ very high	5	0	0.0

From the table, no students scored "very high." Only two scored "high." Eighty-seven (86.6) percent of the sample scored low or very low. That means that the majority of respondents did have a clear understanding of their values, beliefs, attitudes about both races, Black and White.

The immersion items measured radicalism. The immersion ranges were coded 1 (very low) for scores "36 and below"; 2 (low) for scores "37-55"; 3 (moderate) for scores "56-74"; 4 (high) for scores "75-93"; and 5 (very high) for scores "94+" (see Table 8).

TABLE 8  
GROUPED DATA FOR IMMERSION SCALE

Categories	Code	f	%
36 and below very low	1	28	18.7
37-55 low	2	83	55.3
56-74 moderate	3	31	20.7
75-93 high	4	7	4.7
94+ very high	5	1	.7

From the table, only 8 students scored "very high or high." Seventy-four (74.0) percent of the sample scored "low or very low". That means that there was a low degree of immersion, which measures radicalism, with a low degree of a radical faction.

The internalization ranges were coded 1 (very low) for scores "48 and below"; 2 (low) for scores "49-67"; 3 (moderate) for scores "68-87"; 4 (high) for scores "88-106"; and 5 (very high) for scores "107+" (see Table 9).

TABLE 9  
GROUPED DATA FOR INTERNALIZATION SCALE

CATEGORIES	Code	<u>f</u>	<u>%</u>
48 and below very low	1	1	.6
49-67 low	2	3	1.9
68-87 moderate	3	13	8.4
88-106 high	4	71	46.1
107+ very high	5	66	42.9

From the table, only four students scored "low or very low." Eighty-nine (89.0) percent of the sample scored "high or very high". That means that the majority of the respondents felt secure with their racial identity.

### Analysis and Interpretation of Research Question 1

#### Research Question 1

Are the demographic characteristics of African American undergraduates at public colleges or universities different from African American undergraduates at independent colleges and universities?

#### Hypothesis 1

There is no significant difference in gender between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

### Gender

Demographic data for the respondents revealed that of the students who attended independent colleges, 10 (25%) were females and 30 (75 %) were males. Of the 121 students who attended public universities 85 (70%)were female and 36 (30%) were males.

To determine significant differences in gender between the public and independent colleges and universities, a Chi Square test was conducted ( see Table 10).

Results indicated there was a statistically significant difference in the percentage of females and males at the two different types of schools ( $p < .01$ ). The null hypothesis was rejected. There were more females at the public universities than at the independent colleges. A possible explanation could be that athletes were not specifically targeted as were clubs and organizations or those students who agreed to take the survey. Independent colleges appear to recruit more African American males than females. Most of the males are athletes.

### Hypothesis 2

There is no significant difference in the major area of study between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.



### Major

The demographic survey included an item that asked the students to provide a response to their major area of study. All majors included on the survey were collapsed into three areas: Humanities, Social Sciences, and Sciences. According to the responses, the division offering the most public university students' majors was 57 (51%) students from the Social Science Division as compared to independent college students' that had 24 (61.5%) students. The division offering the least public university students' majors was 12 (11%) students from the Humanities Division as compared to independent college students' majors that had 0 (0%) students. Independent college and public university students have a higher proportion of students majoring in the social sciences than in the sciences.

To identify significant differences in major areas of study, a Chi Square test was conducted (see Table 10). The Chi Square value of 4.8 with 2 degrees of freedom had .09 probability. The null hypothesis was retained.

### Hypothesis 3

There is no significant difference in the academic class level between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

### Class Level

Of the current class level of the students surveyed, freshman students were the largest group on campus. Of the 61 students who were freshmen, 14 (35%) were independent college students as compared to 47 (39%) who were public university students. Of the 44 students who were sophomores, 10 (25%) were independent college students as compared to 34 (28%) who were public university students. Of the 31 students who were juniors, 7 (17%) attended independent colleges as compared to 24 (20%) who attended public universities. Of the 25 students who were seniors, 9 (23%) attended independent colleges as compared to 16 (13%) who attended public universities.

To determine significant differences in the class level between public and independent students, a Chi Square test was conducted (see Table 10).

Results indicated that on all four items from the class level section, there were no significant differences in the class level between public and independent students. The chi square value of 1.97 with 3 degrees of freedom had a probability level of .57. The null hypothesis was retained.

### Hypothesis 4

There is no significant difference in the self-report grade point average between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

### Grade Point Average

There was no difference in the cumulative grade point average for the independent and public university students.

To determine significant differences between public and independent students' self-report grade point averages, a t-test was conducted (see Table 11).

Results indicated that on all item responses from the self-report grade point averages section, there were no significant differences between public and independent students' self-report grade point averages ( $p = .499$ ). The mean on the GPA scale for independent colleges was 2.8 with a standard deviation of .40. The mean for public universities was 2.8 with a standard deviation of .44. The null hypothesis was retained.

### Hypothesis 5

There is no significant difference in age between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

### Age

The survey included an item that asked the student to provide a response to age. Table 18 indicates that the largest number of both independent and public students were under 20 years of age. The average age for all students from

the independent colleges was 19.7 years of age. The average age for all students surveyed from the public universities was 19.8 years of age.

To determine significant differences between the ages of public and independent college students, a t-test was conducted (see Table 11).

Results indicated that on all item responses from the age section of the African American Student Survey, there were no significant differences in public and independent college students' ages ( $p=.660$ ). The mean rating on the age scale for independent colleges was 19.7 with a standard deviation of 1.6. The mean age for public universities was 19.8 with a standard deviation of 2.9. The null hypothesis was retained.

#### Marital Status

A majority of the respondents were single. One hundred fifty-five (96.3%) were single.

#### Hypothesis 6

There is no significant difference in high school ethnicity experiences between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

### High School Ethnicity

The survey included an item that asked the students to describe their high school experience with other ethnicities. The majority of the public university respondents attended predominantly White high schools. The majority of the independent college respondents attended high schools with an equal number of Black and White students.

Of those students who attended independent colleges, 9 (23%) had attended predominantly Black high schools, 13 (33%) had attended predominantly White high schools, and 17 (44%) had attended a high school with an equal number of both Black and White students. Of those students attending public universities, 25 (21%) had attended predominantly Black high schools, 62 (52%) had attended predominantly White high schools, and 32 (27%) had attended a high school with an equal number of both Black and White students. The Chi Square value of 4.9 with 2 degrees of freedom had a probability level of .09 (see Table 10). The null hypothesis was retained.

### Hypothesis 7

There is no significant difference in high school experiences inside Appalachia and outside Appalachia between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

### High School Experiences Inside and Outside Appalachia

Most students (62.4%) attended high schools located outside Appalachia. Forty-four (37.6%) students attended high schools located inside Appalachia.

A Chi Square test was calculated to determine if there were differences between students in public universities and independent colleges in terms of whether their high school experiences were inside or outside Appalachia. (See Table 10).

Results indicated that on both items related to high school experiences inside and outside Appalachia, where students go to college does not affect where they come from. Of those who came from independent colleges, 11 (32%) attended high school inside Appalachia and 23 (68%) attended outside. Of those students who came from public universities, 33 (39%) attended inside and 50 (61%) attended outside. The majority of independent and public college and university students came from outside Appalachia. The Chi Square value of .56 with 1 degree of freedom had a probability level of .45. The null hypothesis was retained.

### Hypothesis 8

There is no significant difference in hometown community between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

### Hometown Community

To determine significant differences between public college students and independent university students in terms of the location of their hometown community, a Chi Square test (see Table 10) was conducted.

Results indicated that no significant differences existed between public university students and independent college students. There is no difference in hometown community type and selection of independent or public college or university.

Of the 40 students who attended independent colleges, 10 (25%) lived in the inner city, 11 (27%) lived in the suburbs, 15 (38%) lived in small towns, and 4 (10%) lived in rural areas. Of the 121 students who attended public universities, 25 (21%) lived in the inner city, 32 (26%) lived in the suburbs, 51 (42%) lived in small towns and 13 (11%) lived in rural areas. The Chi Square value of .45 with 3 degrees of freedom had a probability level of .93. The null hypothesis was retained.

### Hypothesis 9

There is no significant difference in employment status between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

### Work Activity

To determine significant differences in the employment status between public university students and independent college students, a t-test was conducted (see Table 11).

Results indicated no difference in the work activities between public university students and independent college students ( $t=1.60$ ,  $p=.113$ ). Table 11 reports the work activities of the respondents. The mean on the employment scale for independent college students was 1.0 with a standard deviation of 1.1 as compared to a mean for public university students of 1.4 with a standard deviation of 1.4. On average, both public university and independent college students are working a low number of hours per week, 1-10 hours. The null hypothesis was retained.

### Hypothesis 10

There is no significant difference in hometown cultural experiences between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

### Hometown Cultural Experiences

To determine significant differences between hometown cultural experiences for the public college students and the independent college students, a t-test was conducted (see Table 11).



Results indicated that there was a significant difference in the cultural experiences in home community between public university students and independent college students ( $p=.01$ ). Public university students had a higher degree of participation home community cultural experiences. The mean on the cultural scale for independent colleges was 2.3 ( $n=40$ ) with a standard deviation of 1.3. The mean for public universities was 2.9 ( $n=121$ ) with a standard deviation of 1.3. The null hypothesis was rejected.

#### Hypothesis 11

There is no significant difference in reason for college choice between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

#### Reason for College Choice

To determine significant differences in reasons for choosing a college, a Chi Square test (see Table 10) was conducted. The response items were collapsed into four areas: social, educational, cultural, and other.

Of the 35 students from independent colleges, 5 (14%) had a social reason for choosing their college, 4 (11%) had a cultural reason for choosing their college, and 15 (44%) had an "other" reason for choosing their college. Of the 108 students from public universities, 17 (15%) had a social reason for choosing their college, 35 (32%) had an

educational reason for choosing their college, 27 (25%) had a cultural reason for choosing their college, and 29 (28%) had an "other" reason for choosing their college.

Results indicated that on all items from the reason for college choice section, no significant differences between the public university students and the independent college students were found. The Chi Square value of 4.5 with 3 degrees of freedom had a .21 probability level. The null hypothesis was retained.

TABLE 10

A COMPARISON OF RESPONDENTS IN INDEPENDENT COLLEGES AND PUBLIC UNIVERSITIES BY GENDER, MAJOR, CLASS LEVEL, HIGH SCHOOL ETHNICITY, HIGH SCHOOL EXPERIENCES INSIDE AND OUTSIDE APPALACHIA, HOMETOWN COMMUNITY, AND REASON FOR COLLEGE CHOICE

Variables	Independent		Public		$\chi^2$	df	p
	f	%	f	%			
Gender:							
Males	30	75.0	36	30.0	25.44	1	<.01
Females	<u>10</u>	<u>25.0</u>	<u>85</u>	<u>70.0</u>			
	40	100.0	121	100.0			
Major:							
Humanities	0	0.0	12	11.0	4.8	2	.09
Social							
Sciences	24	61.5	57	51.0			
Sciences	<u>15</u>	<u>38.5</u>	<u>43</u>	<u>38.0</u>			
	39	100.0	112	100.0			

TABLE 10 (continued)

Variables	Independent		Public		$\chi^2$	df	p
	f	%	f	%			
<b>Class Level:</b>							
Freshman	14	35.0	47	39.0	1.9	3	.57
Sophomore	10	25.0	34	28.0			
Junior	7	17.0	24	20.0			
Senior	<u>9</u>	<u>23.0</u>	<u>16</u>	<u>13.0</u>			
	40	100.0	121	100.0			
<b>High School Ethnicity:</b>							
Predominantly Black	9	23.0	25	21.0	4.9	2	.09
Predominantly White	13	33.0	62	52.0			
Balanced Black/White	<u>17</u>	<u>44.0</u>	<u>32</u>	<u>27.0</u>			
	39	100.0	119	100.0			
<b>High School Experiences:</b>							
Inside and Outside Appalachia:					.56	1	.45
Inside	11	32.0	33	39.0			
Outside	<u>23</u>	<u>68.0</u>	<u>50</u>	<u>61.0</u>			
	34	100.0	83	100.0			
<b>Hometown Community:</b>							
Inner City	10	25.0	25	21.0	.45	3	.93
Suburban	11	27.0	32	26.0			
Small Town	15	38.0	51	42.0			
Rural	<u>4</u>	<u>10.0</u>	<u>13</u>	<u>11.0</u>			
	40	100.00	121	100.0			
<b>Reason for College Choice:</b>							
Social	5	14.0	17	15.0	4.5	3	.21
Educational	11	31.0	35	32.0			
Cultural	4	11.0	27	25.0			
Other	<u>15</u>	<u>44.0</u>	<u>29</u>	<u>28.0</u>			
	35	100.0	108	100.0			

TABLE 11  
 A COMPARISON OF RESPONDENTS IN INDEPENDENT COLLEGES  
 AND PUBLIC UNIVERSITIES BY AGE, GRADE POINT AVERAGES,  
 WORK ACTIVITIES, AND HOMETOWN CULTURAL EXPERIENCES

Variables	Independent			Public			t	df	p
	n	M	SD	n	M	SD			
Age	40	19.7	1.6	121	19.8	2.9	-.44	124	.66
Grade Point Averages	34	2.8	.40	97	2.8	.44	.68	129	.50
Work Activities	39	1.0	1.1	106	1.4	1.4	1.60	143	.11
Hometown Cultural Experiences	40	2.3	1.3	121	2.9	1.3	-2.64	159	.01

#### Analysis and Interpretation of Research Questions 2 and 3

Two other research questions guided the study and ten derivative null hypotheses were tested.

The identity development section includes 118 items. Students were asked to identify the extent to which statement items reflected their beliefs, attitudes, or feelings. This section included four possible responses: (a) very much reflects my beliefs, attitudes, and/or feelings; (b) somewhat reflects my beliefs, attitudes, and/or feelings; (c) minimally reflects my beliefs, attitudes, and/or feelings;

and (d) does not at all reflect my beliefs, attitudes, and/or feelings.

### Research Question 2

Do undergraduate African American students enrolled at public institutions show differences in their scores for different levels of identity development from African American undergraduate students enrolled in independent institutions?

### Hypothesis 12

There is no significant difference in the pre-encounter stage of identity development between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

Table 12 displays results of item responses on the identity development stage section and reports on the mean reflection ratings and the standard deviation of item responses from the identity development section for students who chose pre-encounter attitudes, beliefs, or feelings. The mean on the pre-encounter scale for independent colleges was 63.5 ( $n=39$ ) with a standard deviation of 13. The mean for public universities was 67.9 with a standard deviation of 12. The t-value of -1.96 with 146 degrees of freedom had a probability level of .052. The null hypothesis was retained. The public university students were slightly more agreeable on identifying with the White culture at the expense of their Black heritage than independent college students, but this difference was not statistically significant.

TABLE 12  
PRE-ENCOUNTER RESPONSES BY COLLEGE TYPES

	<u>n</u>	<u>m</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>p</u>
Independent	39	63.5	13	-1.96	146	.052
Public	109	67.9	12			

### Hypothesis 13

There is no significant difference in the confusion stage of identity development between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

To determine significant differences between independent college and public university students' stage of confusion, a t-test for independent groups was conducted. Table 13 reports results of item responses on the mean reflection ratings and the standard deviation of item responses from the identity development section for students who chose confusion attitudes, beliefs, or feelings. The mean on the confusion scale for independent colleges was 39.1 with a standard deviation of 9.5. The mean for public universities was 39.8 with a standard deviation of 9.3. The t-value of -.41 with 147 Degrees of Freedom had a probability level of .682. The null hypothesis was retained. Both independent and public students had a low degree of confusion, alienation, and isolation from the White culture.

TABLE 13  
CONFUSION RESPONSES BY COLLEGE TYPES

	<u>n</u>	<u>m</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>p</u>
Independent	38	39.1	9.5	-.41	147	.682
Public	111	39.8	9.3			

#### Hypothesis 14

There is no significant difference in the immersion stage of identity development between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

To determine significant differences between independent and public students' stage of immersion, a t-test for independent groups was conducted. Table 14 reports results of item responses on the mean reflection ratings and standard deviation of item responses from the identity development section for students who chose immersion beliefs, attitudes, or feelings. The mean on the immersion scale for independent colleges was 49.5 with a standard deviation of 13.8. The mean for public university students was 48.5 with a standard deviation of 13.7. The t-value of .39 with 148 Degrees of Freedom had a probability level of .698. The null hypothesis was retained. Public university and independent college

students shared almost equally in pro-Black attitudes, beliefs, or feelings.

TABLE 14  
IMMERSION RESPONSES BY COLLEGE TYPES

	<u>n</u>	<u>m</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>p</u>
Independent	38	49.5	13.8	.39	148	.698
Public	112	48.5	13.7			

#### Hypothesis 15

There is no significant difference in the internalization stage of identity development between African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

To determine significant differences between independent and public students' stage of internalization, a t-test for independent groups was conducted. Table 15 reports results of item responses on the mean reflection ratings and standard deviation of item responses from the identity development section for students who chose internalization beliefs, attitudes or feelings. The mean on the internalization scale for independent colleges was 104.9 with a standard deviation of 9.7. The mean for public universities was 101.4 with a standard deviation of 13.9. The t-value of 1.74 with 98 Degrees of Freedom had a probability level of .084. The null



hypothesis was retained. Independent college students had a higher degree of comfortableness in both Black and White cultures.

On the four identity development scales, no statistically significant differences were located between the two populations.

TABLE 15  
INTERNALIZATION RESPONSES BY COLLEGE TYPES

	<u>n</u>	<u>m</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>p</u>
Independent	40	104.9	9.7	1.74	98	.084
Public	114	101.4	13.9			

The third survey, Student Involvement Survey, asked students to rate their involvement and degree of involvement with campus life on 36 items with various ranges, such as from attendance to participation level: A. Attended 1-3 times, B. Attended 4-6 times, C. Attended more than 6 times, D. Minor participant, E. Major participant, and F. Directed, managed, or organized. Table 16 displays the group mean involvement ratings and standard deviations of the item responses on the Student Involvement Survey.

There were seven sub-scales. Each sub-scale gives a high and a low range of scores, a mean, a standard deviation,

and the number of cases. Table 16 reports the result of the group responses for student involvement.

The range of the mean involvement ratings was from a low of 1.3 on the item "work activities" to a high of 14.1 on the item "on-campus activities."

On six of the seven sub-scales, the mean involvement ratings was below 5.00. These items were: clubs and organizations (4.6), sports (4.0), faculty and staff interactions (2.3), community service (1.5), academic experiences (1.4), and work activities (1.3). On-campus activities had the highest level of involvement with a mean rating of 14.1.

The mean range of scores was from a low of 1.3 on the item "work activities" to a high of 14.1 on the item "on-campus activities."

TABLE 16  
SUMMARY STATISTICS FOR STUDENT INVOLVEMENT

	<u>M</u>	<u>SD</u>	<u>n</u>	<u>min/max</u>
On-Campus Activities	14.1	9.8	138	0-45
Clubs and Organizations	4.6	7.1	142	0-40
Sports	4.0	3.7	142	0-16
Academic Faculty and Staff Interactions	1.4	2.1	146	0-12
Work Activities	2.3	1.9	144	0-8
Community Service	1.3	1.3	145	0-5
	1.5	2.0	162	0-7

### Research Question 3

Are there differences in the level of involvement between undergraduate African American students matriculating at public Southern Appalachian colleges and universities and African American students matriculating in independent Southern Appalachian colleges and universities?

### Hypothesis 16

There is no significant difference in the level of involvement in on-campus activities between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

To determine significant differences between public and independent students' level of involvement, a t-test was conducted (see Table 17).

Results indicated that on the 9 items from the on-campus activities section, no significant differences between independent and public students' level of involvement existed. The t-value of -1.09 with 136 Degrees of Freedom had a .278 probability level. The null hypothesis was retained for these item responses.

TABLE 17  
ON-CAMPUS ACTIVITY RESPONSES BY COLLEGE TYPES

	<u>n</u>	<u>M</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>P</u>
Independent	36	12.6	9.6	1.09	136	.278
Public	102	14.7	9.8			

Hypothesis 17

There is no significant difference in the level of involvement in clubs and organizations between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

To determine significant differences between public and independent students' level of involvement, a t-test was conducted (See Table 18).

Results indicated that on the 13 items from the clubs and organization section, no significant differences between independent and public students' level of involvement were found. The t-value  $-.73$  with 140 Degrees of Freedom had a probability level of  $.466$ . The null hypothesis was retained for these item responses.

TABLE 18  
CLUBS AND ORGANIZATION RESPONSES BY COLLEGE TYPES

	<u>n</u>	<u>M</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>P</u>
Independent	38	3.8	7.2	-.73	140	.466
Public	104	4.8	7.1			

Hypothesis 18

There is no significant difference in the level of involvement in sports between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

To determine significant differences between public and independent students' level of involvement, a t-test was conducted (see Table 19).

Results revealed a significant difference between independent and public students' level of involvement in sports. Independent students had a higher degree of participation in sports. The t-value of 6.36 with 140 Degrees of Freedom had a probability level of .0005. The null was rejected.

TABLE 19  
SPORTS RESPONSES BY COLLEGE TYPES

	<u>n</u>	<u>M</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>P</u>
Independent	35	7.1	3.5	6.36	140	.0005
Public	107	3.0	3.2			

### Hypothesis 19

There is no significant difference in the level of involvement in academic experiences between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

To determine significant differences between independent and public students' level of involvement, a t-test was conducted (see Table 20).

Results indicated that on all four items from the academic experiences section, there were no significant differences between independent and public students' level of involvement found. The t-value of .74 with 144 Degrees of Freedom had a .458 probability level. The null hypothesis was retained for these item responses.

TABLE 20  
ACADEMIC EXPERIENCE RESPONSES BY COLLEGE TYPES

	<u>n</u>	<u>M</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>p</u>
Independent	39	1.6	2.3	.74	144	.458
Public	107	1.3	2.1			

### Hypothesis 20

There is no significant difference in the level of involvement in faculty and staff interactions between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

To determine significant differences between public and independent students' level of involvement, a t-test was conducted (see Table 21).

Results indicated that on both items in faculty and staff interactions, there were no significant differences between public and independent students' level of involvement. The t-value of 1.86 with 142 Degrees of Freedom had a .064 probability level. The null hypothesis was retained.

TABLE 21  
FACULTY AND STAFF INTERACTIONS RESPONSES BY  
COLLEGE TYPES SURVEYED

	<u>n</u>	<u>M</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>p</u>
Independent	37	2.8	1.8	1.86	142	.064
Public	107	2.1	1.9			

Hypothesis 21

There is no significant difference in the level of involvement in community services between undergraduate African American students in public historically White colleges and universities and undergraduate African American students in independent historically White colleges and universities.

To determine significant differences between independent and public students' level of involvement, a Chi Square test was conducted (see Table 22).

Results indicated no significant differences between independent and public students' level of community service. The Chi Square value of .39 with 2 Degrees of Freedom had a probability level of .82. The null hypothesis was retained.



TABLE 22  
COMMUNITY SERVICE RESPONSES BY COLLEGE TYPES

	Independent		Public		$\chi^2$	df	p
	n	%	n	%			
No Participation	12	32.4	30	27.8	.39	2	.82
Participant	20	54.1	60	55.6			
Leader	5	13.5	18	16.7			
Total	37	100.0	108	100.1			

#### Summary

This chapter has presented the analysis of research data collected in this study. Descriptive and comparative analysis of the data generated from the 162 undergraduate African American students from selected Southern Appalachian colleges and universities that responded to the African American Student Survey, Scale of African American Development II, and Student Involvement Survey were presented in Chapter 4. The descriptive analyses included demographic information concerning the students' gender, major, class level, self-report grade point average, age, marital status, high school ethnicity, high school experiences inside or outside Appalachia, hometown community, work activity, hometown cultural experiences, cultural experiences in college choice, and reason for college choice, both public and independent students.

Descriptive analyses were also presented for stages of identity development between public and independent college students related to the pre-encounter, confusion, immersion, and internalization stages of identity development. Finally, this chapter presented descriptive results on the level of involvement between public and independent college students in on-campus events, clubs and organizations, sports, academic experience, faculty/staff interactions, and community service. A summary of the study, conclusions, and recommendations for further study are included in Chapter 5.

## CHAPTER 5

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The final chapter is presented in three sections. The first section of the chapter describes the problem, purpose, and data collection procedures of the study. The second section presents the conclusions from the study. The final section offers recommendations derived from the study. A brief summary concludes this chapter.

#### Summary

The satisfaction of undergraduate African American students at historically White colleges and universities in Southern Appalachia is an important issue, and will become more important in the future as the diversity of institutions increases. Many higher education institutions have developed an office to support intercultural services and programs as a first step for improving the climate on a diverse campus. Colleges and universities are targeting curricular and co-curricular programs for institutional effectiveness in supporting African American student development.

The primary purpose of the study was to identify the stage of identity development of undergraduate African American students, their level of involvement in campus activities, and their demographic factors within historically White Southern Appalachian colleges and universities, both

public and independent. A study of this specific nature had not been conducted.

Participants for this study were obtained by purposive sampling. The 1,150 African American undergraduates enrolled in selected Southern Appalachian colleges and universities were the target population. The study reported on students enrolled in the selected colleges and universities during the 1996 fall semester and the 1997 spring semester. The colleges and universities were selected because of similar cultural environments.

The African American Student Survey, the Scale of African American Development II, and the Student Involvement Survey were used to collect data for this research. The surveys were designed to assist educational institutions to gain a better understanding of their African American subcultures. The African American Student Survey consisted of 14 sections relating to demographic background information on the student. The Scale of African American Development II consisted of 118 items to respond to the extent which statements were discussed and students rated their reflections about their beliefs, attitudes, and values on a Likert scale: A) very much reflects my beliefs, attitudes, and values; B) somewhat reflects my beliefs, attitudes, and values; C) minimally reflects my beliefs, attitudes, and values; D) does not at all reflect my beliefs, attitudes, and values. The Student Involvement Survey questions ask the

students to rate the content and level of involvement in campus events on 36 items. These items were divided into seven sections: on-campus events, clubs and organizations, sports, academic experiences, faculty/staff interactions, employment, and community services.

The survey instrument was administered within group and individual meetings arranged by a contact person at each college or university. This administration method resulted in a high response rate for the sample in the study.

Descriptive and inferential statistics were used to analyze the data from this study. Descriptive statistics, such as frequencies, distributions of scores, and measures of central tendency were used to interpret the data in this study. In this study, inferential statistics were used in an attempt to generalize the results of the sample to the entire population of African American undergraduates at the selected Southern Appalachian colleges and universities.

The computer scored results of nominal and interval level data contained a frequency distribution of background information items for the sample. Data provided from computer scored results included an item analysis of each section of the survey item with appropriate means, frequency distributions, modes, percentages, and standard deviations. Descriptive measures were calculated for each of the demographic variables to provide additional information relating to the population. The data were transferred to an

SPSS program. The statistical procedures used to analyze the data to address the null hypotheses were a t-test and a chi square test.

### Conclusions Based on the Hypotheses

The following conclusions based on the hypotheses can be drawn after reviewing the findings of this study:

1. There were two statistically significant differences in the item responses relating to "gender" and "hometown cultural experiences" for the undergraduate African American students based on the demographic variables described in this study, both public and independent college students. Public students participated in more hometown cultural experiences than independent students. More females than males attended public universities than independent colleges.

2. There were no differences in the item responses relating to the stage of identity development for the undergraduate African American students, both public and independent students, based on the identity development variables described in this study. Undergraduate African American students attending independent and public historically White Southern Appalachian colleges and universities are well adjusted as it relates to their identity development but are not involved in cross-cultural programs and activities, both curricular and co-curricular.

3. The independent African American undergraduates who participated in the survey were not significantly different than the public African American undergraduates who participated in the survey. The ratings clearly pointed to a significant difference in the content and level of involvement in sports for both independent and public undergraduates. Independent students participate at a higher level in sports than public students.

#### Conclusions Based on Analysis of the Comments Responses

Participants had opportunities to expand information on some specific topics. Those topics included: "cultural experiences in their home communities," "African American cultural experiences they have had on their college campuses," "bad experiences they have had as an African American on their college campuses," and "good experiences they have had on their college campuses."

Identity development is a persistent sameness with oneself and persistent sharing of some kind of essential character with others (Erickson, 1959). Numerous studies have been conducted on academic and social concerns related to African American college students. However, faculty and staff who teach, advise and counsel African American undergraduate students will have to reassess their thinking and initiate new strategies to prepare African American

college students for success after college in the new millennium.

After reviewing the comments, some findings emerged. African American student knowledge or lack of knowledge about their African heritage and acknowledgement of this heritage in curricular and co-curricular aspects of the college or university affected their identity development and participation in the higher education process.

Pre-collegiate cultural experiences included associations with church and gospel singing, talent shows, festivals, Dr. Martin Luther King celebrations, community organizations, and achievement programs. When African American undergraduates arrive on campus, they look for an outlet for getting involved in activities related to their prior cultural experiences in order to relate to their new academic and social environment. A gospel choir and an ethnic-related organization that pursues activities related to their particular needs were important.

Of the 162 African American undergraduates who were surveyed, 149 were currently participating in African American cultural experiences on campus. The number of independent students participating in major cultural experiences are reported in Table 23.



TABLE 23  
 NUMBER OF INDEPENDENT COLLEGE STUDENTS PARTICIPATING  
 IN MAJOR CULTURAL EXPERIENCES

Cultural Experience	n
Black Organizations	17
Lectures	8
Black History Month Activities	8
Gospel Choir	7
Interaction with a Culturally Diverse Group	2
Forum	1
Peer Mentoring	1
Social Time with African American Staff	1
African American Studies Class	1
Dance	1
Play	1
Orientation	1
Minority Cultural Center	1
Black Student Leadership Conference	1

African American students attending independent colleges are currently experiencing a multiplicity of cultural events. African American undergraduates are multi-talented and have varied interests.

African American undergraduates who attended public universities had diverse interests and participated in multiple activities (see Table 24).

TABLE 24  
 NUMBER OF PUBLIC UNIVERSITY STUDENTS  
 PARTICIPATING IN MAJOR CULTURAL EXPERIENCES

Cultural Experience	n
Black Organizations	72
Gospel Choir	60
Black Programs	35
Kwanzaa	24
Black Greek Life	22
Plays	18
Peer Mentoring	13
King Day Celebration	12
Black History Month	10
Forum	6
Black Conferences/Trips/Community Events	5
Social Activities	5
Council for Cultural Awareness	3
Dance	3
Band	1
University Choir	1

African American students, both public and independent, shared similar beliefs, values, and attitudes (Borgatta & Borgatta, 1992). Understanding what it is like to matriculate as an African American undergraduate in a socio-cultural setting that is historically White depends on the opportunities available for African American students to compete successfully with the core ethnic group and other cultures on campus. While the African American undergraduates were not participating in acculturation

assimilation (Borgatta & Borgatta, 1992), these students were functioning psychosocially in accordance with their African heritage.

African American undergraduates were participating in programs related to Black life. Cultural pluralism (Borgatta & Borgatta 1992) was evident among both student populations, public and independent, as they responded with comments like "bonding," "interacting with other African American students," and "peer mentoring."

#### Affirmative Action

African American undergraduates were in conflict with the core ethnic group over their right to attend a White college, as reflected in frequent responses by independent college students who described their bad experiences on campus with words like "discrimination," "unfair treatment by professors," "stares from White students and professors," "belief that all African American students are athletes or inferior," "being called Nigger," and "racial remarks made by White students."

African American undergraduates attending public universities had similar experiences with their academic and social environment on a White campus. Frequent bad experience responses were "use of the "N" word," "professor inquiring about the sport the student played," "racial slurs," "teachers discriminating," "conflicts with other

African American students," "being underestimated by White professors," "being discriminated or harassed by campus safety, professors, library staff, department," "expected to speak for the 'whole race'," "inappropriate remarks by professors," and "being the only Black in most classes."

### Institutional and Structural Mechanisms

Institutional and structural mechanisms of inequitable actions or situations were reflected in independent college student responses to bad experiences: "racial tension between African American and White organizations," "inclusiveness on campus," "belief by teachers that all African Americans on campus are athletes." For public universities, student responses were also similar: "professor asking what sport student plays," "teachers discriminating in a subtle way," "racist professor," "being underestimated by White professor," "needs not being met as fast as others," "being the only African American in class," "discrimination by public safety and professors," "no incentive for Black music majors," "a feeling of not being part of the campus or exclusion," "seen as using affirmative action to further education," "harassed by professors and public safety officers," and "inappropriate remarks by faculty." Ethnic clashes persist according to the frequent references to problems with many professors and staff.

### Acculturation

The assimilation process was further complicated by the interaction between ethnicity and the dynamics associated with African American student perceptions of their standing in society (Bracey, et al., 1970). In some instances, there was an ethnic split within the African American student population. African American student self-evaluations revealed internalized oppression (Lipsky, 1987) by African American females. Internalized racism has been a major factor preventing African Americans from realizing and putting into action the tremendous intelligence and power which they possess.

Sample responses from independent college students included "I am mixed, and I see, for general purposes, that the races really don't interrelate. This sometimes leaves me in an awkward experience," "being judged by fellow African Americans about the White friends I have," and "low participation in minority events by other minority students." Sample responses from public university students included "Just conflict in the African American community, with students talking about others in slanderous ways," "Everyone that is African American is not friendly. Some want to act like they're better," "isolation from others of my ethnicity, particularly in the classroom," "lack of cohesion with African Americans as a whole," and "Some African Americans have made racial remarks because I am light skin."

### Socio-cultural Setting

The effects of persistent conflicts within the socio-cultural setting and the academic setting is a serious obstacle to the ability to use the educational system to advance into desired occupations. The educational structure that was providing a path to higher occupations for the core ethnic group on the campuses was inconsistent with the African American students' experiences. Their frequent negative interactions with White faculty, staff, and peers affected their attitudes and beliefs.

African American students' most pronounced association with African American culture and approach to their problems were their association and recognition of their African connection. African aesthetics, that are distinct from that of the core ethnic group on historically White campuses, are indigenous and a natural part of the heritage of African American students. Closely linked to their African heritage was their spiritual heritage clearly tangible through spiritual and gospel music.

### African American Duality

The lack of a statistically significant difference among the four stages of identity development was a sign of an increasing ebb and flow in the duality (Jaynes & Williams, 1989) in which African American students exist. An

historical and revolutionary change in the educational, cultural, recreational, and social opportunities for cross-cultural experiences can transform the White College or university campus into an interactive educational, cultural, and social institution that can affect future patterns of African American student attitudes and beliefs. The ethnic dualism of African American identity with the core ethnic group and the African American group on campus is central to understanding identity development and involvement of African American undergraduates in a White socio-cultural setting.

The rise and decline of the perceptions of discrimination will be forecast by the interactions with campus life, both curricular and co-curricular, that African American students face, both as a group and individually. African American student attitude, beliefs, and behaviors will be affected by their changing perceptions of their conditions on White campuses. Frequent discussions related to African American student development, African American identity development, have persisted because of the lack of an assessment of ethnic-related landscapes at historically White colleges and universities such as this study. The lack of an outlet for a current discussion of this most important phenomena, African American student matriculation at White colleges and universities, which formally began during the Civil Rights movement, some thirty years ago, resulted in the issue lying dormant.

Similar to the aftermath for Blacks after the Civil War (Bracey, et al., 1970), current African American student identity and involvement can be seen in their close association with the gospel choir and other ethnic-related organizations on campus. It is important to recognize African American student duality, being both Black and American, as they matriculate at historically White colleges and universities. Maintaining group identity yet desiring to be full-fledged Americans and included in the broader campus community can produce a paradoxical environment for undergraduate African Americans. This double consciousness and self-evaluation was seen in their response statements. This duality results in greater tension for African American students. Their attitude responses showed the multidimensionality of African American students.

Sample responses of pre-collegiate duality experiences from independent college students included participation in the "YMCA Black Achievers Program and the Black Community Youth Program." Responses from public university students included participation in the "Statesville Black Education Association and the Urban League."

Sample responses of collegiate duality from independent college students included attendance at a "Lyceum about African Americans in Appalachia," "experiencing racial tension between African American and White organizations and social forms of prejudice," "having a class on Langston



Hughes," "intercultural program during orientation," "having everyone on campus eager to learn about us," "seeing as many Black Americans trying to achieve a higher education here," "exposed to art in theater through acting," "being a member of the campus choir and radio station," "forming a family-like bond with fellow Black friends," "educating Whites on their misconceptions of Blacks," "being a role model for both Black and White students," "Blacks on homecoming court in a predominantly White school," and "the Bonner Scholars program where students were forced to work together from different cultural backgrounds."

Sample responses of collegiate duality from public university students included "calling prospective African American students," "singing in the university choir," "being a member of the Council for Cultural Awareness," "conflict with other African Americans," "being a leader in many classes and maintaining some of the highest scores in the class," "being underestimated by White professors," "having the Vice Chancellor agree to giving some money to help get the NAACP College Chapter started," "experiencing the separation of Blacks," "bonding with and meeting new friends, both Black and White," and "winning Miss Black Culture."

Several factors emerged that are often perceived more as separatism than as "family time" or "pride." Two major ethnic-related factors emerged as indicators of African American identity: Gospel Choir and African American clubs.

These factors strongly relate to African American identity development and represent an African American orientation. Most of the students who responded participated in Gospel Choir and/or African American clubs. Dissatisfaction of African American students came mostly from their social experiences on campus and from their struggles with professors and staff who have been insulting to them.

This study indicated that African American students were aware of their African heritage of communalism and family orientation. This understanding and identity produces Africentric attitudes, beliefs, and lifestyles. It also produces an Africentric personality (Akbar, 1984; Azibo, 1983b; Baldwin, 1987; Nobles, 1986; Williams, 1981) in the African American undergraduate student.

African American student attitudes towards race relations on campus fall into three groups: African American cultural and educational consciousness, African American alienation from their peers, and African American alienation related to the classroom. African American students feel good about themselves when group pride, identity, togetherness, and mutual support (Jaynes & Williams 1989) exist. African American students experience and attach importance to group cultural identity, such as group cohesion, and have a need to seek this type of affiliation with their African American peers when they are in the minority on a majority campus. They see this relationship as

a sense of obligation to the other African American students and as a commitment to overcoming the group's disadvantages.

Educational outcomes (see Table 11), as revealed by the average grade point average, reveal a low attainment of academic progress for African American undergraduates. This outcome should not be considered without awareness of African American student pre-college education, the administration of it, and the educational programs. What colleges do, faculty behavior, campus climate, and peer group influences, with their African American peers and their non-African American peers, affect the differences in the educational, cultural, social, and recreational outcomes for African American students on a White campus.

The educational expectations (Cohen, et al., 1971) of African American students affected their matriculation on their college campuses. Their exposure to both cultures affected their misconceptions or lack of misconception about their abilities. Many educational interventions can be used and follow in the recommendations.

An important finding for college faculty and staff is the necessity to arrange a more equitable classroom environment for African American students and to provide social and recreational opportunities with faculty and non-African/American student peers. Student responses revealed faculty and non-African/American student feelings of stereotypic beliefs about their ethnic group and educational

abilities. Efforts to treat faculty expectations and African American students' expectations prior to matriculation should be undertaken. African American students' perceptions of their social status on campus is determined by their White peers' status, African American student perceptions of themselves, and African American student perceptions of how they are treated by their White peers.

The current climate on White college campuses and the race relations that have developed are a result of what has developed historically within the institution's academic and social structure. African American students' attitudes and beliefs about themselves are the consequences of the structures of each campus and its race relations. African American student racial attitudes are a reflection of the positive or negative aspects of their intergroup relations on campus which are represented by the responses of perceptions of "unequal treatment and discriminatory behavior."

African American students felt frustrated and unfulfilled because of the lack of culturally sensitive curricular and co-curricular experiences (Nixon, 1993; Kronley, 1995) they desired to participate in as college students. African American students have a high level of social comfort with their African American peers but desire to not be seen as "tokens." The support from White faculty, staff, and students and being affirmed and supported by African American faculty, staff, and students can be a

deciding factor in African American undergraduate academic success. African American students join ethnic-related organizations to have a sense of shared experience and college satisfaction and as way of coping with a feeling of isolation.

The success or lack of success of African American undergraduate students attending a White college depends on the curricular and co-curricular programs and activities of the college. Good experiences of independent African American undergraduates were "got to meet Dr. Thaddeus Mathis, Junius Griffin, and prepared for White corporate America," "debating to change the mascot," "unity between African Americans," "playing football and becoming a member of the African American Society," "being exposed to art in theatre through acting, the campus choir, and radio station," "seeing as many Blacks trying to achieve a higher education here," and "plays and programs, Blacks on homecoming court in a predominately White school."

Good experiences of public university African American undergraduates were "Project Care," "meeting other African American students," "becoming known by all for leadership," "plays, organizations, parties, choir, step shows, working with faculty, White and Black," "Black Greek life," "becoming an RA," "close interaction with professors," "African American faculty being available to help me," "African American freshmen bonding," "being a member of the 'Opening

Doors Forum' on race," "Gospel Ensemble and Black Affairs Organization," "given opportunities such as dinners and get together to meet other African American students," and "the experience of being in a different culture."

Low grade point averages (see Table 11) of African American undergraduates will remain if their educational, cultural, social, and recreational opportunities are related to ethnic interests only. Given the low level of cross-cultural involvement opportunities that African American students participate in, little progress appears to be seen in increasing the academic achievement for African American undergraduates at historically White colleges and universities. The main cultural involvement activities for African American students on both independent and public campuses were gospel choir, Black organizations, Black Greek life, and Black History Month programs. There was not a wide range of involvement or promotion of African American students participating in traditional college activities. Participation in non-traditional, ethnic, organizations may indicate that further acculturation or adaptation to the White college or university campus will be by African American student unity through ethnic-related activities.

African American undergraduates were set apart culturally and socially, as reflected in their involvement in mostly Black organizations and activities. The perceptions of discrimination and racism affected African American

student achievement and satisfaction with their college experience.

The perceptions of treatment of African American students in their historically White college settings helped to explain African American students' beliefs, attitudes, and behaviors. The social and academic experiences of African American students included racial remarks, racial isolation, and conflicts in many areas of college life. Their personal identity development was impacted by their cultural experiences before college and after matriculation. While the cultural patterns varied, African American students' levels of self-awareness and self-exploration on campus will depend on their cross-cultural social experiences.

African American students' cultural identity is developmental and influences their psychosocial adjustment to college life on an historically White campus. Adaptive responses, such as separating into predominantly ethnic-related activities, result in a devaluation of factors, such as achievement, that can increase educational and occupational success for African American students. However, African American students process and translate their affiliation with ethnic activities less as inequitable opportunities than ethnic pride.

By studying African American undergraduate activities and types of involvement, effective development of African American student education can be understood. African

American students should be counseled, even if it involves intrusive counseling, toward both a classical-cross-cultural and a practical cross-cultural social, educational, and recreational college experience. The lack of a comprehensive curricular and co-curricular plan for education will result in miseducation for all college undergraduate students.

The implications from this study indicate several policies and practices for improving social and academic life for African American students on White college campuses. A current assessment of African American college students attending historically White Southern Appalachian colleges and universities has lain dormant for some time. African American student responses "being the only one in class," reflect feelings of concern about representative numbers of African Americans on college campuses. The average percentage of African American students at Public universities in the study was 4%. The average percentage for independent colleges was 6%.

Isolation and the perceptions of differential treatment of African American students were noted in student responses at each institution of higher education. A comprehensive curricular and co-curricular program (Jaynes & Williams, 1989) can reduce the feeling of isolation and improve the academic and social outcomes for African American and non-African American students. Since the majority of the students, both public and independent, scored high or very



high on the internalization stage of development, student open-ended responses appear to contradict the grouped results for identity development. Scoring high or very high implies that the students do feel comfortable in both cultural settings. Yet, it also could imply the ebb and flow of their life, the dualism of African American students.

### Recommendations

The following recommendations are proposed as a result of this study of African American undergraduates at public and independent colleges and universities in Southern Appalachia. The recommendations involve proposals for implementing institutional strategies and programmatic strategies for improving the college experiences for the largest ethnic group currently attending Southern Appalachian colleges and universities, African Americans.

The recommendations for institutional strategies to improve achievement and successful attainment of a college degree are listed below:

1. The survey instrument administered to the students revealed only part of a comprehensive assessment of this large ethnic subculture in Southern Appalachian colleges and universities. A method to determine the students' needs and concerns at matriculation needs to be developed, implemented, and evaluated on an on-going basis. A change without longitudinal assessment and documentation would not be

advised. Another survey instrument would not be necessary until there is sufficient institutional longitudinal data.

2. A task force on intercultural relations that is ongoing should collaborate to address deficiencies and develop specific strategies. The task force should be responsible for addressing faculty and student concerns through institutional internal research, such as student focus groups and faculty workshops that would address curricular and co-curricular concerns. Leaders can become learners and learners will become leaders. The Intercultural Relations Task force will build trust, credibility, prepare the campus climate, and respond to diversity concerns.

3. Successful implementation of these strategies would be dependent upon commitment from the top administrator at each college or university and the determination by the student, faculty, and staff campus leaders about the manageability of such strategies. The chief executive officer should appoint a task force to promote leadership across the curriculum and across student life. The task force should be chaired by the Academic Dean and composed of current faculty/professors emeritis, students, staff from student life, alumni, and the Director of Intercultural Affairs.

4. One study from the literature review related to how educational expectations affect African American children in educational settings. This study used interracial

interaction disability training for Black and White children by exposing both cultures to misconceptions about each other's abilities. Dr. Martin Luther King states "Before we can learn to live together, we must be together." (King, 1967). All cultures in a higher education environment need to be exposed to misconceptions about each other's abilities. An educational intervention similar to this study could prevent academic and non-academic misunderstandings on college and university campuses.

An educational and clinical intervention for higher education faculty is sensitivity training at the beginning of each year that offers an orientation to African American students. A diversity staff member or outside consultant who would lead faculty in a workshop on diversifying their curriculums and through experiences which would allow faculty to hear, see, and witness racism through opportunities such as a diversity tool, presents an outlet for a discussion about African American undergraduates. This experience treats higher education faculty expectations before classroom encounters with African American students who feel that they are treated unfairly or receive low grades because of faculty expectations about their abilities. Perceptions of racial hostility by African American undergraduates affect their academic achievement and was seen in their low grade point averages.

Low expectations for African American undergraduate competence reflect a conflict with higher education admissions policies. If students are admitted because they meet admissions criteria, their qualifications for having potential to perform college level work are in jeopardy and often can result in a low retention and graduation rate for African American undergraduates at historically White colleges and universities. Diversity training should occur for faculty and staff.

In the same instance, African American undergraduates should also be oriented to survival tips at an historically White college or university, such as study skills, peer advisory programs, and mentoring, which exposes African American undergraduates to getting the services they need to successfully attain their educational goals.

Unless both Black and White expectations for competence in the interracial setting are treated where White faculty have only their more stereotypical beliefs about ethnicities and competence to work with in evaluating African American undergraduates, campus interactions are not likely to produce the educational goals of the institution for both Black and White students. Faculty in higher education could benefit from interdependent problem posing to frame racial issues which are significant to an institution's mission. This supports implementation instead of endorsements of multicultural goals.

5. Using the successful programs and strategies for African American undergraduates discussed in the literature review, comprehensive collaborative planning by faculty and staff and students, following through with plans, was a common practice. An essential step for improving an intercultural climate was consistency and could include a manual. The manual should include a comprehensive approach, that focuses on orientation and consistently addressing intercultural issues and concerns as they arise. Orientation sessions should be conducted by the Director of Intercultural Offices, the Dean of Faculty, and the Dean of Students to model a unified approach to interdependent problem solving in delivering services to African American undergraduates.

6. The successful programs and strategies discussed in the literature review indicated that inclusion of African culture in curricular and co-curriculum programs and activities was a common practice. Higher education institutions should develop a method of rewarding and recognizing curricular and co-curricular offices, departments and organizations. One method of rewarding and recognizing should be funding for innovative and creative programs and activities that support tolerance of differences and that educate persons about tolerance and respect for differences. Another method of rewarding and recognizing should include consideration of intercultural internal and/or external community service in the promotion and tenure for faculty and

merit or special raises for staff. An intercultural outreach program to the surrounding community by faculty and staff should be included. This program would serve as a model for the on-campus and off-campus community of the institution's commitment to educating for diversity: student diversity, personnel diversity, curricular and co-curricular diversity, and community diversity.

7. The development of an on-going assessment method of intercultural effectiveness from randomly selected students and peer reviews should be addressed. As a part of the end-of-the-year exit process for students, faculty and staff, each group should complete a computerized assessment of the diversity climate at a location or in the presence of a resident advisor or supervisor, individually or in groups.

The recommendations for programmatic strategies to improve programs and services to African American undergraduates are listed below:

1. Annual orientation for African American parents
2. New African American student meeting during orientation
3. Peer advisory program for African American students
4. Recruitment of African American students with multiple intelligences
5. Recruitment of African American faculty and staff
6. African American student participation in African American student national leadership conference

7. The implementation of a gospel choir
8. Incentives for student government associations and student organizations to promote culturally diverse programs
9. Incentives for faculty and staff to promote curricular and co-curricular cultural programs and activities
10. An annual or biannual culture audit
11. The development and implementation of a manual for African American student development
12. Network African American students with local and regional African American college students and activities
13. Leadership program across the curriculum and in student life for non-majority and majority students
14. Conflict resolution training for student leaders
15. Building of trust and credibility by presenting ideas and issues campus wide through an intercultural relations task force
16. School-sponsored dialogue and cross-race organizations
17. Involvement of African American students in research activities and teaching activities outside the classroom
18. Sensitivity and training for staff who work with African American students

19. Endorsement of multicultural plan by faculty and staff
20. Development of mechanism to evaluate diversity progress
21. Confrontation of assumptions
22. Diversity tools
23. Modeling campus behavior by faculty and staff
24. Assessment of racial climate as it relates to the institution's historical legacy, structural diversity, psychological climate, and behavioral climate

Financial resources will be the key to improvement of curricula and co- curricular programs, services, and activities for African American undergraduates at colleges and universities. Campus personnel who choose to participate in creative diverse strategies should be given release time for some of their normal "regular" work hours. Campus personnel who choose not to participate in sanctioned creative diverse strategies would continue with moral "regular" work plans. Higher education's role is changing from supplying needs to supplying campuswide leaders for the next century.



Brief Summary

This study focused on the 1996 fall semester and 1997 spring semester African American undergraduates at historically White colleges and universities in Southern Appalachia. Other studies of similar representative samples should prove useful to improve African American student satisfaction with their undergraduate experience. It is, therefore, recommended that other studies be conducted for the attainment of current understandings of the specific needs of the changing student populations of African American undergraduates at Southern Appalachian colleges and universities.

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## APPENDICES

**APPENDIX A**  
**Letter to Presidents**

219 Sequoyah Drive  
Johnson City, TN 37604  
May 3, 1996

Dear:

I am a doctoral student at East Tennessee State University, Johnson City, Tennessee, presently writing my dissertation.

The purpose of this letter is to determine if your institution will participate in a questionnaire survey to determine values, beliefs, attitudes, and involvement of African American undergraduates matriculating at four-year public and independent colleges and universities in Southern Appalachia.

Because of your professional knowledge and vantage point, I would sincerely appreciate permission to conduct my study at your institution. In granting permission, I also ask that you designate someone at your institution that I may contact to arrange for me to administer the survey to undergraduate African American students and for follow-up contact.

A summary of the findings of this survey will be made available to you. Thank you in advance for your cooperative effort and assistance in conducting this study.

Sincerely,

Rosemary Gray Bundy

Enclosure

Permission Form  
African American Undergraduate Study  
Identity Development and Student Involvement

I \_\_\_\_\_ give  
permission to Rosemary Gray Bundy to conduct a survey of  
Selected African American undergraduate students.

Date \_\_\_\_\_

RETURN THIS FORM TO

ROSEMARY GRAY BUNDY  
219 SEQUOYAH DRIVE  
JOHNSON CITY, TENNESSEE 37604



**APPENDIX B**  
**Responses From Presidents**

September 25, 1996

Dr. Francis T. Borkowski  
Appalachian State University  
Boone, NC 28608

Dear Dr. Borkowski:

I am a doctoral student at East Tennessee State University presently writing my dissertation.

The purpose of this letter is to determine if your institution will participate in a questionnaire survey to determine values, beliefs, attitudes, and involvement of African American undergraduates matriculating at four-year public and independent colleges and universities in Southern Appalachia.

Because of your professional knowledge and vantage point I would sincerely appreciate permission to conduct my study at your institution. In granting permission, I also ask that you designate someone at your institution that I may contact to arrange for me to administer the survey to African American undergraduate students and for follow-up contact.

A summary of the findings of this survey will be made available to you. Thank you in advance for your cooperative effort and assistance in conducting this study.

Sincerely,

Rosemary Gray Bundy

Enclosure

Appalachian State would be willing to assist you in gathering information for your study.

Frank Borkowski  
Chancellor

Permission Form  
African American Undergraduate Study  
Identity Development and Student Involvement

I, Francis Borkowski ,  
give permission to Rosemary Gray Bundy to conduct a survey of  
African American undergraduate students.

Date September 29, 1996

RETURN THIS FORM TO

ROSEMARY GRAY BUNDY  
219 SEQUOYAH DRIVE  
JOHNSON CITY, TN 37604

TUSCULUM COLLEGE  
Established 1794

September 27, 1996

Rosemary Gray Bundy  
219 Sequoyah Drive  
Johnson City, TN 37604

Dear Ms. Bundy:

President Knott referred to me your request for permission to survey members of our student body. I am enclosing your signed permission form. Your contact will be Ms. Audra Thomas, who heads our Minority Affairs Office. I am listing her contact information below. Best wishes in your project.

Sincerely,

Dr. David Hendricksen  
Coordinator of Campus Life

Ms. Audra Thomas  
P.O. Box 5063  
Tusculum College  
Greeneville, TN 37743  
423-636-7630 ext. 657

Vice President For Academic and Administrative Services  
P.O. Box 5047 Greeneville, TN 37743 (423) 636-7305

Permission Form  
African American Undergraduate Study  
Identity Development and Student Involvement

I, David Hendrickson ,  
give permission to Rosemary Gray Bundy to conduct a survey of  
African American undergraduate students.

Date 9-27-96

RETURN THIS FORM TO

ROSEMARY GRAY BUNDY  
219 SEQUOYAH DRIVE  
JOHNSON CITY, TN 37604

Permission Form  
African American Undergraduate Study  
Identity Development and Student Involvement

I, Thomas R. Morris ,  
give permission to Rosemary Gray Bundy to conduct a survey of  
African American undergraduate students.

Date 10-1-96

RETURN THIS FORM TO

ROSEMARY GRAY BUNDY  
219 SEQUOYAH DRIVE  
JOHNSON CITY, TN 37604

October 2, 1996

Ms. Rosemary Gray Bundy  
219 Sequoyah Drive  
Johnson City, TN 37604

Dear Ms. Bundy:

Thank you for your letter of September 25, 1996. I would like to suggest that you work with Ms. Laura Terry, Director of Multicultural Affairs at ETSU, in your pursuit of gaining information from African American undergraduate students at this institution. Ms. Terry's address is P.O. Box 70725, and her phone number is 439-4210.

You have my best wishes for successful completion of your doctoral work.

Sincerely yours,

Roy S. Nicks  
President

cc: Ms. Laura Terry  
Ms. Mary Jordan  
Dr. Wayne D. Andrews

UNCA  
THE UNIVERSITY OF NORTH CAROLINA AT ASHEVILLE

14 October 1996

Rosemary Gray Bundy  
219 Sequoyah Drive  
Johnson City, Tennessee 37604

Dear Ms. Bundy:

Chancellor Patsy B. Reed has asked me to respond to your request for research access to African American undergraduates at The University of North Carolina at Asheville. I want to respond positively to your request but need to have more information about your research project before an institutional decision is made. Please send a copy of your thesis proposal and the survey instrument. Incidentally, my doctoral thesis and much of my early career research was based on data gathered from African American students.

Sincerely,

James P. Pitts  
Vice Chancellor for Academic Affairs

Copy: Chancellor Reed  
Archer Gravely, Director of Institutional Research

OFFICE OF ACADEMIC AFFAIRS 704/251-6470. FAX 704/251-6385  
The University of North Carolina at Asheville. One  
University Heights. Asheville, NC 28804-3299. State Courier  
06-80-24

The University of North Carolina is comprised of the sixteen constituent senior institutions in North Carolina and is an equal opportunity employer.



UNCA  
THE UNIVERSITY OF NORTH CAROLINA AT ASHEVILLE

1 November 1996

Ms. Rosemary Gray Bundy  
219 Sequoyah Drive  
Johnson City, Tennessee 37604

Dear Ms. Bundy:

I am pleased to say that the Office of Academic Affairs at The University of North Carolina at Asheville approves your request for research access to African American students for your project, "Identity Development and Student Involvement of African American Undergraduate Students at Historically White Colleges and Universities in Southern Appalachia." I have informed the head of the African American student organization as well as one of the faculty leaders of the African American Colloquium of your project so that there might be a greater inclination to cooperating with your efforts.

I am willing to serve as the official contact person for your project but will offer the names of several persons who can offer valuable information about the profile of our situational and methodological factors which might be considered in producing an optimal sample at UNCA. Persons who might provide valuable assistance are: Deborah James, Associate Professor of Literature and Languages (704/251-6596); Carolyn Briggs, Coordinator of African American Student Development (704/251-6671); and Archer Gravely, Director of Institutional Research (704/251-6426).

Sincerely,

James P. Pitts  
Vice Chancellor for Academic Affairs

c: C. Briggs  
A. Gravely  
D. James  
Chancellor Reed  
Vice Chancellor Iovacchini

OFFICE OF ACADEMIC AFFAIRS. 704/251-6470. FAX 704/251-6385  
The University of North Carolina at Asheville. One  
University Heights. Asheville, NC 28804-3299. State Courier  
06-80-24.

The University of North Carolina is comprised of the sixteen constituent senior institutions in North Carolina and is an equal opportunity employer.

WESTERN  
CAROLINA  
UNIVERSITY

EQUAL OPPORTUNITY PROGRAMS  
(704) 227-7116

7 October 1996

Rosemary Gray Bundy  
219 Sequoyah Drive  
Johnson City, Tennessee 37604

Dear Ms. Bundy:

Your request to involve Western Carolina University in your dissertation study has been forwarded to me by Chancellor John Bardo. Before granting permission to conduct the study on our campus, I would like to know more about the survey instrument and the process by which you plan to administer the questionnaire and the follow-up. At this point in time, I do not feel that I have enough information about your project to commit our university to participation in your study. Please send additional information upon which a decision can be based. If a positive determination is made, I will then designate a contact to work with you.

Sincerely,

Dianne G. Cook, Assistant to the Chancellor  
Equal Opportunity Programs

CULLOWHEE, NORTH CAROLINA 28723-9646  
Western Carolina is one of the sixteen senior institutions of The University of North Carolina and an affirmative action/equal opportunity employer.

WESTERN  
CAROLINA  
UNIVERSITY

EQUAL OPPORTUNITY PROGRAM  
(704) 227-7116

October 17, 1996

Rosemary Gray Bundy  
219 Sequoyah Drive  
Johnson City, Tennessee 37604

Dear Ms. Bundy:

Western Carolina University seeks every opportunity to improve the campus experience of African American undergraduate students. I am certain that your study will produce findings that will be helpful to us. However, as you can understand, we receive a number of requests such as this and must be careful about activities we ask our students to participate in.

As such, it will be necessary to provide us with verification of permission to conduct the study by your University Review Board or some assurance that the survey instrument has been approved by East Tennessee State University. At the same time, please send us a copy of the survey that would be administered to our students.

Thank you for your interest in our University, and please feel free to contact me if you have any questions.

Sincerely,

Dianne G. Cook, Assistant to the Chancellor  
Equal Opportunity Programs

CULLOWHEE, NORTH CAROLINA 27623-9646  
Western Carolina is one of the sixteen senior institutions of The University of North Carolina and an affirmative action/equal opportunity employer.

Permission Form  
African American Undergraduate Study  
Identity Development and Student Involvement

I, Dianne Cook ,  
give permission to Rosemary Gray Bundy to conduct a survey of  
African American undergraduate students.

Date 11 November 1996

RETURN THIS FORM TO

ROSEMARY GRAY BUNDY  
219 SEQUOYAH DRIVE  
JOHNSON CITY, TN 37604

Rosemary,

Please note that I have assigned Brian Bridges,  
Assistant to the Vice Chancellor for Student Development, and  
the Director of Minority Student Affairs, to be your contact  
for your survey. His phone number is 704-227-7234. Good  
Luck!

Dianne Cook

APPENDIX C  
Letters of Permission

LETTER OF PERMISSION  
Scale of Identity Development

Permission is granted to Rosemary Bundy of East Tennessee State University to reproduce copies of the Scale of Identity Development. The user may make as many copies as necessary to assess (briefly describe the project below).

Dissertation: A Survey of Identity Development and Student Involvement of African American Undergraduate Students at Historically White Colleges and Universities in Appalachia.

The user will not be charged for this privilege. However, the user agrees to supply a copy of the data to Cynthia Olney, Office of Student Assessment, James Madison University, in electronic form (e.g., word perfect disk or through internet) so that the data can be included in norms that can be compiled into a test manual. Also, the user agrees to include demographic data for each participant so that subgroup norms can be computed. Specifically gender, race, age, class level, and level of service learning experience. (If the user cannot comply with the demographic requirement, please contact the test developer.) Finally, the user agrees to send a brief report of research findings that can support the instrument's validity.

If you agree to these terms, please sign on the line below. At receipt of this form, I will forward a scoring program to you.

Sincerely

Cynthia Olney, Ph.D.  
Assessment Specialist  
Karen Young, Ph.D.

I agree to the terms listed in this agreement form.

Name \_\_\_\_\_ Date \_\_\_\_\_

JMU

---

James Madison University  
Office of Student Assessment

May 5, 1995

Rosemary G. Bundy  
Director  
Human Resources and Institutional Research  
Emory & Henry College  
P.O. Box 947  
Emory, VA 24327-0947

Dear Dr. Bundy:

You have my permission to use the Student Involvement Survey  
for research or assessment purposes at your institution.  
Thank you for your interest in my work.

Sincerely,

T. Dary Erwin  
Director and Professor of Psychology

ksl.589

Harrisonburg, Virginia 22807  
(703) 538-5706



**APPENDIX D**  
**Informed Consent Form**

FORM 106  
East Tennessee State University  
INFORMED CONSENT FORM

PRINCIPAL INVESTIGATOR: Mrs. Rosemary G. Bundy  
TITLE OF PROJECT: "Identity Development and Student Involvement of African American Undergraduate Students at Historically White Colleges and Universities in Southern Appalachia"

1. Indicated below are the (a) purpose of this study, (b) the approximate duration of the study, and (c) the procedures to be followed.

(a) The purpose of this study is to identify the stage of identity development of undergraduate African American students, their level of student involvement in campus activities, and their demographic factors within historically white Southern Appalachian colleges and universities, both public and independent.

This study will provide information about the largest minority group on most historically public and independent white college campuses in Southern Appalachia, African Americans. Information from this study will provide details of ethnic-related attributes which are crucial or of great significance to African American students. The results of this study can be used by student affairs personnel to improve the satisfaction with colleges.

(b) The collection of the data will take approximately 3 months. The individual administration will take approximately 40 minutes.

(c) Three surveys will be administered to African American Undergraduates at 4 public and 5 independent colleges and universities in the 1996 fall semester and the 1997 spring semester. The surveys will be coded and loaded on to a spreadsheet and from there exported to Number Cruncher Statistical System.

2. Discomforts, inconveniences, and/or risks that can be reasonably expected are:  
There are no discomforts, inconveniences, and/or risks that are reasonably expected.

3. If you have any further questions about this study, you may call Mrs. Rosemary Bundy at (423) 282-2353 or Dr. Marie Hill at (423) 439-4241 who will try to answer additional questions that you may have.

Further information about research subject's rights and whom to contact in the event of a research-related injury may be obtained from the Chairperson of the Institutional Review Board at (423) 439-6134.

Although your rights and privacy will be maintained, the Secretary of the Department of Health and Human Services and the Institutional Review Board do not have free access to any information obtained in this study should it become necessary and should you freely and voluntarily choose to participate. You may withdraw at any time without prejudice.

**DRUGS AND DEVICES UNDER FDA REGULATION:** You understand that because this study does ( ) does not (X) involve articles regulated by the FDA (Food and Drug Administration), the FDA may ( ) may not (X) choose to inspect records which identify you as a subject in this investigation.

**COMPENSATION FOR MEDICAL TREATMENT:** East Tennessee State University does not provide compensation for medical treatment other than emergency first aid, for any physical injury which may occur as a result of your participation as a subject in this study, claims arising against ETSU or any of its agents or employees may be submitted to the Tennessee Claims Commission for disposition to the extent allowable as provided under TCA Section 9-8-307. Further information concerning this may be obtained from the Chairperson of the Institutional Review Board at (423) 439-6134.

**WITNESSING AND SIGNATURES:** The nature, demands, risks, and benefits of the project have been explained to me as well as is known and available. I understand what my participation involves. Furthermore, I understand that I am free to ask questions and withdraw from the project at any time, without penalty. I have read and fully understand the consent form. I sign it freely and voluntarily. A signed copy has been given to me.

Your study records will be maintained in strictest confidence according to current legal requirements and will not be revealed unless required by law or as noted above.

\_\_\_\_\_  
DATE SIGNATURE OF VOLUNTEER

\_\_\_\_\_  
DATE SIGNATURE OF PARENTS OR GUARDIAN (if applicable)

\_\_\_\_\_  
DATE SIGNATURE OF INVESTIGATOR

APPENDIX E

Subregions for 399 Appalachian Counties

## Subregions for 399 Appalachian Counties

AL	KY	TIPPAH	MUSKINGUM	BLOUNT	BERKELEY
BIBB	ADAIR	TISHOMINGO	NOBLE	BRADLEY	BOONE
BLOUNT	BATH	UNION	PERRY	CAMPBELL	BRAXTON
CALHOUN	BELL	WEBSTER	PIKE	CANNON	BROOKE
CHAMBERS	BOYD	WINSTON	ROSS SCIOTO	CARTER	CABELL
CHEROKEE	BREATHITT		TUSCARAWAS	CLAIRBORNE	CALHOUN
CHILTON	CARTER	NY	VINTON	CLAY	CLAY
CLAY	CASEY	ALLEGANY	WASHINGTON	COCKE	DODDRIDGE
CLEBURNE	CLARK	BROOME		COFFEE	FAYETTE
COLBERT	CLAY	CATTARAUGUS	PA	CUMBERLAND	GILMER
COOSA	CLINTON	CHAUTAUQUA	ALLEGHENY	DEKALB	GRANT
CULLMAN	CUMBERLAND	CHEMUNG	ARMSTRONG	FENTRESS	GREENBRIAR
DE KALB	ELLIOTT	CHENANGO	BEAVER	FRANKLIN	HAMPSHIRE
ELMORE	ESTILL	CORTLAND	BEDFORD	GRAINGER	HANCOCK
ETOWAH	FLEMING	DELAWARE	BLAIR	GREENE	HARDY
FAYETTE	FLOYD	OTSEGO	BRADFORD	GRUNDY	HARRISON
FRANKLIN	GARRARD	SCHOHARIE	BUTLER	HAMBLEN	JACKSON
JACKSON	GREEN	SCHUYLER	CAMBRIA	HAMILTON	JEFFERSON
JEFFERSON	GREENUP	STEUBEN	CAMERON	HANCOCK	KANAWHA
LAMAR	HARLAN	TIOGA	CARBON	HAWKINS	LEWIS
LAUDERDALE	JACKSON	TOMPKINS	CENTRE	JACKSON	LINCOLN
LAWRENCE	JOHNSON		CLARION	JEFFERSON	LOGAN
LIMESTONE	KNOTT	NC	CLEARFIELD	JOHNSON	MCDOWELL
MADISON	KNOX	ALEXANDER	CLINTON	KNOX	MARION
MARION	LAUREL	ALLEGHANY	COLUMBIA	LOUDON	MARSHALL
MARSHALL	LAWRENCE	ASHE	CRAWFORD	MCMINN	MASON
MORGAN	LEE	AVERY	ELK	MACON	MERCER
PICKENS	LESLIE	BUNCOMBE	ERIE	MARION	MINERAL
RANDOLPH	LETCHER	BURKE	FAYETTE	MEIGS	MINGO
ST. CLAIR	LEWIS	CALDWELL	FOREST	MONROE	MONONGALIA
SHELBY	LINCOLN	CHEROKEE	FULTON	MORGAN	MONROE
TALLADEGA	MCCREARY	CLAY	GREENE	OVERTON	MORGAN
TALLAPOOSA	MADISON	DAVID	HUNTINGDON	PICKETT	NICHOLAS
TUSCALOOSA	MAGOFFIN	FORSYTH	INDIANA	POLK	OHIO
WALKER	MARTIN	GRAHAM	JEFFERSON	PUTNAM	PENDLETON
WINSTON	MENIFEE	HJAYWOOD	JUNIATA	RHEA	PLEASANTS
	MONROE	HENDERSON	LACKAWANNA	ROANE	POCAHONTAS
GA	MONTGOMERY	JACKSON	LAWRENCE	SCOTT	PRESTON
BANKS	MORGAN	MCDOWELL	LUZERNE	SEQUATCHIE	PUTNAM
BARROW	OWSLEY	MACON	LYCOMING	SEVIER	RALEIGH
BARTOW	PERRY	MADISON	MCKEAN	SMITH	RANDOLPH
CARROLL	PIKE	MITCHELL	MERCER	SULLIVAN	RITCHIE
CATOOSA	POWELL	POLK	MIFFLIN	UNICOI	ROANE
CHATTOOGA	PULASKI	RUTHERFORD	MONROE	UNION	SUMMERS
CHEROKEE	ROCKCASTLE	STOKES	MONTOUR	VAN BUREN	TAYLOR
DADE	ROWAN	SURRY	NORTHUMBERW	WARREN	TUCKER
DAWSON	RUSSELL	SWAIN	PERRY	WASHINGTON	TYLER
DOUGLAS	WAYNE	TRANSYLVANI	PIKE	WHITE	UPSHUR
FANNIN	WHITLEY	WATAUGA	POTTER	VA	WAYNE
FLOYD	WOLFE	WILKES	SCHUYLKILL	ALLEGHANY	WEBSTER
FORSYTH		YADKIN	SNYDER	BATH	WETZEL
FRANKLIN	MD	YANCEY	SOMERSET	BLAND	WIRT
GILMER	ALLEGANY		SULLIVAN	BOTETOURT	WOOD
GORDON	GARRETT	OH	SUSQUEHANNI	BUCHANAN	WYOMING
GWINNETT	WASHINGTON	ADAMS	TIOGA	CARROLL	
HABERSHAM	ALCORN	ATHENS	UNION	CRAIG	
HALL		BELMONT	VENANGO	DICKENSON	
HARALSON	MS	BROWN	WARREN	FLOYD	
HEARD	ALCORN	CARROLL	WASHINGTON	GILES	
JACKSON	BENTON	CLERMONT	WAYNE	GRAYSON	
LUMPKIN	CALHOUN	COLUMBIA	WESTMORELAN	HIGHLAND	
MADISON	CHICKASAW	COSHOCOTN	WYOMING	LEE	
MURRAY	CHOCTAW	GALLIA		PULASKI	
PAULDING	CLAY	GUERNSEY	SC	RUSSELL	
PICKENS	ITAWAMBA	HARRISON	ANDERSON	SCOTT	
POLK	KEMPER	HIGHLAND	CHEROKEE	SMYTH	
RABUN	LEE	HOCKING	GREENEVILLE	TAZEWELL	
STEPHENS	LOWNDES	HOLMES	OCONEE	WASHINGTON	
TOWNS	MARSHALL	JACKSON	PICKENS	WISE	
UNION	MONROE	JEFFERSON	SPARTANBURG	WYTHE	
WALKER	MONROE	LAWRENCE			
WHITE	NOXUBEE	MEIGS	TN		
WHITEFIELD	OKTIBBEHA	MONROE	ANDERSON	WV	
	PONTOTOC	MORGAN	BLEDSE	BARBOUR	
	PRENTISS				

**APPENDIX F**

**Response Choices of African American Development II Scale**

- A = Very much reflects my beliefs, attitudes, and/or feelings.
- B = Somewhat reflects my beliefs, attitudes, and/or feelings.
- C = Minimally reflects my beliefs, attitudes, and/or feelings.
- D = Does not at all reflect my beliefs, attitudes, and/or feelings.

APPENDIX G  
Survey Instrument

## **Please Note**

**Copyrighted materials in this document have not been filmed at the request of the author. They are available for consultation, however, in the author's university library.**

**Appendix G  
pages 170-185**

**UMI**



APPENDIX H  
Survey Administration Calendar

## SURVEY ADMINISTRATION CALENDAR

<b>DATE</b>	<b>College/ University</b>	<b>Location</b>	<b>Contact Person</b>
10/7/96	Emory & Henry	Emory, VA	Rosemary Bundy
11/6/96	Tusculum	Greeneville, TN	Audra Thomas
12/2/96	Western Carolina	Cullowhee, NC	Brian Bridges
12/5/96	Univ. Of N.C.	Asheville, NC	James P. Pitts
01/23/97	E.T.S.U.	J.C., TN	Laura Terry
01/28/97	Appalachia State	Boone, N.C.	Cornelius Young

## DID NOT GRANT PERMISSION

Montreat College	Montreat, NC
Milligan College	Milligan College, TN
Carson-Newman College	Jefferson City, TN

APPENDIX I  
Comments Section Responses from African American  
Student Survey

COMMENTS SECTION RESPONSES FROM AFRICAN AMERICAN  
STUDENT SURVEY

CATEGORY: Cultural Experiences in Home Community: Other

Independent Colleges

- 001: African American Society
- 003: Black Gospel Choir
- 006: YMCA Black Achievers Program
- 009: African American Talent Show During Black History Month
- 018: Black Achievers
- 019: Black Community Youth Program
- 030: Church

Public Colleges

- 058: None
- 070: Statesville Black Education Association
- 072: Junkanoo Festival
- 111: All of the Above
- 122: Urban League
- 127: MLK Celebration
- 145: Church
- 151: Fraternity

CATEGORY: African American Cultural Experiences You Have Had  
on This Campus

Independent Colleges

- 001: Attended Dr. Junius's Griffin Lecture
- 002: Lyceum events- Movies, Lectures, etc.
- 003: I had one class on Langston Hughes for a semester. I am also involved in the (AAS).
- 004: A few African American Lyceums.
- 005: Gospel Music Fest; Dupont Scholar-Dr. E. Ethelbert Miller; Dupont Scholar Dr. Junius Griffin; African American Dance (Umaja?); Fannie Lou Hamer Skit
- 006: The African American cultural experiences I have experienced were the Intercultural Program during orientation.
- 007: Interactions with many different individuals from different places and different minds.
- 008: Lyceums, African American Society, BBQ administered by Mrs. Bundy
- 009: Dealing with the WASP issue.
- 010: Everyone is very friendly but the interaction with Whites is very limited.
- 011: AAS

- 012: The African American Society Club meetings. One Lyceum about African Americans in Appalachia.
- 014: African American Society Programs
- 015: I have not had any experiences so far. It is still to early.
- 016: The only cultural experiences I have had on campus occurred with the Bonner Scholar's Program. In this environment students were forced to work together even though we were all from different cultural backgrounds.
- 017: Involved with the African American Society.
- 018: Involved in AAS & went to all black history month activities.
- 019: Being a member of the AAS.
- 020: I participate with the African American Society.
- 021: Very few provided by the school. Some Lyceums.
- 022: Bonding with African Americans whom I just met.
- 023: Meeting with African American Clubs and trying to attend some of the events.
- 024: Gospel Fest.
- 025: When I'm on campus, I don't get involved in the African American activities. Therefore, my cultural experiences are very limited.
- 026: Two Gospel festivals and Black history month programs
- 027: I'm a member of Bonwonde (a club for black students). We (the blacks on the campus) do many things which brings awareness to our campus. For example, we organize black history month programs.
- 028: Bonwandi; where all the African American students work together on different activities.
- 029: None
- 030: Black History Month programs. Involvement in Bonwandi (minority club), African American Leadership Conference
- 031: Bonwandi
- 032: Bonwondi, Black-History Month, Gospel Fest.
- 033: None.
- 034: None at the present time.
- 035: I haven't had any yet.
- 036: None.
- 037: During Black History Month we had a gospel show.
- 038: Gospel Fest, Black History Month Celebration, Project Uplift, Heritage Center, Bonwondi.
- 039: Gospel Festivals, Black History Month Celebration, Project Uplift, Heritage Center, Bonwondi (minority club).

#### Public Colleges

- 041: A couple of Step Shows, King Day Celebration, African-American Quiz bowl.
- 042: None.
- 043: Black History Month, African American retreat.

- 044: Step Shows-Black Awareness Weeks-Black Plays.  
046: Attending black functions. Participating in B.T.E. And O.E.S.  
047: OES, Inspiration Choir, Project Care.  
049: Million Man March.  
050: Project C.A.R.E. & O.E.S.  
051: Well this week we will be having a Kwanzea. But other than that I have not been in much due to me being a Freshman.  
052: There hasn't been a lot of cultural things here. Very few.  
053: OES, Project Care.  
054: OES, Project Care.  
055: Participating in Black Theater Ensemble, Inspirational Choir, Band.  
056: Several black organizations-programs geared toward minorities.  
057: Project C/A/R/E/. WCU Inspirational Choir, Western's B.E.S.T., Organization of Ebony Students. Alpha Phi Alpha Fraternity, Inc.  
058: Organization of Ebony Students, Western Best Black Theater Ensemble, Project Care, Inspirational Choir, Black Greek Life.  
059: Going to the parties, acting in Black Theater Ensemble, and the Dream Date Auction.  
060: Organization of Ebony Students, Alpha Phi Alpha Fraternity Inc.  
061: WCU Inspirational Choir, Phi Beta Sigma, Black Theatre Ensemble Organization of Ebony Students.  
062: Organization of Ebony Students; Black Theater Ensemble, N.P.H.C., Black Greek Life, Black Step Shows; Black Plays, Black Comedy, Black History Events.  
063: Black Theatre Ensemble performances, Black History events, WCU Inspirational Choir events.  
064: Organization of Ebony Students: Project CARE. Black Theatre Ensemble; Western Best NPHC; Council of African-American Presidents.  
065: Martin Luther King Program, Step Show, Comedian (African).  
066: Very few.  
067: Comedy Show, play.  
068: The play "My Grandmother Prayed For Me". African American Student Association.  
069: The play "Sunjata."  
070: Sunjata, calling prospective African American students to encourage them to come here.  
071: I've been able to be in the African American Colloquium. I saw the play Sunjata.  
072: A member of the African-American Student Association.  
073: We had a gospel concert, African American Def comedy jam.

- 074: On this campus, we have had a variety of cultural plays and musical. Also, we had a comedy performance.
- 075: Pre-Orientation with other African American freshmen going here. Joined ASSA. See Sunjata play.
- 076: Participation in African American Student Association, singing in the University choir, attending cultural events (I.e., plays, etc.).
- 077: Just the African American class and it's cultural event requirements.
- 078: African-American Colloquium.
- 079: Attending African plays which were presented here. Speakers coming on the campus to discuss African-American issues.
- 080: Attending the Afro-American Colloquium, went to Charleston, S.C., and saw the houses built by the Afro-Americans and visited the Avery Institute.
- 081: This class.
- 082: Gospel Ensemble, Black Affairs.
- 083: Going to Step Show, Going to Black Affairs Meeting.
- 084: Gospel Ensemble.
- 085: The African American culture experiences I've had were the opportunities to join the ETSU Gospel Ensemble as well as other African American Organizations.
- 086: Black Affairs Association, ETSU Gospel Ensemble Alpha Phi Alpha Fraternity.
- 087: Gospel Ensemble, Black Affairs Association, attendance of African American Sorority/Fraternity functions, participation in Black History Programs.
- 088: NAACP member, member of Gospel Choir, member of Black Affairs. Have taken many trips that enrich the mind of Afro-American.
- 089: Black History Month programs, Gospel Choir, NAACP, Red, Black, Green, Step Shows Fashion Shows, Winter Cruise
- 090: Gospel Ensemble; Black Affairs.
- 091: I am presently in the Gospel Choir, was a member of the Black Affairs Association.
- 092: Coming together to sing for God.
- 093: Gospel Ensemble.
- 094: Gospel Choir, Black Affairs Association, Black Speaks, Ex., Former Black Panther, Step Shows, Fashion Shows.
- 095: African-American History Extravaganza, Step Shows, Negro League History Showcase.
- 096: ETSU Gospel Choir, Black Affairs.
- 097: Feel very overwhelmed by the greetings.
- 098: Black Affairs, Gospel Ensemble.
- 100: Gospel Ensemble Choir.
- 101: I have been in the Gospel ensemble, and that is basically it. There are not very many activities offered for the black population on campus.
- 102: ETSU Gospel Ensemble.

- 103: I have African American cultural experiences with ETSU Gospel Ensemble.
- 104: Gospel events.
- 105: None-except for Black History month programs. Gospel Programs.
- 106: Gospel Choir.
- 107: Black Affairs, Gospel Ensemble.
- 109: None.
- 110: Gospel Extravaganza, Martin Luther King Celebration.
- 111: None.
- 110: Gospel Extravaganza, Martin Luther King Celebration.
- 111: None.
- 112: Gospel Ensemble, Black Affairs Association.
- 114: ETSU Gospel Ensemble.
- 115: Black student program, Martin Luther King, Jr. Program, Gospel extravaganza, fraternity life.
- 116: I have been active in several events that include a gathering of African American students. This itself has been a big change.
- 117: Kwanzaa, Black Student Association, Peer Mentor Program.
- 118: BSA Gospel Choir, Black Student Association, Kwanzaa Celebration, Peer Mentor Program.
- 119: BSA Gospel Choir Programming/membership and Fund raising community for BSA, NAACP.
- 120: Kwanzaa, parties/Step Show sororities, African-American speakers, African Dancers.
- 122: Kwanzaa, and being in clubs that help community with my brothers & sisters.
- 123: Gospel Choir, Zeta Phi Beta Sorority, Inc., BSA, Kwanzaa, CCA, Order of Black and Gold.
- 124: Gospel Choir.
- 125: Kwanzaa, Gospel Choir, BSA, Ladies Elite (black female service club), Miss Black Culture, Step Show, Peer-Mentor Program.
- 126: Celebrating Kwanzaa.
- 127: Kwanzaa, Black History, MLK Birthday Celebration, Miss Black Culture.
- 128: NAACP, Black Student A., MLK celebration, Kwanzaa Celebration, Gospel.
- 129: Black Student Association, Gospel Choir, NAACP.
- 130: Gospel Choir, Kwanzaa.
- 131: Kwanzaa celebration, celebration of Martin Luther King Jr. Birthday,, Gospel Choir.
- 132: Black Student Association, Gospel Choir, NAACP.
- 133: Martin Luther King, Kwanzaa.
- 134: Celebrated Kwanzaa & Martin Luther King's Birthday.
- 136: Kwanzaa, Gospel Choir, Ladies of Black and Gold, NAACP.
- 137: BSA, Gospel Choir.
- 138: Being involved in BSA Gospel choir has caused me to be involved in African American social activities on campus. Zeta Phi Beta sorority, Inc.



- 139: Kwanzaa, Ms. Black Culture, Martin Luther King commemoration celebration, Black History Month.
- 140: BSA Gospel Choir.
- 141: Black Student Association & NAACP founding activities, listening to speakers, Gospel choir.
- 142: Kwanzaa, Step Shows, parties Miss Black Cultural Pageant, Mr. Elite Pageant.
- 143: Member-Black Gospel Choir, Kwanzaa Celebration.
- 144: Black Student Association, NAACP, Black Gospel Choir.
- 145: Black Student Association, Gospel Choir, Kwanzaa, Step Shows, Miss Black Cultural Pageant.
- 147: BSA Gospel Choir, Men Service Club.
- 148: Black Gospel Choir, Peer Mentor Program, Apps Council for Cultural Awareness.
- 149: Kwanzaa Celebration, Martin Luther King Celebration, Black History Month program. BSA Gospel Choir.
- 150: Kwanzaa, African Dance.
- 151: BSA Gospel Choir, African American Fraternities, different observations throughout the year (Martin L. King, Black History Month, etc.).
- 152: NAACP (beginning), BSA (Black Student Association member), and BSA Gospel Choir.
- 153: Kwanzaa - Different speakers, African Dance, Miss Black Culture Pageant.
- 154: Gospel Choir, Council for Cultural Awareness, Black Student Association.
- 155: I am in Gospel Choir. I have been to several programs that were geared toward the Black community on campus i.e., parties, forums.
- 157: I'm on BSA Fund raising & Membership, BSA Gospel Choir, and Peer Mentor.
- 158: BSA Gospel Choir, Peer Mentor.
- 161: Gospel Choir, Council for Cultural Awareness, Black Student Association, Kwanzaa.
- 162: Lots Kwanzaa, Black Student Association.

CATEGORY: Bad experiences you have had on this campus as an African American

#### Independent Colleges

- 001: Been called Nigger, been discriminated against as RA.
- 002: The Nigger word was used towards me as a freshman. Professors have at times when I was the only black student in class, treated me unfairly.
- 003: Besides being stared at from white students & faculty; teachers seem to believe that all African-Americans on this campus are athletes.
- 004: Teachers believe all of us are athletes.

- 005: Ignorant questions about my culture and lifestyle; persecution in class and elsewhere on campus because of personal vocalization during mascot challenge campaign.
- 006: N/A.
- 007: I am mixed, and I see, for general purposes, that the races really don't interrelate. This sometimes leaves me in an awkward experience.
- 008: None.
- 009: Racial tension between African-American and white organization. Professors assuming African-American students are inferior.
- 010: None so far.
- 011: Voice not heard by administration.
- 012: N/A.
- 013: I've been called NIGGER, but not to my face. Doors have been burned.
- 014: Positive messages flyers and posters being torn down.
- 015: I have not had any experiences so far. It is still to early.
- 016: None.
- 017: Inclusiveness on this college. The few numbers of African American students and Black Entertainment.
- 018: People walking away from me. People saying it's always us causing problems.
- 019: None.
- 020: Some people of other cultures act like they're scared of you.
- 021: There is nothing geared towards blacks.
- 022: None yet.
- 023: None.
- 025: In 1996, the school didn't want to change the W.A.S.P. Mascot. This was the first time that I experienced a social form of prejudice on this campus.
- 026: My individualism has been looked down upon by both African-American & European-American alike.
- 027: Racial remarks made by white students.
- 028: Adjusting to all of the white students, with their racial comments.
- 029: None.
- 030: None.
- 031: None.
- 032: None.
- 034: None at this present time.
- 035: No bad experiences in particular.
- 036: None.
- 037: None really!
- 038: Being judged by fellow African Americans about the white friends I have. (Several bad experiences off-campus).
- 039: A white male calling a white female a Nigger lover in my presence, low participation in minority events among the other minority students.

## Public Colleges

- 041: Had "NIGGER" written on my door.  
042: None.  
043: None so far.  
044: None directly.  
046: When a professor asked me what sport do I play and he does not know me as a person.  
047: None so far.  
049: None.  
050: No extra curricular activities on campus besides the gym.  
051: Being of the lower number black to white.  
052: The worst is name calling (racial slurs).  
054: None.  
055: As a freshman I realized that people on campus, some people of other races, responded as if they were not familiar with other races.  
056: I have had racial encounters. I've been called a Nigger. Other racial fights that I may have not had direct contact with.  
057: The "N" word.  
058: The fact that teachers discriminate in a subtle way.  
059: When I was walking down the street someone drove by and called me a "Nigger." I was so mad.  
060: None.  
061: None.  
062: Racism among media; White Santa Claus w/o access to Black.  
064: Being called Nigger by White students. Racial discrimination in class.  
065: People have attempted to run over me with a car and/or trucks.  
066: Living in an area with a small African-American population.  
067: So far none.  
068: None.  
069: None.  
070: None.  
071: Just conflict within the African American community, with students talking about others in a slanderous way.  
072: I've had bad experiences, but I don't think my race was the cause.  
073: I haven't had any bad experiences so far while on this campus.  
074: So far I haven't had any bad experiences.  
075: Everyone that is African-American are not friendly. Some want to act like they're better.  
076: Racist professor, lack of activities of interest to African-American students, strange looks.

- 077: Being underestimated by a white professor. He didn't think I had the ability to complete his class, and he had known me about 1 month.
- 078: Unfair treatment, unfairly judged.
- 079: My needs not being met as fast, I feel, as for someone else.
- 080: Two friends and me were pulled over for what seemed no reason.
- 081: None.
- 083: None.
- 084: None.
- 085: The only bad experience I have encountered on this campus pertained in relation to myself and other professors. I feel a very bad vibe automatically when I walk into class. I don't understand why, but because I feel that way, my motivation to sit in their class declines quickly. Also, being the only African American in class feels different.
- 086: I have experienced isolation from others of my ethnicity, particularly in the classroom.
- 087: Lack of cohesion with African-American students as a whole. Seemingly racist professors.
- 088: Discrimination against me because of my skin color by public safety, and professors.
- 089: No support in most things we do, no motive for blacks to come here, no special thing that jumps out to make blacks want to attend.
- 090: None.
- 091: Sometimes not getting the chance to do things that others may do.
- 092: Some are rude in a way that they do not speak or say hello when I speak to them. A lot show that they are good people when religion is the issue and then they turn around and do bad things.
- 093: Not enough opportunities.
- 094: No incentives for black music majors. No incentives for black students. No support.
- 095: A feeling of not being a part of the campus, or exclusion. The campus life and events are those which primarily centered toward White people.
- 097: Some prejudice remarks.
- 098: I feel that we should have more black activities such as concerts.
- 099: Not many.
- 100: There hasn't been any.
- 101: It seems as if there is not many alternatives for us.
- 102: Some African-Americans have made racial remarks because I am light skin.
- 103: Being looked at as a token, or as someone who has used tools such as affirmative action to further her education was one bad experience.

- 104: Prejudice, racial slurs.  
105: Harassed by professors, fellow students, & public safety officers.  
106: Too many stares.  
108: None.  
109: None.  
110: Segregation between blacks & whites stereotypes from whites.  
111: Prejudice, culture shock, ignorance from the White community, professor assuming you are dumb, etc. It goes on and on.  
112: N/A  
113: You get stared at a lot and you also at times get followed in the bookstore.  
114: None.  
116: I have not had any particular bad events although I've been exposed to stares or even racial slurs at a whisper or distance.  
117: None.  
118: The many prejudices and problems of getting scholarships and being considered as "slow" in learning.  
119: Discrimination, being confronted with stereotypes.  
120: Teachers expect you as an individual to represent your race as a whole. Also, bad attitudes toward each other.  
123: Inappropriate remarks by faculty.  
124: I have not had any.  
125: The limited number of black students overall.  
126: None.  
127: Teachers expect me to speak for all Afro-Americans and sometimes they want to talk in slang.  
128: None.  
129: None.  
130: Prejudgment from professors.  
131: None.  
132: I haven't had any.  
133: Bad experiences with other African American females. We as black people do not bond, we separate ourselves from each other.  
134: Bad experience with other black females.  
136: Racism, teachers want you to speak for whole race. Seems like our voices aren't heard, being the ONLY Black in many if not all my classes.  
138: Problems with professors, inappropriate comments from Caucasians, being the only African American in most classes.  
140: Being the only Black in some of my classes.  
141: Being watched in classes that focus on Africa.  
142: White professors acting like I don't know anything because I'm black.  
143: Racist remarks from teachers, living in a dorm with racist individuals.

- 144: None.
- 148: None.
- 149: Non-stop racism: one-on-one with professors, library staff seemed reluctant to assist me, my department as a whole seems to have a "cold" nature when it comes to helping me.
- 150: Police harassment, someone spit tobacco on my car window.
- 151: Not many African-American students, not many African American programs.
- 152: The number of minority students troubles me.
- 153: Police harassment.
- 154: Professors making inappropriate statements.
- 155: I haven't come in contact with many bad experiences.
- 156: None so far.
- 161: Inappropriate remarks from faculty.
- 162: None.

CATEGORY: Good Experiences You Have Had As An African American on This Campus

Independent Colleges

- 001: Got to meet Dr. Thaddeus Mathis & Junius Griffin and prepared for white corporate America.
- 002: None really.
- 003: Nothing out of the ordinary.
- 004: We all stay together, unity.
- 005: Meeting other African-Americans with varying experiences; working that bad experiences has led to the good experience of personal growth and empowerment.
- 006: Everyone on campus is eager to learn about us. They tend to ask questions and many students want to have a growing friendship.
- 007: Even though there is a small number of Black Americans on this campus, I was surprised to see as many Black American students on this campus. It is great to see as many Black Americans trying to achieve a higher education here.
- 008: I hang out with the other African-Americans (still don't know all of them).
- 009: Debating on whether to change the mascot.
- 010: All have been good. I haven't had a problem.
- 011: Unity between African Americans.
- 012: N/A
- 013: Met Julius Griffen & Antony Turner.
- 014: Most of the time there is unity in small numbers. I feel that I have experienced unity!!
- 015: I have met other African-Americans who all want something out of life.

- 016: All of my good experiences I've had aren't attributed to my being an African-American, it's because of my inner-self (my ambitions, determinations, confidence, etc.).
- 017: A bond with the African-Americans that are here. We have a tight bond in which we use as a ??.
- 018: Meeting more African-Americans from other states.
- 019: Playing football, which allowed me to get to know the other African-American males on campus even more. Also becoming a member of AAS.
- 020: I like the way people, for the most part, interact with you.
- 021: None.
- 022: Brotherhood with other African-American students.
- 023: Listen to Black Gospel Groups that performed on campus.
- 024: One Voice.
- 025: This year when I returned back to school I was glad to see a lot more African-Americans.
- 026: I've been exposed to art in theatre through acting. I'm a member of the campus choir & radio station.
- 027: My fellow black friends have formed a "family-like" bond. Also, it feels good when I educate Whites on their misconceptions of blacks as well as being a role model for both black and white students.
- 028: Coming closer together with the other African Americans.
- 029: None.
- 030: My overall college experience at this college has been good. That is, there has been nothing to happen that I would consider "Bad".
- 031: New experiences with interrelations.
- 032: Making new friends, learning how others think about being black and about me in general.
- 034: The fact that everyone on campus is eager to help you in your time of need.
- 035: Just being here at college.
- 036: None.
- 037: The African-Americans stick together and watch each others backs.
- 039: Being a part of what almost seems like family.
- 040: Plays & programs, Blacks on homecoming court in a predominately White school.

#### Public Colleges

- 041: Never had a good experience.
- 042: Project Care program will help African American Student
- 043: Some people willing to help and go the extra mile.
- 044: Every experience good.
- 046: Meeting other African Americans.
- 049: Campus life.
- 050: Most of the Black people on campus are very friendly.
- 051: Getting to know other Black people.

- 052: Becoming known by all for leadership.  
053: All good, sometimes.  
054: Meeting different people.  
055: None.  
056: Plays, organizations, parties, Step Shows, Showcase, Dream date auction, Million-Man-March program, organizations, choir concerts, working with faculty, white and black, working with other African-American student leaders.  
057: Black Greek Life (Alpha Phi Alpha).  
058: The Black students know one another better and they are closer.  
059: I got involved in many activities. For instance, I became and RA, which is helping me build up my leadership skills.  
060: WCU Greek life (Black).  
061: Greek life (Black).  
062: Closeknit family-like atmosphere, joining Phi Beta Sigma.  
064: African-American students on campus know each other and work together.  
065: Organizations I am involved in such as the choir. Gatherings, (Social).  
066: None.  
067: Just being recognized. Belonging to African-American Student Association.  
068: Close interaction with professors.  
069: The close relationship between the few blacks that we do have in the 1996 freshmen class.  
070: The African-American faculty is usually available to help me, the African-American freshmen bonding.  
071: In spite of some conflict I've been able to develop a close small circle of black friends.  
072: I enjoy being a member of AASA and the "Opening Doors" forum on race.  
073: That as an African-American I was able to be a leader in many of my classes. I have been able to maintain some of the highest scores in my classes.  
074: I've met other African-American students and participated in an African-American based organization for the students.  
075: Getting to know a lot of different people with different cultural backgrounds.  
076: Giving input on behalf of African-American students to make things better on campus, working with other minorities on campus.  
077: None.  
079: None.  
080: Most of the White students are very friendly and open minded.  
081: Friendliness of all students.



- 083: I have been treated fairly.
- 084: Given opportunities such as dinners and get togethers to meet other African-American students.
- 086: I participated in athletics (football). The Gospel Choir and Alpha Phi Alpha fraternity.
- 087: I found African-Americans that shared my religious beliefs and general concerns and appreciations.
- 088: Have been involved with some White Christian groups and many Afro-American programs.
- 090: No good experiences yet!
- 091: Meeting many new friends, and becoming involved in campus activities.
- 092: I've made some good, down to earth, Christian African American students.
- 093: Knowing everyone, being able to socialize.
- 094: Some scholarships.
- 095: This campus is small, but it feels that the administration at least makes token efforts to get Blacks involved in campus programs.
- 096: Getting to know, also, making new African-American friends here on this campus.
- 097: Gospel Ensemble Black Affairs.
- 098: Being able to participate in the Gospel Ensemble and traveling.
- 099: Been treated fairly.
- 100: By us being minority, we all communicate well. We all get along.
- 101: Gospel Choir.
- 102: Fellowship with others in the Gospel Ensemble.
- 103: Being able to interact more closely with other African Americans on campus was a good experience.
- 104: The experience of being in a different culture.
- 106: Many nice people.
- 109: Have experienced that concerns and desires of African Americans are generally considered.
- 110: Unity between blacks, acceptance.
- 111: None with the exception of BAA and Gospel Ensemble.
- 112: I have met new people through the Gospel Ensemble and the Black Affairs Association.
- 113: I've gotten to know lots of people and been able to get closer to a lot of people and join organizations that I didn't think I could.
- 116: Fellowship with my brothers and sisters, winning homecoming queen.
- 117: Closer to black students because there are less on campus.
- 118: None.
- 119: Many friendships with people of all races, a strong bond with other African Americans.
- 120: Professors take more time out for the African-American students and include us in curriculum.

- 122: Getting a chance to interact with others.  
 123: I have had the opportunity to experience a different environment.  
 125: Gospel Choir, Ladies Elite, mixing with other blacks on campus.  
 127: The Vice Chancellor agreed to give some money to help get the NAACP College Chapter started.  
 128: None.  
 129: Togetherness.  
 130: Meeting good friends and helpful administrators.  
 131: None.  
 132: That all the people on this campus are really friendly.  
 133: None, (average student experiences).  
 134: None, too much separation of blacks.  
 136: Its made me stronger, its made me use my voice when there is something happening I don't agree with.  
 138: I am very close to choir members, frats and sorors.  
 140: Meeting other African Americans. Being in BSA choir.  
 141: I have become more involved with African-American organizations.  
 142: That I don't worry about what anyone thinks and, I will do as I please.  
 143: Bonding with and meeting new friends, both Black & White.  
 144: Being involved in BSA bought me closer to my fellow black students.  
 145: Winning Miss Black Culture.  
 148: My whole college experience as an African-American on this campus has been wonderful, specifically because it feels very good to be black-no matter where I am.  
 149: My academic advisor, an African-American female, has given me wonderful support.  
 151: Learning in general, Black sponsored events.  
 152: Fellowship and interacting with my fellow African Americans have all been good experiences for me.  
 153: Getting along with people.  
 154: Having close relationships with professors.  
 155: I'm able to be a part of a very small community.  
 156: Meeting more people of my color in different experiences we have.  
 161: Bonding with other African-American students with the same goals.  
 162: Kwanzaa, Black Student Association, Mentor program for Blacks.

CATEGORY: Why You Chose This College: Other

#### Independent Colleges

- 001: Money, football.  
 002: At the time, it looked like the best deal.

- 003: To play football.
- 007: My father attended.
- 010: Financial package.
- 013: Football.
- 014: Combination of football, close to home, and reputation.
- 015: Far from home.
- 016: Combination of reasons.
- 020: College didn't work out.
- 021: Football.
- 025: I wanted to get away from the city.
- 026: An isolated place where I had to establish myself, my beliefs, and values.
- 028: Football.
- 029: Football.
- 033: To play football. Did not have grades to go to a Division 1 school.
- 034: Football. My choice was Florida A&M
- 036: Sports.

#### Public Colleges

- 041: My parents didn't want me to go to a HBCU (Historically Black College or University).
- 044: Most money offered.
- 045: Parental influence.
- 046: They offered the most money.
- 047: Financial aid.
- 048: Scholarship.
- 057: Free-ride.
- 061: Scholarship for track & field.
- 062: Track scholarship.
- 071: I got the Teaching Fellows Scholarship.
- 074: My dad's job transferred him her.
- 076: Financial reasons.
- 083: Cousin goes here.
- 085: I have no idea why!
- 086: Scholarship.
- 103: Relocated with my family.
- 107: Academic scholarship.
- 108: To obtain quality GPA to transfer.
- 111: It was last minute.
- 115: Away from home, athletics.
- 116: Family tradition.
- 120: Atmosphere.
- 121: Jesus told me to come.
- 123: Scholarships.
- 128: Scholarships.
- 133: Money situation.
- 136: Scholarship.
- 138: Full scholarship.
- 141: Parents choice.

142: I just always wanted to go here, plus I got a scholarship.

143: Money.

148: The College of Business is ranked very highly.

157: Scholarship

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## VITA

Rosemary Gray Bundy

Personal Data: Date of Birth: January 6, 1946  
 Place of Birth: Kingsport, TN  
 Marital Status: Married, one son

Education: Prospect Elementary School, Gate City, V.A.,  
 and Douglas High School, Kingsport, TN.  
 Morristown College, Morristown, TN; Liberal  
 Arts, A.A., 1966  
 Emory & Henry College, Emory, VA; English,  
 B.A., 1968  
 Catholic University, Washington D.C.;  
 Education, M.A., 1970  
 East Tennessee State University, Johnson City,  
 TN; Educational Leadership and Policy  
 Analysis, Ed.D., 1997

Professional Experience: Director of Human Resources Development and  
 Intercultural Affairs, 1997-present  
 Director of Human Resources, Intercultural  
 Affairs, and Institutional Research,  
 1994-1997  
 Superintendent's Leadership Program,  
 1992-1993  
 Coordinator of Parents for Children Program,  
 Liberty Bell Middle School, Johnson City,  
 TN; 1986-1994  
 English Teacher and Team Leader, Liberty Bell  
 Middle School, Johnson City, TN; 1980-  
 1994  
 Instructor of Developmental Writing and Study  
 Skills, Northeast State Technical  
 Community College, Johnson City, TN; 1990  
 Instructor of Black Literature and MCAT Essay  
 Exam, Premedical Enrichment Program,  
 James H. Quillen College of Medicine,  
 East Tennessee State University, Johnson  
 City, TN; 1986-1990  
 English Teacher, University School, East  
 Tennessee State University, Johnson City,  
 TN; 1979-1980  
 English Teacher, Battlefield Middle School,  
 Spotsylvania, VA; 1978-1979  
 English Teacher and Department Chair,  
 Spotsylvania Junior High School,  
 Spotsylvania, VA; 1976-1978

English Teacher Prince Edward County High School, Farmville, VA; 1975-1976  
 English Teacher, Cumberland Elementary, Cumberland, VA; 1974-1975  
 Instructor of English and Reading, Morristown College, Morristown TN; 1972-1974  
 English Teacher, Coolidge High School, Washington, D.C.; 1970-1972  
 English Teacher, Terrell Junior High School, Washington, D.C.; 1969-1970

Professional Involvement: College Information Systems Governing Board; 1995  
 CICV Personnel Organization  
 Northeast State Technical Community College Minority Advisory Council; 1992-present  
 Alpha Kappa Alpha Sorority, Inc.; 1990-present

Presentations: Grant Writing Workshop, Educational Leadership and Policy Analysis Department, East Tennessee State University, Johnson City, TN; 1994  
 "Intercultural Sensitivity: Providing Direction for Changing Attitudes, Beliefs, and Values", National Conference on Diversity, Jacksonville, FL; 1994  
 Emory & Henry College Roundtable Series on Intercultural Sensitivity, Emory, VA; 1994-Present  
 Conference on African American Students, University of Virginia, Charlottesville, VA, Facilitator for workshop "Diversity and Identity"; 1997

Honors and Awards: Douglas High School Reunion Speaker, 1997  
 Tennessee School Boards Association Award for Excellence in Educational Programs for Parents for Children Program; 1990  
 Teacher of the Year, Eighth Grade, Liberty Bell Middle School, Johnson City, TN; 1989  
 Chapter 2 Funding for Parents for Children Program, Liberty Bell Middle School, Johnson City, TN; 1988-1994  
 Parents for Children Program listed in the National Association of Secondary Principals' Magazine as an Exemplary Program for At-Risk Students; 1987

Excel Grant for Parents for children Program,  
Excel Foundation - \$1,000, Johnson City,  
TN; 1986

Teacher of the Year, Johnson City School  
District, Johnson City, TN; 1985

Teacher of the Year, Liberty Bell Junior High  
School, Johnson City, TN; 1985

Teacher of the Year, Eighth Grade, Liberty  
Bell Junior High School, Johnson City,  
TN; 1985

Outstanding Young Educator of America,  
Morristown College, Morristown, TN; 1972