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To the Graduate Council:

I am submitting herewith a dissertation written by Cara Everett Anderson entitled "Multicultural Initiatives at ACA Colleges." I have examined the final electronic copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, with a major in Education.

Handel Wright, Major Professor

We have read this dissertation and recommend its acceptance:

Joy DeSensi, Mark Hulsether, William Morgan

Accepted for the Council:

Carolyn R. Hodges

Vice Provost and Dean of the Graduate School

(Original signatures are on file with official student records.)

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and recommend its acceptance:

Joy DeSensi

Mark Hulsether

William Morgan

Acceptance for the Council:

Vice Chancellor and Dean of Graduate Studies

MULTICULTURAL INITIATIVES AT ACA COLLEGES

A Dissertation
Presented For The
Doctor of Philosophy Degree
The University of Tennessee, Knoxville

Cara Everett Anderson

December, 2004

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Thesis
2004b
.A673

Dedication

I am not only myself. I am a composite of those who love me.

This dissertation is dedicated to my husband, Gary Wayne Anderson, generous in every way.

And to my family:

Donald F. and Alva Deane Fiske Everett

E. Blair and Maryann Everett

Gary F. and Penny Everett

Eric W. and Jackie Everett

Emily, Lana and Mason

Finally, to Jewel Bell, who gave me my first real job.

Acknowledgements

A dissertation is not the work of one person, but the work of all those involved. I would like to thank the members of my committee, Dr. Mark Hulsether, Dr. Joy DeSensi, and Dr. William Morgan for their encouragement in every step of this process. Special thanks must be extended to Dr. Handel Wright, who chaired this dissertation. I thank him for providing insight, support, and humor during every stage of its progress.

My doctoral work would not have been possible without the generosity through fellowships of Appalachian College Association. My thanks to Andrew Baskin, Alice Brown, and the Fellowship Committee of ACA, especially Dean Minkel of the University of Tennessee, for finding value in my potential.

Special thanks to Mike Newman, Senior Applied Mathematical Computing Analyst, in the Office of the Vice President of Research and Information Technology at UT-K for his assistance in the computation of the statistical analysis portion of this dissertation.

Abstract

This study, conducted in two phases, examined the extent and scope of multicultural initiatives at Appalachian College Association (ACA) colleges and the experiences of 15 students, faculty and staff members, and administrators at one predominantly white college in central Appalachian. In the first phase, data was gathered by surveys completed by a random sample of ACA faculty. The purpose of the survey was 1) to examine the extent and scope of multicultural initiatives at ACA schools, and 2) to select one ACA College where a qualitative study of multicultural initiatives could be conducted. The survey findings offer demographic and descriptive profiles of the faculty members who participated in the random sample survey. The findings also detail the curricular and co-curricular offerings that support diversity. The extent and scope of programs and services that address the needs and interests of American minority students and International students who attend ACA schools are also presented. And finally, from the quantitative data, ACA colleges are ranked with aggregate scores that express the degree to which each school describes its multicultural initiatives.

In the second phase, a qualitative study was completed by examining the experiences of 15 students, faculty, staff members and administrators of one ACA college. Semi-structured, in-depth interviews served as the primary source of data. The purpose of this phase was 1) to establish the environment of a predominantly white liberal arts college in Appalachia, 2) to use the environment as a context in which students, faculty, staff members and administrators could comment on

multicultural issues, 3) to capture the challenges that students, faculty, staff members and administrators face as diversity initiatives are addressed and implemented, 4) to offer recommendations from students, faculty, staff members and administrators that address the challenges they face, and 5) to enhance their recommendations with research on multicultural theory and diversity initiatives.

Many themes emerged from this study. Students from Appalachia, minority students, and minority faculty and staff acclimate themselves to the college in different ways. The curriculum continues to reflect Western views and voices; faculty and staff need training to incorporate diversity initiatives into their programs. Students from the majority lack experience with diverse cultures; they also perceive the culture and values they possess as people from Appalachia and as whites as natural, unremarkable, and not in fact cultural; they also do not understand that they have been socialized with racist attitudes by their environment. The racial segregation of the college's sports teams and student organizations suggests that the administration needs to examine its own institutional racism. Finally, the college also does not address overt acts of racism promptly.

Recommendations include expanding orientation and mentoring programs. The curriculum also needs to be revised to include non-Western voices and experiences. Campus programming should include cultural and religious events of American minorities. Travel nationally and abroad as well as participation in community service programs would offer students insight into diverse communities with which they are unfamiliar. While coaches and sports staff

members address the segregation of sports teams, charters of racially segregated organizations should be revoked; nevertheless, historically oppressed groups should be given latitude in forming support groups. Minority faculty and staff should be supported for the strengths they bring and the challenges they face in this predominantly white community.

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Chapter I
INTRODUCTION TO THE STUDY

> [N]o understanding of racism in society or in its social institutions, such as education, can be attained without employing a theoretical framework which explicitly and structurally recognizes and accounts for the connections between the oppressions, exploitations, and inequalities associated with the notions of race, class and gender. But to state that [it] should be so is, of course, a lot easier and quite different from explaining how it is the case.
>
> (Young, 1995, p.53)

Introduction

My experiences in the last two decades as a faculty member at King College, Bristol, Tennessee cause me to think faculty members at sister colleges and universities of Appalachian College Association (ACA), a group of 35 accredited four-year liberal arts colleges and universities in central Appalachia, are also concerned that graduates of these predominantly white schools be prepared to live among and work with persons from diverse cultures and backgrounds. As the former Director of International Student Programs at King College, I understand the complexities associated with the common strategy of recruiting international students as a way of creating some diversity on what might otherwise be a relatively homogeneous campus. After assisting in this process for over 20 years, I have also come to understand that introducing students who have had little or no previous exposure to racial, ethnic or cultural difference to the potentially diverse cultural practices of their international student peers is not a sufficiently active or reflective process. What is lacking is a concomitant understanding and awareness among these students that they also

possess culture, ethnicity, and predispositions towards race. In fact, international student programs, however active or beneficial, may divert attention away from the need also to assist students from relatively homogenous backgrounds in viewing themselves as racial, ethnic and cultural beings. I question the value of teaching students to perceive the cultural differences in others without a concomitant examination of the culture they possess. If we as educators intend to prepare young men and women to live among and work with people from cultures different from their own, they must also have opportunities to explore how all cultures - including their own - function as social, economic and political sites of struggle.

Developing a reflective sense of cultural diversity begins by assessing one's home, one's own cultural practices with regard to race, ethnicity, gender and class, so that this knowledge can serve as the basis for understanding one's dialectical relationship with others, a relationship that can then include a commitment to issues of equity and social justice.

Purpose of the Study

The purpose of this study is 1) to examine the scope and nature of multicultural initiatives at ACA colleges, 2) to identify shared patterns among schools, 3) to choose one ACA school that represents the middle range of efforts in addressing diversity on its campus, and 4) to depict qualitatively the day-to-day experiences of the students, faculty and staff members, and administration as expressions of the challenges in preparing students from Appalachian

backgrounds to live among and work with persons from cultures different from their own.

Significance of the Study

Past studies have focused on efforts in multicultural education to assist minority students in developing strong, positive self-concepts. This study attempted to fill in a gap in the literature by asking how European American college students can be challenged to develop ethnic identity that includes an examination of the social and political power and resources they possess by virtue of their whiteness that is not necessarily available to the Asian, African, Native and Latino Americans with whom they share citizenship.

Limitations of Study

This focus of this study is limited to Appalachian College Association colleges and universities. The first phase of the study included a quantitative survey of randomly selected ACA faculty, so the results of the survey collated by institution (See Appendix I) may be said to apply to ACA member institutions at the time of the survey. The qualitative study conducted at one ACA school may be said to be generalizable to the other ACA institutions because ACA institutions have similar demographics. Jefferson College (pseudonym) was chosen because was chosen because of its location in the median range of responses.

A Working List of Terms

Capitalism: An outgrowth of modernity which invokes reason, technological advancements, and an ideological commitment to equality and universalism at the

same time that it implicitly creates social divisions and treats large sections of humanity as inferior or subhuman to accomplish its goals. (Malik, 1996).

Class: Not merely an economic structure, but one constituted by economic, political and ideological practices.

Class Ideology: Constituted in class structures, class domination, and class contradictions, as well as the economic base (Hall, 1980).

Critical Ethnography: A form of qualitative research with a self-conscious political commitment and intervention. Relevant. Potentially emancipatory. Openly ideological (Hammersley and Atkinson, 1995).

Critical Multiculturalism: A moral and political position in which issues of social justice – what Carspecken calls "subtleties of oppression" - stand at the forefront of any discussion about race, ethnicity, difference, class, gender and equality.

Culture: 1) Values and behavior shared by a group of people; ethnic and racial heritage as well as age gender, sexual orientation, socio-economic status, and affiliations (e.g. church memberships) (Corey and Corey, 1997). 2) "One of the two or three most complicated words in the English language…a whole way of life, material, intellectual, and spiritual" (Raymond Williams in NTG)." Culture is understood both as a way of life - encompassing ideas, attitudes, languages, practices, institutions, and structures of power, - and a whole range of cultural practices: artistic forms, texts, canons, architecture, mass-produced commodities, and so forth (NTG). 3) Culture means "the actual, grounded terrain of practices, representations, languages and customs of any specific historical society" as well as "the contradictory forms of common sense which have taken root in and helped

to shape popular life" (S. Hall in NTG). 4) With *structuralism* came the irreducibility of culture: "a 'decentering' of cultural process from their authorial center in 'man's project'. Culture is as much constituted by its conditions of existence as it constitutes them. "Culture no longer simply reflected other practices in the realm of ideas. It was itself a practice, a signifying practice, and had its own determinate product: meaning" (Hall, 1980).

Cultural: Economic, political and ideological stances. (Hall, 1980).

Differences: Cultural, racial, religious, lifestyle; Age, disability, gender.

Discourse: Generally, a coherent body of knowledge which shapes and limits the ways of understanding a particular topic. According to Foucault, social facts can never be conceived of as being 'true' or 'false.' The very language we use to describe facts imposes truth or falsity. It is the discourse itself that creates the truth about a particular topic. Competing discourses create competing truths. Truth lies not in the relationship between discourse and social reality, but in the relationship between discourse and power. It is the relationship between discourse and power which decides which one of the many truths is accepted as *the* truth. For Foucault, power produces knowledge: "There is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute…power relations" (Malik, 1996)

Discrimination: Biases based on age, disability, ethnicity, gender, race, religion, and sexual orientation.

Essentialism: The notion that humans are born with essential and fixed identities (Malik, 1996).

Ethnicity: A term first used in 1953 in place of race in order to remove the political connotations of racial difference. Ethnicity refers to differences with regard to cultural distinctions, learned cultural practices and outlooks that distinguish a given community of people. Ethnic characteristics often used to denote such differences include language, history or ancestry, religion, styles of dress or adornment. "In many ways, *ethnicity* is *race* after an attempt to take the biology out" (Malcolm Chapman in Malik, 1996).

Functionalism: A philosophy of formalism and rationalism which promotes an absolutism of Theory with a capital T, a focus on epistemology (Hall, 1980)

Hegemony: Consent to domination through cultural institutions such as the schools, the media, the family, and the church (Kincheloe and Steinberg, 1997, p.89). A set of social relations that are legitimated by their depiction as natural and inevitable (Kincheloe and Steinberg, 1997, p. 90). "National, national-historical tasks." Hegemony refers to all those processes whereby a fundamental social group, which has achieved direction over the 'decisive economic nucleus,' is able to expand this into a moment of social, political, and cultural leadership and authority throughout civil society and the state, attempting to unify and reconstruct the social formation around an organic tendency through a series of 'national tasks' (Gramsci in Hall, 1980). Hegemony is a characteristic of advanced capitalist societies, societies of greater complexity, where ' "reform' requires an extended and complex process of struggle, mastery, compromise and transformation to reshape society to new goals and purposes. (Gramsci in Hall, 1980). A never permanent and never uncontested state of affairs, hegemonic

relations are not logical and cannot always and immediately be tied to the economic base.

Hegemony can be traced to a given civilization after it has passed from structure to a complex super-structure, "in which previously germinated ideologies become 'party,' come into confrontation and conflict, until one of them or at least a combination of them tends to prevail, to gain the upper hand, to propagate itself throughout society - bringing about not only a unison of economic and political aims, but also intellectual and moral unity, posing all the questions around which the struggle rages, not on a corporate but on a 'universal' plane, and thus creating the hegemony of a fundamental group over a series of subordinate groups" (Gramsci in Hall, 1980).

Humanism: An anthropocentric philosophy which takes human experience as the starting point for humankind's knowledge of itself and its relation to nature. Humanists believe that human beings have an exceptional status in nature because of their unique ability to overcome the constraints placed upon them by nature. Such an outlook also presupposes the belief in human emancipation because all humans possess a common and essential human nature, human rationality, and a capacity for human progress. (Malik, 1996)

Ideology: Practices, not systems of ideas, frameworks for interpreting lived experience and the material conditions of their existence. Images, representations, categories through which people 'live', in an imaginary way, their real relation to their conditions of existence. To Althusser, ideologies are located in institutional sites and apparatuses (ISAs). Ideologies function to reproduce the conditions and

relations necessary to the mode of production of class societies. Dominant ideologies are produced in the state apparatuses, as well as civil institutions: churches, trade unions, the family, and society. Stuart Hall (1980) points out that Althusser's assessment of ideology as " 'functional supports' for a given system of dominant social arrangements...downplayed the notion of cultural contradiction and struggle (Hall, 1980).

Meritocracy: The belief that individuals succeed and fail based on their own efforts; the belief that one can succeed if she tries hard enough.

Modernity: An intellectual or philosophical outlook which holds that it is possible to apprehend the world through reason and science, *aka* the Enlightenment project. See Capitalism. (Malik, 1980)

Multiculturalism: The term multiculturalism is used throughout this study. Morris Jackson (1995), contributor to *Handbook to Multicultural Counseling*, offers a definition that serves this study's purpose well: "Multiculturalism relates to an individual's or an organization's commitment to increase awareness and knowledge about human diversity in ways that are translated into more respectful human interactions and effective interconnections" (p.18).

Oppression: Political, educational and social arrangements that promote inequality (e.g. redlining in real estate, loan policies in banks, the use of standardized tests in education) (Kincheloe and Steinberg, 1997, p. 28). The five faces of oppression: exploitation, marginality, powerlessness, cultural imperialism, and violence (Iris Young in Kincheloe and Steinberg, 1997, p.95).

Panethnicity: The lumping together of various ethnic groups into one group (e.g. using the terms Asian for Korean, Japanese and Chinese students) (Sheets, 1999, p.103).

Paradigm: A theoretical presupposition that represents the current scientific shift in knowledge. Paradigms are incommensurable and incompatible (Hammersley and Atkinson, 1995).

Patriarchy: The gender arrangement in which men form the dominant social group and, consequently, are granted a higher status than females (Kincheloe and Steinberg, 1997, p.37).

Politics: In the popular sense of the term, politics typically refers to public office seeking at the least and the great public issues at the most. When the definition is expanded, moral and ethical dimensions of power become central to an understanding of politics. (Kincheloe and Steinberg, 1997, p.239). Every political ...stance is influenced by the solidarities and loyalties to groups it aims to serve.

Positivism: Natural science research of a "logical" and quantitative nature. A belief in universal laws based on deduction. The use of neutral language in scientific observation. A belief in the importance of replication. Not politically motivated or self-conscious. Truth is theory-driven and neutral, committed to producing accounts of factual matters. Neutral, objective (Hammersley and Atkinson, 1995).

Post-structuralism:

Deconstruction: A term attributed to the research of Derrida, where meanings are not stable, nor are properties of individuals, properties reflect the

constitution of the subjectivities through language. The line between fiction and non-fiction can no longer be drawn, nor as with writer and critic, literary and technical writing. Anti-realism (Hammersley and Atkinson, 1995).

Foucault- Social research is a socio-historical phenomenon, a process of surveillance and control. Regimes of truth are established in different contexts, reflecting power and resistance. *True* and *false* are labels used in the exercise of power. (Hammersley and Atkinson, 1995).

Small: In this study, when small is used to describe the student population of the school, it is intended to suggest campuses under 3000 students.

Symbolic Interactionism: Research which rejects the positivistic stimulus-response model. To symbolic interactionists, people interpret stimuli, which are continually under revision as events unfold. In other words, the same physical stimulus can mean different things to different people, and different times to the same person (Hammersley and Atkinson, 1995).

Appalachian College Association Colleges (ACA)

The Appalachian College Association (ACA) is a non-profit consortium of 35 private two and four year liberal arts colleges and universities located in the central Appalachian mountains of Kentucky, North Carolina, Tennessee, Virginia, and West Virginia[1]. ACA's stated mission is to foster "cooperation and collaboration among its institutions for the mutual benefit of the member colleges and service to the people of Appalachia" (acaweb.org.) Today, these colleges

[1] At the time of the data collection for this study, Spring and Summer 2001, there were 33 ACA member institutions.

collectively serve over 38,000 students (Fall, 2003), but the lack of diversity is apparent in the demographic characteristics of the students who attend. 70% of the students who attend ACA colleges and universities are from Appalachia. In 2000-2001, 85% of the students who attend ACA colleges were classified as European American; 5% were African American. Less than 1% of the remaining students represented Hispanic, Asian and American Indians. The 3100 full-time faculty members of ACA member institutions benefit from access to a wide range of grant-related assistance: travel grants, fellowships for pre- or post-graduate study and research, and post doctoral stipends to help faculty keep current in their fields. Annual summits of ACA college faculty and staff offer two-day regional meetings where members can explore chosen themes. Students are also eligible for support in collaborative research projects with faculty members. Libraries at member institutions have active programs in library administration, public services, and technical services through the ACA Central Library. In addition, the ACA encourages its member institutions to foster Appalachian history and culture; to share ideas, information, programs and resources; and to support the economic development of the region by serving as resources for agencies formulating regional policies.

Appalachian College Association has made its home in Berea, Kentucky since 1993. Dr. Alice Brown serves as its director. The ACA owes its origins to the generosity of foundations including the Andrew W. Mellon Foundation, Pew Charitable Trust, and a personal bequest from Mary Bingham, among many others. Since 1993, ACA's assets have grown from less than $1 million to

approximately $10 million due primarily to the generosity of the foundations that have continued to fund its programs to benefit central Appalachia. ACA has received almost $20 million dollars from federal agencies and private foundations. The Andrew W. Mellon Foundation continues to serve as a major source of support to ACA. Six research universities in the region (University of Kentucky, University of North Carolina, University of Tennessee, West Virginia University, University of Virginia, and Virginia Tech) are affiliated with the ACA. Faculty in humanities and social sciences may study at any of these six major research universities through the ACA Fellowship program institutions.

In addition to providing grants, fellowships, and stipends to ACA faculty members, the consortium also supports several ongoing web-based resources. *The Virtual Center*, available at www.acaweb.org, is a collection of databases offering pedagogical assistance in education, English, natural and physical science, Appalachian studies, business, music, Information Technology, psychology, religion and philosophy. Also located on the website is the *Nantahala Review*, an online arts magazine edited by faculty members from four ACA colleges. The quarterly publication offers fiction, non-fiction, poetry and art connected to the Appalachian region with the hope of "looking beyond regional stereotypes." *The Central Library* on ACA's website offers electronic media, ebooks, references, serials, borrowing, reference outreach, work life, needs assessment and administrative issues, college development and resource sharing, digital library of Appalachia, professional development, and a shared catalog to support teaching, learning and scholarship throughout its members. *The Digital Library of.*

Appalachia, also available at acaweb.org, serves as an on-line digitized information warehouse of materials that express the culture of southern and central Appalachia.

Chapter II
REVIEW AND ANALYSIS

Introduction

The literature review that accompanies a quantitative or a qualitative study has several purposes. Earl Babbie (1998) explains that the purpose of the literature review in a quantitative study is to present previous research that directly relates to the present study and to offer a descriptive bibliography of sorts, "indexing the previous research on a given topic" (p. A17). John Creswell (1994) suggests that the literature review in a qualitative study should be used inductively because qualitative research is exploratory. He suggests that literature in the study be placed "at the beginning, to 'frame' the problem, in a separate section … and at the end of a study, to compare and contrast with the findings" (p.24). Because this study is both quantitative and qualitative in orientation, but largely qualitative, I have made use of Creswell's suggestions, offering a separate section here. In this section, I present heuristic and exploratory racial and ethnic identity models through which student behaviors, attitudes, and level of knowledge can be interpreted and understood. I have also used research throughout Chapter VI to enhance the depth of the conclusions, implications, and recommendations gathered from semi-structured in-depth interviews with 15 students, faculty and staff members, and administrators at one predominantly white college in central Appalachia. Meanwhile, this chapter offers insight into the relevant literature pertaining to racial and ethnic identity development. The

following sections are included in this chapter: Theoretical Rationale, Racial and Ethnic Identity Development, and Summary.

Theoretical Rationale

Today, because of technological advancements in communications, commerce, travel and media, American colleges and universities view cultural awareness as an important quality of their graduates. Educational institutions, whether public or private, can no longer avoid addressing issues of difference and diversity on their campuses. Put more strongly, the "U.S. as a democracy can no longer turn itself from issues of multiculturalism. It is no longer a choice whether someone believes in multiculturalism" (Kincheloe & Steinberg, 1997, p.2). As Gross (1997) reminds us, colleges and universities must initiate programs and services which challenge students to think critically and to act responsibly in a world of diverse cultures, races, religions and nationalities.

Whether one conceptualizes such movements as globalization or multiculturalism, colleges and universities now understand that graduates must be prepared to live among and work with people of diverse cultural backgrounds. Member colleges of Appalachian Colleges Association (ACA) are no less concerned that their graduates develop some important sense of diversity before they graduate. However, the demographic profiles of these colleges suggest that their students, largely from Appalachia, will not be exposed to racial and ethnic diversity on their campuses. A recent study prepared by ACA documents the reality: 85% of the students who attend ACA colleges are European American; 70 % of the students are from Appalachia; 5% are African American; 3% are

international students. With these percentages, there are very few opportunities for students who attend ACA colleges to develop some sense of diversity through mixing and meeting students from diverse racial and ethnic backgrounds while they attend college.

Courses in Cultural Diversity are often offered as a means of exposing white students to racial and ethnic differences. Typically, the presumption of such courses is that students should be busy studying the ethnic and cultural practices of others, so that they might reflect some level of appreciation for the diversity of the world. However, Rezai-Rashti (1995) correctly warns: "Cultivating empathy, appreciation, and understanding" to correct "negative attitudes and ignorance" is not sufficient (p.5). Powerlessness, oppression, poverty, identity construction, and cultural representation are overshadowed in celebrations of emancipation. More learning needs to take place that goes beyond the "celebrations of diversity" that too often emphasize the decorative, the cuisines, or the exotic. "Learning must occur that not only builds on the contributions and richness of the various groups that played a part in the development of this society, but that also analyzes the vast systemic inequities that continue to exist for large parts of our society" (Rains, 1998, p.97). As UCLA professor Peter McLaren, author of several books on critical pedagogy and schools explains, "The challenge is to create at the level of everyday life a commitment to solidarity with the oppressed and an identification with past and present struggles against imperialism, against racism, against sexism, against homophobia, against all those practices of unfreedom associated with living in a white supremacist capitalist society" (2002, p.153).

Exposing students to issues of oppression, inequity, and agency and challenging them to 'make a commitment to solidarity' means assisting students in developing an awareness of and an appreciation for the complexity of their own racial and ethnic identities. DeLucia (2004) explains that both racial identity and ethnic identity shape the views an individual has about others and influences one's interactions with them. Views on identity, as DeLucia (2004) explains, do not evolve in a vacuum, but as "undercurrents…in response to group-level socialization" (p.12). Therefore, identity is not an objective phenomenon, but highly situational and subjective position "from which one experiences the world" (McLaren, 2002, p.154). Differences in racial and ethnic identity reflect differing relationships with the "dominant culture, oppression, racism, and prejudice" (DeLucia, 2004, p.13). As McLaren (2002) explains, "Lived experiences…are always mediated through ideological configurations of discourses, political economies of power and privilege, and the social division of labor" (p.152). Therefore, developing a critical understanding of one's identity in the "spatial relations of places and how people are distributed within them" is of primary importance (McLaren, 2002, p.155).

The subject of explaining the "evolution" of racial and ethnic identity through heuristic and theoretical models has been the life's work of many researchers. Even so, some researchers say that they find it difficult to define racial identity without using the concept of ethnic identity in their definitions (Kerwin, 1995, p.202). For example, the following definition may be used for both *racial identity* and *ethnic identity*:

> [An] 'individual's acquisition of group patterns, and the thinking, perceptions, feelings and behavior' which can be identified with her group because the individual reflects specific 'cultural, material, physical, and linguistic' markers that define not only the individual and his or her relation to the group, but that group's relational position in the wider social setting' (Kerwin, 1995, p.202; Adams, 2001, p.211; Reynolds, 2001, p.155).

Using the terms *racial identity* and *ethnic identity* interchangeably reflects the tendency of late to view differences previously attributed to racial identity perhaps more aptly as expressions of ethnic difference. Nevertheless, I continue to find it important and necessary to distinguish between *racial identity* and *ethnic identity* because of the political and sociological ramifications of positioning some racial groups alongside other racial groups (e.g. Blacks and Whites), or some ethnic groups alongside other ethnic groups (e.g. Cuban Americans and Mexican Americans). Sodowsky (1995) makes the distinction between racial identity and ethnic identity clear:

> Racial identity is (a) based on a sociopolitical model of oppression, (b) based on a socially constructed definition of race, and (c) concerned with how individuals abandon the effects of disenfranchisement and develop respectful attitudes toward their racial group. On the other hand, ethnic identity (a) concerns one's attachment to, sense of belonging to, and identification with one's ethnic group members (e.g. Japanese, Vietnamese, Indian) and

> with one's ethnic culture; (b) does not have a theoretical emphasis on oppression/racism, but (c) may include the prejudices and cultural pressures that ethnic individuals experience when their ways of life come into conflict with those of the White dominant group (p.133).

Most would agree that racial identity and ethnic identity are products of cultural, social and political forces. However, racial identity must always be viewed as a socially constructed and political marker that is used to oppress certain groups in preference for the dominant group. Ethnic identity, by contrast, reflects one's personal attachment to a particular historical and contextual place or group that can be described in terms of time and space; it is the discursive basis for one's self-image, the metaphorical position from which one speaks, and the contextual and historical place in which one is culturally cast (Rodriguez, 1998, p.39; Diller, 2005, p.120).

Racial and ethnic identity development models help individuals make sense out of their relations to their own cultural group and to begin to appreciate the "complex problems of racism, racial stereotyping, discrimination and cultural oppression" which "help to sustain an unfair and racially stratified structural arrangement in our nation" (Diller, 2004, p.11). Making sense out of one's relationship to her own racial identity group is important for several reasons. For racial minorities, racial identity development means gaining an appreciation for positive "group referenced identity" as a source of support, assistance and survival, as well as developing an appreciation for "within-group" differences that

challenge the fatalism often associated with images propagated by oppressors (DeLucia, 2004, pp.10-11). For European Americans, racial identity development means identifying with whiteness, understanding how whiteness is expressed in one's thoughts, perceptions, feelings and behavior, and acknowledging the privileges associated with the white race, including but not limited to acknowledging the power to ascribe demeaning characteristics to races with less power.

Rodriguez (1998) says that "whiteness and white ethnicity have rendered themselves invisible; they have been able to hide, so to speak, from scrutiny by maintaining an *everywhere and nowhere* position" (p.39). As Adams (2001) points out, European Americans have not been subjected to "environments that differentially value or devalue their ascribed racial characteristics" in ways that African Americans and Native Americans have (p. 226). Nevertheless, as Nelson Rodriguez (1998) explains in *Toward an Understanding of the Relation between Whiteness and Pedagogy,* it is not the lack of interest among Whites but the lack of knowledge among Whites about the "content of whiteness" (p.31). While members of ethnic minorities and subjugated groups may have some important sense of the domination and oppression to which they are subjected, students of the white majority often do not perceive the power they wield and the privileges they possess.

According to Joseph Ponterotto, psychology educator and professor of counseling psychology at Fordham University, (1993), "White identity theory holds that for white persons to acknowledge their identity as white persons in an

ethnocentric and racist society, they must experience an identity process that progresses through a number of distinct yet interrelated stages" (p.215). To McLaren (1994) understanding the content of whiteness means that Whites will be "less likely to judge their own cultural norms as neutral and universal" (p.59). The Chicago Cultural Studies Group (1994) suggests that students can and should be taught to assess the strengths and weaknesses of their own cultures and to adopt an inquisitive and analytical perspective on the agency they possess:

> You are born partly into a set of affiliations you didn't choose; so, the affiliation of your knowledge is less the product of free choice than something to negotiate. Affiliations are relations you are already in, although they include affiliations you make, and part of the question is how you deploy the ones you're in (p.130).

Nguyen (2000) emphasizes the importance of challenging Whites to make choices about what they will and will not support and whether or not they will accept the privilege afforded to them, not by their own efforts, but by the socially constructed "segregationist cultural system" (p.49). As Kincheloe and Steinberg (1998) explain, such a 'critical pedagogy of whiteness' exposes "progressive Whites" to the "social [and cultural] role of marginality," so that they might "help oppressed peoples gain [the] moral and political currency" they lack (p.12). Exposing students to racial identity development theory provides individuals the basis to connect cognitively with their own social, cultural and politically situated identities.

Understanding one's ethnic identity development begins with establishing the connection between ethnic identity and culture. Sodowsky (1995) offers a comprehensive definition of ethnic culture that is well worth mentioning. In a culture there is

> a set of people who have common and shared values, customs, habits, and rituals; systems of labeling, explanations, and evaluations, social rules of behavior; perceptions regarding human nature, natural phenomena, interpersonal relationships, time, and activity; symbols, art, and artifacts; and historical developments (p.132).

Different from racial identity development, ethnic identity development is based on a "subjective sense of attachment to the various cultural values, assumptions, roles, and heritage shared by members of an ethnic group" (Sodowsky, 1995, p.133). Stephen Cornell (2000) explains that an examination of ethnic identity for members of minority groups is important because personal narratives lie at the heart of many ethnic identities. Such narratives are "event-centered," emerging from "archives and histories, and elaborated in conversations and fierce assertions and made concrete in physical monuments and sacred space" (p.46). Processing the events and images that are conveyed through such narratives means members of minority groups may assess whether or not the narrative has been constructed by "insiders" or by "outsiders;" they may also debate among themselves about the veracity of the different versions of narrative that exist intra-group (Cornwell, 2002, p.47). Ethnic identity development is important for European Americans

because they often do not keenly identify with any particular ethnic group and find it difficult to describe themselves in terms of the culture they express. They may describe themselves in terms of their group identity – as Americans - but they find it very difficult to describe the values, customs, beliefs and habits that depict their ethnic identity. As Geneva Gay (1999) explains, most European Americans are not concerned about their own ethnicity and "perceive it as an issue of little or no importance in their personal lives" (p. 201). Helms (1995) explains lack of interest among European Americans in their own ethnic identities as an expression of their dominant position of power.

While establishing an ethnic identity is valuable, for students who attend ACA colleges and universities, such an analysis is doubly important. While European Americans may find it difficult to define themselves ethnically, and ethnic identity development would remedy this lack of awareness, students who attend ACA colleges and universities need also to explore their identities as natives of Appalachia. A recent demographic study of students who attend ACA colleges indicates that 70% of all students enrolled in ACA colleges are from the Appalachian region (www.aca.org). Developing an ethnic identity from such a position means the individual must locate herself "socially and psychologically with respect to the dominant group," while the dominant group also assesses its relationship to the ethnic minority (Sodowsky, 1995, 15). Native Appalachians understand that their Appalachian ethnic identity assumes a lower degree of power status compared to the esteem ascribed to other regions in the U.S.; they have likely grown up hearing Appalachian culture described as a 'culture of

poverty' or mercilessly ridiculed with redneck jokes, with rare opportunities to investigate and validate Appalachian culture. Anne Shelby (1999) writes about her own experience growing up in Appalachia:

> We live in a real place that other people see as a symbol...Being Appalachian means being presented throughout one's life with images of Appalachia that bear little or no resemblance to one's own experience. Other peoples' stereotypes... 'loom large' and 'seem permanent.' The difference between the image and the reality creates dissonance. (p.154)

Stephen Fisher (1993), editor of *Fighting Back in Appalachia,* names the stereotypes and identifies their sources:

> Appalachians are generally viewed as backward, unintelligent, fatalistic, and quiescent people who are complicit in their own oppression...Novelists, missionaries, social workers, industrialists, folklorists, politicians and academicians have in their own ways and for their own reasons portrayed Appalachia as an isolated, underdeveloped area of inferior and dependent people (p.1).

When one learns early on that her ethnic identity is defined and perpetuated publicly in multiple forms of media – Shelby (1999) cites Jeff Foxworthy as notoriously unforgiving in his rendition of the Appalachian rednecks (pp. 156-157) - such a loss of power and such a sense of ridicule may lead one to develop feelings of "alienation, social isolation, heightened stress and risk of mental disorder" (Sodowsky, 1995, 133). While the lived experiences of those born in

Appalachia do not match the ascribed stereotypes, the stereotypes do scratch at what Shelby (1999) describes as our "human dignity:"

> Jokes about blacks and women and Jews, about immigrants and gays, did more than provide a good laugh at somebody else's expense. By dehumanizing and reducing their subjects, they also served to dismiss legitimate complaints about discrimination and to deflect potentially disturbing questions about who has money and power, who doesn't, and why. Jokes about rednecks work the same way. (p.158)

How one addresses the task of teaching about racial and ethnic difference is a complex matter. European American students, who may have no appreciable sense of the implications of their participation in oppressive acts, would benefit from exposure to theories that would assist them in understanding whiteness and oppression. Appalachian students, who may suffer from lack of self-esteem, would benefit from understanding the juxtaposition of their ethnic identity with other ethnic identities. These students would also benefit from positive and accurate portrayals of their ethnic heritage.

Racial and Ethnic Identity Theories

Sue et al (1998) cite several Racial Identity Development (RID) models to illustrate the kinds of research over the last thirty years that have attempted to explain the stages through which individuals move toward anti-racist consciousness. These heuristic models have been developed by scholars in education and counseling psychology to explain how race and racism in the

United States has affected both black and white people (Hardiman, 2001, p.109). The research of Hardiman (1982), Helms (1984) and Ponterotto (1995) are the most notable; these heuristic models serve explanatory models through which one might understand the process of racial and ethnic identity development in students. Both Hardiman's work and Helms' work are important because each draws on racial identity research beginning in the Civil Rights era, when researchers began to define race as both a sociopolitical construction and a cultural construct. The models also examine the racial identity processes of Whites and Blacks, contrasting the potential experiences of the majority of students with the potential experiences of the largest minority. We begin with an explication of the research of Rita Hardiman, a self-described "female and feminist" (Hardiman, 2001, 109).

Hardiman's model is known as a White Identity Development model or WID. Hardiman's research in this area began when she realized that forms of oppression such as racism and sexism are the result of interaction between those who have power and those who are oppressed. While research often focuses on the effects of racism or sexism on those who are oppressed, Hardiman (2001) believed it was worthwhile to also consider the motivation and the effects of such behavior on the oppressors themselves:

> I knew that sexism would not be undone by studying its effects on women, or solely by women fighting their oppression. The system of male dominance had to change. The creation, operation, and maintenance of any system of oppression needed to be understood

and analyzed in the service of figuring out how to undo it or overthrow it. I applied the same principle in looking at racism. (p.109)

Hardiman (2001) writes that during the 1970's she was strongly influenced by the work of Robert Terry, whom she credits as the first to ask broadly, "What does it mean to be White?" and "How can we redefine ourselves and ...reject racism?" (p.110). She developed the WID model because she admits she did not have a clear picture of "White culture" and white identity. For Hardiman, this model was a first look into Whiteness with respect to racism and race privilege.

The Hardiman model, developed in 1982 and updated in 1992, includes five stages. In the first stage, described as the *naïve* stage, an individual has no awareness of race or the social meaning of race. This stage ends in early childhood. The second stage is identified as the *acceptance* stage. During this stage, the individual understands that she belongs to the white racial group and perceives the superiority of the group. While dominance, privilege, and entitlement are not consciously understood, the white person takes on these attitudes as a "by-product of living within and being impacted by the institutional and cultural racism which surrounds" her (Hardiman, 2001, p.111). During the next stage, *resistance*, the individual questions the "racial programming" by which she has been so strongly influenced. She may feel "embarrassment, guilt, shame, and anger" as she distances herself from the white group. During the fourth stage, *redefinition*, the individual takes ownership of her Whiteness and

redefines herself as a "new white." During the fifth stage, *internalization*, the individual puts into practice what she has learned about race and racism "into all aspects" of her life (Hardiman, 2001, p.112).

Hardiman (2001) now writes about the WID model, more than 20 years after she developed it. She admits that it is "grandiose and a gross oversimplification to suggest that the WID defined the racial identity experience for all Whites in the United States" (p.112). Nevertheless, because she was the first researcher to develop such a model, her work has influenced those whose research would follow, including Janet Helms and Joseph Ponterotto. I will continue with an examination of the research of Janet Helms.

Janet Helms, psychology educator and researcher, offers two important Racial Identity models: Black Racial Identity Development[2] (NRID) and White Racial Identity Development (WRID). As one might notice, Helms developed two models, one for Blacks and one for Whites, not because she believes that racial categories are biologically distinct, but because Blacks have endured different "conditions of domination" and oppression than Whites, and, as a result, the process is not the same. Both models clarify the thoughts, feelings, and behaviors in stages, which she describes as "world views" (Helms, 1990, p.19), as one moves from racist to anti-racist cognitive and affective maturity.

The Black Racial Identity Development (NRID) model depicts the manner in which African Americans adapt in an environment in which they have been

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[2] Helms' Black Racial Identity Development model was first called NRID or Negressence Racial Identity Development; the acronym was never changed even after the model came to be known as the Black Racial Identity Development model.

generally denied access to a fair share of societal resources (Helms, 1995, p.182). This model, originally conceived in five stages by Cross, was expanded by Helms to include six stages or "world views," which may be understood as "cognitive templates that people use to organize racial information about themselves, other people, and institutions" (Helms, 1990, p.18). These stages include 1) *Pre-encounter*, 2) *Encounter*, 3) *Immersion*, 4) *Emersion*, 5) *Internalization*, and 6) *Commitment*.

In the *pre-encounter* stage, one lacks self-concept and self-identity, except as the identity is defined by dominant white culture. The white worldview is idealized as the black worldview is denigrated. During the *pre-encounter* stage, Blacks believe it is possible to enter into and to succeed in the white world because they see that some have done so, seemingly through their own efforts. Black identity is abandoned, while white identity is esteemed. Success in white culture is valued, while failure is viewed as lack of effort or deficiency.

In the *encounter* stage, Blacks begin to find it impossible to deny the racist society in which they live. "Bombarded with racial affronts and indignities," black individuals become consciously aware of the differences in the way that Whites and Blacks are treated (Helms, 1990, p. 27). Helms (1990) suggests that it is during the *encounter* stage that Blacks first perceive and acknowledge their own socially ascribed identity (p.27). Angry, confused, and depressed, Blacks seek a balance in the *encounter* stage that is not offered in the *pre-encounter* stage. They begin to affiliate themselves with other Blacks, no longer using the white worldview as a model, and actively begin to seek black identity.

During the *immersion* stage, identity is defined by authenticity. Blackness is expressed in self-described ways; the white worldview is rejected. During this stage, Blackness and African American heritage are idealized. Avoidance strategies characterize the angry Black's intolerance for the white world; black behavior and white behavior are now clearly defined. To take part in white behavior is to act as a traitor to the black community; "acting Black in very stereotypic ways" offers the identity affirmation they seek (Helms, 1990, p.27).

The *emersion* stage is often described as the upswing of the *immersion* stage, when one escapes the anger and rage after positively experiencing Blackness and finding support in the black community, particularly among its elders. Helms (1990) defines this stage as cathartic because the person begins to develop a "positive non-stereotypic Afro [sic]-American perspective" (p.28) and a growing awareness of the strengths and weaknesses of black culture and of black identity. During this stage, an individual gains control over thoughts and emotions, demonstrating insight through cognitive gains.

During the *internalization* stage, one's personal positive Black identity merges with socially ascribed black identity. Possessing a stable black identity means that one may "renegotiate" relationships with others, including Whites. Just as the black person can now assess her own culture for strengths and weaknesses, so too can she assess white culture for its strengths and weaknesses, choosing her friends and alliances.

During the *commitment* stage, the stable black identity emerges with an anti-racist orientation and plans for social activism. How one feels becomes less

important than what one believes. Racism, sexism, and oppression matter, whomever the assailant or victim. A pluralistic view offers the freedom to not judge others by their racial and cultural identity groups.

Helms (1990) admits that the NRID model is not meant to suggest that every person will enter the model at the same stage or necessarily complete the cycle over one's life span. She also suggests that an assessment racial identity development should begin at whatever stage that matches with the individual's "cognitions, feelings, and/or behaviors" (p.34).

In 1994, Helms (1995) modified the terminology used in the NRID model. She exchanged the term *stage* for the more permeable term *status*. Helms (1995) had begun to find the term *stage* "inadequate" for several reasons. First, the theorist realized that an individual's attitudes and behaviors may reflect more than one stage at a time. Secondly, the term *stage* is often used as a static term, whereas racial identity development to Helms is a "dynamic interplay between cognitive and emotional processes" (p.183). Thus, Helms (1995) could no longer support a theory that suggested various stages of racial identity development as "mutually exclusive or pure constructs" (p.183). Because theorists and researchers had begun to use the term *stage* as a mutually exclusive category, Helms decided she to select another term that would depict the "interactive dynamic processes" of human behavior that were far from predictable, static and overtly quantifiable. To Helms, the more appropriate term is *status*.

Drawing on her own work as well as the work of Katz, and Ivey (1977), Terry (1981), Karp (1981), Carney and Kahn (1984), as well as Hardiman (1982),

Helms' developed the White Racial Identity Development (WRID) model. Different from Hardiman's WID and Helms' NRID, the White Racial Identity Model as been widely assessed, tested, and verified. Helms presents the model in two phases: 1) "Abandonment of Racism," and 2) "Defining a Non-racist White Identity." During Phase I, Whites can expect to move through three statuses: 1) *Contact*, 2) *Disintegration*, and 3) *Reintegration*. During Phase II, "Defining a Non-racist White Identity," the statuses include (4) *Pseudo-independence*, 5) *Immersion/emersion*, and 6) *Autonomy*.

The first status in Phase I, "Abandonment of Racism," is called *Contact*. Helms (2004) refers to this stage as *contact* stage, when Whites are satisfied "with the racial status quo and are oblivious to racism" (p.16). As Delucia (2004) explains, this is an apt description of the European American who lacks personal self-awareness as a racial being. "People in this stage typically accept group stereotypes and have no awareness of multicultural issues or of living in an oppressive society. They do not question the Euro-centered world view" (p.15). Hollins (1999) explains that one of the reasons that Whites are oblivious to racism at this stage is because the minorities with whom they have had contact have taken on European values and behaviors. Helms (1995) offer an example of someone at this stage:

> I'm a White woman. When my grandfather came to this country, he was discriminated against, too. But he didn't blame Black people for his misfortunes. He educated himself and got a job; that's what Blacks ought to do. If White callers (to a radio station)

> spent as much time complaining about racial discrimination as your Black callers do, we'd never have accomplished what we have. You all should just ignore it (p.185).

The second status in Phase I is called *Disintegration.* Helms (1990) refers to this stage as *disintegration* because this is the point at which one first acknowledges differences in white and black identity. "Entry into the *disintegration* stage implies conscious, though conflicted, acknowledgment of one's whiteness" according to Helms (p.58). During this stage, one must acknowledge emotional discomfort or dissonance with what she has been taught. She perceives unresolvable [sic] social and economic differences in the lives of Blacks and Whites, but at the risk of alienating herself from her own racial group, she takes refuge in the "overt belief in White superiority and Black inferiority" (Helms, 1990, p.60). Helms (1995) offers an example of someone in the *disintegration* status:

> I myself tried to set a nonracist example [for other Whites] by speaking up when someone said something blatantly prejudiced – how to do this without alienating people so that they would no longer take me seriously was always tricky – and by my friendships with Mexicans and Black who were actually the people with whom I felt most comfortable (p.185).

The third status in Phase I is called *Reintegration.* During *reintegration,* rather than moving progressively forward with regard to equality and social justice, the person believes that the privileges afforded to Whites are the result of

superior social, moral and intellectual qualities (Helms, 1990, p.60). Emotional discomfort and dissonance are exchanged for fear and anger. Persons in this status have no tolerance for intimacy between Blacks and Whites. During this status, the person retreats backward into her own racial group, expressing intolerance for others. Important decisions may be made based on racial factors (Helms, 1995, p.185). Helms' example makes this clear:

> So, what if my great-grandfather owned slaves. He didn't mistreat them and besides, I wasn't even here then. I never owned slaves. So, I don't know why Blacks expect me to feel guilty for something that happened before I was born. Nowadays, reverse racism hurts Whites more than slavery hurt Blacks. At least they got three square [meals] a day. But my brother can't even get a job with the police department because they have to hire less qualified Blacks. That [expletive] happens to Whites all the time (p.185).

The first status in Phase II, Defining a Non-racist White Identity, is called *Pseudo-independence.* In the *pseudo-independence* status, the individual makes movement towards a positive white identity and acknowledges the part she may have played in perpetuating racism. This individual also makes an intellectual commitment to and acceptance of Blacks. Anger and fear are exchanged for feelings of commiseration, although during this status, the individual may naively express or unwittingly participate in racist thoughts and actions. Because the development is incomplete and this status reflects a movement away from socialized biases and prejudices, "cultural and racial differences are likely to be

interpreted by using white life experiences as the standards" (Helms, 1990, p.61). Helms (1995) offers an interesting sample of *pseudo-independence*:

> Was I the only person left in American who believed that the sexual mingling of the races was a good thing, that it would erase cultural barriers and leave us all a lovely shade of tan? Racial blending is inevitable. At the very least, it may be the only solution to our dilemmas of race (p.185).

The second status in Phase II is called *Immersion/emersion.* During *immersion/emersion,* the individual begins to "replace White and Black myths and stereotypes" with accurate information about the privileges associated with Whiteness and the oppression associated with Blackness. (DeLucia, 2004, p.16; Helms, 1990, p.62). In this status, activists work to change other Whites and to take up causes that might assist in the abandonment of racism. The individual may experience a type of catharsis that is associated when one understands the difference in distorted thinking and anti-racist consciousness. Helms (1995) offers an example of this status:

> It's true that I personally did not participate in the horror of slavery, and I don't even know whether my ancestors owned slaves. But I know that because I am White, I continue to benefit from a racist system which stems from the slavery era. I believe that if White people are ever going to understand our role in perpetuating racism, then we must begin to ask ourselves some hard questions and be willing to consider our role in maintaining a

> hurtful system. Then, we must try to do something to change it (p.185).

The third status in Phase II is called *Autonomy*. During this status, the individual "internalizes and nurtures" the new perspectives gained in the *immersion/emersion* status (Helms, 1990, p.62). These perspectives contribute to revised "internal standards of self-definition" (Helms, 1995, p.185). The individual seeks and develops new perspectives by actively learning from the diverse cultural groups around her, including those who are oppressed by sexism and ageism. While one might think that *autonomy* is the final status of this phase, as Helms (1990) warns, "racial self-actualization" or "transcendence" should be viewed as ongoing processes because the individual must be open to "new information and new ways of thinking about racial and cultural variables" (p.66). Helms (1995) depicts the autonomous individual:

> I live in an integrated [Black-White] neighborhood and I read Black literature and popular magazines. So, I understand that the media presents a very stereotypic view of black culture. I believe that if more of us White people made more than a superficial effort to obtain accurate information about racial groups other than our own, then we could help make this country a better place for all peoples. (p.185)

Both Hardiman and Helms are highly regarded for their work in establishing racial identity models. Their models focus on the patterns of thoughts, feelings and behaviors that individuals may experience as they move

toward stable self-identities and anti-racist consciousness. Helms (1990) suggests the most significant difference between the Hardiman model and Helms' models is the fact that the Hardiman model places more emphasis on racism "as a catalyst for identity development," while Helms' models emphasize "moral dilemmas in social interactions" (p.67). While one may ask which model has proved the most instrumental, I would argue that both Hardiman and Helms should be regarded equally because before Hardiman's work, no research had attempted to articulate the process of identity development for Blacks or Whites, especially at a time when race and racism were still overtly used by both Blacks and Whites as distinguishing markers of the powerful and the powerfully oppressed.

Joseph Ponterotto, professor of counseling psychology, adds another dimension to the work of Hardiman and Helms when he takes up the task of describing the stages through which white students in a multicultural learning environment pass as they become culturally aware and competent. For teachers, understanding "students' perspectives, their questions, current level of knowledge, and inner images...is critical to transformation" (Diller, 2005, p.16). Correctly interpreting students' views, responses and reactions means that teachers can make curricular choices that are culturally relevant and effective. Helping students make sense of their racial, cultural and ethnic behaviors and beliefs facilitates self-reflection and self-interpretation. Like Hardiman and Helms, Ponterotto warns that students may not pass through all stages and some may actually never progress beyond a certain stage. Ponterotto's theory identifies four stages through which white students proceed as they develop white racial

identity consciousness: 1) *Pre-exposure*, 2) *Exposure*, 3) *Zealot-defensive*, and 4) *Integration.*

The first stage is called *Preexposure/precontact.* As Delucia (2004) explains, this is an apt description of the first stage for a Euro-American who lacks personal self-awareness as a racial being. "People in this stage typically accept group stereotypes and have no awareness of multicultural issues or of living in an oppressive society. They do not question the Euro-centered world view" (p.15). Diller (2005) explains that individuals at this stage may not have even thought about themselves as racial or ethnic beings. Helms (2004) refers to this stage as *contact* stage, when Whites are satisfied "with the racial status quo and are oblivious to racism" (DeLucia, 2004, p.16). Helms (1992) offers several observational, information, and inter-group activities that would provide some exposure to cultural diversity for persons at this stage. An example of an observational activity would include exposing individuals to racial and ethnic issues and racism through movies and television. An example of an informational activity would include includes reading Asian, Black, Hispanic and Native American fiction and non-fiction. An example of inter-group contact activity would include attending a restaurant that offers exposure to non-European American customs and activities or attending a religious service that serves a racial or ethnic group besides Whites (pp. 3-34).

The second stage is called *Exposure.* In this stage, the Euro-American struggles with discrepancies between cultural norms and humanitarian values. "People in this stage have an increasing awareness of racism and begin the

process of self-examination of the assumptions of their culture often resulting in guilt, anger, and depression" (Helms, 2004, p.15). To Helms (1994), this stage is named *disintegration*; during this stage, white persons struggle with irresolvable "racial moral dilemmas" that challenge one's sense of justice, right from wrong, and may lead one to reject his own white group loyalty. At this stage, Helms (1992) finds that lessons that help individuals recognize moral dilemmas in every day situations. Such explorations may assist individuals in recognizing 1) the different ways in which Whites and People of Color are treated in daily life activities; 2) the degree to which white norms are used in daily settings to the benefit of Whites and the disadvantage of People of Color; and 3) the expectation that minorities must demonstrate their qualifications while Whites are "naturally qualified" (p.49).

The third stage is named *Zealot-defensive*. Students in this stage may react in two ways: the European American may over identify with and become protective toward the minority or multicultural group, rejecting his or her own cultural identity in the process, or she may distance herself from minorities all together, escaping into "same-race associations" (Diller, 2005, 60). The latter response of flight corresponds to Helms' *reintegration* stage. Hostility, anger, fear and denial of the effects of racism characterize the thinking of the white person at this stage. Helms (1992) explains that *reintegration* is a stable and consistent stage which is affirmed daily in the form of cultural and institutional racism. Helms (1992) suggests that teaching strategies for individuals at this stage must be developed carefully because without such intervention, students can

"purposefully avoid cross-racial interactions" and "use this stage to gain a firmer conscious hold on their Whiteness" (p. 55). At this stage, she suggests that stereotypic views of minorities should be actively recognized, challenged, and discouraged.

The fourth stage is identified as *Integration.* In this stage, the European American accepts white identity, understands the privilege associated with being a member of the white racial group, and is able to assess differing cultural values for their humanitarian worth. For Helms, this is a two-step process beginning with *Pseudo-independence,* when one professes an intellectual commitment to tolerance of other groups. Nevertheless, to Helms (1992), individuals at this stage, continue to use a variety of strategies to deny that they – as White liberals - have any thing to do with the racism that continues to exist (p.61). During the *immersion/emersion* stage, the individual addresses issues of racism and cultural oppression and investigates the privileges that come from being a member of a dominant group (DeLucia, 2004, p.16). Helms (1992) explains that individuals at this stage must assume personal responsibility for racism and their role in it" (p.74). Teaching strategies at this stage include self-examination, family discussions, "intensive and extensive examination of Whites and White culture" through consciousness raising groups (Helms, 1992, p.75).

Summary

This chapter provides an overview of the issues, research, and theory in racial and ethnic identity development. I began with a discussion of the importance of aiding students, particularly students from predominantly white

backgrounds, in the process of developing racial and ethnic identities. Next, I defined the terms, *ethnic identity* and *racial identity,* establishing their relationship to ideology, discourse, power and privilege. Racial identity development assists Whites in understanding the power and privilege associated with their race; ethnic identity development assists ACA college students, largely from Appalachia, in developing positive portrayals of their ethnic heritage, casting off stereotypical images that dehumanize the lived Appalachian experience. In the next section, I introduced the racial and ethnic identity models of Hardiman and Helms as heuristic tools; these models shed light on how an one enters the identity development process and how one's development can be articulated as growth toward anti-racist consciousness. The two Hardiman and Helms' models which are designed to depict the anti-racist consciousness of whites are particularly useful in assisting Whites in developing an appreciation for their social, cultural and politically situated identities. The section closes with the research of Joseph Ponterotto, who adds an important dimension to the work of Hardiman and Helms when he addresses racial and ethnic identity development in the multicultural learning environment.

Chapter III
RESEARCH METHODS

Introduction

The purpose of this study was to examine through a two-phase process the extent and scope of multicultural initiatives at Appalachian College Association colleges and the experiences of 15 students, faculty and staff members, and administrators at one predominantly white college in central Appalachian.

During the quantitative phase, research was conducted 1) to examine the extent and scope of multicultural initiatives at ACA schools, and 2) to select one ACA College where a qualitative study of multicultural initiatives could be conducted. The survey findings offer demographic and descriptive profiles of the faculty members who participated in the random sample survey. The findings also detail the curricular and co-curricular offerings that support diversity. The extent and scope of programs and services that address the needs and interests of American minority students and international students who attend ACA schools are also presented. And finally, from the quantitative data, ACA colleges are ranked with aggregate scores that express the degree to which each school describes its multicultural initiatives. Collated results of the quantitative analysis of survey data are included in Appendices I, J and K of this paper. Aggregate scores are reported by institution.

During the qualitative phase, research was conducted 1) to establish the environment of a predominantly white liberal arts college in Appalachia, 2) to use the environment as a context in which students, faculty, staff members and

administrators could comment on multicultural issues, 3) to capture the challenges that students, faculty, staff members and administrators face in this process, 4) to offer recommendations from students, faculty, staff members and administrators that address the challenges they face, and 5) to enhance their recommendations with research on multicultural theory and diversity initiatives.

Every portion of this research project was preceded by the approval of an Application for Review of Research Involving Human Subjects (Form B) by the University of Tennessee, Knoxville Institutional Review Board. In the qualitative phase, written approval from Jefferson College (pseudonym) was obtained before data collection commenced.

The following sections will cover the following major areas of methodology: *Rationale for the Use of Quantitative and Qualitative Design, Study Timeline, Quantitative Data Collection Procedures, Quantitative Data Analysis, Qualitative Data Collection, Procedures, Qualitative Data Analysis, and a Summary of Methodology.*

Rationale for the Use of Quantitative and Qualitative Design

The purpose of this section is to explain the use of both quantitative and qualitative data collection for this study, particularly because Cultural Studies research most often employs qualitative research methods. Early on, as I was beginning to conceptualize this research project, I was concerned about how I could accomplish two goals. First, I was interested in conducting research that would examine the barriers that inhibit the promotion of diversity on largely white rural college campuses, such as King College in Bristol, TN, where I have

taught for over 20 years. Understanding the barriers that inhibit the promotion of diversity would, I hoped, help me with my ongoing struggle to make the college experience of students who attend predominantly white institutions as diverse as possible. Secondly, I was interested in conducting research that would contribute to the knowledge base of ACA colleges. This was important to me because ACA has generously supported my doctoral work through annual fellowships. To accommodate both interests, I believed it would be beneficial to employ both quantitative and qualitative research strategies. Earl Babbie (1998), highly regarded for his perspectives on social research, asserts that,

> Every observation is qualitative at the outset, whether it be your experience of someone's beauty, the location of a pointer on a measuring scale, or a check mark entered in a questionnaire. None of these things is inherently numerical or quantitative, but sometime it is useful to *convert* them to a numerical form (p.36).

As Babbie suggests, my conceptualization of this project began as a qualitative one, based on my own experience and needs. To answer my own questions and to find out how others who share similar characteristics might address such questions, I believed that a quantitative random sample survey of ACA faculty would offer the information I needed both to think broadly about the barriers ACA colleges face and to think narrowly about where I might conduct an on-site qualitative research with an ethnographic orientation. As Babbie (1998) explains, quantification "makes it easier to aggregate and summarize data" (p.37). And in fact, numerical data from the survey was used in several ways. First, the

survey data offers demographic and descriptive profiles which characterize ACA faculty at large and by academic discipline. The descriptive profiles also offer data on faculty attitudes on the importance of developing multicultural initiatives and their personal efforts to incorporate diversity into the classes they teach. The survey data also depicts those curricular offerings that support diversity which are already in place. Findings also describe the extent and scope of programs and services that address the needs and interests of American minority students and international students who attend ACA colleges. The numerical data also permitted me to create aggregate scores and rank ACA colleges by survey item (See Appendices I, J, and K), illustrating the range of efforts to promote multicultural initiatives at each college from the point of view of faculty members. It was from this ranking that I was able to choose a college from among the 33 ACA colleges where I would conduct a qualitative study.

I had initially expected to choose a college that would serve as an exemplary expression of multicultural initiatives. There were a few colleges among the 33 which, based on aggregate data from the survey, were reporting some interesting if not remarkable efforts in developing diversity initiatives on their campus. Berea College is one such college (See Appendices I, J, and K) . However, the quantitative analysis and aggregate ranking also enabled me to see that many ACA colleges fall in the mid range of aggregate scores, which suggested some effort in different areas on the part of many colleges, but some serious struggles as well. To make the qualitative study as useful and as potentially interesting to the widest range of ACA colleges, it made the most

sense to choose a college where I might learn about both successes and struggles; it was for this reason that I chose Jefferson College (pseudonym). Based on the quantitative data, I predicted that Jefferson College would have a story to tell with images that would resonate with familiarity and practicality among faculty members across ACA colleges.

There is no doubt that the quantitative data proved to be interesting and purposeful; it was also comforting to begin a research project using quantitative methods that were somewhat familiar. However, I looked forward to the qualitative portion of this research project because I knew that Cultural Studies projects are largely qualitative, and I was eager to take what I had learned from the survey and make some connections with what I would find on site in practice. As Babbie (1998) explains, "any explicated, quantitative measure will be more superficial than the corresponding qualitative description" (p.38). "Being there," as Babbie (1998) explains, "is a powerful technique for gaining insights into the nature of human affairs" (p.303).

I initially set out to produce a *traditional ethnography*, one that describes, as Glesne (1998) puts it, "what is," but I later realized that the work had become a *critical ethnography,* an approach that is more in keeping with Cultural Studies research. Glesne (1998) cites Thomas, who makes an important distinction between traditional and critical ethnography: "Conventional ethnographers study culture for the purpose of describing it; critical ethnographers do so to change it" (Glesne, 1998, p.12). I did not initially expect the findings in the following chapters to focus so predominantly on issues related to culture, equity and justice.

Nor did I imagine at the outset that so much of what I would learn from faculty, staff, students and administrators would not only focus on problems and barriers that reflected the norms, beliefs and ideology of the members of the college community, but also their own views on improving their own conditions. The critical ethnographic approach served as an important tool in analyzing the qualitative data, including reducing and organizing the data into a manageable form.

Study Timeline: From Survey to Ethnographic Analysis

The quantitative phase of this study began in December of 2000 after the prospectus for this study had been approved and my application to use human subjects had been reviewed and approved. To begin this phase, I collected names and addresses of all ACA faculty members from the Appalachian College Association website (www.acaweb.org). The total number of full-time undergraduate teaching faculty at ACA schools at the time of this study was 2147. From the list of 2147, I randomly selected the names of 546 faculty members, using the random sample formula recommended by Salant and Dillman (1994). Standard scientific random sampling allows the researcher to make statements about a larger group by polling only a portion of the group using certain parameters. To choose a representative portion from the total population of 2147 ACA faculty, I first chose a confidence level of 95 %. This means that the sample I would choose needed to be large enough to reflect the patterns of the total population reliably. I chose a confidence level of 95%, which means that I could be confident that the collected data would reflect the patterns of the larger

population within +/- 5% level of confidence. In other words, 19 out of 20 times, the findings reflected in the data would be the same. I also needed to include a sufficient number of participants to account for any sampling error that might occur. A sampling error is the discrepancy between an estimate of the population and the real population. Because it is rare that a sample estimate corresponds exactly to the actual population, computing a sampling error of 3%, 5%, or 10% will increase the number of participants, thereby increasing the validity of the sample estimate as a reflection of the actual population. For this study, I chose a sampling error of 5%. To put this in simple terms, if a researcher is satisfied with a 10% sampling error, she would only need 93 surveys returned from a total population of 2500. In contrast, if the researcher would be satisfied with a 5% sampling error, in order to make statements about a total population of 2500, 333 valid surveys would need to be returned. I was comfortable with a sampling error of 5%. Selecting a sample from the total population also involves accounting for the potential differences of the survey subjects. It is reasonable to expect that in some cases, the individuals that make up the sample will be somewhat similar to one another; thus the number of required returned surveys can be lower than when one surveys a population that may have relatively varied characteristics. Because my population included faculty members from a wide array of scholastic disciplines, I chose to increase the number of surveys by using what is known as a 50/50 split. A 50/50 split takes into account the potential for varied responses; increasing the number of surveys one sends out again increases the likelihood that the returned surveys are of a sufficient quantity to make statements about the

general population. Salant and Dillman (1994) also recommend that the researcher take into account the possibility of ineligible respondents (e.g. a staff member receives a survey intended for full-time faculty), non-responses (e.g. some faculty members who receive the survey will not respond), and illegible and incomplete responses (some faculty members who do respond may mark answers that are difficult to read and/or some items in the survey may be overlooked or ignored). Taking all of these calculations into account, 546 faculty members selected by random sample were mailed the survey. To begin analysis, I needed to receive 286 survey responses; 298 surveys were actually returned. The response rate can be calculated as 55%. Earl Babbie (1998), author of The *Practice of Social Research* states that a response rate of 50% is adequate for analysis and reporting (Babbie, 1998); with a response rate of 55%, I was able to begin data analysis.

I administered the quantitative random sample survey (See Appendix A) using a modified version of a four-wave survey procedure recommended by Salant and Dillman (1994). One week before the survey was mailed, all survey recipients were sent a personalized letter (See Appendix B) explaining that they had been chosen by random sampling to participate in the survey and that they would receive the survey in a few days. The following week, each recipient received another personalized letter (See Appendices A and C) which explained the survey's purpose in detail, along with the survey instrument itself and a self-addressed stamped return envelope. One week later, I emailed respondents using

faculty email addresses from the acaweb.org website[3]. In this email, I thanked those who had completed and returned their surveys and encouraged those who had not returned their surveys to do so (See Appendix D). I had planned to send out a final personalized cover letter to non-respondents, along with a replacement questionnaire and a self-addressed stamped return envelope, but I omitted this step because response rates were adequate (55%), based on the formula suggested by Salant and Dillman (1994, p.55), as well as Babbie (1998, p. 262) to achieve a final sample size at the level of precision I desired.

I began the process of data entry as soon as the first surveys were returned using SPSS 10.0, which was the most current SPSS version available in the Spring of 2001. When I was ready to begin analyzing the data, I met with Mike Newman, Senior Applied Mathematical Computing Analyst, in the Office of the Vice President of Research and Information Technology at the University of Tennessee, Knoxville. Mr. Newman's primary responsibility at the University of Tennessee is to assist graduate students who are unfamiliar with quantitative data analysis with tutoring and advice, so that data gathered from quantitative surveys can be transformed from tallied responses into meaningful findings and conclusions. Mr. Newman specifically assisted me by showing me how to use SPSS 10.0 to perform certain types of analysis (e.g. modes, means, frequencies, cross tabs) and was available for questions and advice as I began to analyze the data.

[3] My response rate at this stage of collection was 35%.

Mr. Newman was also helpful as I developed a system for scoring survey item responses (See Appendix I). Developing a system for scoring item responses was an important step in reducing the data to a manageable and meaningful form. Scoring item responses was also important because total scores by college, also known as aggregate scores, would enable me to rank the 33 ACA colleges in terms of the extent ands scope of the multicultural initiatives reported by faculty (See Appendices I, J and K). In simple terms, the weighting system ascribed higher scores to those responses that answered items demonstrating a greater extent or scope of multicultural initiatives and lower scores to those responses that demonstrated a lesser extent or scope of multicultural initiatives. After each item had been scored, the scores for each item for each college were tallied, offering an aggregate score for each college, which could then be ranked from highest to lowest. The aggregate score is the sum of the weighted responses for all survey items; it is the numerical measure that reflects the extent and scope of multicultural initiatives at each college based on the responses offered by faculty who teach at these institutions. Appendix K illustrates the range and ranking of aggregate scores for all ACA colleges.

Survey respondents were encouraged to request a summary of the data results. Eight ACA schools made this request. Glesne (1999) explains that the act *reciprocity* – an exchange that reflects the researcher's appreciation for the time and effort research participants have extended - is an important acknowledgement of the collaborative nature of research. As soon as the data was analyzed using SPSS 10.00, each school was sent an aggregate table of scores for each ACA

school (See Appendix K). I also sent a longer version of the results for their use. This included a histogram illustrating the mean score of each question by college, as well as a score report for each question by college.

Three schools were ranked the highest overall in terms of the extent and the scope of multicultural initiatives as reported by the faculty who teach at these institutions: Berea College, Berea, Kentucky; Lee University, Cleveland, Tennessee and Campbellsville University, Campbellsville, Kentucky. Three schools were ranked the lowest overall in terms of the extent and scope of multicultural initiatives as reported by the faculty who teach at these institutions: Virginia Intermont College, Bristol, Virginia; Pikeville College, Pikeville, Kentucky; and Bryan College, Dayton, Tennessee. Because I believed that from an exemplary site I might learn a great deal, I had initially considered choosing the college where I would conduct a qualitative study by selecting one from among those with the highest aggregate scores. However, as I considered my options, I decided it might be more fruitful to choose a college in the middle range of aggregate scores – a college which, from the point of view of its faculty, had made some movement toward establishing multicultural programs and initiatives, but one which also exhibited a sufficient number of shared characteristics with other ACA schools, so that its story, told in a qualitative frame, might carry common resonance and believability.

After the data analysis was complete, I chose one site among the 33 ACA colleges where I conducted the qualitative ethnographic study. I then submitted my application to the Institutional Review Board at the University of Tennessee,

which oversees all research projects involving human subjects. After I received approval from the IRB, I contacted the Academic Dean of Jefferson College (pseudonym) to ask permission to conduct a study on site. After three weeks had passed with no word, I contacted a friend and faculty member, Professor Smith (pseudonym), at Jefferson (pseudonym) to ask how I should proceed. She suggested that I write the Academic Dean again and to tell her when the Dean had responded. After receiving no response again, Professor Smith went to see the Academic Dean on her own initiative to discuss why there was some delay in obtaining permission. A few days later, I received permission from the Academic Dean and arranged for my interview with him. In the interim, I also began the document analysis phase of the research, using the publications and website of the school as a means of gathering information about how the college wishes to present itself publicly.

During the first week on campus, I arranged the first of my interviews with administrators, faculty, staff, and students. Before each interview, I sent participants a lay summary letter of introduction (See Appendices E and F), so that they might understand their role in the research process more clearly. While I was on campus, I used the college library as a home base. This allowed me to develop a routine and to meet people who were also there. In the afternoons, I used the student center as a place to work on reflective notes. I also sat in on a summer term class.

During the second, third and fourth weeks, I continued to meet with participants, but I also focused more deliberately on developing a thick

description of the campus. This included regular and repeated visits to particular locations, including the dining hall, library and student center. During this time, I also transcribed the semi-structured interviews, returned them via email to participants for comments; 13 of the 15 participants responded to me after reading the transcriptions without any comments. The two remaining participants did not respond at all; I sent another copy of the interview transcript to each, and again, neither responded with changes. Thus ended the summer of 2001. During the summer of 2002, I began to analyze the transcripts. I began with the transcripts of students, taking one, reading it two or three times, and making up categories or themes that seemed the most strong. Over the summer of 2002, I analyzed 10 of the 15 interviews. During the summers of 2003, I finished analyzing the remaining transcripts and prepared rough drafts of all chapters of the dissertation. During the summer of 2004, I revised my work and prepared it for submission.

Quantitative Data Collection Procedures

The purpose of this section is to describe the procedures that were employed during the quantitative data collection phase, which includes descriptions of the *Sampling Frame and Participants, Sampling Procedures, Survey Construction,* and the *Summary Description of Survey Instrument, Quantitative Data Analysis, and Survey Analysis.*

Sampling Frame and Participants

For the survey, faculty members were selected by scientific random sampling. The population consisted of *regular full-time undergraduate teaching faculty* at ACA member institutions. By *regular*, I mean those who have

continuing appointments, which excluded those who were hired on a temporary basis and those who had limited appointments such as visiting professors. By *full-time teaching*, I mean those who are not part-time, adjunct, or lecturers, or those who clearly divide their time between teaching and other official administrative duties. The sampling frame was also limited to *undergraduate faculty* since most ACA schools do not have graduate programs, and those who do may have more specialized expertise which might exceed the homogeneity of faculty who teach in an undergraduate liberal arts curriculum.

Sampling Procedures

Population Size: 2147 (i.e. total number of full-time undergraduate teaching faculty at ACA schools, www.acaweb.org. December 2000).

Confidence Level: 95% (i.e. 95% of the time that we have a random sample of 286 completed surveys from a population of 2147, a range that is the sample estimate of + or - 5% can be expected to contain the population value for 2147 people).

Sampling Error: + - 5%

Distribution of Population Characteristics: 50/50 split (i.e. faculty members can be expected to have varied backgrounds and different types of preparation in discipline-specific areas)

Number of completed surveys required: 286

Number of surveys to be mailed out: 546

Number of surveys returned: 298

Factors: 1) Ineligible respondents:

(286 / .90 = 318)

2) Non-response rate:

(318 / .60 = 530)

3) Illegible or incomplete responses:

(530/ .97 = 546)

Survey Construction

The survey instrument for this phase of the study was largely developed through the advice of Salant and Dillman (1994) in *How to Conduct your Own Survey* (1994). The first step involved developing a literature review. This step was followed by the development of research questions, hypotheses, and objectives. Research questions, hypotheses, and objectives were then evaluated in a two-stage peer review, followed by an in-class presentation with the opportunity for feedback. Once the questions, hypotheses, and objectives were more clearly focused, an initial draft of *Multicultural Initiatives at ACA Colleges and Universities* was presented to a four-member focus group, which reviewed the proposal and assessed each question or item in the survey for clarity and purpose. The focus group also made suggestions to improve the transitions between survey sections and helped me simplify the language of the items which members described as "too academic."

I used Microsoft Publisher 1997-2000 to prepare the survey instrument. Three pages of 8 1/2 X 14 inch paper were printed on the fronts and backs and folded length-ways to yield a ten-page questionnaire, plus a front and back cover. The front cover is a color template (modified from an original provided in

Microsoft Publisher 1997) which frames the title, the subheading, and survey return information in shades of blue with gold bars. The back cover was used to thank respondents for completing the survey and to provide space for additional comments. It also restates survey return information.

Summary Description of Survey Instrument

The final instrument contained 23 questions. Three questions ensured that respondents were regular teaching faculty and not staff members or members of the administration (Questions # 10, 11, 12). Four questions asked for socio-demographic information (Questions # 20, 21, 22, 23). The remaining questions fell into main areas: the college's general interest in diversity (Question #1); campus culture (Question #2); academic curriculum (Questions # 3,4,5,6); student attitudes toward race and culture (Questions # 7, 8, 9); professors' incorporation of diversity initiatives into the courses they teach (Question # 13); programs and services for American minority and international students (Questions # 14, 15, 16, 17, 18); and barriers which may inhibit the promotion of multicultural initiatives (Question #19).

All of the questions in the survey were close-ended. In questions where there was an option to answer "Unsure," the variable in SPSS was coded as 3. For items that did not include the "Unsure" option, any missing values were coded as 8 or 88 for "don't know." All questions and items were coded to include 9 or 99 to accommodate answers that were "refused" in the form of missing values. Frequencies and means were analyzed by scoring responses using SPSS 10.0 data analysis and simple algebraic formulas.

Quantitative Data Analysis

Introduction

The purpose of this section is to explain how the quantitative data gathered in this study was analyzed. The quantitative portion of this study served as an important, initial step in gaining general information about the types of multicultural initiatives that ACA colleges employ. It also served as a means for choosing the site for ethnographic study could be conducted. In the following section, *Survey Analysis*, I will describe the manner in which the survey was analyzed.

Survey Analysis

With the assistance of a statistical consultant in the Office of the Vice President of Research and Information at the University of Tennessee, Knoxville, I developed a system for scoring each survey item (See Appendix I), so that I could compare the mean score for each college to other ACA colleges. Because of the large amount of data I had collected, I selected only a portion of the survey items to include in the aggregate score for each college: Questions 1, 3, 4, 6, 7, 8, 9, 13, 14, 16, parts of 17 and 18, and 19. I omitted Questions 2, 5, 10, 11, 12, 15, parts of 17 and 18, 20, 21, 22, and 23e. I omitted Question 2 because portions of Questions 17 and 18 would establish the degree to which a college is monocultural, multicultural (diverse, but not fully integrated) or culturally pluralistic (diverse and fully integrated). [4] I omitted Question 5 because

[4] These categories were borrowed from Stage and Manning (1992) to establish distinct categories and definitions from which respondents could choose. I am quite aware that the terms monocultural, multicultural and culturally pluralistic are defined elsewhere with much greater

respondents generally indicated only those foreign languages that their colleges offered, but left the remaining items blank. Missing values for this question made scoring this question impossible[5]. I omitted Questions 10, 11, 12 in the scoring because these items were used to establish that respondents are full-time teachers. I omitted parts of Questions 17 and 18 because each question included 24 items. I chose those items that were generally answered by respondents to avoid missing values of those respondents who did not complete items or questions about which they had no knowledge. I omitted Questions 20, 21, 22 because they are demographic items about respondents (sex, age, length of employment) and would not necessarily contribute to a score of multicultural initiatives. I omitted Question 23 E because almost all of the respondents are from the United States.

After calculating a score for each item (See Appendix K), I computed an aggregate score for each college. Scores ranged from 87.776 to 121.2969, out of a possible 155 points. The mean score of all schools was 101.5308. These scores were then used to rank the questions by college to produce a chart that illustrates where each college falls both by question and overall from the highest ranking of 1 to the lowest ranking of 33 (See Appendix J). I had initially thought that I might choose an exemplary site among the 33 where I would conduct an on-site ethnographic analysis. However, as I collected survey data, read the written comments of those who offered detailed insight into their colleges efforts to

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specificity and in some cases, in radically different ways than they were presented in this survey item.

[5] E.g. If a survey response included a missing value, such as "8"="don't know" or "9"="refused" or was left blank, such a response could not be calculated mathematically with SPSS 10.0.

expand their multicultural offerings, and became more aware of the limitations of using a survey to explore such a complex subject[6], it seemed more reasonable to choose a college whose score fell close to the mean of the aggregate scores for all colleges. A qualitative study of an average college's experience would more aptly serve to encourage other schools with similar challenges to generalize the findings to themselves. Thus, without identifying the name of the ACA college that was chosen, one can conclude that the mean score of this college – and several other colleges – fell close to the mean aggregate score for all colleges.

Qualitative Data Collection Procedures

Introduction

For the qualitative phase of this study, I used a multi-method triangulation approach, including document analysis, face-to-face semi-structured audio taped in-depth interviews, and records of interaction and observations in the forms of field notes and reflective notes. This section will cover the following major areas of qualitative methodology: *Document Collection, Participant Selection, Interview Organization, Field Notes, and Reflective Notes.*

Document Collection

Document analysis was an important resource of information. Document analysis prepared me with contextual information before I enter the field, and

[6] This may seem terribly obvious to some, but a survey, such as the one I developed, can only investigate those items that were included in the survey. For instance, one survey respondent correctly pointed out that I had not included any items that addressed study abroad programs, a potentially legitimate way for some students to be exposed to issues of race, culture and ethnicity. Moreover, based on comments provided in the survey in the space provided and in emails from respondents who inquired about the survey, many faculty members felt ill equipped to answer many items that were included in the survey (q.v. Questions 17 and 18.).

documents served to corroborate or elaborate on information learned from other sources. Document analysis helped me gain a sense of how the college wished to present itself in its publications. Moreover, analysis offered me the opportunity to compare what I learned from the survey (what the faculty offer generally) with what I found in the publications (what the college offers publicly). Documents also suggested topics that I pursued later through other sources. I had only visited Jefferson College (pseudonym) campus once before the qualitative study began and that had been a decade before. I understood how important it was to learn as much as possible about the college before I began the field work, so I spent a significant amount of time before I arrived on campus reading the printed materials available on and off line: the college's catalog, student handbook, and the Jefferson's college web page. My analysis was guided by the suggestions of Mason (1996) offers advice for assessing documents:

1. What level of detail or fullness is provided by the documents or visual data?
2. How complete an account or perspective do they provide?
3. What other forms of data, or other contextual information, do I need to make sense of them?
4. Why were the publications prepared, made or displayed: by whom, for whom, under what conditions, according to what rules and conventions? What have they been used for? Are they authentic and genuine? Are they reliable and accurate? (p.75)

The college catalog was an invaluable source for curricular, core, and class information. The student handbook, which included a social calendar, offered a source for names and dates of campus activities and the names of student groups, as well as student rules and regulations. The college's web page served as a reference of names and addresses of students, faculty, staff, and administrators as I prepared to make contact with interviewees, but it also served as an important source of demographic information: years of existence, college mission or purpose, student size, curricular structure, class offerings generally and academic courses specifically relating to issues of diversity. Because Jefferson's website includes links to over 300 pages of campus information, I printed the web pages to make reading and garnering information more manageable. After I began the on-campus portion of the study, I used the web pages to help me identify people, departments, student teams, and so on. I was added to the college's email system after I happened to strike up a conversation with the college's Webmaster the day I arrived. To my surprise and gratitude, I was given email access, local and remote, as well as a user name and password. This made making contact simple and efficient. Once on campus, I came across the campus newspaper, *The Mountaineer* (pseudonym), written, produced and edited by students. This document helped me characterize some of the student activities about which I had heard. It also helped me flesh out campus events about which there were several versions.

Participant Selection

Over a six-week period, I conducted 15 audio taped face-to-face semi-structured interviews with students, staff, faculty and administrators at Jefferson College. Initially, the Academic Dean suggested the names of a few faculty members that might be interested in participating. I made phone calls, sent emails to ask for interviews, and confirmed two appointments. The first faculty members made recommendations of other people, who, after they were interviewed, made more recommendations, including names of students I should contact. This process, of course, is commonly known as *snowballing*. Jennifer Mason (1998) explains that *snowballing* is the term to describe the process of sampling when one participant puts you in touch with another. I found it helpful and effective that faculty members put me in touch with students, who, without such a recommendation, may or may not have responded to my request for an interview. The students were flattered by their professors' recommendation. I contacted each student via email (see Appendix E) to ask about their willingness to participate in interviews. Before each interview, I sent each participant a lay summary (See Appendix F), so that I could be assured that participants understood the nature of the project and my promise of confidentiality and anonymity.

Interview Organization

Interviews commenced with a semi-structured audio taped interview with the Academic Dean. I intentionally started with the Academic Dean, who acted as gatekeeper to the rest of the people I intended to interview. The Academic Dean offered some insight into the institution's history and commitment to multicultural

initiatives and directed me to others who made similar contributions. The Academic Dean was also able to offer a personal interpretation of the score Jefferson received in the survey data. My interview with the Dean of Faculty was followed by a semi-structured audiotaped interview with the Dean of Students. While the Academic Dean offered insight into the academic initiatives and political motives, it was important to interview the Dean of Students to get a perspective on the college's commitment to the types of multicultural programs and services that take place outside the classroom. Over the next five weeks, I conducted individual semi-structured audio taped interviews with an additional seven faculty members and three staff members, followed by individual semi-structured audio taped interviews with three students.

During each interview, as Fontana and Frey suggest (1998), I worked to maintain a friendly tone. My level of comfort increased as I became more accustomed to the interview process. The more comfortable I became, the less I depended upon prepared questions and the less I felt the need to control the conversation or move the conversations. The interviews were all conducted at locations suggested by participants, always on the Jefferson campus. After each interview, the taped conversations were transcribed and typed. As soon as possible, I provided participants with transcripts of their interviews - either hard copies or electronic copies - so that they might verify their statements and clarify points as they saw fit.

Field Notes

Over a six-week period, while I attended classes, scheduled campus activities, and conducted interviews with participants, I also prepared an ethnographic record of the day-to-day observations and interactions I had in ordinary settings. I was able to obtain copies of the last year's course offerings and gained a sense of how frequently certain types of courses were offered. I also spent time reading the campus' newspapers. The Webmaster gave me access to the college's Microsoft Exchange server, so that I could have access to student, faculty, administrators, and staff names and addresses. I was also able to receive campus emails during the study. It was a good way to keep up with campus activities while I was there.

Spending an extended period on the college campus helped me to become a more familiar face to those with whom I had ordinary contact, thus improving the chances for participating in conversations and interviews with persons that I would not have otherwise met. I made regular visits to particular locations, so that I might observe and record patterns of interaction. Although the sites where students congregate differ from campus to campus, I began with regular two-hour observations in the campus grill where I was able to observe students interacting with one another during meal times. I also made regular and repeated visits to the library and the student center. After a few days of going to the same place, sitting in different places, and taking notes while I was there, a few students began to ask what I was doing, thus opening the possibility for unstructured conversations. Through these contacts, I was introduced to other faculty, students, and staff.

Reflective Notes

Reflective notes served as an important source of participant observer reaction and reflection; for instance, at the end of each pre-arranged interview, or later in the same day, even with tape recorded transcripts, I made notes about the interview process. Patton (1980) suggests that notes after an interview should include both "how the interviewee reacted to the interview [as well as] observations about the interviewer's own role in the interview" (p.251). I listened to each audio taped session to check for problematic questions, ambiguous responses or responses for which some clarification was needed. I also made notes about non-verbal communication (e.g. pauses, silences, posture) and the general atmosphere during the interview, with some attention to my role in the interview and whether or not I permitted the respondents to speak freely and openly without interruption or overt reaction. Making reflective notes daily served as an important source of reflection. It served as a means of thinking about how the research process was proceeding, how I was doing at the task of researching, how I could improve, and how and why I might alter my schedule because of what I was learning.

Willis (1980) offers an important view of reflective notes. To him, accounts can be read 'backwards' to uncover and explicate the consciousness, culture, and theoretical organization of the observer" (p.90). The participant observer in qualitative research must be self-consciously prepared for both surprise and contradiction. Reflexivity is the means by which the participant observer, *aka* the researcher, considers what she has expected to happen with

what actually occurs to account for surprises and contradictions that lie not with the researched but with the researcher. Such reflexivity, according to Willis (1980), requires 'reformulation' and 'confession' on the part of the researcher as to what is and what is not shared in the dialectical relationship of the researched and the researcher. In this way, reflective notes served as a vital source of information both during the research process and as I began to analyze the data in the next stage.

Qualitative Data Analysis

Introduction

The purpose of this section is to describe the methods that were used to analyze the qualitative data gathered during this portion of the study. Sections for this part of the chapter include *Critical Ethnographic Analysis, Data Analysis Procedures,* and *Document Analysis and A Reflexive Note on Data Collection.*

Critical Ethnographic Analysis

Critical ethnographic inquiry guided data analysis in this study. Glesne (1998) explains that there are largely two types of ethnography: traditional ethnography and critical ethnography. Initially, I set out to produce a *traditional ethnography*, one that describes, as Glesne (1998) puts it, "What is." Glesne (1998) cites Thomas, who makes another important distinction between traditional and critical ethnography: "Conventional ethnographers study culture for the purpose of describing it; critical ethnographers do so to change it" (Glesne, 1998, p.12). I did not initially expect the findings in the next chapter to so predominantly focus on issues related to culture, equity and justice. However,

what soon became apparent during data analysis is that findings generated from the interviews with students, faculty, staff and administrators do largely focus on the political, the cultural, and the social – all characteristics of *critical ethnography*. The participants were able to articulate the problems they perceived on their campus. As Clifford (1986) explains, local sites are contingent and political (p.11). Settings, to Hammersley and Atkinson (1995) are not natural, but political, cultural, and social (p.41). As I continued to work with the data, I began to realize how many of the issues raised by participants were in fact issues related to culture, equity and justice. Jim Thomas (1993), author of *Doing Critical Ethnography*, suggests that in the case of critical ethnography, capturing meaning is not enough; the researcher must decode "the ways that the [non literal] symbols of culture create asymmetrical power relations, constraining ideology, beliefs, norms, and other forces that unequally distribute social rewards" (p.43). Students, faculty, staff and administrators all pointed to important issues from their own points of view and experiences. Participants not only offered their views on any problems they perceived, they also offered their own recommendations. In this way, the interviews served as the greatest source of data. The remainder of this section focuses on the analysis that took place after the interviews.

Data Analysis Procedures

After each interview was completed, transcripts were made from the audiotapes. I completed the transcriptions of all the interviews. In fact, the process of transcribing the tapes enabled me to become more familiar with the data and to reflect on the participants as they repeated their stories. After each tape was

transcribed, I sent either a hard copy or an electronic copy of the transcript to the participant; each participant was encouraged to comment of the accuracy of the document and to make any additions or changes they wished. A few participants made additional comments to clarify their points; some returned their interviews unchanged. After any additions were added, the transcripts were then reformatted to fit on the left side of the page, so that as I began reading the data, there would be ample room on the right hand side of the page for comments and notes. I used these transcripts during data analysis.

Analysis began with a close reading of the first transcript, followed by two additional readings; during the first reading of any transcript, I tended to make only a few notes, but began to underline what seemed to be important. In addition, during the first and subsequent readings, I asked myself sensitizing questions recommended by Strauss and Corbin (1998):

1. What are the problems, issues, and concerns?
2. Who are the participants?
3. How do participants define the situation?
4. What is its meaning to them?
5. Are the definitions the same or different? (p.77)

Beginning with the second reading, I made notes in the margins and began to think about the patterns, themes, and categories of information that were emerging. To develop the evolving themes, I relied on Strauss and Corbin's (1998) advice:

1. Which concepts are well developed (and which are not)?

2. Where, when and how do I go next to gather the data for my evolving theory?
3. Is my developing theory logical?
4. Where are the breaks in logic?
5. Have I reached the saturation point? (p. 77)

Strauss and Corbin's (1998) suggested questions point to emerging theory. Because I was involved in both data collection and data analysis at the same time, as I found themes emerging in the transcripts, I was able to revise interview strategies to include questions and probes that would garner more related data. Subsequent transcripts were treated in the same manner. By the time I had examined all 15 transcriptions, I had identified 24 categories. I was ready to begin reorganizing the data into a more manageable form.

I began data reduction by typing the 24 categories onto a single document using MS Word. I also backed up electronic copies of all the transcripts and separated them into Student, Faculty, Staff, and Administrator files. I decided to reduce the data by groups, beginning with the transcripts of the students. I opened the electronic version of the student transcripts, as well as the corresponding hard copies upon which I had made handwritten notes and coded categories. The notes and coded categories served as my guide as I identified the corresponding electronic portions, and then cut and pasted the electronic portions under the appropriate category. An item was only placed in a category when the data itself substantiated its inclusion, although there were times when items were placed in more than one category because the item seemed to relate to more than one

theme. Participants' pseudonyms were inserted whenever a section was cut from the original transcript to make sure that I could identify the speaker. The process of cutting and pasting portions into the appropriate category was tedious and time consuming, but when I had completed the process for all students, faculty, staff and administrators, the transcripts had been reorganized into 24 categories. Conceptualization of the categories could now begin.

The purpose of conceptualization is to create a fully developed image or conceptualization of a category by using the participants' own words and by using phrases that can be interpreted with underlying meaning. The process of the conceptualization of a category begins with a careful reading of all the passages that have been organized under the heading. A fully developed image is created when the views of the participants can be arranged to form some kind of conclusion. When participants did not agree on certain conclusions or offered different perspectives, separate conclusions were developed under the same heading.

In the process of conceptualization, I reduced the number of themes or categories from 24 to 12. Next, I devised a format to accommodate the 33 conclusions that had emerged from those 12 categories. Each conclusion under every category would be organized with the following headings: *Conclusions, Implications, and Recommendations.* The *Conclusion* statement presents the emerging theme in simple forthright language. The *Implications* section offers insight into the thoughts and opinions of participants in their own words and

illustrates how the conclusion emerged. The *Recommendation* section offers solutions to any problems perceived by participants.

Document Analysis

After I selected the site, but before the initial on-site visit, I used the representational publications of the site (catalogs, promotional and admissions materials, the college website) as sources for document analysis. This helped me become more familiar with the site, particularly how Jefferson (pseudonym) portrays itself publicly. It also provided the opportunity to compare what I learned from the survey about Jefferson (what the faculty offer generally) with what I would find on site. This process would also help me assess the degree to which the college publications presented an adequate representation of what is found on-site in practice. Because document analysis had begun long before the interviews began, the information gleaned from college documents also enabled me to be more informed during the interview process. Later, throughout the process of creating categories, concepts, conclusions, implications, and recommendations, the findings were enhanced by information gathered from document analysis.

The document analysis consisted of a review of various documents: the college's catalog, student handbook, student newspaper and the Jefferson's Internet web page. The college catalog was used as a source for curricular and class information. It not only substantiated information from other sources; it also offered a context in which curricular issues could be explored further. The student handbook, which included a social calendar, was used as a source for names and dates of campus activities and the names of student groups, as well as student

rules and regulations. The student newspaper was a source that offered student views of campus life, including some of the activities of particular Greek societies. The college's web page served as a reference for making contact with interviewees, but it also served as an important source of basic information: years of existence, college mission or purpose, student size, faculty and staff names and addresses, curriculum structure, and class offerings generally and academic courses specifically relating to issues of diversity. I also examined the website to note how and in what ways minority students were in portrayed in text and non-text elements (photographs, layout and design).

A Reflexive Note on Data Collection

Murdock (1997) explains that the strength of qualitative research is in the degree to which research data is self-consciously reflective of the researcher - who chooses the topic, informants, times, places, and gathers cumbersome data, which she then interprets from her own frame of reference. Clifford (1986) adds that the subjectivity of the author cannot be separated from the objective referent of the text (p.13); hence, participant observation and reflection has served as an important source of information. Glesne (1998) suggests that the researcher consider how her gender, age, ethnicity, position that might affect data access and collection.

In Jefferson's academic setting, I did not find that my gender inhibited my ability to do the job I was there to do. However, there is no doubt, upon reflection, that my interviews with female faculty and staff were consistently more relaxed and in some ways more productive than nearly all interviews with male faculty,

staff, and administrators. In my interviews with students, gender did not seem to play a significant role, although my status as a professor would have undoubtedly established an imbalance in power relations for them. When the interviews were conducted, I was 41 – similar in age to most of the faculty, staff and administrators I interviewed. I do not think being younger or older would have offered any advantage. Because I interviewed several people who were members of a minority, I realized that being a white European-American did play a role initially, but I did not perceive this to be a challenge primarily because the minority members with whom I spoke were receptive and participated in the interviews willingly. As I look back now, I realize that the interviews with minority members always extended beyond the hour and a half I had arranged before coming, which would suggest that the participants felt comfortable and relaxed.

As a child born and raised in Appalachia, I found myself comfortable on the Jefferson campus. Because of my cultural heritage, I was able to relate personally to two of the persons I interviewed who also expressed some strong connection to the region. I also understood how an outsider might feel, that is, someone who is not from a rural area, because of my 20 years of experience with teaching and advising international students at King College and because I have traveled broadly outside the United States.

In a study the scope of this one, I have taken on many roles, some more interesting than others. Glesne (1998) suggests that a researcher's role can be ego-gratifying, intellectually stimulating at times, slow at other times, overwhelming

at others. I have come to view the process as a project, aptly naming myself "the project manager," as well as the administrative assistant, librarian, student, secretary and gofer. The process of researching and writing the dissertation is one of maintaining momentum and balance. At times, I took a very active role; at other times, a silent but aware one, and at other times, I played the role of "wait and see."

I was very "active" in the quantitative phase of this research project when the survey had to be prepared, copied, mailed, received and collated. In this phase, I not only conducted a preliminary literature review so that I might develop intelligent items for the questionnaire, I was also in charge of acquiring the names and addresses of those people who would be included in the random sample, and typing those names and addresses into a database to keep track of responses. The questionnaire had to be laid out, artfully and professionally prepared, copied, addressed and mailed. This process was far more tedious than I had anticipated. The task of preparing these questionnaires, typing, copying, mailing, and so on was a far greater step than I had imagined. It was also quite expensive; I estimate my expenses associated with the questionnaire to approximate $500.00, which includes copying and mailing.

During the "silent but active phase," I was engaged in the qualitative portion of this research project. In this phase, I made copious notes about my surroundings, created field notes, read published materials that would be used in analysis, and listened carefully as I participated in interviews. This phase was a humbling phase where I learned not to speak, to be quiet, if not invisible in some

places, such as when I entered a place for the first time and tried to capture the environment in my own thoughts and words. I also learned to listen during interviews and to avoid interrupting or leading participants too strongly in a particular direction. And indeed, it was challenging to establish an environment in which participants could talk while I listened. It was difficult simultaneously to maintain and give up control.

My first interview was the least successful of all. I was so nervous that I forgot to turn the tape recorder on until part way through and I asked too many questions without making good connections with what the participant was saying. After a few interviews, I did relax, think, and ask fewer questions, allowing the subjects to tell their own stories.

In the "wait and see" period, I found myself the most nervous and the least productive. When I began the doctoral program, I wondered if I would ever find a topic that seemed suited for Cultural Studies research. Once I had thought of a topic, I needed to pass through certain important hoops or gates as they are called. The gatekeepers are those people who hold power; these are the people who can make one wait. First, of course, are the members of the dissertation committee, who understand what a project such as this entails. The truth is, they know and the researcher really does not have a clue. In their roles, they must be both polite and firm about the parameters of the research and the topic. It is unsettling to have to depend upon their approval in order to begin. It is emotional to have others comment on what has by that point become a personal quest. What if they felt the study unsuitable? What then?

After the committee approved the study, next was the task of gaining approval from the Human Subjects Research and Review Committee of the University of Tennessee Knoxville. This committee serves as the bureaucratic gatekeeper of all gatekeepers. The paperwork for this process is daunting, but once it was submitted, I was again at a standstill until I received official notice of its approval. Once again, others – not I - had control over my project. Could I convince them that no one would be harmed by the research and that I would protect the identities of all those who participated? Once again, I waited.

The gatekeeper that proved the most challenging was the administrator of the college whose permission I needed to conduct the qualitative study. By then, I had conducted the survey and chosen the college. The question now was whether or not I could gain permission to do the qualitative study at all. I waited nearly three weeks as the administrator decided whether or not to allow me access to Jefferson (pseudonym) campus. There was very little I could do during that time except wait. In the third week, frustrated and anxious, I contacted a faculty member at Jefferson whom I had known for over two decades, but had not seen in several years. I asked if she would intervene on my behalf to encourage the administrator to make a positive decision. It turns out that her input was instrumental. The administrator had wavered up to that point about allowing someone to come on to campus to conduct a study. From his hesitation, I learned that research is intrusive; this administrator, as many others understandably may, did not want to open Jefferson (pseudonym) up to scrutiny when there was no need to do so. Without the encouragement and intervention of the faculty friend, I

still believe that I would not have been given permission to do the on-site qualitative study. When the administrator was convinced that I would protect the location of the college, as well as the school's name and the names of participants, he prepared an official letter of approval, which was summarily attached to the Human Subjects Application form submitted to the Human Subjects Research and Review Committee.

Once I gained permission, the administrator was very helpful, offering to make contacts for me and giving me access to the campus email system – which gave me the names and addresses of all students, faculty, staff and administrators. I am certainly grateful for gaining access to the campus email. This made making contacts very simple and effective. I think it also helped improve my chances for getting participants to agree to meet because I had decided early on that I would not depend on help from the administrator in making contacts. I did not want anyone to misunderstand my connection to the administrator or to the college. I especially wanted to be turned down or accepted on my own terms, not because someone felt obliged to do so.

I took on many roles in the research process. Some roles were more interesting than others were; some roles were more active and participatory, while other roles required discipline, reflection, and quiet. The most difficult roles were the roles that required humility and patience – when I needed to wait on the expertise and the decision –making power of others who held important positions of power and control.

Chapter IV
PRESENTATION OF SURVEY FINDINGS

Overview of Chapter

This chapter examines the data gathered from the random sample survey administered in the quantitative phase of this research project. Data was collected through quantitative methods using a survey mailed to a random sample of ACA faculty. The random sample survey was mailed out and completed by 298 ACA faculty members, reflecting a response rate of 55%, which both Salant and Dillman (1994) and Babbie (1998) describe as an appropriate response rate from which conclusions may be drawn. This data offers both general demographic details of the faculty members who participated in the random sample survey, as well as data that reflects the extent and scope of multicultural initiatives at ACA colleges as reported by faculty who completed the random sample survey. In Section One, "*Demographic Profile of Survey Participants*," demographic statistics that characterize the faculty at ACA are presented. In Section Two, "*Descriptive Profiles of Survey Participants: Attitudes, Curricular Offerings, and Personal Efforts,*" I report on faculty attitudes toward the importance of developing multicultural initiatives, those curricular offerings that already support diversity and those that fall short, and the personal efforts extended by faculty members to incorporate diversity into the classes they teach. In Section Three, "*Faculty Profiles by Academic Division*," I examine the dispositions toward multiculturalism of the survey respondents by Academic Division (See Appendices I, J, K, L, M). In Section Four, "*Diverse Student Populations:*

American Minority Students," I report on the extent and scope of services that address the needs and interests of American Minority Students who attend ACA colleges. In Section Five, "*Diverse Student Populations: International Students*," I report on the extent and scope of services that address the needs and interests of International Students who attend ACA colleges. In Section Six, "*Multicultural Initiatives by College Ranking*," I examine the survey items used to rank each ACA college by naming the college or colleges that ranked the highest compared to all other ACA colleges per survey item.

Section One: Demographic Profile of Survey Participants

The random sample survey was mailed out and completed by 298 ACA faculty members. 98% of the faculty members surveyed were full-time teaching faculty. 58 % of the respondents were male. 42 % of the respondents were female. 8 .5 % were instructors. 29.4% were assistant professors. 37% were associate professors. 24.1 % were full professors. 50% were over the age of 50. 53% had worked at their college for 10 years or less. 94% of the respondents are U.S. citizens. 82% of the faculty had traveled abroad.

Section Two: Descriptive Profiles of Survey Participants: Attitudes, Curricular Offerings, and Personal Efforts

83% of the faculty members polled believes that education requires knowledge of a wide range of cultures; nevertheless, 42 % describe their campuses as monocultural. 87% state that incorporating diversity is an important objective of their college and 87% state that incorporating diversity is an aspect of their college's strategic plan. However, 40% of the faculty believes that their

college lacks the time to deal with developing multicultural programs, 58% believe that their college lacks the financial resources to pursue such programs, and 40% believe that their college lacks knowledge about how to develop such programs.

42% of the faculty who believe that education requires knowledge of a wide range of cultures say that their college does not require courses in diversity for graduation. In fact, overall, only 29% of the faculty report that courses in diversity are required of all students. 93.3 % state that some of their departments offer courses that address diversity. 35.7 % report that their college offers specialized studies in diversity. 55% of the faculty report that their colleges offer Appalachian studies. 43% report that women's studies are an established part of their curriculum. Despite the general belief that education requires knowledge of a wide range of cultures, only 27% of the faculty state that all students must demonstrate proficiency in a world language or take a world language as a graduation requirement. 68% respond that certain majors have language requirements. The most common language offered at ACA colleges is Spanish (94%), followed by French (83%), German (63%), Greek (42%) and Latin (25%).

While courses in diversity are not widespread, nor largely required for graduation, 64.7 % of the faculty state that they encourage students in their courses to examine their attitudes towards race and racial difference. 56% state that they encourage their students to examine the strengths and weaknesses of their own culture. 52% state that they encourage students in their courses to consider how those outside their racial or ethnic group view them. 53% state that

they encourage students in their courses to consider how race shapes one's access to socioeconomic resources, and 47% state they encourage students in their courses to consider how race shapes one's access to educational resources.

Section Three: Faculty Profiles by Academic Division

30% of the survey respondents teach in the Humanities Division. Of these respondents, 36 % are female, 64 % male. 84% of these faculty members have traveled abroad. 78% have traveled to non-English speaking countries. 79% of these respondents believe that education requires knowledge of a wide range of cultures. 74% of Humanities faculty members state that they encourage their students to articulate the strengths and weaknesses of their own culture, and 67% state that they encourage students to consider how those outside their racial and ethnic group view them. 58 % state that they encourage students to consider how race shapes one's access to educational resources, and 64% state that they encourage their students to consider how race shapes one's access to socioeconomic resources. 77% of the faculty in Humanities encourage students in their courses to examine their attitudes towards race and racial difference. However, 32% believe that their college lacks time to devote to such initiatives and 52% believes that their college lacks the financial resources to pursue such initiatives.

15% of the respondents teach in the Social Sciences Division. Of these respondents, 40 % are female; 60 % are male. 83% of these faculty members have traveled abroad. 69% have traveled in a non-English speaking country. 88% of those who teach in Social Sciences believe that education requires knowledge of a

wide range of cultures. 71% encourage their students to articulate the strengths and weaknesses of their own culture, and 69 % state that they encourage students to consider how those outside their racial and ethnic group view them. 64% state that they encourage their students to consider how race shapes one's access to education resources. 76% encourage students to consider how race shapes one's access to socioeconomic resources. 83 % of the faculty members in the Social Sciences encourage students in their courses to examine their attitudes towards race and racial difference. However, 45% believe that their college lacks time to pursue such initiatives and 60% believes that their college lacks the financial resources to pursue such initiatives.

24% of the respondents teach in the Natural Sciences and Math Divisions. Of these respondents, 38% are female; 62% are male. 90% are U.S. citizens. 81% have traveled abroad and 64% have traveled in a non-English speaking country. 81% of respondents believe that education requires knowledge of a wide range of cultures. However, only 22% of faculty members encourage students in their courses to articulate the strengths and weaknesses of their own culture, and only 19% encourage students to consider how those outside their racial or ethnic group view them. 13% state that they encourage students to consider how race shapes one's access to educational resources, while 19% state that they encourage their students to consider how race shapes one's access to socioeconomic resources. Of the faculty in the Natural Sciences and Math, 21 % encourage students in their courses to examine their attitudes towards race and racial difference. However,

46% believe that their college lacks time to devote to such initiatives, and 62% believe that their college lacks the financial resources to pursue such initiatives.

5.2% of the respondents teach in Behavioral Sciences. Of these respondents, 47 % are female; 53% are male. 93% have traveled abroad and all have traveled to non-English speaking countries. 80% of these respondents believe that education requires knowledge of a wide range of cultures. 60% of those in Behavioral Sciences state that they encourage their students to articulate the strengths and weaknesses of their own culture, and 88 % encourage students to consider how those outside their racial and ethnic group view them. 67% state that they encourage students to consider how race shapes one's access to educational resources, and 53% encourage students in their courses to consider how race shapes one's access to socioeconomic resources. 73% of the faculty members in Behavioral Sciences encourage students in their courses to examine their attitudes towards race and racial difference. However, 27% believe that their college lacks the time to deal with developing such initiatives, and 67 % believe that their college lacks the financial resources to pursue such initiatives.

Section Four: Diverse Student Populations: American Minority Students

69% of the faculty report that the needs and interests of American minority students are addressed in their college's mission statement. 59% of the faculty report that American minority students are included in admissions materials and 43.7% of the faculty report that American minority students are included in other promotional materials. Only 39% of the faculty report that the needs and interests of American minority students are taken into account in the

college's calendar, but 66% of the faculty report that American minority students are represented in campus cultural celebrations. 36.2 of the faculty report that orientation programs address the needs and interests of American minority students. 47% of the faculty report that their school has an American Minority student advisor. 45% report that the needs and interests of American minority students are taken into account in student governance, while 65% state that clubs and organizations address the needs and interests of American minority students.

33% of the faculty report that the needs and interests of American minority students are taken into account in academic courses. 34.3 % of the faculty report that they consider the needs and interests of American minority in the selection of their course materials. 27.2 of the faculty report that they take into account a variety of modes of teaching to appeal to students, including American minority students, from diverse backgrounds. 19% of the of the faculty report that they employ a variety of modes of assessment to take the needs of students from diverse backgrounds, including American minority students, into account.

Section Five: Diverse Student Populations: International Students

61% of the faculty report that the needs and interests of international students are addressed in their college's mission statement. 51.4 % of the faculty report that international students are included in admissions materials. 38.2 % of the faculty report that international students are included in other promotional materials. Only 13.6 % of the faculty report that the needs and interests of international students are taken into account in the college's calendar, but 44.8 % of the faculty report that international students are represented in campus cultural

celebrations. 50% of the faculty report that orientation programs address the needs and interests of international students. 77% of the faculty report that their school has an international student advisor. 33% state that their college does not screen international students for English language proficiency. 63% report that their school has an intensive ESL program. 58% report that courses in English as a Second Language are required for those International students who do not meet the standard. 88% report that they offer tutoring for international students.

34.3 % report that the needs and interests of international students are taken into account in student governance, while 68.1 % state that clubs and organizations address the needs and interests of international students. 38.4 % of the faculty report that the needs and interests of international students are taken into account in academic courses. 30% of the faculty report that they consider the needs and interests of international students in the selection of their course materials. 28.1 % of the faculty report that they take into account a variety of modes of teaching to appeal to students from diverse backgrounds, including international students. 20.8 % of the faculty report that they employ a variety of modes of assessment to take the needs of students from diverse backgrounds, including international students, into account.

Section Six: Multicultural Initiatives by College Ranking

The quantitative survey data enabled me to learn not only about trends among ACA colleges; it also permitted me to draw conclusions from the data to make comments about particular ACA colleges, specifically with regard to multicultural and diversity initiatives. Berea College faculty members most

strongly asserted that education requires knowledge of a wide range of cultures. Faculty respondents at Berea emphasized that diversity is both an objective and an aspect of their college's plan. Milligan College faculty most strongly emphasized the importance its college places on offering courses that address diversity by requiring students to take courses in diversity as a graduation requirement. Lincoln Memorial University faculty express the widest range of specialized multicultural curricular offerings as established parts of their overall program. Bluefield College and Ohio College faculty expressed the greatest confidence in the cultural awareness and insight of their white students. Bluefield College also expressed the greatest confidence in the cultural awareness and insight of the American minority students who attend. King College faculty expressed the greatest confidence in the cultural awareness and insight of the international students who attend King College. Bluefield College faculty members most strongly acknowledged the importance of exploring aspects of diversity in the classes they teach. Self-reporting among Bluefield College faculty indicates that their faculty incorporates aspects of diversity in the courses they teach the most consistently, compared to all other ACA colleges. Berea College and Maryville College offer the widest range of support staff for the American minority students and international students in their care. Ohio Valley, Maryville College and King College report the most confidence in the ESL services that are provided to the international students who attend. Berea College offers the most extensive range of support services for the American minority students who attend, followed by Lee University and Ferrum College. Warren Wilson and Lee University report the

widest range of services that support the international students on their campuses. Berea College and Lee College express the most confidence in their progress towards removing the barriers that would inhibit the development of multicultural initiatives.

Summary

This chapter examined the data gathered from the random sample survey administered in the quantitative phase of this research project. In Section One, "*Demographic Profile of Survey Participants*," I presented the demographic characteristics of the faculty who completed the survey. In Section Two, "*Descriptive Profiles of Survey Participants*," I presented the data that depicts the attitudes of polled faculty toward the purpose of education, their beliefs concerning the need for knowledge of cultures, the extent to which their curricular offerings support such statements, and their individual and personal efforts to promote diversity in the courses they teach. In Section Three, "*Faculty Profiles by Academic Division*," I offered data that compares survey respondents across disciplines: Humanities, Social Sciences, Natural Science and Math, and Behavioral Sciences. In Sections Four and Five, "*Diverse Student Populations*," I presented data that depicts the degree to which the needs and interests of American minority students and international students is taken into account. And last, in Section Six, "*Multicultural Initiatives by College Ranking*," I present the data that ranks ACA colleges by survey item, offering a view of the range of diversity initiatives across central Appalachia.

Chapter V
PRESENTATION OF NARRATIVE AND EMERGING THEMES

Overview of Chapter

This chapter examines the data gathered from semi-structured interviews with three students, three staff members, two college administrators and seven full-time faculty at one small, predominantly white liberal arts college in central Appalachia. Over a period of two months in the Spring and Summer of 2001, data was gathered through audio taped interviews. After the interviews were transcribed, they were returned to the participants for editing and clarification. During the summers of 2002 and 2003, the interviews were analyzed and coded by dominant themes. The purpose of this chapter is to establish the environment in which these students, faculty staff and administrators of Jefferson College (pseudonym) go about their daily tasks and to offer their views of the multicultural initiatives in place in the Jefferson community, as well as factors that may inhibit these efforts.

Section One is titled "*Participant Profiles*." In this section, profiles of the 15 interviewees are presented. A brief profile is presented so that the reader may have some familiarity with the participants. Each participant is introduced with a pseudonym to maintain confidentiality and anonymity. The profiles are only intended to familiarize the reader with the participants and to help the reader distinguish them from one another.

Section Two is titled "*Establishing the Environment.*" This particular section establishes the setting of Jefferson College, the campus environment, the students who attend and the general mission of the school.

Section Three is titled "*Major Themes from Interviews.*" In this section, various themes are discussed from the point of view of students, faculty, staff and administrators. Strauss and Corbin (1998) suggest that themes that are related by property or dimension can be grouped together (p.77). I have decided to organize the themes using the dimension of time. During the interview process, I noticed that participants often referred to their knowledge and experience in terms of time. Some began their stories with recollections of their first few days or weeks on campus. Others focused their attention on teaching or taking courses over the course of a semester. Still others focused on issues that related to their social and personal lives. When I finally got to the point that I needed to organize the themes, it seemed only logical to do so by using the dimension of time; just as knowledge changes over time, so does the depth of our understanding. These themes have been organized into three sections: "*First Impressions*," "*The Semester Begins*, and "*On the Weekends.*" The names of these sections intentionally reflect the structure of a semester, to take into account the differences in perception as people move from initial impressions to academic life to social issues. "*First Impressions*" offers a look at the initial impressions of students, faculty and staff of the community in the early stages of their adjustment to Jefferson. "*The Semester Begins*" looks at diversity initiatives in the curriculum, classes, campus programming, study abroad, and the college's

community service program. "*On The Weekends*" examines social life on campus including friendship and dating, sports, clubs and organizations, codes of conduct, the assimilation of minority students, and the professional and social lives of minority faculty.

Section One: Participant Profiles

This section presents a brief description of the students, faculty members, staff members and administrators who were interviewed for this study.

Student Participants

Three students participated in this study. Each student was recommended to me by Jefferson faculty members. Two of the student participants are male; the third is female. Both male participants are African American; the female participant is a European American[7]. Each student participant is introduced with a pseudonym to maintain confidentiality and anonymity. I chose the pseudonyms after the interviews, but each student participant learned his or her pseudonym when the transcripts was returned for editing and approval. The profile of each student is designed to present a 'snapshot' in order to familiarize the reader with the participants. All information was current at the time of the interviews.

Participant 1: Alex Davis

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[7] The three students who participated in the study were recommended to me by Jefferson faculty members, using the snowballing technique of participant selection. At the time that they were recommended to me, I did not know that two were African American and one was European American; later, I was pleased to have met Alex and William because of the experiences they could relate as members of the minority. After 15 interviews with students, faculty, staff and administrators, because I had begun to reach a saturation point in data collection, I concluded the interviews.

Participant 1: Alex Davis

Alex Davis (pseudonym), an African American male, is an intelligent and introspective young man about to graduate with a degree in accounting. He is from a metropolitan city in the South where he and his mother live. His father died when he was two years old. Attending Jefferson (pseudonym) was a last minute decision, but when an offer to play football at a different college fell through, he made a commitment to Jefferson. Before coming to Jefferson, Alex had never been to "the mountains." He says he is used to it now and no longer is surprised when he sees "cows and barns and stuff." He also remembers initial feelings of being "out of place" on campus because the student body is overwhelmingly white. He asserts that the campus is still really segregated and that racist acts continue to occur on campus. Even in the local community, he notes that he usually does not see other black people around. Alex (pseudonym) says he does not ignore race as an issue because that would not solve the problems that exist, but in forming friendships, he tries not to look at people's skin color. Alex decided not to join the campus's African American club because he did not want to participate in a club that closes other groups out. He also did not join any of the Greek societies, but admits that none of the black males on campus belong to the otherwise popular Greek societies. He did join the Psi Phi unchartered "underground" black society, but during pledge week, he decided it interfered with his football schedule. After playing football for two years, Alex was forced to quit the team because of an illness. He is a senior, preparing to graduate this semester with a degree in accounting with an emphasis in auditing.

He is understandably excited about his future as a CPA. He looks forward to making a better life for himself.

Alex moved off campus last year when he learned he would become a father of a daughter born to him and his white girlfriend. While they tried to make the relationship work and were engaged for a while, he and the child's mother are no longer close. Alex says that they often clashed over class issues: Alex was raised by his mother who earned a modest income; his child's mother was raised in an upper class family. That he cannot see the child as often as he would like hurts him a great deal and he suffers from bouts of depression related to this turmoil. He especially remembers how difficult it was growing up without his father, and he does not want his daughter to suffer for the same reasons. Today, he lives in an apartment in a nearby town. He is currently dating a white female who attends another local university. Alex (pseudonym) is frustrated because she has not yet told her parents that he is African American. Alex works in the library, but also has a part-time job at a local mall.

Participant 2: William Lee

William Lee (pseudonym), an African American male, is intelligent and articulate. He admits that he initially came to Jefferson (pseudonym) because of football. He had not taken the SAT and this was the only school that accepted him. He came to Jefferson as a Bonner Scholar; the financial incentives Jefferson offered were important, but playing football was most important. William has been a member of the campus's African American club since his first year, but he is not an active member; he thinks the organization is a "show" because whenever

the group addresses issues, "white people seem to show up to help solve the problems." He is an active member in the unchartered black "underground" fraternity, where he has found the support he needs. He describes the underground society as an organization that is "noticed and respected." He wishes there were more black professors on campus because he grows tired of listening to "white people try to tell us about black history or black anything;" he believes that white and non-white students would benefit from seeing "a non-white professor competing and excelling." He laughs at the thought of having one or two days a year set aside to celebrate diversity; for him, it is something the campus "has to do all the time." Before coming to Jefferson, William had not lived around white people, and he admits that he was initially scared of "mingling with white people." He has been challenged by faculty members during his time at Jefferson (pseudonym) to leave "his comfort zone" and make friends with white students. He finds himself threatened, frustrated and angered by racist acts on campus – the hanging of the confederate flag for one – and points to the ignorance of those who have never gone to school with "blacks and other minorities." Like Alex, he also perceives an unspoken type of separation on campus and a tension among the faculty. He wishes that white students on campus could experience life as a minority, so that they would "start looking at things a lot differently."

William (pseudonym) is also from a large urban area in the South. He is a junior majoring in Mass Communications. He writes articles for the campus' newspaper, the *Mountaineer*, and is not afraid of taking on difficult topics. He likes to write about issues that are important to him with the hope that he can help

other people through his words. William is a well known and popular. He is contemplative and wise for his age. A faculty member suggested that I talk with William.

Participant 3: Whitney Lane

Whitney Lane (pseudonym), a petite white female, is enthusiastic and pleasant[8]. Whitney's faculty advisor suggested that I talk with her, and Whitney was quite willing to oblige. This freshman majoring in Mass Communications was born and raised in a "sheltered" environment in a "very, very, very small town in Central Appalachia." She describes herself as "very, very, family oriented," and proud of her heritage. She is able to afford her college education with student loans and scholarships. Before coming to Jefferson, she had traveled very little in the U.S. and she had never traveled abroad.

Whitney (pseudonym) remembers what a "rude" awakening it was when she came to Jefferson (pseudonym) because she had never interacted with people who were different from people at home. In some cases, she found people in her new surroundings unaccepting. She remembers being made to feel self-conscious about being from "the hills" of central Appalachia, a culture and heritage of which she is proud. She knew when she entered Jefferson that the student body was largely white. There are very few international students on campus, and as yet, she has not made friends with any one; she admires the courage it must take to

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[8] One should note that I did characterize Alex and William as "intelligent" and chose to describe Whitney as "enthusiastic and pleasant." I chose these descriptive adjectives carefully and intentionally, based on my perceptions and evaluations of them as participants for the study; these characterizations are substantiated in participant interviews as well as the portions presented here as narrative.

come to America to a small private college in the hills of central Appalachia. Nevertheless, she expects international students to take the initiative to introduce themselves and start conversations.

Whitney believes that in college students should experience culture in study abroad experiences, and she dreams of being able to take part in one of Jefferson's study abroad programs – England or Scotland perhaps – if she can afford to go. She is particularly interested in studying media practices abroad to learn about how issues in the media are covered in places other than the U.S. Meanwhile, she believes that having a week of "international things" on campus, like the "weeks for African Americans," would offer a way for international students to celebrate their heritage, culture, and religion. She can imagine a day of "culture" out on the lawn with booths where students can display pictures of their home countries.

Despite what may have been a rough adjustment period, Whitney is very active and involved in campus social life. She is aware of the Greek societies on campus, including the Psi Phi's, an unchartered "secret" fraternity of African American males, and she was surprised when she learned that the unchartered "secret" society was also well known among faculty and staff members. She is a member of a sorority and socializes with its brother fraternity, whose charter was recently revoked after some of its members openly and repeatedly harassed the Dean of Faculty. This brother fraternity is also the same fraternity that has historically never opened its membership to African American males. Whitney (pseudonym) says she "doesn't consciously think about [the group's

discrimination]" by blocking it out of her mind. She is aware of the campus' commitment to volunteerism and service, but does not regularly participate in any of their activities. She does, however, emphasize the importance of "giving back" to the community.

Faculty and Staff Participants

Faculty and Staff participants are introduced with pseudonyms to maintain confidentiality and anonymity. I chose the pseudonyms after the interviews, but each faculty and staff participant learned his or her pseudonym when the transcripts were returned to them for editing and approval. The profile of the faculty and staff participants is intentionally brief; including lengthy demographic details about them might compromise my promise of confidentiality and anonymity.

Faculty Participants

Seven full-time faculty members participated in interviews conducted on the campus of Jefferson College (pseudonym). Five faculty members are male and two are female. At the time of the interviews, each faculty member had worked at Jefferson for at least three years. Two faculty members are international, one faculty member is African American, one faculty member is from rural Appalachia, while another is the child of missionaries who through adolescence traveled and lived in the Pacific Rim. In the discussion, they will be identified by the following pseudonyms: Professor Boone, Professor Martin, Professor Wyeth, Professor Dantas, Professor Humes, Professor Elliot, and Professor Sadon.

Staff Participants

The staff members I interviewed serve in significant and visible student oriented capacities at Jefferson. Two men and one woman were interviewed. Each staff person is African American. In the discussion, they will be identified by the following pseudonyms: David Martin, Jeff Walters, and Tracy Walters.

College Administrator Participants

Two administrators agreed to participate in interviews. These administrators serve in important capacities at the college. They will be referred to with the pseudonyms, Administrator Cole and Administrator Vaughn, to maintain anonymity. Due to reasons of confidentiality, demographic details are not offered for administrators.

Section Two: Establishing the Environment

Section Two establishes the setting of Jefferson College, the campus environment, the students who attend and the general mission of the school.

The Campus

Those of us who have committed some portion of our lives to living in Appalachia and teaching at "small, private, church-related liberal arts colleges" do not need to describe our environments to one another. The phrase invokes an image that echoes common characteristics shared by many of the 33 schools in the Appalachian College Association. Jefferson College (pseudonym) was, in fact, chosen for this study because it is a typical example of the "small, private, church-related liberal arts college." Its student enrollment of almost 1000 students, predominantly white, is neither significantly larger nor smaller than most

members of the ACA. It was chosen in part for its median size. The college has since its inception in the 19th century been affiliated with a main line Protestant church denomination that exerts some, but not a significant influence. Its campus is beautiful, rural, and green and surrounded by mountains; renovation projects underway on various parts of the campus speak to the emphasis the college places on maintaining the almost idyllic setting. The campus itself is situated near Thomasburg (pseudonym), an old southern town of historical significance. Only some 3 % of the population in the county where Jefferson is located is non-white.

The Students

During my interview with Marcel Sadon (pseudonym), a Jefferson professor of nearly 40 years, Professor Sadon cited a study that predicts that by the year 2015, 80% of the 2.5 million new college-aged graduates will be minorities or non-white. Professor Sadon, himself a member of the non-white minority, then asked rhetorically: "How do you adjust? How do you handle it? How can my students get to know that world and act responsibly?" Professor Sadon's comments reflect the enormous task, summed up in his motto: "Turn them on. Turn them around." Who are these students? What experiences do they bring with them. From what do they need to turn?

Jefferson College (pseudonym) is largely made up of students from the Appalachian region: predominantly white students who have attended all white high schools. One-third of the students are the first in their families to attend college. Most Jefferson students are from within two hours driving distance of the school. Most have not traveled much beyond their own state before they come to

college. The students generally come from Baptist and other main line Protestant backgrounds; in some cases, according to Administrator Cole (pseudonym), there is a lot of religious conservatism. Two thirds of all students reside on the campus.

Administrator Cole (pseudonym) explains that there is a constant desire to recruit minority students just in principle because Jefferson's traditional clients – white students – need to prepare for a more diverse environment. As one faculty member explains, "I am continually shocked, I mean just shocked at how little exposure they've had. I mean, it's bad enough when they have hardly seen African Americans…." Another faculty member poignantly recalls:

> I struggled with the whole, "I'm from West Virginia" and [was] ashamed of who I was. I had to figure all that out. I know how insecure I was at that point and I see it in our own students. Many come with low self-esteem issues until they get a sense of who they are.

Several faculty members cite Jefferson's president with making a commitment to increase the number of minority students on campus. To its credit, Jefferson College (pseudonym) boasts an African American minority student population of about 8%; this is an especially important accomplishment considering that, as Professor Boone (pseudonym) explains, not so long ago, Jefferson had the lowest minority enrollment in the state. Approximately 15 international students also attend the college.

Minority students, including international students, are primarily recruited in two ways: through sports and through the Bonner Scholars Program. Jefferson's

overall recruitment strategy is, according to Administrator Cole (pseudonym) "very athletic-oriented." Because the school uses football and basketball as recruitment tools, they are often able to recruit American males from urban areas. In addition, the Bonner Scholars Program, supported by the Corella and Bertram F. Bonner Foundation, provides academic placement and scholarship money at Jefferson for individuals from low-income households who are willing to make a commitment to serving the community while they study. Thus, the Bonner Scholars Program serves as an important draw for students from low-income households. Moreover, because twenty percent of any Bonner class must be people of color, Jefferson is able to recruit and to maintain a minority student population that is significantly higher than the surrounding demographic population.

College Mission

Like other liberal arts colleges, Jefferson (pseudonym) strives to provide a well-rounded education which prepares students to "go out beyond Jefferson for their life long learning." Two professors emphasize the importance of training young men and women to become citizens. Professor Sadon (pseudonym):

> The citizen is the person who [can] share in the administration of justice. The citizen is a person who not only shares in the administration of justice, but who knows how to rule and to be ruled at the same time. If all we know is how to rule, we become tyrants; to be ruled, we become slaves.

To Professor Boone (pseudonym), the concept of citizen takes on practical and local implications, which also reflect the nature of his professional and academic interests:

> I had several goals; one was to break down the walls between the college and the surrounding community. [The first], to focus in particular on the eastern portion of the country because so much of the wealth that exists in this county is in Thomasburg (pseudonym). There is tremendous disparity in the school systems and the way resources are distributed in the part of the county. To release the resources of the college somewhat [would] help students understand what it means to serve in the community…And then they begin to understand common oppression…listening, empathy…all of those things. We have an obligation to do that here. It's in every mission statement that you find.

Section Three: Major Themes from Interviews

I discovered various common themes throughout the 15 participant interviews. The purpose of this section is to describe and to analyze these themes with particular attention to multicultural issues and initiatives that students, faculty members, staff members and administrators introduce as important themes.

Part One: First Impressions

This section offers a look at the initial impressions of students, faculty and staff of the community in the early stages of their adjustment to Jefferson (pseudonym).

I. Theme: Students and Faculty Make Initial Adjustments to Campus

Whitney (pseudonym), a white female, found campus life a "huge adjustment" from the very small town where she had been raised. She found people different and unaccepting even though she was a member of the white majority and from the Appalachian region. As Administrator Vaughn (pseudonym) explains, "Their comfort levels are being questioned for the first time…when they get to college …when they get exposed to more things in a broader realm than just their family or local community." In the case of students Alex and William, both people of color, the reality of attending college in central Appalachia required more than an adjustment in "comfort levels." Alex's reaction after the first day was, "Oh, no, where am I? Cows? Barns? Mountains?" He also remembers being made to feel out of place on his first visit to a local fast food restaurant: the two white women he passed going in to the restaurant grabbed their purses tightly as he passed them. William (pseudonym) is more reflective on his experience:

> This was the first time I've been in a place where I didn't really feel at home. I mean, just not a lot of people like me around. My neighborhood at home and coming here is like complete

> opposite…It took me time to adjust, just to slow down, and you know, no street lights all around, no streets, a lot of grass.

He also needed time to adjust to being a member of the minority:

> When some students who come here, [sic] this environment is what they've always been used to, and they're not getting anything from it…I got to experience the different, something different, you know, not a black guy living on your whole street. Dealing with something different has taught me how to deal with different people without changing myself.

Minority faculty and staff also admit to making various difficult adjustments as they entered the new rural environment. Almost 70 full-time faculty members teach at Jefferson (pseudonym). The annual salary for a tenured full professor at Jefferson (pseudonym) approaches $65,000. According to several faculty and administrators, the college, and the president in particular, make special efforts to recruit minority applicants. International faculty members at Jefferson represent the countries of Japan, China, Korea, Sweden Finland, Argentina and more. There is currently one-full time African American professor. At the time of the study, there was a plan to hire another African American professor the following year. Four African American persons hold staff positions of leadership and high visibility.

The overall conclusion by most interviewees is that hiring minority faculty and staff requires resourcefulness on the part of the college and a commitment to rural education on the part of those hired. For instance, in three cases at Jefferson

(pseudonym), both husbands and wives were hired for full-time employment in faculty and/or staff positions. Recruitment packages were created so that partners could make professional moves along with their spouses. One faculty member was hired with the promise of financial support through the end of the doctoral degree. Proper recruitment, as Professor Martin (pseudonym) explains, must include recruiting outside traditional channels because minority candidates with Masters and Ph.D.'s will be paid better elsewhere.

Part Two: The Semester Begins....

This section examines multicultural issues and initiatives in the curriculum, classes, campus programming, study abroad, and the college's community service program.

II. Theme: The White Western Curriculum

In the 20 departments on campus, students may choose from 60 tracks or majors. Many tracks lend themselves to exposing students to issues that address culture, minorities and diversity: Appalachian Studies, East Asian Studies, Public Policy and Community Service, Women's Studies, Middle Eastern Studies, and International Studies, to name a few. Administrator Cole (pseudonym) explains that students are explicitly and implicitly exposed to issues of diversity throughout the liberal arts core curriculum: in the first year, all students are required to take Western Traditions; in the sophomore year, Great Books; the junior year, Value Inquiry; and in the senior year, Global Studies. Nevertheless, William (pseudonym), a student, remembers Western Traditions as "white and European tradition since 1500:" "That's the first thing they throw on you, and

they tell you they're trying to change the way you think by taking this class."

Professor Eliot (pseudonym) is somewhat more generous:

> Anderson: Is [the class] a white western tradition?
>
> Eliot: It is...it is, and it isn't. Because we do study Islam, we do study Africa, we do study the so-called "carving up of Africa". We study imperialism in depth. It is about western ideas, but as the course has evolved, it has tried to encompass diversity just in viewpoint. [Nevertheless], faculty [members] are traditionally unsatis...dissatisfied with this course.

One professor makes a very strong argument against teaching students about white western history without analyzing it critically for its arrogance:

> You can see right now that the Western countries, especially the United States is very arrogant. They believe American culture is superior. Americans believe that they should promote democracy, human rights, free market economy. They think that these things are desirable and should be adopted by peoples in every part of the world. It's totally wrong. A true democracy in some sense is desirable, but actually here, in this country we don't have a true democracy. It's a rich man's democracy. We use human rights as diplomatic tools against other countries. Some believe human rights are universal, and this is totally wrong. Who says these things are universal? Who said, "This is right. This is wrong?"

In Great Books, students read from at least one African and one African American author. Professor Sadon (pseudonym) explains that the purpose of the course is to ask "Why are certain books great? Why do they have enduring value?" Courses in Value Inquiry expose students to questions of ethical and moral principles. A Global Studies course is required in the senior year. Administrator Cole (pseudonym) explains that the requirement attempts to internationalize students' experience by introducing some awareness of diversity. Alex remembers this course as economic and political in its orientation.

III. Theme: Classes that Reflect Diversity

Administrator Cole (pseudonym) explains that the college does not require students to take courses that address diversity explicitly. Nevertheless, there are nearly 100 courses listed in the college catalog that address cultural, minority and diversity issues in some obvious way (e.g. Racism, Race and Ethnicity, Cultures and People, Community Organizing, World Hunger, Women in Literature, Appalachian Writers, Liberation Theology). At the suggestion of Administrator Cole (pseudonym), I met with the registrar and examined course tables for the last two years to discover that only 50% of these courses had been taught in the last two years. Even with the recent successful reaccreditation from the Southern Association of Accreditation of Colleges and Schools, there are gaps between what the catalog describes and what is actually offered on a regular two-year rotation. Foreign language is not a general requirement, but the catalog does list classes in Arabic, Chinese, French, German, Greek, Japanese, Portuguese and Spanish as choices from which students may select. French, German, Greek and

Spanish are, not surprisingly, offered on a regular basis, while the others are offered on demand.

IV. Theme: Campus Programming Needs to be Assessed

When William (pseudonym) says, "I learned a lot more out of the classroom than I have in the classroom," the statement caused me to wonder what types of programming activities actually address multicultural and diversity issues. Student services personnel were very helpful in providing information that explains how their office intentionally addresses issues of culture, race, and ethnicity. Tracy Walters (pseudonym), for instance, trains students in certain majors to be facilitators of diversity workshops in local area high schools; these students go out into high schools and do one or two workshops on their own, and return to campus for debriefing with Walters. Resident Assistants or R.A.s, 36 for the 600 campus residents, also benefit from her expertise as they prepare to offer leadership in the dormitories. As a guest lecturer in Jefferson classes, Walters also helps students focus on issues of diversity including racism, sexism, ageism, classism, and homophobia:

> I try to teach people about tolerance, because that is basically what it is. "You may not like me, but you are going to have to deal with me." We need to learn how to tolerate people who are different than we are. There are people that are above and below your socio-economic background. There are people who are older than you, younger than you. How are they treated? How do you treat them? There are women, men, people who are African American,

Hispanic, Native American, whatever. How are they treated? How do you treat them? How does that make you feel?

It is clear that Jefferson (pseudonym) benefits from Walter's contribution to student services and the academic program.

Weekly convocations are designed, among other purposes, to introduce music from diverse cultures. Several interviewees recall that Arabic, Chinese, and Russian choral music, African drumming, jazz, and gospel have been included in the college convocations over the last year; students are required to attend 10 convocations per year. Convocation lectures and readings by African American visitors are also frequent. In the last year, a Chinese film festival that spanned several weeks was organized by local colleges including Jefferson. Most recently, the college held a First Amendment Rights forum which specifically addressed the black experience, civil rights, and justice. In the same discussions where beneficial activities such as these were described, several students and professors observed that no effort was made to highlight Black History Month. William (pseudonym) is angered that the college did not acknowledge Black History Month in any formal way, but admits even a month wouldn't really accomplish his vision: "The ongoing struggle for freedom, justice and equality by blacks in this country cannot begin to be covered in one month."

The lack of time given to culturally significant events or the limit of time to what could potentially be interesting and educational is an area of contention with those I interviewed. For instance, annually, the African American Society, a student organization whose membership is not restricted to any particular group,

hosts a multicultural food festival with foods of different countries or hometowns of students. Some interviewees question why such an event is only hosted once a year and only for a day. Whitney (pseudonym) says she would prefer at least a week of multicultural events:

> A week of just culture, where people can focus on, learn from different people, have a time that's like a forum or get together and you know, express our…ourselves in a way that, you know, the way that we do. I think that would be interesting to see. I think a day [or week] of just culture here, get out on the lawn and set up booths and people can visit, you know, see pictures and talk. I think that would be a wonderful thing.

William's remarks about the limitations of a one-day event are more pointed:

> Ooooooooo, things are going to be culturally diverse now that we had that Culture Day yesterday. I mean it's like something you have to do all the time. It's not…don't just throw it off on one day and smile in my face and the next day when I try to speak to you, you don't say 'Hello.'

V. Theme: Lack of Travel and Participation in Study Abroad

Because most students have had so few opportunities to travel, the Jefferson Study Abroad (pseudonym) program seems to be an important way that students might be introduced to cultural differences. Professor Martin (pseudonym) explains the importance of getting students out of this country:

> Taking them to another country is ...critical in terms of immersion and exposure to a completely different culture. Just being on different soil, seeing different kinds of things in the media, seeing people and being in the position of a minority.

Administrator Cole (pseudonym) believes in the importance of having semester-long study abroad opportunities, but admits that the economic status of many students prevents them from even considering such travel opportunities. Students, he believes, view semester long or yearlong travel as "daunting, exhausting, and expensive." A faculty member suggests that fear is the reason so few students take part in study abroad opportunities. And, as Administrator Cole (pseudonym) explains, as a result, only about 3% of Jefferson students take part in these programs. Administrator Cole is currently interested in having faculty members develop shorter travel programs of approximately two to three weeks in length, so that more students will participate.

VI. Theme: Community Service Needs to be Promoted

Community service is a distinctive accomplishment and an active outreach program of Jefferson College (pseudonym). Everyone that was interviewed mentioned the importance of this college's active and successful community service program. Community outreach includes providing Jefferson students as tutors for grades 1-3 for the nearby community; currently over 50 students participate in the tutoring program. The program also benefits migrant workers and their families by providing tutoring, a free health clinic and lessons in English as a second language. A recent grant from the Council of Independent

Colleges will enable the outreach program to establish a local community council in the eastern portion of the county. Another grant will facilitate work with sixth graders in a nearby town. The Bonner Scholar Program, housed within the college's community service program, includes a 10-hour-a-week service component. Part of the weekly commitment includes writing and reporting through a reflection journal where Bonner scholars are intentionally drawn to issues of class, race and gender because of what they learn through service. The 80 Bonner Scholars at Jefferson volunteer in these and other community placements: nursing homes, elementary schools, "Big Brothers/Big Sisters," the local food bank, and so on. The Bonner Scholars Program also offers a sister-support group for women campus-wide and holds a monthly dinner where minority women on campus are encouraged to come together to serve one another in a support group.

Even as early as new student orientation, freshmen are introduced to the idea of community service; many students take part in a service activity during their first semester as a freshman orientation requirement. For some students, the idea of participating in community service is a new concept, but as Professor Boone (pseudonym) explains, the benefits are real: "Those who never really saw themselves doing community service, once they begin, they are put in contact with people of different colors and class."

To get the whole college campus involved, for three years, the college has also sponsored a weeklong community service project where various student groups choose sites in the local community to offer their help. Since community

service is not a graduation requirement, this service week may be the only time when students are broadly exposed to the value of assisting in their community:

> Whitney: You need to give back. I mean when you get together and you have that many people, you need to give back. It helps to get people involved, who can't, you know, who don't always have the time. And I think it's wonderful that they do that; they learn what it means to give back to others and to be part of something.

Professor Martin (pseudonym) observes that community service exposes students to race and class difference:

> Martin: I think it does help in terms of exposing them to people who may not have what they have and maybe get them to appreciate the kind of opportunities they have had, and to take them seriously.

For Alex (pseudonym), doing community service had a slightly different connotation:

> Alex: When I first got here, the freshman would have to leave football practice to go work. And it was like, "Why am I doing community service?" When I'm home, when you have to do community service, it's like, you did something, [and] you're on probation or something. "What am I doing community service for? I haven't got in trouble with the law! I not only have to pay tuition, I have to do community service [laughing]?"

Professor Dantas (pseudonym), a social scientist, asserts that community service teaches young people about their relationship to the community:

> When you talk about civil rights, political rights, economic rights, all kinds of rights, you have to talk about your responsibility. As a member of society, you have some responsibility for this community, this society; you cannot only enjoy some rights without responsibility and duty.

Jefferson (pseudonym) can be congratulated for this distinctive and successful program.

Part Three: On the Weekends

This section examines social life on campus including friendship and dating, sports, clubs and organizations, codes of conduct, the assimilation of minority students, and the professional and social lives of minority faculty. Particular attention is given to themes that relate to multicultural issues and initiatives introduced by student, faculty, staff and administrator participants.

VII. Theme: Racial and Ethnic Differences Play a Role in Friendship and Dating

Forming and keeping friendships as well as choosing someone to date are no less complex experiences at Jefferson (pseudonym) than at other schools. While Administrator Vaughn (pseudonym) says that the Jefferson students are very inclusive in their partying, white and non-white students struggle to balance peer pressure with their own right to choose and make friends with one another. William explains the inconsistency and confusion:

> I see a lot of white people that are friends with mostly black people and get hell from other white people, and some of the black people that hang with all white people get hell from other black people for trying to suck up to white people.

With a note of encouragement, Alex believes that high school students entering Jefferson today are more open to interracial friendships than when he first came to Jefferson as a freshman, but he has met white people who worry about developing a friendship with someone who is non-white; mostly, he says, they worry about what their parents and friends will say. William cites an example of a young white woman he met as a freshman. He recalls meeting the girl, noticed she seemed to be shy with him, and decided to "have fun."

> We were just talking. I was like, "What'd your dad tell you before you came to school? What did he really tell you before you came?" Well, she just looked so ashamed. She's like "Well, he told me to just stay with my own kind and, you know, just leave other people alone and this and that." I could see it in her that she knew that wasn't right. The same girl is very open now. She's about to graduate now, so these things take time. You can talk to her and she doesn't seem scared all the time, so that's something positive. It's not her fault. I blame him. I don't blame her.

In fact, five of the persons I interviewed specifically emphasized the influence parents have on their children's views of interracial friendships and dating. Walters remembers receiving a phone call from the mother of a female athlete,

who began the conversation by saying: "I don't want my daughter to room with one of those," to which Walter's assistant replied, "Well, ma'am, let me tell you, the way we operate here. Your daughter will live with her, or she will not come here."

With a significant number of minority students on campus, several people wanted to discuss interracial dating. Described by Walters as "very, very big," interracial dating is still controversial because of the ideas about race and difference that many students bring with them. For example, Walters explains that most of the African American men on campus prefer to date white females; they say that there are not many African American females from which to choose. Nevertheless, the African American men put "tremendous pressure on African American women not to date European American men." The double standard does not escape the African American women of Jefferson (pseudonym), who, according to Walters, are "driven crazy" by the logic.

African American men, however, must face their own problems as they meet and find interest in white women who may come from areas where interracial dating is not accepted. Alex (pseudonym) is currently dating a white female who attends a nearby university. He explained that he was troubled because after six months, his girlfriend had still not told her parents that Alex is black:

> We don't know if we'll be together because she hasn't told her parents and she knows that her parents are going to like 'disown' her. Yes, it hurt me, and I know that family is a hard thing to give

> up, but she says she loves me, and she knows I'm the one for her, but she's still afraid to tell her parents.

So as not to seem insensitive to his girlfriend's plight, Alex recalls his stepfather's reaction when he found out Alex was dating a white girl: "He got mad, and he was trying to say all these reasons that you shouldn't." His mother, on the other hand, "raised me to love everybody."

VIII. Theme: Racial Segregation and Sports Teams

Like many colleges and universities, sports and athletics are strong recruitment "draws" and important to the social life of Jefferson (pseudonym). The men's football and basketball teams were mentioned most often during interviews as socially important. Football, it turns out, is hugely popular. As Administrator Cole (pseudonym) explains, nearly one in four of Jefferson's male students are on the football team. According to David Martin (pseudonym), black males are often recruited because Jefferson (pseudonym) has a football team. For instance, Alex and William were drawn to Jefferson because they would be able to play for the team. Jeff Walters (pseudonym) explains that African American men benefit from the support their athletic teams provide. Nevertheless, there seems to be a difference in the degree of cohesion of football and basketball players:

> Alex: When the football team eats, the black football players still sit together, and the white football players sit together, but I see there's difference in the basketball. The players, the black and white guys, all sit together. A lot of the black football players are

> only rooming [sic] with black guys. Or they have a single room or whatever.

In contrast, the basketball players hang out in groups with one another, share rooms, eat together in the dining hall and dress in their basketball shirts on game days. Jeff Walters, actively involved in Student Services, is troubled by the segregation of the football team members:

> They've just always separated themselves in that way. And I think if you look at teams who win championships, not just a conference championship, but go beyond that, the football team must act as a brotherhood. And we don't have that here.

Walters (pseudonym) offers his view on why the football team members separate themselves along racial lines:

> One of the fraternities on campus ...considers themselves [sic] "the athletic fraternity": "there are only guys who are white [in it]... the black guys are members of the underground fraternity.

Both the "athletic fraternity" and the "underground fraternity" will be discussed in the next section, "*Clubs and Organizations*."

IX. Theme: Racial Segregation and Clubs and Organizations

Jefferson (pseudonym) supports several clubs and organizations; those that were mentioned during interviews include Campus Christian Fellowship, the Drama Club, the Multicultural and International Student Association (MAISA), Women Unlimited, Student Government, and the Outdoors Club. The Greek societies, however, were the organizations that interviewees focused on the most.

There are twelve societies on campus, fraternities and sororities. Of those societies, three are national: Alpha Tau Omega, the drama society, and Alpha Phi Omega, a coed national service fraternity, and Phi Beta Lambda, a national society for business majors. The remaining are local campus organizations, not recognized nationally in any way. These organizations are open to sophomores with a 2.00 GPA or freshman who have completed 12 semester hours with a 2.75 GPA. The two most controversial, and the ones that were mentioned most by interviewees include Phi Gamma Phi, or the "athletic fraternity," and The Black Underground Fraternity.

Phi Gamma Phi, it turns out, is the most notorious fraternity on campus. Professor Eliot (pseudonym) describes Phi Gamma Phi members as having "poor taste, lack of discretion, lewdness, rudeness..." Professor Humes (pseudonym) remembers many years ago when he was solicited to be the "Gams'" advisor:

> At that time, not only were they athletes, they also acted in shows, they were members of the concert choir, and so on, and so on. Somehow or another, over the years, it was decided that none of those thing were "macho," none of those things were manly. What's manly is getting out on the field and cracking heads without a helmet. Some of the behavior of the pledges has been despicable. I'm surprised that the fraternity is still in existence.

Most recently, the fraternity was accused of bringing a doll-like effigy of the Dean of Students, the Greeks' council advisor, to a campus talent show where, on stage, they beat the doll up and made suggestive sexual movements with the doll.

For this, the Gams' charter has been revoked and the group is not permitted to pledge new members for a semester.

Nearly all the students, faculty and staff I interviewed were familiar with Phi Gamma Phi's policy forbidding black men from joining the fraternity. Whitney (pseudonym) explains the policy:

> You know, I never take notice. I don't consciously think about it, but it's there, and I just sort of block it out of my mind. I think that it's something that has been a part of this fraternity history for so long that it's just something that's been passed down, passed down, passed down, passed down, and that's part of their... who they are.

As for the current policy of excluding black males from joining, Tracy Walters (pseudonym) says she has heard two possible explanations: first, Phi Gamma Phi members may just be "a bunch of rednecks;" and second, African American males are just not interested in "the Gams" and that's why they are not selected. William (pseudonym) says the racial segregation of the fraternity make some sense to him:

> You know, when you come into an environment like this, you're not going to just want to jump [sic], "Oh, I want to be with all these white people over here wearing these letters"...If a black guy sees a fraternity with no black members, then most likely that black guy won't be filled with a desire to join it.

Tracy Walters (pseudonym) adds: "They are going to make your life hell during pledge week; they want to make sure that you crack and that you don't join." Jeff Walters (pseudonym) suggests that if the fraternity were not known as the "athletic fraternity," it would make a "world of difference." Walters uses an interesting choice of words when he suggests that the black men who are not permitted to join would accept the "natural separation" more easily.

For several years, African American males at Jefferson (pseudonym) have participated in what is widely known as the "underground fraternity." Every person with whom I spoke was aware of this group. Several offered their versions of how and why the underground was established. David Martin (pseudonym) explains that initially black males and females approached the administration to ask permission to establish a national black society on campus (e.g. Alpha Kappa Alpha, Delta Sigma Theta). Professor Martin (pseudonym) explained the intention of the group: "I think what the students were attempting to do was to create the very place where they could express themselves culturally – a breathing space - that is not available in any other avenue." Despite the presence of three national societies on campus - Alpha Tau Omega, Alpha Phi Omega and Phi Beta Lambda - the administration denied the request because of its trustee's policy of not permitting national societies to recruit and set up and organization on campus. Alpha Tau Omega, Alpha Phi Omega, and Phi Beta Lambda were permitted on campus, according to Administrator Vaughn, because their goals are not primarily social. Administrator Vaughn (pseudonym) explained that if the request for a national black society had been approved, then other national societies would also

need to be permitted to organize on campus, thus diminishing the history of the local fraternities, many more than 70 years old. Despite the decision, Walters explains the potential benefit of making all campus societies national: "I would love it if we had the nationals because…it would put the liability on the organizations instead of liability on the college."

Students, faculty and staff have various reactions to issues that surround the Greek Societies. Everyone is aware that Phi Gamma Phi has historically refused to accept pledges from African American males. And they are also aware that when African American students did ask if they could establish their own society, the administration denied their request because the campus does not want to move from having local to having national societies even though there are already three national societies on campus. Wyeth explains that the petition was denied because the school could not actively support the creation of a segregated fraternity. The Jefferson Student Handbook (2000-2001) (pseudonym) specifically addresses this infraction: "Racial discrimination and social harassment are deemed disruptive to the community and are against the values expressed by the mission of the college. Any and all are deemed serious offenses by the college" (p.27). Administrator Vaughn suggests if the African American students did establish an exclusive group based on race, whites might petition for the same type of structure; unofficially, of course, the Gams have already achieved such a structure.

In response, the underground society, also known as Psi Phi, was formed. Alex remembers being invited as a freshman to join: "All the black guys are

invited, and they have their own secret initiation." And as for the secrecy surrounding the fraternity? Alex explains:

> They say " No one knows," and they tell freshman no one knows, but really, we have freshman girls coming up to us asking, "Are you all joining?' and we answered, "Well how do you know?" and they said "Well everybody knows."

William explains just how recognizable the members are:

> It's not hard to tell. I mean...whenever you see more than 2 or 3 black guys together, you're gonna start thinking, 'Whoa, what's going on?" Anyway, when you see about 5 or 6 or 10, you're gonna know we're NOT just walking together for nothing and when you see the letters on the jackets or you know, we participate in certain events, I mean, it's noticed.

While Alex chose not to join because it conflicted with other interests, William explains why he is a member:

> I think the purpose of the group is just to offer support when you need it, to let you know that someone's here for you. "I'm going through what you're going [through], I've been through what you're going through right now and if you need somebody to talk to, come to me. If you need, whatever it is, money, you know somebody to help you on a paper you know, somebody to help you in a certain subject." I think it's very much needed just considering

the culture shock that some students experience when they come here.

One professor explains that the organization is very healthy: "I think they need and crave some place where they can feel comfortable, and I speak from my own perspective as minority faculty member."

The underground society has operated on the Jefferson (pseudonym) campus for at least the last five years. It is well known and the members are highly recognizable. So why not charter the group as the first local black society on campus? William says that current members do not want to be chartered because that would mean the fraternity would have to be approved by the administration, conforming to "what they believe as being right or wrong." Tracy Walters admits that the "underground" status of the fraternity gives the group power. She also points to the enormous amount of "crap " to which the group has been subjected, and she isn't sure that bringing the group "above ground" is the best answer. However, she is concerned that Student Services has no way to police the group, to make sure that new members are not subjected to hazing. Publicly, she says, because they are not recognized by the college, they are also not permitted to do public fundraisers, and they don't have a seat on the Greek council. Despite William's claim to the contrary, Jeff Walters suggests that they would want to be a part of the Greek system if they could be.

X. Theme: Codes of Conduct: Mixed Messages

The Student Handbook clearly affirms Title VII of the Civil Rights Act, which "guarantees individuals the right to freedom from harassment for race,

ethnicity, religious preference and gender or sexuality." The campus' *Code of Conduct* also prohibits "behavior which is abusive, obscene, lewd, indecent, excessively noisy, disorderly, harassing, intimidating, or which unreasonably disturbs other groups or individuals." (p.26). Racial discrimination is specifically described as a serious offense that results in disciplinary probation. So, when interviewees began mentioning incidents that were clear statements of racial hatred and discrimination, feelings of fear and oppression were raw. William and Alex (pseudonyms) remember the day that a confederate flag was raised on the flagpole at the administration building: "I was outraged by it; it pissed me off just to…What would make somebody want to do that? I go to this campus too and that doesn't represent me and I don't want that [flag] flying over my head." A cross burning also recently occurred. A Student Services staff member recalls:

> It was that blatant. I think for a lot of [the students] is was overwhelming. It made them very afraid to be here. The thing that I kept hearing was, 'There are so few of us here," and I guess it goes back to strength in numbers thing…they were afraid because they felt there were so few of them.

One faculty member recalls being invited to a cook out a few years ago by a chartered organization called "Southern Pride:" "It was like 'a good old boys' [group]. They had the confederate flag, the battle flag around the tree over there. I also couldn't quite get over the fact that a lot of the football players who were invited to this cookout were black."

XI. Theme: Assimilation: What is Lost and What is Gained

Professor Martin (pseudonym) explains that black students are expected to assimilate. "They are black in certain terms of enrollment, but once they step through the door, they cease becoming black and they'd better be white, and they better fit in because that's what 'you're supposed to do.'" A black staff member offers her view of assimilation:

> All my life, I've been at predominantly white institutions, going to school and working for the school, so, I've seen the advantages and disadvantages of assimilation. The advantage of assimilation for some people is that they get by. They get more benefits.... more acceptance by faculty, more acceptance by staff, more acceptance from their friends that are around them, and outside in the community.

Nevertheless, this staff member does not feel that there is a lot of pressure to assimilate at Jefferson – at least not for the African Americans:

> I don't think there is a lot of pressure to assimilate, not for the African American students. But I do think that some of the white students feel that in order to fit in with some of their black friends that they have to assimilate. They have to become cool or 'down' or speak slang or something like that. But then if you look at some of the African Americans that come here...they don't do any of that stuff.

One professor recounts the advice she has offered black students who seek her out: "I don't tell them they have to assimilate. I don't think you have to become white. I just say, 'You can at least begin to understand and work with the system you have to work in, and you do have to work with different kinds of people."

For international students, there are also many challenges: adapting to changes in food and diet generally, to temperature or change in climate, to the lack of familiar cultural rituals, to the lack of familial support systems, and perhaps even to a change in language. Wyeth (pseudonym) explains: "I think there is the expectation when you come to America, you have to be American, you should know or learn our language." Another professor describes the conundrum: "We want [international students] to enhance the environment with cultural diversity, and yet we expect them, once they come through the gates, to whitewash that experience." Currently, no particular faculty or staff member is designated as social or academic advisor to international students although it happens that four of the interviewees did describe themselves separately as "implicit" advisors to the group.

XII. Theme: Professional and Social Lives of Minority Faculty and Staff Members Reflect Sacrifices

Students, faculty, and staff that were interviewed understand the importance of diversifying the campus by increasing the number of minority faculty and staff. To them, voices of minority faculty members often bring an authority to certain subjects that white faculty members cannot offer: "We're listening to white people try to tell us about black history or black anything…You

need somebody that can relate to it." William explains the importance of having more non-white faculty members on campus:

> [When] non-white students see a non-white professor competing and excelling, [it] gives them a little motivation...More minority faculty would definitely help...Non-white students are exposed to a different culture just by being here. White students who feel at home in this environment could benefit from having non-white teachers to help expose them to something different.

As one faculty member explains it, white students would more than benefit:

> [These students] have never been taught by a black person or never had a black person in their community, had never really talked to a black person before, had never even seen a black person till they came to college. Hard to believe, but true.

According to several non-white faculty and staff, minority students tell them they serve as models of success for minority students. One staff member explains:

> I make a real connection with the guys, football players, because I played college football at a large school and [they] can relate to some of the things that I experienced...I think they find someone that they believe that are like them [sic] and they think, "That's ok, that's all right".

Another staff member explains that because there are so few minority faculty and staff in positions of leadership, individuals are often overwhelmed with requests

to be sponsors, advisors, and so on, in addition to their regular full-time responsibilities:

> Anderson: To be the club's sponsor, was that a paid part of his job?
>
> Walters: Well, I think, I don't think it was a paid part of this job. I don't think that they said, "Well, ok, we'll give you this much for [being the sponsor]." I think it's one of those things where, on our campus, there are so few minority staff people to spread around and with the needs that we have for them, that was the thing that was laid to him to do.

While everyone I interviewed agrees on the importance of developing and maintaining a diverse faculty, many point to the tension and resistance minority faculty members face as they adjust to their daily routines. Five interviewees referred to some resistance on the part of some older faculty who do not welcome the trend toward diversification. Administrator Vaughn (pseudonym) explains that "there are people who would not have a conversation with [a] faculty member because he was [sic] international." One staff person, highly and appropriately experienced and a graduate of an Ivy League school, remembers hearing the rumor that she was only hired because she was black. Another minority faculty member recalls the complexity of her situation:

> I think probably that in the early days, most people may or may not have known what my credentials were. So it really was by faith and by demonstration to people outside my department and outside

> of the administration – those who hadn't hired me and [hadn't] looked at my paperwork…I think that in the wider faculty community, there's probably skepticism: "Well, you know, what does she bring?" And it's not only the skepticism about "she's not one of us because she doesn't have the credentials." On top of that, [they might say] "she's not one of us because she's not the same color" and "she's not one of us because she's a woman."

Students may also offer resistance when they are exposed to some one who is different from them. A Chinese professor had been harshly criticized in the last year because students found his courses difficult and his accent too hard to understand: "It's not that they couldn't cultivate any understanding; it's that they choose not to," a colleague defends. Students, it seems, really believe "They should learn to speak like me." While four of the faculty members I interviewed felt that the students who complained should not have been coddled in this situation and may have benefited from learning to struggle a bit with accents, Administrator Cole (pseudonym) is concerned that any person who is hired can communicate well with students who may have little experience with foreign accents:

> An intelligible accent has to be there because otherwise you're driving a wedge. If our students' experience with faculty from other cultures is one of discomfort and of a sense of strangeness in having to work extra hard just to be able to follow what they are saying…I mean, that's worse than none at all.

The suggestion by one faculty member is not to coddle the students or to avoid hiring persons whose accents may interfere in direct discourse, but rather, to hire more faculty from other countries, which would diffuse the highlight that is placed on the current one or two who may speak with an accent.

In no uncertain terms, minority faculty and staff members realize that joining the community is not without its problems: "I think asking someone, whether it is an international faculty [member] or an African American faculty member, a Mexican-American, whatever, to move to central Appalachia is a big step." A colleague rejoins: "What incentive do I have to go there besides to try and make a difference by being an example? The personal cost is tremendous. You are the example. You are the token." Another minority faculty member describes his initial concern:

> Dantas: [Before I came here], I learned some rumors about the American South: [that it is] different from the north and people over here are not so friendly to outsiders, and uh, probably racial discrimination [would be] stronger than that of the north.
>
> Anderson: Have you found those rumors to be true?
>
> Dantas: Yeah.

Whether it is being followed in a store because he is not a member of the white majority or struggling to find a hair salon that knows how to cut African American hair and sells appropriate hair products, faculty and staff members admit to finding even simple daily tasks more difficult than they expected: " The overall minority population in [this] county is low, between 2-3%, so minority

children as well as adults are lonely, noticeably, and often 'the only one.' Socializing, for example, may present its own difficulties, as Tracy Walters (pseudonym) explains:

> It is hard to attract single African Americans or any people of color because they might be at that time in search of a mate, and they might want that to be someone of the same ethnicity, and in order to have that, you have to travel thirty to forty-five minutes to an hour away.

Final Synthesis

The final synthesis provides a summary and conclusion for Chapter IV. The purpose of Section One was to provide brief profiles for the students, faculty members, staff members and administrators who participated in the study. Section Two established the environment in which Jefferson (pseudonym) students, faculty members and staff members live and/or work. Section Three introduced the major themes that address multicultural issues and initiatives resulting from 15 interviews with Jefferson (pseudonym) students, faculty members, staff members and administrators. Section Four introduced the types of documents used in this study and the benefit an analysis of them offered.

The primary goal of Chapter Four was to present themes that relate to multicultural issues and initiatives expressed in various themes: initial adjustments, curriculum, classes, campus programming, study abroad, community service, friendship and dating, sports, clubs and organizations,

codes of conduct, assimilation, and general comments that describe professional and social lives as minority faculty or staff members.

Conclusion

The interviews with students, faculty members, staff members and administrators yielded multiple findings. I have chosen some of the findings from the various themes to emphasize here as a means of closing the chapter. While all students can expect to experience adjustment periods when they enter college, the adjustment for non-white students who attend a predominantly white college needs to be acknowledged as potentially more complex. Non-white faculty and staff members face significant professional and social challenges when they commit to teaching at a rural Appalachian college. The curriculum and course offerings at Jefferson do reflect some interest in exposing students to issues of diversity; although it has yet to design systematic means to ensure all students are exposed to issues of race, class and gender. Student Services staff has worked hard to provide for the needs and interests of the non-white students on this campus. Study Abroad programs have the potential to help students from predominantly white backgrounds learn how it feels to be viewed as a minority. Community Service, a hallmark outreach program of this college, helps Jefferson students make connections between class, race, and gender. It has not yet, however, discovered how to make sure that all Jefferson graduates have a community service experience. Parents play a strong role in teaching their children how to approach racial and ethnic differences in friendships and dating situations. Sports teams at Jefferson (pseudonym) generally mirror the segregation

of the larger student body. Clubs and Organizations at Jefferson, particularly some of the Greek organizations, reflect the racial hatred that prevails in at least some significant part of the white student population. The underground society is a creative response to oppression. Student Services will have to address very difficult issues and questions vis-à-vis codes of conduct in the immediate future. The implications of assimilation are not always understood. However, at least some assimilation is to be expected on the part of minority students, so that they might enter into the system in which they will likely work as adults. Finally, minority faculty and staff members and their families make significant sacrifices to work at college like Jefferson.

Chapter VI
CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

Introduction

In this chapter, I present the conclusions, implications and recommendations for this study that emerged during the presentation of the themes and narratives in Chapter V. The intent of this research was to address the problems associated with preparing young men and women who attend predominantly white liberal arts colleges in the Appalachian region of the United States to live among and work with people who are different from themselves. The purpose of this portion of the study is 1) to establish the environment of a small liberal arts college, its community, its students and its mission, 2) to use the environment as a context in which students, faculty and staff members and administrators could depict the college's efforts to address multicultural issues and promote initiatives, 3) to capture through interviews the challenges that the Jefferson community faces in its mission to prepare students to work with and live among persons who are different from themselves, 4) to offer implications and recommendations from the point of view of Jefferson (pseudonym) students, faculty and staff members and administrators that specifically address problems which inhibit the diversity initiatives they seek to implement, and 5) to enhance the recommendations of the Jefferson community with current research.

Fifteen students, faculty members, staff members and administrators at one small, predominantly white liberal arts college were interviewed using semi-

structured, open-ended questions. Interviews were audiotaped, transcribed and returned to interviewees for comments and corrections. Using qualitative methods, the interviews were analyzed, and in Chapter IV, I attempted to condense the findings into a readable structure driven by emerging themes.

In this chapter, several conclusions and their implications are presented and related to the narratives, as well as to current research and theory. Afterward, recommendations for future practices are stated. For the purposes of organization, this section has the same sub-headings as Chapter Four: *Students and Faculty Make Initial Adjustments to Campus, The Curriculum, Classes, Campus Programming, Study Abroad, Community Service, Friendship and Dating, Sports Teams, Clubs and Organizations, Codes of Conduct, Assimilation, and Professional and Social Lives of Minority Faculty and Staff Members*. Each theme is divided into as many subsections as necessary to present within each theme multiple *Conclusions, Implications* and *Recommendations* discovered in the study.

Major Conclusions, Implications and Recommendations

I. Theme: Students and Faculty Make Initial Adjustments to Campus

Conclusion I.1.

All students can expect to experience a period of adjustment when they enter college, and students from different kinds of backgrounds will make different kinds of adjustments and face different kinds of challenges.

Implications.

Most college campuses already offer orientation programs for new students. Generally, this means that prior to the beginning of the fall semester, new students come to campus, move into the dorms, meet their roommates, make some friends with peers who may have similar interests, and begin to adjust to their new environment. There is no question that this type of orientation is important. In the case of Jefferson College (pseudonym), nearly 1/3 of the students in the freshman class are the first members of their families to attend college. They may be unfamiliar with the curriculum, the role of academic advisors, and the routine and habits they should establish if they are to be successful. Thus, they benefit from a few days of orientation before returning students arrive to flood the campus.

Most students who attend Jefferson have not traveled much beyond their own state and most come from within a two-hour driving distance of Jefferson. In other words, most of the students who attend Jefferson are from the Appalachian region. As Whitney recalled, campus life was a "huge adjustment." Separated from family and community, even the rural community of Jefferson is larger than the small town from which Whitney came. As Professor Boone suggested, students from Appalachia may struggle with self-esteem issues because of the negative images they have absorbed that are projected in the media about life and culture in Appalachia. He remembers his own experience:

> I struggled with the whole, 'I'm from West Virginia,' and being ashamed of who I was. I had to figure all that out. I know how

insecure I was at that point, and I see it in our own students. Many come with low self-esteem issues until they get a sense of who they are.

Frederick Yeo (1999), the author of several works on critical multiculturalism and critical pedagogy, asserts that students from rural areas experience marginalization when they are characterized as "country" ...and are "excluded and/or disempowered by the social ramifications of that label" (p.6). White privilege may echo as hollow insight to working class students like Whitney "who work to put themselves through school and accumulate student loan debt with little hope of upward mobility" (Kincheloe, 1999, p.168). Even though it is important for students like Whitney to come to understand that white people possess a marker of privilege, she may already know that "all white people are not able to take advantage of that privilege" (Kincheloe, 1999, p.168).

Recommendation I.1.

Create an orientation program that investigates and validates the Appalachian cultural experience. Yeo (1999) suggests that teachers use local and/or personal experience, such as the economics of rural business and agriculture, the anger engendered by negative media images of [being] country, such as the stereotypic image of 'the red neck,' the problems of poverty and those social diseases of spousal and child abuse that so often go along with poverty, as well as the feeling of being marginalized versus the suburban/urban [to] complexify for students the understanding of what constitutes difference. (p.8) This orientation should also teach students how to assess cultural practices in

terms of strengths and weaknesses. Students from Appalachia will come to understand themselves as cultural beings with strong and honorable traditions.

Conclusion I.2.

Minority students who attend predominantly white colleges face challenges as they adjust to living in a community in which they are viewed as the minority and regarded as different.

Implications.

While Whitney may have come from a sheltered rural background, William and Alex did not. Neither young man was prepared for the agricultural setting in which Jefferson (pseudonym) is located, nor had either ever lived in a setting where African Americans were the minority. Alex recalled the isolation he felt when he first arrived. He also remembered the moment he realized that he was among the minority in this new community. Whereas white students may struggle with real feelings of separation and loss from their home environments, minority students must also adjust to living in an environment in which they feel a loss of power and respect from people who have had little or no experience with non-white people.

One means of adjusting to living in an environment in which one feels disconnected is to assimilate. Assimilation is the process by which members of the non-dominant culture integrate into society. However, as Kincheloe and Steinberg (1997) point out, the process of assimilation can have the effect of rendering "the voices of those who on the basis of their race, class, and gender are oppressed" invisible and powerless in favor of the dominant group norm (p.4).

Frances Maher and Mary Kay Thompson Tetreault (1998) characterize the experience of one who faces life as a non-white in a predominantly white culture:

> Whiteness, like maleness, becomes the norm for 'human,' the basis for universality and detachment; it is the often silent and invisible basis against which other racial and cultural identities are named as 'Other,' measured and marginalized. (p. 139)

The white, middle-class standard projects a racial and cultural imperialism to which all are expected to aspire; the effect of such "ethnocentric monoculturalism," as Sue (1996) explains, is "cultural genocide" (p. 210).

Recommendation I.2.

Minority students need support as they make adjustments to and in a predominantly white setting. Jefferson has already realized that providing peer mentors for incoming minority students is a simple and effective way to offer support for incoming students. A recent study conducted at Northern Illinois University asserts that the needs of minority students take many forms: financial aid, advising, and mentoring services, in addition to cultural programs (Krishnamurthi, 2003, 274). Anti-racist educator, J. Young (1995) explains that when support is provided, the success of black students is facilitated. Pairing students will help new students gain a sense of security and confidence in their new environment. As soon as a student commits to a college, mentors should email or write letters to their partners, even during the summer months. Mentors can also arrive just before new student orientation and host new students through the first semester as they adjust to the new community. Successful African

American students should be paired with incoming African American students. Successful international students should be paired with incoming international students, or American students who have taken a special interest in international issues. This pairing is especially important for international students, whose flights may be scheduled over a period of several days before returning students arrive. International students benefit when Student Services provides airport pickup and initial shopping trips for incidentals with which persons from outside the United States cannot be expected to travel. Freshman should be recruited in the spring of their first year to return as mentors the following fall semester.

Conclusion I.3.

International students need to be able to rely on at least one adult at the college who has been designated and trained to be the international student advisor.

Implications.

Colleges and universities no longer have the choice about whether to hire an International Student Advisor. Since 9/11, the U.S. government has instituted new policies that restrict the flow of international students into and out of the United States. SEVIS, a database of information for tracking international students in the United States, can only be accessed on campus by a designated FSA – foreign student advisor – approved by the Immigration and Naturalization Service. Immigration papers must be checked, work status of international students must be verified, passports must be copied and filed, bank accounts opened, and applications for social security card must be made. Aside from the

bureaucratic need for an international advisor, international students also need support while they adjust to the many differences they experience in a new culture. Some international students need to be evaluated for English language proficiency, while others need one-on-one time with their academic advisors to become familiar with a new academic system and curricular offerings.

Recommendation I.3.

Any college or university campus that intends to issue I-20's to international students must by law have a designated FSA or Foreign Student Advisor on its campus. At least part of this person's duties must be devoted to immigration issues for its foreign visitors.

Conclusion I.4.

Minority Faculty and Staff Members face challenges as they settle in to the new environment.

Implications.

Minority faculty or staff members who take positions at largely rural and predominantly white institutions like Jefferson (pseudonym) may not anticipate the various challenges they will face. Just as one should consider how students from different backgrounds can be assisted in their assimilation to college, so too should some important attention be given to the challenges that minority faculty and staff face as they move to a largely white setting. As Tracy Walters reminds, "I think asking someone, whether it is an international faculty [member] or an African American faculty member, a Mexican-American, whatever, to move to central Appalachia is a big step." Professor Martin cites lack of diversity in the

population and a lack of community of support as two challenges that minority faculty face.

Recommendation I.4.

New faculty and staff members should also be paired with returning faculty members who can serve as guides and mentors. Many new minority faculty and staff members may not be prepared for the degree of cultural and social isolation they and their families feel when they move to a largely rural and predominantly white setting. To make sure that the newcomer does not find herself isolated in the community and disconnected from other faculty, pairing should be considered part of the hiring process. Finding housing, setting up accounts, locating religious and social institutions, and acclimating to campus structure and policy will all be made more simple if such a pairing is made as soon as a contract is signed. It will also offer the newcomer a person with whom one can discuss unanticipated surprises and challenges.

II. Theme: The White Western Curriculum

Conclusion II.1.

The College has not yet developed a comprehensive program that would ensure that all students are exposed to multicultural issues.

Implications.

Exposure to multicultural issues often occurs when interested students opt to take the two or three social science electives offered in anthropology or sociology. To ensure this exposure, some think a single course required of all students or core requirement may seem like a good start. Young (1995) recalls the

typical start. "[Usually] one or two courses on ethnic, cultural and racial diversity are added to the curriculum. Some programs go further by developing specialized courses that deal with either specific ethnic groups or issues of diversity viewed from a particular orientation" (p.57). Courses in Cultural Diversity are in fact required of teacher education programs and R.N. (Registered Nurse) to B.S.N. (Bachelor of Science in Nursing) nursing programs, often some of the largest programs on liberal arts campuses. Despite the prescribed objectives of this course (e.g. for nurses it serves as a "cross cultural experience; for teacher candidates, it serves as an introduction to "minority and class issues") too often the use of a cultural pluralist model reinforces stereotypes, encourages teachers to 'teach tolerance,' and avoids topics such as poverty and institutionalized racism. When Cultural Diversity is taught as an unproblematized apolitical 'history of American immigration,' stereotypical cultural characteristics are fossilized as fact. As Yeo (1999) explains, "To reduce multicultural education to facts about cultural attributes, such as language, food, dress, and customs…is to teach a form of ethnic geography…which is neither cultural nor multicultural" (Yeo: 1999: 5).

A 'Cultural Diversity' course whose objectives are politically and ideologically charged would unequivocally expose students to issues of race, culture and ethnicity. And even in these courses, professors must be careful not to present racial and ethnic groups as totalizing entities whose histories and characteristics students can "learn" to appreciate. Marilyn Cochran-Smith (2000), Professor of Education at Boston College, uses the writings of bell hooks to explain that some members of minority groups resent having their lives opened up

for examination and theory development, so that their white counterparts might say that they have "mastered" the subject of race and racism. Cochran-Smith (2000) and others wisely point out that presenting a totalizing view of the experiences of minorities glosses over the individual and divergent experiences of various groups as well as the experiences of individuals within these groups. (Cochran-Smith, p.172; Dhruvarajan, 2000, p.166).

Recommendation II.1

Cochran-Smith (2000) suggests where one might begin:

> We must interrogate the racist assumptions that may be deeply embedded in our own courses and curricula, [acknowledge]...our own complicity in maintaining existing systems of privilege and oppression, and ...grapple with our own failures to produce the kinds of changes we advocate. (p.158)

Young (1995) cites the typology [9] that illustrates the stages through which a college might pass as it develops a comprehensive plan for multicultural education. The following chart (Figure 1) illustrates the gradual, yet complex nature of developing systemic multicultural policy:

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[9] Lynch, J. (1986): An initial typology of perspectives of staff development for multicultural teacher education. In S. Modgil, G. Vermaqn, K. Mallick, and C. Modgil (eds). Multicultural education: the interminable debate. London: Falmer Press: 162.

Stage I - *Ethnocentric Captivity*: predominantly monist culture, epistemology, structure, including staff, students, evaluations, and few if any links with ethnic minorities.
Stage II - *Ad Hoc Multiculturalism*: isolated initiatives mainly addressing cognitive gains.
Stage III - *Curricular Multiculturalism:* (e.g. new programs)
Stage IV- *Holistic Policy Multiculturalism* (e.g. policy information at system and institutional level)
Stage V - Institutional *Multiculturalism* (e.g. multiethnic staff, student bodies, involvement in governance)

Figure 1. Typology of Multicultural Stages for Educational Institutions

(p.57)

At the time of this study, Jefferson (pseudonym) can probably be described as having achieved "Stage II- *Ad Hoc Multiculturalism*". And as one can see from the chart above, the process of establishing a comprehensive multicultural program is a complex one that must be conceptualized, approved, funded, implemented and evaluated over time. Walters (2002) points to the importance of adopting a comprehensive model of multicultural education that includes the following elements: "mission, curricula, policies, campus norms, rituals and staffing" (p.335). In this way, issues of gender, ethnic, racial and cultural diversity can be "acknowledged within every aspect of the institutional environment" (p.335). Psychology educator Joseph Ponterotto (1995) offers a checklist that can

be used as a guide in multicultural program development. I have adapted his recommendations designed for counselor training programs at predominantly white colleges to fit the parameters of the broader college environment: 1) Minority representation in faculty, staff and students should approach the level of 30% or higher; 2) The overall curriculum should be infused with multicultural issues; at the very least, one course explicitly linked to multiculturalism should be required of all students in all majors; 3) Students should be required to participate in community service, internships and practicums and be guided as they explicitly process their reactions to race, racism, classism, oppression, and stereotyping; 4) Research considerations of students and faculty should address multicultural issues; 5) Student and faculty competency evaluations should be conducted on a regular basis to measure outcomes; and 6) The physical environment should reflect an appreciation for diversity in highly visible places.

Conclusion II.2.

The Core Curriculum still largely reflects the Western Liberal Arts in orientation.

Implications.

Four of the five faculty interviewees mentioned that the Core Curriculum – Western Traditions, Great Books, Value Inquiry and Global Studies – is still largely Western in its orientation; according to those who teach these courses, changes over the years have been piecemeal. Yeo (1999) explains that in the case of rural colleges, multicultural initiatives may be resisted by faculty and administrators because they perceive their community as monocultural and

question whether any change to "long-standing" traditions should be made" (p.3). Nevertheless, Vanaja Dhruvarajan (2000) Professor and Senior Scholar in the Department of Sociology at the University of Winnipeg, asserts that "the devaluation of people of colour continues by devaluing their life experiences, their culture and their ways of knowing" (p.173). College administrators and faculty ought to realize that the exclusion of the experiences of subordinated groups is itself a form of racist discourse. As Sheets (1999) explains, "A faculty contributing to the dominant status of the European American ethnic group has been the institutionalization of their culture and their ability to display their ethnic identity as the norm in school settings" (p.97). Cochran-Smith (2000) suggests that a critical analysis of the curriculum would reveal the hidden or underground discourses, in other words, "what is left out, implied, veiled, or subtly signaled as the norm by virtue of being unmarked or marked with modifying language" (p.167).

Recommendation II.2.

If the college is serious about revising its core, it could consider one of several approaches. First, the faculty could use the core as a place where students are encouraged to interrogate the traditional Euro-centric liberal arts so that they might come to understand how the beliefs they hold (e.g. gender roles, racial and ethnic self-image, political opinions) are influenced by Western (read white) ideology. As David Goldberg, editor of *Multiculturalism: A Critical Reader*, explains, multicultural pedagogy should serve as a self-critical analysis by "questioning the grounds of the knowledge claims and truth values being

advanced, and with challenging the dominant interpretation and underlying structures of institutional and ideological power represented in prevailing pedagogical narratives" (1994, p.17). Kincheloe and Steinberg (1997) suggest that "to engage students and teachers in an analysis of what is involved in becoming a critical citizen capable of governing instead of merely being governed" (p.69), an educational setting must serve an arena of cognitive growth where individuals are not trained but empowered as they come to view equal opportunity, meritocracy, consensus, and power neutrality as myths that serve the interests of the dominant class (pp. 117-119).

A second and more deliberate approach is to "utilize...the points of view and experiences of oppressed minorities and working class women and men as the primary basis for a core curriculum" (Connell in McCarthy: 1995: 42). Western Civilization courses would be balanced or offset with offerings in Eastern, Latin and South American Civilization history. American History courses, often told from a white male perspective, should be balanced with courses that present female participants, African American perspectives, and other minority points of view. A socio-historical review of the meaning of race over the last three hundred years would illustrate how race, and African Americans in particular, have been used to serve the interests of the dominant class and the capitalist system. Literature courses would be "decanonized" to reflect multiplicity in gender, race and ethnicity. American Literature courses would be revised to include African American, Chinese-American and Hispanic authors as primary perspectives that

have been denied as relevant to what it means to be educated[10]. As Kincheloe (1999) points out, students must be engaged "in a rigorous tracking of this construction process" (p.167). Exposure to the subjugated knowledges of oppressed groups - the untold and unvalued lived experiences of those whose roles and lives were scripted by those of privilege - has the potential to lead to a critical, empathetic and action-oriented understanding into the social injustices such communities have experienced. Goldberg (1994) supports educational activist Gerald Graff's position that we "teach the conflicts" in "which the various positions in the pressing conflicts - over methodology, principle, values and so on - would exist uneasily but productively alongside each other" (p.19). Such exposure has the potential to empower those who possess such subjugated knowledge at the same time that it might incite others to assess the views they hold with counter-hegemonic insight, reducing the tendency to accept knowledge - even knowledge they value - so passively. In this way, the cognitive power of empathy leads to unity - not uniformity.

Conclusion II.3.

The core curriculum no longer supports the value of learning world languages.

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[10] Peter McLaren (1994) properly asks why Toni Morrison is denounced as non-Western simply because she is African American. (McLaren: 1994: 63-64).

Implications.

World languages have long been a valued part of the liberal arts curriculum. Professor Eliot remembers that there was a time not so long ago "when every single person was required to have two years of language, no matter what the major." And when I first examined Jefferson's catalog, I was impressed with the number and variety of languages presented: at the time of the study, Arabic, Chinese, French, German, Greek, Japanese, Portuguese, and Spanish were listed as offerings in the catalog. After conferring with the registrar, it was evident that French, German, Greek and Spanish are offered on a regular basis, and the others are offered only on demand. Even so, world language requirements for most majors at Jefferson (pseudonym) have been abandoned. Whereas only a few years ago, the college required two years of language of all students in all majors, now only a few majors include a foreign language component. Professor Sadon emphasized the cultural component in learning languages. Professor Eliot made the practical connection of studying language at Jefferson and then using the skill in a study abroad experience. Eliot wished Jefferson could be "one of those an exceptional small campuses and offer amazing languages" that would enable students "to break out of this cloistered sort of existence." To him, "language is biggest tool that would take them there." For Professor Eliot, "languages would be the thing that would get a student moving in the direction of understanding culture."

Recommendation II.3.

World language requirements need to be reinstituted.

Conclusion II.4.

Before students can demonstrate cultural proficiency in some other region's history, religion and culture, they must be exposed to the concepts that would enable them to characterize the values and practices of their own culture.

Implications.

Many of us would be happy if our students took an interest in cultures foreign to them and explored the diversity of other regions. One must ask, however, what tools a student should possess before she begins a study of some other culture. Students who have not been exposed to racial and ethnic difference because they have grown up in racially homogeneous society may have no awareness of the culture they possess and the ethnic identity they express. J.S. Phinney (1987), who has conducted extensive research on the topic of ethnic identity, explains:

> Ethnic identity is meaningful only in situations in which two or more ethnic groups are in contact over a period of time. In an ethnically or racially homogeneous society, ethnic identity is a virtually meaningless concept (p.27).

As Chapter II illustrates heuristically, and this study argues, white students from relatively homogeneous backgrounds must first learn to perceive their own ethnic identity and they must learn to assess cultures, including their own, for strengths and weaknesses. Alexander Nguyen (2000) explains,

> In whiteness studies, race and racism isn't only a matter of blacks and other minorities getting poorer service at restaurants, paranoid

> looks in an elevator, pulled over more often, or mortgage applications denied. Racism is also about its converse-about whites getting better service, being pegged less often as crime suspects, and being able to see fellow whites on TV, magazine covers, and so on. (p.46)

Whiteness studies, then, by focusing on privilege, emphasize the role of agency in the lives of whites. Such studies hold the potential to unmask the assumptions of privilege of which whites may be unaware or have not been challenged to problematize. Whiteness studies should emphasize the normalizing power of socialization, which makes the practices and values of anyone's culture "real and valid." Students will then understand that within one's own culture, individuals who share that culture will embrace certain norms and values and reject others. As Peter McLaren (1994) asserts: "White groups need to examine their own ethnic histories so that they are less likely to judge their own cultural norms as neutral and universal" (p.59).

Recommendation II.4.

Students should be required to demonstrate the critical thinking skills that would enable them to evaluate culture, including their own, as a socializing concept.

III. Theme: Classes that Reflect Diversity

Conclusion III.1.

Faculty and staff do not necessarily know how to incorporate diversity initiatives into their classes.

Implications.

Peter McLaren, author of several books that explore critical pedagogy, (1994) asks, "Do teachers and cultural workers have access to a language that allows them sufficiently to critique and transform existing social and cultural practices?" (p. 55). For faculty members who are not directly involved in international or minority programs, the thought of dealing with diversity issues might seem to fall outside the purview of their day-to-day responsibilities. For instance, in the quantitative survey I sent to ACA faculty members, a set of questions asked whether these teachers encourage students in their courses to examine 1) attitudes towards race, racial difference, 2) the strengths and weaknesses of their own culture, 3) how others outside their racial and ethnic groups view them, and 4) how race shapes one's access to socioeconomic and educational resources. Several respondents from the natural sciences were quick to ask how this could be expected in "dogmatic science and math classes" and faculty members in business asked similar questions. Their lack of familiarity with how they might incorporate diversity initiatives in the courses may explain the lack of interest in math, science, engineering and business faculty who, in a recent study at Northern Illinois University, failed to participate in diversity training programs (Krishnamurthi, 2003). Some of these questions were reactions to what they perceived to be the limitations of their subject matter. Others were genuinely interested in considering what they might do to incorporate these aspects of diversity into their courses. Professor Boone reminds us that leading

faculty is like herding cats. But he does admit that many faculty have done a decent job in reinventing themselves and developing specializations.

Cochran-Smith (2000) suggests that faculty members may exhibit a "blind vision" to the explicit and implicit messages that are reproduced in the classroom. To "unlearn racism," she suggests that we must,

> interrogate the racist assumptions that may be deeply embedded in our own courses and curricula, [acknowledge]...our own complicity in maintaining existing systems of privilege and oppression, and ...grapple with our own failures to produce the kinds of changes we advocate. (p.158)

In-service/staff development programs, offered on a continuing basis, and not, as Rezai-Rashti (1995) warns, on a "one shot basis," can educate teachers about cultural differences, sensitize them to the ways in which they might unintentionally gloss over student needs, and expose them to the persistence and effects of institutionalized racism in the education system and in the larger society (p.13). A recent study, *Assessing Multicultural Initiatives in Higher Education Institutions* (2003), reports on the success of multicultural transformation programs offered at Northern Illinois University. This program begins with a week-long institute held in the summer, followed by a series of seminars and workshops on diversity and multiculturalism throughout the year. Findings indicate that "faculty have found them to be beneficial both personally as well as professionally" (p. 273). Faculty members noted, however, that chairs of academic departments and deans of schools should also be required to attend

programs that support multicultural training, so that they are familiar with the issues, supportive of diversity initiatives, and prepared to be more effective teachers and supervisors to minority faculty, staff and students (Krishnamurthi, 2003, 274). The study also found that in certain disciplines (science, math, business, and engineering) where faculty were less likely to participate in diversity training programs, incentives need to be offered and programs need to be tailored to "address the unique needs of these disciplines" (p. 274). The study also found, however, that more programs are needed for staff to enhance their roles as support staff.

Recommendation III.1.

Faculty, staff and administrators should be required to attend in-service diversity workshops led by trained professionals.

Conclusion III.2.

Faculty members lack pedagogical training in peer and group work.

Implications.

Professor Boone was the first to suggest that classes need to be reorganized and pedagogical strategies need to be revised so that the classroom and its members comes to represent a community where students and faculty discuss issues and solve problems together. Sadon warns that such a shift from individualism to communalism is not a simple one. Philosophically, westerners are predisposed to individualism that conflicts with community: "And one of the fundamental sort of assumptions of individualism is the idea of liberty and freedom [which] promote independence, for one, and self-sufficiency, for

another." Westerners make the "assumption that we are born as individuals, as separate entities, as separate atoms, [and that we] make choices to connect with communities; that we are not born into the community."

Professors who have not been trained to work in groups or as facilitators may hesitate to give up the control they possess as "experts" who dispense knowledge. In collaborative learning settings, teachers must be prepared to interact with students, which means they must first assess their cultural influences and consider the cultural biases that might inhibit their relationships with students who are different from them.

Recommendation III.2.

Faculty members must be trained to help students connect with one another, to see their classmates as valuable and organic resources.

Conclusion III.3.

Classes in Media Studies have the potential to expose students to diversity issues including gender, class, culture, and racism.

Implications.

Professor Martin asserts that students are more likely to be exposed to images of race, gender, and ethnicity from the media than from Jefferson's mostly homogenous environment. Introduction to diversity issues through the Media Studies meets Professor Eliot's suggestion that students need to be introduced to diversity in ways that they are not fighting it. Media Studies offers students insight into the ways that gender, class, cultural and racial inequalities are reproduced in popular culture. Television, film and music can be analyzed for the

ways that it reproduces stereotypes and promotes standard white norms.[11] Such a course is often quite popular among college students who have grown up inundated with unproblematized ideological media images. In *Media Culture,* author Douglas Kellner (1995) illustrates the degree to which "forms of media culture induce individuals to identify with dominant social and political ideologies, positions, and representations" (p.3). Daniel Nicholson (1998) suggests that when one becomes media literate and learns to read the messages of oppresssion found just in advertising – which consititutes a huge portion of the environment of our reality, other forms of oppression, and their equally pervaisve nature will come to be recognized (pp. 209-210). As Kellner (1995) explains, developing a critical perspective enables the individual to analyze conditions that "promote oppression and domination" (p. 95).

Recommendation III.3.

Classes in Media Studies can be used to help students develop a critical perspective toward representation with particular attention to "stereotyping, distortions, and stigmatization" (Kellner, 1995, p. 95).

Conclusion III.4.

Classes in Gender Studies have the potential to expose students to the idea of difference and inequality, which can then be linked to racial and ethnic inequality.

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[11] Students in rural communities would also benefit from media studies that investigate the images of 'country' people, often times produced and reproduced in harmful and demeaning ways.

Implications.

Professor Martin suggests that gender is a subject through which difference can be illustrated. "Everybody's got one, and nobody can change it." She suggests that such a course focus on gender restrictions and lack of opportunity as students come to understand for themselves the idea: "Here's something I can't change about myself, and yet it's very visible, just as race is." Andersen (2004) explains that "race, class, and gender have affected the experiences of all individuals":

> Because race, class and gender affect the experience of all, it is important to study men when analyzing gender, to study Whites when analyzing race, and to study the experiences of the affluent when analyzing class. Furthermore, we should not forget about women when studying race or think only about Whites when studying gender. (p.5)

It is also important for students to understand that attitudes about gender are socialized responses, not natural laws of sex. So, too are our attitudes about race and class. As Andersen (2004) explains, "analyzing race, class, and gender…requires an "analysis and criticism of existing systems of power and privilege" so that we can recognize "the hierarchies and systems of domination that permeate society and that limit our ability to achieve true democracy and social justice" (p.5).

Recommendation III.4.

Gender Studies may also be used to introduce difference and inequality.

IV: Theme: Campus Programming Needs to be Assessed

Conclusion IV.1.

Student Services staff has worked hard to provide for the needs and interests of the minority students on this campus, and they acknowledge that there is more to do.

Implications.

Kincheloe and Steinberg (1998) explain that schools that want to achieve equity should adopt programs and services that address the needs of minority students. Such programming, they assert, facilitates their success.

Recommendation IV.1.

Student Services should continue to look for ways to adopt programs and services that address the needs of minority students. The college calendar should be revised to include significant cultural and religious events of American minorities. Specifically, holidays that are important to the black community should be incorporated in to the college calendar. Chapels and convocations should be adapted to incorporate differing styles of worship, and different theological perspectives. Rezai-Rashti (1995) points to research that indicates that student camps are highly successful, partly because of the tendency of student to be open about the racism they see every day. In this retreat-like setting, students are exposed to anti-racism concepts, racist assumptions, and the effect that such treatment has on the students with whom they attend school. Such attempts must be scheduled throughout the year and incorporated into the college calendar,

scheduled during required student convocations, promoted campus wide, and funded in the annual budget.

Conclusion IV.2.

Events on campus that promote diversity are not always examined for the degree that they promote stereotypes and fossilize negative images.

Implications.

"Cultivating empathy, appreciation, and understanding" to correct "negative attitudes and ignorance" is not sufficient (Rezai-Rashti: 1995: 5) when powerlessness, oppression, poverty, and cultural representation are overshadowed in celebrations of emancipation.

> More learning needs to take place that goes beyond celebrations of diversity that too often emphasize the decorative, the cuisines, or the exotic. Instead, learning must occur that not only builds on the contributions and richness of the various groups that played a part in the development of this society, but that also analyzes the vast systemic inequities that continue to exist for large parts of our society. (Rains, 1998, 97)

Exotic norms and cultural achievements are highlighted while race, class and gender go unproblematized. To Rezai-Rashti (1995), "multicultural education appears to be more concerned with social control than real social change" (pp. 4-5). Tolerance of differences presumes "the moral and political primacy" of those who dominate (Goldberg, 1994, p. 26). As anti-racist educator George Dei (1999) explains, multicultural celebration "fails to affirm the context of power in which

differences are produced" (p.19). Dhruvarajan (2000) asserts "phrases like 'multiculturalism,' managing diversity' and 'intercultural communication,' ...focus on fixing the symptoms without changing the underlying structures and ideologies" (p. 173).

Recommendation IV.2.

Campus programming of cultural events and issues related to difference and diversity should be examined for the degree that such events are "celebrations" that express stereotypes and fossilize images and ignore oppression, poverty, and identity construction.

V. Theme: Lack of Travel and Participation in Study Abroad

Conclusion V.1.

White students at Jefferson (pseudonym), largely from Appalachia, have not often had the opportunity to travel abroad, much less in the United States.

Implications.

If a college espouses the importance of preparing young men and women for a global world or diverse environments – and Jefferson's mission statement indicates that it does – students must be exposed to environments that stretch the limited horizons of Jefferson students. Professor Eliot warns that creating diversity is not just about recruiting "lots of international students or lots of African Americans;" rather, students need to be exposed to diversity in a some way "where they are not fighting it." Sadon agrees with Eliot. Students should not be made to feel that their values are being undermined and they should not be made to feel inferior or incomplete because they have not had the opportunity to

travel. A professor of religion at Jefferson takes his students to Memphis, TN and Richmond, VA, where students meet homeless people and work in soup kitchens. Professor Wyatt describes the benefits of the program: "Albeit, only two days and a night but it's enough to change their concept of homeless people. Everybody learns by meeting somebody different than themselves." Administrator Cole (pseudonym) bemoans the fact that Jefferson (pseudonym) does not even make sure that all of its students ever make it to Washington D.C., which, he suggests, would be a good experience.

Recommendation V.1.

The college experience must include opportunities for students to visit and to study in urban environments where people who reflect different cultures live and work. This recommendation addresses Professor Eliot's suggestion that students need to be exposed to diversity in a non-threatening manner. One solution is to create a freshman trip of several days to a nearby city: e.g. Washington, D.C., a "student-friendly city". Such a trip should include the symphony, the Smithsonian, the Holocaust Museum, and visits to Embassies on this trip, as well as time volunteering at a homeless shelter and a soup kitchen. In this way, in a short span of time, students can be introduced to the high culture of music, history, racism, as well as international culture and politics. The trip itself could be assessed over time in the college "fees" charge; it could also serve as a hallmark of recruitment.

Conclusion V.2.

Study Abroad programs have the potential to expose students to important ideas and important cultures.

Implications.

Every single professor interviewed emphasized the importance of travel. The Academic Dean is revising Jefferson's study abroad program to include shorter, less expensive trips that are academically focused. Often students do not take advantage of study abroad because of the perception that it is too expensive. Professor Eliot has nothing but accolades for the China study abroad program, which is in its third year. He suggests that study abroad programs have the potential to help students from predominantly white backgrounds learn how it feels to be viewed as a minority.

Recommendations V.2.

Extended travel outside the Appalachian region should be required of all students. For some this will mean study abroad; for others, a summer internship in another part of the United States where students can be exposed to cultural differences. Student financial aid must also be made available for these excursions, so that money is less an issue than it would otherwise be. Costs for such trips can be offset by inviting members of the local community to take part in these "study and travel" tours.

VI: Theme: Community Service Needs to be Promoted

Conclusion VI: 2.

Jefferson's Community Service and Outreach Program is a fine model. The goals of the center should be promoted more broadly on campus, so that all of Jefferson's graduates can learn that community service is an integral part of becoming educated and being a responsible citizen.

Implications.

Jefferson (pseudonym) does not currently require all of its graduates to have participated in any type of community service program before graduation. Nevertheless, Jefferson's Bonner Scholars Program, which is housed in the Community Service Outreach Center, brings in 80 new students per year. These students are required as a part of their scholarship to participate in community service outreach throughout their college careers and to participate in weekly reflection classes where student journals serve as the basis for discussion. While the Community Outreach Center spends hundreds of hours coordinating these experiences, "finding a place, making sure students are there, doing the reports," Professor Boone wishes that professors at Jefferson would build service components into their academic requirements. Boone describes his own experience:

> What's happening in my major is incredible. I've lost total control in the classroom. When you send students out in to the community, and build that bridge in your course, and they understand that what they are doing out there is education, and that they are being taught

> by community people and they bring that back into the classroom, and they begin to teach each other, and they are talking to each other, and truing to support each other. Somebody over here is talking about welfare, and the group is going to find a way to make those connections. We really work in the class to build community.

As Henry Giroux, prolific writer on subjects related to cultural studies including pedagogy, politics, and culture, explains, we are "morally careless and politically irresponsible" if we fail to utilize multiculturalism as a "critical referent" that unambiguously points to "social, economic, and political conditions" of minorities (1994, p.336). Democracy must be assessed for the ways in which it fails to address the most pressing needs of those in poverty. The promise of critical multiculturalism is that issues of social justice stand at the forefront of any discussions about race, ethnicity, difference, class, gender and equality (p. 329). To Giroux, "public schooling and higher education are crucial sites in which the relationships between multiculturalism and democracy should be acknowledged and incorporated into the curriculum" (p.329). Mission projects and cooperative learning experiences can expose students to the inequities citizens with whom they share this country face.

Recommendation VI.2.

Community Service should be promoted as an integral part of becoming educated and being a responsible citizen.

VII: Theme: Racial and Ethnic Differences Play a Role in Friendship and Dating

Conclusion VII.1.

Parents play a strong role in teaching their children how to approach racial and ethnic differences in friendships and dating situations.

Implications.

Professor Eliot was the first to suggest that parents serve as a primary source for the racist attitudes white children from this region adopt toward members of minority groups. As Professor Eliot explains: "There is a strong undercurrent of kids growing up in this area and getting things from their parents that sort of polarizes them as 'against the other' people." White students at Jefferson (pseudonym) are worried about what their parents might say if they develop relationships with members of the minority. Alex remembers a conversation with a white girl who was afraid her parents would stop supporting her college education if she started to date a black peer. Richardson and Silvestri (1999) assert that "growth toward a nonracist worldview and personal racial identity ...may result in family conflicts and confrontations" (p.61):

> In regressive situations, where a family's core beliefs are anchored in racism and are invested in the proliferation of ingrained prejudicial ideology, any attempts to discuss or challenge the status quo will be met with negative reactions, such as hostility, anger, impatience, or rejection (p.61).

Administrator Vaughn explains that parents, not students, must often be counseled about their children rooming with members of a minority. Interracial dating is "big" at Jefferson according to Administrator Vaughn. She explains that most African American men are dating white women; evidently there are a good number of African American males, but a much fewer number of African American females. For the most part, it is not that students object, she says, "It's the parents."

Recommendation VII.1.

During new student orientation, make sure parents of students are involved in group activities that promote communication. Include parents in diversity and culture workshops.

Conclusion VII.2.

Lack of exposure to people from different races and/or ethnic groups inhibits the likelihood of interracial friendship and dating among peers.

Implications.

Alex, William and Whitney all point to the challenges they faced as they adjusted to campus life. Each points to their lack of familiarity in developing relationships with people who are different from them. Both Alex and William recalled meeting students from the white majority at Jefferson (pseudonym) who had never developed a friendship with a black person. William describes the situation:

> When I first came here - it's hard to really explain it, but you could feel it - you could feel the, you could feel the tension, you know of

whites afraid to open up to other groups and black groups…We don't have enough non-white people on campus to really give a strong influence of a different culture. You know, most people here are from rural settings; a lot of people who never went to school with black people or minorities before, so if anything, we need to get a larger amount of minorities here to make an impact, to make it, you know, get to meet more people.

Recommendation VII.3.

Actively recruit members of American minorities and international students through traditional and non-traditional channels. Make increasing the number of minority students on campus a priority.

VIII: Theme: Racial Segregation and Sports Teams

Conclusion VIII.1.

Sports teams at Jefferson generally mirror the segregation of the larger student body.

Implications.

According to Administrator Cole, one in every four males at Jefferson is on Jefferson's football team. Nevertheless, in the dining hall, white football players can be expected to eat together, while the black football players sit in a different section. Phi Gamma Phi, the "athletic" fraternity, restricts its membership to white males. Jeff Walters, who is an assistant football coach, explains that the white men join Phi Gamma Phi, while the black players join the "Underground Fraternity." He calls it "a natural separation," but one that troubles

him nonetheless. Alex explains that the separation does not occur during practice or during games, but as soon as the players walk off the field, the segregation is very visible. As Jeff Walters observes, different from his university experience, team members at Jefferson (pseudonym) do not regard themselves as "brothers" off the field.

Recommendation VIII.1.

Coaches and training staff must address the segregation of team members.

IX: Theme: Racial Segregation and Clubs and Organizations

Conclusion IX. 1.

Clubs and Organizations at Jefferson, particularly some of the Greek organizations, reflect the racial segregation that prevails in at least some significant portion of the white student population of Jefferson.

Implications.

Phi Gamma Phi is well known for two reasons: it is known as the "athletic fraternity" and it is known for never having admitted an African American to its membership. Since the majority of African American males who attend Jefferson are recruited to play sports, excluding them from what is known as the "athletic fraternity" is an overt slight; this group and its practice of not admitting black members is a point that every student and every faculty and staff member with whom I spoke mentioned.

Phi Gamma Phi's sister sorority, Alpha Beta Chi, of which Whitney is a member, admits African American women to its membership. Alex explains that they usually admit one black girl each year, and "she'll stay in until she

graduates:" "It's never a darker colored girl. It's always a real light black girl. The girl that came in with me, her mom or dad was white. She was real light. The girl that they have now, she's light complected."

When I asked William and Alex if they had ever wanted to join the athletic fraternity, both admitted that they did not want to join. William summed it up this way: "If a black guy sees a fraternity with no black members, then most likely, that black guy won't be hit with a desire to join it." Tracy Walters worries about what would happen if these clubs were forced to integrate: "They are going to make your life hell during pledge week because they want to make sure that you crack and that you don't join."

Recommendation IX.1.

The charters of campus social groups that are racially segregated should be revoked. The administration must examine its own practices for maintaining the status quo and for inherent practices that stem from institutional racism. As Bryan Brayboy (2003) asks, "How, and in what ways, do the demands of the institution reify and maintain the status quo?" Sanctioned racial segregation is "rarely seen as individual attitudes, institutional policies, or overriding structures of the institution" (p. 76). One must also ask, as Brayboy does, how "institutional apathy" contributes not only to the "implicit and hidden demands" on faculty of color (p.78), but also on the implicit and hidden demands on minority students themselves.

Conclusion IX.2.

Student organizations and committees do not model racial, ethnic and gender diversity.

Implications.

Many clubs and organizations on Jefferson's campus are racially segregated. Professor Eliot recalls his introduction to "The Southern Preservation Society," made up of white males, when he was invited to the students' cookout. He was shocked when he arrived to find the confederate flag hanging from a tree. Phi Gamma Phi is exclusively white and male; its sister sorority, ABX, is largely white and female, but does admit one or two African American women each year. The underground society serves as the black support group for African American males. Such segregation is a reflection of the college's apathy toward "changing the underlying structure of the institution" (Brayboy, 2003, p. 73); colleges and universities must ask themselves if they are ready for "major institutional transformation" (Walters, 2002, p.333). With so much segregation affirmed by the college's apathy towards institutional racism, the students have no reason to consider diversifying their clubs. Professor Boone agrees that faculty and staff leaders should work hard to make sure that student committees that they put together are racially diverse, actually diversified.

Recommendation IX.2.

Student groups should be encouraged to model racial, ethnic and gender diversity in their formation.

Conclusion IX.3.

The "Underground Society" is a creative response to oppression.

Implications.

The "Underground Society" is a "secret" society made up of black males. At the time of this study, it ha existed for at least 5 years. Alex and William were both asked to join the underground society as freshman. Alex found that the pledge activities interfered with the demands of football and never actually joined the society. William continues to be part of the organization. The society itself is not recognized by the college as an official organization, nor does it receive funds from the Student Government Association to cover the costs of its operation. However, every student, faculty and staff member and administrator with whom I spoke was aware of the organization and offered different versions about its controversial history.

Professor Martin was the first to ask if I had heard of the black students' struggle to develop a social fraternity on campus. By that time, I had heard several versions of the "history of the 'Underground Society'". The first version I had heard suggests that its formation is a reaction to being told by Jefferson (pseudonym) administrators that the college could not adopt a national black fraternity because none of the fraternities on campus - not Phi Gamma Phi and not ABX - were national. All of the Greek societies on campus were local; students were told that this was a decision voted on by the trustees of the college that the administration could not override. At the time, the black students on campus were interested in adopting such an organization because of its potential

for increasing the range of professional contacts they felt the Jefferson campus lacked. They viewed the existence of the national drama fraternity, Alpha Tau Omega, the coed service fraternity, Alpha Phi Omega, and Phi Beta Lambda, a business leadership group, as sufficient examples to support their interest in receiving permission to adopt a national black organization that would increase the support they lacked on the rural and largely white Jefferson (pseudonym) campus. Professor Eliot said many people on campus had argued at the time, "Well, this is not like the other organizations. This is specifically beneficial to their sense of identity." "White people," as Professor Martin explains, "already have a networking system on campus by virtue of their whiteness." Nevertheless, the group was denied its petition for charter. Administrator Vaughn adds, "The decision had nothing to do with race."

A second version, with similar beginnings, is that the students were told they could not organize such a society because it actively excluded non-blacks and the college could not support such open segregation – even as Phi Gamma Phi continued to deny membership to African Americans. Administrator Vaughn explains:

> Vaughn: You have to be careful because if you have an exclusive group, you open the door for Caucasian students to want the same and I think it's something that you need to tread carefully on."
>
> Anderson: What I find interesting though is that Caucasian students can achieve this exclusivity easily.
>
> Vaughn: Easily. Right.

The irony in Vaughn's statement did not escape her or me.

A third version of the society's history suggests that it was created as a reaction against the restrictive policies of Phi Gamma Phi, the white male fraternity. Professor Martin suggests a fourth version:

> I think the students were attempting to create the very place where they could express themselves culturally that is not available in any other avenue. I think the society was a way here on campus to create that breathing space for themselves. I don't know its numbers because it's secret. Um, but I know there is one. I think it's very healthy. I think they, I think they need and crave, um, some place where they can feel comfortable.

A fifth version of the story is one that I heard from Alex himself. As a freshman, Alex and some of his friends had decided that they wanted to charter the underground society. Other black men who were members did not respond positively to the idea. According to Alex, they were not interested in applying for the charter because that would make their organization too public: "They'll want to try to control us. They'll try to tell us what to do." William concurs: "The students didn't want that because with all the regulations on charters."

Today, the "Underground Society" has its own fundraisers, has designed its own shirt and emblem, and has members that range from freshman to seniors. It is still an organization of black males – neither white men or black or white women are invited to join. It has not applied again to the administration to be

chartered. Administrator Vaughn says there are many benefits associated with being "underground:"

> I think their perception is that there are probably things that they can do as an underground society that they would be watched more carefully for [if they were chartered]. I don't know, I don't know of hazing that goes on with that fraternity, but my guess is that there is probably a perception that if they were above ground that they would be watched more closely. I think there is a certain appeal to them in terms of the way it looks.

William explains that the group offers support - money, help with a peer, culture shock, tutoring in a specific subject - as students try to succeed in school:

> Any black person that makes it here has to be a strong person and you do 'cuz you're gonna go through so much. By the time you leave this campus, there's nothing in the real world that could surprise you. You will be used to struggling to overcome steep odds.

Both Administrator Vaughn and Tracy Walters plan to revisit the "Underground Society" and talk with its members. Both believe that there are so many rumors about why the charter was denied, and it is difficult to remember exactly what happened when some of those in the decision process have moved on to other positions.

Essentialist multiculturalism is an essentialist politics that supports the affirmation of authentic identity categories for and by those who have been regarded historically and socially as invisible. Spaces for and voices of formerly marginalized groups are seized to privilege that which was previously ignored. Groups are organized around those who share 'natural' experiences (e.g. women, Latinos, the disabled). Membership is restricted to those who share such common experiences. The group determines truth and reality; authority of experience is extended only to members of the group. Kincheloe and Steinberg (1997) explain that a politics of difference is exchanged for a politics of location. Those who do not meet authenticity requirements are not permitted inside the group; groups themselves do not empathize with the causes of other groups. As Dei (1999) explains,

> For subjugated and minoritised peoples, seeing and accentuating 'difference' in myriad ways that move beyond material benefits/consequences to concerns about cultural and symbolic affirmation and the legitimacy of particular histories and identities is crucial to social survival. (p. 26)

Such a 'politics of recognition,' to use Charles Taylor's well known phrase, offers those who take part in such groups an empowerment that promotes self-esteem, reclaims dignity, and offers a place from which political action might begin. Michael Eric Dyson finds "identity" politics an important first step:

> After generating a genealogy of identity - that places our own accounts of universalism versus difference into historical context,

> and that acknowledges that identity politics occur in a variety of intellectual and social settings - we can press forward to an adequate and fair criticism of identity politics.
>
> (Chennault, 1998, p. 315)

Those who are quick to criticize identity politics fail to recognize how identity informs agency. The power in essentialist projects is its capacity to recapture histories, as well as forms of knowledge and expression that are unique to a group's identity.

Recommendation IX.3.

Historically oppressed groups (people of color, women, the disabled) should be given some latitude in forming their own support groups.

X. Theme: Codes of Conduct: Mixed Messages

Conclusion X.1.

Students do not understand the difference between "freedom of speech" and license to harass. Student Services must address these issues.

Implications.

During the time that I spent on campus, I took the opportunity to read the last three months of the student paper, the Mountaineer (pseudonym), paid for by the Student Government Association.

One story reported that there was currently an unresolved conflict on campus with the athletic fraternity, Phi Gamma Phi – the group that Dr. Eliot described as one of "poor taste, lack of discretion, lewdness, rudeness." During a recent Air Band show, sponsored by the Greek societies, Phi Gamma Phi had

ridiculed the Dean of Students using a doll-like effigy which was subjected to lewd gestures, sexual gyrations and abusive physical acts. Articles and cartoons had also recently been published in the newspaper that attacked the Dean of Students and ridiculed her likeness in weekly cartoon. Whitney describes the cartoon as one man's right: "He has a freedom of expression and he can and that's his way. He uses *The Mountaineer* as an outlet for his expression and that's what it's there for." Whitney explains the actions of the members of her brother fraternity against the Dean of Students:

> She is in a public role. And that's what happens when you take that role. You will get, you know, made fun of and they'll be articles, negative articles written about you and they'll be things that happen to you; it's always something toward her because that's what makes the students laugh. It's just a part of college. This is how people our age present their feelings.

Jefferson's Student Handbook (2000-2001) clearly states, "When an individual's gender or sexuality falls victim to lack of respect, the collegial nature of the institution is threatened." It also cites the college's *Codes of Conduct*, which affirms Title VII of the Civil Rights Act, guaranteeing "individuals the right to freedom from harassment for race, ethnicity, religious preference and gender or sexuality." It clearly states that the college will not tolerate violations of the Act or "behavior which is abusive, obscene, lewd, indecent, harassing, intimidating." "Racial discrimination and social harassment are also "deemed disruptive" and are

described as "serious offenses" (p. 27). The public humiliation to which this administrator was subjected was embarrassing and unacceptable. Nevertheless, even after several weeks, the college had not yet taken any official action. I was told, nevertheless, that the Gams' charter would probably be revoked. Administrator Vaughn suspected that this would only cause them "to go underground" for a semester.

Recommendations X.1.

Students must be taught to understand the difference between "freedom of speech" and harassment, and they need to understand that the college will not tolerate behavior toward students or staff which is abusive, obscene, lewd, and indecent.

Conclusion X.2.

Minority students at Jefferson (pseudonym) are subject to overt acts of racism.

Implications.

In my conversations with students, faculty and staff members, and administrators, each person was able to reflect on the overt acts of racism they have witnessed at Jefferson in the past few years. Alex recalled the many times he has seen threatening racist graffiti carved into the wooden furniture in the men's dorm. Just a few days before our interview, he had visited a friend in the freshman dorm. When he sat down, he found "Kill All the Niggers" carved into the desk. Both Alex and William remember the day that a Confederate flag was hung from the administration's flagpole after the American flag had been taken down. Jeff

Walters recalls a cross burning that occurred the summer before this study. He recalls how black students felt as he tried to help them work through their reactions: "I think for a lot of them it was overwhelming, it made them made them very afraid to be here." Even the name of the college's sports teams reflects the college's white European Heritage, a name that cannot be repeated here because it would so easily identify the school. Nevertheless, the 2000-2001 Jefferson Handbook affirms Title VII of the Civil Rights Act: "which guarantees individuals the right to freedom from harassment for race, ethnicity, religious preference and gender or sexuality, and will, therefore, not tolerate violations of the Act." (p.26.)

Recommendations X.2.

When overt acts of racism or harassment occur, students should expect an immediate response from the administration. Overt acts of racism and harassment must be addressed quickly and openly. The College must enforce the policies published in the Student Handbook. Rules that are printed but not enforced only serve as a message that other rules do not have to be taken seriously.

XI: Theme: Assimilation: What is Lost and What is Gained

Conclusion XI.1.

The implications of assimilation of minority persons into the dominant culture are not always understood by students, faculty, staff and administrators.

Implications.

Kincheloe and Steinberg (1997) assert that on the surface, the goals of assimilation are harmony and homogeneity. Nevertheless, total assimilation has

the effect of rendering "the voices of those who on the basis of their race, class, and gender are oppressed" invisible and powerless in favor of the dominant group norm (p. 4). According to Trevino (2000), "While some groups [look] at acculturation and assimilation as necessary to survive in their new culture, proponents of assimilation, who may have no appreciable experience in loss of cultural capital, wittingly or unwittingly view social diversity as a procrustean problem that must be resolved to maintain the status quo" (p.21). When Professor Martin was asked how minority students who resist assimilation into the dominant culture at Jefferson (pseudonym) are portrayed, her response was unambiguous: "as rebels, uh aggressive, as troublemakers, as problems, as people to get, to graduate as quickly as possible." As Sue (1996) explains, "difference is interpreted as deficiency; those who resist assimilation may be blamed for their incomplete adjustment" (p.21). Pao (2000) reminds us that students who are not members of the dominant culture grow weary when the worth of their [differing] values, styles, linguistics, religion, and aesthetics is denied (p. 3). The white, middle-class standard projects a racial and cultural imperialism to which all should aspire; the effect of such "ethnocentric monoculturalism" is "cultural genocide" (Sue, 1996, p.21).

Recommendations XI.1.

Multicultural education should be provided to faculty, staff and students so that they might come to understand implications of assimilation for people who are not from the white majority.

Conclusion XI. 2.

At least some assimilation is to be expected on the part of minority students, so that they might achieve their academic goals through matriculation.

Implications.

In order to succeed in college, students must make certain fundamental concessions; they must attend class, they must learn to write using acceptable formats, they must communicate with professors with a reasonable modicum of respect, and they must avoid becoming so engrossed in the social life of the college that they forget their primary purpose: graduation. For black students who may also struggle with the problems associated with being a minority member at a predominantly white school, there are additional distractions. Professor Martin is ready when black students come to her for some kind of guidance:

> What I tell them is that... You are here for an education, period, bottom line. You're not here to educate somebody else about black people. You're not here to be a role model. You're not here to be an advocate. You are not here to, um, have to stand up necessarily as a voice speaking for all black people across America. You are here for yourself, to get an education first and foremost and if you divert yourself in any of those other enterprises at the cost of your education, you've failed. And so first and foremost, that's your priority and getting through this college to get that means that you

focus most of the 99% of your energy in doing that. If you chose to do other things, recognize that it's at a cost, socially, etc.

Recommendation: XI.2.

Because minority students will face certain challenges that students from the dominant culture will not, mentors serve an important role in helping some students stay focused.

XII: Theme: Professional and Social Lives of Minority Faculty and Staff Members Reflect Sacrifices

Conclusion XII.1.

Minority faculty and staff bring an underrepresented authority of experience to the college. Many Jefferson students have not been exposed to persons who are racially and ethnically different from them, so faculty and staff members can be expected to face challenges as these students adjust.

Implications.

Professor Martin remembers being surprised by the number of students in her own classes who had not had exposure to African Americans, much less African American professors. She acknowledges that a good majority of Jefferson students must adapt as they are exposed to anybody's that is different from them. Because she does not "see diversification happening in other places," some growth can be expected as students are exposed to other minorities in their classrooms.

Recommendation XII.1.

The college should not waiver in its support of the challenges that minority faculty and staff members face with students who have little exposure to people who are different from them.

Conclusion XII.2.

Minority faculty and staff members are often asked to be sponsors, advisors, and group leaders for all things "diverse" in addition to their regular full-time work.

Implications.

Most anyone who has worked at a small college or university is accustomed to considering any number of requests through out the year to take on additional responsibilities, both paid and unpaid. Minority faculty and staff are no exception. It is very important that contracts for minority faculty and staff explicitly state the required responsibilities and terms of employment, so that as they find their place in the new environment, they do not take on too much and they understand that they can say "no" without employment repercussions. Bryan Brayboy (2003) points to the dilemma faced by scholars of color who are called upon by their institutions to take on the responsibility of implementing diversity initiatives: "Too often, institutions fail to make a wholehearted commitment; instead they hire some faculty of color to implement diversity" (p. 74). Brayboy also finds that white faculty are not usually called upon to implement diversity initiatives: "Faculty (or scholars) of color are required to implement diversity through hidden service agendas and curricula that do not necessarily exist for

White faculty" (p. 75). As a result, faculty members of color are held responsible for all things diverse. Brayboy (2003) cites an interview with a faculty member of color: "I can't come into work without someone asking me a question about race or diversity and following it up with a request for me to serve on another committee, or sit in on a meeting, or talk to a student" (p.75). Professor Martin remembers her own response to similar demands:

> Very early on, I made a conscious effort not to become the black society advisor, to stay out of those battles that had started before me, and frankly, put my family and myself at risk in an environment where things were so uncertain.

Recommendation XII.3.

Minority faculty and staff members should be careful to have the terms of their contracts explicitly state their responsibilities because they may be overwhelmed with requests to be sponsors, advisors, and mentors to minority students after they arrive on campus, and they may not know if such requests can be refused. Before they take on responsibilities in addition to their regular full-time responsibilities, they should consider what level of involvement in campus life they wish to pursue and in what areas and the potential risks they may incur.

Conclusion XII.4.

Minority faculty and staff will find resistance on campus from faculty members who do not welcome the trend towards diversification.

Implications.

Professor Boone explains that most of the people on Jefferson's campus "want a faculty that is more diverse, and a student body that is more diverse, but there is not a lot of conscious effort that goes into thinking about it." As Professor Sadon points out, some people "look at differences as a negative, as a threat to the community, to homogeneity, to conformity, to nationalism, and so forth" because of their own racist predispositions, but also because funding for new programs means taking away from funding for other programs.

Recommendation XII.4.

Before new policies are implemented, it is important to anticipate resistance. Administrators and faculty who may have reservations about the need for such changes may need to attend staff development programs to sensitize themselves to cultural differences, to come to grips with their own racist assumptions, and learn about the persistence and the effects of institutionalized racism in the education setting and in society (Resai-Rashiti,1995, p.13).

Conclusion XII.5.

Challenges that new minority faculty and staff members face when students offer resistance to their authority need to be addressed thoughtfully by the administration.

Implications.

Professor Eliot expressed his concern that some international faculty members at Jefferson (pseudonym) do not feel appreciated by members of their administration. Students who have never had minority teachers may act out in

ways that implicitly express the privilege they possess and the power they wield over minority persons. Professor Dantas, an international professor in the social sciences, remembers an administrator taking the side of students who had complained that the professor's course requirements were too tough and that his accent was difficult to understand. This effectively undermined the authority of the professor, who felt betrayed by his employer when he was told to change his course requirements and offer other modes of conveying material in addition to lectures. If administrators and staff do not model acceptance for different views on instruction and allow for a certain amount of discomfort as the community learns to listen to and understand the accents of some non-native speakers of English, as Professor Martin reacts: "How the heck can you expect to teach students to change their behavior [if] administrators and the staff do not model that? Do as I say, not as I do?" Evon Walters (2002), author of "Institutional Commitment to Diversity and Multiculturalism," asserts that "higher education administrators must challenge their institution to improve the quality of life experiences for students, faculty, and administrators of color" (p.334). Walters explains,

> Unfortunately, the dialogue on diversity and multiculturalism in America for the past two decades has been characterized by intellectual battles and patronage, in which all factions (trustees, presidents, provost, faculty, and administrators) verbally express commitment to and responsibility for this area of institutional development. While these public expressions represent the

> fashionable and politically correct thing to say, there is often little evidence of a clear understanding of multiculturalism or its effective implementation. (p.335).

Bryan Brayboy (2003) offers an explanation for the concerns that Eliot, Dantas, and Martin express:

> White institutions of higher education often view diversity as a free-standing policy, and the way that diversity is something that can be implemented without necessarily changing the underlying structure of the institution and its day-today operations. (p.75)

Brayboy (2003) cites several faculty of color in his study who refer to the implementation of pockets of diversity by minority faculty as "ghettoizing." With such a view toward diversity initiatives, rarely are "individual attitudes, institutional policies, or overriding structures of the institution" (p. 76) examined as reifications of the "status quo and continued marginalization of diversity and faculty of color" (p. 73). When Dantas' was sanctioned for demanding too much from his students and criticized for his accent, the institution effectively expressed its overall commitment to incorporating diversity initiatives as that which does not interfere with the status quo.

Recommendation XII.5.

Members of the college's administration should be consistent in their support of the challenges minority faculty and staff members face when they encounter resistance from students who have never encountered minority persons as professors or in leadership positions. It is not too much to assert that the

administration demand from students a level of maturity toward and acceptance of differences of those with whom they will interact.

Final Synthesis

In the *Conclusions, Implications and Recommendations* sections, I have attempted to feature some of the themes and conclusions from the data resulting from this study. Many themes emerged. Students from Appalachia, minority students, and minority faculty and staff acclimate themselves to the college in different ways. The curriculum continues to reflect Western views and voices; faculty and staff need training to incorporate diversity initiatives into their programs. While students from the majority lack experience with diverse cultures, they also do not perceive the culture they possess as people from Appalachia and as whites, nor do they understand that they have been socialized with racist attitudes by their parents. The racial segregation of the college's sports teams and student organizations suggests that the administration needs to examine its own institutional racism; the college also does not address overt acts of racism promptly.

The research has also attempted to address these conclusions with implications and recommendations from the narratives as well as exiting literature. Recommendations include expanding orientation and mentoring programs. The curriculum also needs to be revised to include non-Western voices and experiences. Campus programming should include cultural and religious events of American minorities. Travel nationally and abroad as well as participation in community service programs will offer students insight into

diverse communities with which they are unfamiliar. While coaches and sports staff address the segregation of sports team members, charters of racially segregated organizations should be revoked; nevertheless, historically oppressed groups should be given latitude in forming support groups. Minority faculty and staff should be supported for the strengths they bring and the challenges they face in this predominantly white community.

It was the intention of the study to add to the literature findings on the challenges that small predominantly white colleges in Appalachia face as they address diversity issues and multicultural initiatives.

Conclusion

In this chapter, I have featured the major themes gathered in this study and presented corresponding recommendations reflected in these themes. As I end this chapter, I would like to analyze the recommendations for the ways that they might be applied to the college setting by categorizing them into a hierarchical structure that reflects academic institutional initiatives. I do this to emphasize the importance and complexity of creating and promoting a critical multicultural educational environment that recognizes the need to promote and balance the dialectical relationship between majority and minority constituents, a relationship which can then include a commitment to issues of equity and social justice.

~~At~~ the institut~~ion~~al level, academic institutions must reflect their commitment to multicultural initiatives by establishing as a priority the recruitment and hiring of minority administrators, faculty and staff members, as well as the recruitment and retention of minority students. Currently, most ACA

colleges and universities point to the importance and relevance of diversification in their mission statements, but, as Professor Boone explains, "not a lot of conscious effort" has been put into thinking about how diversification might be promoted more widely. As this study has illustrated, the majority of students who attend ACA colleges have not been exposed to persons who are racially and ethnically different from them. Because these students function with the power ascribed to the majority, they can and do offer resistance to the small number of students, faculty and staff who make up the minority population on these campuses. In this study, administrators, faculty members and staff members of the white majority have also been shown to offer resistance. As Professor Sadon stated earlier, some people "look at difference as a negative, as a threat to the community, to homogeneity, to conformity, to nationalism." Thus, increasing the visibility and the authority of minority persons across the campus will cause members of the majority to expand their view of the world to include the voices and opinions of those who are racially and ethnically different from them. Promoting and supporting the presence of minorities on campus, particularly in visible positions of leadership among the administration, the staff and the faculty, will shift the status quo to include the authority of members of minorities who are recognized and valued for the perspectives they bring. Such a shift will present challenges as students, faculty and staff members, and administrators of the white majority adjust. As a result, faculty, staff and administrators must be trained through staff development to sensitize themselves to cultural differences, to come to grips with their own racist assumptions, and to learn about the persistence and

the effects of institutionalized racism in the educational setting and in society (Rezai-Rashti, 1995, p. 13). Such training will enable them to model the respect and depth of understanding that will affirm the importance and relevance of diversification to the students on their campuses who offer resistance. Meanwhile, as the college community increases its focus on the recruitment of minority students, faculty, and staff, support systems must be established to make this transition as smooth as possible. Orientation and mentoring programs would provide the mechanism for assisting minority students, faculty and staff as they commit themselves to educational and professional opportunities.

At the policy level, institutions of higher learning should promote multicultural initiatives, so that the importance and relevance of diversification is reflected across institutional sectors. First, infusing the campus calendar with the cultural and religious events of American minorities will assist members of the academic community – students, faculty and staff and administrators – in understanding and appreciating the rich and varied histories and traditions of minority members with whom they share the educational environment. Second, student and faculty research on multicultural issues should be promoted and rewarded; the promotion of such research would assist the community in developing a greater understanding of the ways that historically oppressed groups have been marginalized and devalued. Third, student groups and sports teams, as well as faculty, staff and administrative committees need to be examined for the degree that they reflect and promote racial, ethnic and gender diversity. The charters of segregated groups should be revoked, sending the unequivocal

message that such segregation is unacceptable. Segregated academic committee memberships should be revised, so that the committees demonstrate a balance of voices among majority and minority constituents.

On the co-curricular level, important modifications must be made. New programs requiring internships, practicums, and service learning should be instituted so that all students are exposed to issues of racism, classism, oppression and stereotyping. Participation in local community service programs would offer students insight into diverse communities with which they are unfamiliar. Service learning can be incorporated into travel nationally and abroad. To make travel less expensive, such requirements can be incorporated into the regular semester, so that financial aid can be used to assist students from Appalachia who may have modest resources. When such travel is paired with service learning projects, expenses can be defrayed because the emphasis of such experiences is placed on the building up of oppressed communities through tutoring, construction projects, building relationships, and the exchange of good will.

On the curricular level, there is also much to be done. First, the overall curriculum should be infused with critical multicultural perspectives. The Western liberal arts curriculum should be offset with programs, majors, courses and degree requirements which allow students to interrogate the ways in which the beliefs they hold are influenced by Western ideology. As Kincheloe and Steinberg (1997) remind us, "To engage students and teachers in an analysis of what is involved in becoming a critical citizen capable of governing instead of merely being governed" (p.69) is the goal of such curricular reformation. Students should be

required to demonstrate the critical thinking skills that would enable them to evaluate cultures, including their own, as socializing and not *natural* concepts. Secondly, the revision of the traditional liberal arts curriculum to include non-Western voices and experiences would offer exposure to the subjugated knowledges of oppressed groups. Such exposure has the potential to lead to a critical, empathetic and action-oriented understanding into the social injustices such communities have experienced. Such knowledge has the capacity to incite students to assess the views they hold with counter-hegemonic insight, reducing the tendency to accept knowledge so passively. Third, world language requirements should be reinstituted. Now only a few ACA colleges, and only a few majors at Jefferson, have world language requirements; the lack of emphasis on learning other languages fosters the ethnocentric status quo of English and fails to prepare students with the skills that would enable them to live among and work with persons throughout the world who think and express themselves with cultural characteristics that are embedded in the languages they speak.

I offer these recommendations to promote discussions that will enable ACA colleges and universities to consider how they might address the importance of preparing their graduates to live among and work in a world whose problems must be met with insight, compassion and a view toward social justice and equity.

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APPENDICES

Appendix A

Mail Survey

Multicultural Initiatives at ACA Colleges and Universities

A Survey of ACA Faculty

Please return your completed questionnaire in the enclosed envelope to:

Department of Inter-Cultural Studies
King College - Bristol, TN
37620-2699

#_____

Q1. For the first set of items, think about your college's philosophy or mission toward promoting diversity. (Please circle the response that best represents your view on each statement.)

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree
A. Education currently requires knowledge of a wide range of cultures	1	2	3	4
B. Incorporating diversity is an important objective of my college	1	2	3	4
C. Incorporating diversity is an aspect of my college's strategic plan	1	2	3	4

Q2. In your opinion, which of the following statements best reflects your campus culture? (Please circle the response that best represents your view.)

1. Our campus is primarily monocultural.
2. Our campus is multicultural (diverse, but not fully integrated).
3. Our campus is culturally pluralistic (diverse and fully integrated).

Q3. In the next set of statements, think about your college's academic curriculum. (Please circle the response that best represents your view on each statement.)

	Yes	No	Unsure
A. Some departments offer courses which address diversity	1	2	3
B. Our college offers specialized studies in diversity	1	2	3
C. Our college offers courses in diversity which fulfill general education requirements	1	2	3
D. Courses in diversity are required of all students	1	2	3

Q4. Which of the following multicultural programs are established parts of your curriculum?

	Yes	No	Unsure
A. Women's Studies	1	2	3
B. African American Studies.....	1	2	3
C. Appalachian Studies.....	1	2	3
D. Ethnic Studies.....	1	2	3
E. English as a second language.....	1	2	3
F. Deaf Studies	1	2	3

G. Other (Please specify.) _____

Q5. Which of the following world languages are offered on a regular basis?

	Yes	No	Unsure
A. Spanish.....	1	2	3
B. German.....	1	2	3
C. French.....	1	2	3
D. Latin.....	1	2	3
E. Greek.....	1	2	3
F. Chinese.....	1	2	3
G. Japanese.....	1	2	3
H. Korean.....	1	2	3
I. Russian.....	1	2	3
J. Sign Language.....	1	2	3

K. Other (Please specify.) _____

Q6. A. Are all students required to demonstrate proficiency in or take a world language?

1. Yes
2. No

B. Are non-native English speakers required to take an additional language?

1. Yes
2. No

C. Do certain majors have language requirements, whereas others do not?

1. Yes
2. No

In the next set of statements, consider your experience and interaction with the Caucasian, American Minority and International students at your institution.

Q7. To what degree do the following statements characterize the Caucasian students with whom you have contact?

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree
A. Caucasian students demonstrate an awareness of their own culture.....	1	2	3	4
B. Caucasian students demonstrate a preference for their own culture.....	1	2	3	4
C. Caucasian students demonstrate tolerance toward students from cultures different from their own....	1	2	3	4
D. Caucasian students demonstrate insight into the relative merits of their own culture as well as cultures different from their own.....	1	2	3	4

Q8. To what degree do the following statements characterize the American Minority students with whom you have contact?

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree
A. American minority students demonstrate an awareness of their own culture.....	1	2	3	4
B. American minority students demonstrate a preference for their own culture.....	1	2	3	4
C. American minority students demonstrate tolerance toward students from cultures different from their own.....	1	2	3	4
D. American minority students demonstrate insight into the relative merits of their own culture as well as cultures different from their own.....	1	2	3	4

Q9. To what degree do the following statements characterize the International Students with whom you have contact?

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree
A. International students demonstrate an awareness of their own **culture**.....	1	2	3	4
B. International students demonstrate a preference for their own **culture**.....	1	2	3	4
C. International students demonstrate tolerance toward students from cultures different from their own.....	1	2	3	4
D. International students demonstrate insight into the relative merits of their own culture as well as cultures different from their own.....	1	2	3	4

Q10. Do you teach courses at your institution on a regular basis?

1. Yes
2. No ———>If you do not teach courses on a regular basis, skip to Q 4 on the next page.

Q11. What is your current professional rank?

1. Instructor
2. Assistant Professor
3. Associate Professor
4. Full Professor
5. Other (Please specify.) : _____

Q12. In which of the following divisions do you primarily teach?

1. Humanities
2. Social Sciences
3. Natural Sciences and Mathematics
4. Behavioral Sciences
5. Other (Please specify.):_____

Q13. In the next set of questions, we would like to know if you incorporate aspects of diversity in the courses you teach.

A. Do you encourage students in your courses to examine their attitudes towards race and racial difference?

1. Yes
2. No

B. Do you encourage students in your courses to articulate the strengths and weaknesses of their own culture?

1. Yes
2. No

C. Do you encourage students in your courses to consider how those outside their racial or ethnic group view them?

1. Yes
2. No

D. Do you encourage students in your courses to consider how race shapes one's access to socioeconomic resources?

1. Yes
2. No

E. Do you encourage students in your courses to consider how race shapes one's access to educational resources?

1. Yes
2. No

The next set of items asks you about the programs and services for American Minority and International students on your campus.

Q14. A. Does your college employ a faculty or staff member(s) who oversees the particular needs and interests of the American Minority students on your campus?

1. Yes
2. No
3. Unsure

Q14, cont.

B. Does your college employ a faculty or staff member(s) who oversees the particular needs and interests of the International students on your campus?

1. Yes
2. No
3. Unsure

Q15. What are the specific types of services available to International students on your campus?

	Yes	No	Unsure
A. Intensive English as a second language program....	1	2	3
B. Tutoring.....	1	2	3
C. Separate sections of regular courses.....	1	2	3
D. Developmental English courses.....	1	2	3
E. Other:.....	1	2	3

(Please specify.) _____

Q16. A. In your opinion, are International students properly screened for English language ability during the admissions process?

1. Yes
2. No

B. Are courses in English as a Second Language available to those International students who do not meet the standard?

1. Yes
2. No

C. Are courses in English as a Second Language required of those International students who do not meet the standard?

1. Yes
2. No

Q17. In your opinion, in which of the following settings are the needs and interests of AMERICAN MINORITY students taken into account?

	YES	NO	UNSURE
A. Student governance	1	2	3
B. Student clubs/organizations	1	2	3
C. Intramural and informal sports organizations	1	2	3
D. College's mission statement	1	2	3
E. Jobs/internship opportunities	1	2	3
F. Chapels/convocations	1	2	3
G. In admissions materials	1	2	3
H. On the college's web site	1	2	3
I. Day/week/etc. cultural celebrations	1	2	3
J. Orientation programs	1	2	3
K. Faculty/parent support groups	1	2	3`
L. Specific academic courses	1	2	3
M. Academic advising	1	2	3
N. Peer advising/peer mentors	1	2	3
O. Modes of teaching	1	2	3
P. Food services	1	2	3
Q. In the holidays printed in the college calendar	1	2	3
R. Seminars and workshops	1	2	3
S. Course materials	1	2	3
T. Modes of assessment	1	2	3
U. Student handbook	1	2	3
V. College catalog	1	2	3
W. Literary publications	1	2	3
X. Promotional materials	1	2	3

Q18. In your opinion, in which of the following settings are the needs and interests of INTERNATIONAL students taken into account?

	YES	NO	UNSURE
A. Student governance	1	2	3
B. Student clubs/organizations	1	2	3
C. Intramural and informal sports organizations	1	2	3
D. College's mission statement	1	2	3
E. Jobs/internship opportunities	1	2	3
F. Chapels/convocations	1	2	3
G. In admissions materials	1	2	3
H. On the college's web site	1	2	3
I. Day/week/etc. cultural celebrations	1	2	3
J. Orientation programs	1	2	3
K. Faculty/parent support groups	1	2	3
L. Specific academic courses	1	2	3
M. Academic advising	1	2	3
N. Peer advising/peer mentors	1	2	3
O. Modes of teaching	1	2	3
P. Food services	1	2	3
Q. In the holidays printed in the college calendar	1	2	3
R. Seminars and workshops	1	2	3
S. Course materials	1	2	3
T. Modes of assessment	1	2	3
U. Student handbook	1	2	3
V. College catalog	1	2	3
W. Literary publications	1	2	3
X. Promotional materials	1	2	3

Q19. The next set of items asks you about potential barriers that may inhibit the development of multicultural initiatives on your campus.

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree
A. Our college lacks the time to deal with developing multicultural programs.....	1	2	3	4
B. Our college lacks the financial resources to embark upon new programs such as this.....	1	2	3	4
C. Our college lacks confidence about the importance of such movements.....	1	2	3	4
D. Our college lacks knowledge about how to develop such programs.....	1.	2	3	4
E. Our college serves a particular type of student; creating and sustaining diversity would cause us to lose focus.....	1	2	3	4

For statistical purposes, please answer the following questions about yourself.

Q20. What is your sex?

1. Male
2. Female

Q21. In which of the following age groups do you fall?

1. 25 -29
2. 30 -34
3. 35 -39
4. 40-44
5. 45-49
6. 50-54
7. 55-59
8. 60-64
9 64+

Q22. How long have you been employed by your college or university?

1. Two years or less
2. 3-5 years
3. 6-10 years
4. 11-15 years
5. More than 15 years

Q23. Which of the following describes your experiences abroad?

	Yes	No
A. Have you traveled abroad?	1	2
B. Have you studied abroad?	1	2
C. Have you worked abroad?	1	2
D. Have you traveled in a country where English is not used as a medium of communication?	1	2
E. Are you from the United States?	1	2

Thank you for taking the time to complete this questionnaire. Please use the space below to describe multicultural programs and services at your school which have not been addressed in this survey.

Please return your completed questionnaire in the enclosed envelope to:

Department of Inter-Cultural Studies
King College - Bristol, TN
37620-2699

Appendix B

Mail Survey: Pre-Letter

Dear Fellow Appalachian College Association Member,

Within the next few days, you will receive a request to complete a brief questionnaire. I am mailing it to you in an effort to learn about programs and services on your campus which promote and accommodate diversity.

The survey is being conducted to examine the scope and nature of multicultural initiatives on ACA campuses. Your name was selected in a scientific random sample of all ACA faculty. The results of the survey will serve as chapter of my dissertation, "Multicultural Initiatives at ACA Colleges."

I would greatly appreciate your taking the few minutes necessary to complete and return your questionnaire.

Thank you in advance for your help.

Sincerely,

Cara Everett Anderson, PhD Candidate
Department of Inter-Cultural Studies
King College
1350 King College Road
Bristol, TN 37620-2699

Appendix C

Mail Survey: Cover Letter

Dear Fellow Appalachian College Association Member,

Colleges and universities across the U.S. have begun to consider how their educational programs might cultivate in their students a worldview that reflects the cultural and linguistic diversity of the age. Whether one calls such movements globalization or multiculturalization, faculty in higher education understand that their students must be prepared to live among and work with people of diverse cultures. Colleges and universities in Appalachia are no less concerned that their students be prepared to think critically and to act responsibly in a world of diverse cultures, races, religions, and nationalities. As a faculty member at King College, Bristol, Tennessee, I am familiar with the range of situational, dispositional, and institutional barriers which can inhibit the implementation of new programs. Despite the barriers we face, I expect that our schools have made steps toward this goal. The purpose of this study is to examine the scope and nature of multicultural initiatives on ACA campuses.

The enclosed survey seeks to understand your college's efforts to accommodate and promote diversity. Your name was drawn through a scientific sampling process; every full-time ACA faculty member had an equal chance of being selected. Your participation is important to the success of the study, but it is strictly voluntary. Your responses will be confidential, so please respond candidly; individual identification will only be used for conducting follow-up mailings to non-respondents. When you have finished, seal the questionnaire in the postage-paid envelope and deposit it in the mail.

If you have any questions, please feel free to contact me at (423) 538-6063 or ceveret@king.edu. If requested, I would be happy to forward to you a summary of the results of this survey upon completion of the study. Thank you for your time and cooperation.

Sincerely,

Cara Everett Anderson, Ph.D. Candidate, the University of Tennessee

Appendix D

Mail Survey: Follow-up Email

A little over a week ago, a questionnaire seeking your opinions about multicultural efforts on your campus was mailed to you. Your name was drawn randomly from a list of all full-time Appalachian College Association faculty members.

If you have already completed and returned the questionnaire, please accept my sincere thanks. If not, please do so today. While participation is voluntary and individual participants will retain anonymity, the insight you provide is of central importance to this research project.

If you did not receive a questionnaire, or if it was misplaced, please call me collect at 423-538-6063 or email me at ceveret@king.edu, and I will put another one in the mail to you today.

Sincerely,

Cara Everett Anderson
Ph.D. Candidate, the University of Tennessee
Department of Inter-Cultural Studies
King College
Bristol, Tennessee 37620-2699

Appendix E

Letter of Introduction for Students

From: Anderson Cara Everett [ceveret@king.edu]
Sent: Friday, April 27, 2001 12:14 PM
To: Anderson Cara Everett
Cc: 'ceveret@2wave.com'

Friday, April 27, 2001

Dear,

Professor _____ suggested that you might be willing to participate in an interview with me. I'm a faculty member at King College, but I'm on the Jefferson campus for the next several weeks to do a qualitative study. The purpose of the study is to learn about your school's efforts to promote diversity through multicultural initiatives. The findings will serve as the basis for the qualitative portion of my dissertation leading to the Ph.D. in Cultural Studies at the University of Tennessee. In addition to interviewing administrators, faculty, and staff, it is crucial that I learn about student perspectives on these issues.

I know that this is a terribly busy time of the year for you. Exams, papers, tests, and assignments still loom in your thoughts! Nevertheless, I didn't think it would hurt to ask if you have an hour some time in the next few weeks when we might talk. I also plan to be around in June if you happen to be taking a summer course. I generally prefer to be on campus from 9:00 to 5:00 each day. We could meet anywhere you wish.

If you'd be willing to participate, would you respond to me via email or by phone?

All the best,

Cara Everett Anderson
Department of Intercultural Studies
King College
423-538-6063

Appendix F

Letter of Informed Consent

Dear ___,

Thank you for agreeing to participate in this study. The purpose of this study is to learn about your school's efforts to promote diversity through multicultural initiatives. The findings will serve as the basis for the qualitative portion of my dissertation leading to the Ph.D. in Cultural Studies at the University of Tennessee.

I chose (name of school) after analyzing the preliminary results of a mail survey sent to all Appalachian College Association schools in January. The results indicate that (name of school) has taken deliberate and significant steps in developing multicultural programs and services campus-wide, which explains my interest in visiting your school for further study. I see my visit as an opportunity to gain insight that a survey cannot provide.

My plan is to begin my study of your campus by interviewing you as well as the Academic Dean, the Dean of Students, faculty members and three students (individualized depending upon recipient). Individually, I am interested in your opinions, your ideas, and your feelings about (name of school) multicultural initiatives. The interview should take about an hour. With your permission, I would like to audiotape our conversation so that I'll be free to listen more carefully during the interview, and because it will enable me to make an accurate transcription later. Audiotapes will be stored in a locked cabinet in my home until transcriptions are made, after which time they will be erased. You will, of course, have the opportunity to review this transcription to check for inaccuracies or make further points of clarification. Your comments will remain confidential at all times, and you will not be identified by name in subsequent or final write-ups to protect your anonymity. You are also free to withdraw from the study without penalty at any time.

If you are willing to participate in this study, please sign a copy of this letter and return it to me in the envelope I have provided. Again, thank you for your willingness to participate in this study. I look forward to learning more about your school.

Sincerely,

Cara Everett Anderson
ceveret@king.edu

I agree to participate in your study.

_____ _____

(name of participant) (date)

Appendix G

Sample Interview Questions: Faculty

Question #1:

In what ways do your college's mission statement and/or strategic plan include preparing graduates for a culturally diverse world?

Question #2:

What are the curricular, co-curricular non-curricular offerings at ____that come to mind when you consider how students are implicitly and explicitly exposed to issues of diversity?

Question #3:

Can you think of any recent workshops, faculty in-service, convocations or colloquiums at _____ that have emphasized the importance of developing multicultural insight?

Question #4:

Can you think of any intentional ways that students from the dominant culture are encouraged to interact with students from minority cultures (including international students)?

Questions #5:

What are the ways that international students and minority students are encouraged to assimilate into ____ environment?

Question #6:

In what ways are international students and minority students given opportunities to express themselves as culturally distinct persons?

Question #7:

How are students in general challenged to grapple with issues such as race, culture and ethnicity?

Question #8:

Can you think of any programs or courses that enable students from Appalachia to assess the strengths and weaknesses of their own culture?
Question #9:

Are students required to take courses that would expose them to issues of race, culture and ethnicity?

Questions #10:

How would you say that students from the dominant culture benefit from exposure to the international students on your campus?

Question #11:

Has someone on your campus been designated to oversee the needs and interests of international students? Of minority students?

Question #12:

In your estimation, which professors are involved in thinking about how your campus might expand its multicultural programs and services? Who among the staff?

Question #13:

Has _____ made efforts to recruit and hire minority faculty? International faculty?

Question #14:

What would you have your graduates come to understand through their exposure to multicultural initiatives?

Question #15:

How would you say that _____liberal arts curriculum has begun to shift to reflect non-Western and non-traditional Western sources?

Question #16:

How have graduation requirements changed, if at all, to ensure that your graduates have had some opportunity to consider issues of race, ethnicity, and cultural diversity?

Question #17:

Have faculty members been encouraged to adapt their subject matter to include multicultural perspectives? In what ways have they been encouraged?

Question #18:

Based on your experience, how would you describe the typical freshman's concept of race and ethnicity?

Question #19:

Based on curriculum requirements, what are the ways that you anticipate their growth in understanding these concepts over time?

Question #20:

What kinds of barriers come to mind as you consider how your college might move forward in its efforts to promote multicultural initiatives?

Questions #21:

How are residence assistant staff members trained to deal with issues of diversity?

Question #22:

In what ways does your college calendar acknowledge holidays and observances beyond traditional Western culture?

Question #23:

What kinds of clubs and organizations are expressly designed to promote cross-cultural exchange?

Question #24:

In what ways are the religious practices of non-Christians acknowledged?

Appendix H

Sample Interview Questions: Students

Question #1:

Before you came to ____, what kinds of experiences had you had with people from cultures different from your own?

Question #2:

What are the types of curricular experiences you have had at ___ that have helped you learn about cultures different from your own?

Question #3:

What are the courses that you've taken that have challenged you to consider the world from a non-American or non-Western point of view?

Question #4:

What are the courses that you've taken that have given you opportunities to consider the strengths and weaknesses of American culture?

Question #5:

What kinds of extra-curricular experiences have given you the opportunity to consider the strengths and weaknesses of American culture?

Question #6:

What kinds of programs outside the academic curriculum have helped you learn about cultures different from your own?

Question #7:

How has learning about cultures different from your own helped you gain insight into your own culture?

Question #8:

How prepared do you feel to live among and work with people from cultures different from your own?

Question #9:

What are the types of conflicts you've witnessed or experienced during your time here that center on cultural or racial conflict?

Question #11:

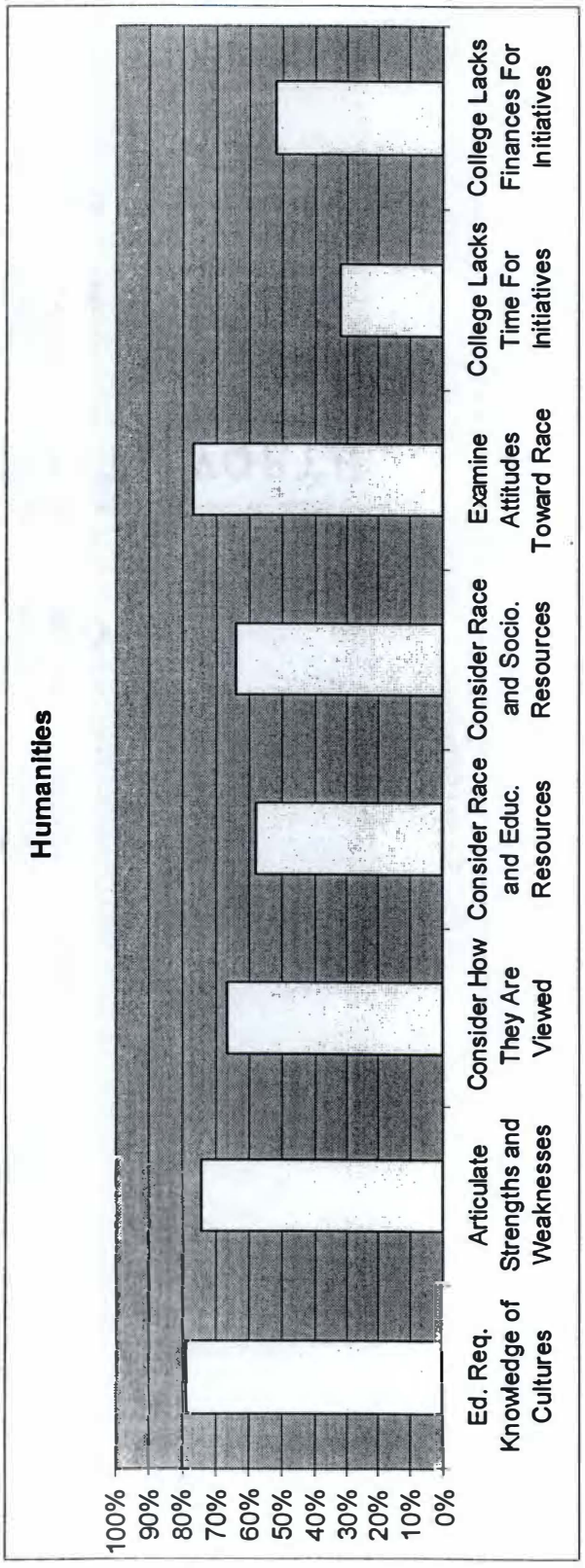
Who are some of the faculty members on campus who are interested in multicultural issues?

Question #12:

What kinds of programs and services on campus have supported you as a minority student?

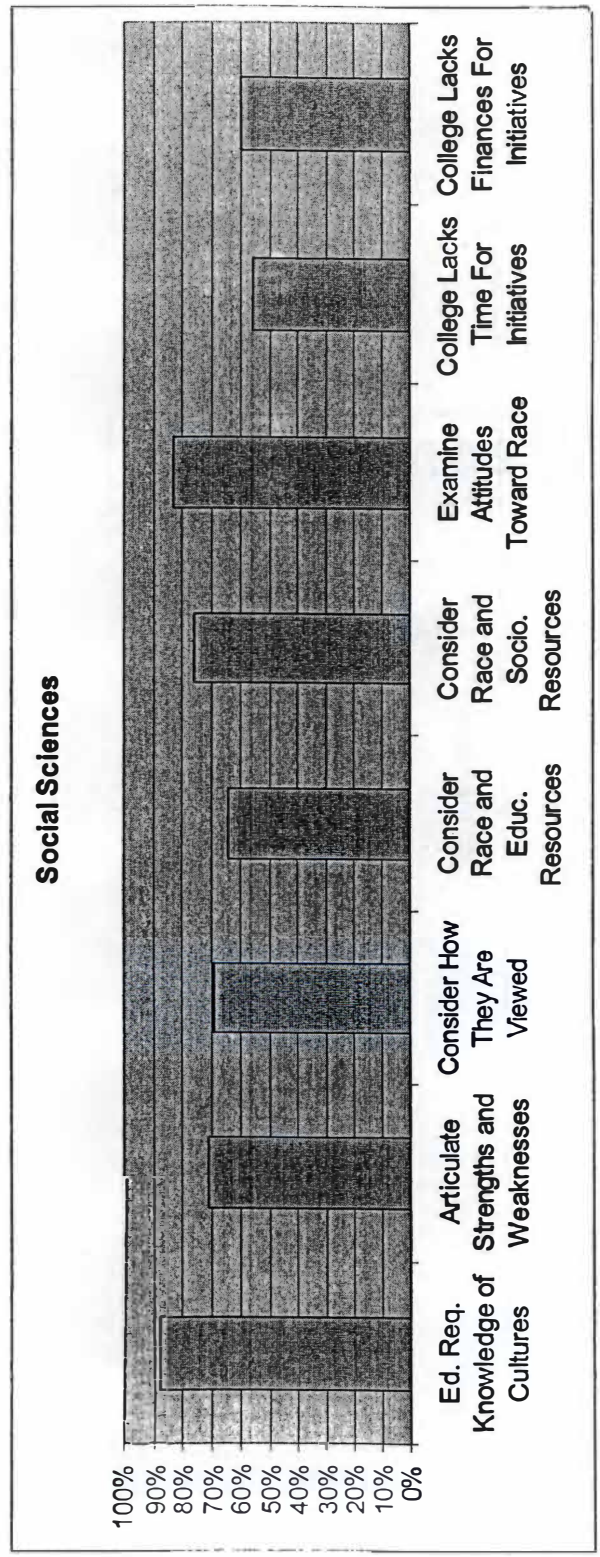
Appendix I

Faculty by Division: Humanities



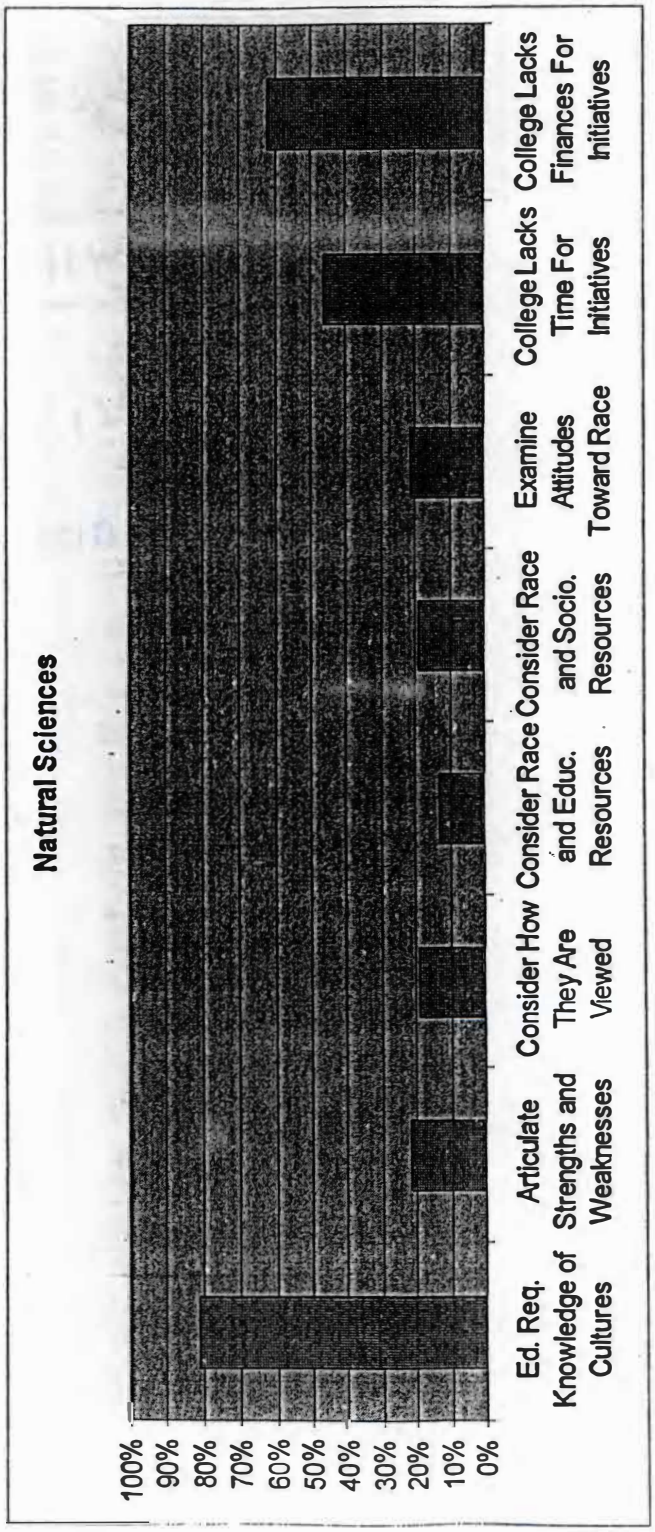
Appendix J

Faculty by Division: Social Sciences



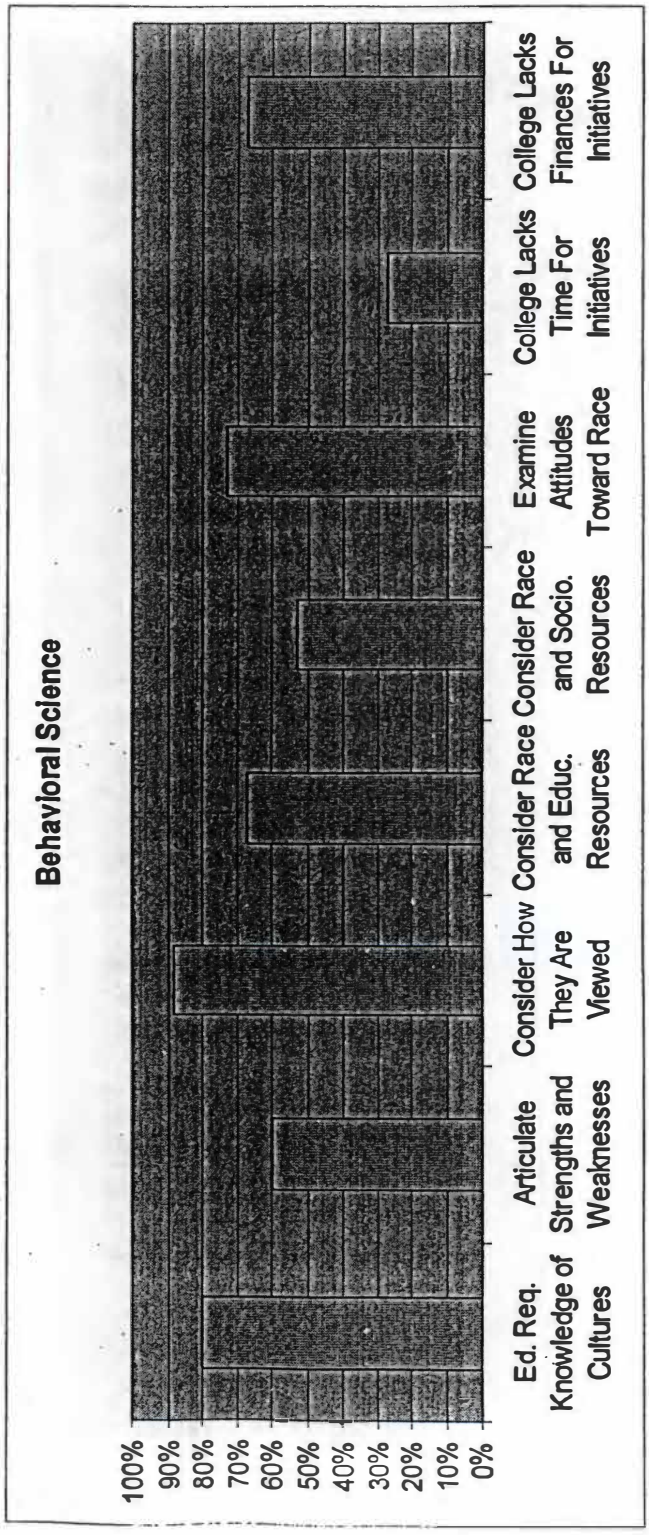
Appendix K

Faculty by Division: Natural Sciences



Appendix L

Faculty by Division: Behavioral Sciences



Appendix M

Survey Items Ranking ACA Colleges

Question One

For the first set of items, think about your college's philosophy or mission toward promoting diversity:

A. Education currently requires knowledge of a wide range of colleges.
B. Incorporating diversity is an important objective of my college.
C. Incorporating diversity is an aspect of my college's strategic plan.

Algebraic Formula: (5-Q1a)+(5-Q1b)+(5-Q1c) = 12 points maximum

Question Three

In the next set of statements, think about your college's academic curriculum.

A. Some departments offer courses which address diversity.
B. Our college offers specialized studies in diversity.
C. Our college offers courses in diversity which fulfill general education requirements.
D. Courses in diversity are required of all students.

Algebraic Formula: (3-Q3a)+(3-Q3b)+(3-Q3c)+(3-Q3d) =8 points maximum

Question Four

Which of the following multicultural programs are established parts of your curriculum?

A. Women's Studies
B. African American Studies
C. Appalachian Studies
D. Ethnic Studies
E. English as a Second Language
F. Deaf Studies

Algebraic Formula: (3-Q4a)+(3-Q4b)+(3-Q4c)+(3-Q4d)+(3-Q4e)+(3-Q4f)=12 points maximum

Question Six

A. Are all students required to demonstrate proficiency in a world language?
B. Are non-native English speakers required to take an additional language?
C. Do certain majors have language requirements, whereas others do not?

Algebraic Formula: (2-Q6a)+(2-Q6b)+(2-Q6c)=3 points maximum

Question Seven (A, C, D)

To what degree do the following statements characterize the Caucasian students with whom you have contact?

A. Caucasian students demonstrate an awareness of their own culture.

C. Caucasian students demonstrate tolerance toward students from cultures different from their own.
D. Caucasian students demonstrate insight into the relative merits of their own culture as well as cultures different from their own.

Algebraic Formula: (5-Q7a)+(5-Q7c)+(5-Q7d)= 12 points maximum

Question Eight (A, C, D)

To what degree do the following statements characterize the American Minority students with whom you have contact?

A. American minority students demonstrate an awareness of their own culture.
C. American minority students demonstrate tolerance toward students from cultures different from their own.
D. American minority students demonstrate insight into the relative merits of their own culture as well as cultures different from their own.

Algebraic Formula: (5-Q8a)+(5-Q8c)+(5-Q8d)= 12 points maximum

Question Nine (A, C, D)

To what degree do the following statements characterize the International students with whom you have contact?

A. International students demonstrate an awareness of their own culture.
C. International students demonstrate tolerance toward students from cultures different from their own.
D. International students demonstrate insight into the relative merits of their own culture as well as cultures different from their own.

Algebraic Formula: (5-Q9a)+(5-Q9c)+(5-Q9d)= 12 points maximum

Question Thirteen (A, B, C, D, E)

In the next set of questions, we would like to know if you incorporate aspects of diversity in the courses you teach.

A. Do you encourage students in your courses to examine their attitudes towards race and racial conflict?
B. Do you encourage students in your courses to articulate the strengths and weaknesses of their own culture?
C. Do you encourage students in your courses to consider how those outside their racial or ethnic group view them?
D. Do you encourage students in your courses to consider how race shapes one's access to socioeconomic resources?
E. Do you encourage students in your courses to consider how race shapes one's access to educational resources?

Algebraic Formula: (2-Q13a)+(2-Q13b)+(2-Q13c)+(2-Q13d)+(2-Q13e)=5 points maximum

Question Fourteen (A, B)

A. Does your college employ a faculty or staff member(s) who oversees the particular needs and interests of the American Minority students on your campus?
B. Does your college employ a faculty or staff member(s) who oversees the particular needs and interests of the International students on your campus?

Algebraic Formula: (3-Q14a)+(3-Q14b)= 4 points maximum

Question Sixteen (A, B, C)

A. In your opinion, are International students properly screened for English language ability during the admissions process?
B. Are courses in English as a Second Language available to those International students who do not meet the standard?
C. Are courses in English as a Second Language required of those International students who do not meet the standard?

Algebraic Formula: (2-Q16a)+(2-Q16b)+(2-Q16c)= 3 points maximum

Question 17 (B, D, F, G, H, I, J, Q, S, U, V, W)

In your opinion, in which of the following settings are the needs and interests of American Minority students taken into account?

B. Student clubs/organizations
D. College's mission statement
F. Chapels/convocations
G. In admissions materials
H. On the college's website
I. Day/week/etc. cultural celebrations
J. Orientation programs
Q. In the holidays printed in the college calendar
S. Course materials
U. Student Handbook
V. College catalog
W. Literary publications

Algebraic Formula: (3-Q17b)+(3-Q17d)+(3-Q17f)+(3-Q17g)+(3-Q17h)+(3-Q17i)+(3-Q17j)+(3-Q17q)+(3-Q17s)+(3-Q17u)+(3-Q17v)+(3-Q17w)=24 points maximum

Question Eighteen (B, D, F, G, H, I, J, Q, S, U, V, W)

In your opinion, in which of the following settings are the needs and interests of International students taken into account?

B. Student clubs/organizations
D. College's mission statement
F. Chapels/convocations
G. In admissions materials
H. On the college's website
I. Day/week/etc. cultural celebrations
J. Orientation programs
Q. In the holidays printed in the college calendar

S. Course materials
U. Student Handbook
V. College catalog
W. Literary publications

Algebraic Formula: (3-Q18b)+(3-Q18d)+(3-Q18f)+(3-Q18g)+(3-Q18h)+(3-Q18i)+(3-Q18j)+(3-Q18q)+(3-Q18s)+(3-Q18u)+(3-Q18v)+(3-Q18w)= **24 points maximum**

Question Nineteen (A, B, C, D, E)

The next set of items asks you about potential barriers that may inhibit the development of multicultural initiatives on your campus.

A. Our college lacks the time to deal with developing multicultural programs.
B. Our college lacks the financial resources to embark upon new programs such as this.
C. Our college lacks confidence about the importance of such movements.
D. Our college lacks knowledge about how to develop such programs.
E. Our college serves a particular type of student; creating and sustaining diversity would cause us to lose focus.

Algebraic Formula: (Q19a)+(Q19b)+(Q19c)+(Q19d)+(Q19e)= **20 points maximum**

Question 23 (A, B, C, D)

Which of the following describes your experiences abroad?

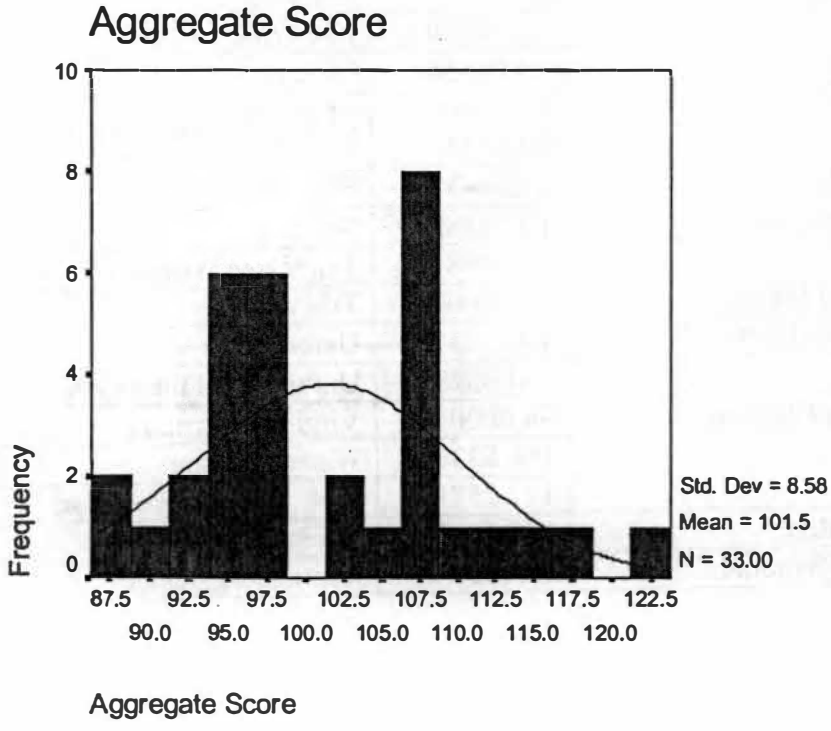
A. I have traveled abroad.
B. I have studies abroad.
C. I have worked abroad.
D. I have traveled in a country where English is not used as a medium of communication.

Algebraic Formula: (2-Q23a)+(2-Q23b)+(2-Q23c)+(2-Q23d) =**4 points maximum**

Appendix N

Aggregate Scores for All Colleges: Histogram

Formula: Question 1+ Question 3 + Question 4 + Question 6 + Question 7 + Question 8 + Question 9 + Question 13+ Question 14+ Question 16 + Question 17 + Question 18+ Question 19+ Question 23= **155 points maximum**



Aggregate Score Report: 155 points maximum. Mean score is 101.5308.

Appendix O

Aggregate Scores for Each College

College	Aggregate	College	Aggregate
Alderson Broaddus	96.7679	Lindsey	97.6444
Alice Lloyd	95.9857	Mars Hill	106.5714
Berea	121.2969	Maryville	115.5136
Bethany	108.1556	Milligan	97.5762
Bluefield	107.0000	Montreat	95.0000
Bryan	89.0714	Ohio Valley	92.3333
Campbellsville	112.4437	Pikeville	87.7386
Carson-Newman	103.0185	Sewanee	102.6011
Cumberland	94.9868	Tennessee Wesleyan	97.2778
Davis and Elkins	106.5000	Tusculum	95.7000
Emory and Henry	104.5317	Union	97.5000
Ferrum	107.0523	University of the South	94.7617
Kentucky Christian	94.0000	Virginia Intermont	87.6667
King	106.8333	Warren Wilson	107.8333
Lee	117.2571	West Virginia Wesleyan	110.1733
Lees-McRae	108.6667	Wheeling Jesuit	97.6578
Lincoln Memorial	93.4000	Average Aggregate	101.5308

Vita

Cara Everett Anderson was born in Bristol, Tennessee and graduated from Virginia High School in 1976. She matriculated at King College, Bristol, Tennessee where she received a B.A. in Classics in 1982. She obtained a M.A. in English from Virginia Tech in 1989. In 1998, she entered the doctoral program in Cultural Studies in Education at the University of Tennessee - Knoxville. The Doctor of Philosophy Degree was gained in. Anderson is currently employed by King College, Bristol, Tennessee, as an Associate Professor of Sociology and Teacher Education. She was the Director of International Student Programs at King College from 1989 – 2003. She resides in Bluff City, TN with her husband, Gary Anderson.

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04/06/05 MAB