

RACIAL IDENTITY DEVELOPMENT OF AFRICAN AMERICAN STUDENTS
DURING THEIR FIRST SEMESTER AT A RESEARCH UNIVERSITY

A DISSERTATION
SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL
OF THE UNIVERSITY OF MINNESOTA
BY

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IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

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ADVISOR

JULY 2013

Acknowledgements

As I have come to the end of this phase of my academic career, I am grateful for the people along the way who have shared part of the journey with me. First and foremost, I want to acknowledge my adviser, Darwin D. Hendel, Associate Professor, Organizational Leadership, Policy and Development. Dr. Hendel volunteered to work with me when I decided to return to the doctorate I had put on hold for over ten years. He understood that this leg of the journey required perseverance and persistence. His patient manner and unwavering support gave me the confidence to persist. Dr. Hendel is a man of few words, but when he spoke I listened. I would also like to thank my committee members Dr. Harriet Haynes, Dr. Rebecca Roper-Huilman and Dr. Robert Poch. Their patience and encouragement while I made my way through the learning process of becoming a researcher and an academic writer were very helpful.

The world would be very boring without friends and to have friends with academic skills was another resource that kept me going. Dr. Patricia Kovel-Jarboe and Ms. Kathleen L. Confer took turns nudging me along over the course of developing the research prospectus, data collection, and writing of the dissertation. I could count on them to be understanding, but insistent that I continue to make progress. Another colleague who also encouraged by word and deed is Dr. Anne Carter who read and responded to sections of the prospectus and dissertation. Dr. Belinda Cheung was the friend who was always positive that any barrier could be surmounted, especially the ones involving charts and the computer.

The undergraduate students I interacted with had the most significant impact on my progress through this process. The Multicultural Summer Research Opportunity Program participants and campus leaders (Black Student Union, Black Motivated Women, and Voices Merging) encouraged me and reminded me of my advice to them as it related to keeping my “eye on the prize”. One undergraduate student in particular, Yakira A. Moore, helped to keep me focused by agreeing to study with me twice a week for the year I was writing.

This acknowledgement would be incomplete without a word about the tremendous role my husband, Ronald L. Whyte, played in this journey. Ron used every motivational tool in his managerial toolkit to keep me writing and persisting to the end. His confidence in me was the light at the end of the tunnel.

Dedication

This dissertation is dedicated to my grandparents, Richard Clinton Jones, Clara Lancaster Jones, Matthew James Thompson, and Maude Mason Thompson, and to my parents, Richard Elmer Jones and Dorothy Mae Thompson Jones. My success is a result of my gene pool, but more importantly, the example set by my grandparents and parents. My grandparents raised 18 children between them during the Great Depression and during the time of Jim Crow segregation in the United States without benefit of education beyond the sixth grade. As the oldest children in their respective families, my parents had to quit school after the first semester of the tenth grade because my grandparents could not afford to keep them in school. I believe my success shows that if my parents were given the same opportunities, my father would have been an engineer and my mother would have become a mathematics professor.

Abstract

The purpose of this study is to examine the effects of background characteristics, initial interaction with the environment, and first-year experiences at a public, research extensive University on the racial identity and racial attitudes of African American/Black first-time, first-year University students. This study is concerned with the changes in racial identity and racial attitudes of African American/Black undergraduates during their first semester. The first semester was chosen because that is when undergraduates confront their initial adult environment and they are usually between the ages 18 and 25. It is the first time as young adults that they are confronted with the transition into the higher education environment. The assumption is that the challenges of being exposed to a racially and culturally diverse environment will require young adults to consider what it means to be African American.

The study involved two administrations of survey instruments to first-time, first-year students enrolled at the study institution during the 2009-2010 academic year. The Cross Social Attitude Scale (CSAS) and the Multidimensional Inventory of Black Identity (MIBI) were administered to the same students at the beginning of the fall semester 2009 and at the beginning of the spring semester 2010. These instruments were chosen to determine if there had been a change in the student's racial identity attitude as measured by CSAS and a change in the salience of race, as measured by the MIBI, to the racial identity of the students.

The surveys asked students to respond to statements about how they view their status as African American/Black people. Examples of such statements are "I think of myself primarily as an American, and seldom as a member of a racial group" or "I see and think about things from an Afrocentric perspective." In addition, students were asked to respond to

statements that reflect how they feel about being African American/Black such as “Being Black is an important reflection of who I am.” They were also asked to respond to statements that reflect how they feel others view African Americans/Blacks, for example, “Most people consider Blacks, on average to be more ineffective than other racial groups.”

Twenty-eight students participated in the first data collection. As a group they were positive about their membership in the African American racial/ethnic group, felt that society at-large viewed African Americans/Blacks in unfavorable terms, and primarily held Multicultural Inclusive ideological attitudes. Of the students for whom both fall and spring semester data sets were available, no statistically significant changes were found in their attitudes about membership in the African American racial/ethnic group. When analyzing the individual cases, however, small changes in racial attitudes were observable. Several of the students reported changes in their views about being African American. Their views changed from positive to slightly negative in terms of how they viewed their race and their membership in their racial group.

Student attributes in this study, such as family socioeconomic status, educational level of the parents, educational aspirations of the students, and the college-level credit brought with them from high school, suggest that the students in this study may be better prepared academically than their predecessors from the 1970s, 1980s, and 1990s. Academic support services made available to African American/Black students might focus on the growth opportunities that can be addressed in nonclassroom activities and facilitate an awareness of one’s culture as part of general young-adult development.

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Chapter 1

Introduction

Attendance at doctoral research universities provides a unique environment for personal development of young adults. The University environment provides an opportunity for students to consider ideas, values, cultures, and people who are different from themselves. The experience during the college years also provides a framework for the person's future as a contributing member of society, as a parent, and as an employee. The question of the effect of college on students has long been a subject of inquiry (Feldman & Newcomb, 1969; Pascarella & Terenzini, 1991, 2005).

The college or University environment enables students to interact with new people who may or may not share their own religious, political, philosophical, or cultural experiences. Confronted with other "ways of being," students struggle to either maintain the self as defined by family and culture or struggle to incorporate the new information into a new self (Chickering, 1969; Perry, 1970; Kohlberg, 1975). Racial identity is one area of development for young adults that shapes their view of the world and their place in that world. For African American students, clarifying or establishing racial identity means to have at least acknowledged that there are several accepted definitions or roles for people of African American heritage.

The purpose of this study is to determine to what extent the environments of research universities serve as "encounter" experiences in the racial identity development of new first-time, first-year self-identified African American college students. Cross and others (Cross, 1971, 1991; Vandiver, 2001) define the encounter experience as one where

individuals, especially African American students, are made aware of racial identity through racially salient situations, either positive or negative. Research universities are of interest because the number and diversity of the students, the breadth of areas of study, and the emphasis on research as the primary work of faculty and students provide situations that challenge one to examine the identity brought to college. The curriculum, the critical mass of racial/ethnic group members, and the socialization function of research institutions have an impact on racial identity development.

This study is concerned with the changes in racial identity development of African American undergraduates in a public research extensive University. The first year was chosen because it is the point at which undergraduates initially confront their new environment. For new first-time, first-year college students, it is the first time as young adults that they are confronted with the many changes that being in a higher education environment brings to the sense of self. The assumption is that the challenges of being in a racially and culturally diverse environment may involve consideration of what it means to be an evolved African American.

This study used the model of racial identity development presented and revised by William Cross, *Nigrescence* (the process of becoming Black), (Cross 1971, 1991; Cross & Vandiver, 2001). The Cross theory of *Nigrescence* identified five stages of racial identity development: pre-encounter, encounter, immersion and emersion, internalization, and internalization-commitment. An encounter experience, as defined by Cross, is the stage at which individuals are made aware of racial identity through racially

salient situations, either positive or negative. An encounter experience isolates the point at which individuals are compelled to look at their racial identity.

This study used quantitative methodology to measure racial identity attitudes of first-time, first-year African American college students in the University environment. In this study, the researcher distinguished racial identity from racial attitude. Racial identity is defined as “a sense of group or collective identity based on one’s perception that he or she shares a common racial heritage with a particular racial group” (Helms, 1990, p. 3). Racial attitude is the awareness of racial-group membership that influences how one feels about racial group membership (Helms, 1990, p. 3).

College impact models helped to identify the components of the University environment that would contribute to the encounter experience. The Cross theory was chosen because it addresses the psychological and social development of young adults. The researcher chose to identify young adults as individuals between the ages of 18 and 25 because this is the general age of first-time, first-year students. The Cross Racial Identity Scale (CRIS) (Worrell, Vander, & Cross, 2004) and the Multidimensional Inventory of Black Identity (MIBI) (Sellers, Smith, Shelton, Rowley, & Chavous, 1998) were used to identify the stage of racial identity attitude (CRIS) and the significance and meaning of race at two points in time (MIBI).

The researcher developed one survey instrument, Perspectives of New African American First-Year Students, that was administered twice (Fall 2009 and Spring 2010). It collected demographic data about students, such as their identification with gender groups, membership in family groups, and in institutional groups. In addition, the survey

instrument collected information about the views and experiences of the students as related to race and ethnicity. Together, the three instruments examined the phase in the racial identity developmental process (CSAS) and ways in which individuals view themselves as African Americans with an emphasis on the unique cultural and historical experiences of African Americans (MIBI) and their background characteristics.

The assumptions of the Cross Social Attitude Scale (CSAS) that are accepted for this study are drawn from the assumptions of the original *Nigrescence* theory (1971) and the revised theory (1991). The original theory held that African Americans' Black identity attitudes change over time and that the changes reflect a restructuring in the cognitive and affective approaches to self and society. Twenty years later, Cross revised the *Nigrescence* model to clarify the differences between reference group orientation (RGO) and personal identity (PI). In his clarification, Cross defined RGO as social memberships and identifications, whereas PI refers to personality traits and psychological functioning (Worrell, et al., 2004, p. 1-2).

The assumptions of the MIBI complement the assumptions of the CSAS. The MIBI assumes (1) that racial identities are influenced by situations as well as being stable properties of the person; (2) that individuals have a number of different identities and that those identities are hierarchically ordered; (3) that how individuals perceive their racial identity is the most valid indicator of their identity; and (4) that for the MIBI an individual's racial identity is a status as opposed to a stage in the development of a racial identity.

The CSAS has as its goal to identify the point in a developmental process that defines the resocialization process through which an individual is passing to arrive at the internalization stage of racial identity, when the individual is secure in his/her Black identities. The MIBI acknowledges the influence of external situations and the reality that individuals have a number of different identities. The MIBI recognizes that the perception individuals have of their racial identity is the most valid indicator of their identity and assumes that an individual's racial identity is a status at a point in time, not as a step in a developmental process.

Together the two instruments measure the stage in the racial identity developmental process (CSAS) and the qualitative meaning of being African American with an emphasis on the unique cultural and historical experiences of African Americans (MIBI). The centrality of race to the self-identification of individuals and their private and public regard for African Americans provides depth to the understanding of the individual's place along the racial identity development trajectory.

The present study was designed to address the following hypotheses and questions:

Questions Guiding the Study

1. What are the racial identity attitude differences of first-time, first-year African American college students? What are the racial identity attitude differences of female and male first-time, first-year African American college students?
2. Do the racial identity attitudes of first-time, first-year African American college students change after one semester enrolled at a doctoral research institution?

3. What is the salience of race in the self-concept of first-time, first-year African American college students enrolled at a doctoral research institution?
4. Does the salience of race in the self-concept of new, first-year African American college students change after one semester enrolled at a doctoral research institution?
5. Do the views related to the race and ethnicity change for new, first-year African American college students after one semester enrolled at a doctoral research institution?
6. What experiences do students have during their first semester that may affect racial attitude and racial identity?

Hypotheses

1. The background characteristics of African American/Black first-time, first-year students will impact the racial identity that the student has at the point of enrollment.
2. The background characteristics of African American/Black first-time, first-year students will influence how students interpret experiences during the first year at the University.
3. The racial identity developmental stage of African American/Black first-time, first year student will predict the level of campus activity involvement.

Chapter 2

Review of the Literature

Much has changed in higher education and the research in higher education since Cross (1971) first formulated his theory of racial identity development for African Americans. It goes beyond the scope of this dissertation to do an exhaustive review of the research pertaining to the topic of this research, but it is important to highlight selected research. I have chosen to highlight the research of theorists and researchers who wrote about young-adult development and racial identity development of young adults in the college environment.

In 1976, the national enrollment of African American students in colleges and universities was 943,400, whereas in the fall of 2010 the enrollment was 2,676,501 (NCES, November 2011), which represents a 159% increase in enrollment of African American students. During the same time period, the enrollment of African American students at Historically Black Colleges and Universities (HBCU) grew from 222,613 to 322,789 (NCES, October 2010), which represents a 45% increase. The 159% increase in enrollment of African American students in all colleges and universities in 2010 versus the 45% increase in enrollments at HBCUs shows that there has been a significant shift in enrollment of African American students from HBCUs to Predominantly White Colleges and Universities (PWCUs) in the last three decades. Only 6% of the increase in enrollment of African American students in 2010 was in HBCUs (100,176 of 1,733,101). The theory behind the current research is that the experiences of first-time, first-year

African American students in their first semester in a predominantly White University (PWCU) will challenge and reshape their racial identity and attitudes.

What do we know about the development of racial identity and racial attitudes for African American college students? Racial identity is not determined by the color of the skin but the perception of oneself as a member of a specific reference group for whom skin color is one characteristic (Cross, 1971, 1991; Cross & Vandiver 2001). For African American students, the process of defining who they are as individuals requires that the definition includes an understanding of the relationship of skin color to its impact on their potential success in American society.

Theories of student development, the theory of racial identity development by Cross (1971, 1991, 2001), the impact of college on racial identity development, and comparisons of the impact of attendance at Historically Black Colleges and Universities and predominantly White universities on racial identity attitudes and development of African American students suggests that the predominantly White University environment provides encounter experiences for African American students.

This literature review discusses the traditional theories of student development and the impact of college on identity development and the traditional theories of racial identity development and the impact of college on racial identity development. The earliest theories of identity development and the impact of college on identity development did not specifically address the identity development of African American college students. The challenges of identity development for African American students

are similar to those of all young adults and serve as a point of comparison when examining racial identity development.

There is a long tradition of interest in the role that college plays in the development of young adults. This interest grew in the 1960s along with the concurrent dramatic increase in college enrollments. Among the classic researchers and theories are those of Chickering (1969), Kohlberg (1975), and Perry (1970). Theories of college student development have identified the young adult years (18-25 years of age) as the period when students address the tasks that help with the transition to adulthood. The University environment provides the time, tools, and challenges that facilitate the completion of personal identity development. Racial identity development was not included as a component of successful identity development as described by Chickering (1969), the successful intellectual and ethical development as described by Perry (1970), or the successful moral compass development as described by Kohlberg (1975). The student development theories of Chickering (1969), Astin (1993), and Tinto (1987) are discussed. Research studies on the impact of college based on these theories are examined.

Theories of Student Development

Arthur Chickering (1969) identified the ways in which students change or grow as a result of being in an environment where the primary work is the development of intellectual competence. In reviewing the literature about college students and the undergraduate experience, Chickering proposed his theory of identity development in college students. His theory included seven vectors of development: (1) achieving

competence, (2) managing emotions, (3) developing autonomy, (4) freeing interpersonal relationships, (5) developing identity, (6) developing purpose, and (7) developing integrity. Chickering also identified six aspects of colleges and universities that have an impact on the student identity development process: (1) clarity of institutional objectives, (2) institutional size, (3) curriculum, teaching, and evaluation, (4) residence hall arrangement, (5) faculty and administration, and (6) friends, groups, and student culture.

Chickering's identity development theory has provided a way of considering what happens to students as a result of attending college. His theory does not account for the different impact that college might have on women or members of ethnic minority groups nor does he address the specific effect of attending single-sex colleges and universities or predominantly minority serving institutions (e.g., Historically Black Colleges and Universities). Chickering and Reisser (1993) note that studies of identity development since 1969 have included studies on identity formation for women, non-White students, and non-heterosexual students. They concluded, however, that the seven vectors invariably serve as the foundation for identity formation.

Chickering and Reisser (1993) also proposed "that a positive identity is enhanced by awareness of one's cultural background, an immersion in the social world of one's ethnic group, a valuing of the rituals, traditions, and artifacts of one's extended family or adopted network, and a sense of one's lineage" (p. 194). Knowing who you are helps you appreciate the values and traditions of other cultural groups. Research in the last 25 years has established racial identity development as important in confirming one's sense of self.

Astin (1993) identified involvement with the academic environment, involvement with faculty, and involvement with peers as having a positive effect on the intellectual and personal development of undergraduates. Among his findings was that student-faculty interaction had a significant, positive relationship with college GPA, degree attainment, graduating with honors, and enrollment in graduate school (Astin, 1993, p. 383), and that involvement with peers was shown to have positive correlations with self-reported growth in leadership abilities, interpersonal skills, overall academic development, and cultural awareness.

Discussing racial and ethnic issues and socializing with persons from a different racial or ethnic group were two specific forms of cultural interaction that had a positive relationship with personal development (Astin, 1993, p. 386). Interpersonal interaction has been shown to be necessary in order to reap the benefits of the University experience in the areas of academic success and personal development (Astin, 1993).

The interpersonal skills necessary to develop student-faculty relationships and student-student relationships are among the personal development tasks that challenge students in the college age group (Chickering, 1969). A level of comfort with the University environment is necessary to engage in the activities that foster involvement with faculty and peers (e.g., seeking advising, joining student groups, and speaking with faculty after office hours). The developmental stage of a student's racial identity may have a direct bearing on how comfortable the student of color might be in initiating or taking advantage of academic and social opportunities that contribute to maximizing the University experience and contributing to retention and successful completion of the

degree. Research by Astin (1993) and Pascarella and Terenzini (1991, 2005) has found that the sense of connectedness to the institution contributes to retention and graduation. The degree to which African American students participate in classroom and non-classroom activities contributes to the comfort level, sense of belonging, and, ultimately, retention of African American students.

Vincent Tinto (1987) theorized that the degree to which students are integrated into the institution's fabric determines the likelihood that students will remain or exit the institution. In Tinto's social integrationist theory, college is defined as a rite of passage, a vehicle for incorporating the young into society by way of their integration into the college or University. For students attending a PWCU, the value system of the college or University environment is that of the White majority. For students who are not members of the White community, becoming integrated into the culture of the academy, as measured by retention and degree completion, requires separation from the home culture. This may suggest accepting as reality the view that the dominant culture has of one's culture, even when that view does not accurately reflect the values or history of your group.

William Tierney (1996) has argued that comparing successful completion of the college degree with rites of passage practices in cultural groups misrepresents the meaning of rites of passage. In anthropological terms, rites of passage are rituals designed to move individuals from one developmental stage to another. The rites of passage are intended to have individuals learn to function in that particular culture. To accept the values associated with becoming integrated into the culture represented by

colleges and universities is to deny one's own cultural group. The social integrationist theory proposed by Tinto and the criticism of that theory by Tierney as applied to the integration of students of color into the University supports the notion that the college and University environment is an encounter experience for students of color. If, as a rite of passage, students of color are expected to embrace the values and practices of White males, accepting that expectation would challenge assumptions about what it means to be African American in the United States.

Impact of First-Year Experiences on Student Development

The initial experiences of first-year students set the stage for what students expect of college and their ability to be successful. The transition from high school to college introduces students to a new educational and social environment. Depending upon the educational experiences of the student's family and the degree to which the value systems of colleges and universities are similar to that of the student's family, the decision to stay or leave a given institution is determined during the first year.

Pascarella et al. (1996) conducted a longitudinal study to increase understanding of the influence of different college experiences on a student's openness to diversity and challenge during the first-year of college and "to determine if the influences on openness to diversity and challenge differed in magnitude for men versus women and white versus nonwhite students" (p. 176). As a conceptual framework, the theories of the impact of college developed by Astin (1984), Chickering (1969), Chickering and Reisser (1993), and Tinto (1993) were used. The sample in Pascarella's study (1996) included incoming first-year students at 18 four-year colleges and universities located in 15 different states

throughout the country. The institutions were selected from the National Center on Educational Statistics IPEDS data base to represent differences in colleges and universities on a variety of characteristics such as institutional type and control, size, location, commuter versus residential and ethnic distribution of undergraduate student body.

The data for the study were collected fall 1992 from an overall target sample of 3,910 students randomly selected from among the entering first-year students at each institution. Students completed a precollege information survey to gather demographic characteristics and background information, aspirations, expectations of college, and items assessing students' orientations toward learning including their openness to diversity and challenges. The participants also completed Form 88A of the Collegiate Assessment of Academic Proficiency (CAAP), which assesses selected general skills typically acquired by students during the first two years of college (reading, comprehension, mathematics, and critical thinking). An overall obtained sample size was 3,331 students or an 85% participation rate. The follow-up testing of the sample took place in spring 1993, and 2,416 of the 3,331 students participated in the second round of data collection for a response rate of 72.5%. The final sample was 45% male and 55% female. The ethnic breakdown was 59% White, 16% Hispanic, 14% Black, 7% Asian American, and 4% other.

The dependent variable of the study was openness to diversity/challenge. This study controlled for both race and gender. There were four sets of independent variables: (1) student precollege characteristics, (2) students' perceptions of the level of

nondiscrimination in the institution's racial environment, (3) students' first-year academic experience as indicated by credit hours taken, hours spent studying, and the number of courses taken in the first year of college in social science, mathematics, technical and professional courses, arts and humanities, and natural sciences and engineering, and (4) specific dimensions of students' first-year social and nonacademic experiences.

The follow-up testing of the sample in spring 1993 included Form 88B of the CAAP, Pace's College Student Experiences Questionnaire (CSEQ) to measure first-year experiences in college, and a specially designed survey form assessing aspects of the students' first-year experiences not covered by CSEQ. The data were analyzed in two stages. The first analysis estimated the net effect of each independent measure on end-of-first-year (spring 1993) openness to diversity or challenge for the entire sample. The second analysis looked for the presence of conditional effects based on ethnicity and gender. A series of interaction terms was computed between gender and ethnicity and each of the other independent variables in the prediction model.

The researchers found that 42% of the variance in end-of-first-year openness was explained by precollege variables. In addition, the extent to which students perceive the institution to have a nondiscriminatory racial environment had a positive effect on openness to diversity and challenge. Living on campus, participating in a racial or cultural workshop, student acquaintances, and topics of conversation with other students had a positive net effect on first-year openness.

The researchers sought to determine if net effects estimated in stage one differed in magnitude by gender and ethnicity. They found that openness to diversity and challenge was about the same for men and women. The net effects on openness differed in magnitude for non-White and White students. Living on campus and participating in a racial or cultural awareness workshop had a significantly stronger net positive effect for Whites than for non-Whites. Joining a fraternity or sorority had strong negative effects on development of openness to diversity for White students, but a small positive effect for non-White students.

The finding that for White students joining a fraternity or sorority had a negative effect on openness to diversity could be explained by the fact that the students share a value system and openness to diversity was not important. For African American students, membership in African American Greek organizations might provide the environment for the immersion and emersion stage of racial identity development. Non-White students who join predominately White Greek organizations might find it necessary to be open to diversity and challenge to reap the benefits of participation.

The degree to which students perceive their collegiate environment to be open to diversity may contribute to the process of challenging precollege attitudes about racial group membership. This study implies that non-White students who perceive the college environment to be nondiscriminatory expose themselves to situations of learning about themselves and others through classes, social groups, and racial or cultural awareness workshops. The findings of this study reinforce the possibility that the college environment does impact racial identity development for non-White as well as White

students. The direction of the impact on openness to diversity and challenge for both groups of students suggests opportunities for structuring activities to maximize personal development that includes racial identity development for non-White students.

Furr and Elling (2002) studied 183 of 345 African American first-year students who, in 1997, participated in a campus climate study during their first semester at a southeastern public comprehensive University. The purpose of the study was to determine if factors identified in the first six weeks of the first semester of enrollment could be related to retention through the four years of enrollment. Furr and Elling found that there was no significant difference between persisters and nonpersisters on the traditional measures of predicted academic performance. That is, there was no significant difference in predicted grade point average for those who did or did not return after the third semester. Significant differences were found between persisters and nonpersisters related to financial issues (family income, need for financial aid, intention to work more than 20 hours a week, extent of work once classes began, and the inaccurate perception that the extent of work does not interfere with academic performance), factors related to involvement and inclusion, and knowledge about campus support and social programs.

Factors related to involvement and inclusion found that nonreturners were more likely to leave campus for the weekend and less likely to report that they had learned about other races, cultures, sexual lifestyles, or religions. While 75% of the African American students in this study indicated that they would like to participate in more campus groups and programs, 44% of the nonreturners and 26% of the returners cited lack of information about these programs as a reason for not participating. Students who

continued into the third semester were significantly more likely to report having discussions with students whose philosophy of life differed from their own and working with a faculty member on a project during their first year than students who did not return.

Involvement and inclusion in campus activities, knowledge about campus programs, and involvement with a faculty member during the first semester had an impact on retention of African American students at this particular University. Because of the small sample size and lack of controls, it is not possible to generalize these results beyond this group of student. But it is interesting to note that the factors that influenced the decision to return or not return mirror those found in other studies (Astin, 1993; Pascarella & Terenzini, 1991, 2005). At no point in this study did the authors suggest that the racial identity of the participants had an influence on involvement with other students or faculty, or on failure to participate in campus groups and programs.

While it would be interesting to have an indication of the racial identity attitude, both at the beginning of the first year and then again at the beginning of the third semester of the students who participated in this study, that was not a part of the protocol. We cannot tell if the nonpersisters failed to interact with other students or faculty because of racial identity issues that might result from their being in the immersion-emersion stage, or merely that they needed to work more to meet financial needs. Without the racial identity information, it is a stretch to suggest that the persisters have more of an internalization attitude about their racial identity development than nonpersisters.

Since the early research associated with the personal development of young adults enrolled in college, additional research has examined the impact of college on the development of a healthy self-image related to physical and emotional characteristics of college students (e.g., race, disability, ethnicity, and sexual orientation). As has been pointed out before, interactions with fellow students and faculty (formally and informally) contribute to college persistence and timely degree completion. A healthy self-image would contribute to the ease with which students interacted with fellow students and faculty.

Racial Identity Development Theories

The theory of interest in this paper is a theory of racial identity development originally proposed by William E. Cross, Jr., in 1971. Cross attempted to account for a change in the articulation of racial identification by African Americans following the Civil Rights Movement of the 1950s and 1960s. Cross (1971) developed a model of racial identity development based on the assumption, supported by research, that the identity to be changed was one of Black self-hatred or psychological illness (Clark & Clark, 1939a, 1939b; Horowitz & Murphy, 1938). Cross referred to his theory as *Nigrescence*, a resocialization experience seeking to transform a pre-existing non-Afrocentric identity into one that is Afrocentric. The Cross racial identity development model suggested a movement to Black pride and self-love. Since Cross (1971) first articulated his theory of racial identity development, other researchers have tested, expanded, or refuted his original stage-based theory. Cross initially proposed that the development of a racial identity for African Americans was a psychosocial phenomenon,

was linear in direction, and, indeed, continued to move until reaching the internalization stage. Others have viewed racial identity development from the perspective of political activity, as a life-long learning experience, or as an indicator of psychological well-being.

White and Parham (1990) have taken the approach that racial identity development is an indication of psychological well-being. They describe what they perceive to be the dilemma for African American youth who, like other American youth, are struggling with major life decisions during late adolescence and early adulthood (e.g., what to do with their lives and how to achieve some degree of economic and political power). White and Parham viewed African American youth as having the additional challenge of coming to grips with social contradictions inherent in American life. The challenge for African American adolescents and young adults is to come up with a balance between African American and Euro-American values to create the definition of who they are as individuals.

The theory of racial identity development proposed by Cross (1971, 1991) posits that racial identity development takes place in stages. Cross initially proposed that there were five stages through which individuals move to arrive at a new racial identity defined by the individual. The five stages Cross identified are pre-encounter, encounter, immersion-emersion, internalization, and internalization-commitment.

In 1991, Cross expanded his model of *Nigrescence* to include attitudes and characteristics found in the individual at each stage; he dismissed the notion that the development of a new racial identity resulted from a sense of Black self-hatred. In the 1970s, *Nigrescence* theory was an attempt to map the stages of identity change that

accompanied an individual's involvement in the Black Power Movement. Research in the 1980s focused on showing the relevance of the stage concept to an analysis of Black Identity in ordinary Black life.

Cross and Vandiver (2001) provided an overview of the expanded *Nigrescence* theory that has grown out of three decades of research. By the beginning of the 21st century, Cross's theory had been expanded to address the following six broad issues:

(a) the structure of the (Black) self-concept in which personal identity is differentiated from reference group orientation; (b) the vast universe of Black identities and the critical decision concerning which exemplars to include or leave out of a study; (c) identity socialization covering infancy through adolescence and early adulthood; (d) adult identity conversions, or resocialization experiences, which were the original focus of the *Nigrescence* model; (e) identity recycling, or the process by which Black adults experience continued identity enrichment and enhancement across the life span; and (f) identity functions, or the repertoire of Black identity enactments Black people evidence within and across situations. (Cross & Vandiver, 2001, p. 372)

The issue to be discussed here is the adult identity conversion or resocialization experience.

Nigrescence as a resocialization or conversion experience refers to Black people who reach late adolescence with an assimilation, miseducation, or racial self-hatred

profile and need a *Nigrescence* experience. An assimilationist position is one in which the social identity is organized around a sense of being an American and an individual with little significance given to racial group identity. A pre-encounter miseducation identity is one in which the African American accepts images and historical information about Black people as facts. This attitude does not affect one's personal self-image, but rather that the stereotypes apply to Blacks but not to them. The third type of pre-encounter attitude is that of racial self-hatred. Individuals in this attitude experience profound negative feelings and deep-structured self-loathing because they are Black. The identity profile after a conversion or resocialization experience will follow the same steps as though one arrived at the new identity as a result of how one has been raised from infancy through childhood, adolescence, and early adulthood. The conversion experience is still very developmental in nature.

The theory of *Nigrescence*, or the process of becoming Black, is of particular interest as it relates to African American students attending predominantly White colleges and universities. As African American students move through the stages of racial identity development, the impact of the University experience may affect the student's academic performance, persistence, interaction with faculty and other students, and participation in campus activities and support services. As Astin (1993) and Tinto (1987) have noted, much of the growth expected as a result of college or University attendance is interaction with the people and ideas represented in the academy. Academic and social self-concept, confidence in leadership skills, academic and

occupational aspirations, and the ability to interact with others, are tempered by how students view themselves in the University environment.

Predominantly White Colleges and Universities and Racial Identity Development of African American Students

A large body of research has examined the interaction of racial identity and the college experience. Among some of the most salient for this research are studies by Hall (1990), Mitchell and Dell (1992), Pierre and Mahalik (2005), and Taylor and Howard-Hamilton (1995).

Hall (1999), in his study of the patterns of success of 368 African American students at a predominantly White institution, found that from a quantitative perspective the most significant predictor of success as indicated by first-year retention is the first semester grade-point average. When Hall combined longitudinal quantitative data with qualitative data collected during focus-group meetings and one-on-one interviews, he found several correlates to first-year retention. Good high school experiences, encouragement of family (especially mothers), on-campus support from African American administrators and faculty; presence of a few nurturing and caring White faculty and administrators, exposure to other successful African American students, and involvement in ethnic or cultural organizations all contributed to retention. His research also found that students who expected to work as part of their financial aid package and those who were more sensitive to any overt expressions of sexism or racism were more likely to leave the University after the first-year.

The role the drive to achieve played in retention beyond the first-year is of particular interest. The students who persisted at the institution had accepted being a

minority in class and saw it as a challenge to push themselves more. This strategy for achieving success carried over from high school. The students in the study had attended private or highly selective high schools where the curriculum was rigorous, expectations and support from teachers were high, and involvement in leadership and other activities was expected. Because there had been few Black students in their high schools or the University, the students were highly visible and, as a result, felt the need to stand out at everything. The approach the successful students had taken to respond to being one of a few Black students at their institution was proactive and suggests that the students defined themselves and were not being defined by the environment. Torres et al. (2009) confirmed that identity development is an interactive process between individual and environment.

Hall found that students who did not persist were not very different demographically from those who did. The students who did not persist had slightly higher socioeconomic status and higher expectations regarding the chance of getting a bachelor's degree, making at least a B average, and being satisfied with college. Those who persisted rated themselves higher on drive to achieve; intellectual self-confidence; academic ability; and leadership ability. This suggests that students who are retained may be more comfortable with their ethnic or racial identity and would fall into the pre-encounter attitude where race has low salience in terms of how they see themselves as a Black person. In this case, the students had chosen to see their success as a result of personal motivation to succeed.

Mitchell and Dell (1992) examined the role of racial identity attitudes in contributing to predictions of the participation of African American students in cultural and other campus organizations. Participants in this study were 101 African American males and females enrolled at a large predominantly White University on the West Coast. Two instruments were used in the study. One instrument, developed by the researchers, collected personal demographic information and information about the involvement of the participant in a variety of campus activities. The second instrument, the Racial Identity Attitude Scale (predecessor to the Cross Social Attitude Scale) was used to measure the racial identity attitudes of the participants.

The activities, included on the instrument that collected data about campus student group involvement, were grouped by category (e.g., student government, academic and professional organizations, sports, and political and social action clubs). The organizations were designated cultural or noncultural by the authors. Cultural groups were defined as groups with a primary focus on the needs and interests of African American students. Noncultural groups were described as groups that did not have an African American focus.

As was expected, participation in cultural activities correlated positively and significantly with encounter, immersion-emersion, and internalization attitudes of the Cross model of racial identity development. A statistically significant relationship was found between internalization attitudes and participation in noncultural activities. These findings suggest that as African American students become more comfortable with their

racial identity, they are more likely to display interest and openness to participate in both cultural and noncultural activities.

Pierre and Mahalik (2005) studied 130 African American males attending two historically Black universities in the southeastern part of the United States and one predominantly White University in the Northeast. The purpose of the study was to examine the cultural and race-related variables uniquely associated with the Black experience in the United States, specifically the experiences of Black men. Pierre and Mahalik hypothesized that attitudes reflecting an internalization racial identity status will predict less psychological distress and greater self-esteem for Black men. Pre-encounter and immersion racial identity attitudes will relate to greater psychological distress and less self-esteem.

The study participants received a packet of materials including a cover letter with information about the study and the process, a form to collect demographic information, the African Self-Consciousness Scale, the Black Racial Identity Attitude Scale-B (RAIS-B), the Coopersmith Self-Esteem Inventory, and the Symptom Checklist-90 Revised. The Symptom Checklist-90 Revised measures psychological distress using the survey to determine the level of psychological distress of the participant. As was hypothesized, internalization racial attitudes were associated with greater self-esteem. Pre-encounter and immersion racial identity attitudes were associated with greater psychological distress and lesser self-esteem for the young adult Black men in this study. These findings might seem to support the idea that African American male college students who find the Predominantly White Institutions (PWCUs) environment to be an encounter

experience might have difficulty initiating interactions with fellow students and faculty. The failure to interact with members of the dominant culture would contribute to failure to succeed in college, based on the theory of involvement proposed by Astin (1993) and the theory of social integration proposed by Tinto (1987).

Pierre and Mahalik were looking for predictors of Black men's psychological well-being in general. The use of the RIAS-B specifically measured the impact of racial identity attitudes on self-esteem and psychological distress in young men in the traditional college-age range. Success in college has been identified with positive self-esteem and also with less psychological distress, factors that allow students to take advantage of interactions with fellow students and faculty members and that lead to higher rates of retention and graduation from college (Pascarella & Terenzini, 1991; Astin, 1993). Assuming that less psychological distress and positive self-esteem in African American male students attending predominantly White colleges and universities allows them to become involved with activities that contribute to successfully completing a degree, this portion of the study offers support for Cross's theory of racial identity development.

It is interesting that Pierre and Mahalik truncated the stages of Black identity development proposed by Cross and confirmed and supported by Helms and others, to eliminate the stage of racial identity development with the most racial identity growth potential – emersion. The movement from immersion to emersion involves moving from a reactionary position toward the dominant culture to a position reflecting self-esteem,

while still defining a position for Whites. The internalization attitude represents the harmony resulting from a sense of positive self-worth and acceptance of others.

Taylor and Howard-Hamilton (1995), in their study of African American males attending predominantly White colleges and universities, were interested in the relationship between racial identity development of African American males and the rate of involvement in student activities. The authors hypothesized that students with racial attitudes associated with the pre-encounter stages of racial identity (i.e., pre-encounter assimilation, pre-encounter mis-education, and pre-encounter self-hatred) would be less involved in general campus activity than those students whose racial attitudes reflected high levels of internalized racial identity (i.e., internalization Afrocentric or internalization multiculturalist inclusive). The students with high levels of internalization were hypothesized to be more involved in total campus activities.

Two student affairs administrators at 10 predominantly White universities in the southeastern part of the United States were sent sets of surveys and were asked to administer the sets of surveys to African American males on their respective campuses. One of the two student affairs administrators was director of minority student affairs and the second student affairs administrator was the associate or assistant director of housing and residential life programming. Of the 900 surveys distributed, only 150 were returned. Of those, only 117 were complete and used in the analysis. The survey consisted of the Student Involvement Survey (SIS), the Racial Identity Attitude Scale–B (RIAS-B) and a demographic form developed by the researchers. The demographic form collected personal information including Greek organization affiliation.

An analysis of the 117 completed surveys found that Greek organization affiliation was the only demographic variable that contributed significantly to total student involvement and racial identity development. Astin's position that student learning and personal development would be enhanced by student involvement was supported in that involvement in fraternity or other extra-curricular activities contributed to stronger racial identity. These findings have the potential to inform retention activities targeted to students of color.

Because this study was so poorly described and the response rate was so low, it is extremely difficult to generalize the findings or even to determine their reliability. It is not clear what the overall response rate or the extent to which missing data impacted the findings. At least 49% of potential respondents were not accounted for in describing the academic class standing; the report of GPAs was missing from 15% of the surveys, and data reporting years at the current institution were only reported for those who lived on campus.

If any of these variables (academic class standing, GPA, years at current institution) were important predictors of student involvement or racial identity development, it was not clear from the discussion. Also it is not clear whether the African American male members of Greek organizations were involved only with African American Greek organizations.

Historically Black Colleges and Universities and Racial Identity Development of African American Students

Until the early 1990s, Historically Black Colleges and Universities awarded the majority of bachelor's degrees completed by African Americans (Hoffman, 1996, p. 8). With the enhanced recruitment activities of predominately White institutions that resulted from passage of Civil Rights legislation and Federal insistence, with penalties, to integrate their student bodies, the proportion of degrees awarded to African Americans shifted from HBCUs to PWCUs. The number of degrees awarded to African Americans graduating with bachelor's degrees from HBCU decreased from 35% of all bachelor's degrees awarded to African Americans in 1976-77 to 22% of all bachelor's degrees awarded to African Americans in 2001-02. Based on racial identity development theories, it would be expected that African Americans attending PWCUs would experience more encounter-type situations than their fellow students at HBCUs.

Cheatham, Slaney, and Coleman (1990) conducted a quantitative, non-experimental study to investigate the reported superiority of HBCUs over PWCUs in facilitating the development and graduation of African American students. The hypotheses that Cheatham et al. (1990) tested were that African American students attending a traditionally Black collegiate institution would be (1) more advanced in development of racial consciousness, (2) more advanced in personal and academic development, and (3) more career-decided than African American students attending a predominantly White collegiate institution.

One hundred thirty (130) African American students who were attending a historically Black collegiate institution and 120 African American students who were

attending a predominantly White collegiate institution in the same northeastern state were the participants in this study. The participants were 61% female, 39% male, 23% new entering students, 17% sophomores, 32% juniors, and 28% seniors with a mean age of 20 years. The researchers used the Racial Identity Attitude Scale (RIAS) (Parham & Helms, 1981), the Student Development Task and Lifestyle Inventory (SDTLI) (Winston, et al., 1987), and the Career Decision Scale (Osipow, 1980) to collect data to respond to the hypotheses.

The SDTLI is a 140-item instrument based on Chickering's theory of student development. The instrument comprises three developmental task areas – establishing and clarifying purpose (PUR), developing mature interpersonal relationships (MIR), and developing academic autonomy (AA). Three additional scales were included in the SDTLI – Intimacy (INT), salubrious lifestyle (SL), and response bias (RB) (Winston, et al., p. 454). The Career Decision Scale is a 19-item survey developed to assess issues related to career indecision. An institution by sex by year in college (2x2x4) multivariate analysis of variance (with Wilks's lambda criterion) was performed.

Results indicated no support for the hypothesis that the climate of the HBCU was more conducive to exploration of Black Identity than the climate at the PWCU. Results for the Cultural Participation scale of the SDTLI indicated that African American students at the PWCU reported being more actively involved in a variety of traditional cultural activities, such as plays, ballets, museums, art exhibits, and classical music concerts. The scale did not assess the level of involvement that these students may have

had in African American cultural affairs. Without reviewing the specific scale items, it is not clear that African American cultural activities (however defined) were even included.

Students at the PWCU had higher scores on the emotional autonomy scale, indicating greater freedom from the need for approval of others, greater trust in their own ideas and opinions, and minimal reliance on parents. Students at the HBCUs may have had lower scores on the emotional autonomy scale than their White counterparts at the PWCU, because they, while volunteers, were a captive audience for data collection. The desire to please the professor may have inhibited the students in making choices that showed freedom from the need for approval of others. The PWCU students, on the other hand, had freely responded to an invitation to participate in the study.

The results of the Salubrious Lifestyle scale of the SDTLI favored students at the historically Black institution in that the scale purports to measure the degree to which a student's lifestyle is consistent with or promotes good health and wellness practices. Cheatham et al. (1990) referred to research studies that showed that intellectual development occurs in conjunction with personal and social growth (p. 453).

These findings suggest that the balance of good health and wellness practices results in personal and social growth, which contributes to intellectual development and academic success. The findings do not support the contention that HBCUs provide a more supportive environment for the personal and academic development of African American students. At the same time, there was little evidence to support that the PWCU is the preferable environment for African American college students.

While there are limitations in the extent to which extrapolations can be made, it is not clear that institutional environment either challenged or influenced the racial identity development of the African American students. This study did not claim to predict retention for these students. The degree of involvement with faculty and students also was not addressed.

Cokley (1999) set out to answer the question “Does the racial composition of a college environment facilitate the development of certain racial ideologies?” (p. 243). This study replicated previous studies that examined the impact of HBCU versus PWCU on African American self-consciousness or racial identity (Baldwin, Duncan, & Bell, 1987; Cheatham, Slaney, & Coleman, 1990; Cheatham, Tomlinson, & Ward, 1990). Cokley wanted to study racial identity and African self-consciousness together, as he expected that this model would allow for a better understanding of racial identity development and African self-consciousness. Cokley defines racial identity in this study as racial awareness or how often one appreciates, values, and is aware of one’s racial and cultural heritage (p. 237). African self-consciousness is defined as “having pro-Black beliefs, awareness, knowledge, and practice of African philosophy and culture by African Americans” (p. 235).

The sample for Cokley’s investigation was drawn from the student populations attending two PWCUs and four HBCUs in the Southeast. The PWCUs were both large; one was residential and the other, urban commuter. The HBCUs were four small private schools in a metropolitan area, one all male, one all-female, and two coed. The attempt was made to select institutions that represented regional differences in universities and

colleges in the Southeast. Two hundred six (206) self-identified African American undergraduate students participated, 92 from PWCUs and 112 from HBCUs. The mean age of the sample was 20.97 years; 41% of the sample was male, and 59% female.

Three questionnaires were used to collect data for this study. The Multidimensional Inventory of Black Identity (MIBI) (Sellers, Rowley, Chavous, Shelton, & Smith, 1997) was used to measure racial centrality, racial ideology, and racial regard. The African Self-Consciousness Scale (AFSCS) (Baldwin, 1996) is a Black personality questionnaire to measure the following factors of Black personality: collective African identity, resistance or defense against anti-African forces, value for Afrocentric institutions and cultural expressions, and value for African culture. A demographic questionnaire adapted from the National Study of Black College Students (Allen & Strong, 1996) was used to collect information about the student, the educational background of the student's parents, and information about the interactions between the student and the professors at the institution.

The results of the study revealed that students at HBCUs had significantly higher levels of African self-consciousness than did the African American students at PWCUs. There were significantly different scores for African American students at PWCUs and students from HBCUs in the four ideology subscales of the MIBI. Participants at the HBCUs had higher nationalist scores than the participants at the PWCUs. One explanation for the differences in African self-consciousness and nationalist ideology for students at HBCUs is the presence of elements that reflect African and African American culture in the environment of the HBCUs that makes students more cognizant of their

racial identity (p. 243). The authors suggest another possible reason for the high scores in ideologies for students at HBCUs might be that students who choose HBCUs already had high consciousness of their culture (p. 243).

The finding that students at PWCUs had higher assimilationist and humanist ideology scores was attributed to the need of African American students to survive and thrive in the predominately White environment. Another explanation the author gives for this phenomenon is that the constant exposure to and interaction with White students and faculty minimize the differences and facilitate tolerance and understanding.

There was no significant difference between HBCU and PWCU students in the area of racial centrality (how often a person defines one's self in terms of race). The mean scores for HBCU racial centrality were 44.88 for men and 40.33 for women. Mean scores for racial centrality for PWCU students were 40.28 for men and 39.12 for women (p. 242). This finding suggests that race is a significant, core part of identity for both groups of students. The significant difference between underclass students and upperclass students in racial regard scores was unexpected. The racial regard dimension measures the extent to which individuals feel positively or negatively toward African Americans and their own membership in that group (private regard) and the extent to which individuals feel that others view African Americans positively or negatively (public regard). Upperclass students had lower public regard scores than underclassmen. In each institutional environment, the upperclass students have had more experiences with how the world views African Americans and have formed an opinion of what those views are.

The conclusion reached for these findings are not definitive. To limit the use of these findings merely to determine the type of speaker to bring to campus, as suggested by the author, does not address the potential for providing students with changes in the environment that facilitate intellectual and psychosocial health. By not making any attempt to match HBCU and PWCUs or students along any dimensions other than region of the country and self-identified racial identity, it is hard to ascertain what any of the findings mean for specific groups within the participant populations.

There seems to be some support for the perception that HBCU students would have a stronger sense of their racial heritage, but this study seems to suggest that the students are at the immersion/emersion stage of the Cross racial identity development scale. PWCUs students seem to be closer to the internalization stage of racial identity development and, therefore, have mastered or completed more stages of racial identity development. This study did not give information about students' academic status, so no conclusions can be drawn about the impact of either type of institution on retention.

Summary of the Research

The research reviewed here supports the notion that attendance at PWCUs contributes to revisiting ones' attitude about race. The experiences that have been found to contribute to academic and social success in the University environment, such as interaction with faculty, students, and staff, depend upon a racial identity that makes this participation and interaction nonthreatening. The way the student responds to experiences can be attributed to the stage of racial identity development of the student.

In 2009, most African American first-year college students have lived in racially integrated environments. The policies and practices of racial segregation that had an influence on the choices of African Americans in the past have been replaced by laws and policies (e.g., Housing Act of 1937, Elementary School Act of 1965, Civil Rights Act of 1964/1968) that ensure that African Americans and other people of color can live wherever they can afford, attend any school for which they have prepared themselves, trade at any establishment they can afford, take advantage of all public facilities, and, generally, participate in the American Dream. However, in everyday U.S. life, the stated laws do not eliminate racism.

This study was designed to examine the experiences of African American undergraduates and their racial identity developmental growth during their first semester enrolled at predominantly White universities. I am especially interested in how the stage of a student's racial identity influences the degree of campus involvement of African American students and whether the level of involvement, in turn, contributes to success, defined as graduation. The purpose for measuring the process of racial identity development in African American undergraduate students is to determine if the University environment raises racial identity development issues that impact the degree to which African American students reap the benefits associated with attending college.

The success of students enrolled in baccalaureate programs is influenced by student-faculty, student-staff, and student-student interaction (Astin, 1984; Tinto, 1987). Feeling comfortable visiting a faculty member during office hours to discuss issues related to the class contributes to mastering the class materials and developing a personal

relationship with the faculty member. Willingness to approach staff (advisors, academic counselors, and student affairs staff) contributes to opportunities to participate in activities and programs that provide an opportunity to develop leadership skills. One's comfort level for interacting with fellow students contributes to learning about other cultures, increases participation in class activities, and contributes to a sense of belonging.

Chapter 3

Methodology

This study was designed around six guiding questions, three hypotheses, a researcher designed instrument, and Cross's theory of *Nigrescence*. The study involved two administrations of three survey instruments that identified background characteristics, racial identity attitudes, salience of race to racial identity, and personal views and experiences related to ethnicity and race. The purpose of this study was to examine the effects of background characteristics on the racial identity of first-time, first-year African American students at the point of their enrollment, their precollege experiences and interactions related to race and ethnicity, their first-semester at a public University with very high research activity, and changes in their racial identity during their first semester.

Research Design

Questions Guiding the Study

1. What are the racial identity attitudes of new first-time, first-year African American college students? What are the racial identity attitude differences of female and male first-time, first-year African American college students?
2. Do the racial identity attitudes of first-time, first-year African American college students change after one semester enrolled at a doctoral research institution?
3. What is the salience of race in the self-concept of first-time, first-year African American college students enrolled at a doctoral research institution?

4. Does the salience of race in the self-concept of first-time first-year African American college students change after one semester enrolled at a doctoral research institution?
5. Do the views related to the race change for first-time, first-year African American college students after one semester enrolled at a doctoral research institution?
6. What experiences do students have during their first semester that may affect racial attitude and racial identity?

Hypotheses

1. The background characteristics of African American/Black first-time, first-year students will impact the racial identity that the student has at the point of enrollment.
2. The background characteristics of African American/Black first-time, first-year students will influence how students interpret experiences during the first year at the University.
3. The racial identity developmental stage of African American/Black first-time, first-year students will predict the level of campus activity involvement.

This study was designed to assess the impact of the initial university environment on the racial identity attitudes of first-time, first-year African American students. A nonexperimental, causal-comparative research design was used in this study. Gall, Gall, and Borg (2003) defined a nonexperimental design as one in which “the researcher studies phenomena as they exist” (p. 289). This causal-comparative quantitative study sought to discover the possible impact of matriculation at a research university on a personal characteristic (i.e., racial identity) by comparing racial attitudes and the salience

of race before and after matriculation at the research University (Gall, Gall, & Borg, 2003, p. 619).

The Cross Social Attitude Scale (CSAS) and the Multidimensional Inventory of Black Identity (MIBI) were administered to first-time, first-year African American college students the weekend before classes began fall 2009, and again to the same students during the second week of classes of spring semester 2010. The CSAS and the MIBI were administered to the same students to determine if there had been a change in their racial identity attitude as measured by CSAS and a change in the salience of race in the racial identity of the students as measured by the MIBI. The CSAS and the MIBI were used to analyze the following:

- 1) the relationship of student background characteristics to racial identity attitude at the time of enrollment for first-time, first-year African American students at this research University,
- 2) the difference in racial identity attitudes and salience of race for males and females,
- 3) the relationship between racial identity attitudes and the racial composition of the high school attended by participants as measured by CSAS,
- 4) the relationship of racial composition of high school and the salience of race as measured by the MIBI,
- 5) the correlation between racial identity attitudes as measured by CSAS and the salience of race as measured by MIBI, and
- 6) the changes in the CSAS and the MIBI during the first semester of enrollment.

Institutional Research Approval Process

The nature of this study required human subject approval. The researcher submitted a Request for Approval for the Use of Human Subjects in Research/Social and Behavioral Sciences to the Institutional Review Board (IRB) of the Human Subjects Committee at the University of Minnesota – Twin Cities on October 20, 2008. Approval was granted December 4, 2008 (Appendix A). The project was assigned Human Subjects Code Number 0810P50901. Complications associated with the University's change to digitized submission of the request for IRB approval documents resulted in a delay that made it necessary to revise the time frame for the study. A change in protocol request was submitted June 4, 2009, and was approved July 14, 2009 (Appendix B). In an attempt to increase the participation rate for the second data collection, a second change in protocol was requested and was approved March 16, 2010 (Appendix C).

Conceptual Framework

The conceptual framework in Figure 1 illustrates the hypothesized relationships among the variables in this study. As the diagram indicates, the demographic characteristics of students were hypothesized to relate to their stage of racial identity. The student characteristics and stage of racial identity were expected to interact with the characteristics of the initial University experience and to impact the stage of racial identity after a semester at the University.

Conceptual Model of the Impact of Student Characteristics and University Experiences on the Racial Identity of Students

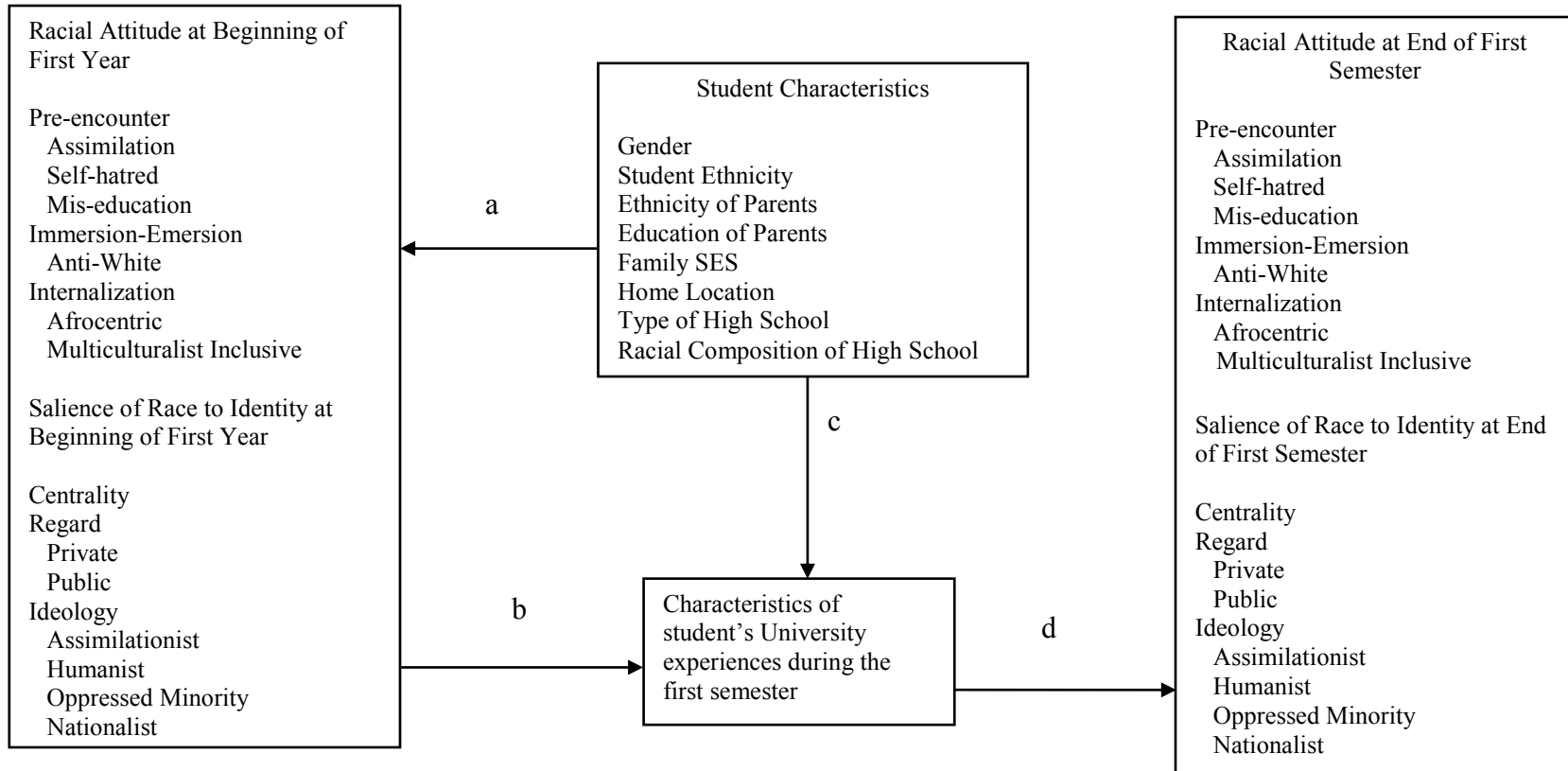


Figure 1 Conceptual Model of the Impact of Student Characteristics and University Experiences on Racial Identity, (a) Student characteristics impact the student's racial attitude at the beginning of the first year, (b) the racial attitude the student has at the point of beginning University study will impact the way the student interprets experiences during first semester of University study, (c) student characteristics contribute to how the student interprets the University experience, and (d) the characteristics of the student's University experiences will influence the student's racial attitude after the first semester at the University.

Characteristics of First-Time, First-Year Students

For fall semester 2009, 5,400 students enrolled as new first-year students at the study institution. Table 1 provides descriptive statistics for the fall 2009 entering cohort. Some of the students brought with them college credits earned while they were in high school. The credits are earned through precollege programs, such as versions of the Postsecondary Education Options Program. Members of the 2009 entering class brought an average of 14.8 credits earned during high school to transfer to the study institution. Females made up 52.9% of the class and males, 47.1%. The ethnic breakdown of the entering class of new students was 1.3% (N=72) American Indian, 10.5% (N=566) Asian American, 4.6% (N=246) African American, 0.4% (N=20) Hawaiian, 2.4% (N=128) Hispanic, 6.4% (N=348) international, and 74.1% (N=4,000) White. The population of interest in this study consisted of the 246 students who identified as African American.

Table 1
Characteristics of First-Time, First-Year Entering Class Fall 2009
 (N= 5,400)

Characteristic	N	%
Gender		
Female	2,855	52.9
Male	2,545	47.1
Ethnicity		
American Indian	72	1.3
Asian American	566	10.5
Black	246	4.6
Hawaiian	20	0.4
Hispanic	128	2.4
International	348	6.4
White	4,000	74.1
Unknown	20	0.4
Home Location		
Twin Cities Metro Area	2,639	49.0
Greater Minnesota	940	17.4
Wisconsin	928	17.2
North Dakota	73	1.4
South Dakota	64	1.2
Other United States	376	7.0
Foreign	351	7.0
N/A	29	0.1

Note: The characteristics of the new entering first-year students at the University are taken from the Official Enrollment Report for Fall 2009.

Variables in the Study

This research examined the impact of the University environment during the first semester on the racial identity attitude for first-time, first-year African American students. The independent variables in the set of student characteristics are gender, self-reported ethnicity, socioeconomic status of the family, ethnicity of the parents, educational background of parents, and ethnic composition of the high school attended by the student as reported by the student on the Perspectives of New African American Students, Fall 2009, an instrument developed by the researcher. The dependent variables are the racial identity attitude of the students as measured by CSAS, salience of race to the identity of the students as measured by MIBI after the first semester of enrollment, the students' views regarding race and ethnicity, and students' experiences related to race and ethnicity.

Table 2 shows the variables with the values and range associated with each. The independent variables are all nominal data elements in that the numbers serve as a label and have no numeric value. The data associated with the students' views toward race and ethnicity and racial identity are interval-level data in that the higher the score, the stronger the person's agreement with the statement. The data associated with experience are nominal in that the student has had the experience or they have not. No quantitative value is placed on having or not having the experience.

Table 2
List of Variables and Values

Variables	Range of Values
Ethnicity of Student	1 = African 2 = African American 3 = Black 4 = West Indian/Caribbean Black 5 = Hispanic Black 6 = Mixed 7 = Other
Gender	1 = Male 2 = Female 3 = Transgender
Ethnicity of Parents	1 = White/Caucasian 2 = African American/Black 3 = American Indian/Alaskan Native 4 = Native Hawaiian/Pacific Islander 5 = Mexican American/Chicano 6 = Puerto Rican 7 = Other Latino 8 = Other
Father Mother	1 = Elementary school 2 = Some high school 3 = High school diploma or equivalent 4 = Business or trade school 5 = Some college 6 = Associate or two-year degree 7 = Bachelor's or four-year degree 8 = Some graduate or professional school 9 = Graduate or professional degree

(Table 2 – continued)

Table 2 - continued
List of Variables and Values

Variables	Range of Values
Family Socioeconomic Status	1 = Lower class 2 = Working class 3 = Middle class 4 = Upper middle class 5 = Upper class
Family's Yearly Income	1 = Less than \$10,000 2 = \$10,000 - 14,999 3 = \$15,000 - 19,999 4 = \$20,000 - 24,999 5 = \$25,000 - 29,999 6 = \$30,000 - 39,999 7 = \$40,000 - 49,999 8 = \$50,000 - 59,999 9 = \$60,000 - 74,999 10 = \$75,000 - 99,999 11 = \$100,000 - 149,999 12 = \$150,000 - 199,999 13 = \$200,000 - 249,999 14 = \$250,000 or more
Type of High School	1 = Public school (not charter or magnet) 2 = Public charter or magnet school 3 = Private religious/parochial school 4 = Private independent college-prep school 5 = Home school 6 = other

(Table 2 - Continued)

Table 2 – Continued
List of Variables and Values

Variable	Range of Values
Ethnic composition of high school	9 = Not applicable (e.g., home schooled) 1 = Almost all African American/Black 2 = Majority African American/Black Approximately half African American/Black 3 = Majority non-African American/Black 4 = Almost all non-African American/Black 5 =

Views related to ethnicity and race ^a

- I have a clear sense of my ethnic background and what it means for me.
- I have a lot of pride in my ethnic group and its accomplishments.
- I am not very clear about the role of ethnicity in my life.
- I have a strong sense of belonging to my own ethnic group.
- I have not spent much time trying to learn more about the culture and history of my own ethnic group.
- I am happy that I am a member of the ethnic group I belong to.
- I have a strong attachment to my ethnic group.
- I feel good about my ethnic background.
- I understand pretty well what my ethnic group membership means in terms of how to relate to my group and others.
- I regret that I am part of my ethnic group.
- My ethnicity is an important reflection of who I am.
- Other members of my ethnic group embarrass me.
- My ethnic group is better than other ethnic groups.

Experiences related to race and ethnicity^b

- Have been teased or made fun of because of your ethnicity or race.
- Have been treated unfairly by teachers because of your ethnicity or race.
- Have been denied opportunities because of your ethnicity or race.
- Have been rejected by others because of your ethnicity or race.
- Have had your American citizenship questioned by others.
- Have been treated unfairly or rudely by peers because of your ethnicity or race.
- Have been treated unfairly or rudely by strangers because of your ethnicity or race.
- Have been asked by strangers, "Where are you from?" because of your ethnicity or race.

^a Responses to these items were coded as follows:

1 = Strongly Disagree, 2 = Disagree, 3 = Agree, 4 = Strongly Agree

^b Responses to these items are nominal 1=yes, 2=no

Survey Instruments

Two types of survey instruments were used in this study. The first type, student perspectives, was designed by the researcher and was used in the study to capture students' views on race and ethnicity and their experiences related to race and ethnicity. The survey instruments were administered in the first semester of the student's matriculation and the second week of the second semester of matriculation. The instruments are referred to as Perspectives of New African American Entering First-Year Students Fall 2009 (Instrument I) and Perspectives of New African American First-Year Students, Spring 2010 (Instrument II). Instrument I collected basic demographic information – age, gender, citizenship, type of high school attended, location of high school, educational aspiration, intent to work on campus, where they expected to live during the first semester, intent to join student organizations related to the ethnic group, views about race and ethnicity, and experiences related to race and ethnicity. In addition, demographic information about the parents – ethnicity, educational accomplishments, and income range – was collected.

Perspectives of New African American First-Time Students, Spring 2010 (Instrument II) included the same basic demographics as Instrument I for purposes of connecting to and comparing to the fall survey. The specific variables included age, gender, citizenship, high school attended, location of high school, educational aspiration, parental demographics, ethnicity, whether they worked on campus, where they lived during the first semester, whether they joined student organizations related to their ethnic group, views about race and ethnicity, and experiences related to race and ethnicity.

Measures of Racial Attitude

The Cross Social Attitude Scale (CSAS) (Worrell et al., 2004), the Multidimensional Inventory of Black Identity (MIBI) (Sellers et al., 1997), and the survey instruments developed by the researcher to measure racial attitudes of first-time, first-year African American/Black students were used. The CSAS and MIBI were chosen because they have been demonstrated to capture the psychological processes of the student experience. The interest here is in capturing how students describe their experiences related to race and ethnicity before beginning the college experience (i.e., after registration and before beginning course work) and any changes after one semester at the university.

The assumptions of the Cross Social Attitude Scale that are accepted for this study are drawn from the assumptions of the original *Nigrescence* theory (1971) and the revised theory (1991). The original theory held that African Americans' Black identity attitudes change over time and that the changes reflect a restructuring in the cognitive and affective approaches to self and society. Twenty years later Cross revised the *Nigrescence* model to clarify the differences between reference group orientation (RGO) and personal identity (PI). In his clarification Cross defined RGO as social memberships and identifications. PI refers to personality traits and psychological functioning (Worrell et al., 2004, p. 1-2).

The assumptions of the MIBI complement the assumptions of the CSAS. The MIBI assumes (1) that racial identities are influenced by situations as well as being stable properties of the person; (2) that individuals have a number of different identities and that those identities are hierarchically ordered; (3) that individuals' perception of their racial

identity is the most valid indicator of their identity; and (4) that for the MIBI an individual's racial identity is a status as opposed to a stage in the development of a racial identity.

The CSAS has as its goal to identify the point in a developmental process that defines the resocialization process through which an individual is passing to arrive at the internalization stage of racial identity where the individual's Black identity is secure. The MIBI acknowledges the influence of external situations and the reality that individuals have a number of different identities. The MIBI recognizes the individuals perceive their racial identity as the most valid indicator of their identity and assumes that an individual's racial identity is a status at a point in time, not a step in a developmental process.

Together, the two instruments measure the stage in the racial identity developmental process (CSAS) and the qualitative meaning of being African American with an emphasis on the unique cultural and historical experiences of African Americans (MIBI). The centrality of race to the self-identification of individuals and their private and public regard for African Americans provides depth to understanding the individual's place along the racial identity development trajectory.

In this study, the researcher distinguishes between racial identity and racial attitude. Racial identity is being defined as "a sense of group or collective identity based on one's perception that they share a common racial heritage with a particular racial group" (Helms, 1990, p. 3). Racial attitude is the awareness of racial-group membership that influences how one feels about racial group membership (Helms, 1990, p. 3).

Cross Social Attitude Scale

The Cross Social Attitude Scale (CSAS) measures the racial attitudes of individuals using the expanded *Nigrescence* theory of racial identity based on Cross's original theory of *Nigrescence* (1971). The original *Nigrescence* theory focused on the development of an African American identity from a pro-White assimilationist position to a pro-Black internalized stance. The theory proposed five stages in the development of a healthy racial identity for African Americans. The five stages are pre-encounter, encounter, immersion-emersion, internalization, and internalization-commitment.

Cross (1991) revised the *Nigrescence* theory by proposing multiple identity clusters at each stage. The clusters were pre-encounter – assimilation or anti-Black; immersion-emersion – anti-White; intense Black involvement; internalization – Black Nationalist; biculturalist; and multiculturalist. Helms and Parham (1990) designed the Racial Identity Attitudes Scale to operationalize the *Nigrescence* model.

In 2001, Cross and his colleagues, based on prior research using the RIAS, expanded the model to focus on attitudes and social identities. The expanded model proposed that racial identity attitudes are not developmental stages, but are impacted by events and contexts across the life span. The expanded model is careful to maintain a distinction between personal identity and reference group orientation, and clusters racial identity attitudes into three thematic categories. The three categories are pre-encounter, immersion-emersion, and internalization (Worrell et al., 2001). Pre-encounter attitudes include assimilation, mis-education, and self-hatred (identities that accord low or negative salience to race and Black culture). Immersion-emersion attitudes (representing identity instability and fluctuation) include anti-White and intense Black involvement or

it can reflect a state of emersion, that is, when a person is moving from narrow-minded attitudes to more nuanced views of the Black and White community.

Internalization attitudes indicate a “sense of reconciliation with being Black in a multicultural world” (Worrell et al., 2006, p. 522).

The Cross Social Attitude Scale (CSAS), a 40-item paper and pencil measure comprising 30 racial identity items and 10 filler items, is designed to measure attitudes that correspond to Cross’s revised *Nigrescence* theory. Participants responded to the items using a seven-point scale that ranged from 1 (strongly disagree) to 7 (strongly agree). CSAS scores have been reported by Vandiver et al. (2002) to have convergent validity as evidenced by correlations with the Multidimensional Inventory of Black Identity (Sellers et al., 1997). The CSAS is reported to have discriminant validity through low correlations with the Big Five Inventory (John et al., 1991), the Rosenberg Self-Esteem Scale (Rosenberg, 1965), and the Balanced Inventory of Desirable Responding (Paulhus, 1984).

Convergent validity was determined by canonical correlations using multivariate procedures to examine the CSAS and MIBI. The Internalization Inclusive stage of the CSAS correlated with the MIBI centrality attitude. The pre-encounter assimilation, pre-encounter mis-education, and pre-encounter self-hatred correlated with the MIBI oppressed minorities attitude. The Cross Racial Identity Scale (CRIS) was renamed the Cross Social Attitude Scale (CSAS) because research reported by Helms (1990) has indicated that using the term racial identity in the title can result in biased responding. Scores were correlated with subscale scores of the Big Five Inventory to examine the relationship between reference group orientation as measured by the CRIS and the

personal identity as measured by the Big Five Inventory (Worrell et al., 2004).

The bivariate analysis revealed no correlation above .20 between CSIS and BFI subscales. The redundancy index showed that the CRIS predicted less than 10% of BFI's variance, "indicating that racial identity as measured by the CRIS is distinct from major personality factors" (Worrell et al., 2004, p.11).

The Rosenberg Self-Esteem Scale (RSES) measures global self-esteem and the results of the discriminant validity tests indicated only pre-encounter self-hatred to have a negative correlation with RSES scores. In the regression analysis of RSES and CRIS, the subscale score for pre-encounter self-hatred was the only meaningful contribution to the total score and it accounted for approximately 8% of the variance in the RSES score.

Discriminant validity was determined by analyzing the relationship between the Balanced Inventory of Desirable Responding (BIDR) and the CSAS. The BIDR captures the difference between self-deception and other-deception. The relationship between CSAS and BIDR, when analyzed using bivariate correlations, indicated that none of the CSAS subscale scores are strongly influenced by social desirability concerns (Worrell et al., 2004, p. 8).

Multidimensional Inventory of Black Identity (MIBI)

The Multidimensional Inventory of Black Identity (MIBI) measures the qualitative meaning of being African American, with emphasis on the unique cultural and historical experiences of African Americans. The MIBI was developed to operationalize the Multidimensional Model of Racial Identity (Sellers et al., 1997, p. 807) and is composed of three scales that measure the centrality, regard, and ideology dimensions of the Multidimensional Model of Racial Identity (MMRI). The MMRI “represents an amalgamation of a number of existing theories on group identity that is sensitive to the historical and cultural experiences that make racial identity a unique form of group identity for African Americans” (Sellers, 1998, p. 23). Sellers et al. (1998) arranged the theories on group identity as identity relates to African Americans, into two approaches – mainstream and underground. The mainstream approaches to racial identity have viewed African American racial identity within the context of the group’s stigmatized status in American society without regard to the role of culture. This racial identity research focused on the universal aspects of group identity. The political perspectives (underground) have focused on African American racial identity with emphasis on the uniqueness of African American oppression and cultural experiences.

The MMRI defines racial identity in African Americans as “the significance and qualitative meaning that individuals attribute to their membership within the Black racial group within their self-concepts” (Sellers et al., 1998, p. 23). The MMRI is based on several assumptions that differentiate it from instruments that measure stages of racial identity development.

The first assumption is that racial identities are influenced by situations as well as being stable properties of the person. Stable properties of racial identity allow others to see differences in the value and significance individuals place on the role race plays in how they define themselves. The racial identity of African Americans is subject to contextual cues and allows stable properties of racial identity to influence behavior at the level of the specific event.

The second assumption is that individuals have a number of different identities and these identities are hierarchically ordered. The MMRI focuses on the importance that the individual places on race in defining themselves. By conceptualizing racial identity as just one of many identities, the MMRI provides the opportunity to investigate race within the context of other identities. In recognizing that individuals have multiple identities (e.g., gender identity, occupational identity, religious identity), the MMRI acknowledges that the other identities may influence how the individual conceptualizes what it means to be African American.

A third assumption of the MMRI is that the individuals' perception of their racial identity is the most valid indicator of their identity. The MMRI makes no value judgment as to what constitutes a healthy versus unhealthy racial identity. The MMRI is interested in the individual's own perceptions of the importance of race in her/his definition of self.

Finally, the MMRI is concerned with the status of an individual's racial identity as opposed to its development. The MMRI is interested in the nature of an individual's racial identity at a given time in the individual's life. The developmental theories try to place the individual at a particular stage along a developmental trajectory. The MMRI

provides a rubric from which to describe the importance and meaning of race at various points along the developmental trajectory.

The Multidimensional Inventory of Black Identity (MIBI) is a 56-item inventory, designed to measure the three dimensions of the MMRI in the racial identity of African American college students and adults. The three scales measure the centrality (n=8 items), ideology (n=36 items), and regard dimensions (n=12 items) of the MMRI. The ideology scale has four subscales (nationalist [n= 9 items], assimilation [n=9 items], oppressed minorities [n=9 items], and humanist [n=9 items]), and the regard scale has two subscales (private regard [n=6 items] and public regard [n=6 items]).

Racial centrality is defined as the extent to which a person normatively defines themselves with regard to race. Centrality is relatively stable across situations. Racial regard refers to the extent to which individuals feel positively about their race. Public regard is the extent to which individuals feel that others view African Americans positively or negatively. Private regard is the extent to which individuals feel positively or negatively toward African Americans as well as how positively or negatively they feel about being an African American. Ideology refers to the individuals' beliefs, opinions, and attitudes regarding how they feel members of the race should act. In the development of the MMRI, four philosophical or political ideologies emerged to define how African Americans should view the world. The ideologies are nationalist ideology, which stresses the uniqueness of being Black; oppressed minorities, which emphasizes the similarities between the oppression African Americans face and that of other groups; assimilationist ideology emphasizes the similarities between African Americans and the rest of society; and humanist ideology emphasizes the similarities of all humans.

The MIBI uses a 7-point scale with the following response options: 1 (strongly disagree), 2 (moderately disagree), 3 (disagree), 4 (unsure), 5 (agree), 6 (moderately agree), and 7 (strongly agree). The Cronbach alpha reliability coefficients for all subscales were .73 centrality, .76 private regard, .74 public regard, .75 assimilationist, .72 humanist, .83 oppressed minorities, and .78 nationalist (Cokley & Helm, 2001).

The Perspectives of Entering First-Year African American College Students

One survey instrument was developed by the researcher to collect demographic information about students. The survey instrument captured the perspectives of entering first-time, first-year college students' on race and ethnicity and experiences related to race and ethnicity. The first survey, Perspectives of New African American Entering First-Year Students, Fall, 2009, was administered at the time one data collection phase, and Perspectives of New African American First-Time Students, Spring 2010 was administered at the end of the first semester of course work. The specific information collected included the ethnicity and gender of the participants, the educational aspirations of the participants, the expectations regarding work and participation in groups related to their ethnic group, and physical and mental health. In addition, questions about the ethnicity of each parent, the educational level of the parents, and the socioeconomic status of the family were included. Items related to the participants' expectation to work or participate in groups related to their ethnic group were included as indicators of the expectation to become involved in campus life. Work, especially on campus, might signal a comfort level with one's racial identity that contributes to accepting membership

in the campus community. Consistent with student development theories (Astin, 1993; Chickering, 1969; Chickering & Reisser, 1993; Tinto, 1987), working on campus would suggest having a strong connection to the campus and might contribute to student retention. The expectation of participating in groups related to their ethnic group, in conjunction with responses to CSAS items measuring internalization attitudes, may contribute to our understanding of changes in racial identity attitudes. The items about physical and mental health were included to help explain any unusual changes in racial identity attitudes after one semester at the University.

The students were also asked to identify the type of high school attended, its geographic location, and the ethnic composition of the high school. Thirteen items collected data about the participants' views related to race and ethnicity. An example of views related to race and ethnicity is "I have a lot of pride in my ethnic group and its accomplishments." Eight items collected data about participants' experiences related to race and ethnicity. An example of experiences related to race and ethnicity is "Have you been rejected by others because of your ethnicity or race?" The specific questions are listed in Table 2, page 48.

The ethnic identity, educational background of the student, ethnicity and educational background of the parents, and the socioeconomic status of the family provide a reference point in analyzing the responses of the participants. The literature suggests that the ethnicity of the parents, the educational level of the parents, and the socioeconomic status of the family might influence how students view race and ethnicity and interpret experiences related to race and ethnicity. Information about the location and racial composition of the high school the student attended serves as a point of reference

for the responses of the students. It is hypothesized that geographic location and racial composition of the high school attended would have an impact on the racial identity of the participants before enrollment at the University. Questions concerning the views and experiences related to race and ethnicity in time one data collection reflect a base point when compared to views and experiences related to race and ethnicity at time two data collection.

Perspectives of New African American First-Time Students, Spring 2010, was administered to collect demographic data to ensure that data from time one collection could be matched with time two data, specifically type of high school attended, location of high school attended, and ethnic composition of high school attended. Students were asked if they had joined student organizations related to their ethnic group and where they had lived during the fall semester. These items were expected to have an impact on how the participants experienced the University. They were again asked to respond to the same items related to their views of their ethnic group and their experiences related to race and ethnicity at the second data collection point. The reason for repeating the views and experience items was to determine if there was a significant difference between the beginning of the fall semester and the beginning of the spring semester. Also, I wanted to ensure that students were accurate in their response.

The Sample

The population of interest for this study consisted of those first-time, first-year, full-time African American college students (defined as students who had not completed any college-level work after high school graduation (Office of Institutional Research, 2009) who began their study at this institution in the fall semester of 2009. Two hundred forty-six (246) individuals constituted the pool of potential participants in the study. Although the proposed research did not examine identity development as it relates to retention and graduation, retention and graduation rate statistics are informative. The results in Table 3 indicate that the median retention rate for first-year African Americans who return for the second year of study at this institution is 79.5%. At the end of five years, 38% of those who began their studies had graduated.

Table 3
Second-Year Retention and Fifth-Year Graduation Rates for African American Students Matriculating at the University of Minnesota Fall 2000 Through Fall 2007

	Original Enrollment	<u>2nd - Year Retention</u>		<u>5th - Year Graduation</u>	
	N	N	%	N	%
Fall 2000	220	179	81	89	40
Fall 2001	220	173	79	70	32
Fall 2002	245	199	81	92	38
Fall 2003	285	231	81	116	41
Fall 2004	267	214	80	92	34
Fall 2005	249	160	64	94	38
Fall 2006	285	189	66	129	45
Fall 2007	261	182	70	-	-

Subjects

The prospective sample for this study was recruited from first-time, first-year African American participants in five programs: the Wallin Scholars program, the Multicultural Excellence Program, the Martin Luther King Jr. Program and the Access to Success Program in the College of Liberal Arts and the Multicultural Center for Academic Excellence. These programs were chosen as recruitment sites for this study because most undergraduate students of color receive services through these programs. In addition, the directors of the programs had agreed to assist with the identification of the students and to encourage their students to participate.

The Wallin Scholars are graduates of local public high schools who are enrolled at the study institution and are recipients of academic scholarships awarded by the Wallin Foundation (<http://www.wallinpartners.org>). The scholarship program has as its goal to assist students who demonstrate financial need, academic ability, and the motivation to attend college and graduate. The contributors to the scholarship endorse the belief that through education, students acquire the knowledge to secure a good job, expand their intellectual horizons, and provide a foundation for their future success as workers, parents, and community leaders. A Wallin scholar may be enrolled in any one of the seven first-year-admitting colleges at the study institution.

The Multicultural Excellence Program (MEP) students are graduates of an urban public school district who have participated in an academic college preparation program that is a collaboration between the school district and the study institution. MEP students are selected in the seventh grade, based on their scores on the Metropolitan Achievement Test, passing the Basic Standards Test, and citizenship (permanent resident or citizen).

The program is intended to enhance academic skills and familiarize students with postsecondary opportunities. Since the first group of MEP students graduated from high school in 1993, 60 students, on average, enroll in the study institution each year.

The Martin Luther King Jr. Program (MLK) is one of nine student communities within the College of Liberal Arts (CLA). MLK is available to any CLA student who appreciates an environment that embraces and fosters multiculturalism. MLK provides advising services to students pursuing any of the 69 majors in the College of Liberal Arts to students who are preparing to transfer to other undergraduate programs.

The Access to Success Program (ATS) is a one-year program for selected first-year students who enroll in the College of Liberal Arts. The program is devoted to enriching the academic experiences of participating students and equipping them to excel. This initiative began in fall 2008 and assists the multicultural population of undergraduate students.

The Multicultural Center for Academic Excellence (MCAE) is a campus wide resource that “promotes an inclusive atmosphere to foster and enrich multicultural understanding among all members of the community” (<http://www.diversity.umn.edu/multicultural>). One objective of MCAE is to provide a supportive and safe space on campus for its multicultural students and to nurture and promote the academic success and leadership development of multicultural students at the University. MCAE provides a variety of academic and social support services targeting students in the multicultural community.

Recruitment

First-time, first-year African American students entering the University in fall 2009 were invited to a welcome barbeque picnic cosponsored by the African American and African Studies Department, Black Student Union, and the Multicultural Center for Academic Excellence to hear about the research project and to be invited to participate in the study. The barbeque picnic was held on Sunday, September 6, 2009, on the campus of the research University where the study was being conducted at a site close to the building where services are provided to first-year students of color. A barbeque picnic was chosen for the event because the menu would be familiar and would include menu items African Americans associate with summer celebrations. A barbeque picnic was expected to attract more African American first-year students, thereby, potentially increasing the number of volunteers.

The director of the Multicultural Center for Academic Excellence (MCAE) provided the names and addresses of all new entering African American first-year students who had registered for fall 2009. Formal invitations were mailed to the home address of each student with instructions for accessing the website to register for the picnic (Appendix D). In addition, flyers advertising the picnic were posted at the MCAE Kick-Off events (Appendix E). Email reminders were sent to students who had registered (Appendix F). Fifty-five students attended the barbeque and 28 completed the packet of surveys.

Characteristics of Participants

The 28 participants in this study were new high school graduates enrolled at the study institution and who had identified themselves as African American/Black. As the results in Table 4 indicate, 19 females (68%) and 9 males (32%) completed the time one survey set. Of the 28 respondents, 75 percent were 18 years old. The participants reported citizenship status as U.S. citizens (89.3%), permanent residents (7.1%), and other (3.2%). Eighty-two percent of the study participants reported that they were in good or very good physical health and 92.9% reported being in good or very good mental health. The students reported their ethnicity as follows: 17.9 % African, 35.7% African American, 28.6% Black, and 17.9% mixed.

The results in Table 5 indicate that the families from which the participants came were fairly well-educated and financially stable. Fifty-four percent of mothers had some postsecondary educational experience and 56% of the fathers had some postsecondary educational experience. Because it had been hypothesized that the ethnic identity of the parents would have an impact on how the participants viewed or interpreted experiences, the survey included parental ethnic or racial identity as reported by their children. Forty-three percent of mothers and 68% of fathers were reported as African American/Black, and 36% of the mothers and 18% of the fathers were reported as White/Caucasian. About 50% of participants reported family income below \$60,000, and 50% reported income above \$60,000.

Table 4
Student Demographics (N=28)

Categories	N	%
Gender		
Female	19	68.0
Male	9	32.0
Age		
17	3	11.0
18	21	75.0
19	4	14.0
Citizenship		
U.S. Citizen	25	89.0
Permanent Resident of the U.S.	2	7.0
Other	1	4.0
Ethnic Identification		
African	5	18.0
African American	10	36.0
Black	8	29.0
Mixed	5	18.0
Physical Health		
Poor	2	7.0
Fair	3	11.0
Good	12	43.0
Very Good	11	39.0
Mental Health		
Fair	1	4.0
Good	8	29.0
Very Good	18	64.0
No Answer	1	4.0

Table 5
Family Demographics of Participants at Time One Data Collection (N=28)

	Family		Mother		Father	
	N	%	N	%	N	%
Ethnicity						
White/Caucasian			10	36	5	18
African American/Black			12	43	19	68
Asian American			1	4	1	4
Other Latino			1	4	0	0
Other			2	7	2	7
No response			2	7	1	4
Educational Level of Parents						
Elementary School			1	4	2	8
Some High School			4	14	1	4
High School Diploma			8	29	8	27
Business/Trade School			1	4	2	8
Some College			5	18	4	16
Associate or Two-Year Degree			4	14	0	0
Bachelor's Degree			4	14	5	20
Graduate or Professional Degree			1	4	3	12
Estimated Family Income						
\$20,000 or less	6	2				
\$20,001 - 29,999	3	11				
\$30,000 - 39,999	2	7				
\$40,000 - 59,999	2	7				
\$60,000 - 74,999	4	14				
\$75,000 - 99,999	5	18				
\$100,000 - 149,999	4	14				
No response	2	7				
Self-Reported Family SES						
Lower Class	4	14				
Working Class	5	18				
Middle Class	15	56				
Upper Class	4	14				

Data Collection Procedures

Time One Data Collection

On the day of the picnic the students were welcomed to the University by a representative of the African American and African Studies Department, the director of the Multicultural Center for Academic Excellence, and the president of the Black Student Union. Each entity had a table set up with materials describing services and resources available to the students. Representatives of the organizations staffed the tables.

The researcher also greeted the students and welcomed them to the University. She introduced herself and described the research project she was working on and the reason she was conducting this study. She invited those present to participate in the study. Students were given a written description of the research and instructions for participating in the study. Students interested in participating in the study were given a consent form (Appendix G) and instructed to return the signed consent form to one of two volunteers. The volunteers were a principal of a metropolitan middle school and a former University professor.

The volunteers distributed a packet of materials that included an abstract of the research (Appendix H), a copy of the Cross Social Attitude Scale (Appendix I), a copy of the Multidimensional Inventory of Black Identity (Appendix J), and an instrument to collect demographic information – Perspectives of New African American Entering Students Fall 2009 (Appendix K) to students who had completed consent forms. Students were encouraged to complete the surveys while eating and before they left the picnic area. Students were instructed to create a code to facilitate matching the first set of data with data to be collected during early spring semester 2010. The code was to

include the last four digits of their social security number and their middle initial. The students returned the completed surveys to the volunteers in the envelope provided. The volunteers sealed the envelopes and gave each student a two-dollar bill as a token of appreciation.

Time Two Data Collection

The second data collection took place during the second week of class spring 2010, and participants were considered as having completed their first semester of course work. The 28 study participants were invited to a pizza party celebrating the birthday of Martin Luther King Jr. (Appendix L). The emailed invitation reconfirmed the purpose of the study and emphasized the importance of the students' continued participation. The party was held in the Fireside Room of one of the oldest buildings on campus and was thought to resemble a family living room. Of the 28 students invited, only one person attended the party and completed the packet of surveys. (It was deduced that the first-year students were not familiar with the building where the party was held, had class, or had work commitments.)

A follow-up email (Appendix M) requesting continued participation was sent to each of the students for whom consent forms were available. The email reinforced the importance of their continued cooperation. The email informed the students that a packet of survey materials was mailed to their home address or to their campus address. Packets of materials were prepared and delivered to the residence hall of participants and mailed to the off-campus addresses for students not living on campus. Five completed packets were returned bringing the number of completed sets of materials to six.

A third attempt was made to increase the number of respondents for the second data collection. Survey packets were left with one of the MCAE counselors. Students were asked to pick up survey packets from the counselor and return the completed packets to the counselor. The survey packets included an abstract of the study, the Cross Social Attitude Scale survey, Multidimensional Inventory of Black Identity survey, and a Perspectives of New African American Entering First-Year Students Spring 2010 (Appendix N). Students who completed the second set of surveys were given a second two-dollar bill. Two additional completed sets of surveys were received, bringing the total to eight.

A fourth and final attempt to solicit more responses was made. All students who had participated in the first data collection were contacted via email and informed that they were to receive a \$25 gift card to the University bookstore for participating in the study. A counselor from each of the support units represented by students who had registered for the Welcome Barbeque Picnic agreed to distribute the gift cards for their students. The counselors also agreed to contact the students emphasizing the importance of continued participation. The counselors' emails gave the time and place to pick up the gift cards. The students were reminded to bring the second set of completed surveys when they came to pick up the gift card. No new survey packets were returned. Eight students completed both the fall 2009 and the spring 2010 set of surveys.

The data analyses in this study are descriptive and correlational and are used to determine if any changes in the students' racial identity attitude or racial identity stage can be attributed to experiences during the first year at this comprehensive University. Variables that might impact the racial identity attitude or racial identity stage would

include, but not be limited to, classroom experiences, place of residence during the first year, interaction with faculty outside of class, participation in student organizations, and employment during the academic year. Independent variables that might impact the student's racial identity are gender, citizenship status, ethnic makeup of high school attended, and expectations of the University experience.

The CSAS and MIBI were administered to ascertain the racial identity attitude and salience of race to the identity of African American students in fall 2009. Replicating the data collection at the beginning of spring 2010 semester with the same students shows any change in racial identity attitude that may have resulted from experiences during the first year for these subjects. The sum of the raw scores of items on component subscales of each survey provided a total raw score for each subscale. The total raw score was divided by the number of items in the subscale to obtain subscale scores ranging from 1 to 7. Higher subscale scores reflect greater endorsement of the attitude named by the subscale.

Data Analysis

Given that the population of interest consisted of 246 entering African American first-year students, it was hoped that enough students would participate in both time one and time two data collections to enable the researcher to use parametric statistics to conduct statistical analyses. A total of 28 students participated in the time one data collection and 8 students participated in the time two data collection. Time one participants (i.e., 28) were an adequate number to use parametric statistics in examining the research questions. The fact that only eight students completed the time two data

collection meant that parametric statistics could not be used to examine changes in racial attitudes and status of race in the identity of participants.

Time One Statistical Analysis

Descriptive statistics were calculated for the characteristics of the sample, specifically gender, age, citizenship status, ethnicity, and aspirations concerning the college experience. Descriptive statistics were calculated for the ethnicity of the mothers and fathers, educational attainment level of the mothers and fathers, and the socioeconomic status of the families. Descriptive statistics were calculated for the participant views on and experiences related to race and ethnicity.

Descriptive statistics were calculated to describe the racial attitude of the participants as measured by the Cross Social Attitude Scale, the salience of race to self-identity as measured by the Multidimensional Inventory of Black Identity, and the relationship between the racial composition of the high school and the racial attitude of the participants. A two-sample t-test statistic was calculated to determine if there was a statistically significant difference at time one between female and male views on race and ethnicity, social attitudes regarding race as measured by the CSAS, and the salience of race as measured by MIBI. The chi-squared statistic was calculated to determine the relationship between gender and experiences related to race and ethnicity and the relationship between the racial composition of the high school attended and the experiences related to race and ethnicity. A Pearson Product Moment Correlation was calculated to determine if there was a relationship between the social attitude measures of the CSAS and the status measures of the MIBI for this sample of participants.

Time Two Statistical Analysis

Because of the small number of participants for whom both time one and time two data are available, the assumptions that underlie parametric statistics could not be assumed (e.g., normal distribution). The statistical analysis calculated for the differences between time one and time two data collections for the eight participants relative to their views about race and ethnicity was the Wilcoxon matched- pairs signed- rank test. The Wilcoxon statistic was also used to calculate differences in means between time one and time two data collections for the CSAS and the MIBI.

Given the small number of respondents for whom scores at time one and time two were available, any group differences in racial attitude or status were difficult to determine by aggregating the scores. A bar graph was constructed for the time one and time two scores on the Cross Social Attitude Scale and the Multidimensional Inventory of Black Identity for each of the eight participants. No generalizations can be made about the population from these statistics. To determine any changes on an individual level, a portrait of the profiles for the eight students was constructed. The variables hypothesized to have an impact on the racial identity of the students were included in a narrative commentary for each of the eight students. A description of the differences in views and experiences between the two data collection points is provided.

About the Researcher

An overview of my salient experiences as an African American woman who has been engaged in the education of young adults for 40 years serves as the foundation for my interest in the topic of racial identity and how college experiences play a role in the discovery and confirmation of the racial identity that young African American men and women embrace. I came to the age of majority during the Civil Rights Movement in America and left Washington, D.C., to attend college in Defiance, Ohio, where there was but one Black family for miles around.

My pathway to college began in the 10th grade when I took the Preliminary Scholastic Aptitude Test. For the cost of taking the examination (\$1 back then), the possibility of attending college began to take on a sense of reality. My score was sufficiently high enough to attract the attention of the National Scholarship Service and Fund for Negro Students (NSSFNS). In communication with NSSFNS, I was guaranteed scholarship support for three of the four years of the bachelor's degree if I would attend what we now refer to as a predominantly White college or university. I submitted the characteristics of my ideal college, and NSSFNS sent profiles of five colleges that met my criteria. The Defiance College seemed the best fit.

While pursuing my master's degree at Bowling Green State University, I was introduced to the concept of identity development during the young adult years. I had struggled to define what it was about college that made a difference for 18-year-olds who attended college versus those who entered the workforce. The theory of stages of development fit what I thought happened during the four years of earning a bachelor's degree. During my professional career, I have observed African American students adopt

similar strategies to come to terms with the experience of being African American students enrolled at a predominantly White college or university.

During the past 40 years, primary and secondary schools have been integrated, more African American students are earning degrees from PWCUs than the Historically Black Colleges and Universities, civil rights laws have been passed to ensure fairness in employment and housing, and an African American man is President of the United States of America. Is the development of an African American identity necessary for successfully completing postsecondary degrees? I believe that academic and student affairs personnel have a role to play in creating an environment where the development or confirmation of an ethnic identity can take place. The environment should not presuppose what identity students should have, but merely ensure the space to explore and come to their own conclusions.

Chapter 4

Results

This chapter summarizes the results of the analysis related to the hypotheses posed, the questions that guided the study, and the Conceptual Model of the Impact of Student Characteristics and University Experiences on the Racial Identity of students for this study. The specific hypotheses are: the background characteristics of African American first-year students will impact the racial identity that the student has at the point of enrollment; the background characteristics of African American first-year students will influence how they interpret their experiences during their first semester; and the racial attitude will change over the course of their first semester at a predominantly White research university.

The results of the study will be presented in two sections. Results for the 28 participants who completed the surveys at the time one data collection will be described first to address the first two hypotheses. The changes in racial identity for the eight participants who completed both time one data and time two data will follow to address the third hypothesis.

In the first section, the results for the 28 students will be discussed in the following order. First, the characteristics of the students, the characteristics of the students' family socioeconomic status (SES), the racial characteristics of the high school attended by the students, and the expectations of the students as they transition into college will be presented. Second, the students' views about and experiences with race and ethnicity before classes began will be discussed. Third, the profile of the students' stage of racial identity attitude using the scores from the CSAS at the time one data

collection will be described. Fourth, the salience of race and ethnicity to identity, as measured by the MIBI, for students at the time one data collection will be presented.

In the second section, the results from the data collected for participants (N=8) who completed survey instruments at time one and time two will be compared as measured by the CSAS and the MIBI. In addition to a comparison for the group of eight students, the profiles of individual students will be presented. The views and experiences of the participants after one semester at the study institution will also be presented, but given the small number of students, changes in relationship to their first semester experiences, as measured by the two racial identity instruments, will not be examined.

Time One Results (N=28)

Characteristics of the Students

The basic demographic characteristics of the 28 students who completed the surveys during the time one data collection were described in Chapter 3. To summarize, there were 19 females and 9 males who ranged in age from 17 to 19 years old. Students who identified themselves as African American were 36% and those who identified themselves as Black were 29%. U.S. citizens are 87% and 7% are permanent residents.

Racial Composition of High School

The location, type, and racial composition of the high schools attended by time one data collection participants are described in Table 6. The percent of first-year African American students who attended public, non-charter high schools is 82%. The remainder of the participants attended private religious high schools (11%) or public charter high schools (7%). The majority (71%) of the participants attended high schools

that were majority non-African American or almost all non-African American, and the majority of the high schools were located in Minnesota (89% Minnesota and 11% non-Minnesota).

As the results in Table 7 suggest, less than half of the participants (43%) were the first in their immediate families to attend college. The study institution was the first choice institution for 85% of the participants. In terms of the highest degree students expected to complete, 29% of the participants reported that they planned to complete the bachelor's degree. Another 25% expect to complete a master's degree, and 29% expected to complete the Ph.D. or Ed.D. Over three-fourths of the participants expected to work during the fall semester, and 86% intended to join a student organization relating to their ethnic or racial group.

Table 6
Characteristics of High Schools Attended by Participants (N=28)

Characteristics	<i>N</i>	%
Type of High School		
Public not Charter or Magnet	23	82.1
Public Charter or Magnet	2	7.1
Private Religious	3	10.7
Location of High School		
Minneapolis, MN	9	32.1
St. Paul	3	10.7
Twin Cities Metro excluding Minneapolis and St. Paul	8	28.6
Other Urban Area in MN	1	3.6
Small Town/Rural Area in MN	4	14.3
Non-Minnesota Urban	1	3.6
Non-Minnesota Suburban	1	3.6
Non-Minnesota Town/Rural area	1	3.6
Racial Composition of High School		
Almost All African American/Black	3	10.7
Majority African American/Black	2	7.1
Approximately Half African American /Black	3	10.7
Majority Non-African American/Black	14	50
Almost All Non-African American/Black	6	21.4

Table 7
College Attendance and Aspirations Concerning College Experiences (N=28)

Question	Response	
	N	%
Are you the first person in your immediate family to attend college?		
Yes	12	42.9
No	16	57.1
Where in your list of colleges was this institution?		
First	24	85.7
Second	1	3.6
Third	1	3.6
Lower than third	2	7.1
What is the highest degree you expect to complete?		
None	1	3.6
B.A./B.S.	8	28.6
M.A./M.S.	7	25.0
Ph.D./Ed.D.	8	28.6
J.D.	3	10.7
Other	1	3.6
Do you anticipate working during fall semester 2009?		
Yes	22	78.6
No	6	21.4
Do you intend to join any student organizations on campus relating to your ethnic or racial group?		
Yes	24	85.7
No	4	14.3

Views about Race and Ethnicity

The views of participants regarding their race or ethnicity were examined by analyzing their responses to 13 statements included in the Perspectives of New African American Entering Students Fall 2009. The survey asked students to respond to the statements on a four-point scale from strongly disagree (coded 1) to strongly agree (coded 4). As indicated by the results in Table 8, this group of students had strong positive opinions about membership in the African American ethnic group. To determine if the items represented a scale with internal consistency, a Cronbach's Alpha was

calculated. The Cronbach's alpha for the 13 items in this scale is .695. The coefficient alpha is a general formula for scale reliability that is based on measuring the internal consistency of the responses to questions and is high when the items that constitute the scale are highly correlated with one another. The purpose of the set of items was to reflect a range of perspectives on the topic of race and ethnicity, rather than to develop a scale, so the coefficient of .695 suggests that refinement of the scale would lead to a higher level of internal consistency.

Of the 28 participants in this study, 82% reported having a clear sense of their ethnic background and what it meant for them. Eighty-nine percent (89%) reported having a lot of pride in their group and its accomplishments. Two-thirds (64%) of the participants were not very clear about the role of ethnicity in their lives and three-fourths (75%) of the participants had a strong sense of belonging to their own ethnic group. The group was evenly split along the lines of having spent time trying to learn about the history and culture of their own ethnic group. As a group, the participants were happy to be a member of the ethnic group to which they belonged (96%), had a strong attachment to their ethnic group (78%), and felt good about their ethnic background (92%).

Table 8

Views on Race and Ethnicity of New African American Entering First-year Students Fall 2009 (N=28)

Item ^a	Response				M	SD
	Strongly			Strongly		
	<u>Disagree</u>	<u>Disagree</u>	<u>Agree</u>	<u>Agree</u>		
	N (%)	N (%)	N (%)	N (%)		
I feel good about my ethnic background.	1 (4)	1 (4)	6 (21)	20 (71)	3.61	.74
I am happy that I am a member of the ethnic group I belong to.	1 (4)	0 (0)	9 (32)	18 (64)	3.57	.69
My ethnicity is an important reflection of who I am.	0 (0)	3 (11)	8 (24)	16 (57)	3.48	.70
I have a lot of pride in my ethnic group and its accomplishments.	1 (4)	2 (7)	9 (32)	16 (57)	3.43	.79
I have a strong attachment to my ethnic group.	1 (4)	5 (18)	10 (36)	16 (57)	3.32	.91
I have a clear sense of my ethnic background and what it means to me.	1 (4)	4 (14)	10 (36)	13 (46)	3.25	.84
I have a strong sense of belonging to my own ethnic group.	1 (4)	5 (18)	10 (36)	11 (39)	3.15	.86

(Table 8 – Continued)

Table 8 - continued
Views on Ethnicity of New African American Entering First-Year Students Fall 2009 (N=28)

Item ^a	Response				M	SD
	Strongly			Strongly		
	<u>Disagree</u>	<u>Disagree</u>	<u>Agree</u>	<u>Agree</u>		
	N (%)	N (%)	N (%)	N (%)		
I understand pretty well what my ethnic group membership means to me in terms of how to relate to my own group and others.	1 (4)	6 (21)	9 (32)	12 (43)	3.14	.89
My ethnic group is better than other ethnic groups.	6 (21)	8 (29)	10 (36)	3 (11)	2.29	1.05
Other members of my ethnic group embarrass me.	10 (36)	8 (29)	8 (29)	2 (7)	2.07	.98
I really have not spent much time trying to learn more about the culture and history of my own ethnic group.	8 (29)	8 (29)	8 (29)	4 (14)	2.29	1.05
I am not very clear about the role of ethnicity in my life.	13 (46)	5 (18)	9 (32)	1 (4)	1.93	.98
I regret that I am part of my ethnic group.	23 (82)	3 (11)	1 (4)	1 (4)	1.29	.71

^aResponses were coded on a four-point scale: Strongly Agree = 4; Agree = 3; Disagree = 2; Strongly disagree = 1

Seventy-five percent (75%) of the participants had a pretty good understanding of what their membership in their ethnic group meant in terms of how to relate to the ethnic group and to others. Eighty-four percent (84%) of the participants reported that their ethnicity was an important reflection of who they are, and the group was about evenly split over whether they see their group as being better than other ethnic groups. Only two students of this group of participants regretted being a part of their ethnic group. About two-thirds reported being embarrassed by other members of their racial or ethnic group.

Table 9 shows the results of the t-test comparison of item means for male and female participants on how they view ethnicity and their membership in the African American community. The difference in mean scores of the female and male participants for responses to the item “I regret that I am part of my ethnic group” was statistically significant at $p \leq .001$. It appears that both male and female participants firmly reject the idea that they regret membership in their ethnic group, and the sentiment appears stronger for men. The difference in mean scores for males and females for the item “I feel good about my ethnic background” was statistically significant at $p = .003$.

Table 9
Comparison of Views of Race and Ethnicity by Gender (N=28)

Item	Gender				t-test
	Male (n=9)		Female (n=19)		
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
I have a clear sense of my ethnic background and what it means for me.	2.89	1.05	3.42	0.69	-1.60
I have a lot of pride in my ethnic group and its accomplishments.	3.11	1.05	3.58	0.61	-1.47
I am not very clear about the role of ethnicity in my life.	2.22	1.09	1.79	0.92	1.10
I have a strong sense of belonging to my own ethnic group	2.89	0.78	3.28	0.90	-1.11
I have not spent much time trying to learn more about the culture and history of my own ethnic group.	2.56	1.01	2.16	1.07	0.94
I am happy that I am a member of the ethnic group I belong to.	3.33	1.00	3.17	.478	-1.27
I have a strong attachment to my ethnic group.	3.11	1.05	3.42	0.84	0.85
I feel good about my ethnic background.	3.33	1.12	3.74	0.45	-1.38*
I understand pretty well what my ethnic group membership means in terms of how to relate to my group and others.	2.89	1.05	3.26	0.81	-1.04
I regret that I am part of my ethnic group.	1.78	1.09	1.05	0.23	2.82**
My ethnicity is an important reflection of who I am.	3.44	0.73	3.50	0.71	-0.19
Other members of my ethnic group embarrass me.	2.00	0.87	2.11	1.05	-0.26
My ethnic group is better than other ethnic groups.	2.56	0.88	2.16	1.12	0.94

*p <.05

** p <.01

Experiences Related to Race and Ethnicity

This study proposed to identify the kinds of experiences African American/Black students had that they related to their race or ethnicity. As the results in Table 10 suggest, the students reported instances of discrimination prior to enrolling at the study institution. Although 50% of the participants reported that they had not been denied opportunities because of race or ethnicity nor were treated unfairly by teachers because of race or ethnicity, 39% indicated they had been denied opportunities. Over 50% of the participants reported that peers and strangers had treated them unfairly or rudely because of their race or ethnicity.

Table 10
Experiences Related to Race/Ethnicity of First-time First-year African American Students Entering the University Fall 2009 (N=28)

Experiences	Response			
	Yes		No	
	<i>n</i>	(%)	<i>n</i>	(%)
Have been treated unfairly or rudely by peers because of your ethnicity/race?)	19	68	9	32
Have been treated unfairly or rudely by strangers because of your ethnicity/race?	17	61	11	39
Have been teased or made fun of because of your ethnicity/race?	15	54	13	46
Have been rejected by others because of your ethnicity/race?	14	50	14	50
Have been asked by strangers "Where are you from?" because of your ethnicity/race?	13	46	15	54
Have been treated unfairly by teachers because of your ethnicity/race?	12	43	16	57
Have been denied opportunities because of your ethnicity/race?	11	39	16	57
Have had your citizenship or residency questioned by others?	9	32	19	68

Experiences Related to Race and Ethnicity by Gender

Table 11 displays the findings for experiences related to race and ethnicity by gender. When the experiences of the participants were compared by gender, there was a statistically significant difference for only the item "Have been teased or made fun of because of your race or ethnicity." Female students were more likely to report having been teased because of race or ethnicity than the males in this sample. The difference was statistically significant at the $p < .05$ level.

Table 11
Experiences Related to Race and Ethnicity of First-time, First-year African American Students Entering the University Fall 2009 by Gender (N=28)

Experience	Male (n=9)		Female (n=19)		χ^2
	Yes n (%)	No n (%)	Yes n (%)	No n (%)	
Have been teased or made fun of because of your ethnicity or race.	2 (22)	7 (78)	13 (68)	6 (32)	5.24*
Have been treated unfairly by teachers because of your ethnicity or race.	3 (33)	6 (67)	9 (47)	10 (53)	0.49
Have been denied opportunities because of your ethnicity or race.	6 (67)	3 (33)	5 (26)	13 (68)	3.76
Have been rejected by others because of your ethnicity or race.	4 (44)	5 (56)	10 (53)	9 (47)	0.16
Have had your American citizenship questioned by others?	4 (44)	5 (56)	5 (26)	14 (74)	0.92
Have been treated unfairly or rudely by peers because of your ethnicity or race.	6 (67)	3 (33)	13 (68)	6 (32)	0.01
Have been treated unfairly or rudely by strangers because of your ethnicity or race.	5 (56)	4 (44)	12 (63)	7 (37)	0.15
Have been asked by strangers, "Where are you from?" because of your ethnicity or race.	4 (44)	5 (56)	9 (47)	10 (53)	0.02

* $p < .05$

It was hypothesized that, among other background items, the racial composition of the high school would have some impact on the experiences the participants might report related to race and ethnicity prior to entering the study institution. Table 12 shows the findings. Racial composition of the high school attended and reported negative experiences with race were statistically significant at $p < .05$ for only being teased or made fun of because of race or ethnicity. There were no other statistically significant reports of instances of ill-treatment because of race or ethnicity that varied as a function of racial composition of the high school.

Racial Identity Attitudes

The racial identity attitude of the first-time, first-year African American students entering fall 2009 was measured using the Cross Social Attitude Scale. The CSAS uses a seven-point scale with a range for each item from one (strongly disagree) to four (neither agree nor disagree) to seven (strongly agree). The CSAS was administered before the new first-time, first-year students attended classes. Mean scores were calculated for each of the six subscales measured by the CSAS. Each subscale was composed of five items. Summing the five items that make up each of the six subscales and dividing the sum of the items by five obtained the subscale scores. There is no one score for the CSAS, but rather each participant receives a score for each of the six subscales. The higher the score the stronger is the endorsement of the attitude named by that subscale.

Table 12

*Reported Experiences with Ethnicity and Race of New African American First-Time Students, Fall 2009,
by Racial Composition of High School (N=28)*

Experience	Number Answered Yes	Racial Composition of School			χ^2
		Almost all African American	Approximately Half African American	Majority Non-African American	
Have been teased or made fun of because of your ethnicity or race.	15	1	2	12	9.53*
Have been treated unfairly by teachers because of your ethnicity or race.	12	1	1	10	3.79
Have been denied opportunities because of your ethnicity or race.	11	3	1	7	1.72
Have been rejected by others because of your ethnicity or race.	14	3	1	10	6.48
Have had your citizenship or residency questioned by others.	9	4	0	5	8.79

(Table 12 – Continued)

Table 12 - Continued

Reported Experiences with Ethnicity and Race of New African American First-Year Students, Fall 2009, by Racial Composition of High School (N=28)

Experience	Number Answered Yes	Racial Composition of School			χ^2
		Almost all African American	Approximately Half African American	Majority Non-African American	
Have been treated unfairly or rudely by peers because of your ethnicity or race.	19	4	2	13	2.35
Have been treated unfairly or rudely by strangers because of your ethnicity or race.	17	3	2	12	2.45
Have been asked by strangers, "Where are you from?" because of your ethnicity or race	13	4	0	9	5.50

*p <.05

As the results in Table 13 indicate, the mean scores for the participants show the group to be clearly in the Multicultural Inclusive attitude stage with a mean score of 5.37 on a seven-point scale. Items in the scale that measured multiculturalist inclusive attitudes include “As a multiculturalist, I am connected to many groups (Hispanics, Asian-Americans, Whites, Jews, gays and lesbians, etc.),” “I embrace my own Black identity, but I also respect and celebrate the cultural identities of other groups (e.g., Native Americans, Whites, Latinos, Jews, Asian-Americans, gays and lesbians, etc.),” and “I believe it is important to have both a Black identity and a multicultural perspective, because it connects me to other groups (Hispanics, Asian-Americans, Whites, Jews, gays and lesbians, etc.).”

The mean score for the pre-encounter self-hatred attitude was 1.84. Items in the scale that measured pre-encounter self-hatred include “I go through periods when I am down on myself because I am Black”; “I sometimes struggle with negative feelings about being Black”; “When I look in the mirror at my Black image, sometimes I do not feel good about what I see”; and “I sometimes have negative feelings about being Black.” The mean score for the immersion-emersion anti-White attitude is 1.96. Items in the scale that measured immersion-emersion anti-White include “I have a strong feeling of hatred and disdain for all White people”; “I hate the White community and all that it represents”; “White people should be destroyed”; “I hate White people”; and “My negative feelings toward White people are very intense.” The scores for pre-encounter self-hatred and immersion-emersion and anti-White attitudes suggest that this group of students had healthy attitudes about being African American and did not harbor bad feelings against Whites.

The subscale scores for pre-encounter assimilation, pre-encounter mis-education, and internalization Afrocentric are neutral about these attitudes. Pre-encounter assimilation shows little emphasis on race as an identifying characteristic. Items in the pre-encounter assimilation attitude include “I think of myself primarily as an American, and seldom as a member of a racial group”; “I am not so much a member of a racial group, as I am an American”; “If I had to put a label on my identity, it would be American and not African American”; “If I had to put myself into categories, first I would say I am an American, and second I am a member of a racial group,” and “I have developed an identity that stresses my experiences as an American more than my experiences as a member of a racial group.”

Table 13

Cross Social Attitude Scale (CSAS) Scores for Time One Participants (N=28)

Attitude	<i>M</i>	<i>SD</i>
Pre-Encounter		
Assimilation	3.46	1.36
Mis-Education	3.79	1.31
Self-Hatred	1.84	0.99
Immersion-Emersion		
Anti-White	1.96	1.42
Internalization		
Afrocentric	3.39	0.93
Multicultural Inclusive	5.37	1.16

Scores on the pre-encounter mis-education scale reflect the degree to which the individual agrees with misconceptions about Black people. Items in the pre-encounter

mis-education attitude include “Too many Blacks glamorize the drug trade and fail to see opportunities that don’t involve crime”; “Blacks place more emphasis on having a good time than on hard work”; “Many African Americans are too lazy to see opportunities that are right in front of them”; “African Americans are too quick to turn to crime to solve their problems”; and “Blacks place too much importance on racial protest and not enough on hard work and education.” The scores for pre-encounter assimilation and pre-encounter mis-education suggest a neutral attitude about racial assimilation and self-hatred.

Scores for the internalization Afrocentric scale reflect an ideology that places race at the center of how the individual sees the world. Items included in the internalization Afrocentric are “I see and think about things from an Afrocentric perspective”; “I believe that only those Black people who accept an Afrocentric perspective can truly solve the race problem in America”; “Black people cannot truly be free until our daily lives are guided by Afrocentric values and principles”; “I respect the ideas that other Black people hold, but I believe that the best way to solve our problems is to think Afrocentrically”; and “Black people will never be free until we embrace an Afrocentric perspective.” The students in this study did not have strong attitudes regarding an Afrocentric perspective, but were neutral as indicated by a mean score of 3.78 on a scale of one to seven with a score of seven reflecting a strong positive attitude about the Afrocentric ideology.

Table 14 contains the results of an independent sample t-test to determine if there were any statistically significant differences in racial identity attitudes of the male and female participants. The only racial attitude to show a statistically significant difference was the multicultural inclusive internalization attitude. The difference was statistically

significant at $p < .001$. The females in the study had higher scores than their male counterparts in this one area. In the other five attitude subscales, the scores for males and females resembled each other. The findings suggest that female participants are more multiculturally inclusive in their racial attitude than the male participants.

Table 14
Comparisons of Social Attitudes as measured by the Cross Social Attitude Scale for Males and Females (N=28)

Attitude	Gender				t-test
	Male (N=9)		Female (N=19)		
	M	SD	M	SD	
Pre-Encounter					
Assimilation	3.22	1.12	3.58	1.480	-0.64
Mis-Education	3.90	0.76	3.71	1.520	0.40
Self-Hatred	1.89	0.95	1.81	1.040	0.19
Immersion-Emersion					
Anti-White	2.18	1.34	1.85	1.480	0.56
Internalization					
Afrocentric	3.78	0.74	3.22	0.980	0.14
Multicultural Inclusive	4.40	1.11	5.83	0.870	-3.71*

* $p \leq .001$

Salience of Race to Self-Identity

The Multidimensional Inventory of Black Identity (MIBI) measured the salience of race in the identity of the 28 first-time, first-year African Americans students. The MIBI uses a seven-point scale to measure the salience of race and ethnicity to a person's identity on seven dimensions. The seven dimensions are centrality of race to the person's identity, regard the public holds for the African American racial or ethnic group, private regard one holds for the African American racial or ethnic group, and four ideologies (i.e., assimilationist, humanist, oppressed minority, and nationalist). Summing the scores

for items in each dimension and dividing by the number yielded subscale means of items for that dimension. The higher the mean for a subscale the stronger is the endorsement of that dimension.

Table 15 shows the comparison of means and standard deviations for the seven scales of the MIBI. The participants have a strong private regard for their ethnic group. Six items represent the private regard scale and include items like “I feel good about Black people”; “I am happy that I am Black”; “I feel that the Black community has made valuable contributions to this society.” The humanist ideology is embraced by participants as manifested by the highest mean score of the group and is represented by nine items on the scale. Items that reflect a humanist prospective include “People regardless of their race, have strengths and limitations”; “Blacks and Whites have more commonalities than differences”; and “Black values should not be inconsistent with human values.” Of the four ideologies, the nationalist ideology was embraced least as evidenced by its low score. The nine items that reflected a nationalist point of view include “Blacks would be better off if they adopted Afrocentric values”; “Black students are better off going to schools that are controlled and organized by Blacks”; and “Black people must organize themselves into a separate Black political force.”

Table 15
Salience of Race as Part of the Identity of Time One Participants as Measured by the Multidimensional Inventory of Black Identity (MIBI) N=28

Scale	M	SD
Centrality	4.17	1.43
Regard		
Private	6.17	1.4
Public	3.17	1.21
Ideology		
Assimilationist	4.90	1.37
Humanist	5.05	1.33
Oppressed Minorities	4.75	1.17
Nationalist	3.35	1.29

Table 16 shows the status of race and ethnicity as part of the identity of female and male participants as measured by the Multicultural Inventory of Black Identity (MIBI). An independent sample t-test was used to determine if the differences in the means for female and male participants were statistically significant. The differences in the means for the dimensions centrality of race to identity, private regard and perception consisting of public regard for the racial or ethnic group were not statistically significant. In the ideology dimensions only the humanist ideology was statistically significant at the $p \leq .05$ significance level; the mean for females was higher than the mean for males.

The four ideologies measured by the MIBI reflect an acknowledgement of the uniqueness of African American oppression and cultural experiences. The identification of philosophical ideologies permits individuals to change perspectives as their experiences change. Rather than showing a step-by-step development scheme, the MIBI acknowledges that one's attitude about the salience of race to one's identity does not automatically reflect a

political ideology. The ideologies are not ranked by assigning a value, but as mentioned earlier, represent the individuals' perception of their racial identity and not a state of racial identity health.

Table 16
Salience of Race as Part of the Identity of Female and Male Time One Participants as Measured by Multidimensional Inventory of Black Identity (N=28)

Status	Gender				t-test
	Male		Female		
	M	SD	M	SD	
Centrality	4.27	1.78	4.92	1.33	-1.14
Regard					
Private	5.72	2.22	6.37	0.77	-1.17
Public	3.50	1.65	3.80	0.98	-0.62
Ideology					
Assimilationist	4.21	1.98	5.22	0.84	-1.92
Humanist	4.16	1.75	5.47	0.84	-2.72*
Oppressed Minorities	4.14	1.67	5.03	0.73	-1.98
Nationalist	3.07	1.70	3.47	1.07	-0.76

* $p \leq .05$

Table 17 shows the relationship of the racial composition of the high school attended to the racial identity attitude of participants. The CSAS uses a seven-point scale (strongly disagree = 1, to strongly agree = 7) to measure the attitudes for each racial attitude subscale. Summing the scores of items for each attitude and dividing that number by five yielded the means for the racial identity attitudes. The higher the number, the stronger is the endorsement of that attitude. Only the descriptive statistics (i.e., mean and standard deviation) are presented, since the numbers in each group were too small to warrant use of statistical tests. It appears that African American students who attended high schools with a racial composition of less than half of the student body

Table 17

Racial Identity Attitudes as Measured by CSAS and Racial Composition of High School (N=28)

Racial Composition of High School	Racial Identity Attitudes					
	PA	PM	PSH	IEAW	IA	IMI
	M	M	M	M	M	M
Almost all African American/Black (N=3)	3.73	4.13	1.73	2.73	4.00	3.87
Majority African American/Black (N=2)	2.90	3.10	2.60	3.20	2.40	3.87
Approximately Half African American/ Black (N=3)	3.93	2.80	1.20	2.00	3.87	5.53
Majority Non-African American/Black (N=14)	3.30	4.07	1.94	1.31	3.41	5.77
Almost all Non-African American/ Black (N=6)	3.67	3.67	1.70	2.63	3.13	5.40

Note: Because of the small number of respondents and the few respondents in each of the high school composition categories, no tests of statistical significance were conducted.

PA = pre-encounter assimilation; PM = pre-encounter mis-education; PSH = pre-encounter self-hatred
 IEAW = immersion-emersion anti-White; IA = internalization Afrocentric;
 IMI = internalization multicultural inclusive

Scale: 1.0 = Strongly Disagree; 2.0 = Disagree; 3.0 = Somewhat Disagree; 4 = Neutral;
 5.0 = Somewhat Agree; 6.0 = Agree; 7.0 = Strongly Agree

being African American scored highest on the multicultural inclusive internalization scale. The scores of students who attended schools with a majority of African American/Black students suggest that these students have no strong racial attitudes. This group of students had scores that ranged from disagree to neutral.

Table 18 shows the relationship between the racial composition of the high school attended by participants and the salience of race in their lives as measured by the MIBI. As was true for the CSAS, the means are presented without any test of statistical significance related to the racial composition of high school attended. Summing the scores for items in each dimension and dividing by the number of items for that dimension arrived at means for each dimension. The higher the mean for a dimension, the stronger is the endorsement of that dimension.

Students who attended high schools where almost all of the students were African American/Black did not score above neutral on any of the dimensions. Private regard was the only area where students had strong positive scores independent of the racial composition of the high school attended. The exception is for students who attended high schools with an almost all African American/Black student body. The mean scores on private regard for this group of students was between somewhat disagree and neutral. The mean scores for public regard (the extent to which individuals feel that others view African Americans positively or negatively) suggest the participants had a perception that African Americans/Blacks were not regarded very highly by other ethnic and racial groups. Of the four ideological areas students who attended high schools with fewer African Americans/Blacks scored highest in the areas of assimilationist and humanist.

Table 18
*Relationship of Racial Composition of High Schools and the Salience of Race to Identity
as Measured by the Multidimensional Inventory of Black Identity (N=28)*

	<u>Regard</u>			<u>Ideology</u>			
	<u>Centrality</u>	<u>Private</u>	<u>Public</u>	Assimilationist	Humanist	Oppressed Minority	Nationalist
	M	M	M	M	M	M	M
<u>Racial Composition of High School</u>							
Almost All African American/Black (N= 3)	3.54	3.83	3.39	3.22	3.22	3.33	2.70
Majority African American/Black (N=2)	3.19	6.34	4.25	4.11	4.95	4.67	1.28
Approximately Half African American/Black (N=3)	5.13	6.94	3.11	5.63	5.85	4.48	3.85
Majority Non-African American/Black (N=14)	4.85	6.45	3.81	5.32	5.25	4.97	3.50
Almost all Non-African American/Black (N=6)	5.27	6.22	3.75	4.65	5.13	5.11	3.73

Assimilationist ideology emphasizes the similarities between African Americans and the rest of society. Humanist ideology emphasizes the similarities of all humans.

CSAS and MIBI Comparison

Vandiver et al. (2002) found relationships between subscales of the CSAS and the MIBI. In terms of racial salience, they found that internalization Afrocentricity and immersion-emersion anti-White of the CSAS have a moderate positive correlation with MIBI nationalism scale. In this study, there is a moderate positive correlation between the immersion-emersion anti-White subscale and the MIBI nationalism ideology subscale. Vandiver et al. (2002) found an inverse relationship between IEAW and the MIBI humanist subscale. This study found an inverse moderate correlation between IEAW and MIBI Humanist. Vandiver et al. (2002) found that IMCI was the only CSAS subscale to correlate with the MIBI oppressed Minorities. In this study, IMCI was the only CSAS subscale to correlate with the MIBI oppressed minorities scale. (Perhaps individuals who preferred a culturally inclusive world also acknowledged a connection to members of oppressed groups.) Vandiver et al. (2002) found an inverse relationship between PA and MIBI's nationalist scale.

The small size of the sample was of some concern as a valid measure of racial identity attitude and salience of race. Table 19 shows the Pearson product-moment correlations for the CSAS and MIBI subscales for this study. This study found a statistically significant inverse relationship between pre-encounter self-hatred and centrality and pre-encounter self-hatred and private regard measures. Those who had a

pre-encounter self-hatred attitude regarding their membership in their racial group did not hold race central to their identity. Just as Vander et al. (2002) found an inverse relationship between CSAS pre-encounter self-hatred and MIBI private regard, this study also suggested an inverse relationship between pre-encounter self-hatred and private regard.

This study also found a statistically significant inverse relationship ($p < .01$) between immersion-emersion anti-White racial attitude and the MIBI assimilationist and humanist scales. The assimilationist and humanist ideology scales put emphasis on the commonalities of all groups and an anti-White racial attitude would be the exact opposite of those ideologies. It follows that a low score on immersion-emersion anti-White scale of the CSAS would have a high score on the MIBI assimilationist and humanist subscales. There were statistically significant relationships between the multiculturalist inclusive racial attitude and MIBI assimilationist ($p < .01$), humanist ($p < .05$), and oppressed minorities ($p < .05$) ideology dimensions. This finding is consistent with other measures of the validity of the CSAS in that participants who scored high on multiculturalist inclusive also scored high on the MIBI assimilationist, humanist and oppressed minorities ideologies. All three MIBI ideology subscales emphasize the commonalities of racial groups and reflect a multiculturalist racial identity.

Table 19

Pearson Product Moment Correlations of Cross Social Attitude Scale (CSAS) and Multidimensional Inventory of Black Identity (MIBI)

	Multidimensional Inventory of Black Identity						
	Centrality	Regard		Ideology			
		Private	Public	Assimilationist	Humanist	Oppressed Minorities	Nationalist
Cross Social Attitude Scale							
Pre-Encounter							
Assimilation	-0.280	-0.105	0.054	0.097	0.220	0.086	-0.340
Mis-Education	-0.069	-0.058	-0.127	-0.166	-0.184	-0.116	0.070
Self-Hatred	-0.401*	-0.418*	-0.206	-0.320	-0.117	-0.151	-0.362
Immersion-Emersion							
Anti-White	-0.028	-0.279	-0.312	-0.606*	-0.573**	-0.292	0.079
Internalization							
Afrocentricity	-0.029	-0.275	-0.209	-0.144	-0.218	-0.325	0.115
Multicultural/Inclusive	0.181	-0.307	0.121	0.508**	0.456*	0.414*	0.059

* $p < .05$

** $p < .01$

Time Two Results (n=8)

Comparison of Racial Identity Attitudes after One Semester

This study was undertaken, in part, to compare the racial identity attitude scores at the beginning of the fall semester with the scores at the conclusion of the fall semester for first-time, first-year African American students and to examine changes as a function of experiences during the first semester. Although a variety of strategies and repeated attempts were made to obtain students' participation in the follow-up, only 8 of the original 28 students completed the instruments after the conclusion of the semester. With only eight datasets, it was determined that nonparametric statistics were appropriate for use with such a small sample when making the comparisons of the CSAS and MIBI scores at the two points in time.

The pertinent results are presented in the following sections. First, beginning scores of students for whom follow-up data are available are compared to the scores of students who had only beginning semester scores to determine if the scores of the two sets of students were similar. Second, repeated measures nonparametric statistics were calculated to compare the time one and time two scores on the Cross Social Attitude Scale (CSAS) and the Multidimensional Inventory of Black Identity (MIBI). Third, given the small number of individuals for whom complete data were available, an exploratory description of scores for individuals was undertaken to ascertain possible changes evident in a student-by-student analysis that would not be revealed in examining group means at time one and time two.

Comparison of CSAS and MIBI Scores after One Semester

An independent samples t-test was used to compare the beginning scores for students (N=20) who participated in only the first administration of surveys with the eight students for whom a second set of scores was available. The results in Table 20 suggest that, as a group, the eight for whom both time one and time two data are available were indistinguishable from the individuals with only time one data. For the Cross Social Attitude Scale (CSAS), the t-test values ranged from a low of -.086 to a high of 1.450; none of the differences were statistically significant at the $p < .05$ level.

The results in Table 20 for the Multidimensional Inventory of Black Identity (MIBI) were similar to those for the CSAS. The t-test values for the MIBI dimensions ranged from a low of -1.178 to a high of 1.599; none of the differences were significant at the $p < .05$ level. The comparison with the highest t -value was private regard. The results suggest that those students for whom complete data were available were no different than those for whom only time one data were available.

Table 20
Comparison of Beginning Scores for Students (N=20) Who Participated in Only the First Administration of Surveys with Students (N=8) for Whom a Second Set of Data Were Available

Inventory Score	Time One Only (n=20)		Time One & Time Two (n=8)		t-value
	M	SD	M Time One	M Time Two	
Cross Social Attitude Scale CSAS ^a					
Pre-Encounter					
Assimilation	3.37	1.32	3.70	3.18	1.24
Mis-Education	3.90	1.15	3.58	3.15	0.69
Self-Hatred	1.98	1.38	1.48	1.43	0.18
Immersion-Emersion					
Anti-White	1.97	1.38	1.80	1.25	1.45
Internalization					
Afrocentric	3.52	1.00	3.08	2.68	0.87
Multicultural					
Inclusive	5.14	1.20	5.95	5.98	-0.09
Multidimensional Inventory of Black Identity ^b					
Centrality	4.58	1.50	5.05	4.78	1.60
Regard					
Private	6.00	1.60	6.69	6.54	1.00
Public	3.78	1.33	3.52	3.81	-1.18
Ideology					
Assimilation	4.78	1.60	5.19	5.25	-0.28
Humanist	4.90	1.50	5.43	5.58	-0.68
Oppressed					
Minorities	4.60	1.26	5.14	5.10	0.15
Nationalist	3.12	1.30	3.76	3.75	0.03

^aThe scale for the CSAS: 1 = Strongly Disagree; 2 = Disagree; 3 = Somewhat Disagree; 4 = Neither Agree nor Disagree; 5 = Somewhat Agree; 6 = Agree; 7 = Strongly Agree

^b The scale for MIBI: 1 = Strongly Disagree; 4 = Neutral; 7 = Strongly Agree

Comparison of Views and Experiences after One Semester

A comparison of views over time on membership in the ethnic group and the experiences because of their membership in the ethnic group were conducted. Table 21 and Table 22 show the results of the analysis. Table 21 shows that z scores for views on membership ranged from a low of -2.07 to a high of .00 between time one and time two data collection; none were significant at the $p \leq .05$ level. The results show that as a group, the eight for who time one and time two data are available showed no significant difference in views about membership in the ethnic or racial group after one semester at the University. The trends suggest, however, the participants were less clear in their views about race and ethnicity after one semester. The means for each item but four went down slightly indicating less agreement with the statements. The means for two of the items, "I have a lot of pride in my ethnic group and its accomplishments" and "I am happy I belong to my own ethnic group" stayed the same and were closest to strongly agree. The means for two other items increased. The mean for the items "I am not clear about the role of ethnicity in my life" and "I regret that I am part of my ethnic group" are in the disagree area, but showed movement toward agreeing with the statements.

Table 21

Comparisons of Participant Views about Ethnicity and Race for Time One and Time Two (N=8)

Views about Ethnicity	Time one		Time two		z
	M	SD	M	SD	
I have a clear sense of my ethnic background and what it means to me.	3.63	0.52	3.13	0.84	-1.633
I have a lot of pride in my ethnic group and its accomplishments.	3.75	0.46	3.75	0.46	0.000
I am not very clear about the role of ethnicity in my life.	1.75	1.04	2.00	0.93	-0.743
I have a strong sense of belonging to my own ethnic group.	3.50	0.93	3.00	1.07	-1.414
I really have not spent time trying to learn more about the culture and history of my own ethnic group.	2.00	0.93	1.75	0.71	-1.414
I am happy I am a member of the ethnic group I belong to.	3.75	0.46	3.75	0.46	0.000
I have a strong attachment to my ethnic group.	3.50	0.76	3.25	0.89	-1.414
I feel good about my ethnic group.	3.88	0.35	3.75	0.46	-1.000

(Table 21 - Continued)

Table 21 - Continued

Comparisons of Participant Views about Ethnicity and Race for Time One and Time Two (N=8)

Views about Ethnicity	Time one		Time two		z
	M	SD	M	SD	
I understand pretty well what my ethnic group membership means to me in terms of how I relate to my group and others.	3.63	0.52	3.38	0.74	-1.000
I regret that I am part of my ethnic group.	1.00	0.00	1.25	0.46	-1.414
My ethnicity is an important reflection of who I am.	3.63	0.74	3.50	0.76	-0.447
Other members of my ethnic group embarrass me	2.63	1.06	2.13	0.84	-1.300
My ethnic group is better than other ethnic groups.	2.75	0.71	1.88	0.35	-2.070

Table 22 shows that in responding to the survey reporting experiences related to race and ethnicity after one semester of enrollment, the experiences appear to have been more positive than experiences prior to enrollment. In all but one area, the incidents of negative experiences decreased to only one participant reporting negative experiences. The only areas that saw an increase in experiences related to race and ethnicity was in the item “Asked by stranger, ‘Where are you from?’” because of your race or ethnicity.

Table 22
Comparisons of Reported Experiences Related to Race and Ethnicity by Participant Time One and Time Two

Experiences	Time One (N=8)		Time Two (N=8)	
	Yes N	No N	Yes N	No N
Teased or made fun of because of your ethnicity.	5	3	1	7
Treated unfairly by teachers because of your ethnicity or race.	4	4	0	8
Denied opportunities because of your ethnicity or race.	2	6	0	8
Rejected by others because of your ethnicity or race?	4	4	1	7
Had your American citizenship or residency questioned by others.	0	8	0	8
Treated unfairly or rudely by peers because of your ethnicity or race.	6	2	1	7
Treated unfairly or rudely by strangers because of your ethnicity or race.	6	2	1	7
Asked by strangers, "Where are you from?" because of your ethnicity or race.	1	7	5	3

Comparison of CSAS and MIBI Scores for Time Two Individuals

For the eight individuals for whom complete data were available, Wilcoxon Signed Ranks Test was calculated to compare scores on both the Cross Social Attitude Scale and the Multidimensional Inventory of Black Identity for time one and time two data. The Wilcoxon Signed Ranks test was used as a substitute for a repeated measures *t*-test of means because the small size of this sample could not assume normality. The results in Table 23 show there were no significant differences between time one and time two data on the CSAS. Students who ranked high on the multicultural inclusive attitude scale time one also scored high on this scale time two. The scale that had the lowest Wilcoxon score p-value at both data collection points was pre-encounter self-hatred and immersion/emersion anti-White.

Table 23
Racial Identity Attitudes of First Year Students as Measured by the Cross Social Attitude Scale (CSAS) Time One and Time Two (N=8)

Racial Identity Attitude	Time One		Time Two		Wilcoxon Signed Ranks Test
	M	SD	M	SD	
Pre-Encounter					
Assimilation	3.70	1.53	3.18	1.67	0.21
Mis-Education	3.58	1.75	3.15	0.99	0.40
Self-Hatred	1.48	0.74	1.43	0.47	0.91
Immersion/Emersion					
Anti-White	1.80	1.36	1.25	0.63	0.91
Internalization					
Afrocentricity	3.08	0.72	2.68	1.57	0.46
Multicultural					
Inclusive	5.95	0.85	5.98	1.08	0.83

Table 24 contains the results of the comparison between time one and time two measures of the centrality of race to the self-concept of the participants, the private regard they have for race or ethnicity, the regard they believe others have for their race or ethnicity, and the ideology they have about how members of their ethnic or racial group should live and interact with society. Using the Wilcoxon Signed Ranks Test nonparametric statistic, there were no significant differences between time one and time two data for the MIBI dimensions measured. Based on the seven-point scale, strongly disagree (1) to strongly agree (7), the private regard mean scores were found to be strongly positive for both time one and time two. There is a slight increase in the perception of how the public regards African Americans (public regard), a slight increase in adoption of a humanist and assimilationist ideology. There is a slight decrease in adoption of the nationalist and oppressed minorities ideologies. The score for centrality of race or ethnicity to one's identity saw a decrease after one semester.

Table 24

Comparison of Multidimensional Inventory of Black Identity MIBI for New First-Year African American Students Time One and Time Two (N=8)

MIBI Dimension	Time One		Time Two		Wilcoxon Matched Pair Test
Centrality	5.05	1.39	4.78	1.25	0.13
Regard					
Private	6.69	0.41	6.54	0.56	0.24
Public	3.52	0.90	3.81	0.84	0.20
Ideology					
Afrocentric	5.19	0.54	5.25	0.35	0.78
Humanist	5.43	0.70	5.58	0.71	0.24
Oppressed Minorities	5.14	0.86	5.10	0.48	0.78
Nationalist	3.76	1.24	3.75	1.90	0.45

Exploratory Comparison for Individuals after One Semester

When considering the set of scores for individuals who had complete data sets from time one and time two data collections, results of the statistical analysis indicated that there were no notable changes for the set of eight individuals. Since analysis of group data and associated means can obscure changes occurring in the individuals, an exploratory analysis was done on an individual-by-individual basis to see if notable patterns of changes emerged. In this section, each of the individuals was given a fictitious name in order to personalize the profile scores at the two points in time. When racial identity attitude and the salience of race were examined on an individual basis, it appears that, although the group changes were not statistically significant, changes in individuals were moving in the direction hypothesized, i.e., changes that might have been influenced by experiences during the first semester at the study institution. A profile for each of the participants and descriptions of their racial identity attitude and salience of race to their identity follows.

Portraits of the Individuals

Portrait of Change for Alice

Alice attended a public high school in Minneapolis, MN, where the racial composition of the student body is approximately 50 % African American. She is the first in her immediate family to attend a four-year institution, and she aspires to earn a Ph.D. She worked on campus during her first semester, joined an organization related to African Americans, and lived in a University residence hall.

Alice identifies her family as middle class with family earnings in the range of \$60,000 to \$74,999. Alice identifies her ethnicity as Black. Both her parents are identified as African American. Her mother attended business school, and her father graduated from high school.

Alice reported being teased in high school and rejected and treated unfairly by teachers, her peers, and strangers because of her race. She reported that she had none of these experiences during her first semester in college. Alice did report during her first semester that she was expected to know certain things or act a certain way because of her race or ethnicity. The views Alice held about ethnicity remained constant and very positive based on the 13 items on the spring 2010 Perspectives of New African American First-Year Students (e.g., “I have a clear sense of my ethnic background and what it means for me.”).

Figure 2 shows a comparison of time one (T1) and time two (T2) scores for the six racial attitudes of the Cross Social Attitude Scale (CSAS) for Alice. A review of the mean scores for each of the racial attitudes indicates a decrease in the scores for three of the six attitudes, no change in the score for one attitude, and increases in scores for two attitudes. The attitude that shows the greatest increase is the internalization Afrocentric attitude. The Afrocentric attitude stresses an Afrocentric perspective about oneself, Black people, and surrounding world.

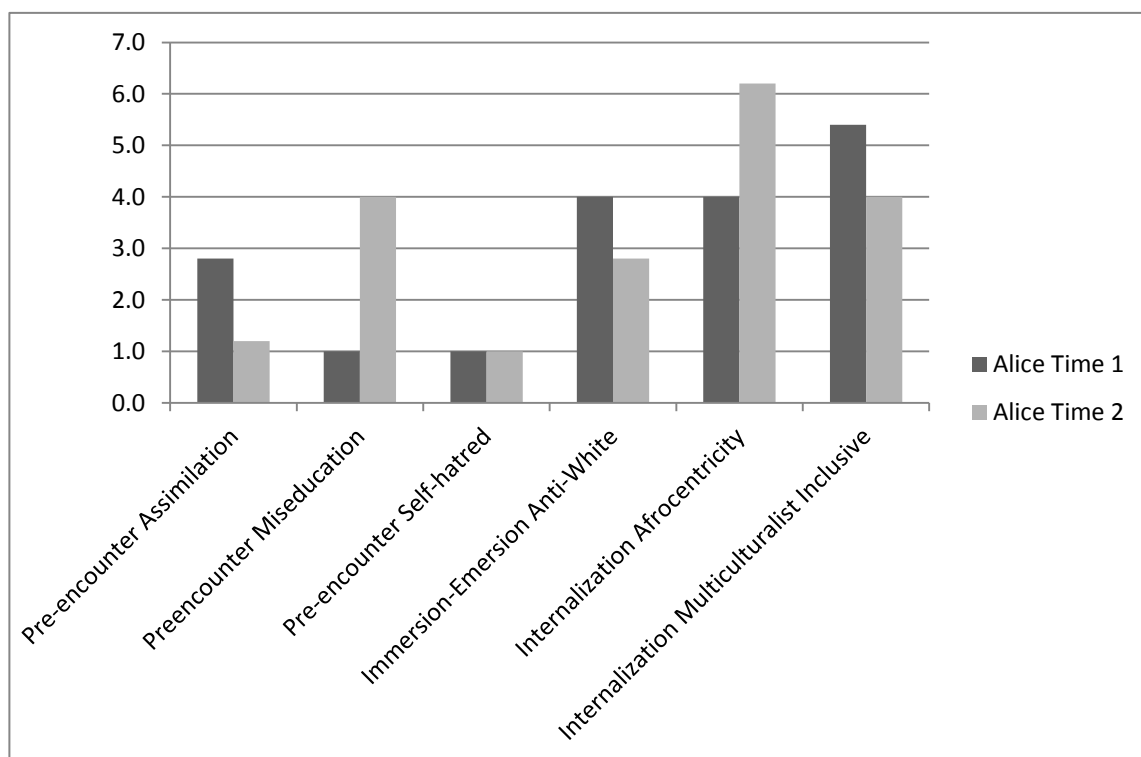


Figure 2 – Alice CSAS

Figure 3 shows time one and time two comparisons of the qualitative meaning of being African American as measured by the Multidimensional Inventory of Black Identity (MIBI). Alice showed a slight decrease in the degree to which race is a core part (centrality) of her self-concept. Her private regard for African Americans continued to be strong and her perception of how others viewed African Americans improved. The ideologies with which Alice most identified were assimilationist and oppressed minority.

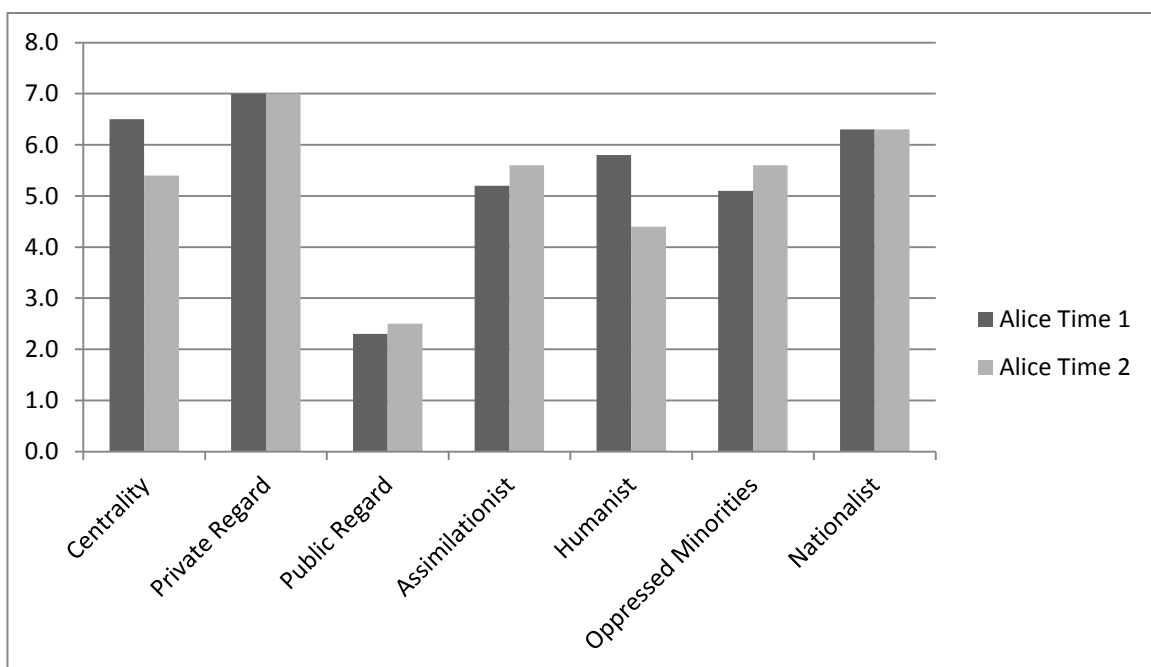


Figure 3 – Alice MIBI

Portrait of Change for Bill

Bill attended a public high school in St. Paul, MN, where the African American students are the majority of the student body. He is the first in his immediate family to attend a four-year institution and aspires to earn a bachelor's degree. Bill worked on campus during his first semester, joined an organization related to African Americans, and lived in a university residence hall.

Bill identifies his family as working class with family earnings in the range of \$30,000 to \$39,999. Bill identifies his ethnicity as mixed. He identifies his mother as Caucasian and his father as African American. His mother has earned an associate's degree (i.e., two-year degree), and his father is a high school graduate.

Bill reported no negative experiences before or after matriculating at the University as a result of his ethnicity. He did report that during his first semester he was expected to know certain things or act a certain way because of his race or ethnicity. Bill's views about ethnicity were mixed. At the beginning of his first year, he had a very clear sense of his ethnic background and what it means to him, understood pretty well what his ethnic group membership meant to him in terms of how to relate to his group and others, and reported that his ethnicity was an important reflection of who he is. After one semester at the University, Bill was much less clear about what his ethnic background meant to him, had less strong attachment to his ethnic group, and was a little less sure of what his ethnic group membership meant to him in terms of how to relate to his group and others. After one semester at the University other members of his ethnic

group no longer embarrassed him and he did not feel as strongly that his ethnic group was better than other ethnic groups.

Figure 4 shows time one and time two CSAS scores for Bill. The pre-encounter scores for Bill show decreases in the pre-encounter miseducation and self-hatred attitudes. His scores for the immersion-emersion anti-White (IEAW) attitude and the internalization Afrocentric (IA) showed no change and fell into the strongly disagree or somewhat disagree range. Bill showed the greatest change in his internalization multicultural inclusive attitude moving from agree to strongly agree.

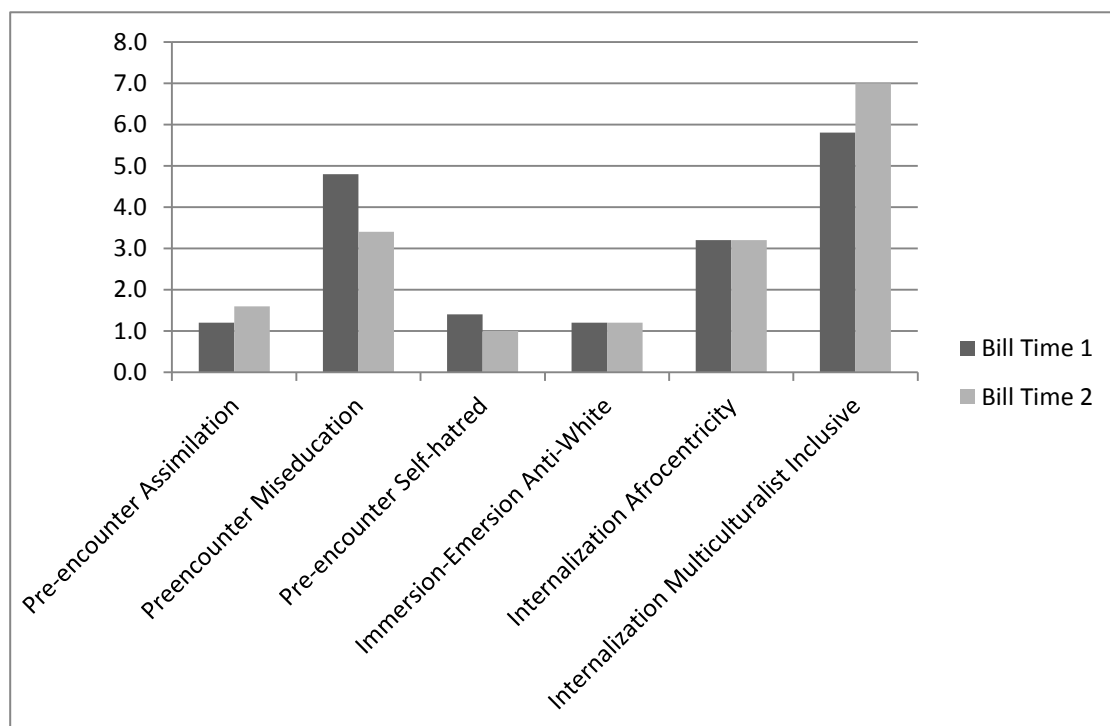


Figure 4 – Bill CSAS

Figure 5 shows the scores for Bill on the MIBI relative to the meaning of being African American. The greatest changes for Bill were in the areas of public regard and his philosophy about the ways African Americans should live and interact with society. His perception of how others viewed African Americans became more positive and his private regard for African Americans and his membership in the group continued to be high. Bill showed slight decreases in assimilationist and oppressed minorities ideologies and a slight increase in humanist ideology and a more noticeable increase in nationalist ideology.

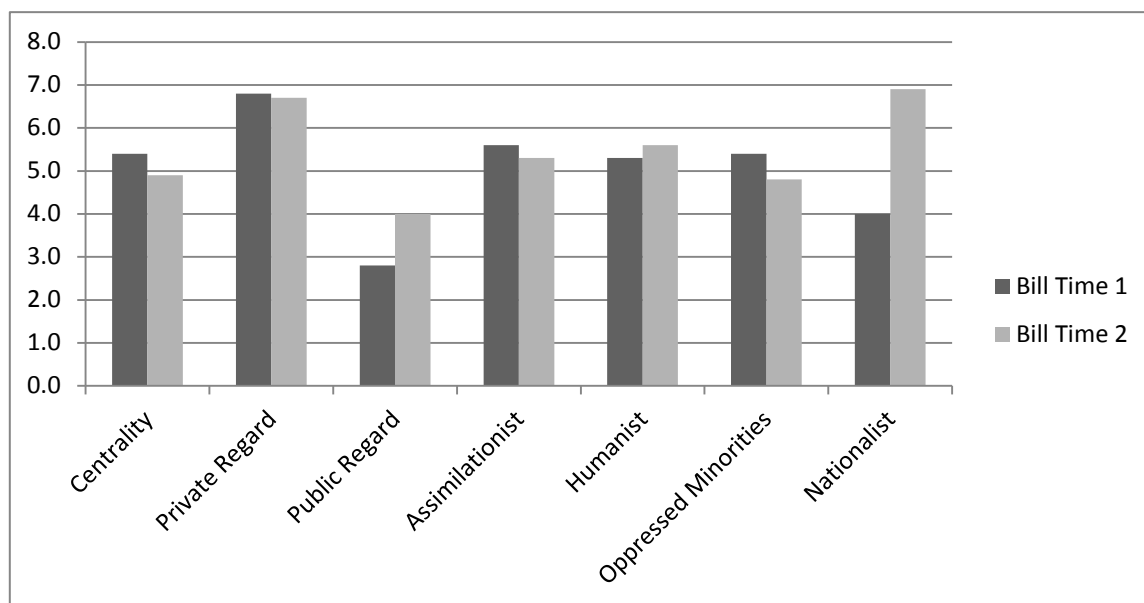


Figure 5 – Bill MIBI

Portrait of Change for Clara

Clara attended a public high school in St. Paul, MN, where the majority of students are non-African American. She is not the first in her immediate family to attend a four-year institution, and she aspires to earn a Ph.D.

She did not work during the first semester, but did join an organization related to her ethnic group and lived in a University residence hall. She identified her family as middle class with a family income in the \$75,000 to \$99,999 range. Clara identifies as Black. Clara identifies both her parents as African American. Her mother has completed a graduate or professional degree, and her father completed some college.

Prior to enrollment Clara reported having been denied opportunities because of her ethnicity and had been treated unfairly or rudely by strangers because of her ethnicity. Clara reported no negative experiences during her first term at the University. Clara's views about her ethnicity were all positive prior to matriculation. At the end of the first term, her views about the importance of race to her identity, the degree to which other members of her ethnic group embarrassed her, and her belief that her ethnic group was better than other ethnic groups had moved from being very positive to not positive at all.

Figure 6 shows time one and time two CSAS scores for Clara. Clara's scores decreased on each variable but one. The score for self-hatred increased slightly within the strongly disagree category. The largest decrease for Clara was in the pre-encounter mis-education category and the internalization Afrocentric attitude was a close second. Her score for internalization multicultural inclusive was still in the strongly agree attitude range (T1=7, T2=6.2).

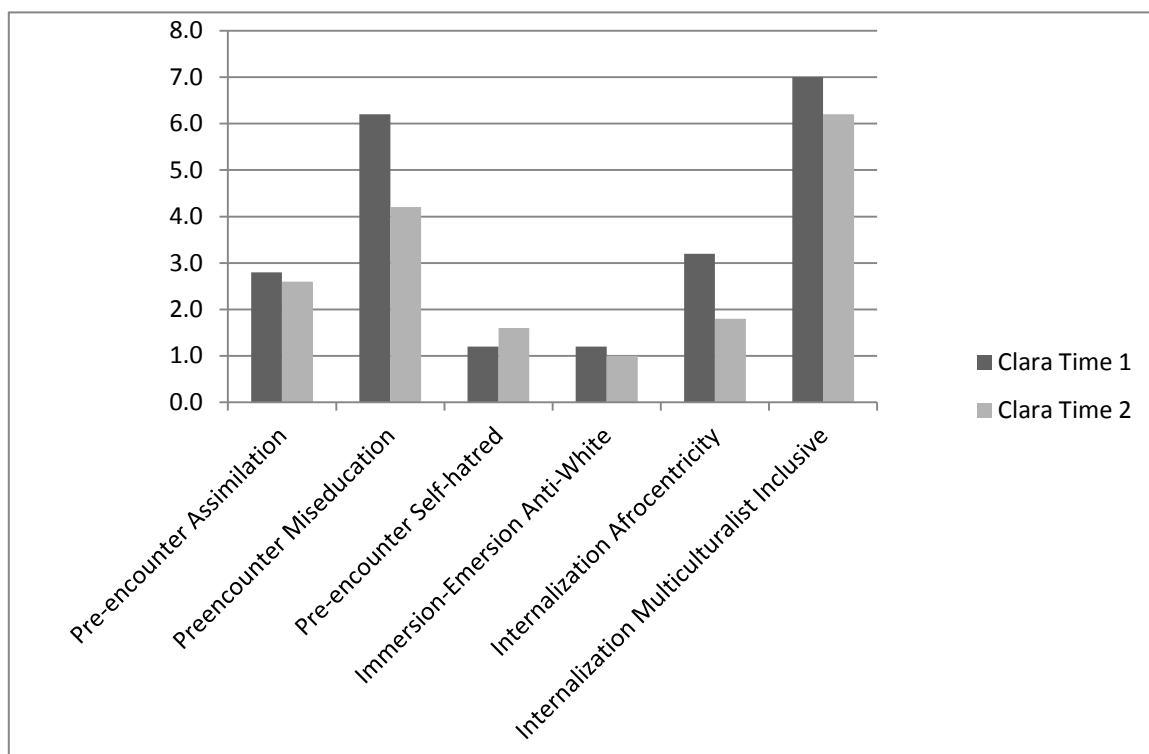


Figure 6 – CSAS for Clara

On the MIBI scale (Figure 7), Clara showed slight decreases in the centrality of race to her identity, her private regard for African Americans, and her attitude toward the nationalist ideology. There was no change in her public regard for African Americans and no change in her attitude about the oppressed minorities ideology. Her scores on assimilation and humanist increased to reflect agreement with the ideologies that stress similarities among the groups of American society.

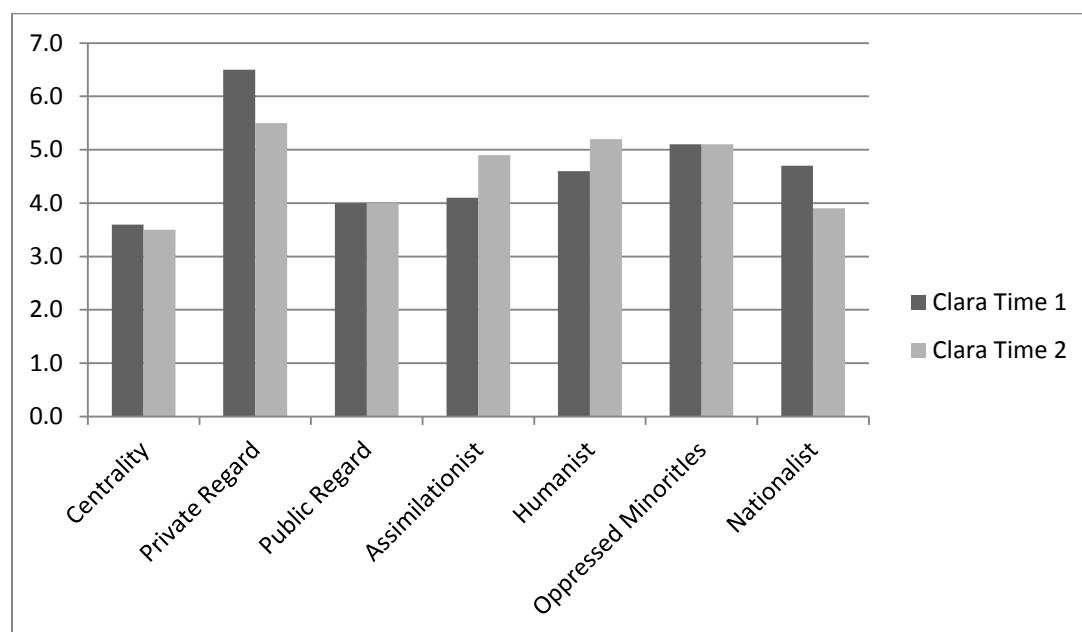


Figure 7 – MIBI for Clara

Portrait of Change for Dorothy

Dorothy attended a public high school in the Twin Cities metropolitan area (other than Minneapolis or St. Paul) where the racial composition of the student body was majority non-African American. She is not the first person in her immediate family to attend a four-year institution and she aspires to earn a bachelor's degree.

Dorothy did not intend to work during her first term, but did have an off-campus job. She did plan to join a student organization on campus related to her ethnic group, but had not done so during the fall semester. She lived in a University residence hall. Dorothy identifies her family as middle class with a family income in the \$75,000 to \$99,999 range. Dorothy identifies her ethnicity as mixed. She identifies her mother as Caucasian and her father as African American. Her mother completed high school, and her father had attended a business or trade school.

Dorothy reported that prior to starting classes at the University she had been treated unfairly or rudely by her peers because of her race or ethnicity. By the end of the fall semester she had been asked by strangers "Where are you from?" because of her race or ethnicity and was expected to know things or act a certain way because of her race or ethnicity.

Dorothy reports neither having a very strong sense of belonging to her ethnic group, nor a strong attachment to her ethnic group, nor did she consider her ethnicity an important reflection of who she is. At the beginning of spring semester, Dorothy's attitudes about belonging to her ethnic group or having a strong attachment to her ethnic

group did not change. Her attitude concerning the importance of her ethnicity to her identity had moved from disagree to agree.

Figure 8 shows time one and time two scores for Dorothy on the CSAS scale and reflect a decrease in each of the pre-encounter attitudes. The largest difference was in the pre-encounter miseducation attitude. Her Anti-White attitude did not change and continued to be the attitude with the lowest score. Her score on the internalization Afrocentric scale shows a decrease and her internalization multicultural inclusive shows an increase.

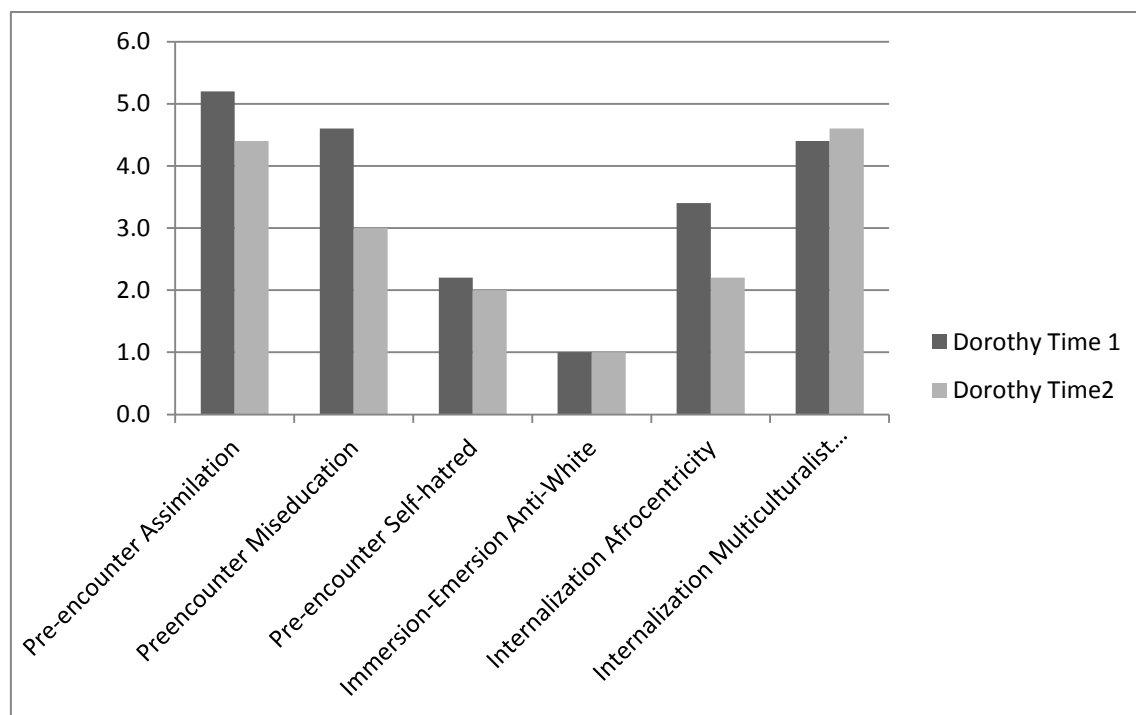


Figure 8 – Dorothy CSAS

Figure 9 reflects the time one and time two changes in the qualitative meaning of being African American for Dorothy. The chart shows a slight decrease in centrality of race to Dorothy's self-concept and a slight decrease in her private regard for African Americans. Her perception of how others view (public regard) African Americans increased. Dorothy shows increases in three of the four ideologies that reflect the way members of the race should act. The increases are in the assimilation, humanist, and oppressed minorities. Her score on the nationalist ideology scale decreased.

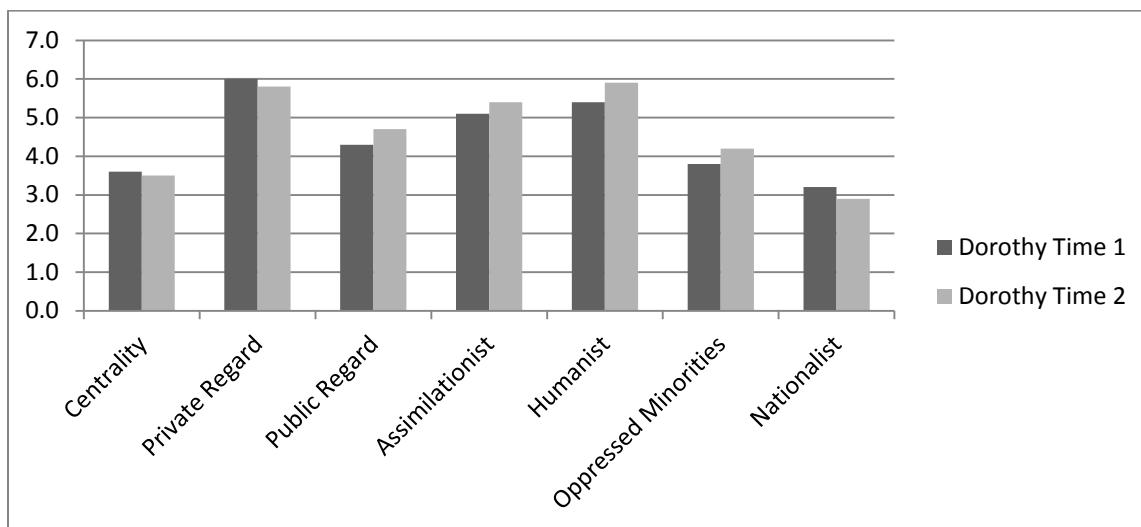


Figure 9 – Dorothy MIBI

Portrait of Change for Evelyn

Evelyn graduated from a public high school in a different urban area than the Twin Cities where the majority of the student body was non-African American. She is the first of her immediate family to attend a four-year institution, and she aspires to earn a doctorate.

Evelyn worked on campus during her first semester at the University. She joined a student organization related to her ethnic group and lived in University residence hall. Evelyn identifies her family as middle class with a family income in the range of \$75,000 to \$99,999. Evelyn identifies herself as African American. She identifies her mother and father as African American, and has parents who graduated from high school.

Evelyn reports that prior to enrolling at the University she had been teased or made fun of, been rejected by others, been treated unfairly or rudely by peers and strangers because of her race or ethnicity. She reported having the same experiences during her first term at the University, and in addition she indicated she was expected to know certain things or act a certain way because of her race or ethnicity. In terms of her views about ethnicities, Evelyn had very positive attitudes toward her membership in her racial or ethnic group when she started college. There was little change between what she reported at the beginning of the fall semester and the second week of classes spring semester.

Figure 10 shows that there was very little change in Evelyn's attitudes about race. By the end of the fall semester the pre-encounter attitudes of assimilation and mis-education decreased. There was no change in pre-encounter self-hatred or anti-White attitudes. There was no change in internalization attitudes of Afrocentricity or multicultural inclusive. The ideology that seems to best reflect Evelyn is multicultural inclusive.

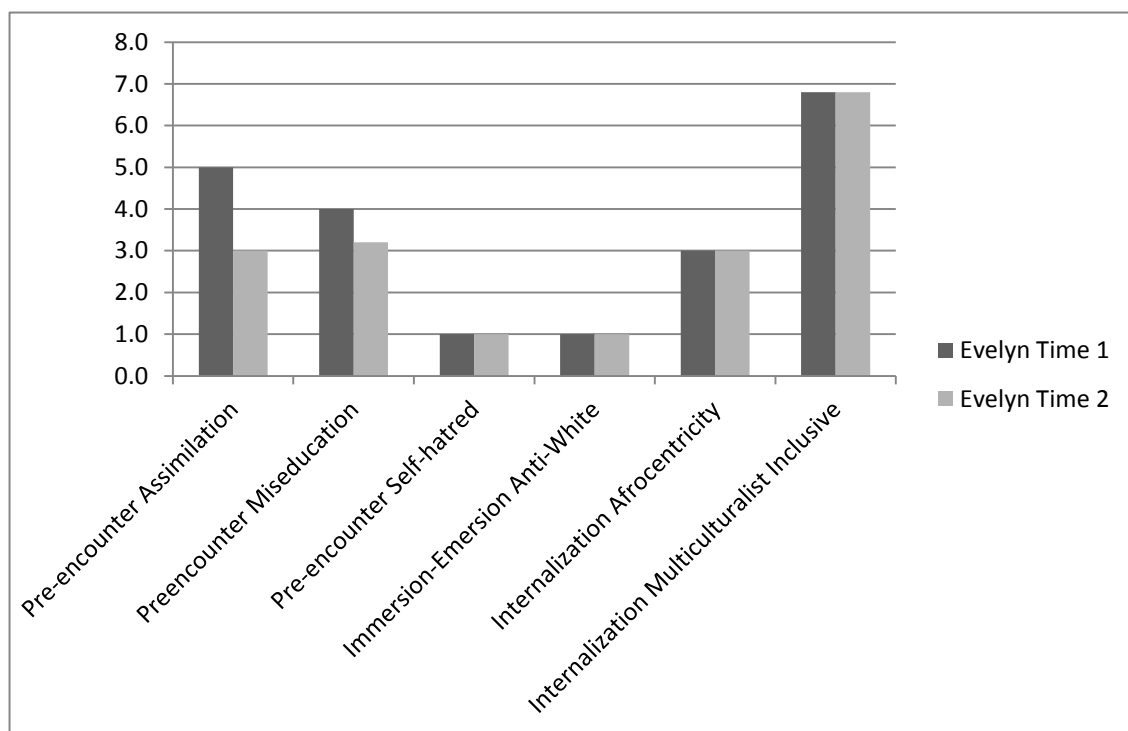


Figure 10 - Evelyn CSAS

Figure 11 shows that Evelyn's racial identity continued to be a core part of her self-concept. Evelyn's private regard about African Americans decreased a little and her attitude about how others view African Americans increased. The most notable increase in ideologies was in the humanist ideology reflecting the philosophy that the emphasis is on commonalities among humans.

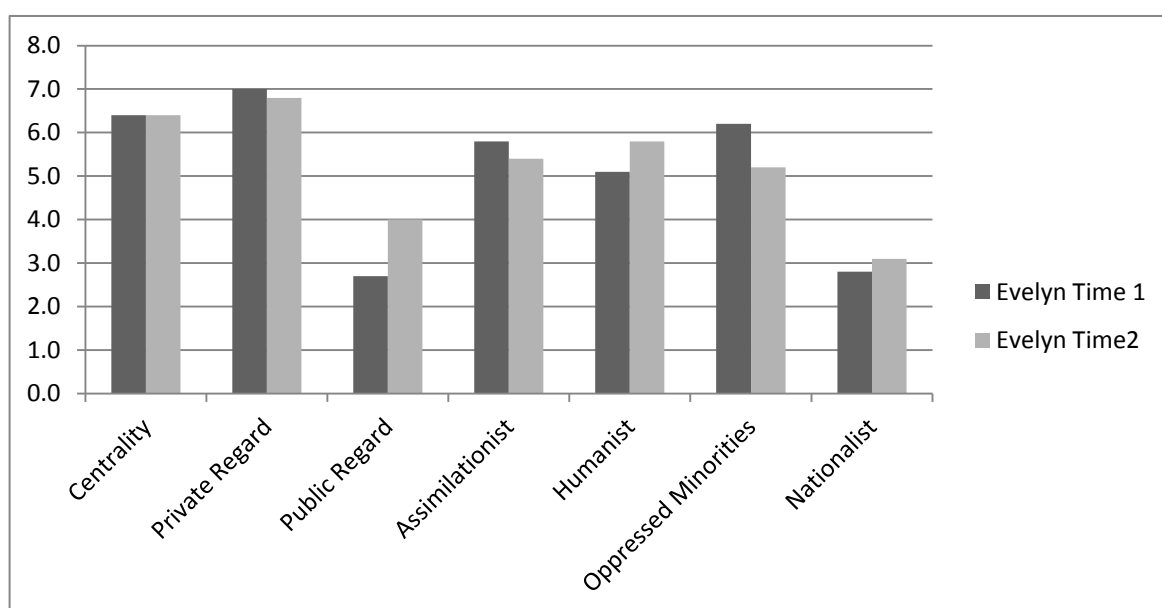


Figure 11 - Evelyn MIBI

Portrait of Change for Fredella

Fredella graduated from a religious-parochial school in a non-Minnesota urban area where the racial composition of the student body is almost all non-African American. She is not the first in her immediate family to attend a four-year institution, and she aspires to earn a bachelor's degree.

Fredella worked on campus during her first term at the University, joined a student organization relating to her ethnicity or racial group, and lived in a University residence hall. Fredella identifies her family as middle class with family income in the \$60,000 to \$75,000 range. She identifies as Black and identifies her mother as Caucasian and her father as African American. Her mother completed a bachelor's degree, and her father completed high school.

Prior to enrolling at the University, Fredella reported being teased or made fun of because of her race or ethnicity and being treated unfairly or rudely by peers because of her race or ethnicity. After one semester on campus she reported no negative experiences. At the beginning of the fall semester and the beginning of the spring semester, Fredella reported that she did not have a clear sense of her ethnic background and what it means to her, did not have a strong sense of belonging to her ethnic group, nor did she have a strong attachment to her ethnic group.

Figure 12 shows the changes in Fredella's attitude about racial identity between time one and time two data collection on the CSAS. The greatest increases were in the areas of internalization Afrocentric and internalization multiculturalist inclusive. The greatest decreases were in the pre-encounter assimilation and the anti-White attitudes.

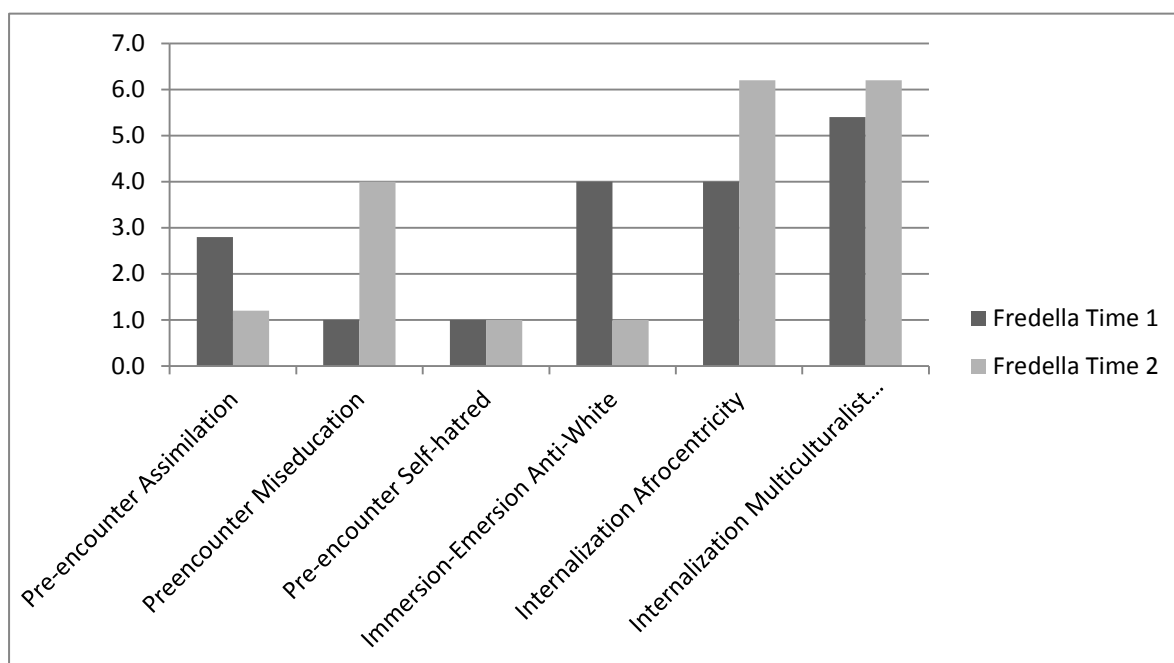


Figure 12 – CSAS for Fredella

Figure 13 shows the time one and time two changes in the qualitative meaning of being African American as measured by MIBI for Fredella. Fredella shows increases in the centrality of racial identity to her self-concept, an increase in her private regard for African Americans, and an increase in her perception of how others view African Americans. In terms of ideology, there were decreases in her attitude toward nationalist and oppressed minorities philosophies. There was an increase in her attitude toward assimilation and no change in her attitude toward the humanist philosophy. Fredella falls into the humanist philosophy that emphasizes the commonalities of all humans.

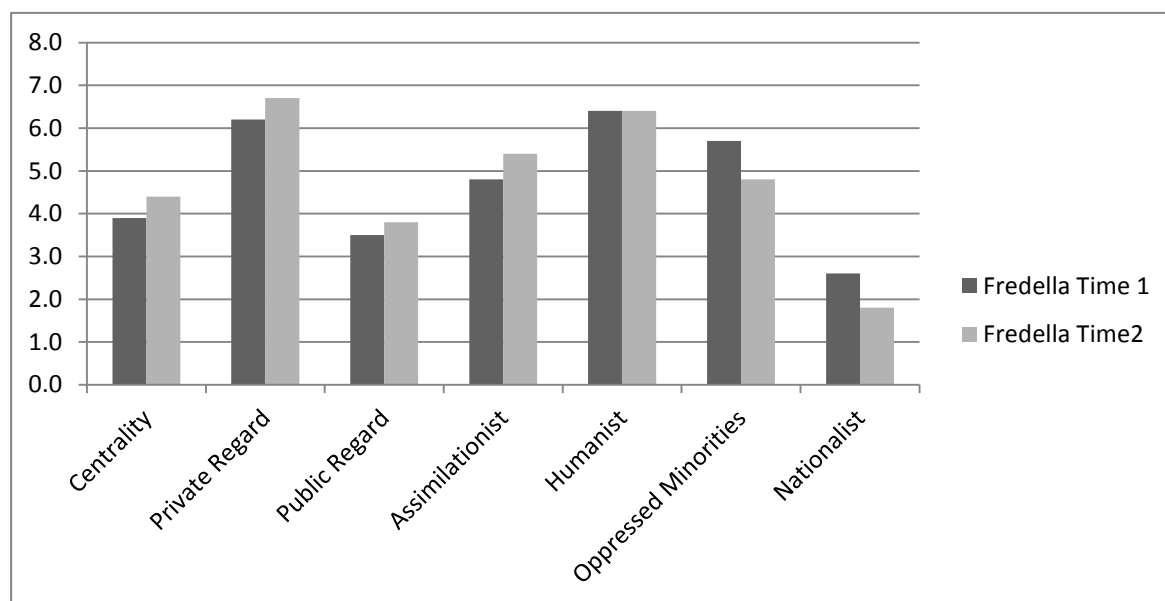


Figure 13 –Fredella MIBI

Portrait of Change for Gloria

Gloria attended a public high school in the Twin Cities metropolitan area other than in Minneapolis or St. Paul. The racial composition of the student body at her high school is majority non-African American. She is not the first person in her immediate family to attend a four-year institution and she aspires to earn a master's degree.

Gloria worked off campus during her first term at the University, joined a student organization relating to her ethnicity or racial group, and lived in a University residence hall. Gloria identifies her family as working class with a family income in the \$25,000 to \$29,999 range. She identifies as Black and identifies her mother and father as African American. Her mother completed some college, and her father completed high school.

Gloria reported that prior to enrolling at the University she had been teased or made fun of and had been treated unfairly by teachers, peers, and strangers because of her race or ethnicity. During her first semester, her experiences had been more positive. She reported only being teased or made fun of because of her race or ethnicity.

Figure 14 shows time one and time two scores on the CSAS for Gloria. Gloria's scores on the three pre-encounter measures show a mixed picture. The mean scores for pre-encounter assimilation and self-hatred showed an increase while the score for the miseducation measure decreased. There was no change in the immersion/emersion anti-White measures at strongly disagree. The internalization measure for Afrocentricity shows a decrease. The internalization multiculturalist inclusive attitude was unchanged at the high end of agree.

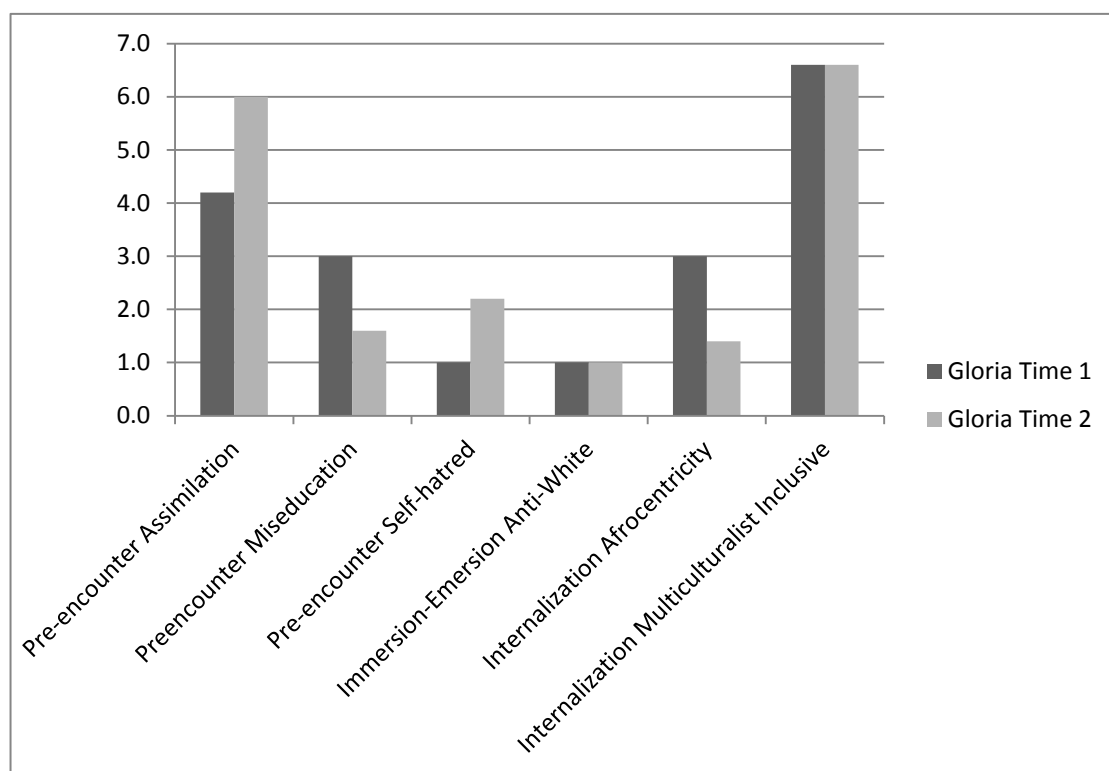


Figure 14 –Gloria CSAS

Figure 15 shows time one and time two scores on the MIBI qualitative measure of the meaning of race in the self-concept for Gloria. There was a decrease in the centrality of race and the private regard for Gloria. The public regard showed an increase. The scores for Gloria on the assimilation, humanist, and oppressed minorities show an increase, and the nationalist shows a decrease. Gloria's philosophy about how African Americans should live and interact with society falls into the humanist philosophy, which emphasizes the commonalities of all humans.

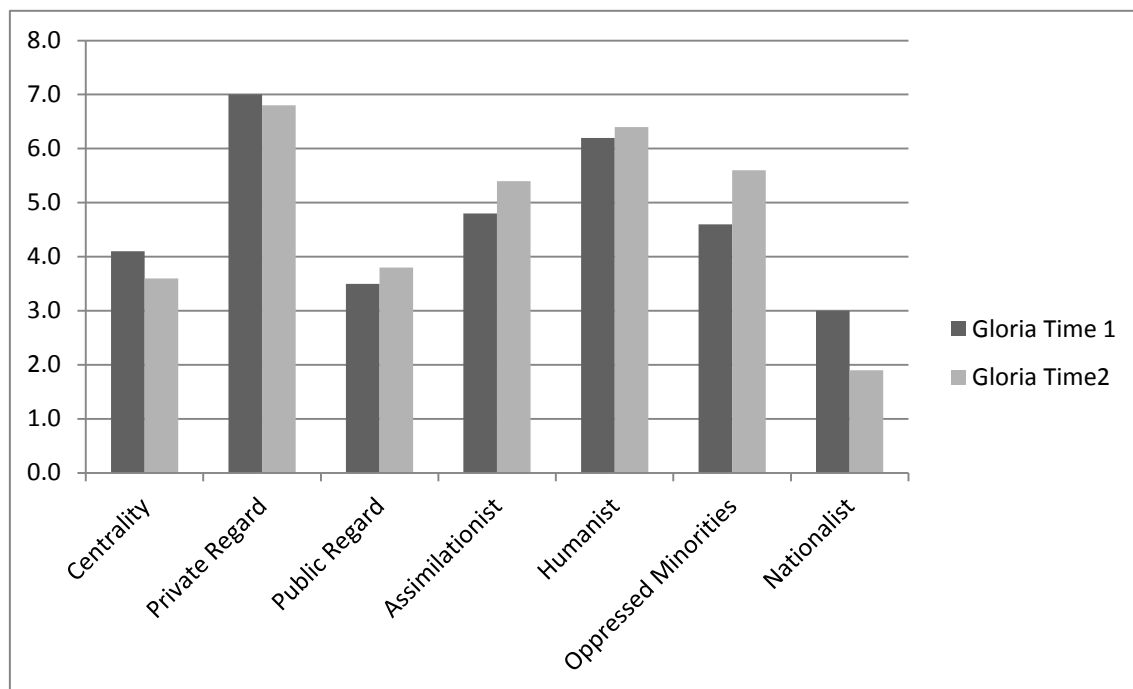


Figure 15 –Gloria MIBI

Portrait of Change for Helen

Helen attended a public high school in a small town rural area of Minnesota where the racial composition of the student body was almost all non-African American. She is not the first person in her family to attend a four-year institution and she aspires to earn a doctorate.

Helen held two jobs - one on campus and one off campus - joined a student organization relating to her ethnicity or racial group, and lived in a University residence hall. Helen identifies her family as upper middle class with a family income in the \$100,000 to \$149,999 range. She identifies as African American and identifies her mother and father as African American. Her mother earned a bachelor's degree, and her father earned a graduate or professional degree.

Helen reported that prior to enrolling at the University she had been teased or made fun of, had been treated unfairly by teachers, denied opportunities, rejected by others, and had been treated unfairly or rudely by peers and strangers because of her race or ethnicity. At the beginning of the spring semester Helen did not report having any of these experiences during her first semester. Her views about ethnicity were very positive prior to enrolling at the University. At the beginning of the spring semester Helen reported having a less clear sense of her ethnic background and what it means for her, and she was less clear about the role of ethnicity in her life.

Figure 16 shows the time one and time two scores on the CSAS for Helen. On the pre-encounter measures, Helen shows a decrease in the assimilation measure, no change in the miseducation measure, and an increase in the self-hatred measure. Helen continues to register a strongly disagree response to the anti-White measures. Helen shows increases in both the internalization measures of Afrocentricity and multiculturalist inclusive.

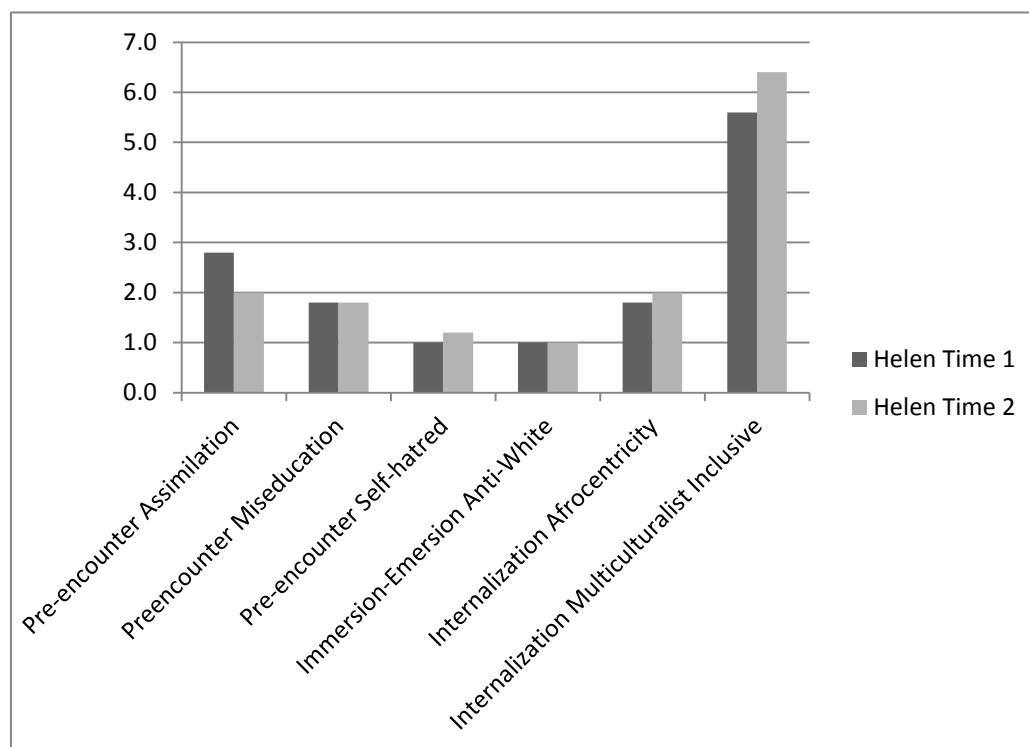


Figure 16 - Helen CSAS

Figure 17 shows the scores for Helen on the MIBI. The centrality of race for Helen decreased. Her private regard for African Americans showed no change and continued to be high. Her perception of how others viewed African Americans (public regard) decreased. There was a decrease in three of the four philosophies measured by the MIBI. There was an increase in the humanist philosophy. Even with the decrease in the oppressed minorities philosophy, oppressed minorities is still the philosophy with which Helen most identified.

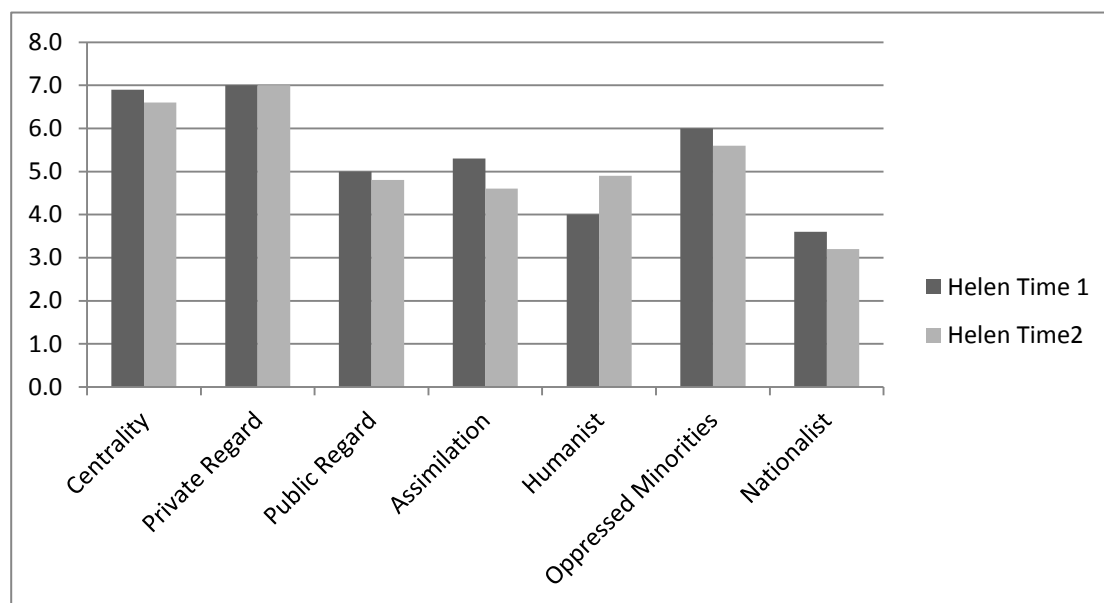


Figure 17 – Helen MIBI

Chapter 5

Summary, Discussion, and Conclusions

The purpose of this study was to examine the relationship between racial attitudes, racial identity development, and student experiences of first-time, first-year African American students at a public research University. The study was specifically interested in examining the effects of background characteristics of first-time, first-year African American students on their racial identity at the point of their matriculation and after one semester. Also of importance to the study was their relevant precollege experiences related to race and ethnicity, their first-semester experiences at the University related to race and ethnicity, and changes in their views about their race or ethnicity over the first semester of enrollment at the University.

Questions that guided the study were as follows: (a) What are the racial identity attitude differences of first-time, first-year African American college students? (b) What are the racial identity attitude differences of female and male first-time, first-year African American college students? (c) Do the racial identity attitudes of first-time, first-year African American college students change after one semester enrolled at a doctoral research institution? (d) What is the salience of race in the self-concept of first-time, first-year African American college students enrolled at a doctoral research institution? (e) Does the salience of race in the self-concept of first-time, first-year African American college students change after one semester enrolled at a doctoral research institution? (f) Do the views related to race change for first time, first-year African American college students after one semester enrolled at a doctoral research institution? The hypotheses

are that (a) background characteristics of African American first-year will influence the racial attitude the student has at the point of enrollment, (b) the background characteristics of first-time, first-year African American students will influence how they interpret their experiences during their first semester, and (c) the racial attitude of African American students will change over the course of the first semester at a predominantly White research University.

This chapter is organized into four sections and presents a summary and discussion of the results of the study. The first section will present the summary of theoretical perspectives and previous research that guided the study, the methodology, and results of the study. The second section will discuss the findings. The third section will present limitations of the study, and the last section offers directions for further research.

Theoretical Perspectives and Previous Research

College student identity development, impact of first-year experiences on identity development, racial identity development, and the impact of college on racial identity development are the theories that are the basis of this study. These theories combine what we know about young adult development and what, if any, contribution college attendance has on young adult identity development. The theories on racial identity development and the impact of college on racial identity development serve as the basis for comparing the phases of identity development for students of African American descent and for students of non-African American descent.

Scholars have concluded that during the young adult years (18-25 years of age), the major life tasks are to establish the person one is to become. Chickering (1969), Kohlberg (1975), and Perry (1970) proposed theories that helped explain the steps that lead to the development of an intellectual identity for the college students transitioning into young adulthood. Chickering described seven vectors of identity development, Kohlberg described the successful development of a moral compass, and Perry described successful intellectual and ethical development. Of the many identities to be developed, racial identity was not included.

Astin (1993) and Tinto (1987) both examined the variables that affect successful integration into the academic community and the experiences that contribute to a sense of belonging, both of which contribute positively to degree completion. Tinto's (1987) theory views the college experience through the lens of social integration, a means of incorporating young people into society as adults. Tierney (1996) disagrees with the idea that the American college experience is a rite of passage, and he argues that for African American students to accept the values associated with integration into the culture represented by colleges and universities would mean denying their own culture.

The social integrationist theory proposed by Tinto and Tierney's criticism of this theory as not psychologically healthy for African Americans supports the idea that the PWCU is an encounter experience for first-time, first-year African American students. Cross described an encounter experience as one where individuals are made aware of their racial identity through racially salient situations. The situations can be either

negative or positive, but isolate the point at which the person feels compelled to change (Cross, 1971, 1991).

Acknowledging that college-aged students have a number of developmental challenges leads to a discussion of how the first year of college impacts this development. Pascarella et al. (1996) conducted a longitudinal study to improve our understanding of the influence of different college experiences on the openness of students to diversity and challenge during the first year of college. They found that 42 percent of the variance in end-of-first-year openness was accounted for by precollege variables. A positive net effect on openness was attributed to the perception that the institution was a nondiscriminatory racial environment, living on campus, participating in a racial or cultural workshop, having student acquaintances, and participating in positive topics of discussion with other students. These findings suggest that there are opportunities for structuring activities to maximize personal development that includes racial identity development for non-White students. These findings reconfirm that formal and informal interactions with students and faculty contribute to college persistence and degree completion. The degree to which students feel comfortable on campus can be established during the first weeks in college.

William E. Cross Jr., (1971) proposed a model of racial identity development that attempted to account for a change in the articulation of racial identification by African Americans following the Civil Rights Movement of the 1950s and 1960s. His theory, *Nigrescence*, is described as a resocialization experience. The resocialization is to transform a pre-existing non-Afrocentric identity into one that is Afrocentric. Over the

next 20 years, research conducted by Cross and others expanded to address six broad attitudes: pre-encounter assimilation, pre-encounter miseducation, pre-encounter self-hatred, immersion-emersion anti-White, internalization Afrocentricity, and internalization multiculturalist inclusive.

A large body of research has examined the interaction of racial identity and the college experience. Several studies served as the foundation for the present study: [Baldwin et al., (1987); Cheatham et al. (1990); Cokley (1999); Hall (1999); Harper & Quaye, (2007); Helms, (1990); Mitchell & Dell (1992); Parham & Helms, (1981); Pierre & Mahalik (2005); Taylor & Howard-Hamilton, (1995)].

Hall (1999) examined patterns of success for 368 African American students at PWCUs. Hall found that on-campus support from African American administrators and faculty, the presence of a few nurturing and caring White faculty and administrators, exposure to other successful African American students, and involvement in ethnic and cultural organizations contributed to first-year retention.

Mitchell and Dell (1992) examined the role of racial attitudes in predicting the participation of 101 African American students in cultural and other campus activities of a predominantly White university on the West Coast. They found that students who participated in culturally specific activities were identified with internalization racial attitudes, more comfortable with racial identity, and more likely to display interest and openness to both cultural and noncultural activities.

Pierre and Mahalik (2005) examined the cultural and race-related variables that indicate racial identity attitude and level of psychological distress in 130 African

American men. Success in college was identified with positive self-esteem and with less psychological distress. Their study supported Cross's theory of racial identity development as one process to arrive at psychological well-being and positive self-esteem.

Taylor and Howard-Hamilton (1995) examined the relationship between racial identity development of 117 African American males attending PWCUs and their involvement in student activities. Their findings supported the theory that student involvement in extracurricular activities contributed to the development of stronger racial and ethnic identity at PWCUs.

Overview of Study Design

This study was designed to assess the impact of the initial University environment on the racial identity of African American students. A nonexperimental, causal-comparative research design was used in this study. Gall, Gall, and Borg (2003) defined a nonexperimental design as one in which "the researcher studies phenomena as they exist" (p. 289). This causal-comparative quantitative study seeks to discover the possible impact of matriculation at a research University on a personal characteristic (i.e., racial identity) by comparing racial attitudes and the salience of race before and after matriculation at the research University (Gall, Gall, and Borg, 2003, p. 619).

The Cross Social Attitude Scale (CSAS) was used to measure the racial attitudes of individuals based on Cross's theory of *Nigrescence* (2001). The Multidimensional Inventory of Black Identity (MIBI) was used to measure the qualitative meaning of being African American, with emphasis on the unique cultural and historical experiences of

African Americans. Two instruments (Perspectives of New Entering African American First-year Students, Fall 2009 and Perspectives of New African American First-Year Students, Spring, 2010) were created to collect demographic information about the students, their family status, their aspirations, their views about race, and their experiences related to race.

The population of interest for this study consisted of those first-time, first-year full-time African American students (defined as students who had not completed any college-level work after high school graduation, Office of Institutional Research, 2009) who began at the study institution fall semester 2009. Two hundred forty-six (246) individuals constituted the pool of potential participants in the study. Data were collected at two points during the first year of study. The first data were collected prior to the start of classes fall semester 2009. Twenty-eight students participated in the first data collection. The second data collection took place during the second week of class spring 2010. Of the 28 students who participated in the first data collection, 8 completed the second set of surveys. The discussion of results of time 2 data is focused on the eight students for whom time 1 and time 2 data are available.

The data analyses in this study are descriptive and correlational and are used to determine if any changes in the students' racial attitude or the salience of race to the racial identity of the students can be attributed to their experiences during the first semester at this comprehensive research University. Variables that might impact the racial identity attitude or racial identity phase would include, but not be limited to, place of residence during the first year, participation in student organizations, and employment

during the academic year. Independent variables that might impact the student's racial identity are gender, citizenship status, ethnic makeup of high school attended, socioeconomic status of the family, and the educational attainment of the parents. Due to the relatively small data set, only gender, socioeconomic status, and ethnicity were examined in relationship to students' racial identity.

Summary of Results

This study was designed to measure the change in racial identity attitudes, salience of race to the self-concept, views about race and ethnicity, and the experiences related to race and ethnicity of new first-time, first-year African American students before classes started fall semester 2009 and the second week of class during spring semester 2010. The number of participants for the first data collection (28 respondents) warranted the use of traditional statistics. Only eight respondents completed the surveys in spring semester 2010 compared to the 28 in fall 2009. Nonparametric statistics were used to analyze the pre- and post-responses to the surveys for the eight students with both sets of data.

In the study sample male and female views about ethnicity and race were similar. The only statistically significant difference between the genders was on the item that measured sense of belonging to the racial group. It appears women felt more strongly about belonging to the ethnic group. Males and females appear to have had similar experiences based on their race; the only item where there was a significant difference was in the area of being teased or made fun of because of their ethnicity or race. Females were more likely to report being teased than males.

Mitchell and Dell (1992) found no significant difference in mean scores of racial identity attitudes of their sample of 101 African American females and males. This study, however, found a statistically significant difference between females and males in the internalization multicultural inclusive racial attitude. A statistically significant difference was noted in the humanist racial ideology for men and women as measured by the Multidimensional Inventory of Black Identity. Females were more likely to embrace the humanist ideology than males.

It was hypothesized that the racial composition of the high school attended might influence how African American/Black students view membership in their racial or ethnic group, influence their interpretation of experiences related to race or ethnicity, and influence their racial identity attitudes. The analysis of the data of high school racial composition and views about membership in the African American/Black racial group indicated that the only item that revealed a statistically significant relationship was “I regret that I am part of my ethnic group” at the $p \leq .05$ significance level. The only area where racial composition of the high school had a statistically significant influence on how participants interpreted their experiences related to race was “being teased or made fun of because of their ethnicity” ($p < .05$). The only racial attitude that is statistically significant related to the racial composition of the high school is the CSAS internalization multiculturalist inclusive attitude. Students from high schools where the racial composition of the student body is almost all non-African American were more multiculturally inclusive than students from high schools with different racial compositions. It appears that the racial composition of the high school may have

contributed to the multiculturalist inclusive attitude of the participants and does not contribute to a negative attitude about membership in the racial or ethnic group. The work of Kenneth and Mamie Clark (1939) and several other investigations [Horowitz & Murphy (1938); Steele (1997); Moody (2001)] support the idea that in an integrated environment the self-concept of African Americans is less negative.

Prudence Carter (2010) examined the relationship between the cultural flexibility of students and individual traits. Carter found that African American students who attended multiracial high schools where minority students were in the numerical majority were more culturally flexible and had higher self-esteem than students who attended multiracial schools with a majority of White students. This differs to some extent from the findings in this study. For example, in this study the students who attended multiracial high schools with a majority of White students embraced multicultural inclusive racial attitudes, reflecting more cultural flexibility in African American and Black participants.

The number of participants with time one and time two data was small. This small group made it difficult to detect changes in racial attitude or qualitative value of race to self-concept for the group as a result of attending a major research University. Analysis of the data for participants with only time one data and means for students with time one and time two data on the CSAS, MIBI, and the researcher designed surveys indicated no statistically significant differences. Small differences, however, can be seen when individual analyses are made regarding questions that guided the study. For instance, in answering the questions “Do the views related to race change for first-time,

first-year African American college students after one semester enrolled at a doctoral research institution?” and “What experiences do students have during their first semester that may affect racial attitude and racial identity?” several of the eight students reported changes in their views about being African American. Their views changed from positive to slightly negative in terms of how they viewed their race and their membership in their racial group.

An examination of the eight student profiles on the CSAS and MIBI were determined at two points in time. In the context of a brief description, relevant experiences prior to coming to the University and during their first semester were illuminating. When considering the set of eight profiles, what is striking are the individual differences among students in their pre-University experiences, their experiences during the first semester, and the ways in which their profiles changed over a period of approximately five months. One example of the impact of college on the racial attitude of first-time, first-year African American students at the study institution is the portrait for Alice; one of the eight for who time one and time two data is available.

The findings for Alice are discussed in some detail below and are reflective of the experiences of the other seven students for whom time one and time two data are available. The comparison of responses between fall and spring semesters shows that Alice continued to have positive views about race and ethnicity and its role in her life. The negative experiences she reported in high school were not present in her first semester experiences at the University.

Alice's racial attitude as measured by the CSAS showed a strong increase in the pre-encounter areas of miseducation and the internalization Afrocentricity attitudes. At the beginning of fall semester, Alice had a higher pre-encounter assimilation attitude and a much lower pre-encounter miseducation attitude. Her score on the internalization Afrocentricity attitude on time two data showed a large increase over her fall semester score, and at the second data collection had exceeded her time one internalization multiculturalist inclusive attitude.

Alice did not report negative or discriminatory experiences during her first semester at the University. These findings suggest that the new environmental experiences she had at the University may have led her to accept as true a number of attitudes about African Americans that contributed to her more Afrocentric identity attitude after one semester. Alice's scores on the MIBI reflect some of the same changes as scores on the CSAS. Race as a core part of her self-concept continued to be high, and she continued to embrace the nationalist ideology as reflecting how she believes African Americans should think.

It is tempting to characterize the experiences of the first-time, first-year African American students in this study in ways that suggest that many of them had similar experiences in the University setting. In the context of this study, even for the small sample size, the experiences of the eight students resulted in different changes in racial attitude as viewed in the profile data. Given the theoretical foundation provided in the theory of *Nigrescence* proposed by Cross (1971, 1991, 2001) and supported in work by Helms (1990) and Vandiver et al., (2001) it is also tempting to think of racial identity

development as proceeding in a linear fashion, with little consideration given to the fact that some students may depart and return to a former level of development. When examining the profiles of the eight students, results indicated that some students seemed to regress to pre-encounter attitudes that reflected miseducation or assimilation. The racial identity development theories see movement to a state of internalization, Afrocentricity or multicultural inclusive, as indications of maturity.

Discussion

First-time, first-year African American students starting their University experience at the study institution were primarily residents of the state. Many students had attended public high schools that had a racial composition that was majority White. Less than 50% of the students were first generation, and over 50% aspired to earn graduate and professional degrees. Seventy-five percent of the students expected to work during their first semester and 86% intended to join a student organization reflecting their racial or ethnic group. Research (Chang et al., 2004; Harper & Quaye, 2007; Hausmann et al., 2007; Mitchell & Dell, 1991; Pascarella et al., 2004; Watson & Kuh, 1996) on African American and Black student involvement in student organizations and their satisfaction with various University support and student services at majority White institutions maintains the hypothesis that involvement in these organizations and other campus activities contributed significantly to the academic success of African American and Black students at PWCUs.

Harper and Quaye (2007), in their study of 32 African American male undergraduates, found that involvement in both majority and African American student

organizations contributed to their racial identity development at the internalization stage of Cross's *Nigrescence* model, which strongly suggests that they are well-adjusted and comfortable in their sense of what it means to be African American or Black. Taylor and Howard-Hamilton (1995) also found that students who were involved in student organizations and other campus activities scored higher on the internalization scales. Based on these studies it appears that students in this study seemed poised to be successful in their plans to become active participants in campus life by either living on campus, working, and joining student organizations that reflected their racial background.

The students in this current study were somewhat homogeneous in terms of socioeconomic status and the educational level of their parents. This finding may not represent the overall pool of the 246 first-time, first-year African American students at the University, but was strongly supported by the sample participants in this study. On the other hand, many of the findings in this study might be due, in part, to the rise of minimum admissions requirements at the study institution over the last 10 years. This finding might also suggest that the overall pool of African American and Black students admitted to the University at this time may be more similar to the sample. The sample pool of students reported that they were primarily from educated middle class families and held high educational aspirations. This statistic was born out in the eight profiles of students both at the beginning and end of the data collection. Over 50% of the students had attended high schools where the student population was primarily White, which may suggest that any racially salient situations, or encounter experiences, might have come earlier in their educational experiences and personal development.

The students in this study had strong positive views about their racial and ethnic group in the beginning and end of the data collections. The participants further held strong attitudes about the importance of their race or ethnicity as a reflection of who they are, and had a fairly good understanding of what membership in their ethnic group meant in terms of how to relate to their own group and to others. The positive views of students about their racial or ethnic group are reflected in the racial attitudes reported on the CSAS. The students were clearly in the internalization multiculturalist inclusive attitudinal group (mean score of 5.37 on a seven-point scale). That is, individuals who fell within the multiculturalist inclusive category revealed attitudes about their racial or ethnic identity and responded positively to statements on the CSAS such as “I believe it is important to have both a Black identity and a multicultural perspective, which is inclusive of other groups such as Asians, Latinos, gays and lesbians, Jews, and Whites.”

As measured by the Multidimensional Inventory of Black Identity (MIBI), all participants had a strong private regard for their racial or ethnic group and tended to embrace a humanist ideology as to how African Americans should view the world. The items that reflect a humanist ideology include “Blacks and Whites have more commonalities than differences” and “Being an individual is more important than identifying oneself as Black.” The private regard findings are consistent with the strong positive views the participants held of their racial group and their membership in that group. Of the four ideologies measured by the MIBI, the humanist ideology is closest to the multiculturalist inclusive attitude as measured by CSAS.

Eight students in time one and time two data may have perceived a higher degree of appreciation for diversity at the University as compared to their former high schools. This data may have contributed to a smaller number of negative experiences in the first semester of the first year. The campus environment of the University was perceived by these students to be more diverse than that of the high schools from which they graduated. When students of color feel themselves to be in the minority, it is easier to attribute their lack of academic success to their minority status. In a more diverse environment, however, these same students may be less likely to see race or ethnicity as reasons for their negative experiences. In part, this may be due to the fact that they see and identify with other groups of color who mirror their academic success in college.

It was encouraging to note that African American students in this study revealed low scores in the areas of pre-encounter self-hatred and anti-White attitudes. The scores that reflected low agreement with statements that reproduce attitudes of pre-encounter self-hatred and anti-White attitudes is encouraging because it may be assumed that these young people came to the University with psychologically healthy self-esteems in the first place.

For the 28 participants in the time one data collection, the mean scores on items that reflected how they thought others viewed their ethnic group was low. The low mean scores (3.2 out of 7.0) in this dimension were in stark contrast to the mean scores for how they personally regarded their racial group, which was very high (6.2 out of 7.0). It was interesting that in the time one and time two data for the eight participants the mean score, while not statistically significant for the group of eight, reflected a very slight

improvement in how the participants thought others viewed their race. This slight increase in mean scores on these scales may be attributed to the diverse environment of the University and the opportunity to compare prior attitudes with new attitudes formed by maturation and exposure to a wider variety of others.

Implications for Practice

In a 2010 article describing a research project that examined several variables affecting racial identity, Peony E. Fhagen-Smith, Beverly J. Vandiver, Frank C. Worrell, and William E. Cross Jr. reexamined racial identity attitudes across gender, community type, and socioeconomic status. The authors used the Cross Racial Identity Scale to assess the racial identity attitudes of African American students attending a predominantly White university in the northeastern region of the United States. The variables chosen and the findings of this project reported here were very similar to those of the Fhagen-Smith et al. study. Fhagen-Smith et al. (2010) found statistically significant differences in racial attitudes across gender and community type. There were no statistically significant differences across socioeconomic status. Male students had higher internalization Afrocentric scores and females had higher internalization multicultural-inclusive scores. The students from suburban communities had higher pre-encounter assimilation and miseducation scores than did students from urban communities. This study supports my belief that examining racial identity attitude differences remains timely and relevant as a topic for research.

The small sample size in the study does not permit inferential generalizations about the experiences of African American students enrolled at predominantly White

institutions. Student attributes in this study such as family socioeconomic status, educational level of their parents, and racial composition of the high school from which they graduated suggest that students attending research intensive universities may be better prepared academically than their predecessors of the 1970s, 1980s, and 1990s. This group of students came to the University with high academic aspirations. Their families are relatively well off financially, and the parents have postsecondary education experience. The African American students in this study may be in an ideal situation for identity growth experiences.

Support services for African American undergraduates in the new millennium may help, in a strategic way, the growth opportunities that can be addressed in non-classroom activities. Racial identity development can be included in activities that address other areas of young adult development, for instance successful development of identity (Chickering, 1969), moral development (Kohlberg, 1975), intellectual and ethical development (Perry, 1970). The activities that may facilitate an awareness of one's culture as part of a positive identity (Cross & Reisser, 1993) and encourage involvement with the broader University community (Astin, 1993) may also contribute to retention and graduation.

Some examples of programs and activities to support the development of African American young adults are activities to develop leadership skills; academic opportunities that contribute to and expand classroom experiences; activities that provide appropriate, academic-level opportunities to explore their academic interests; academic experiences with an ethnic specific emphasis; and opportunities for informal interactions with other

African American students, faculty, and staff. The academic and personal support services offered to students of color can employ culturally specific strategies to address the challenges associated with success of African American students in the academic arena.

Limitations of the study

There are several limitations with this study that must be considered when interpreting the results. The major limitation is the small sample size given the population from which the sample was drawn. Because of the size, it is not possible to make definitive conclusions about racial attitudes, salience of race to self-esteem, views about race, or experiences related to race for first-time, first-year African American students. A second limitation is that the quantitative analysis of the data did not capture the whole story. Including qualitative data would have helped clarify the findings since students might have provided additional information about their perspectives of racial identity. A third limitation is that the study was conducted with only one cohort; therefore, the results cannot be generalized to all first-time, first-year African American students at the study institution. A fourth limitation may be that the instruments chosen for this study may not have accurately reflected the world or life experiences of the participants. That is, the items on both the CSAS and the MIBI have been demonstrated to measure racial attitudes and the salience of race to the self-esteem of college-aged students in mid-1990s, but the institutional and environmental conditions presented in this study may not reflect the overall situations students find themselves in today. As a result, the responses in 2009 from students who have not experienced a segregated

society may have reflected a neutral arena based on the scales. The tendency to respond in neutral terms may be the consequence of not being able to identify with the examples of discrimination as described in the three instruments.

Conclusion

In undertaking this study, it was anticipated that it would be possible to identify racial attitudes and racial identity development at the end of the fall semester that were different from those reported at the beginning of the semester. The response level of participants for both data collection points was too small to identify changes in group attitudes. Because of the small sample size and the time limitation, it is not possible to make generalizations about the impact of attendance at a predominantly White University with high research activity on the racial attitudes, racial identity development, and the salience of race to the self-esteem of African American students.

This study cannot purport that racial identity development is a separate area of identity development. Some of the minimal changes that were found can be wrapped up as part of Chickering's seven vectors of development, (i.e., developing competence, managing emotions, moving through autonomy toward interdependence, developing mature interpersonal relations, establishing identity, developing purpose, and developing integrity), specifically establishing identity. The findings obtained from the limited number of students in this study suggest that these young adults, growing up in a desegregated environment, may be less likely to have their racial identity affected by attendance in a predominantly White University within one semester.

Directions for Future Research

The assumption supporting the decision to limit the study period to one semester was based on the premise that experiences that could be labeled as encounter experiences would happen within the first semester and the memory of these events would still be fresh in the minds of the participants. Perhaps the time frame was too short for the range of experiences that first-year students encounter as new members of the University community. Future research should extend the time between the first data collection and the second data collection to a full academic year or more. Furthermore, multiple cohorts, and larger sample sizes, would enhance the ability to generalize the findings to other predominantly White universities with high research activity. Lastly, as newer instruments to measure racial identity development that are timely and socially relevant become available, they will be better able to capture the real life experiences of today's participants. The inclusion of qualitative data collection and analysis will be quite useful in getting at how the students feel about their experiences in a research university.

The impact of the research University on the racial identity and racial attitudes of first-time, first-year African American students was the subject of this research. I proposed that the research University environment with its diverse population, diverse curriculum, and diverse ways of knowing causes African American students to revisit what it means to be African American in the United States. Of the 28 first-time, first-year African American students who participated in the time one collection of data eight participated in the time two data collection. With this limited data it is not possible to identify and generalize about the impact of the research University on the racial identity

or racial attitudes of the students who enrolled fall 2009. When one considers lessons learned from the research, it is possible to design a study that can follow students over a longer period of time and can include the insights of the students who choose to participate.

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Appendix A

Institutional Review Board Approval

UNIVERSITY OF MINNESOTA

Twin Cities Campus
January 2, 2009

Patricia J Whyte
4128 Parkway Ponds Lane
White Bear Township, MN 55110

*Research Subjects' Protection Programs
(RSPP)*
Office of the Vice President for Research

*D-528 Mayo Memorial Building
420 Delaware Street S.E.
Minneapolis, MN 55455*
*Office: 612-626-5654
Fax: 612-626-6061
www.research.umn.edu/subjects
Email: irb@umn.edu or
iacuc@umn.edu or ibc@umn.edu*

RE: "Racial Identity Development of African American Students During Their First year at a Research University"
IRB Code Number: **0810P50901**

Dear Dr. Whyte

The Institutional Review Board (IRB) received your response to its stipulations. Since this information satisfies the federal criteria for approval at 45CFR46.111 and the requirements set by the IRB, final approval for the project is noted in our files. Upon receipt of this letter, you may begin your research.

IRB approval of this study includes the consent form number 2 and recruitment materials received December 16, 2008.

The IRB would like to stress that subjects who go through the consent process are considered enrolled participants and are counted toward the total number of subjects, even if they have no further participation in the study. Please keep this in mind when calculating the number of subjects you request. This study is currently approved for 265 subjects. If you desire an increase in the number of approved subjects, you will need to make a formal request to the IRB.

For your records and for grant certification purposes, the approval date for the referenced project is December 4, 2008 and the Assurance of Compliance number is FWA00000312 (Fairview Health Systems Research FWA00000325, Gillette Children's Specialty Healthcare FWA00004003). Research projects are subject to continuing review and renewal; approval will expire one year from that date. You will receive a report form two months before the expiration date. If you would like us to send certification of approval to a funding agency, please tell us the name and address of your contact person at the agency.

As Principal Investigator of this project, you are required by federal regulations to:

- *Inform the IRB of any proposed changes in your research that will affect human subjects, changes should not be initiated until written IRB approval is received.
- *Report to the IRB subject complaints and unanticipated problems involving risks to subjects or others as they occur.
- *Respond to notices for continuing review prior to the study's expiration date.
- *Cooperate with post-approval monitoring activities.

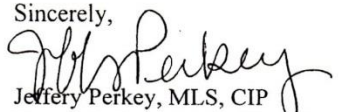
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Driven to DiscoverSM

Information on the IRB process is available in the form of a guide for researchers entitled, What Every Researcher Needs to Know, found at <http://www.research.umn.edu/irb/WERNK/index.cfm>

The IRB wishes you success with this research. If you have questions, please call the IRB office at 612-626-5654.

Sincerely,



Jeffery Perkey, MLS, CIP
Research Compliance Supervisor
JP/bw

CC: Darwin Hendel

Appendix B

Request for IRB Approval for Change in Protocol

UNIVERSITY OF MINNESOTA

Twin Cities Campus

*Human Research Protection Program
Office of the Vice President for Research*

*D528 Mayo Memorial Building
420 Delaware Street S.E.
MMC 820
Minneapolis, MN 55455
Office: 612-626-5654
Fax: 612-626-6061
E-mail: irb@umn.edu or ibc@umn.edu
Website: <http://research.umn.edu/subjects/>*

July 14, 2009

Patricia J Whyte
4128 Parkway Ponds Lane
White Bear Township, MN 55110

RE: "Racial Identity Development of African American Students During Their First year at a Research University"
IRB Code Number: **0810P50901**

Dear Ms. Whyte

The Institutional Review Board (IRB) has received your response to its stipulations of June 12, 2009.

Since this information satisfies the requirement set by the IRB, final approval for the change in protocol is noted in our files. The approved change includes modifications to the recruitment procedures and data collection times.

The consent form received July 1, 2009 is also approved.

For your records and for grant certification purposes, the approval date for the referenced project is

December 4, 2008 and the Assurance of Compliance number is FWA00000312 (Fairview Health Systems

Research FWA00000325, Gillette Children's Specialty Healthcare FWA00004003). ! Research projects are subject to continuing review and renewal; approval will expire one year from that date. You will receive a report form two months before the expiration date. If you would like us to send certification of approval to a funding agency, please tell us the name and address of your contact person at the agency.

As Principal Investigator for this study, you are required by federal regulations to inform the IRB of any proposed changes to your research that will affect human subjects. Changes should be reviewed and approved before they are initiated. Unanticipated problems and adverse events should be reported to the

IRB as they occur. Research projects are subject to continuing review and approval.

Upon receipt of this letter you may institute the changes. If you have any questions, please call the IRB office at 612-626-5654.

Sincerely,

A handwritten signature in black ink that reads "Jeffery Perkey". The signature is written in a cursive style with a large, prominent "J" and "P".

Jeffery Perkey, MLS, CIP
Research Compliance Supervisor
JP/bw
CC: Darwin Hendel

Appendix C

A Second Request for Change in Protocol

UNIVERSITY OF MINNESOTA
UNIVERSITY OF MINNESOTA

Change In Protocol Request

Route this form to:

See instructions below.

Rev: Jan 2010

Instructions:

Use this form when submitting change requests on IRB protocols. This form is for use when the changes are initiated by the PI. Do not use this form to respond when changes are requested by the IRB. Please do not use this form when responding to changes requested in a stipulation letter.

1. Submit this form to the Human Research Protection Program:

U.S. Mail Address:
Human Research Protection Program
MMC 820
420 Delaware St. SE
Minneapolis, MN 55455-0392

Campus Mail:
Human Research Protection Program
MMC 820
Minneapolis Campus

Deliver to:
D-528 Mayo Memorial Building
Minneapolis Campus
8-4:30, M-F

IRB Protocol Information

REC'D MAR 08 2010

IRB Study Number:	0810P50901
Current Principal Investigator:	Patricia Jones Whyte
Primary Title:	Racial Identity Development of African American Students During Their First Year at a Research University
Submission Date	March 8, 2010

Indicate the type of change/addition and attach all applicable documents:

- Protocol Amendment: Version , Dated
 Revised Investigator Brochure: Version , Dated
 Recruitment Changes/Advertisements
 Notice of Closure to Accrual
 Change(s) to Study Procedures
 Other:

1. Briefly summarize the change(s). For protocol amendments, do not say "See summary of changes provided with amendment." Rather, summarize the nature of the significant revisions.

I propose to offer the 22 students who participated in this study a \$20.00 gift card to the University of Minnesota Bookstore as a token for completing the second set of surveys for my study. In the original proposal the only incentive to complete the second set of surveys was participation in a Martin L. King Jr. birthday party celebration.

All 22 of the students who participated in the first data collection will be sent an email informing them of the gift card distribution so that the students who have already completed the surveys will know where to pick up their cards. The other 16 students will pick up their gift cards when they turn in the surveys.

2. Describe the rationale for the change(s):

In my original proposal for collecting data for my study, I proposed that first-time data would be collected before classes started fall 2009 and second-time data would be collected during the first two weeks of class spring 2010.

The Martin L. King Jr. birthday party for the second data collection for my study was held on February 3, 2010 in keeping with the recruitment plan submitted in June 2009. The turn out was very low and as a result I only 6 completed surveys have been returned. It is imperative that I have all 22

study participants complete the second set of surveys to be able to proceed.

3. In your opinion as principal investigator, how will these changes affect the overall risk to subjects in this study?

Because the students have already signed consent forms, delivering the completed surveys in person should not involve any risk for the subjects in the study.

4. Do the changes to the study prompt changes to the consent form(s)?

No. Yes.

If yes, attach a copy of the revised consent form(s) with changes tracked or highlighted as well as a clean copy. Use this space to further describe consent form changes if necessary:

Patricia Anne Dwyer
Principal Investigator's Signature

3/8/2010
Date

APPROVED by
Expedited Review
overall is unchanged
03/16/10 perke001

Appendix D
Formal Invitation



XXXXXXXXXXXXXXXXXXXX

You are cordially invited to a Barbeque Picnic for new African American freshmen students at the University of Minnesota. Hosted by the Multicultural Center for Academic Excellence (MCAE) and the Department of African American and African Studies, the Barbeque will be an opportunity for you to meet and connect with other students at the University, as well as staff and faculty.

Patricia Jones Whyte, Director of Office of Graduate Diversity and Outreach, is sponsoring the picnic. Ms. Whyte is a doctoral candidate conducting a study on the experiences of African American freshmen during the first semester of college. In addition to welcoming new students, Ms. Whyte would like an opportunity to discuss her study with you and to invite you to become a participant. You will be under no obligation to participate in the study by coming to the picnic.

XXXXXXXXXXXXXXXXXXXX

Please join us for some good, old-fashioned barbeque.

September 6, 2009
2:00 p.m. to 4:00 p.m.
Appleby Hall Courtyard
(East River Road side of Appleby Hall)

To attend, please RSVP by September 4th at
<http://linvurl.com/welcomenicnic>

If you have questions about the picnic or study, you can reach
Ms. Whyte at 612-625-4069 or whyte001@umn.edu

We look forward to seeing you on September 6th!

Appendix E

Flyer Advertising the Picnic at MCAE Kick-Off Event

You're invited!



Barbeque Picnic

You are cordially invited to a Barbeque Picnic for new African American freshmen at the University of Minnesota. Come to connect with other students at the University, as well as staff and faculty.

Please join us for some good, old-fashioned barbeque.

Sunday, September 6, 2009
2:00 to 4:00 p.m.
Appleby Hall Courtyard
(East River Road side of Appleby Hall)

To attend, please RSVP by September 4th at
<http://tinyurl.com/welcomepicnic>

Hosted by the Multicultural Center for Academic Excellence (MCAE) and the Department of African American and African Studies.

Catering is provided by Big Daddy's BBQ in St. Paul.

UNIVERSITY OF MINNESOTA

Appendix F

Email Reminder of the September 9, 2009, Barbeque Picnic

You're invited!

You are cordially invited to a Barbeque Picnic for new University of Minnesota African American first-year.

Come to connect with other students at the University, as well as staff and faculty.

Please join us for some good, old-fashioned barbeque.

Sunday, September 6, 2009
2:00 to 4:00 p.m.

Appleby Hall Courtyard

(East River Road side of Appleby Hall)

To attend, please RSVP by September 4th at
<http://tinyurl.com/welcomepicnic>

Hosted by the Multicultural Center for Academic Excellence (MCAE) and
The Department of African American and African Studies.

Catering is provided by Big Daddy's BBQ in St. Paul

*Appendix G***Consent Form****Racial Identity Development of African American Students During Their First Year at a Research University**

You are invited to participate in a research study that looks at the impact of the University environment on the racial identity of African American students during the first year of enrollment. You have been invited as a possible participant because you have identified yourself as African American or Black and are considered a new first year student at the University. We ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by Patricia Jones Whyte, a graduate student pursuing the Ph.D. in Educational Policy and Administration (Higher Education) here at the University of Minnesota-Twin Cities.

Background Information

The purpose of this study is to examine the effects of background characteristics, initial interaction with the environment, and first-semester experiences at a comprehensive doctoral institution on the racial identity of African American first-year students.

Procedures

If you agree to be in this study, I ask you to do the following things: Complete the 1) Perspectives of a First-Year Student Form - Fall 2009, 2) the Cross Social Attitude Scale, and 3) the Multidimensional Inventory of Black Identity. The completed surveys should be returned in the envelope provided.

A second data collection will take place during the first week of second semester (week of January 18, 2010).

Risks and Benefits of Being in the Study

The risks involved with your participation in this study are minimal and include issues of confidentiality and discomfort associated with the nature of the questions. Your responses will remain confidential and will be released only as summaries in which no individual's answers can be identified. I will be the only one collecting the completed surveys, coding the data, and having access to the survey responses. If you find that questions included in this study are too personal or answering them causes you any discomfort, feel free to skip those questions or discontinue participation.

Names, addresses, email addresses, and University of Minnesota identification numbers are requested and will be maintained for students who agreed to participate in the fall 2009 data collection. This information will be maintained only for purposes of inviting students to participate in the follow-up during the first week of spring semester and to access transcript information for fall semester.

There are no direct benefits to participation in this study. An indirect benefit is an opportunity to think about issues important to your AND to contribute to a worthwhile scholarly endeavor. Another indirect benefit to you as a participant is that descriptions of your experiences can influence decisions that affect students. The findings will be shared with the Office for Equity and Diversity and the Office of the Vice President for Student Affairs. The results of the study will be shared with the colleges of the University as the colleges continue with their efforts to create a positive educational climate for students of color.

If you would like to see the results of this study, you will be offered the opportunity to sign up to receive the results after completing the second round of surveys.

Compensation

A small token (\$2 bill) is provided as a way of saying thanks for your help.

Confidentiality

The records of this study will be kept private. In any sort of report we might publish, we will not include any information that will make it possible to identify a subject. Research records will be stored securely and only researchers will have access to the records. Personal codes associated with the study will be destroyed once the data from the second data collection has been analyzed.

Voluntary Nature of the Study

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with the University of Minnesota. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Contacts and Questions

The researcher conducting this study is Patricia Jones Whyte, acting director of the University of Minnesota Graduate School Diversity Office. If you have questions, **you are encouraged** to contact her by telephone at (612) 625-4069, or email at whyte001@umn.edu. Her advisor, Dr. Darwin Hendel, is also available to answer your questions and can be contacted by telephone at (612) 625-0129 or by email at hende001@umn.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), **you are encouraged** to contact the Research Subjects' Advocate Line, D528 Mayo, 420 Delaware St. Southeast, Minneapolis, Minnesota 55455; (612) 625-1650.

Statement of Consent

I have read the above information. I have asked questions and I have received satisfactory answers. I consent to participate in this study. I have indicated my authorization for access to my student records by putting an 'x' beside my preference.

I authorize access to my student records.

I do not give authorization to access my student records.

Signature: _____ Date: _____

Signature of Investigator: _____ Date: _____

A copy of this form will be made available to you for your records.

Appendix H

Abstract of Research for Data Collection

Racial Identity Development at a Comprehensive Doctoral Institution

The purpose of this study is to examine the effects of background characteristics, initial interaction with the environment, and first year experiences at a comprehensive doctoral institution on the racial identity of African American/Black first-year (New High School) students. This study is concerned with the changes in racial identity development of African American/Black undergraduates in a comprehensive doctoral institution during their first year. The first year was chosen because it is the point at which undergraduates confront their new environment. For first year students, it is the first time as young adults, that they are confronted with the many changes that being in a higher education environment brings. The assumption is that the challenges of being in a racially and culturally diverse environment will require some thoughts about what it means to be African American.

Hypotheses

1. The background characteristics of African American/Black first-year students will impact the racial identity that the student has at the point of enrollment.
2. The background characteristics of African American/Black first-year students will influence how students interpret experiences during their first year of enrollment.
3. The racial identity developmental stage of African American/Black first-year students will predict the level of campus activity involvement.

Appendix I

CROSS SOCIAL ATTITUDE SCALE

Code: _____

(Last four (4) digits of your SS# and your middle initial)

Beverly J. Vandiver, William E. Cross, Jr., Peony E. Fhagen-Smith, Frank C. Worrell, Janet K. Swim, & Leon D. Caldwell.

Instructions: Read each item and indicate to what degree it reflects your own thoughts and feelings, using the 7-point scale below. There are no right or wrong answers. Base your responses on your opinion at the present time. **To ensure that your answers can be used, please respond to the statements as written**, and place your numerical response on the line provided to the left of each question.

1	2	3	4	5	6	7
Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Agree	Strongly Agree

- _____ 1. As an African American, life in America is good for me.
- _____ 2. I think of myself primarily as an American, and seldom as a member of a racial group.
- _____ 3. Too many Blacks “glamorize” the drug trade and fail to see opportunities that don’t involve crime.
- _____ 4. I go through periods when I am down on myself because I am Black.
- _____ 5. As a multiculturalist, I am connected to many groups (Hispanics, Asian-Americans, Whites, Jews, gays and lesbians, etc.).
- _____ 6. I have a strong feeling of hatred and disdain for all White people.
- _____ 7. I see and think about things from an Afrocentric perspective.
- _____ 8. When I walk into a room, I always take note of the racial make-up of the people around me.
- _____ 9. I am not so much a member of a racial group, as I am an American.
- _____ 10. I sometimes struggle with negative feelings about being Black.
- _____ 11. My relationship with God plays an important role in my life.
- _____ 12. Blacks place more emphasis on having a good time than on hard work.

1	2	3	4	5	6	7
Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Agree	Strongly Agree
_____ 13.	I believe that only those Black people who accept an Afrocentric perspective can truly solve the race problem in America.					
_____ 14.	I hate the White community and all that it represents.					
_____ 15.	When I have a chance to make a new friend, issues of race and ethnicity seldom play a role in who that person might be.					
_____ 16.	I believe it is important to have both a Black identity and a multicultural perspective, which is inclusive of everyone (e.g., Asians, Latinos, gays and lesbians, Jews, Whites, etc.).					
_____ 17.	When I look in the mirror at my Black image, sometimes I do not feel good about what I see.					
_____ 18.	If I had to put a label on my identity, it would be "American," and not African American.					
_____ 19.	When I read the newspaper or a magazine, I always look for articles and stories that deal with race and ethnic issues.					
_____ 20.	Many African Americans are too lazy to see opportunities that are right in front of them.					
_____ 21.	As far as I am concerned, affirmative action will be needed for a long time.					
_____ 22.	Black people cannot truly be free until our daily lives are guided by Afrocentric values and principles.					
_____ 23.	White people should be destroyed.					
_____ 24.	I embrace my own Black identity, but I also respect and celebrate the cultural identities of other groups (e.g., Native Americans, Whites, Latinos, Jews, Asian Americans, gays and lesbians, etc.).					
_____ 25.	Privately, I sometimes have negative feelings about being Black.					
_____ 26.	If I had to put myself into categories, first I would say I am an American, and second I am a member of a racial group.					

1	2	3	4	5	6	7
Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Agree	Strongly Agree
_____27.	My feelings and thoughts about God are very important to me.					
_____28.	African Americans are too quick to turn to crime to solve their problems.					
_____29.	When I have a chance to decorate a room, I tend to select pictures, posters, or works of art that express strong racial-cultural themes.					
_____30.	I hate White people.					
_____31.	I respect the ideas that other Black people hold, but I believe that the best way to solve our problems is to think Afrocentrically.					
_____32.	When I vote in an election, the first thing I think about is the candidate's record on racial and cultural issues.					
_____33.	I believe it is important to have both a Black identity and a multicultural perspective, because this connects me to other groups (Hispanics, Asian-Americans, Whites, Jews, gays and lesbians, etc.).					
_____34.	I have developed an identity that stresses my experiences as an American more than my experiences as a member of a racial group.					
_____35.	During a typical week in my life, I think about racial and cultural issues many, many times.					
_____36.	Blacks place too much importance on racial protest and not enough on hard work and education.					
_____37.	Black people will never be free until we embrace an Afrocentric perspective.					
_____38.	My negative feelings toward White people are very intense.					
_____39.	I sometimes have negative feelings about being Black.					
_____40.	As a multiculturalist, it is important for me to be connected with individuals from all cultural backgrounds (Latino, gays, lesbians, Jews, Native Americans, Asian-Americans, etc.).					

Appendix J
Multicultural Inventory of Black Identity

Code: _____
(Last four (4) digits of your SS# and your middle initial)

Multidimensional Inventory of Black Identity (MIBI)

Instructions: Read each item and indicate to what degree it reflects your own thoughts and feelings, using the 7-point scale below. There are no right or wrong answers. Base your responses on your opinion at the present time. To be sure that your answers can be used, please respond to the statements as written, and circle the numerical response that best reflects your opinion.

	Strongly Disagree		Neutral			Strongly Agree	
1. Overall, being Black has very little to do with how I feel about myself.	1	2	3	4	5	6	7
2. It is important for Black people to surround their children with Black art, music, and literature	1	2	3	4	5	6	7
3. Black people should not marry interracially.	1	2	3	4	5	6	7
4. I feel good about Black people.	1	2	3	4	5	6	7
5. Overall, Blacks are considered good by others.	1	2	3	4	5	6	7
6. In general, being Black is an important part of my self-image.	1	2	3	4	5	6	7
7. I am happy that I am Black.	1	2	3	4	5	6	7
8. I feel that Blacks have made major accomplishments and advancements.	1	2	3	4	5	6	7
9. My destiny is tied to the destiny of other Black people.	1	2	3	4	5	6	7
10. Blacks who espouse separatism are as racist as White people who also espouse separatism.	1	2	3	4	5	6	7

Used with permission from Professor Robert M. Sellers, Department of Psychology, University of Michigan

	Strongly Disagree		Neutral			Strongly Agree	
	1	2	3	4	5	6	7
11. Blacks would be better off if they adopted Afrocentric values.	1	2	3	4	5	6	7
12. Black students are better off going to schools that are controlled and organized by Blacks.	1	2	3	4	5	6	7
13. Being Black is unimportant to my sense of what kind of person I am.	1	2	3	4	5	6	7
14. Black people must organize themselves into separate Black political force.	1	2	3	4	5	6	7
15. In general others respect Black people.	1	2	3	4	5	6	7
16. Whenever possible, Blacks should buy from other Black businesses.	1	2	3	4	5	6	7
17. Most people consider Blacks, on average to be more ineffective than other racial groups.	1	2	3	4	5	6	7
18. A sign of progress is that Blacks are in the mainstream of America more than ever before.	1	2	3	4	5	6	7
19. I have a strong sense of belonging to Black people.	1	2	3	4	5	6	7
20. The same forces which have led to the oppression of Blacks have also led to the oppression of other groups.	1	2	3	4	5	6	7
21. A thorough knowledge of Black history is very important for Blacks today.	1	2	3	4	5	6	7
22. Blacks and Whites can never live in true harmony because of racial differences.	1	2	3	4	5	6	7
23. Black values should not be inconsistent with human values.	1	2	3	4	5	6	7

Used with permission from Professor Robert M. Sellers, Department of Psychology, University of Michigan

	Strongly Disagree		Neutral			Strongly Agree	
	1	2	3	4	5	6	7
24. I often regret that I am Black.	1	2	3	4	5	6	7
25. White people can never be trusted where Blacks are concerned.	1	2	3	4	5	6	7
26. Blacks should have the choice to marry interracially.	1	2	3	4	5	6	7
27. Blacks and Whites have commonalities than differences.	1	2	3	4	5	6	7
28. Black people should not consider race when buying art or selecting a book to read	1	2	3	4	5	6	7
29. Blacks would be better off if they were more concerned with the problems facing all people than just focusing on Black issues.	1	2	3	4	5	6	7
30. Being an individual is more important than identifying oneself as Black.	1	2	3	4	5	6	7
31. We are all children of a higher being, therefore, we should love people of all races.	1	2	3	4	5	6	7
32. Blacks should judge Whites as individuals and not as members of the White race.	1	2	3	4	5	6	7
33. I have a strong attachment to other Black people.	1	2	3	4	5	6	7
34. The struggle for Black liberation in America should be closely related to the struggle of other oppressed groups.	1	2	3	4	5	6	7
35. People regardless of their race have strengths and limitations.	1	2	3	4	5	6	7
36. Blacks should learn about the oppression of other groups.	1	2	3	4	5	6	7

Used with permission from Professor Robert M. Sellers, Department of Psychology, University of MIchigan

	Strongly Disagree		Neutral			Strongly Agree	
	1	2	3	4	5	6	7
37. Because America is predominantly white, it is important that Blacks go to White schools so that they can gain experience interacting with Whites.	1	2	3	4	5	6	7
38. Black people should treat other oppressed people as allies.	1	2	3	4	5	6	7
39. Blacks should strive to be full members of the American political system.	1	2	3	4	5	6	7
40. Blacks should try to work within the system to achieve their political and economic goals.	1	2	3	4	5	6	7
41. Blacks should strive to integrate all institutions which are segregated.	1	2	3	4	5	6	7
42. The racism Blacks have experienced is similar to that of other minority groups.	1	2	3	4	5	6	7
43. Blacks should feel free to interact socially with White people.	1	2	3	4	5	6	7
44. Blacks should view themselves as being Americans first and foremost.	1	2	3	4	5	6	7
45. There are other people who experience racial injustice and indignities similar to Black Americans.	1	2	3	4	5	6	7
46. The plight of Blacks in America will improve only when Blacks are in important positions within the system.	1	2	3	4	5	6	7
47. Blacks will be more successful in achieving their goals if they form coalitions with other oppressed groups.	1	2	3	4	5	6	7
48. Being Black is an important reflection of who I am.	1	2	3	4	5	6	7

Used with permission from Professor Robert M. Sellers, Department of Psychology, University of Michigan

	Strongly Disagree		Neutral			Strongly Agree	
	1	2	3	4	5	6	7
49. Blacks should try to become friends with people from other oppressed groups.	1	2	3	4	5	6	7
50. The dominant society devalues anything not White male oriented.	1	2	3	4	5	6	7
51. Being Black is not a major factor in my social relationships.	1	2	3	4	5	6	7
52. Blacks are not respected by the broader society.	1	2	3	4	5	6	7
53. In general, other groups view Blacks in a positive manner.	1	2	3	4	5	6	7
54. I am proud to be Black.	1	2	3	4	5	6	7
55. I feel that the Black community has made valuable contributions to this society.	1	2	3	4	5	6	7
56. Society views Black people as an asset.	1	2	3	4	5	6	7

Used with permission from Professor Robert M. Sellers, Department of Psychology, University of Michigan

Appendix K

Perspectives of New African American Entering First-year Fall 2009

CODE: _____
 (The last four digits of your SS# and your middle initial)

This questionnaire includes questions about various aspects of your life, your thinking, and your transition into the University of Minnesota.

Section I: High School Experiences

1. Did you graduate from high school? (Check one.)
 - _____ (1) Yes
 - _____ (2) No

2. In what year did you graduate from high school? (Check one.)
 - _____ (1) 2009
 - _____ (2) 2008
 - _____ (3) 2007
 - _____ (4) 2006 or earlier
 - _____ (5) Did not graduate, but passed G.E.D. test
 - _____ (6) Never completed high school

3. From what type of high school did you graduate? (Check one.)
 - _____ (1) Public school (not charter or magnet)
 - _____ (2) Public charter or magnet school
 - _____ (3) Private religious or parochial school
 - _____ (4) Private independent college-prep school
 - _____ (5) Home school
 - _____ (6) Other

4. Please indicate the location that best describes your high school. (Check one.)
 - _____ (1) Minneapolis
 - _____ (2) St. Paul
 - _____ (3) Twin Cities Metropolitan area other than Minneapolis or St. Paul
 - _____ (4) Other urban area in Minnesota
 - _____ (5) Small town or rural area in Minnesota
 - _____ (6) Non-Minnesota urban area
 - _____ (7) Non-Minnesota Suburban area
 - _____ (8) Non-Minnesota small town or rural area
 - _____ (9) Other: _____

5. How would you describe the racial composition of the high school you last attended? (Check one.)

- _____ (0) Not applicable (e.g., home schooled)
 _____ (1) Almost all African American/Black
 _____ (2) Majority African American/Black
 _____ (3) Approximately half African American/Black
 _____ (4) Majority non-African American/Black
 _____ (5) Almost all non-African American/Black

Section II: Transition into College

6. Are you the first person in your immediate family (i.e., grandparents, parents, aunts, uncles) to attend college? (Check one.)

- _____ (1) Yes
 _____ (2) No

7. Where in your list of college choices was the University of Minnesota-Twin Cities? (Check one.)

- _____ (1) First choice
 _____ (2) Second choice
 _____ (3) Third choice
 _____ (4) Less than third choice

8. What is the highest degree you expect to complete? (Check one.)

- _____ (1) None
 _____ (2) Vocational certificate
 _____ (3) Associate (A.A. or equivalent)
 _____ (4) Bachelor's degree (B.A., B.S., etc.)
 _____ (5) Master's degree (M.A., M.S., etc.)
 _____ (6) Ph.D. or Ed.D.
 _____ (7) M.D., D.O., D.D.S., or D.V.M.
 _____ (8) J.D. (Law)
 _____ (9) B.D. or M.DIV. (Divinity)
 _____ (10) Other

9. Do you anticipate working during your first year in college? (Check one.)

- _____ (1) Yes
 _____ (2) No

10. Do you intend to join any student organizations on campus relating to your ethnicity or racial group? (Check one.)

_____ (1) Yes

_____ (2) No

11. Where are you living this semester? (Check one.)

_____ (1) With my family or other relatives

_____ (2) Other private home, apartment, or room

_____ (3) College residence hall

_____ (4) Fraternity or sorority house

_____ (5) Other campus student housing

_____ (6) Other

Section III: Campus Experiences

Have you ever experienced any of the following events in your lifetime? Circle (1) for yes or (2) for no for each. If yes, please write in under the item the number of times in the **LAST YEAR.**

	<u>Yes</u>	<u>No</u>
12. Have been teased or made fun of because of your ethnicity/race.	1	2
13. Have been treated unfairly by teachers because of your ethnicity/race.	1	2
14. Have been denied opportunities because of your ethnicity/race.	1	2
15. Have been rejected by others because of your ethnicity/race.	1	2
16. Have had your American citizenship or residency questioned by others.	1	2
17. Have been treated unfairly or rudely by peers because of your ethnicity or race.	1	2
18. Have been treated unfairly or rudely by strangers because of your ethnicity or race.	1	2
19. Have been asked by strangers, "Where are you from?" because of your ethnicity or race.	1	2

Section IV: Views about Ethnicities

Please indicate how much you agree or disagree with each of the following statements by circling the number associated with your opinion:

	Strongly Disagree	Disagree	Agree	Strongly Agree
20. I have a clear sense of my ethnic background and what it means for me.	1	2	3	4
21. I have a lot of pride in my ethnic group and its accomplishments.	1	2	3	4
22. I am not very clear about the role of ethnicity in my life.	1	2	3	4
23. I have a strong sense of belonging to my own ethnic group.	1	2	3	4
24. I really have not spent much time trying to learn more about the culture and history of my own ethnic group.	1	2	3	4
25. I am happy that I am a member of the ethnic group I belong to.	1	2	3	4
26. I have a strong attachment toward my ethnic group.	1	2	3	4
27. I feel good about my ethnic background.	1	2	3	4
28. I understand pretty well what my ethnic group membership means to me in terms of how to relate to my group and others.	1	2	3	4
29. I regret that I am part of my ethnic group.	1	2	3	4
30. My ethnicity is an important reflection of who I am.	1	2	3	4
31. Other members of my ethnic group embarrass me.	1	2	3	4
32. My ethnic group is better than other ethnic groups.	1	2	3	4

V. Your Characteristics

33. Which of the following best describes how you see yourself relative to race or ethnicity? (Check one.)

- (1) African
 (2) African American
 (3) Black
 (4) West Indian/Caribbean Black
 (5) Hispanic Black
 (6) Mixed
 (7) Other

35. Please indicate which of the following best describes the race or ethnicity of your mother and father. (Check one for each column.)

	<u>Mother</u>	<u>Father</u>
White/Caucasian	1	2
African American/Black	1	2
American Indian/Alaska Native	1	2
Asian American/Asian	1	2
Native Hawaiian/Pacific Islander	1	2
Mexican American/Chicano	1	2
Puerto Rican	1	2
Other Latino	1	2
Other	1	2

36. Gender

- (1) Male
 (2) Female
 (3) Transgender

37. How old are you?

_____ years of age

38. Which one of the following best describes you? (Check one.)

- (1) United States citizen
 (2) Permanent resident of the U.S.
 (3) Other

39. Which one of the following is the best estimate of your family's yearly income before taxes? (Check one).

- _____ (01) Less than \$10,000
- _____ (02) \$10,000 – 14,999
- _____ (03) \$15,000 – 19,999
- _____ (04) \$20,000 – 24,999
- _____ (05) \$25,000 – 29,999
- _____ (06) \$30,000 – 39,999
- _____ (07) \$40,000 – 49,999
- _____ (08) \$50,000 – 59,999
- _____ (09) \$60,000 – 74,999
- _____ (10) \$75,000 – 99,999
- _____ (11) \$100,000 – 149,999
- _____ (12) \$150,000 – 199,999
- _____ (13) \$200,000 – 249,999
- _____ (14) \$250,000 or more

40. What is the highest education level obtained by your mother (or female guardian) and father (or male guardian)? (Check one in each column.)

	<u>Mother</u>	<u>Father</u>
Elementary school	1	1
Some high school	2	2
High school diploma or equivalent	3	3
Business or trade school	4	4
Some college	5	5
Associate or two-year degree	6	6
Bachelor's or four-year degree	7	7
Some graduate or professional school	8	8
Graduate or professional degree	9	9

41. How would you describe your family's socioeconomic status? (Check one.)

- _____ (1) Lower class
- _____ (2) Working class
- _____ (3) Middle class
- _____ (4) Upper middle
- _____ (5) Upper class

42. How would you describe your current physical health? (Check one.)

- _____ (1) Very poor
- _____ (2) Poor
- _____ (3) Fair
- _____ (5) Very good

43. How would you describe your current mental health? (Check one.)

_____ (1) Very poor

_____ (2) Poor

_____ (3) Fair

_____ (4) Good

_____ (5) Very good

Thank you for completing this survey.

Appendix L

Invitation to Second Data Collection

HAPPY NEW YEAR!!

I trust that your first semester as a member of the University of Minnesota's graduating class of 2013 has gone well. I am still making progress in completing the requirements for the Doctor of Philosophy (PhD). My goal is to participate in the May 7, 2010, Graduate School commencement ceremony.

To that end you are invited to a Martin Luther King Jr., birthday celebration on February 3, 2010, from 4:30 to 6:00 p.m. in Nolte Hall lounge. We will celebrate the birthday of Rev. Martin Luther King Jr., with pizza, cake, ice cream, balloons, and games. The birthday celebration will be the occasion for the second stage of data collection for the Racial Identity Study I am conducting. Nolte Hall is across the street from the Armory on Church Street.

I will also be interested in hearing about your first semester at the University and in answering any questions you may have about the study or your experiences. A summary of the study has been attached for your information.

You will be under no obligation to participate in the second stage of the study by coming to the MLK birthday celebration.

Come join us for the party. If you have questions about the party or study, you can reach me at 612-625-4069 or whyte001@umn.edu.

Please reply to this email so that we can be sure to have enough refreshments.

We look forward to seeing you on February 3rd.

Sincerely,
Patricia Jones Whyte

Appendix M

Second Data Collection Reminder

SUBJECT:

Hi _____,

I missed you yesterday at the MLK Jr. Celebration and data collection session. It was brought to my attention that you were not familiar with Nolte Hall and couldn't find us.

It is not too late to help me complete the data collection for my dissertation. I am sure you know how it feels to finish an exam and realize that you forgot to answer several questions. You knew the answers, but accidentally forgot to fill in the answers. Not answering those questions was the difference between a grade of B and a grade of D. That is where I am now. Without your second set of surveys I am heading for a D on my dissertation. In Graduate School Ds are failing grades.

A summary of my research is attached to refresh your memory. I would like to be finished with this part of this project by February 15, 2010.

I have left packets of material with Crystal Flint in room XXX Appleby Hall. Please stop by her office at your earliest convenience. If it is more convenient for you, I can send the packets to you through Campus Mail. I will be eternally grateful for your help in finishing my degree.

If you have any questions or concerns, please contact me. I can be reached at whyte001@umn.edu or 612-625-4069.

Appendix N

Perspectives of New African American First-Year Students Spring 2010

Code: _____

(The last four digits of your SS# and your middle initial)

This questionnaire includes questions about various aspects of your transition into the University of Minnesota-Twin Cities.

Section I: High School Experiences

1. Are you a Minnesota high school graduate? (Check one.)

- _____ (1) Yes
 _____ (2) No

2. In what year did you graduate high school? (Check one.)

- _____ (1) 2009
 _____ (2) 2008
 _____ (3) 2007
 _____ (4) 2006 or earlier
 _____ (5) Did not graduate but passed G.E.D. test
 _____ (6) Never completed high school

3. From what type of high school did you graduate? (Check one.)

- _____ (1) Public school (not charter or magnet)
 _____ (2) Public charter or magnet school
 _____ (3) Private religious or parochial school
 _____ (4) Private independent college-prep school
 _____ (5) Home school
 _____ (6) Other

4. Please indicate the location that best describes your high school. (Check one.)

- _____ (1) Minneapolis
 _____ (2) St. Paul
 _____ (3) Twin Cities metropolitan area other than Minneapolis or St. Paul
 _____ (4) Other urban area in Minnesota
 _____ (5) Small town or rural area in Minnesota
 _____ (6) Non-Minnesota urban area
 _____ (7) Non-Minnesota suburban area
 _____ (8) Non-Minnesota small town or rural area

5. How would you describe the racial composition of the high school you last attended?
(Check one.)

- _____ (1) Almost all African American/Black
 _____ (2) Majority African American/Black
 _____ (3) Approximately half African American/Black
 _____ (4) Majority non-African American/Black
 _____ (5) Almost all non-African American/Black

Section II: Transition into College

6. Are you the first person in your immediate family to attend college? (Check one.)

- _____ (1) Yes
 _____ (2) No

7. Where in your list of college choices is the University of Minnesota-Twin Cities?
(Check one.)

- _____ (1) First choice
 _____ (2) Second choice
 _____ (3) Third choice
 _____ (4) Less than third choice

8. What is the highest degree you expect to complete? (Check one.)

- _____ (1) None
 _____ (2) Vocational certificate
 _____ (3) Associate (A.A. or equivalent)
 _____ (4) Bachelor's degree (B.A., B.S., etc.)
 _____ (5) Master's degree (M.A., M.S., etc.)
 _____ (6) Ph.D. or Ed.D.
 _____ (7) M.D., D.O., D.D.S., or D.V.M.
 _____ (8) J.D. (Law)
 _____ (9) B.D. or M.DIV. (Divinity)
 _____ (10) Other

9. Did you work during your fall semester in college? (Check one.)

- _____ (1) Yes
 _____ (2) No

If Yes

- _____ (3) On campus
 _____ (4) Off Campus

10. Have you joined any student organizations relating to your ethnicity or racial group?
(Check one.)

- _____ (1) Yes
_____ (2) No

11. Where did you live fall semester? (Check one.)

- _____ (1) With my family or other relatives
_____ (2) Other private home, apartment, or room
_____ (3) College residence hall
_____ (4) Fraternity or sorority house
_____ (5) Other campus student housing
_____ (6) Other

Section III: Campus Experiences

During fall semester here at the University of Minnesota, which of the following experiences have you had? Circle yes or no for each. **Please note only those experiences you have had on campus in your role as student.**

	<u>Yes</u>	<u>No</u>
12. Teased or made fun of because of your ethnicity or race.	1	2
13. Treated unfairly by teachers because of your ethnicity or race.	1	2
14. Denied opportunities because of your ethnicity or race.	1	2
15. Rejected by others because of your ethnicity or race.	1	2
16. Had your American citizenship or residency questioned by others.	1	2
17. Treated unfairly or rudely by peers because of your ethnicity or race.	1	2
18. Treated unfairly or rudely by strangers because of your ethnicity or race.	1	2
19. Asked by strangers, "Where are you from?" because of your ethnicity or race.	1	2
20. Expected to know certain things or act a certain way because of your ethnicity or race.	1	2

Section IV: Views about Ethnicities

Please indicate how much you agree or disagree with each of the following statements:

	Strongly Disagree	Disagree	Agree	Strongly Agree
21. I have a clear sense of my ethnic background and what it means for me.	1	2	3	4
22. I have a lot of pride in my ethnic group and its accomplishments.	1	2	3	4
23. I am not very clear about the role of ethnicity in my life.	1	2	3	4
24. I have a strong sense of belonging to my own ethnic group.	1	2	3	4
25. I really have not spent much time trying to learn more about the culture and history of my own ethnic group.	1	2	3	4
26. I am happy that I am a member of the ethnic group I belong to.	1	2	3	4
27. I have a strong attachment toward my ethnic group.	1	2	3	4
28. I feel good about my ethnic background.	1	2	3	4
29. I understand pretty well what my ethnic group membership means to me in terms of how to relate to my group and others.	1	2	3	4
30. I regret that I am part of my ethnic group.	1	2	3	4
31. My ethnicity is an important reflection of who I am.	1	2	3	4
32. Other members of my ethnic group embarrass me.	1	2	3	4
33. My ethnic group is better than other ethnic groups.	1	2	3	4

Thank you for completing this survey.

Appendix O

Permission to Use the Cross Racial Identity Scale

From: "Cross, William" <WCross@gc.cuny.edu>
Subject: **Re: Cross Racial Identity Scale**
Date: August 21, 2008 1:23:53 PM CDT
To: "Patricia J. Whyte" <whyte001@umn.edu>
Cc: Frankc Worrell <frankc@berkeley.edu>, William Cross <WCross@gc.cuny.edu>

Dear Patricia,

Thanks for your interest in the CRIS and the theoretical orientation that supports it.

We are very pleased to grant you permission to use the scale. In the immediate future, Dr. Frank Worrell will send you the scale and manual. And a copy of the validation study [as PD file].

Harambee,

Bill

On 8/21/08 6:56 AM, "Patricia J. Whyte" <whyte001@umn.edu> wrote:

Professor Cross,

I am a doctoral candidate at the University of Minnesota in the Higher Education program in the Educational Policy and Administration department. I am interested in the impact of the comprehensive university on the racial identity of African American students. I propose to collect data from African American freshmen beginning their studies at the University of Minnesota fall 2008 and again after final examinations in spring 2009.

I think the Cross Racial Identity Scale (CRIS) would help capture any difference in racial identity attitude over this very limited period of time. I would like to order the CRIS, but am not sure where I would place such an order. Could you direct to the correct source? If you can just give me the name of a contact, I would greatly appreciate it.

Thank you. I appreciate any attention you can give to my request.

Sincerely,

Patricia

Patricia Jones Whyte, Acting Director
The Graduate School Diversity Office
The Graduate School, University of Minnesota
612-625-4069
whyte001@umn.edu

From: "Frank C. Worrell" <frankc@berkeley.edu>
Subject: **Re: Cross Racial Identity Scale**
Date: August 25, 2008 2:59:31 PM CDT
To: "Patricia J. Whyte" <whyte001@umn.edu>
▶ 3 Attachments, 731 KB

Dear Ms. Whyte,

Thanks for your interest in the Cross Racial Identity Scale. I am writing on behalf of the CRIS Team to give you permission to use the instrument in your research. The technical manual is attached to this email and the scale is available in the appendix of the manual. I have also attached two validation studies.

There is no cost for using the scale. However, if you are willing, we would appreciate you sharing your CRIS data with us upon completion of your study, as we are in the process of collecting CRIS data for large-sample analyses.

Feel free to contact me if you have questions and best wishes for the successful completion of your project.

--

Frank C. Worrell, Ph.D.
Associate Dean, Academic Affairs
Director, School Psychology Program
Faculty Director Graduate School of Education
Academic Talent Development Program
Off: 4427 Tolman Hall

Mailing Address:
Cognition and Development
4511 Tolman Hall
University of California
Berkeley, CA 94720-1670

Faculty Director, California College Preparatory Academy (Cal Prep)

Off Ph: (510) 643-4891
SPSY Ph: (510) 642-4202
SPSY Fx: (510) 642-3555
Em: frankc@berkeley.edu

ATDP Ph: (510) 642-4027
ATDP Fx: (510) 642-0510
ATDP: <http://www-atdp.berkeley.edu/>

<http://www-gse.berkeley.edu/faculty/FCWorrell/FCWorrell.html>

<http://www-gse.berkeley.edu/program/sp>



[CRIS TM 2nd Edition.pdf \(490 KB\)](#)



[CRISICP02.pdf \(151 KB\)](#)

Appendix P

Permission to use the Multidimensional Inventory of Black Identity Scale

University of Minnesota Mail - Fw: Multidimensional Model of Ra...

<https://mail.google.com/mail/u/0/?ui=2&ik=bf9fd8d04f&view=pt...>



Patricia Whyte <whyte001@umn.edu>

Fw: Multidimensional Model of Racial Identity

1 message

Ron & Pat Whyte <pjwhyte@comcast.net>
To: "Patricia J. Whyte" <whyte001@umn.edu>

Thu, Oct 16, 2008 at 9:12 PM

----- Original Message -----

From: Robert Sellers

To: Ron & Pat Whyte

Sent: Friday, August 15, 2008 12:42 PM

Subject: Re: Multidimensional Model of Racial Identity

Dear Patricia,

You can download a copy of the MBI and the scoring information from my website listed below. Good luck with your dissertation. Take care.

-robert

Robert M. Sellers
Professor
Department of Psychology
University of Michigan
530 Church Street
Ann Arbor, MI 48109-1223
734-647-3949 Voice
734-647-9440 Fax
Website: <http://sitemaker.umich.edu/aaril/home>.

On Aug 15, 2008, at 11:52 AM, Ron & Pat Whyte wrote:

I am a doctoral candidate in the Higher Education graduate program at the University of Minnesota. For my dissertation research I plan to look at the change in racial identity attitudes of African American students during their freshmen year at a predominantly White comprehensive university.

Dear Professor Sellers,

I would like to be able to preview the Multidimensional Model of Racial Identity as a potential instrument to collect data that would reflect changes in racial identity attitudes.

The purpose of this email is to request assistance in procuring a copy of the MMRI and any materials that would assist with the scoring and analysis of MMRI results.

I have not been able to find a location from which to order the materials directly and would appreciate any assistance you can provide

Thank you for your attention to this request.

Sincerely,

Patricia Jones Whyte
pjwhyte@comcast.net
651-426-1234

5/15/13 3:11 PM